

**What is this?**

It is an aid to study a text, using questions and answers.

Text under study

Lum'atul I'tiqaad al-haadee ilaa sabeel ir-rashaad by Ibn Qudaamah al-Maqdisi, a short text about 'aqeedah (creed and belief)

Explanation by

Shaykh Saalih al-Fawzaan

Connected to

the duroos of Aboo Talhah Dawood ibn Ronald Burbank which started on 5 June 2006, Birmingham, UK. These are translations of the explanation that you can listen to. Available for free on www.ittibaa.com

Suggestions

- Listen to on lesson. Test yourself afterwards using the questions.
- Alternatively: Use the questions and answers as a stand-alone document to go through this tremendous book.
- Alternatively: Use the questions and answers to test your knowledge of aqeedah

Acknowledgements

to Aboo Talhah for reading through the questions and answers and offering suggestions

Biography of the author (Ibn Qudaamah al-Maqdisi) makes up most of the first audio lesson. It can be found at the very end of this document (pages 233-235).

Q1. What is the full name of Ibn Qudaamah *rahimahullaah* as mentioned by Shaykh al-Fawzaan *hafidhahullaah* here?

It is: Aboo Muhammad 'Abdullaah ibn Ahmad ibn Muhammad ibn Qudaamah, al Hanbalee.

Q2. Which books authored by Ibn Qudaamah on the issue of *fiqh* are mentioned here?

(In order of increasing size:)

- 'Umdat ul Fiqh*.
- Al Muqni'* - which is larger in size than *'Umdat ul Fiqh*, and is more detailed.
- Al Kaafee* - which is more extensive than *al Muqni'*.
- Al Mughnee* - which is the well known and tremendous work in fiqh, a book which contains a large amount of the fiqh of the salaf and the four madhabs, along with their evidences, and in which the imaam mostly gives preference to one saying which is strongest.

Q3. Which book on *usool* written by Ibn Qudaamah is mentioned here?

It is the book: *Rawdat un Naadhir wa Jannat ul Manaadhir*.

Q4. Why do the scholars mention the false doubts and errors in their books on *aqeedah*?

The scholars mention these in order to repel and refute them and clarify instead what is in fact the correct aqeedah, due to the people being in need of this.

Q5. Which books on *aqeedah* mentioned by the shaykh have the word *sunnah* in their title?

The shaykh mentions:

As Sunnah by 'Abdullaah ibn Ahmad ibn Hanbal.
As Sunnah of al Khallaal.
As Sunnah of ibn Abee 'Aasim.

Q6. Which books on *aqeedah* mentioned by the shaykh have the word *sharee'ah* in their title?

The shaykh mentions:

Ash Sharee'ah of Al Aajurree.

Q7. Which books on *aqeedah* mentioned by the shaykh have the word *tawheed* in their title?

The shaykh mentions:

At Tawheed of ibn Khuzaymah.

At Tawheed of ibn Mandah.

At Tawheed of Shaykh ul Islaam al Mujaddid (the reviver) Muhammad ibn 'Abdil Wahhaab.

Tajreed ut Tawheed of the Imaam and historian al Maqreezee.

Q8. Which books on *aqeedah* mentioned by the shaykh have the word *aqeedah* or *i'tiqaad* in their title?

Usool I'tiqadi Ahl is Sunnah wal Jamaa'ah of al Laalikaanee.

Al Aqeedah of At Tahaawee – commonly known as *Al Aqeedat ut Tahaawiyyah*.

Al 'Aqeedat ul Waasitiyyah of Shaykh ul Islaam ibn Taymiyyah.

Lum'at ul I'tiqaad of ibn Qudaamah.

Q9. What is the meaning of the word *al lum'ah*?

It is taken from the word *al lam'aan*, which means something which radiates light and shines. So this book is *al lum'ah* in that it is something that shines – in contrast to *adh dhulmah* (darkness).

Q10. Why is this book entitled *lum'ah*?

This name *lum'ah* is appropriate for this book on account of the distinction between it on one hand and the books of darkness on the other – those books which cause the people to have doubts in their creed and belief.

Q11. What is *al-i'tiqaad* and how is it different from *al-eemaan*?

This is the verbal noun which is derived from the verb *i'taqada* and has the meaning of *al yaqeen ul jaazim* (absolute certainty) which is held as belief in the heart.

It carries the same meaning as *al eemaan* – there is no difference in meaning between the two terms.

For this reason, Jibreel '*alaiyhissalaam* said to the Prophet *sall Allaahu 'alaiyhi wa sallam*

'Tell me about *al eemaan*'.

And the Prophet *sall Allaahu 'alaiyhi wa sallam* replied:

Al eemaan is that you truly believe in Allaah, and His angels, and His books, and His messengers, and the Day of Judgement, and you truly believe in al qadr (the Divine

Predecree), both the good of it and the evil of it.

And these are the fundamentals of *al i'tiqaad* and are called the pillars of *al eemaan*.

Q12. What is *ar-rashaad* and why is it part of this book's title?

Ar Rashaad (correct guidance) is the opposite of *al ghayy* (error) and *ad dalaal* (misguidance).

So this *i'tiqaad* (that which is contained in this book) guides to the correct path which leads on to Allaah *subhaanahu wa ta'aala* - in contrast to the the creeds and beliefs of the people of misguidance which lead to destruction and straying.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2

Q1. When should we use the *basmalah* (the statement *Bismillaahir Rahmaanir Rahmeen*)?

Every matter of importance should be begun with the *basmalah*. So both oral and written matters should be begun with this.

Q2. Which Prophet who used the *basmalah* is mentioned in the Qur'aan?

Sulaymaan '*alaiyhissalaam* used the *basmalah* when writing to Bilqees, the Queen of Saba.

O Chiefs! There has been delivered to me a noble letter.

It is from Sulaymaan, and it reads: bismillaah ir rahmaan ir raheem.¹

Q3. Where does the *basmalah* occur in the Quraan as part of an aayah rather than as an independent aayah?

It occurs in this aayah mentioning the letter that Sulaymaan '*alaiyhissalaam* wrote to Bilqees.

The shaykh, Shaykh Saalih al Fawzaan *hafidhahullaah* holds the opinion that in all other places where the *basmalah* is mentioned in the Qur'aan, the *basmalah* occurs as an independent aayah and not actually part of the Soorah itself.

Q4. What meaning is implied by saying '*bismillaah*' even though it is not actually stated?

¹ Soorah an Naml (27) aayaat 29 to 30

That which is left unstated when a person says *bismillaah* is:
In the name of Allaah, I seek aid and in the name of Allaah, I seek blessing.

Q5. What purpose is served by something having a particular name?

It distinguishes it from other things (which do not have that name).

Q6. Which of the names of Allaah is intended when we say 'bismillaah' ('in the name of Allaah')?

When one says in the name of Allaah, he intends by this all the names of Allaah.

Q7. In which book can we find the list of all of Allaah's Names?

Only Allaah knows all the Names of Allaah, so there is no book that we can get hold of in which we can read all of Allaah's Names.

Q7. Which other beings are allowed to take the name 'Allaah' and why?

No other being may take the name 'Allaah' except Allaah Himself.

This is because the word *Allaah* is derived from *uloohiyyah* (worship) which means '*uboodiyyah* (worship).

So He is the *ma'bood* (the One who should be worshipped), the *ma'looh* (the One taken as a deity), the One whom the hearts venerate and love with great reverence and exaltation.²

Q9. Which attribute of Allaah is contained in the two Names *ar-Rahmaan* and *ar Raheem*?

These two names contain the attribute of *ar rahmah* (mercy).

Q10. Which of the two, *Rahmaan* and *Raheem*, can be applied to other than Allaah?

It is permissible for the name *Raheem* to be applied to other than Allaah.

An example of this is Allaah's statement about the Prophet *sall Allaahu 'alaihi wa sallam*:

(he is) compassionate and *raheem* (merciful) towards the believers.³

² So since the name *Allaah* is derived from a word referring to worship, only the One who is worshipped in Truth can take on this name *Allaah*.

³ Soorah at Tawbah (9) aayah 128

Q11. What is the difference in meaning between these two Names *ar-Rahmaan* and *ar-Raheem*?

Ar Rahmaan is more general than *ar Raheem*, since *ar Rahmaan* indicates His all encompassing mercy to all of the created beings.

And *ar Raheem* indicates His mercy which is specific to the believers – as is shown by His Statement, the most High:

And He is (and always was) *raheem* (merciful) to the believers.⁴⁵

الْحَمْدُ لِلَّهِ
All praise is for Allaah⁶

3

Q1. Why does the imaam then say '*alhamdulillah*'?

He does this following the example of Allaah who began His Book in this way, and the example of the Prophet *sall Allaahu 'alaihi wa sallam* who would begin his speech with the praise of Allaah. And *al hamd* means *ath thanaa* (praise) - so He is praised for His Self, His Names, His Attributes and His Actions.

Q2. Why does the imaam prefix the *hamd* of Allaah with *a/*?

This is done for the purposes of *al istighraaq* (to show that the *hamd* is all inclusive) – meaning that all praises are for Allaah, the Mighty and Majestic.

Q3. What is the difference between *shukr* and *hamd*?

Hamd (praise) is more general than *shukr* (thanks).

Thanks are given in return for actions only - whereas praise is more extensive than this and is

⁴ Soorah al Ahzaab (33) aayah 43

⁵ Some of the salaf hold that the difference between *ar Rahmaan* and *ar Raheem* is that the former indicates the One who possesses extensive mercy, whereas the latter indicates the One who causes His mercy to reach others. In other words, *ar Rahmaan* relates to His Dhaat (His Self) whereas *ar Raheem* relates to His actions. From those who held this view were Imaam ibn ul Qayyim and from the modern day scholars Shaykh al 'Uthaymeen *rahimahumallaah*.

⁶ And shaykh al Fawzaan *hafidhahullaah* explains that this phrase means: perfect and complete praise are deserved by Allaah, the Mighty and Majestic, alone, having no partner.

given on account of His Self and His Names and Attributes and Actions.

4

الْمَحْمُودُ بِكُلِّ لِسَانٍ
The One who is praised in every tongue

Q1. What is the meaning of this phrase of the imaam's?

It means that Allaah is the One who is praised – *subhaanahu wa ta'aala* - in every language from the languages which He has taught to His creation.

Q2. Are we able to understand the praising of Allaah that all of the Creation makes?

No, there is some praising of Allaah made by the creation that we do not understand, as occurs in the statement of Allaah, the Most High:

There is nothing except that it declares Allaah's perfection and praises Him. However you do not understand their *tasbeeh* (declarations of His Perfection). Indeed He is the *Haleem* (the forbearing One), the *Ghafoor* (the One who forgives extensively).^{7 8}

5

الْمَعْبُودُ فِي كُلِّ زَمَانٍ
The One who is worshipped at every time

Q1. What is the meaning of this phrase of the imaam's?

This means that Allaah (the Perfect and Most High) is the One who deserves all worship, always and forever, and His creation will continue to worship Him until the Last Hour is established. No time will be devoid of the worshippers of Allaah, who worship Him and make the tawheed of Him in worship – up and until the establishment of the Hour.

⁷ Soorah al Israa (17) aayah 44

⁸ 'Eesaa ibn 'Ubayd reports that he heard 'Ikrimah *rahimahumullaah* say: Let one of you not find fault with his riding beast or his *thawb* for indeed every single thing makes *tasbeeh* with His praise. (Tafseer at Tabaree)

Q2. Is there any place where Allaah is not worshipped?

No, there is no place where Allaah is not worshipped. He is worshipped in the Heavens and upon the Earth.

He is the ilaah (the One worshipped) in the Heavens and He is the One worshipped upon the Earth.^{9 10}

Q3. Are there any places where the worship of Allaah is more virtuous than other places?

Worship of Allaah is not specific to one place.

The Prophet *sall Allaahu 'alaihi wa sallam* said:

The earth has been made for me a place of prayer and a place of purification...¹¹

However Allaah has particularised certain places of worship with extra virtue for His worship. But together with this, Allaah is still worshipped in every place in His Heaven and in His Earth.

6

الَّذِي لَا يَخْلُو مِنْ عِلْمِهِ مَكَانٌ
The One Who is such that no place is devoid of His Knowledge

Q1. When Allaah says that He is with us wherever we are, does this mean He is with us in terms of His Dhaat (Self) or His Knowledge?

It means that Allaah is with us in terms of His Knowledge.

Allaah, the Most High says:

Do you not see that Allaah knows whatever is in the Heavens and whatever is in the Earth?

There is not a secret gathering of three people, except that He is their fourth. Nor of five, except that He is their sixth.

⁹ Soorah az Zukhruf (43) aayah 84

¹⁰ Qataadah *rahimahullaah* said with regards to this aayah: 'He (Allaah) is worshipped in the heaven, and He is worshipped in the Earth.' (Tafseer at Tabaree) - and this statement from Qataadah refutes what some misguided people say about this aayah when they say that Allaah's Dhaat is in the Heaven and in the Earth.

¹¹ Taken from a hadeeth of Jaabir ibn 'Abdillaah *radi Allaahu 'anhumaa*, reported by al Bukhaaree(335), Muslim and others.

Nor less than that, nor more than that except that He is with them wherever they are.

Then He will inform them on the Day of Resurrection of what they did.

Indeed Allaah fully knows everything.¹²

And He, the Most High says:

He (Allaah) is the One who created the Heavens and the Earth in six days then He ascended over the Throne.

He knows whatever enters into the Earth and whatever comes out of it.

And whatever descends from the heavens and whatever ascends to them.

And He is with you wherever you are.

And Allaah sees whatever you do.¹³

Q2. Since when has Allaah had knowledge of everything?

He has always had knowledge of everything – and He will always have this knowledge. His knowledge is an Attribute which has always been and always will be His Attribute.

Q3. What proofs does the shaykh quote to show that nothing escapes Allaah's knowledge?

The statement of Allaah, the Most High:

Nothing whatsoever is hidden from Allaah in the earth or in the heavens.¹⁴

And the statement of Allaah, the Most High:

Knower of the Hidden and the Unseen; not even an atom's weight in the heavens or in the earth escapes Him – nor even smaller than that nor larger than that, except that it is contained in a clear book.¹⁵

Q4. Where is Allaah's dhaat and how is this different from where Allaah's ilm is?

Allaah's Dhaat (Self) is High and above the Heavens.

His Knowledge is in every place, such that no place is without it.

7
ولا يشغله شأن عن شأن

¹² Soorah al Mujaadilah (58) aayah 7

¹³ Soorah al Hadeed (57) aayah 4

¹⁴ Soorah aale 'Imraan (3) aayah 5

¹⁵ Soorah Saba (34) aayah 3

One affair does not preoccupy Him away from another affair

Q1. What examples of Allaah's actions does the shaykh mention here?

Allaah creates and provides sustenance, He gives life and He gives death, He gives honour and He humiliates, He gives poverty and He gives riches – He controls the affairs of His created beings. He does all of these things, and doing one thing does not preoccupy Him away from doing another one at the same time.

Q2. In what way is the creation different from the Creator in this matter?

When one of the creation is occupied with one matter, he cannot occupy himself with another action at the same time.

Q3. What two attributes of Allaah are mentioned by the shaykh in the context of this point?

The shaykh mentions that one action does not preoccupy Allaah away from another action due to the perfection of Allaah's *qudrah* (ability) and the perfection of His *'ilm* (knowledge).

8
جل عن الأشباه والأنداد
He is far greater than having things which resemble Him or having equals

Q1. What is the meaning of the word حل (jalla)?

It means: He is tremendously great.

Q2. What is the meaning of the word الأشباه (ashbaah)?

It means: things which resemble Him. So nothing from His creation resembles Him.

Q3. What is the meaning of the word والأنداد (andaad)?

It is the plural of *nidd* and it also means: something which resembles Him.

Q4. What important aayah is quoted by the shaykh here?

The shaykh quotes the aayah:

ليس كمثله شيء وهو السميع
البصير

There is nothing like Him, and He is the all Hearing, the All Seeing.¹⁶

9

وتنزه عن صاحبة والأولاد
He is free from having any wife or children

Q1. What is the meaning of صاحبة (saahibah)?

It means: a wife.

Q2. Why is Allaah glorified above and far removed from having a صاحبة (saahibah) and الأولاد (awlaad)?

He is free from having any wife or children due to His total independence from His creation. This is because no one needs a wife or children except a created being, due to his weakness and his need to have someone to help him.

Q3. Which people attribute offspring to Allaah?

The shaykh mentions:

The Christians, those who say that the Maseeh (referring to 'Eesaa 'alaiyhissalaam) is the son of Allaah.

The Jews, those who say that 'Uzayr is the son of Allaah.

The people of Jaahiliyyah from the mushrikoon who say that the angels are the daughters of Allaah.

Q4. What does Allaah tell us about the heavens, the earth and the mountains in the aayaat from Soorah Maryam (19) that the shaykh quotes?¹⁷

He, the most High, says:

¹⁶ Soorah ash Shoora (42) aayah 11

¹⁷ Soorah Maryam (19) aayaat 88 to 95

They said: *Ar Rahmaan* has begotten a son. Indeed you (people who say that) have committed a great evil.

On account of it, the heavens almost tear apart and the earth almost splits apart – that they claim that *ar Rahmaan* has taken a son!

It is not befitting that *ar Rahmaan* should take a son.

Indeed everyone from the heavens and the earth will come on the Day of Resurrection to *ar Rahmaan* as a slave.

He has enumerated and counted them fully. Each and every one of them will come to Him on the Day of Resurrection alone.

10

ونفذ حكمه في جميع العباد
His decree is in force upon all of the servants

Q1. What is intended by the word حكم (hukm) in this phrase?

It means: His *qadaa* (preordainment) and His *qadr* (predecree).

Q2. Which of the creation can oppose and withstand the حكم (hukm) of Allaah mentioned here?

No one can do this, regardless of whether they be a believer or a disbeliever, the animate or the inanimate.

11

لا تمثله العقول بالتفكير ولا تتوهمه
القلوب بالتصوير

Intellects cannot think of any likeness for Him, and souls cannot imagine any image of Him

Q1. What is it impermissible (and impossible) to do, as mentioned by Shaykh al Fawzaan hafidhahullaah in this point?

It is not permissible or possible for anyone to imagine an image for Allaah, that He looks like such and such.

ليس كمثل شيء وهو السميع
البصير¹⁸

**There is nothing like Him, and He is the all
Hearing, the All Seeing**

Q1. Whom is refuted in the statement of

Alaah ليس كمثل شيء (laysa ka mithlihi shay')?

It is a refutation of those who try to say that anything is like Allaah - since there is no one who is like Him and no one who resembles Him and no one who is equal to Him.¹⁹

Q2. What language point is made with regards to the word شيء (shay')?

The word شيء meaning 'a thing' is used in the indefinite form - i.e. a thing rather than the thing. When the indefinite noun is used in the context of a denial (there is not a thing...), it makes it general - i.e. there is not a single thing like Him.

Q3. What two attributes are contained in the part of the aayah وهو السميع البصير (wa huwa as samee' al baseer)?

This contains the attributes of *as sam'* (hearing) and *al basr* (seeing).

Q4. What is the significance of the fact that Allaah says that He is السميع (as samee') and البصير (al baseer)?

The fact that Allaah affirms that He affirms the Attributes of hearing and seeing for Himself, as well as denying any likeness for Himself proves that affirming the Attributes of Allaah does not

¹⁸ Soorah ash Shooraa (42) aayah 11

¹⁹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

'So there is nothing that resembles Allaah, *azza wa jall*, because that which resembles a deficient thing is itself deficient. Rather even seeking a comparison between a deficient thing and a perfect thing renders the perfect thing deficient! Just as is said:

Do you not see that the power of the sword decreases when it is said that the sword is indeed sharper than the stick?

(Sharh al 'Aqeedah al Waasitiyyah p91)

necessitate *tashbeeh* (likening Allaah to His creation).

For even if the names of these Attributes - such as hearing, seeing, speech, ability, face, two hands, etc - are present amongst the creation as well as the Creator, it does not necessitate that the reality and how these attributes are the same for the creation as they are for the Creator.²⁰

له الأسماء الحسنى والصفات
العلی

**To Him belong the Most Perfect Names and
the Exalted Attributes**

Q1. What proofs does the shaykh quote in the point made about the Names of Allaah?

To Allaah belong the Most Perfect Names.

Soorah al A'raaf (7) aayah 180

Allaah! None has the right to be worshipped except Him. To Him belong the Most Perfect Names.

Soorah TaaHaa (20) aayah 8

Q2. What do we mean when we say that the Names of Allaah are حسنى (husnaa)?

It means: they are complete and perfect.

Q3. What examples of a) Names of Allaah and b) Attributes of Allaah does the shaykh bring?

a) The Names include: *as Samee'* (the All Hearing), *al Baseer* (the All Seeing), *al Khabeer* (the Fully Aware).

b) The Attributes include: *rahmah* (mercy), *'ilm* (knowledge), *qudrah* (ability), *iraadah* (will), *sam'* (hearing) and *basr* (seeing).

²⁰ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* with regards to the statement of Allaah, the Most High:

And He is the all Hearing, the all Seeing.

Soorah ash Shooraa (42) aayah 11

'He (Allaah) affirms hearing and seeing for Himself *subhaanahu wa ta'aala*, in order to explain His perfect nature, and (to explain) the deficiency of the idols which are worshipped besides Him. For the idols which are worshipped besides Allaah *ta'aala* cannot hear... and nor do they see.'

(Sharh al 'Aqeedah al Waasitiyyah p92)

Q4. Can an Attribute be derived from every Name of Allaah? What examples does the shaykh bring to show this?

Yes, every Name has an Attribute along with it.

So for example:

Al Qadeer (the One who is Fully Able) gives rise to *al qudrah* (ability).

As Samee (the All Hearing One) gives rise to *as sam'* (hearing).

Al Baseer (the All Seeing One) gives rise to *al basr* (seeing).

Al 'Aleem (the All Knowing) gives rise to *al 'ilm* (knowledge).

Al Hakeem (the All Wise) gives rise to *al hikmah* (wisdom).

g) **Al Hadeed (57) aayah 4** (and not Al Hadeed (57) aayah 57 as is misprinted in some versions of Shaykh al Fawzaan's explanation.

Q2. Is Allaah's throne part of His *Dhaat* (Self) or is it part of His Creation?

The Throne is one of Allaah's Creation, and is not part of His Self.

Q3. How does the shaykh explain the meaning of the word **استوى (*istawaa*)?**

He explains it to mean:

istaqarra (He was settled) and *'alaa* (He was high) and *irtafa'a* (He was elevated).

Q4. Did Allaah make *istiwa* over His throne because He was in need of it?

No. Allaah is different from the creation in this sense:

When a created being rises upon something, then the created being is in need of that thing to raise and hold it up, so that it does not fall.

Allaah has no need of the Throne nor of the Heavens; rather it is the Throne and the heavens which are in total need of Him.

Q5. What is meant by the statement of Allaah here when He says:

ا) له ما في السموات 'to Him is whatever is in the heavens' ?

To Him belongs whatever is in the seven heavens, from the created things such as the angels and other than them.

ب) وما في الأرض 'and (to Him) is whatever is upon the Earth' ?

To Him belong whatever is upon the Earth – all of the created things belong to Him - the Perfect and Most High - whether they be humans or cattle or jinn or mankind or animals or birds or other than that.

So everything which crawls upon the Earth or walks upon the Earth or is found upon the Earth belongs to Allaah - the Perfect and Most High. He is in charge of it and in control of it, and gives it sustenance.

ج) وما بينهما 'to Him is whatever is between the two' ?

Q1. In how many places in the Qur'aan does Allaah mention His *istiwa* over His throne? Where are these places?

He mentions this *istiwa* in 7 places. They are:

- a) **Al A'raaf (7) aayah 54** (and not Al A'raaf (7) aayah 7 as is misprinted in some versions of Shaykh al Fawzaan's explanation)
- b) **Yoonus (10) aayah 3**
- c) **Ar Ra'd (13) aayah 2**
- d) **TaaHaa (20) aayah 5**
- e) **Al Furqaan (25) aayah 59**
- f) **As Sajdah (32) aayah 4**

²¹ Soorah TaaHaa (20) aayaat 5 to 7

This refers to whatever created things are between the Heavens and the Earth, and the nature of these created beings is not known except to Allaah.

d) وما تحت الثرى and to Him is whatever under the soil' ?

This refers to whatever created things are under the surface of the Earth, whether they be minerals or dead bodies.

e) وإن تحجر بالقول فإنه يعلم السر وأخفى if you speak out aloud then indeed He knows the secret and that which is even more hidden'?

That which is said openly and that which is said secretly are just the same in terms of Allaah's knowledge of them.
He hears that which is said out aloud and that which is said secretly.
Nothing is hidden from Him – the Perfect and Most High.

Q6. Why does the shaykh quote the next aayah from Soorah TaaHaa (20:8)?

**Allaah! None has the right to be worshipped except Him.
To Him belong the Perfect Names.**

Soorah TaaHaa (20) aayah 8

This contains an affirmation of the Names for Allaah the Perfect and Most High, and that they are perfect, each of them is complete and perfect, free from deficiency and defect.

15

**أحاط بكل شيء علما
He encompassed everything with His Knowledge.**

Q1. How does shaykh al Fawzaan explain this point?

His Knowledge encompasses everything that has even been in the past and that will ever be in the future, and whatever is not known except by Him. Everything occurs with His Knowledge - the Perfect and Most High.
There is nothing that occurs except with His Knowledge.

16

**وقهر كل مخلوق عزة وحكما
He has subjugated every created being to His Might and His Judgement.**

Q1. How does shaykh al Fawzaan explain قهر كل مخلوق ?

He has caused every created being to submit to His Sovereignty. Nothing from the Creation is excepted from this, everything being under His control and His management.

Q2. Of whom is this point a refutation?

This is a refutation of those people who claim that there are *awliyaa* and *aqtaab* (pivotal people) who can act independently in the creation – this deviated idea being that of some of the heretics from the Soofees.

Q3. What is the meaning of عزة ?

Allaah has subjugated every created thing with *'izzah* (might) – meaning with *quwwah* (power or might).

Q4. What is the meaning of حكما ?

Everything is under His Judgement; He caused it to submit to Him, He is in control of it and He is in charge of it. Nothing whatsoever can oppose this.

17

**ووسع كل شيء رحمة وعلما
He has encompassed everything with His Mercy and His Knowledge.**

Q1. What is the proof quoted by the Shaykh that Allaah's Mercy encompasses everything?

The Shaykh mentions:

And My Mercy encompasses everything.

Soorah al A'raaf (7) aayah 156

Q2. What proofs does the Shaykh quote to show that Allaah's Knowledge encompasses everything?

He knows whatever is in front of them (in the future) and whatever is behind them (in the past).

Soorah TaaHaa (20) aayah 110

And He knows whatever is in the Heavens and whatever is in the Earth.

Soorah aale 'Imraan (29)

Q3. How is Allaah's Knowledge different from the knowledge of the creation?

The created beings know one thing but are ignorant of many things.
As for Allaah, then He knows every single thing and nothing is hidden from Him.

Q4. How can it be said that Allaah's Mercy has reached the *kuffaar* (disbelievers)?

Allaah gives them provision, health and security and he gives them whatever they have need of, and all of this is from His Mercy.

Q5. How can it be said that Allaah's Mercy has reached the animals?

He gives them their provision, health and security; He cures them of illnesses.
In addition, He causes them to have compassion towards their offspring, despite their not hoping for anything from their children. Yet they still have tenderness and pity towards their offspring.
And this is a result of Allaah's Mercy.

Q6. How will Allaah's Mercy reach the *kuffaar* in the Hereafter?

The *kuffaar* have no hope of the Mercy of Allaah, the Mighty and Majestic in the Hereafter, for then His Mercy will be specific to the believers only.

18

يعلم ما بين أيديهم وما خلفهم ولا يحيطون به علماً²²

He knows whatever is in front of them and whatever is behind them and they do not encompass Him in their knowledge.

Q1. What is the meaning of يعلم ما بين أيديهم ?

This refers to the matter of the Final Hour.²³

²² Soorah TaaHaa (20) aayah 110

Q2. What is the meaning of وما خلفهم ?

This refers to the matter of this worldly life.²⁴

Q3. What is the meaning of ولا يحيطون به علماً ?

The servants do not encompass Allaah, *azza wa jall*, in knowledge. They do not know their Lord *subhaanahu wa ta'aala* in the sense that they do not encompass His Self, His Names, His Attributes and the greatness of His Affair. The servants do not know this except for the information which Allaah has made them aware of.

Q4. Why does Allaah give us some information (although it is only limited information) about Himself?

He gives us this information so that we might know Him and worship Him alone, without attributing any partner to Him.

Q5. Do the angels have all encompassing knowledge of Allaah?

No, even the angels do not have this knowledge. They say to Allaah:
How free of imperfections You are, we have no knowledge except for that which You have taught us.²⁵

19

موصوف بما وصف به نفسه في كتابه العظيم وعلى لسان نبيه الكريم

And He is described with whatever attributes He described Himself with in His tremendous Book, and upon the tongue of His honourable Messenger.

Q1. What is meant by the phrase كتابه العظيم (kitaabihi al adheem)?

It means His tremendous Book and it refers to the Qur'aan.

²³ As stated by Qataadah *rahimahullaah*. (Tafseer at Tabaree)

²⁴ As stated by Qataadah *rahimahullaah*. (Tafseer at Tabaree)

²⁵ As occurs in Soorah al Baqarah (2) aayah 32

Q2. What is the significance of the fact that Allaah's Names and Attributes are tawqeefiyyah?

Tawqeefiyyah means something which is only to be affirmed on the basis of evidence from the Qur'aan and/or the authentic sunnah. So it is not permissible for us to invent names or attributes for Him which He has not affirmed for Himself and which His Messenger *sall Allaahu 'alaihi wa sallam* did not affirm for Him.

Q3. Who is the most knowledgeable about Allaah after Allaah Himself?

It is the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*.

20

وكل ما جاء في القرآن أو صح عن
المصطفى عليه السلام
صفات الرحمن وجب الإيمان به
من

Everything which occurs in the Qur'aan, or which is authentic from the chosen Messenger (may Allaah grant him peace and security) from the Attributes of ar-Rahmaan, then it is obligatory to have *eemaan* in it.

Q1. How do we decide what we should affirm about Allaah, the Most High?

Everything which occurs in the Noble Qur'aan and everything which is authentically reported from the Prophet *sall Allaahu 'alaihi wa sallam* in which he informs us about his Lord, the Perfect and most High – then it is obligatory to have *eemaan* in it and to submit to it.

So with regards to this information about Allaah, then we have

- a) *tasleem* (we submit to this information)
- b) *eemaan* (we have true belief in it)
- c) *inqiyaad* (we comply with it).

Q2. Which sources mentioned by the shaykh do we not use to derive information about Allaah? Why not?

We do not interfere with the information about Allaah contained in the Qur'aan and the authentic Sunnah using our own thoughts, intellects and questioning concerning that.

This is because this matter is a matter which is *tawqeefee* – restricted to that information which has a proof from the texts.

Q3. How does our approach to what the sunnah tells us about Allaah's Names and Attributes differ from our approach to what the Qur'aan tells us about them?

There is no difference in our approach to these two sources – providing that the information from the sunnah is taken from the authentic narrations only.

Q4. Should we treat the authentic ahaad ahaadeeth which tell us about Allaah differently from the authentic mutawaatir ahaadeeth which do so?

No, we treat these two sources as the same – meaning that we take from both of them. And among the proofs for this is His Statement, the Most High:

**And whatever the Messenger gives you, then take it.
And whatever he forbids you from, then leave it.**

Soorah al Hashr (59) aayah 7

And His Statement, the Perfect and Most High:

And he²⁶ does not speak of his own desires. It is only a revelation revealed.²⁷

Soorah an Najm (53) aayaat 3 to 4

Q5. What is the ruling upon the person who tries to make a distinction between what the Qur'aan tells us about Allaah and what the authentic sunnah tells us about Allaah?

Such a person is from the people of misguidance, denying the truth of the Messenger *sall Allaahu 'alaihi wa sallam*.

And whoever denies the Truth of the Messenger *sall Allaahu 'alaihi wa sallam* has committed *kufur*.

²⁶ Meaning the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*

²⁷ Shaykh Abdur-Rahmaan ibn Naasir as-Sa'dee *rahimahullaah* said in his tafseer of this aayah: "That which the Messenger came with, it is obligatory upon the servants to take hold of this and to follow it, and it is not permissible to oppose it.

And (the aayah shows) that the text of the Messenger dealing with the ruling of a (particular) matter is just the same as the text of Allaah the Most High.

There is no concession for anyone nor any excuse for him to abandon it.

And it is not permissible to give anyone (else's) statement precedence over his statement."

وتلقيه بالتسليم والقبول
And to meet it with submission and acceptance

Q1. What is the meaning of تلقيه ?

Literally 'meeting it', then this phrase means: accepting it, preserving it, narrating it and speaking with it, without raising any objection.

Q2. How does the approach of the people of misguidance differ from the approach of the people of the sunnah with regard to this point?

The people of misguidance interfere with this information about Allaah using their own thoughts and intellects – unlike the approach of the people of the sunnah which is mentioned in the previous answer.

وترك التعرض له بالرد
And to keep away from opposing it with rejection

Q1. How does Shaykh al Fawzaan describe those misguided people who say: We do not accept the use of the sunnah or the aahaad narrations as a valid proof?

He *hafidhahullaah* mentions that this misguided approach is rejection of what has come from Allaah and from His Messenger *sall Allaahu 'alaiyhi wa sallam*.

It also constitutes believing in some of the Book and disbelieving in other parts.

Q2. How does Shaykh al Fawzaan describe those misguided people who do not reject the wording of the narration about Allaah but distort its meaning?

This rejection of its meaning is just like rejecting the words of the text themselves.

Q3. Why might such people distort the meaning of these texts - i.e. to agree with what?

These people twist the meaning in order to try to make it agree with their own desires and ideas,

and with their principles of logic, and theological rhetoric and intellectual reasoning.

Q4. What is the position of the *ahl us sunnah wal jamaa'ah* in this topic?

They have *eemaan* in whatever comes from Allaah and His Messenger, both in wording and in meaning – meaning they accept the words and they accept the meaning of those words.

They do not interfere in this using interpretations and distortions and explanations which do not conform with the true meanings of these texts.

والتأويل والتشبيه والتمثيل
And to keep away from *ta'weel* and *tashbeeh* and *tamtheel*

Q1. What error do the people of *tashbeeh* fall into?

Despite their affirming the wording and meaning of the texts about Allaah, they make the mistake of likening Allaah to His Creation – the error of *tashbeeh*.

Q2. In what way have they fallen into *ghuloo* (extremism)?

They have gone to extremes in *ithbaat* (affirmation) of Allaah's Names and Attributes.

Q3. In what way have the *mu'attilah* fallen into *ghuloo*?

These people who fall into *ta'teel* (the error of negating Allaah's attributes) have gone to extremes in the opposite manner from the people of *tashbeeh*; whereas the latter went to extremes in affirmation, the former went beyond the due bounds in negating and *tanzeeh* (declaring Allaah free from deficiencies).

Q4. What is the position of the *ahl us sunnah wal jamaa'ah* in this topic?

It is to affirm whatever Allaah affirmed for Himself and what His Messenger *sall Allaahu 'alaiyhi wa sallam* affirmed for Him, without falling into *tahreef* (distortion) or *ta'teel* (negating) and without *takyeef* (asking how the attribute is)

a) Those whose meaning and explanation is apparent to us and therefore we believe in its meaning and explanation.

b) Those whose meaning is not apparent to us, we make *tafwid* of them (we leave and entrust them) to Allaah, the Most High.

Q2. Is this division correct? Why?

No, this is not correct at all.

The meaning of all of the texts regarding Allaah's Names and Attributes are known; there is nothing from them which is unclear or obscure.

Q3. Which of the salaf said that some or all of Allaah's Names and Attributes are from the *mutashaabihaat*?

None of them said this.

Shaykh ul Islaam ibn Taymiyyah *rahimahullaah* mentioned that he did not find anyone from the salaf nor from the scholars whose opinion is taken account of who said that the Names and Attributes or anything from them are from the *mutashaabihah* (those whose meaning is unclear) that which is not known except to Allaah.

Q4. What is the meaning of the term *muhkam*?

This word means: that whose meaning is clear, being in no need of anything else to explain it. And all of the texts related to Allaah's Names and Attributes are *muhkam*, whose meaning is known to us and which are explained and made clear.

Q5. What is the meaning of *mutashaabih*?

Literally, it means 'unclear' and refers to that which requires another text for explanation of it and clarification of its meaning.

Q6. What is our approach to the texts found in the Qur'aan and authentic sunnah whose meaning is not immediately apparent to us?

If these texts are referred back to other texts which clarify them, then the difficulty in understanding the text that we have disappears, and the Truth is made manifest.

So this approach is found in the Qur'aan and the Sunnah – that evidences whose meaning is not clear to us are referred back to other texts to clarify them; parts of the Qur'aan help to explain other parts of the Qur'aan, and parts of the Sunnah help to explain other parts of the Sunnah.

Q7. What is the meaning of *al umm*?

24

وما أشكل من ذلك وجب إثباته
لفظا وترك التعرض لمعناه ونرد
علمه إلى قائله ونجعل عهده
على ناقله اتباعا لطريق الراسخين
في العلم الذين أثنى الله عليهم
في كتابه المبين بقوله سبحانه
والراسخون في العلم وتعالى
يقولون آمنا به كل من عند ربنا

And whatever is unclear from that, then it is obligatory to affirm its wording, and to leave off delving into its meaning, and we refer knowledge of it back to the One who spoke with it, and we put the responsibility (for its reliability) back to the one who transmitted it, following the path of those firmly grounded in knowledge whom Allaah praised in His clear Book, with His Statement, the Perfect and Most High:

And those firmly grounded in knowledge say 'We believe in it, all of it is from our Lord'.

Soorah aale 'Imraan (3) aayah 7

Q1. How does it seem that ibn Qudaamah *rahimahullaah* is subdividing the texts relating to Allaah's Names and Attributes in this part of his book?

It seems as if the imaam is dividing these texts into two types:

²⁸ Shaykh ul Islaam ibn Taymiyyah *rahimahullaah* stated in *al Aqeedah al Waasitiyyah*:

"And from *eemaan* in Allaah is: to have *eemaan* in whatever He has described Himself with in His Book and in whatever His Messenger described Him with, without falling into *tahreef* or *ta'teel*, and without falling into *takyeef* or *tamtheel*.

Rather they believe that (for) Allaah, the Perfect.. **There is nothing like Him, and He is the All Seeing, the All Hearing.**"

Soorah ash Shooraa (42) aayah 11.

Literally it means 'the mother' and it refers to the origin/source which something relates back to. And the aayah from Soorah aale 'Imraan mentioned by the Imaam here states that:

From it²⁹ are aayaat which are *muhkam*, and they are the *umm* of the Book.

Soorah aale 'Imraan (3) aayah 7

Q8. How do the *raasikhoona fil 'ilm* derive the correct explanation of the *mutashaabihaat*?

They return the *mutashaabihaat* back to the *muhkam*, and they use parts of the Speech of Allaah³⁰ to explain other parts. And they use parts of the speech of the Messenger *sall Allaahu 'alaiyhi wa sallam* to explain other parts. And they use the Sunnah to explain the Speech of Allaah. And they use the Speech of Allaah to explain the Sunnah. This is because all of it is from Allaah, and so they say:

We believe in it, all of it is from our Lord.

Soorah aale 'Imraan (3) aayah 7

And this includes the *muhkam* and the *mutashaabihaat*.

Q9. What is the incorrect approach of the *ahl uz zaygh* to the *mutashaabihaat* and the *muhkamaat*?

The *ahl uz zaygh* (people of deviation) take hold of the *mutashaabihaat* and seek to use these as a proof for their false ideas – yet they leave alone the *muhkam*. So they do not refer the *mutashaabihaat* back to the *muhkam*.³¹

Q10. Why do they follow this incorrect approach?

They do this for an evil purpose.

...seeking *al fitnah* (trials).³²

Soorah aale 'Imraan (3) aayah 7

²⁹ Referring to the Qur'aan.

³⁰ Referring to the Qur'aan.

³¹ Which would be the correct approach, were they to follow it.

³² At Tabaree mentions that there is a difference of opinion amongst the scholars of tafseer as to the meaning of seeking *fitnah* here, some preferring the view that it means 'shirk' and others holding that it means seeking *shubuhaat* (doubts).

So they seek to tempt the people away from their religion by bringing aayaat or ahaadeeth which are from the *mutashaabihaat*, and then saying to the people: this is the Speech of Allaah and this is the Speech of the Messenger, so what do you people say about that?

Q11. Why does the shaykh quote the aayah from Soorah al Baqarah (2) aayah 28 in this context?

They cut off that which Allaah has commanded should be joined.

Soorah al Baqarah (2) aayah 28

So this is the path of the people of deviation in every time and in every place.

They try to cause separation between one part of the Qur'aan and another, and between one portion of the speech of the Messenger *sall Allaahu 'alaiyhi wa sallam* and another, with the false claim that: We are using the Speech of Allaah and the Speech of the Messenger as proofs!

Q12. What is the first meaning of *ta'weel* mentioned by Shaykh al Fawzaan?

It is: explanation and a clarification of the meaning. And this was a meaning of *ta'weel* which was well known amongst the earliest scholars.

Q13. Which scholar from the salaf used *ta'weel* with this meaning?

The shaykh mentions the example of ibn Jareer at Tabaree *rahimahullaah*.

Q14. How may the aayah from Soorah aale Imraan (3:7) be recited if *ta'weel* is given this meaning?

...and none knows its *ta'weel* except Allaah and those who are firmly grounded in knowledge.

They say 'We believe in it, all of it is from our Lord.'

Soorah aale 'Imraan (3) aayah 7

So this implies that Allaah knows the explanation and the meaning, as do the people who are firmly grounded in knowledge – in contrast to the people who are not *raasikhoona fil 'ilm* and who do not therefore know the meaning of the *muhkam* and the *mutashaabihaat*.

Allaah taught the *raasikhoona fil 'ilm* the explanation and the meaning of these aayaat because these scholars are the inheritors of the Prophets.

Q15. What is the second meaning of *ta'weel* mentioned by Shaykh al Fawzaan?

It is: awareness of the reality which a thing will lead to in the future.

Q16. How must the aayah from Soorah aale Imraan (3:7) be recited if *ta'weel* is given this meaning? Why?

It is obligatory to stop after the name of Allaah in the aayah, i.e.:

..and none knows its *ta'weel* except Allaah. And those who are firmly grounded in knowledge, they say 'We believe in it, all of it is from our Lord.'

Soorah aale 'Imraan (3) aayah 7

This is because none knows the realities of the matters which Allaah mentions in the Qur'aan such as Paradise, the Fire, and what will occur on the Day of Judgement – none knows the reality of these things and how they will be except for Allaah alone.

And similarly none but Allaah knows the reality and the exact nature of the Names and Attributes except Allaah.

Q17. Which other aayaat does the shaykh quote in which *ta'weel* carries this meaning?

Are they waiting for other than its *ta'weel*?

Soorah al A'raaf (7) aayah 53

Meaning: Are they waiting except for how it will turn out in the future?

On the Day when its *ta'weel* occurs.

Soorah al A'raaf (7) aayah 53

Meaning: the Day when its reality³³ and its *kayfiyyah* (how it actually is) occurs, as Allaah informed us about it.³⁴

And as shown by the statement of Yoosuf *'alaiyhissalam*:

**And he (Yoosuf) said:
O my father! This is the *ta'weel* of my dream from before³⁵ – my Lord has made it come true.**

³³ As mentioned by ibn Zayd who said this *ta'weel* means: 'When its *haqeeqah* (reality) occurs'. (Tafseer at Tabaree).

³⁴ Referring to the Day of Judgement, as is related from ibn 'Abbaas *radi Allaahu 'anhumaa* (Tafseer at Tabaree).

³⁵ Referring to Yoosuf's statement at the beginning of the soorah:

Meaning: this is the explanation of its reality and its outcome; it has now happened and become clear.

Q18. Was it allowed in previous sharee'ahs to prostrate to a human being?

Yes, as shown by the statement of Allaah, the Most High:

...and they fell down prostrating to him.

Soorah Yoosuf (12) aayah 100

Meaning: they fell down prostrating to Yoosuf, the *sajdah* of greeting which was permissible in their religion. However the permissibility of prostrating to the creation was abrogated in our sharee'ah.

Q19. So who has knowledge of the *ta'weel* if the first meaning of *ta'weel* is intended? And who has knowledge of *ta'weel* if the second meaning is intended?

The first type of *ta'weel* – the knowledge of something's meaning – then the scholars have knowledge of this *ta'weel*.

The second type of *ta'weel* – awareness of the reality of what a thing will lead to in the future and how this will be – then none knows this except Allaah.

Q20. What is the third type of *ta'weel* and who invented it?

This third type was invented by the scholars of *kalaam* (theological rhetoric) and it is: to take the wording away from what is apparent to another meaning because of an evidence in the context along with it.

And there is no basis for this type of *ta'weel* in the Book of Allaah nor in the Sunnah of the Messenger of Allaah. Rather it is just a new terminology which they have invented.

Q21. What examples of this third blameworthy *ta'weel* does the shaykh mention?

These misguided people twist the meaning of the Attributes of Allaah. So for example they say that: the Hand (of Allaah) means (His) ability. the Face means self. the Mercy means the desire to bestow favour. the Anger means the desire to take revenge.

O my father! I have seen eleven stars and the sun and the moon – I have seen them prostrating to me.

Soorah Yoosuf (12) aayah 4

the Descending and the Coming to mean the coming of His Command and the Descent of His Command.

Q22. So where is the correct *ta'weel* taken from?

It is what is mentioned in the Qur'aan and the Sunnah.³⁶

Q23. What error of the Khawaarij does the shaykh illustrate with regards to:

a) Soorah al Jinn (72) aayah 23

And whoever disobeys Allaah and His Messenger, then for him will be the Fire of Hell, they will remain in there forever.

Soorah al Jinn (72) aayah 23

The Khawaarij say that this aayah proves that the sinful Muslim is in fact a *kaafir* and that he will remain in the Fire forever.

And yet the Khawaarij do not refer this aayah back for further clarification to the statement of Allaah, the Most High:

Indeed Allaah does not forgive that partners be associated with Him in worship, but He forgives less than that to whomsoever He wishes.

Soorah an Nisaa (4) aayah 48

Nor do they refer the aayah from Soorah al Jinn back to the statement of Allaah, the Most High in Soorah an Nisaa:

³⁶ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of al '*Aqeedah al Waasitiyyah*:

...not all *ta'weel* is blameworthy. The Prophet *sall Allaahu 'alaihi wa sallam* said:

O Allaah, grant him understanding of the religion, and teach him the *ta'weel*.

(Reported by al Bukhaaree in the Book of Wudhoo and by Muslim).

And Allaah, the Most High, said:

And none knows its *ta'weel* except Allaah and those firmly grounded in knowledge.

Soorah aale 'Imraan (3) aayah 7

So He praised them due to their knowing the *ta'weel*.

And not all *ta'weel* is blameworthy, because *ta'weel* has several meanings.

It can have the meaning of *tafseer* (explanation). And it can have the meaning of the end result and final outcome.

And it can have the meaning of taking a word away from its apparent meaning... and this type can be divided into that which is praiseworthy and that which is blameworthy. So if there is a proof to support it, then it is a praiseworthy type and it is in fact from the first type (of *ta'weel* mentioned above) and this is *tafseer* (explanation). And if there is no proof to support it, then it is blameworthy and it falls under the category of *tahreef* (distortion) and not under the category of *ta'weel*.

(Sharh al '*Aqeedah al Waasitiyyah* p70-71)

If you avoid the major sins which you have been forbidden from, We will wipe away from you your evil deeds and enter you in an honourable manner into Paradise.

Soorah an Nisaa (4) aayah 31

b) Soorah an Nisaa (4) aayah 93

c) the hadeeth 'Do not return back after me as disbelievers ...' (till the end of the hadeeth)?

Allaah, the Most High, says:

Whoever kills a believer intentionally then his³⁷ recompense will be the Hellfire, remaining in there forever.

Soorah an Nisaa (4) aayah 93

And the Messenger *sall Allaahu 'alaihi wa sallam* stated:

***Do not return back after me as disbelievers, striking the necks of each other....*³⁸**

So the Khawaarij take hold of these texts but do not refer them back to the statement of Allaah, the Most High:

And if two parties from the believers fight each other then make peace between both of them. And if one of them transgresses against the other....

Soorah al Hujuraat (49) aayah 9

- up until the statement of Allaah, the Most High:

The believers are but brothers, so make peace between your brothers.

Soorah al Hujuraat (49) aayah 10

Q24. What is the significance in this context of the aayaat:

a) Soorah al Hujuraat (49) aayaat 9-10

These aayaat mentioned above show that Allaah has named both groups as believers despite their fighting against each other, and He commanded that peace should be made between them and He declared them to be brothers – all of this in spite of their fighting against each other. So this shows that the one who kills³⁹ does not commit *kufir* by doing so.

b) Soorah al Baqarah (2) aayah 178?

³⁷ Referring to the recompense of the killer.

³⁸ Part of the hadeeth of Aboo Bakrah *radi Allaahu 'anh*u which is reported by al Bukhaaree (no 4406) and Muslim.

³⁹ Meaning the Muslim who kills another Muslim.

Allaah, the Most High states:

So whoever is pardoned a part of the blood money due for his brother..

Soorah al Baqarah (2) aayah 178

The word 'brother' here refers to the person that he has murdered. So Allaah declared the murderer and the person who was murdered to be brothers – and therefore the murderer does not leave Islaam⁴⁰ and is still the brother in eemaan of the murdered person.

So the people of deviation, such as the Khawaarij, take only one part from the proofs – the proofs which are *mutashaabih* (which require other texts to clarify their meaning) – and these people leave another part which would clarify and explain the proof that they have quoted.

Q25. When the *ahl uz zaygh* say that they are making *istidlaal* (using proofs) from the Qur'aan and Sunnah to justify their arguments, then are they correct in saying this?

No, they are not correct in saying this. Rather what these misguided people are doing is cutting off some of the texts from the rest. And this is an *istidlaal* that is false and futile. It is just as Allaah, the Most High stated:

They cut off that which Allaah has commanded should be joined.

Soorah al Baqarah (2) aayah 27

So proofs are to be referred back to each other, and parts of the Qur'aan are not to be used against other parts – and similarly for the Sunnah.

Q26. What is meant by the *raasikhoona fil 'ilm* when they say 'We believe in it, all of it is from our Lord'⁴¹?

'All of it' refers here to the *muhkam* and the *mutashaabihah*.

So since all of it is from our Lord, then some parts of it explain others.

Q27. What proof does the shaykh quote to show that there can be no contradictions within the Speech of Allaah?

He quotes the aayah:

Do they not reflect on the Qur'aan?

⁴⁰ Meaning he does not become a *kaafir* only through his act of killing a Muslim.

⁴¹ Soorah aale 'Imraan (3) aayah 7

And if it were from other than Allaah, then they would surely have found much contradiction in it.

Soorah an Nisaa (4) aayah 82

Q28. What types of knowledge related to this topic must the *mujtahid* have in order to be able to perform *ijtihaad*?

The people of knowledge mention that the *mujtahid*⁴² must be a scholar of the Book and of the Sunnah of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*.

He must know the *naasikh* (those texts which abrogate) and the *mansookh* (that which is abrogated).

He must also know the *mutlaq* (that which is left unrestricted) and the *muqayyad* (that which is restricted).

As must he know that which is general and that which clarifies, and the *muhkam* and the *mutashaabih*.

25

وقال في ذم مبتغي التأويل
لمتشابه تنزيله فأما الذين في
قلوبهم زيغ فيتبعون ما تشابه منه
ابتغاء الفتنة وابتغاء تأويله وما يعلم
تأويله إلا الله آل عمران 7 فجعل
ابتغاء التأويل علامة على الزيغ

And He said with His Revelation, in disparagement of those who seek the *ta'weel* of the *mutashaabihah*:

So as for those in whose hearts there is *zaygh*, then they follow that which is unclear from it, seeking *fitnah* and seeking its *ta'weel*; and none know its *ta'weel* except Allaah.⁴³

So He declared seeking the *ta'weel* to be a sign of *zaygh*.

Q1. What is *zaygh* and what sign of *zaygh* is mentioned in this quote from the imaam?

Zaygh means the same as *inhiraaf* and this refers to 'deviation'.

The sign of deviation mentioned here in this aayah is when a person seeks the *ta'weel* (interpretation) of the *mutashaabih* without referring back to the *muhkam*.

⁴² Referring to the scholar who has attained the ability to derive rulings directly from the texts.

⁴³ Soorah aale 'Imraan (3) aayah 7

Q2. What is meant by the statement of

Allaah ﷻ ما تشابه منه

It means 'they seek that which is unclear from it'. So these people of deviation take hold of only one part from the evidences and they leave alone another part.

Q3. Which kind of *ta'weel* is intended in the statement of Allaah

ابتغاء الفتنة وابتغاء تأويله

This phrase means 'seeking *fitnah* (shirk or doubts) and seeking knowledge of its *ta'weel*'. The *ta'weel* referred to here can take either of the first two meanings which have been discussed before.

So if it is taken upon its first meaning – that of 'seeking the explanation of the meaning of *mutashaabihah*', then this is futile exercise on the part of the people of *zaygh* because the *mutashaabihah* will not be made clear unless they are referred back to the *muhkam*.⁴⁴ So none knows this explanation of the meaning except Allaah and the *raashikhoona fil 'ilm*.⁴⁵

And if it is taken upon its second meaning – that of 'seeking the knowledge of the reality and the final outcome which the *mutashaabihah* will end up at' – then this is also a futile exercise on the part of these misguided people, because none knows this except Allaah the Perfect and Most High.

Q4. How do the people of *zaygh* decide which texts to take hold of and which texts to leave?

They take hold of the texts which suit them and they leave alone the texts which do not suit them and which do not agree with these people's desires.

Q5. What do the people of *zaygh* wish to achieve when they pretend to be using the texts of the Qur'aan and the Sunnah as proof?

They desire to put the people to trial and to turn the people away from their religion.

⁴⁴ Which, as mentioned, is something that the people of *zaygh* do not do.

⁴⁵ See the answer to question 9 in this section for an explanation of this term.

They also want to raise doubts about the Speech of Allah and the speech of His Messenger *sall Allaahu 'alaiyhi wa sallam*.

Q6. With what did the Prophet *sall Allaahu 'alaiyhi wa sallam* advise us when we encounter these misguided people?

He *sall Allaahu 'alaiyhi wa sallam* said:

When you see those who follow that which is mutashaabih (unclear), then these people are those whom Allaah named – so beware of them!⁴⁶

Meaning: they are the ones named by Allaah in this aayah, aayah 7 from Soorah aale 'Imraan. So we should beware of them, not accepting their speech nor letting them promote their speech to us.⁴⁷

Q7. How does the shaykh subdivide the people of *zaygh*?

Shaykh al Fawzaan *hafidhahullaah* divides the people of deviation into:

- a) the pretenders to knowledge, those who have not reached the level of knowledge which would qualify them to speak about knowledge – so the shaykh calls these people *johhaal* (ignorant people) who have ventured into something which they are not capable of doing correctly.
- b) those who do have some knowledge, but they seek to misguide the people and to divert the people away from the Truth.

So both of these categories are people of deviation, whether they intend this deviation⁴⁸ or whether they did not intend this⁴⁹.

⁴⁶ See Reported by al Bukhaaree (4547) and Muslim and Aboo Daawud, from a hadeeth of Aa'ishah *radi Allaahu 'anhaa*.

⁴⁷ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* stated in his explanation of *al 'Aqeedah al Waasitiyyah*:

And therefore it is befitting for us that we continually ask Allaah the Most High for firmness upon the affair, and that He does not cause our hearts to deviate after He has guided us, because the affair is one of great importance.

And Shaytaan enters upon the son of Aadam from every direction and from every angle and he tries to cause him to have doubts with regard to his '*aqeedah* and his *deen* and with regard to the Book of Allaah and the Sunnah of His Messenger.

(*Sharh al 'Aqeedah al Waasitiyyah* p25)

⁴⁸ As is the case for the second category of the people of *zaygh* mentioned here.

⁴⁹ As is the case for the first category of the people of *zaygh* mentioned here.

Q8. What is the meaning of *rusookh* ?⁵⁰

This means *thuboot* (firmness) - meaning their feet and their hearts are firmly grounded in beneficial knowledge.

Q9. To whom should the term *raasikhoona fil 'ilm* be applied?

This term means 'those firmly grounded in beneficial knowledge' and it is to be applied to the scholars of the *salaf* and to those scholars from the later generations who followed in their footsteps.

26

وقرنه بابتغاء الفتنة في الذم ثم
حجبهم عما أملوه وقطع أطماعهم
قصوده بقوله سبحانه وما يعلم عما
تأويله إلا الله .

And He joined it along with seeking *fitnah*, (mentioning this) in a disparaging way, then He barred them from that which they hoped for and cut off their aspirations from that which they intended – as per His Statement, the Most High:
And none knows it ta'weel except Allaah.⁵¹

Q1. Whom does the shaykh mention as being people who cannot attain the station of being '*ulemaa* (scholars)?

The one who falsely claims knowledge cannot be a scholar, no matter how much he tries, even if he has memorised a great deal and has much speech and writing and notes upon texts.

And the same is true for the person of deviation, the misguided deviated person, who will never be from the scholars who are firmly grounded in knowledge. Rather he will be prevented from the light of knowledge and its guidance.

Q2. Whom does the shaykh compare to the *ahl ul kitaab* (the People of the Book)? Why?

The shaykh compares the person of deviation to the People of the Book, because the latter have some knowledge but they are not firmly grounded in knowledge. This is because they desire misguidance and deviation and they wish the people to have doubts about the Book of Allaah, the Mighty and Majestic.

⁵⁰ The characteristic possessed by those who are *raasikhoona* in their knowledge.

⁵¹ Soorah aale 'Imraan (3) aayah 7

27

قال الإمام أبو عبد الله أحمد بن
محمد بن حنبل رضي الله عنه

Imaam Aboo 'Abdillaah Ahmad bin Muhammad bin Hanbal (may Allaah be pleased with him) said

Q1. What was Imaam Ahmad's name and kunyah as mentioned here by the shaykh?

He was Ahmad ibn Muhammad ibn Hanbal ash Shaybaanee.⁵²

His kunyah was Aboo 'Abdillaah.

Q2. Which people of *zayqah* (deviation) were subdued by Imaam Ahmad and what deviated idea did these people have?

Through this great imaam, the people of deviation from the Jahmiyyah and the Mu'tazilah were subdued.

Q3. What punishments did Imaam Ahmad undergo whilst defending the sunnah?

He was beaten, imprisoned and transported to the east in order to be executed. However he was patient upon this, and Allaah aided the religion through him, subduing the Jahmiyyah and the Mu'tazilah through him.

For these misguided people did not derive any benefit from their strength nor from their seeking to gain favour with the ruler in their time, and Allaah threw their plot back into their throats by means of the stance of Imaam Ahmad.

28

صلى الله عليه وسلم إن الله ينزل
في قول النبي الى سماء الدنيا
وإن الله يرى في القيامة وما أشبه
هذه الأحاديث

with regards to the statement of the Prophet *sall Allaahu 'alaiyhi wa sallam*

'Allaah descends to the lowest heaven'⁵³
and

'Allaah will be seen on the Resurrection'⁵⁴

⁵² He died in 241AH at the age of 77 *rahimahullaah*.

⁵³ Hadeeth of Aboo Hurairah *radi Allaahu 'anhu* reported by Ahmad in his Musnad and a similar wording is reported by Al Bukhaaree (1145) and Muslim.

and what is similar to these ahaadeeth.

Q1. Which scholars of the salaf will Imaam ibn Qudaamah go on to quote to show the position of the salaf in the matter of the Names and Attributes of Allaah?

He will go on to quote the speech of:

- Imaam Ahmad ibn Hanbal
 - Imaam ash Shaafi'ee
 - Abdullaah ibn Mas'ood *radi Allaahu 'anh*u , the Noble Companion
 - The *emir ul mu'mineen* (leader of the Muslims) 'Umar ibn 'Abdil 'Azeez
 - Imaam al Awzaa'ee
- *rahimahumullaah*.

29

نؤمن بها

We have *eemaan* in them

Q1. 'We have *eemaan* in them' – to what does this refer here?

This phrase 'we truly believe in them' refers to the texts that deal with the *nuzool* (descent) of Allaah, the Majestic and Most High to the lowest heaven (and its like) - and that He will be seen on the Day of Resurrection by the believers' eyes and that which resembles these texts.

Q2. How does the approach of Imaam Ahmad and the other scholars of the salaf in this regard differ from that of the innovators?

'We have *eemaan* in them'⁵⁵ and we attest to the truth of them'.

So this correct approach of Imaam Ahmad is in contrast to the innovators who meet these texts about Allaah with denial and misinterpretation and distorting the meaning.

30

ونصدق بها لا كيف

We attest to their truthfulness without asking 'How?'

⁵⁴ Hadeeth reported by al Bukhaaree (554) and Muslim from the hadeeth of Jaabir ibn 'Abdillaah *radi Allaahu 'anh*umaa.

⁵⁵ Meaning that we truly believe in these texts about Allaah.

Q1. What is the meaning of this phrase of Imaam ibn Qudaamah?

The first part of this phrase has been discussed in the previous answer.

The second part of the phrase لا كيف means that we do not seek after the *kayfiyyah* of these texts relating to Allaah's Attributes (i.e. we do not try to delve into how the Attributes are).

Q2. Which scholars of the salaf knew the *kayfiyyah* of Allaah's Attributes?⁵⁶

None of them did – for none knows the *kayfiyyah* of Allaah's Attributes (i.e. how the Attributes are) except Allaah alone.

Q3. How does Allaah descend to the lowest heaven?

Only Allaah knows the answer to this.⁵⁷

⁵⁶ Shaykh ul Islaam ibn Taymiyyah stated in '*Aqeedah al Waasitiyyah*'

“**And from *eemaan* in Allaah is: To have *eemaan* in whatever He has described Himself with in His Book and in whatever His Messenger described Him with, without falling into *tahreef* (distortion) or *ta'teel* (negation) and without falling into *takyeef* (asking how) or *tamtheel* (likening Allaah to the Creation).**”

Commenting on the statement '**without *takyeef***' Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* stated in his explanation of '*Aqeedah al Waasitiyyah*':

The meaning of this phrase is not that we hold as our '*aqeedah* that they (the Attributes) do not have a *kayfiyyah*.

Rather we hold as our '*aqeedah* that they have a *kayfiyyah* but that we have been denied the knowledge of the *kayfiyyah*. This is because, no doubt, Allaah's *istiwa* (ascending) upon the Throne has a *kayfiyyah*, however you do not know it. His descent to the lowest heaven has a *kayfiyyah* but you do not know it. This is because there is nothing in existence that does not have a *kayfiyyah* – however sometimes (the *kayfiyyah*) is known and sometimes it is unknown.

(*Sharh al 'Aqeedah al Waasitiyyah* p89)

⁵⁷ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* stated in his explanation of '*Aqeedah al Waasitiyyah*':

Therefore some of the salaf said that when the Jahmee (the one who rejects the Names and Attributes of Allaah) says to you: *If Allaah descends to the heaven, then how does He descend?*

Then say: Indeed Allaah has informed us that He descends, and He did not inform us how He descends. And this is a most beneficial *qaa'idah* (fundamental principle).

(*Sharh al 'Aqeedah al Waasitiyyah* p78)

So we do not ask foolish questions such as 'Does the Throne of Allaah become empty of Allaah (when He descends) or not? And does this happen or this or this?'

None knows His Tremendous Greatness and His Ability except Allaah Himself alone; He can descend however He so wishes - and we are not to delve into how He does this.

Q4. Will Allaah be seen on the Day of Judgement? If so, then how will He be seen?

Yes, He will be seen by the believers. He will be seen just as the moon can be clearly seen on the night of a full moon⁵⁸ and just as the sun can be clearly seen when there are no clouds obscuring it. However we do not seek after *kayfiyyah* of the *ru'yah*⁵⁹ (i.e. how Allaah will be seen) for no one knows this except for Allaah.

Q5. Which of the following three things do the ahl us sunnah wal jamaa'ah do?

- a) believe in the Attributes**
- b) know the meaning of the Attributes**
- c) enquire into the kayfiyyah of the Attributes**

They do a) and b) but not c).

So they have eemaan in the Attributes and they know the meaning of these Attributes. But they do not enquire into the *kayfiyyah* of these Attributes (i.e. how they are) since none has this knowledge except Allaah.

31

ولا معنى

Without giving an (incorrect) meaning

Q1. What does the Imaam mean here by ولا معنى ? And what did he *not* mean here?

He means 'without giving the meaning that the innovators give to these texts i.e. without falling into *ta'weel* (distortion)'.⁶⁰

⁵⁸ The proof for this is found in *ahaadeeth* which have reached the level of *mutawaatir*, such as his *sall Allaahu alaihi wa sallam* statement when he and his companions were looking at the moon on the night of the full moon:

Indeed you will see your Lord just as you see this moon, you will not be put to trouble in seeing Him.

Hadeeth reported by Al Bukhaaree (554) and Muslim.

⁵⁹ An Arabic word meaning 'the seeing' and referring to the believers seeing their Lord in the Hereafter.

So the Imaam did not mean to negate the true meaning of these attributes – for the meaning of the attribute is known.

Q2. What did Imaam Maalik *rahimahullaah* say that would confirm this?

The well known statement of Imaam Maalik when he was asked

'How did Allaah make *istiwa* (rise over the Throne)?

He *rahimahullaah* replied⁶¹:

Al *Istiwa* is known.

And *kayf* (how Allaah rose) is not known.

And to have eemaan (in the ascending upon the Throne) is obligatory.

And to ask a question about it (i.e. about the *kayfiyyah* of Allaah's rising over the throne) is an innovation.^{62,63}

Q3. How do we know the correct meaning of any of the Attributes of Allaah which we should affirm?

The correct meaning is the clear meaning of the words in the Arabic language.

Q4. What is *tafweed* and did Imaam Ahmad perform *tafweed* with regards to Allaah's Names and Attributes?

Tafweed means 'entrusting something to someone'. Someone who performs *tafweed* is called a *mufawwid*.

In this context, *tafweed* means entrusting the knowledge about the *kayfiyyah* of Allaah's Attributes back to Allaah Himself.

⁶⁰ Referring to the third meaning of *ta'weel* which is 'to take the wording away from what is apparent to another meaning because of an evidence in the context along with it'. See Box 24 Question 20 for more details.

⁶¹ Reported by Imaam al Laalikaanee in *Sharh Usool I'tiqaad Ahl is Sunnah wal Jamaa'ah*

⁶² Shaykh Saalih al Fawzaan *hafidhahullaah* stated in *Al Irshaad ilaa Saheeh il i'tiqaad*:

And that which Imaam Maalik said regarding *al istiwa* is a foundation with regards to all of the Attributes, and it is the statement of (all of the) *ahl us sunnah wal jamaa'ah* without any exception.

(*Al Irshaad*: p150)

⁶³ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* stated in his explanation of *al 'Aqeedah al Waasitiyyah*:

To ask a question about it is a *bid'ah* (innovation) because those who were more eager than us for knowledge did not ask about it – and they were the Companions.

(*Sharh al 'Aqeedah al Waasitiyyah* p79)

This was the position of Imaam Ahmad *rahimahullaah* and all the scholars of *ahl us sunnah wal jamaa'ah* – they would affirm the meaning of the Attribute of Allaah and entrust the knowledge of how the Attribute was back to Allaah.

For the meaning of any Attribute of Allaah is clear, according to the Arabic language and this meaning is not entrusted back to Allaah. But the kayfiyyah of the Attribute (how the Attribute is) is not known to anyone other than Allaah so it is obligatory to entrust this knowledge back to Allaah.

But some of the people of deviation take this statement of Imaam Ahmad's:

ولا معنى
'Without giving a meaning'

and they try to deceive the people by saying that Imaam Ahmad was making *tafweed* of the meaning here i.e. saying that both the meaning and the *kayfiyyah* are known only to Allaah.

And the truth is that Imaam Ahmad affirmed the correct meaning for the Attributes but made *tafweed* of how the Attributes are.⁶⁴

32

ولا نرد شيئا منها
And we do not reject anything from them

⁶⁴ Shaykh Saalih al Fawzaan *hafidhahullaah* stated in '*Aqeedah ut Tawheed*: The methodology of *ahl us sunnah wal jamaa'ah* with regards to the Names of Allaah and His Attributes is.. (he mentions three points – and then he says) That they (the *ahl us sunnah wal jamaa'ah*) hold as their creed and belief that the texts of the Names and Attributes are from the *muhkam*, those (aayaat) whose meaning is understood and which are explained. And they are not from the *mutashaabihah* (the texts whose meaning may not be clear to us and therefore require other texts to clarify their meaning). So they (the *ahl us sunnah wal jamaa'ah*) do not make *tafweed* of the meaning, (which is what) those who lie against them attribute to them or (as is done) by those from amongst the modern day authors and writers who do not know their (the *ahl us sunnah wal jamaa'ah*) *manhaj*. And (the *ahl us sunnah wal jamaa'ah*) make *tafweed* of the *kayfiyyah* of the Attributes back to Allaah the Most High, and they do not seek after it.

(*Aqeedah ut Tawheed*: p89)

Q1. Why do the people of innovation reject some or all of the texts relating to Allaah's Names and Attributes?

They do this because it conflicts with their own intellects. So they reject the texts and make their intellects the judge instead.

33

ونعلم أن ما جاء به الرسول حق
And we know that whatever the Messenger came with is the Truth

Q1. That which the Prophet *sall Allaahu 'alaiyhi wa sallam* came with was free of which three things (as mentioned by the shaykh here)?

It was free of error and misguidance and anything deceptive.

Q2. Who was the most truthful of all creation?

The original question contained an error and should have read 'most truthful' instead of 'best'.

The most truthful of all the creation was the Prophet *sall Allaahu 'alaiyhi wa sallam*, he who did not speak from his own desires.⁶⁵

So whatever he came with is true upon that which is apparent from it and upon its reality.

34

ولا نرد على رسول الله صلى الله عليه وسلم
And we do not reject anything which comes from the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam*

Q1. Whom is the Imaam attacking when he makes this statement?

He is attacking the people of misguidance who reject some of what comes from the Messenger *sall Allaahu 'alaiyhi wa sallam*.

Q2. How can it be said that these people try to make *istidraak* of the Messenger *sall Allaahu 'alaiyhi wa sallam*?

⁶⁵ As mentioned in Soorah an Najm (53) aayah 3.

When, for example, the Messenger informed us that:

Our Lord descends...⁶⁶

..these people of deviation say that this actually means:

His command descends.

So these people try to correct (make *istidraak*) of the Messenger *sall Allaahu 'alaiyhi wa sallam*, claiming that he *sall Allaahu 'alaiyhi wa sallam* did not make the reality clear and that it is in fact the command of Allaah that descends, not Allaah Himself.

Q3. What example does the shaykh give of how these misguided people try to make istidraak of the Qur'aan?

These people say with regards to the statement of Allaah:

And your Lord comes...⁶⁷

That this actually means His command descends. So this is their foolish attempt to correct the Qur'aan, and by doing so, attempting to correct Allaah *subhaanahu wa ta'aala*.

ولا نصف الله بأكثر مما وصف به
نفسه

We do not describe Allaah with more than that with which He described Himself

Q1. Why do we not describe Allaah with other than that with which He has described Himself?

This is because the Names and Attributes are *tawqeefiyyah* (matters which are only to be affirmed on the basis of evidence from the Qur'aan and/or the authentic sunnah).

Q2. Which Names and Attributes do we affirm for Allaah (i.e. from what sources)?

We affirm those Names and Attributes which are reported in the Book and the authentic Sunnah. This is a principle that we hold onto.

⁶⁶ Part of a hadeeth of Aboo Hurairah reported by al Bukhaaree (7494) and Muslim.

⁶⁷ Soorah al Fajr (89) aayah 22

36

بلا حد ولا غاية
without giving confines and limits.

Q1. What is the meaning of this point of Imaam ibn Qudaamah rahimahullaah?

This means that we do not say how the Attributes of Allaah *subhaanahu wa ta'aala* are, such that we mention confines and limits for them, and say how they are. This is not a part of our knowledge nor is it within our ability to do so.

For no one knows the confines and limits of the Attributes, nor how they are, except for Allaah *subhaanahu wa ta'aala*.

ليس كمثل شيء وهو السميع
البصير⁶⁸

There is nothing like Him, and He is the all Hearing, the All Seeing.

Q1. Which of Allaah's Names and Attributes does the sharee'ah allow us to liken to those of the creation?

As shown by the aayah quoted by the Imaam, none of the Names and Attributes of Allaah are resembled by those of the creation.

Q2. How can it be said that Allaah has the attribute of hearing when we have the attribute of hearing as well?

The hearing of Allaah is such that it befits His Majesty and is particular to Him. And our hearing befits us and is particular to us. And there is no comparison between these two hearings.

Q3. What false concept is refuted by the statement of Allaah ليس كمثل شيء?

This part of the aayah - meaning 'There is nothing like Him' - refutes the false concept of *tashbeeh* (likening Allaah to the creation).

⁶⁸ Soorah ash Shooraa (41) aayah 11

Q4. What false concept is refuted by Allaah's statement وهو السميع البصير ؟

This part of the aayah - meaning 'and He is the all Hearing, the All Seeing - refutes the false concept of *ta'teel* (the error of negating Allaah's attributes), since Allaah in this aayah affirms two attributes for Himself.

Q5. Which two attributes can be taken from Allaah's statement وهو السميع البصير ؟

The two attributes are:

- a) *As Sam'* (hearing) which is derived from His Name as Samee' (the All Hearing).
- b) *Al Baseer* (seeing) which is derived from His Name al Baseer (the All Seeing).

Q6. Whom was Allaah addressing in the aayah quoted from Soorah TaaHaa (20:46)?

I am with the two of you, hearing you and seeing you.

Soorah TaaHaa (20) aayah 46

This aayah was addressed to the two prophets, Moosaa and Haaroona *'alaiyhimussalaam*. It shows that Allaah affirms for Himself that He hears and sees.

38

ونقول كما قال
We say just as He said

Q1. What aayah is being referred to here?

This refers to the aayah from Soorah ash Shooraa:

There is nothing like Him, and He is the all Hearing, the All Seeing.

Soorah ash Shooraa (41) aayah 11

Q2. Which two types of people are refuted by this aayah?

We use this aayah to refute the people of *tashbeeh* (likening) and the people of *ta'teel* (negation) - as mentioned in the preceding answers.

39

ونصفه بما وصف به نفسه لا نتعدى
ذلك
ولا يبلغه وصف الواصفين

We describe Him with whatever Attributes He described Himself with and we do not go beyond that
And He is not reached by the description of those who attempt to describe Him

Q1. Where can we look if we wish to see how Allaah has described Himself?

We look to how He has described Himself in His Book (the Qur'aan) or upon the tongue of His Messenger *sall Allaahu 'alaiyhi wa sallam*, not going beyond what it within these two sources.

Q2. What is the significance of the aayah quoted from soorah TaaHaa (20:110)?

They do not encompass Him (Allaah) with knowledge.

Soorah TaaHaa (20) aayah 110

This aayah shows that they do not know anything about Allaah except for what He has taught them. So if a person is ignorant about a thing, how then can he describe that thing? We do not have knowledge about the *dhaat* (self) of Allaah - the Majestic and Most High - nor of His Names and Attributes, and are therefore not able to describe Him. Rather only He or His Messenger can describe Him.

Q3. Which of the creation can describe Allaah? And how did they attain this knowledge about Allaah?

Only the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* can describe Allaah, and he received this knowledge through revelation (from Allaah).

40

نؤمن بالقرآن كله محكمه
ومتشابهه

We have eemaan in all of the Qur'aan, in that of it which is *muhkam* (clear and decisive) and that which is *mutashaabih* (initially unclear to us)

Q1. Which type of people make this statement?

This is the statement of the *raasikhoona fil 'ilm*.⁶⁹

⁶⁹ This term means 'those firmly grounded in beneficial knowledge' and it is applied to the scholars of the *salaf* and to those scholars from the later generations who followed in their footsteps.

Q2. How do these people deal with the muhkam and the mutashaabih?

They refer the *mutashaabih* (those texts which may be initially unclear to them) back to the *muhkam* (those texts which are clear and decisive) and explain the former using the latter. This is because both types of texts are from Allaah.⁷⁰

Q3. How might the people of deviation misunderstand the part of the aayah from Soorah ash Shooraa:

ليس كمثله شيء ؟

They take this part of the aayah -

There is nothing like Him..

Soorah ash Shooraa (41) aayah 11

- and say that this is a proof for rejecting the Attributes, since if one were to affirm the attributes, they would be affirming a likeness for Allaah.

Q4. What is the response to this false idea?

These people, in whose hearts is a deviation, have not taken hold of the entire aayah, since Allaah goes on to say:

... and He is the all Hearing, the All Seeing.

Soorah ash Shooraa (41) aayah 11

So Allaah affirmed Names and Attributes for Himself here, and this proves that affirming these Names and Attributes does not necessitate making a likeness for Allaah.⁷¹

Q5. How might the people of deviation misunderstand the part of the aayah from Soorah ash Shooraa:

وهو السميع البصير

They take this part of the aayah -

... and He is the all Hearing, the All Seeing.

Soorah ash Shooraa (41) aayah 11

- and they say: this means that He resembles His creation. Since there is (as they claim) no difference between His hearing and the hearing of the creation, and similarly for the seeing of Allaah and the seeing of the creation.

Q6. What is the response to this false idea?

⁷⁰ See box 24 question 14 for more details.

⁷¹ Since if that were the case, the second part of the aayah would be contradicting the first part.

These people, in whose hearts is a deviation, have not taken hold of the entire aayah, since Allaah said previously:

There is nothing like Him..

Soorah ash Shooraa (41) aayah 11

Q7. What is the attitude of the believer, the person of tawheed to the aayah:

ليس كمثله شيء وهو السميع البصير ؟

He takes hold of the entire aayah, not just taking one part and leaving the other part. And he says:

All of it is from our Lord.

Soorah aale 'Imraan (3) aayah 7

41

ولا نزيل عنه صفة من صفاته
لشناعة شنعت

We do not take away any Attribute of His on account of any false condemnation

Q1. What do the people of misguidance call the people who affirm the Names and Attributes of Allaah?

As an example, the people of *ta'teel* call us: Mushabbihah⁷², Mujassimah⁷³, Hashawiyyah⁷⁴ and other names.

Q2. Do the people of the sunnah care about these insults and nicknames? If not, then why not?

No, we do not care about these insults as long as we are adhering to the Book of Allaah and the Sunnah of His Messenger. So these nicknames that they give us do not harm us because we want to please our Lord - so we do not just want to please the creation.

42

ولا نتعدى القرآن والحديث

And we do not exceed the Qur'aan and the hadeeth

⁷² People who make resemblance between Allaah and His Creation.

⁷³ People who give Allaah a body.

⁷⁴ People who are worthless.

Q1. Are the Names and Attributes from the matters of the unseen and if so, what is the significance of this?

Yes, they are from the matters of the unseen so we do not enter into these matters except in accordance with an evidence – and we do not go beyond the evidences.⁷⁵

43

ولا نعلم كيف كنه ذلك إلا بتصديق
الرسول صلى الله عليه وسلم
وتثبيت القرآن

We do not know how that is except that we affirm the truth of what the Messenger *sall Allaahu 'alaiyhi wa sallam* said and affirm whatever the Qur'aan affirms

Q1. When Imaam Maalik was asked about the *istiwa* (ascending) of Allaah over the Throne, what did Imaam Maalik do and then say in response?

⁷⁵ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

...the Attributes of Allaah, the Mighty and Majestic, are from the affairs of the hidden and unseen, and it is not possible for the intellect to fully perceive the affairs of the hidden and unseen. So we do not then describe Allaah with that with which He has not described Himself, nor do we ask "How?" about His Attributes, because this is something not possible. We do not currently fully perceive the reality of what Allaah has described the bliss of Paradise with – and this despite the fact that it is something created... So if it were said: 'Describe (the bounties of Paradise) to us!'

We would not be able to describe them.. in accordance with His, the Most High, statement in the hadeeth qudsi:

I have prepared for My righteous servants that which no eye has seen and no ear has heard and that which the heart of the person has not conceived.

(Hadeeth reported by al Bukhaaree in the Book of the Beginning of the Creation)

So if this is the case with regards to the creation, which is described with attributes whose meaning is known (such as fruit, date palms, drinking glasses etc) and whose reality is not known, then what about the Creator?

(*Sharh al 'Aqeedah al Waasitiyyah* p58 to 59)

He *rahimahullaah* lowered his head, then he raised it and sweat had appeared on his brow, out of shame before Allaah *subhaanahu wa ta'aala*. So Imaam Maalik said:

"*Al Istiwa* is known.

And *kayf* (how Allaah rose) is not known.

And to have *eemaan* (in the ascending upon the Throne) is obligatory.

And to ask a question about it (i.e. about the *kayfiyyah* of Allaah's rising over the throne) is an innovation.

And I do not see you except to be an evil man."

And the Imaam ordered the man who asked this question to be thrown out of the gathering.

Q2. What two evidences does Shaykh al Fawzaan quote to show that we must attest to the truth of what the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* came with?

And whatever the Messenger gives you, then take it.

And whatever he forbids you from, then withhold.

Soorah al Hashr (59) aayah 7

And We have not sent any messenger except that he should be obeyed by the permission of Allaah.

Soorah an Nisaa (4) aayah 64

Q3. What relevance does this testimony have to the topic of Allaah's Names and Attributes?

So the person who does not attest to the truthfulness of the Messenger in these matters of the Names and Attributes – and these are the greatest of affairs, the backbone of the *'aqeedah* – then such a person is not someone who obeys the Messenger *sall Allaahu 'alaiyhi wa sallam* nor is he someone who has *eemaan* that he is the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam*.

Q4. So what is the path of the *salaf us saalih* (pious predecessors) with regards to affirming and negating knowledge about Allaah, the Most High?

They follow the Messenger and they follow the Qur'aan.

Whatever the Qur'aan affirms, they affirm.

Whatever the Messenger affirms, they affirm.

And whatever the Qur'aan negates or the Messenger *sall Allaahu 'alaiyhi wa sallam* negates, then they negate that as well.

And they do not go beyond the Qur'aan and Sunnah in negating or affirming.⁷⁶

44

قال الإمام أبو عبد الله محمد بن
إدريس الشافعي رضي الله عنه

The Imaam Aboo 'Abdillaah Muhammad ibn Idrees
ash Shaafi'ee *radi Allaahu 'anh* said:

Q1. Why was this man called Ash Shaafi'ee?

This was an ascription to his great great grandfather, Shaafi.⁷⁷

Q2. Which tribe was he from?

He was from the tribe of al Muttalib ibn 'Abd Manaaf.

Q3. What is his nickname and why?

al Muttalib was the brother of 'Abdul Muttalib, the grandfather of the Prophet *sall Allaahu 'alaiyhi wa sallam*. So Imaam ash Shaafi'ee was from the *ahl ul bayt* (the family of the Prophet *sall Allaahu 'alaiyhi wa sallam*).

He is therefore given the title of *'aalim ul quraysh*. (the scholar of the Quraysh tribe).

Q4. What virtues of his does Shaykh al Fawzaan hafidhahullaah mention?

He had a tremendous position in defending the sunnah of the Messenger *sall Allaahu 'alaiyhi wa sallam* and in refuting the people of deviation and misguidance.

⁷⁶ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

The *ahl us sunnah wal jamaa'ah* do not deny for Allaah anything with which He has described Himself because they follow the text in denying and affirming. So everything with which Allaah has described Himself, they affirm it upon its reality.

They do not deny anything for Allaah anything with which He has described Himself, regardless of whether it is from the Attributes which are *dhaatiyyah* (relating to Allaah's Self) or *fi'liyyah* (relating to Allaah's actions).

(*Sharh al 'Aqeedah al Waasitiyyah* p94)

⁷⁷ And Imaam ash Shaafi'ee's lineage was: Muhammad ibn Idrees ibn al 'Abbaas ibn 'Uthmaan ibn Shaafi' ibn as Saaib ibn 'Ubayd ibn 'Abd Yazeed ibn Haashim ibn al Muttalib ibn 'Abd Manaaf. And 'Abd Manaaf was also a forefather of the Prophet *sall Allaahu 'alaiyhi wa sallam*.

45

بالله وبما جاء عن الله على مراد الله
آمنت

I have *eemaan* in Allaah and in whatever came from Allaah upon what was intended by Allaah

Q1. How does the shaykh describe the person who does not believe in that which has come from Allaah?

This person does not truly believe in Allaah, the Perfect and Most High.

Q2. What is the meaning of the statement of the Imaam على مراد الله ?

This means upon 'what was intended by Allaah' and means that we have *eemaan* in Allaah and in whatever came from Allaah upon what was intended by Allaah, and we do not enter into anything (in that) with something from ourselves, explaining with an explanation from ourselves. Rather we stop in accordance with what came from Allaah, the Perfect and Most High upon what was intended by Allaah.

Allaah gave Himself Names and described Himself with Attributes, so we have *eemaan* in them upon what was intended by Allaah. So we do not distort their meaning away from their being as they came.

Q3. Which Attributes of Allaah does the shaykh mention here and why do we affirm for them for Allaah?

He mentions:

<i>as sam'</i>	hearing
<i>al basr</i>	seeing
<i>al hayaa</i>	life
<i>al qudrah</i>	ability
<i>al kalaam</i>	speech
<i>al iradah</i>	will

We affirm them (and the rest of the Attributes) for Allaah because He is the One who gave Himself these Names and Attributes.

46

وآمنت برسول الله وبما جاء عن
رسول الله على
مراد رسول الله

And I have *eemaan* in Allaah's Messenger and in whatever came from Allaah's Messenger upon what was intended by Allaah's Messenger

Q1. What is the meaning of the phrase **وبما جاء عن رسول الله**

This phrase means 'and in whatever came from Allaah's Messenger'.

As well as having *eemaan* in Allaah's Messenger, we also have *eemaan* in those authentic *ahaadeeth* which have come from him upon what was intended by him.

So we do not interpret them in a manner that opposes that which was intended by him, by misinterpreting them and distorting them.⁷⁸

Q2. How does the shaykh explain the meaning of the **shahaadah** (testimony) **Muhammadu rasool ullaah**?

This testimony - that Muhammad *sall Allaahu alaiyhi wa sallam* is the Messenger of Allaah - comprises:

- a) *taa'atuhu feemaa amara* - obeying him in that which he commanded
- b) *tasdeequhu bimaa akhbara* - attesting to the truth of what he informed of
- c) *ijtinaabu maa nahaa 'anhu wa zajara* - staying away from that which he forbade and prohibited

⁷⁸ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* commenting on the statement of ibn Taymiyyah *rahimahullaah* : '(and from *eemaan* in Allaah is: to have *eemaan* in that with which Allaah has described Himself in His Book) and in that with which His Messenger described Him':

And the Messenger of Allaah's description of his Lord can be divided into three types: (his describing Him) by statement, by action or by approval.

As for by statement: an example is.... his statement when taking his oath: '**No, by the Turner of the Hearts...**'

As for by action, then this type occurs less than by statement. An example is... a man came to him *sall Allaahu 'alaiyhi wa sallam* whilst he was giving the *khutba* to the people on Day of Jumu'ah, and said: O Messenger of Allaah, the livestock are dying..... So he raised his hands (and supplicated to Allaah), and this... is a description of Allaah with highness - (done by the Prophet *sall Allaahu 'alaiyhi wa sallam*) in the manner of action.

As for approval: then this occurs less than (those two categories) which came before it. An example is: his *sall Allaahu 'alaiyhi wa sallam* approval of the slave girl whom he asked: **Where is Allaah?** She said: *Above the heavens*. So he approved of what she said and said: **Set her free.**

(Sharh al 'Aqeedah al Waasitiyyah p66 to 67)

d) *wa an laa yu'badallaahu ilaa bimaa shara'a* - and that Allaah should not be worshipped except with that which he *sall Allaahu alaiyhi wa sallam* legislated.

Q3. What does the shaykh say about the person who states **Muhammadu rasool ullaah** but does not attest to the truthfulness of what the Prophet **sall Allaahu 'alaiyhi wa sallam** informed us of?

Such a person is a liar in his *shahaadah* and is implicitly accusing the Messenger *sall Allaahu alaiyhi wa sallam* of falsehood.

Q4. What then is our approach to what the Prophet **sall Allaahu 'alaiyhi wa sallam** came with?

It is to have *eemaan* in the narrations about the Names and Attributes which he *sall Allaahu alaiyhi wa sallam* informed us of⁷⁹, and we attest to his truthfulness in that regard.

We do not reject anything from him *sall Allaahu alaiyhi wa sallam* nor do we distort that which came from him using false and futile misinterpretations, and by raising doubts and with false sayings by which the majority of creation have gone astray.

47

وعلى هذا درج السلف
And upon this way, the salaf proceeded

Q1. What was the approach of the first three generations to what has come to us from Allaah and His Messenger **sall Allaahu 'alaiyhi wa sallam**?

They had *eemaan* in whatever came from Allaah upon what was intended by Allaah and in whatever came from the Messenger of Allaah upon what was intended by the Messenger of Allaah. None of them withheld in this regard. They read the Qur'aan and they narrated the *ahaadeeth*, and they did not raise any objection to anything from these texts about Allaah's Names and Attributes.

Q2. When and how did the deviation away from this approach occur in this **ummah** (nation)?

⁷⁹ And as Shaykh al Fawzaan mentions, the greatest matter with which the Prophet *sall Allaahu 'alaiyhi wa sallam* came was the Names and Attributes of Allaah.

This only occurred after the most excellent generations had passed away, and when the scholars of *kalaam* (theological rhetoric) and philosophical ideas tried to enter into Islaam that which was not actually from Islaam. So these misguided people made principles of logic and (so called) intellectual evidences the decisive judge over the Book of Allaah and the Sunnah of His Messenger *sall Allaahu 'alaiyhi wa sallam*.

48

وأئمة الخلف رضي الله عنهم
And the imaams of the *khalaf* (later people) *radi Allaahu 'anhum*

Q1. To whom does this phrase refer?

This refers to whoever came after the salaf (predecessors) but who proceeded upon their way.

Q2. At what point before the Hour is established will the earth be devoid of such people?

It will never be devoid of such people. The Prophet *sall Allaahu 'alaiyhi wa sallam* said:

There will not cease to be a group from my ummah (nation) manifest upon the Truth. They will not be harmed by those who desert them nor by those who oppose them, until the command of Allaah, the Exalted and Most High comes about.^{80 81}

Q3. What praiseworthy characteristics does the shaykh mention about these people?

These people from the khalaf who are upon the methodology of the salaf propagate this religion, and convey this religion after *as salaf us saalih* (the pious predecessors). So they are Allaah's proof upon His creation.

49

كلهم متفقون على الإقرار والإمرار
All of them are in agreement upon acknowledging and allowing them to pass on as they are

⁸⁰ Reported by Muslim (1920), Ahmad, Abou Daawud and others.

⁸¹ Imaam an Nawawee *rahimahullaah* stated about this hadeeth in his explanation of Muslim: 'And as for this group, then al Bukhaaree stated: *They are the ahl ul 'ilm (people of knowledge)*. And Ahmad ibn Hanbal stated: *If they are not the ahl ul hadeeth (people of hadeeth), then I don't know who they are*'.

Q1. How do these people make الإقرار and الإمرار ؟

All of these rightly guided people are in agreement upon الإقرار (acknowledging the texts) and الإمرار (allowing them to pass on as they are) just as they occur without attempting to misinterpret them and distort them. Rather they let these texts about Allaah's Attributes pass just as they occur, with their wordings and their meanings.

50

والإثبات لما ورد من الصفات في كتاب الله وسنة رسوله من غير تعرض لتأويله.

وقد أمرنا بالإقتفاء لآثارهم والإهتداء بمنارهم

And upon affirming whatever Attributes occur in the Book of Allaah and in the sunnah of His Messenger without making any attempt to interpret their meaning away.

And we have been commanded to follow in their tracks and to follow their signposts.

Q1. What evidences does the shaykh quote with regards to following the path of the salaf?

The statement of Allaah, the Most High:

And the first⁸² and foremost⁸³ from the *muhaajireen*⁸⁴ and the *ansaar*⁸⁵ (those Muslims originally resident in Al-Madeenah at the time of the Prophet) and those who followed them upon goodness – Allaah is pleased with them and they are pleased with Him.

Soorah at Tawbah (9) aayah 100

And the statement of the Prophet *sall Allaahu 'alaiyhi wa sallam*:

⁸² Meaning 'first from this ummah' (*Sharh al 'Aqeedah al Waasitiyyah* of Shaykh al 'Uthaymeen p638)

⁸³ Meaning 'foremost in righteous deeds' (ibid)

⁸⁴ Meaning 'those who emigrated to Al-Madeenah' (ibid)

⁸⁵ Meaning 'the people of Al-Madeenah at the time of the Prophet *sall Allaahu 'alaiyhi wa sallam*' (ibid)

Upon you is to follow my sunnah and the sunnah of the rightly guided khulafaa ur raashideen after me..⁸⁶

Q2. What is the meaning of منار؟

This word carries the meaning of 'signposts on the road which show the traveller the way.'

51

وحذرنا المحدثات وأخبرنا أنها من الضلالات

And we have been warned against the newly invented matters, and we have been informed that they are affairs of misguidance

Q1. What evidence does Shaykh al Fawzaan quote to prove this point?

He quotes the hadeeth of the Prophet *sall Allaahu 'alaiyhi wa sallam*:

Indeed the best speech is the Book of Allaah, and the best guidance is the guidance of Muhammad *sall Allaahu 'alaiyhi wa sallam* and the worst of all affairs are their muhdathaat (newly invented matters) and every newly invented matter is a bid'ah (innovation) and every innovation is a misguidance...⁸⁷

52

فقال النبي صلى الله عليه وسلم عليكم بسنتي

So the Prophet *sall Allaahu 'alaiyhi wa sallam* said:
Adhere to my sunnah

Q1. What is meant by the term 'sunnah'?

This refers to whatever is established from him, whether it be his saying, his speech or his tacit approval.

Q2. What three proofs does the Shaykh quote to show that we are commanded to

⁸⁶ Reported by Ahmad in his Musnad, Abou Daawud and others and declared saheeh by al Albaanee rahimahumullaah.

⁸⁷ Reported by Ahmad in his Musnad, Muslim, al Bayhaquee and in the version collected by An Nasaa'ee there is the addition '**and every misguidance is in the Fire**'. (declared saheeh by al Albaanee).

follow the Prophet *sall Allaahu 'alaiyhi wa sallam*?

He quotes the statement of Allaah, the Most High:

Whatever the Messenger gives you, then take it.

And whatever he forbids you from, then withhold from it.

Soorah at Hashr (59) aayah 7

There is indeed in the Messenger of Allaah for you a fine example to be followed.

Soorah at Ahzaab (33) aayah 21

Whoever obeys the Messenger has indeed obeyed Allaah.

Soorah an Nisaa(3) aayah 80

Q3. Who are the *khulafaa ur raashideen*?

This term, meaning the rightly guided caliphs, refers to four people:

Abou Bakr, 'Umar, 'Uthmaan and 'Alee *radi Allaahu 'anhum*.

Q4. Why are we commanded to take hold of their sunnah?

Their sunnah is the sunnah of the Messenger *sall Allaahu 'alaiyhi wa sallam* and they were people who correctly implemented the following of the Messenger.

53

وسنة الخلفاء الراشدين المهديين من بعدي

And the sunnah of the rightly guided orthodox caliphs after me

Q1. What is the meaning of *rushd*?

It means 'guidance and following the Truth'.

Q2. What is the meaning of *ghayy*?

It is the opposite of guidance and means 'misguidance and deviation away from the Truth'.

Q3. What is the meaning of المهديين؟

This word means 'orthodox' and means those whom Allaah has guided to following the Truth. So whoever follows the person who is rightly guided will himself be rightly guided.

عضوا عليها بالنواجذ
Bite onto it with your molar teeth

Q1. What are we commanded to cling onto here?

To the sunnah of the Messenger and the sunnah of the rightly guided caliphs.

Q2. What example does the shaykh bring in this context?

He brings the example of a drowning person who clings onto a rope so as not to drown. So if he fears the rope will slip from his hands, then he will bite onto it with his molar teeth due to his eagerness to cling onto the rope since it is his means to being saved.

The sunnah of the Messenger *sall Allaahu 'alaiyhi wa sallam* is like the example of this rope in the hand of the drowning person – if he lets go of it, he will be destroyed.

وإياكم ومحدثات الأمور
And beware of newly introduced affairs

Q1. What is the meaning of ومحدثات?

Literally 'newly introduced affairs', it refers to every innovation which the people of innovation have introduced into the religion.

Q2. What two *ahaadeeth* does the shaykh quote to prove this point?

Whoever does an action with which our affair is not in accordance, then it is rejected.

(Hadeeth of Aa'ishah *radi Allaahu 'anhaa*, reported by Ahmad in his Musnad and Muslim).⁸⁸

⁸⁸ Shaykh Saalih al Fawzaan *hafidhahullaah* adds in his '*Muhaadaraat fil 'aqeedah wal bid'ah*' after quoting this hadeeth:

So this hadeeth proves that every newly introduced matter in the religion is an innovation, and every innovation is misguidance, rejected.

And the meaning of that is: that the innovations in acts of worship and issues of creed and belief are forbidden matters, but the forbidden nature varies according to the nature of the innovation:

From them is that which is clear and manifest *kufr* (disbelief), such as making *tawaaf* (circumambulation) of the graves seeking to draw

Whoever introduces into this affair of ours that which is not from it, then it is rejected.

(Hadeeth of Aa'ishah *radi Allaahu 'anhaa*, reported by al Bukhaaree (2697), Ahmad in his Musnad and Muslim).

Q3. What must our approach be to the

ومحدثات

The affairs of the religion do not allow anything new to be introduced nor any additions to be made – so we adhere to these affairs in both letter and spirit without adding anything to them or taking anything away from them.⁸⁹

فإن كل محدثة بدعة وكل بدعة ضلالة

For every newly invented matter is an innovation, and every innovation is misguidance

Q1. Give two examples of *bid'ah hasanah* (a good innovation in the religion).

close to the inhabitants of the graves.. and the statements of the extreme Jahmees and Mu'tazilah. And from them is: that which is from the means which lead to shirk, such as building upon the graves and praying and supplicating by them. And from them is: that which is *fisq* (sinfulness) related to issues of '*aqeedah* (creed and belief), such as the innovation of Khawaarij and the Qadariyyah and the Murjah in their statements and beliefs which oppose the proofs from the Sharee'ah. And from them is: that which is disobedience (to Allaah) such as.. castration with the intention of cutting off the sexual desires.

Muhaadaraat fil 'aqeedah wal bid'ah (1/101)

⁸⁹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* commenting on the part of the hadeeth '**and beware of newly introduced affairs** :

And what is meant by this is affairs of the religion. As for affairs of the *dunyaa* (worldly life), then these do not come into (the meaning of) this hadeeth, because the *asl* (position which is to be adopted in the absence of any textual proof to show otherwise) with regards to the affairs of the *dunyaa* is that they are permissible. So whatever from them is newly invented, then it is permissible – unless there a proof to show that it is forbidden.

However the *asl* with regards to the affairs of the religion is forbiddance. So whatever from them is newly invented is forbidden, an innovation – unless there is a proof from the Book or the Sunnah to show that this it is something legislated.

(*Sharh al 'Aqeedah al Waasitiyyah* p639 to 640)

There is no such thing as a good innovation in the religion. Every single newly invented matter in the religion is a bid'ah and therefore a misguidance.

Q2. What statement of the Prophet *sall Allaahu 'alaiyhi wa sallam* is relevant in this regard?

His *sall Allaahu 'alaiyhi wa sallam* statement:

For every newly invented matter is an innovation and every innovation is misguidance.

Q3. Whom can this statement of Imaam ash Shaafi'ee be used to refute?

It can be used to refute every innovator who tries to present innovations to the people in a favourable light.

Q4. What justifications might people give for performing a *bid'ah*?

These misguided people might use justifications such as:

'These innovations are good, they contain reward, and they spur people to do acts of worship, etc, etc!'

Q5. What is the response to these so called justifications?

The ahl us sunnah wal jamaa'ah reply:
Innovations have no good in them, nor any reward. Every one of them is misguidance and evil, and all of them are rejected from the people who perform them.

Q6. What important proof from Soorah al Maaidah is quoted by the shaykh?

That which the Messenger of Allah came with is sufficient for us, as shown by the statement of Allaah, revealed during the final Hajj (pilgrimage) performed by the Prophet *sall Allaahu 'alaiyhi wa sallam*:

This day I have completed your religion for you.

Soorah al Maaidah (5) aayah 3

Q7. What does the Shaykh say about the people who try to introduce newly invented additions into the religion after the time of the Messenger *sall Allaahu 'alaiyhi wa sallam*?

Such a person is either implicitly accusing His Lord of lying, since His Lord said:

I have completed your religion for you.

Soorah al Maaidah (5) aayah 3

And the Messenger *sall Allaahu 'alaiyhi wa sallam* did not die without Allaah having completed the religion by means of him.

Or such a person is accusing the Messenger *sall Allaahu 'alaiyhi wa sallam* of concealing something which Allaah revealed upon him⁹⁰ and not explaining them to his nation.⁹¹

57

وقال عبدالله بن مسعود رضي الله عنه
اتبعوا ولا تبتدعوا فقد كفيتم

⁹⁰ Referring to those innovations which the innovator deems to be part of the religion.

⁹¹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* commenting on the dangers of *bid'ah* (innovation):

Firstly: it (i.e. *bid'ah*) necessitates giving the lie to the statement of Allaah, the Most High:

This day I have completed your religion for you.

Soorah al Maaidah (5) aayah 3

This is because if he brings a new innovation considering it to be part of the religion, then this necessitates that the religion was not completed.

Secondly: it necessitates a *qadh* (criticism) of the sharee'ah, and that it is deficient – and so this innovator is (now) making it complete.

Thirdly: it necessitates a criticism of the Muslims who did not bring this (action before the innovator brought it) – so the religion of every person who came before this innovator was deficient. And this is something very serious!

Fourthly: from that which this innovation necessitates is that the majority of those who engage in an innovation become preoccupied away from a sunnah, just as some of the salaf stated:

A people did not introduce a innovation except that they destroyed the like of it from the sunnah.

Fifthly: that these innovations must inevitably lead to splitting of the *ummah* because these innovators hold as their creed and belief that they are the people of the Truth – and everyone else is upon misguidance! And the people of the Truth say (in response): You are the ones upon misguidance!

And so their hearts become divided.

(*Sharh al 'Aqeedah al Waasitiyyah* p639 to 640)

And 'Abdullaah ibn Mas'ood *radi Allaahu 'anhu* said:

*Follow and do not innovate!
For you have been sufficed.*

Q1. Who was 'Abdullaah ibn Mas'ood?

He was a Companion of the Prophet *sall Allaahu 'alaiyhi wa sallam* and from the first and foremost Muslims. He was also from the *muhaajireen* (those who emigrated from Makkah to Al-Madeenah).⁹²

Q2. What virtues of his are mentioned here by Shaykh al Fawzaan?

He was distinguished by his knowledge, his piety, his worship and his following of the Messenger *sall Allaahu 'alaiyhi wa sallam*. He was from the greatest of the scholars among the Companions and he was one of their *fuqahaa* (jurists).

Q3. What is meant by the word اتبعو ؟

This word means 'follow!' and refers to following whatever occurs in the Book of Allaah and in the Sunnah of His Messenger.

This is similar to the statement of Allaah which also uses the word اتبعو :

Follow that which has been sent down to you from your Lord.

Soorah al A'raaf (7) aayah 3

Q4. What is meant by the words ولا تبتدعوا ؟

This means 'do not innovate!' and this is in agreement with the statement of the Messenger *sall Allaahu 'alaiyhi wa sallam* :

And beware of newly introduced matters.

Q5. What is meant by the words فقد كفيتم ؟

This means 'you have been sufficed from any trouble, you do not need to make any addition or to trouble yourself.

It is sufficient for you to act upon what occurs in the Book of Allaah and the sunnah of His Messenger *sall Allaahu 'alaiyhi wa sallam* and that

which the Companions of the Messenger *sall Allaahu 'alaiyhi wa sallam* said.'

Q6. So based on this statement of ibn Mas'ood, what is obligatory upon us with regards to following?

It is obligatory to closely follow the Book of Allaah and the sunnah of His Messenger as well as closely following the Companions of the Messenger of Allaah, who were the students of the Messenger *sall Allaahu 'alaiyhi wa sallam*. There is no room for anyone to add or delete anything to the religion, or to invent matters for the people thinking that they are something good and that they would draw a person closer to Allaah.

Q7. And based on this statement, what is obligatory upon the student of knowledge?

If something related to the religion occurs to him which he deems to be good and he wishes to say it or write it, then he must look to see:

Is this something that occurs in the Book of Allaah and in the Sunnah of the Messenger of Allaah; did any of the salaf say this thing which the student wishes to say?

So if he finds it in these sources, then

alhamdulillah, he has been guided to what is correct.

And if he does not find it, then let him beware and distance himself from the matter which occurred to his thinking, and let him know that this was in fact an innovation.

Q8. What error of some of the students of knowledge does the shaykh point out here?

Some of the students bring new phrases and new wordings, and they have erred away from what is correct by doing this.

So it is not permissible for anyone to bring a phrase which has come from himself or to delve too deeply and bring a meaning which were not said by the salaf nor understood by them – especially in the issue of the Names and Attributes of Allaah.

And a person should be very wary of saying something which was not stated by anyone from *as salaf us saalih* (the pious predecessors) who preceded him.

Q9. What tremendous principle about our following of the salaf does Shaykh al Fawzaan highlight here?

It is that a person must not allow himself free rein, saying and doing what you like, especially in the issue of the Names and Attributes and that you do

⁹² He died in Al-Madeenah in the year 32AH in his sixties.

not mention meanings which *as salaf us saalih* did not mention. For this is where people's feet slip. And this has been seen many times with contemporary writers and authors who have uses phrases and terminologies for which they have no precedent.

Q10. What is the path to safety and salvation mentioned by the Shaykh here?

Everything which *as salaf us saalih* (the pious predecessors) did not say – it is obligatory upon us to avoid it.

Q11. What is the statement of ibn Mas'ood about the Companions of the Messenger sall Allaahu 'alaiyhi wa sallam?

"They are the Companions of Allaah's Messenger *sall Allaahu 'alaiyhi wa sallam*, the people most abundant in knowledge and the people who fell least into *takalluf* (unnecessarily overburdening themselves).

They were chosen by Allaah to be the Companions of His Prophet *sall Allaahu 'alaiyhi wa sallam*."

Q12. How did the Companions derive their knowledge about Islaam?

They took what was required from the Book and the Sunnah without entering into unnecessary things and into splitting wordings. They did not go beyond what was necessary, nor delve too deeply into wordings.

58

وقال عمر بن عبد العزيز رضي الله عنه

And Umar ibn Abdil Azeez – may Allaah be pleased with him – said

Q1. Who was 'Umar ibn 'Abdil 'Azeez?

He was 'Umar ibn 'Abdil 'Azeez ibn Marwaan, from the khaleefahs of Banoo Umayyah. His mother was the grand daughter of 'Umar ibn al Khattaab *radi Allaahu 'anhu*. He died in 101AH at the age of 40, and he was khaleefah for two and a half years.

Q2. With what praiseworthy words does the shaykh describe him?

He was a just khaleefah, a great imaam and a scholar who was *rabbaanee* (who led the people upon correctness). He is counted as one of the heads of the *mujaddideen* (the revivers of the Muslim nation).

59

كلما معناه قف حيث وقف القوم
some speech (with the meaning) – "Stop where the people stopped..

Q1. Whose words does this statement resemble?

This is just like the speech of ibn Mas'ood *radi Allaahu 'anhu*.⁹³

Q2. Who is being referred to in this statement of 'Umar ibn 'Abdil 'Azeez?

The people here refers to the Companions of the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam*, and their students from the *taabi'oon* (the Successors to the Companions) and the *atbaa' ut taabi'een* (the Successors to the Successors).

So if these people did not speak with a matter from the religion, then it is not permissible for you to introduce it and to speak with it.

60

فإنهم عن علم وقفوا
because they stopped based upon knowledge

Q1. عن علم – as opposed to what?

Based upon knowledge, as opposed to stopping due to ignorance.

So when the salaf stopped (and did not speak about a matter) it was because they viewed it as impermissible to enter into that matter – and this was done based upon knowledge.

61

وبصر نافذ كفوا
and they withheld upon the clear insight of knowledge

Q1. What does the 'Umar ibn 'Abdil 'Azeez mean here by the word بصر?

Al Basar – literally 'clear sightedness' – refers here to clear sightedness of the heart, and this is *al ilm*

⁹³ See box 57.

(knowledge). The intent here is *al baseerah* (insight).

Q2. What behaviour must we adopt, based on these words of 'Umar?

When the salaf withheld from speaking about a matter, they did so because they considered there to be no good in it – so they left it. And upon us is to leave whatever they left, and to not introduce phrases and wordings and understandings from our own selves.

62

ولهم على كشفها كانوا أقوى
and they were stronger in ability to uncover meanings

Q1. What does the Imaam mean by this statement?

The salaf had full ability in matters of knowledge. Their stopping from speaking about a matter was due their considering there to be no goodness in it and that entering it was impermissible. And their stopping was not due to ignorance. So we should stop along with them upon this.

63

وبالفضل لو كان فيها أخرى
and they were more careful upon attaining virtue if it were to be found in it

Q1. Why did the salaf not enter into those matters of belief and action about which we known them to have been silent?

They remained silent about these matters because they knew that there was no virtue in entering into them. So their remaining silent proves that entering into such matters is an act of ignorance and misguidance.

64

فلئن قلتم حدث بعدهم فما أحدثه
إلا من خالف هديهم ورغب عن
سنتهم

and if you say "Things were newly brought about after them"
then it was only something introduced by those who opposed their way

and who turned away from their path.

Q1. What doubt is being discussed here?

The doubt raised by some people is: certain matters of belief were newly introduced after the time of the salaf, so we can similarly introduce wordings and expressions which the salaf did not say.

Q2. What is the statement of the ahl us sunnah wal jamaa'ah in response to this doubt?

It is:

There is no salvation except through following the salaf.

So if you wish to refute these newly invented matters of belief, then refute them with the saying: 'Whatever was newly introduced after the salaf contains no goodness'.

65

ولقد وصفوا منه ما يشفي وتكلموا
منه بما يكفي

They had described from it that which fully satisfies
and they spoke about it with that which suffices

Q1. In what matters of the religion did the salaf fall short?

They did not fall short in any of the matters of their religion, especially in the matters of *'aqeedah* related to Allaah's Names and Attributes. They did not fall short in these matters nor were they negligent of them; rather they explained and clarified such matters.

Q2. What matters of the religion did the salaf remain silent about?

They kept silent about those matters into which it is not permissible to delve.

Q3. How should this affect our behaviour?

We should speak with their speech, conveying their speech without altering it. Whatever they remained silent about, then we should do the same and not enter into it. And if a matter presents itself to us, and we do not find any speech from the salaf about it, then we should know that the salaf remained silent

about it and stopped from going into it – so we should do the same.

66

فما فوقهم محسر وما دونهم مقصر

So whatever exceeds them is excessiveness
And whatever falls below them is falling short

Q1. What is the meaning of فما فوقهم

Literally 'whatever exceeds them', this means 'whatever is additional to their way'.

Q2. What is the meaning of محسر ?

This means: an extremist, a person who goes beyond the due limit.

Q3. How does shaykh al Fawzaan hafidhahullaah describe the مقصر ?

He describes the one who falls short as being lazy and neglectful in following the salaf and negligent towards their knowledge.

Q4. So the person who opposes the salaf falls between what two extremes?

They fall between two extremes:

- a) that of going above and beyond the due limit
- b) that of falling short

Q5. And safety and security lies where?

It lies in proceeding along with the salaf, neither proceeding ahead of them nor falling behind them.

67

لقد قصر عنهم قوم فجفوا

A people fell short of them and so fell into neglect

وتجاوزهم آخرون فغلوا

And others exceeded them and so went beyond the due limits

وإنهم فيما بين ذلك على هدى
مستقيم

Rather they were between that upon straight and true guidance

Q1. What approach were the salaf upon?

They were upon straight and true guidance, between the extremes of the one who goes beyond the due limit and the one who falls short.

Q2. How does the shaykh describe the *deen* of *al Islaam*?

It lies between the one who goes beyond the due limit and the one who falls short, the religion of *i'tidaal* (being correctly balanced) and *istiqamah* (uprightness).

Q3. What aayah from Soorah al Faatihah is relevant to this topic?

It is the aayah:

Guide us to and upon *as siraat al mustaqeem* (the straight way).^{94 95}

68

وقال الإمام أبو عمرو الأوزاعي
رضي الله عنه

Imaam Aboo 'Amr al Awzaa'ee *radi Allaahu 'anh*

said:

Q1. Who was al Imaam al Awzaa'ee?

He was Aboo 'Amr 'Abdur Rahman al Awzaa'ee, the *imaam* of the people of Shaam.⁹⁶

69

⁹⁴ Soorah al Faatihah (1) aayah 6

⁹⁵ Shaykh Saalih al Fawzaan *hafidhahullaah* adds in his explanation of *Ba'd ul fawaaid is soorat il faatihah: Al mustaqeem*: meaning correctly balanced, and the path of Allaah is *mustaqeem* (straight) – meaning it is correctly balanced.

This is in contrast to the paths of misguidance, for they are twisted, deviated and winding causing the one who proceeds along them to be in a state of loss. As for the path of Allaah, then it is clear and correctly balanced, and whoever proceeds along it will reach Paradise:

And this is my path which is *mustaqeem*, so follow it! And do not follow the other paths, for they will separate you away from His path.

Soorah al An'aam (6) aayah 153

So you should ask Allaah to guide you to this path.

(*Silsilat ush Sharh ir Rasaail* p195 to 196)

⁹⁶ Corresponding to modern day Syria, Lebanon, Palestine and Jordan. He died in 157AH *rahimahullaah*.

عليك بآثار من سلف وإن رفضك
الناس

Adhere to the narrations of the *salaf* (those who preceded)
even if the people reject you

Q1. Who or what was intended by the expression من سلف?

The *salaf* refers to the Companions and the *taabi'oon* (the Successors to the Companions) and the most excellent generations.

Q2. What should our approach be if the people criticise us for following the salaf – and why should this be our approach?

We do not pay any attention to them since as long as we are upon the Truth, then we do not seek to please the people and to earn their praise. Rather we seek to please Allaah, the Perfect and Most High and we seek the Truth – and without doubt, the Truth lies in following the *salaf*.

Q3. What sort of insults might be thrown upon us for following the salaf?

They might call us: inflexible, backward and retrogressive, as people who hark back to the Middle Ages.
And we do not pay any attention to such insults, since we are upon the Truth and they are upon falsehood.

70
وإياك وآراء الرجال وإن زخرفوه لك
بالقول

And beware of the opinions of men
Even if they beautify it for you with speech

Q1. Against what is the Imaam rahimahullaah warning us here?

He is warning against leaving the path of the *salaf* and taking hold of people's opinions instead – those opinions which arose newly after the time of the *salaf*.

Q2. What is the meaning of the word زخرفوه?

Az *Zukhruf* (the noun) means beautification and in its origin refers to gold, as shown by the aayah:

And if it were not for the fact that the people would become a single community of disbelievers desiring this life alone, We would have provided for those who disbelieved in *ar Rahmaan* silver roofs and silver stairways for them to ascend upon, and silver locks upon their doors and silver thrones for them to sit upon; and *zukhruf* (gold)...⁹⁷

Q3. How might the people of misguidance convince us that their lies are the truth?

They adorn their lies saying that their speech is 'intellectual evidences' and 'decisive proofs' – and these people may have fluency and eloquence, thereby captivating the one who is listening to them.

However, as long as they are not upon the path of the *salaf*, then no attention is to be paid to their speech since it is merely falsely beautified speech.

Q4. What line of poetry does the Shaykh quote here?

*Adorning the speech can make that which is false seem beautiful
And the Truth may be spoiled by being expressed badly.*

Q5. What criterion do we use to judge whether a statement about Allaah's Attributes is true or false?

So long as the speech regarding this matter (that of the Names and Attributes of Allaah) was not something said by *as salaf us saalih* (the pious predecessors), then know that it is something false and futile.

Q6. What names might the people of misguidance give to their statements of kalaam and mantiq in order to beautify them for the ordinary person?

They give them names such as 'intellectual proofs' and 'decisive principles'. However no attention is paid to these statement if they contradict the path of *as salaf us saalih* (the pious predecessors).

71
وقال محمد بن عبد الرحمن
الأدرمي
لرجل تكلم ببدعة

⁹⁷ Soorah az *Zukhruf* (43) aayaat 33 - 35

And Muhammad ibn 'Abdir Rahmaan al Adramee (or Aadhaarmee) said to a man who spoke with an innovation

Q1. What were the circumstances in which the conversation occurred which the Imaam is about to mention?

The Imaam al Adramee was debating with a man in the presence of al Waathiq al Mu'tasim, the Abbaasid khaleefah.

Q2. What *fitnah* had become manifest at this point in Islaamic history?

The innovated statement that the Qur'aan was created – and this had become manifest from the time of the khaleefah, al Ma'moon. This had occurred through the influence of the Mu'tazilah.

Q3. Who was at the forefront of promoting this misguided belief?

It was Ahmad ibn Abee Duwaad, the man mentioned in this narration brought by Imaam ibn Qudaamah.

Q4. During the caliphate of which three khaleefahs was this innovated belief manifest?

This belief remained a *fitnah* (trial) during the caliphate of:

- 1) al Ma'moon
- 2) al Mu'tasim (al Ma'moon's brother)
- 3) al Waathiq ibn al Mu'tasim

This remained until the caliphate of al Mutawakkil who aided the sunnah and subdued the people of innovation.

72

ودعا الناس إليها
And he called the people to it:

Q1. To what was he calling the people?

To the innovated saying that the Qur'aan is created.

73

هل علمها رسول الله صلى الله عليه وسلم وأبو بكر وعمر وعثمان وعلي أو لم يعلموها قال لم يعلموها

'Did Allaah's Messenger *sall Allaahu 'alaiyhi wa sallam* know it and Aboo Bakr and 'Umar and 'Uthmaan and 'Alee – or did they not know it?'
He (the man) replied: 'They did not know it.'

Q1. With what was this misguided man describing the Messenger *sall Allaahu 'alaiyhi wa sallam* and his Companions here?

He was describing them with *jahl* (ignorance).

Q2. How might this man have fallen into accusing the Messenger *sall Allaahu 'alaiyhi wa sallam* and his Companions of *kitmaan* (concealment)?

Had he said that they knew it but they did not then explain it to the people, this man would have been accusing the Messenger *sall Allaahu 'alaiyhi wa sallam* and his Companions of concealing the Truth.

74

قال فشيء لم يعلمه هؤلاء أعلمته أنت

قال الرجل فإني أقول قد علموها
He said: 'So something which those people did not know – do you know it?'
So the man replied: 'In that case then, I say that they did know it.'

Q1. What is the response to the new statement of the misguided man?

So ibn Abee Duwaad retreated and said: 'I say that they did know it.'

The response to this is then: 'If they (the Messenger *sall Allaahu 'alaiyhi wa sallam* and his Companions) knew it, then why did they not explain it to the people?'

75

وأصحابه والتابعين لهم بإحسان
والأئمة من بعدهم

and his Companions and those who followed them
upon goodness
and the imaams who came after them

Q1. Who are the scholars to whom the imaam refers here?

They include people such as the four imaams⁹⁸, and Sufyaan ath Thawree⁹⁹ and Sufyaan ibn 'Uyaynah¹⁰⁰ and the imaams from the scholars of hadeeth who came after the Companions.

والراسخين في العلم من تلاوة
آيات الصفات وقراءة أخبارها وإمرارها
كما جاءت فلا وسع الله عليه

and those who were firmly grounded in knowledge regarding the recitation of the aayaat of Allaah's Attributes and reading the narrations about them and passing them on just as they came, then may Allaah not grant him sufficiency.

Q1. What examples does the shaykh bring of the Attributes of Allaah which are:

Dhaatiyyah (attributes relating to Allaah's Self) – such as *wajh* (His Face) and *yadain* (His Two Hands).

Ma'nawiyah (descriptive attributes) – such as *ilm* (knowledge), *iraadah* (will) and *qudrah* (ability).

⁹⁸ Referring to 1) Imaam Aboo Haneefah an Nu'maan ibn Thaabit (died 150 AH), 2) Imaan Maalik ibn Anas (died 179AH) 3) Imaam Muhammad ibn Idrees ash Shaafi'ee (died 204AH) 4) Imaam Ahmad ibn Hanbal (died 241AH)

⁹⁹ The Imaam of the Memorisers, born in the year 97AH and who died in Basrah in the year 161AH. Imaam Ahmad ibn Hanbal said about him: 'The Imaam is Sufyaan ath Thawree, no one takes precedence over him in my heart.' As quoted in the book 'Mountains of Knowledge' (Salafi Publications)

¹⁰⁰ He was born in the year 107AH and who died in the year 198AH. Sufyaan ath Thawree was asked about him, so he said: 'He is unique, how amazing he is!' As quoted in the book 'Mountains of Knowledge' (Salafi Publications)

وهكذا من لم يسعه ما وسع
رسول الله صلى الله عليه وسلم

And likewise, whoever does not suffice himself with that which sufficed Allaah's Messenger *sall Allaahu 'alaihi wa sallam*

Q1. What is the purpose of the imaam's statement here?

It is a *du'aa* (supplication) from ibn Qudaamah *rahimahullaah* that Allaah give the person restriction in this world and the next.

قال أوسعهم ان لا يتكلموا به ولا
يدعو الناس إليه أم لم يسعهم قال
بلى وسعهم قال فشئ وسع
رسول الله صلى الله عليه وسلم
وخلفاءه لا يسعك أنت فانقطع
الرجل فقال الخليفة وكان حاضرا لا
وسع الله على من لم يسعه ما
وسعهم .

He (the imaam) said : 'Then was it sufficient for them not to speak with it and not to call the people to it – or was that not sufficient for them?'
He (the man) replied: 'Rather it was sufficient for them'

He (the imaam) replied: 'Then something which was sufficient for the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* and his khaleefahs is not sufficient for you?'

So the man was defeated in argument.

So the khaleefah said – and he was present: 'May Allaah not give sufficiency to a person who is not sufficed with that which sufficed them.'

Q1. What was the effect on the khaleefah of hearing this debate?

When the khaleefah heard the shaykh al Adramee defeat this deviant and humiliate him, the khaleefah acknowledged the error of the foul deviant ibn Abee Duwaad.

Fadeelah (attributes which are actions) – such as *khalq* (Allaah's act of creating), and *rizq* (His providing sustenance) and *kalaam* (His Speaking) and *istiwa* (His ascending over).

Q2. What is the meaning of أخبار ؟

This word 'narrations' refers to the *ahaadeeth* of the Messenger *sall Allaahu 'alaihi wa sallam*. So sometimes these are called the *ahaadeeth*, and sometimes the *sunnah* and all of these are names for the same thing.

Q3. What was the approach of the salaf to the أخبار and why?

They would read them and affirm them just as they came.

They did not attempt to misinterpret them with *ta'weel* (false interpretation), and they did not put themselves to difficulty by trying to gain awareness of their *kayfiyyah* (how these attributes were).

They did not regard the narrations as something problematic since they knew their meaning - the narrations had been revealed in their language and they were Arabs who spoke pure Arabic. So they did not ask about these narrations, trying to research into them since they knew what they indicated.

They did not raise any objections to the narrations and it did not enter into their minds that the narrations contained *tashbeeh* (likeness between the Creator and the creation).

These people knew that the Attributes of Allaah are specific to Him and the attributes of the creation are specific to them.

It is as Allaah says:

There is nothing like Him, and He is the all Hearing, the All Seeing.¹⁰¹

Q4. When and how did the deviated approach to the أخبار occur?

It was the latecomers from the non Arabs and their children came – those who had the stains of idol worship and their doctrines of disbelief in their natures – and they acted haphazardly, pretending to have knowledge.

Whereas the people who were *raasikhoona fil 'ilm*¹⁰² - and some of them were non Arabs too –

¹⁰¹ Soorah ash Shooraa (41) aayah 11

¹⁰² This term means 'those firmly grounded in beneficial knowledge' and it is to be applied to the scholars of the *salaf* and to those scholars from the later generations who followed in their footsteps.

did not raise any objections to the narrations, since they had insight and knowledge and were firmly grounded in their knowledge.

79

فمما جاء من آيات الصفات
قوله تعالى

ويبقى وجه ربك

So from that which occurs from the aayaat about the attributes

is His Saying – He the Most High:

'And the Face of your Lord will remain...'¹⁰³

Q1. What attribute is affirmed for Allaah here?

It is the attribute of *al wajah* (the Face) of Allaah¹⁰⁴ as Allaah says:

And the majestic and noble Face of your Lord will remain.¹⁰⁵

Q2. What was the approach of the salaf to this attribute?

They read this aayah, and did not raise any objection to it nor did they consider it problematic. They affirmed it just as it came.

Q3. How do the people of deviation try to corrupt this? What is their faulty reasoning?

They say:

'What is meant by *wajh* (the Face) of Allaah is *dhaat* (the Self) of Allaah. Because if we affirm a Face for the Creator, and this (attribute of a face) is something found amongst the creation as well, then this would necessitate resemblance between the Creator and the creation.'¹⁰⁶

¹⁰³ Soorah ar Rahmaan (55) aayah 27

¹⁰⁴ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* :

And *al wajah* (the Face) – its meaning is known, but its *kayfiyyah* (how the Face is) is unknown. We do not know how the Face of Allaah the Mighty and Majestic is, just as is the case with the rest of His attributes. However we have *eemaan* that He has a Face, which is described with majesty and nobility, and described with magnificence and greatness and tremendous light..

(*Sharh al 'Aqeedah al Waasitiyyah* p237)

¹⁰⁵ Soorah ar Rahmaan (55) aayah 27

¹⁰⁶ High and Exalted is Allaah above what these misguided people say!

Q4. What is the response of the people of sunnah to this?

We say:

'No, not at all, (this response of yours is not correct). Affirming a Face for Allaah does not necessitate it resembling the face of the creation. Rather Allaah, the Majestic and Most High has a Face which befits His Majesty and we do not know how this Face is. And the creation (each) have a face which befits them.'¹⁰⁷

80

وقوله تعالى
بل يداه مبسوطتان

And His saying – the Most High:

'Rather His Two Hands are outstretched.'¹⁰⁸

Q1. What attribute is affirmed for Allaah here?

It is the attribute of *al yadain* (the Two Hands) of Allaah.

Q2. What blameworthy characteristic do the Jews attribute to Allaah?

¹⁰⁷ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* :

So therefore we say: this Face is a tremendously great Face, it is not possible that it resembles the faces of the created beings.

And built upon this we say: from our '*aqeedah* is that we affirm a real and true Face for Allaah, and we take it from His Statement:

And the majestic and noble Face of your Lord will remain.

Soorah ar Rahmaan (55) aayah 27

And we say that this Face does not resemble the faces of the created beings, as per His statement, He the most High:

There is nothing like Him, and He is the All Seeing, the All Hearing."

Soorah ash Shooraa (42) aayah 11

And we are ignorant of how this Face is, as per His statement, He the most High:

They do not encompass Him in (their) knowledge.

Soorah TaaHaa (20) aayah 110

So if a person were to try to imagine this *kayfiyyah* (how the Face really is) in his heart or to speak about it with his tongue, then we would say: You are an innovator, astray! (You are) saying about Allaah that which you have no knowledge of. And Allaah has indeed forbidden us from saying about Him that which we do not know.

(*Sharh al 'Aqeedah al Waasitiyyah* p237)

¹⁰⁸ Soorah al Maaidah (5) aayah 64

They attribute Him with the attribute of *al bukhil* (miserliness), as mentioned in the aayah:

The Jews say: 'The Hand of Allaah is closed up from giving'. Rather their hands are tied up from giving.'¹⁰⁹

Q3. How may a person go to extremes in spending?

Either by:

- a) withholding from spending in charity, which is miserliness and having one's hand closed up or
- b) totally opening the hand in spending i.e. extravagance.

Q4. Why does Allaah curse the Jews in Soorah al Maaidah (5) aayah 64?

He says:

Be they cursed for what they say.'¹¹⁰

Meaning for their belittling Allaah when they say:

The Jews say: 'The Hand of Allaah is closed up from giving'.

Q5. What is the meaning of *al la'n* (curse)?

It is: being rejected and distanced from the mercy of Allaah, the Perfect and Most High.

Q6. Which aayaat does the shaykh quote to show that Allaah has two Hands?

He quotes the aayah:

Rather His Two Hands are outstretched; He gives however He wishes.'¹¹¹

And:

(Allaah) said: O Iblees! What prevented you from prostrating to that which I created with My Two Hands?'¹¹²

Q7. Which of the creation did Allaah create with His Two Hands?

He - the Perfect and Most High - created the Prophet Aadam '*alaiyhissalaam* with His Two

¹⁰⁹ Soorah al Maaidah (5) aayah 64

¹¹⁰ Soorah al Maaidah (5) aayah 64

¹¹¹ Soorah al Maaidah (5) aayah 64

¹¹² Soorah Saad (38) aayah 75

Hands.¹¹³ This gives nobility to Aadam 'alaiyhissalaam from amongst all of the creation.¹¹⁴ As for the rest of creation, then Allaah created them by His Command – He said 'Be' and the created being would come into existence.

Q8. How do the people of misguidance misinterpret Allaah's Attribute of His Hand?

They say that what is meant by the Hand of Allaah is, in fact, the *qudrah* (ability) of Allaah.

Q9. How can this false interpretation be refuted?

It can be refuted from two angles:

1) If Hand did really mean 'ability', then there would not be any special distinction for Aadam 'alaiyhissalaam over anyone else from the creation, for all of the creation was created by the ability of Allaah.

2) That Allaah stated:
My Two Hands...¹¹⁵

So is it then to be said that this means 'two abilities'? Does Allaah have two abilities or one ability? Rather He has a single *qudrah* (ability). And the use of the dual form (Two Hands) shows that this refers to real Hands, as is understood from the language meaning. These Two Hands are particular to Him, and do not resemble the hands of the creation.

Q10. Why do these people misinterpret this Attribute of Allaah?

They do so out of fear of *tashbeeh* (likening Allaah to His creation) – in their misguided opinion.

Q11. How can these people be refuted in this?

There is no resemblance between the Hand of Allaah and the hand of the creation. Rather the resemblance occurs in the mind of the person who does not understand the Speech of Allaah. As for the people of knowledge, then this issue is not a problem for them.

¹¹³ As shown by the aayah quoted - Soorah Saad (38) aayah 75

¹¹⁴ Mujaahid *rahimahullaah* narrated from ibn 'Umar *radi Allaahu 'anhumaa* who said: Allaah created four things with His (own) Hand: the 'arsh (Throne), and 'adn (the Garden of Paradise), and the *qalam* (pen) and 'Aadam, then He said to every thing: Be! And it was.

(Tafseer at Tabaree, tafseer of Soorah Saad (38) aayah 75 and Shaykh al Albaanee mentioned about it in 'Mukhtasarul-'Uluww'

(p. 105) : "Its chain of narration is Saheeh to the standard of Muslim")

¹¹⁵ Soorah Saad (38) aayah 75

81

وقوله تعالى إخبارا
عن عيسى عليه السلام أنه قال
تعلم ما في نفسي ولا أعلم ما
في نفسيك

And His Saying – He the Most High – informing about

'Eesaa 'alaiyhissalaam that he said:

You know what is in my self, and I do not know what is in Your Self¹¹⁶

Q1. What attribute is affirmed for Allaah here?

It is the attribute of *an nafs* (the Self) of Allaah, the Perfect and Most High.

Q2. How does this aayah affirm this attribute?

'Eesaa 'alaiyhissalaam addressed his Lord saying that he did not know what was in His Self, and Allaah did not criticise 'Eesaa for saying this. So this contains an affirmation of the *nafs* of Allaah the Most High.

Q3. What other aayah does the shaykh quote to affirm this attribute?

He quotes the aayah:

Your Lord has binding upon His Self *ar rahmah* (Mercy).

Soorah Al An'aam (6) aayah 54

82

وقوله سبحانه
وجاء ربك

And His saying – He the Most Perfect:
And your Lord will come..¹¹⁷

Q1. What attribute is affirmed for Allaah here?

It is the attribute of *al majiyy* (Allaah's coming).

¹¹⁶ Soorah al Maaidah (5) aayah 116

¹¹⁷ Soorah al Fajr (89) aayah 22

Q2. In what way is this attribute different from the others which the imaam has mentioned so far?

The attribute is from the *sifaat ul af'aal* (attributes which are actions).

The attributes discussed so far (the Face of Allaah, the Two Hands of Allaah and the Self of Allaah) are all from the *sifaat udh dhaat* (attributes which relate to Allaah's Self).

Q3. This attribute is the mentioned in the context of which occurrence?

It is mentioned in the context of the terrors of the Day of Resurrection which are mentioned in Soorah al Fajr.

**No! When the earth is ground to powder.
And your Lord will come with the angels in rows.**

Soorah al Fajr (89) aayaat 21 to 22

So He will come with a real and true coming¹¹⁸ to pass judgement between His slaves.¹¹⁹

¹¹⁸ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* :

Do we know the *kayfiyyah* of the coming (how the coming will be)?

The answer: We do not know it, because Allaah, the Perfect and Most High, has informed us that He will come but He did not inform us how He will come.

And because the *kayfiyyah* (of the coming) is not known except through:

- a) witnessing (the coming itself) or
- b) witnessing the equivalent (of the coming) or
- c) through a truthful report about the coming.

And all of this is not found with regards to the Attributes of Allaah the Most High.

And because if you are ignorant about the *dhaat* (the Self) then you are ignorant about the *sifaat* (the attributes) – meaning the *kayfiyyah* (how the attributes are)...

So we have *eemaan* (true faith) that Allaah will come in a true and real way and with a *kayfiyyah* that befits Him, which is unknown to us.

(*Sharh al 'Aqeedah al Waasitiyyah* p233 to 234)

¹¹⁹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* :

'What does the *mu'attil* (the person who denies the attributes of Allaah) say about His Statement, He the most High:

And your Lord will come..

..and its like?'

Soorah al Fajr (89) aayah 22

The answer: he says that:

وقوله
هل ينظرون إلا أن يأتيهم الله

And His saying:

Do they await except that Allaah should come to them..¹²⁰

Q1. هل ينظرون – to whom does this refer?

'Do they await...' - this refers to the *kuffaar* (disbelievers).¹²¹

"The meaning is: the *amr* (command) of your Lord will come..

This is because Allaah the Most High said:

The *amr* of Allaah will come so do not seek to hasten it.

Soorah an Nahl (16) aayah 1

So it is binding upon us that we explain every coming which is Allaah has linked to Himself by using this aayah, and that we say: what is intended is: the command of Allaah will come."

So it is said: "Indeed this evidence which you have sought to use as a proof is in fact a proof against you and not for you! If Allaah the Most High had intended 'His command will come' in the other aayah, then what prevented from saying "His command"? So when He intended the *amr*, then He used the expression '*amr*'. And when He did not intend this, then He did not use that expression.

(*Sharh al 'Aqeedah al Waasitiyyah* p235)

¹²⁰ Soorah al Baqarah (2) aayah 210

¹²¹ With regards to the statement '**Do they await..**':

The following questions are taken from the Questions and Answers on *al 'Aqeedah ut Tahawiyyah* available on salafitalk.net regarding point 58 of the treatise:

Q.The Shaykh mentions that the word 'nadhr' has different meanings when followed by different words in the Qur'aan. What is the meaning when nadhara is followed by ilaa?

A. '*Nadhara ilaa*' means to see with one's eyes.

Do they not *yandhuroona ilaa* (look at) the camels, how they are created?

Soorah Al Ghaashiyah (88) Aayah 17

Q. What does 'nadhr' mean when it has no preposition/postposition following it?

A. It has the meaning of 'stopping and waiting'.

On the Day when the hypocrite men and women will say to the believers "Undhuroonaa (wait for us)! Let us take some of your light!"

Soorah Al Hadeed (57) Aayah 13

Do they *yandhuroona* (await) except that Allaah should come to them...

Soorah Al Baqarah (2) Aayah 210

Q2. **إلا أن يأتيهم الله** - why will this occur?

'Except that Allaah should come to them...' – He will come to carry out the judgement.

Q3. What circumstances will mankind be in on that day?

Do they await except that Allaah should come to them screened in the shade of clouds and the angels; and the affair will be concluded. And all affairs will return to Allaah.

Soorah al Baqarah (2) aayah 210

The people will stand for a very long time on that Day, lasting for fifty thousand years, with their eyesight fixed. The sun will be drawn close, and sweat will be a bridle for them. Some of the people will have the sweat come up to the level of their mouths, and some of them less than that, in accordance with their deeds.

When the standing becomes prolonged for them, they will seek someone to intercede for them with their Lord for Him to carry out the judgement between them.

Q4. Why will the Prophet **sall Allaahu 'alaiyhi wa sallam** be approached on that day?

The Prophets will push away the intercession until it comes to Muhammad **sall Allaahu 'alaiyhi wa sallam** and he will fall down in prostration in front of his Lord.

So he **sall Allaahu 'alaiyhi wa sallam** will ask Allaah to pass judgement between His servants and give them relief from the standing, so He will come to judge between them.

84

وقول الله تعالى
رضي الله عنهم ورضوا عنه

Q. What does 'nadhr' mean when it is followed by fee ('in' or 'on')?

A. In this case, it means 'reflecting upon and considering something'.

Do they not yandhuroo fee (reflect on) the dominion of the Heavens and the Earth...

Soorah Al A'raaf (7) Aayah 185

And the saying of Allaah the Most High:
Allaah is pleased with them and they are pleased with Him..¹²²

Q1. What attribute is affirmed for Allaah here and what category of Allaah's attributes does it come under?

It is the attribute of *ar ridaa* (being pleased or pleasure). It is from the attributes which are *fi'liyyah* (those attributes which are actions).

Q2. Which of the creation resemble Allaah in this attribute?

Even though this aayah confirms the attribute of *ridaa* for both Allaah and his creation, none of the creation resemble Allaah in this attribute - or indeed in any of the other attributes. The *ridaa* of Allaah is specific to Him and the *ridaa* of the created being is specific to him.

85

وقوله تعالى

يحبهم ويحبونه

And His saying, He the most High:
He loves them and they love Him...¹²³

Q1. Whom does Allaah love and why?

This aayah affirms the attribute of *al mahabbah* (love) for Allaah, and He loves His servants in accordance with their deeds which they do.¹²⁴

Q2. What characteristics of the believers are mentioned in the aayah quoted by the shaykh (Soorah al Maaidah (5) aayah 54)?

O you who believe! Whoever from amongst you turns back from his religion, then Allaah

¹²² Soorah al Maaidah (5) aayah 119 and this phrase also occurs in other places in the Qur'aan including Soorah al Tawbah (9) aayah 100, Soorah al Mujaadilah (58) aayah 22 and Soorah al Bayyinah (98) aayah 8

¹²³ Soorah Al Maaidah (5) aayah 54

¹²⁴ And this attribute is mentioned in other aayaat including:

Allaah loves those who constantly turn in repentance to Him and He loves those who purify themselves.

Soorah al Baqarah (2) aayah 222

He loves the people of taqwa (those who fear Him and are dutiful to Him).

Soorah aale 'Imraan (3) aayah 76

He loves the people of ihsaan (the doers of good).

Soorah al Baqarah (2) aayah 195

will bring a people whom He loves and they love Him.¹²⁵

They will be humble with the believers, stern towards the disbelievers, fighting *jihad* in Allaah's cause and not be turned away by the blame of the blamer.

Soorah Al Maaidah (5) aayah 54

So through these actions, the believers became deserving of the love of Allaah.

Q3. What action mentioned in this aayah in particular is from the most tremendous attributes of the believers?

It is their fighting *jihad* in Allaah's cause to raise high the word of Allaah.

Q4. What is the consequence of a person attaining Allaah's love?

The person will attain bliss in this world and in the Hereafter, and he will attain honour bestowed by Allaah the Majestic and Most High.

Q5. What proof does the shaykh quote to show that Allaah's love does not resemble the creation's love?

The aayah quoted by the imaam here:

He loves them and they love Him..

- affirms *mahabbah* for Allaah as well as *mahabbah* for the Creation. However there is no resemblance between these two loves. To prove this, the shaykh quotes the aayah:

There is nothing like Him, and He is the all Hearing, the All Seeing.¹²⁶

86

¹²⁵ Shaykh Saalih al Fawzaan *hafidhahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* when discussing this aayah:

So in this is a refutation of those who deny *al mahabbah* (love) from the two aspects (i.e. Allaah's attribute of loving and the creation's attribute of loving) – such as the Jahmiyyah and the Mu'tazilah. So they say: *He does not love and He is not loved* !! And they distort the love of the servants for Him to mean their love of worshipping Him and obeying Him, and His love of the servants to mean His *ihsaan* (fine treatment) to them and His *ithbaat* (making them firm) and the like of that.

(*Sharh al 'Aqeedah al Waasitiyyah* p41)

¹²⁶ Soorah ash Shooraa (41) aayah 11

وقوله في الكفار
غضب الله عليهم

And His saying with regards to the disbelievers:
Allaah is angry with them..¹²⁷

Q1. What attribute is affirmed for Allaah here and what category of Allaah's attributes does it come under?

It is the attribute of *al ghadab* (anger) and it is from the category of *sifaat ul fi'liyyah* (those attributes relating to Allaah's actions).¹²⁸

¹²⁷ Soorah al Mujaadilah (58) aayah 14

¹²⁸ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* :

The attributes can be divided into three categories:

- a) an attribute of absolute perfection
- b) an attribute of perfection in a restricted manner
- c) an attribute of absolute deficiency

As for the attribute of absolute perfection, then this is established for Allaah, the Mighty and Majestic – such as His being *mutakallim* (the One who speaks), and the One who does what He wishes and the One who is fully able... and the like of that.

As for the attribute of perfection in a restricted manner, then Allaah is not described with these in an absolute way except with a restriction. For example, *makr* (the attribute of plotting), *khidaa'* (the attribute of deception) and *istihzaa* (the attribute of mocking).. and that which resembles that... So if this attribute occurs in comparison with those people who perform this action, then it is (an attribute of) perfection. And if it is mentioned in an unrestricted manner (without being compared to anything else), then it is not correct to link it to Allaah, the Mighty and Majestic.

So therefore it is not correct to describe Him in an unrestricted manner with the attribute of *makr* (plotting) or *istihzaa* (mocking) or *khidaa'* (deception). Rather these are to be applied in a restricted manner, so we say: He is the One who plots against the plotters, He is the One who mocks the hypocrites, He is the One who deceives the hypocrites... so these are used in a restricted manner because they do not come (in the Qur'aan and the Sunnah) except in an restricted manner.

As for the attribute of absolute deficiency, then Allaah is not to be described with this under any circumstances – (attributes such as) the One who is incapable and the One who is treacherous, and the One who is blind and the One who is deaf, because these are (attributes) of deficiency without exception. So Allaah is not to be described with these..

And look at the difference between *al khaadi'* (the One who deceives) and *al khaain* (the One who behaves treacherously); Allaah the Most High says:

Q2. To which of the creation does this apply and why?

Allaah becomes angry with the *kuffaar* (the disbelievers) and with some of those people who commit the major sins.

This is because He has *gheera*¹²⁹ over those things which He has prohibited and becomes angry if they are violated.

Q3. What major sin is mentioned in this context in Soorah an Nisaa (4) aayah 93?

Whoever deliberately kills a believer, then his due recompense – if Allaah were to apply it – is the Fire, remaining in it forever.¹³⁰

And Allaah is angry with him and curses him.

Soorah an Nisaa (4) aayah 93

Indeed the hypocrites seek to deceive Allaah but He is the One who deceives them.

Soorah an Nisaa (4) aayah 142

So He affirmed His *khidaa'* (deception in a manner that befits His Majesty) of the one who tries to deceive Him.

However He said with regards to *khiyaanah* (treachery/betrayal):

But if they intend to betray you, they indeed betrayed Allaah before, so He gave you power over them.

Soorah al Anfaal (8) aayah 71

And He did not say: So He betrayed them.

This is because *khiyaanah* (treachery/betrayal) is deception in the issue of a trust, and deception in the issue of a trust is a deficiency, and there is nothing praiseworthy in it ever.

Therefore, the attributes of deficiency are rejected from Allaah, without exception.

(Sharh al 'Aqeedah al Waasitiyyah p115-6)

¹²⁹ Jealousy and sense of honour in a manner that befits His Majesty, *subhaanahu wa ta'aala*.

¹³⁰ At Tabaree *rahimahullaah* adds in his tafseer of this aayah after mentioning various statements of the salaf about its meaning:

Aboo Ja'far stated: The saying which is closest to what is correct is the saying of the one who says:

Whoever kills a believer deliberately, then his recompense if He gives it to him, is the Hellfire remaining therein forever.

However He pardons and bestows honour upon the people who have *eemaan* (true faith) in Him and in His messenger, so He does not give them the recompense of eternity in it. So He either pardons him with His Favour and does not enter him into the Fire, or He enters him into it then (later) takes him out of it through His Favour and His Mercy – due to what has preceded from His Promise to His believing servants in His statement:

O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Do not despair of the Mercy of Allaah. Indeed Allaah may forgive all sins.

Soorah az Zumar (39) aayah 53

So Allaah is angry with the person due to his committing the crime of killing a believer deliberately and in transgression against the murdered person.

Q4. In what way does this attribute of Allaah resemble the attribute of the creation which has the same wording?

There is no resemblance between the Anger of Allaah and the anger of the created being, due to the tremendous difference between the Creator and the creation.

So even if the two attributes share the same wording – that of 'anger' – and the same meaning, then they do not share in the *kayfiyyah* (how the attribute is) and in the full reality of that anger.

87

وقوله اتبعوا ما أسخط الله

And His saying:

They followed that which brought about Allaah's Wrath..¹³¹

Q1. What attribute is affirmed for Allaah here?

The aayah affirms the attribute of *as sakhat* (the Wrath of Allaah), which is a type of anger.¹³²

Q2. To which of the creation does this apply?

Allaah's Wrath is brought about by sins and *kufir* and *shirk*, so Allaah is described as having wrath towards His enemies and those who oppose His commands and those who perform actions which He has forbidden.

Q3. What principle with regards to Allaah's attributes is mentioned by the shaykh here?

The principle mentioned with regards to Allaah's Wrath (and it applies to all of the Attributes) is

¹³¹ Soorah Muhammad (47) aayah 28

¹³² Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of al 'Aqeedah al Waasitiyyah:

As for *as sakhat*, then its meaning is similar to the meaning of *al ghadab* (anger).

(Sharh al 'Aqeedah al Waasitiyyah p224)

that there is no resemblance between the Wrath of the Creator and the wrath of the created being. This is true even if the two attributes – that of the Creator and that of the created being – share the same wording and the same meaning. For there is total difference between the two in *how* the attribute is.

88

وقوله تعالى
كره الله انبعاثهم
And His statement, He the most High:
Allaah hated their going out..¹³³

Q1. What attribute is affirmed for Allaah here?

It is the attribute of *al karaahah* (Allaah's hating).

Q2. This aayah informs us about which people?

This aayah informs us about the hypocrites at the time of the military expedition to Tabook:

And if they had truly wanted to go out to fight, they would have made preparations to do so. However Allaah hated their going out. And it was said to them: "Sit at home with those who sit at home". And if they had gone out amongst you, they would not have increased you except in harm, and they would have been active in causing dissension amongst you. And there are some amongst you who would have listened to them, and Allaah has full knowledge of the wrongdoers.

Soorah at Tawbah (9) aayah 46

The hypocrites stayed behind at this time, and Allaah made it clear to the believers that it was He who had made them stay behind.

Q3. What would have been the consequence if these people had marched forth with the Muslims?

Had these people gone forth with the believers, they would have brought about harm for the believers. They would have caused splits among the Muslims, and they would have desired to cause dissension among them and separation.

And there would have been some from among the Muslims who would have listened to these

¹³³ Soorah at Tawbah (9) aayah 46

hypocrites, and been affected by their speech and believed them.

89

ومن السنة قول النبي صلى الله
عليه وسلم
ينزل ربنا تبارك وتعالى كل ليلة الى
سماء الدنيا
And from the sunnah is his saying *sall Allaahu
'alaihi wa sallam*:
***Our Lord descends every night to the lowest
Heaven...¹³⁴***

Q1. What three things does Allaah ask in the version of the hadeeth quoted by the shaykh here?

This authentic hadeeth is with regards to *an nuzool* (Allaah's Descending):

Our Lord descends every night to the lowest Heaven when the last third of the night remains, and He says:

Is there anyone who will ask – so that I should give to him?

Is there anyone who will seek forgiveness – so that I should forgive him¹³⁵?

Is there anyone who will repent – so that I should accept his repentance?

Q2. What should this hadeeth encourage us to do?

It should encourage us to be awake in the last third of the night calling upon Allaah the Majestic and the Most High, performing *tahajjud* (the night prayer) and seeking forgiveness from Allaah, so that he acquires this tremendous virtue.

For as the hadeeth shows, this is a time when response is given to a person's requests from Allaah.

Q3. What doubts are there about the authenticity of this hadeeth?

¹³⁴ Part of a hadeeth of Abou Hurayrah *radi Allaahu 'anhu*, reported by al Bukhaaree (7494) and Muslim.

¹³⁵ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* commenting on this phrase ***'so that I should forgive him?'***:

Al maghfirah (forgiveness) is to conceal the sin and to overlook it.

(*Sharh al 'Aqeedah al Waasitiyyah* p399)

This hadeeth is authentically established from the Prophet *sall Allaahu 'alaiyhi wa sallam*, needing no speech to be made regarding its being established from him and no accusation regarding its chain of narration.

The hadeeth has come by way of many chains of narration from a whole group of the Companions.

Q4. How does the action of Allaah mentioned in this hadeeth occur?

We do not know how this Descending occurs nor do we try to enter into this – just as is the approach with the other Attributes.

Allaah descends just as He wishes – so we affirm this for Him and we entrust the *kayfiyyah* (how it occurs) to Allaah, the Perfect and Most High.¹³⁶

¹³⁶ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* :

And by this, it becomes clear to every person who reads this hadeeth that what is intended by *an nuzool* (the Descending) here is the Descending of Allaah Himself. And we do not need to say: *bi dhaatihi* (Himself) – for as long as the action (of Descending) is linked to Him, then it is His (action).

However some of the scholars have said: He descends *bi dhaatihi*.

This is because they were forced to say this and compelled to do so because there were people who distorted this hadeeth and said: *It is the amr (command) of Allaah which descends!*

And other (misguided people) said: *Rather it is the mercy of Allaah which descends!*

And other (misguided people) said: *Rather it is one of the angels of Allaah which descends!*

And this is all *baatil* (false and futile). For indeed the command of Allaah descends continuously and always, and its descent is not specific to the last third of the night.

Allaah the Most High says:

He arranges (every) amr from the heavens to the Earth, then it (the amr) ascends to Him...

Soorah as Sajdah (32) aayah 5

And as for their statement:

*"The **mercy** of Allaah descends to the lowest Heaven when the last third of the night remains..."*

Subhaan Allaah!! The mercy descends only in the last third of the night?...

And then we say: What benefit is there for us in the Mercy descending to the lowest heaven?

Then we say to the one who says: *it is one of the angels of Allaah (which descends)..*

Is it comprehensible that one of the angels of Allaah would say:

Q5. How do we respond to those misguided people who say that this hadeeth refers to the command of Allaah?

This can be refuted from a number of angles:

a) the Prophet *sall Allaahu 'alaiyhi wa sallam* ascribed the Descending in this hadeeth to the Lord, and he did not ascribe it to the command.

Our Lord descends every night...

b) the command of Allaah descends continuously and always, and is not specific to the last third of the night.

c) Allaah is reported as saying in this hadeeth:

Is there anyone who will ask – so that I should give to him?

Is there anyone who will seek forgiveness – so that I should forgive him?

Is there anyone who will repent – so that I should accept his repentance?

So does the command of Allaah say these things? Does the command of Allaah give and forgive and accept repentance?

Rather all of these are attributes of Allaah the Majestic and Most High, and not attributes of His Command.

Q6. To what extent has Allaah commanded us to delve into how He descends?

Allaah has not given us the duty of asking foolish and frivolous questions about how He descends – questions such as:

How does He descend? How can He descend in the last third of the night when this part of night occurs at different times in different parts of the world etc, etc?

It is sufficient for us to know that Allaah descends to the lowest Heaven every night in the last third of the night.¹³⁷

Is there anyone who will call upon me so that I should respond to him... to the end of the statement?

So with this, it is clear that these (misguided) statements are false and futile *tahreef* (distortion) which this hadeeth renders null and void.

(*Sharh al 'Aqeedah al Waasitiyyah* p399 - 400)

¹³⁷ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

Q7. Then what is upon us with regards to this narration?

It is upon us to hasten to comply with what is contained in this narration so that the opportunity of asking Allaah at this time of night does not escape us.

We should not waste time posing questions about the Descending, and ponder and spend time asking such and such a person about it.

Allaah has informed us of His Descending so that we can utilise this opportunity every night to ask of Him.

90

وقوله

So we say: He descends, and we do not speak about His *istiwa* upon the Throne (by saying): *Does His Throne become devoid of Him or not?...*

We say: He descends in a real and true way whilst His '*uloow* (being High above the Creation) is real and true, and there is nothing like Him.

As for the *istiwa* (Allaah's rising) above His Throne then this is an action, and is not from His Attributes which are *dhaatiyyah* (relating to Allaah's Self, rather than those relating to His actions).

We are – in my opinion – not entitled to say: Does His Throne become devoid of Him or does it not (when He descends)?

Rather we remain silent just as the Companions *radi Allaahu 'anhum* remained silent about this...

So we say:

Have *eemaan* (True Faith) that Allaah descends in this particular time, and when you have true faith in that, then there is nothing upon you beyond this.

So do not say: How? And how?

Rather say: When it is the (last) third of the night in Saudi, then Allaah descends. And when it is the (last) third of the night in America, then Allaah's Descending occurs as well. And when the dawn emerges, then the time of Descending finishes in every place in accordance with that place.

Therefore, our position is that we say: Indeed we have *eemaan* in that which has reached us from the path of Muhammad, the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* in that Allaah descends to the lowest heaven when the last third of the night remains, and He says:

Is there anyone who will call upon Me – so that I should respond to him?

Is there anyone who will ask of Me – so that I should give to him?

Is there anyone who will seek forgiveness – so that I should forgive him?

(Sharh al 'Aqeedah al Waasitiyyah p400 - 402)

يعجب ربك من الشاب ليست له

صبة

And his statement:

Your Lord marvels at a youth who does not incline towards desires.¹³⁸

Q1. What is the basis of عجب ?

This Imaam now discusses the attribute of

العجب *al 'ajab* (Allaah's marvelling).

The basis of **عجب** is something departing from what is usual or normal.¹³⁹

¹³⁸ This narration is *da'eef* (weak) since its chain of narration contains 'Abdullaah ibn Lahee'ah, whose memory became weak in later life. It was declared *da'eef* by ibn Hajr and as Sakhaawee, and al Albaanee declared it weak in "*ad Da'eefah*". However al Albaanee later declared this hadeeth to be *saheeh* (authentic) in *as Saheehah* (no. 2843) based on a version reported by ar Ruwayaane in his Musnad. This version has ibn Wahb reporting from his teacher ibn Lahee'ah and the former's narrations from the latter are authentic.

Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

Allaah, the Most High, states:

Rather, you marvel ('ajibta) and they mock.

Soorah as Saaffaat (37) aayah 12

And in another recitation, the letter *taa* (in the word '*ajibta*') has a *dammah* on it (i.e. it becomes '*ajibtu*' – so Allaah is saying here 'I marvel' rather than 'you marvel').

(Sharh al 'Aqeedah al Waasitiyyah p411)

And at Tabaree mentions in his tafseer:

His statement:

Rather, you marvel ('ajibta) and they mock.

Soorah as Saaffaat (37) aayah 12

The reciters of the Qur'aan differ regarding the recitation of this aayah:

So the majority of reciters from al Koofah recited it as:

Rather, I marvel ('ajibtu) and they mock.

With a *dammah* on the *taa* of '*ajibtu*'...

And the majority of reciters from al Madeenah and al Basrah and some of the reciters from al Koofah recited this as:

Rather, you marvel ('ajibta) and they mock.

With a *fathah* on the *taa*...

So each one of these (two) meanings is correct. For Muhammad *sall Allaahu 'alaihi wa sallam* was indeed amazed at the bounty which Allaah gave him, and the people who made shirk with Allaah mocked him. And our Lord was indeed amazed at the seriousness of that which the *mushrikoon* said about Allaah, and the *mushrikoon* mocked with that which they said.

(Tafseer at Tabaree 12/56-57)

¹³⁹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation *al 'Aqeedah al Waasitiyyah*:

Q2. What type of youth is mentioned in the hadeeth about those who will receive the shade of Allaah on the Day when there is no shade except His shade?

It is the youth who grew up upon the worship of Allaah.¹⁴⁰

This is an example of something which is a departure from that which is usual, for the youth has exited from the overwhelming desires which are the norm for such a person; and he has become accustomed to worship.

So this unusual occurrence is a proof for the strength of his *eemaan*.

Q3. What type of old person will Allaah not speak to on the Day of Judgement nor will He purify him nor look at him?

It is the 'old man who commits *zinaa*' (fornication)¹⁴¹ or in an alternative wording, 'a little grey haired old man who commits fornication'.¹⁴²

This is another example of something which is departing from the norm, for the old person (in general) inclines towards worship and away from his diminishing desires.

Q4. In what way is the عجب of Allaah similar to the عجب of the creation?

Although Allaah affirms that the creation also marvel –

Al 'ajab (marvelling) is: to deem something to be unusual or strange.

(*Sharh al 'Aqeedah al Waasitiyyah* p409)

And he *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

And *al 'ajab* is of two types:

The first of the two: that (the '*ajab*') emanates from the reasons (for that strange thing) being hidden from the person who is amazed so he is astonished by it, he thinks it something great and he marvels at it. And it is impossible that this type be applied to Allaah because nothing whatsoever is hidden from Allaah.

The second: that the reason (for the '*ajab*') is something departing from its usual type, or from that which is supposed to occur for it – and the person who marvels at this has knowledge of it. And this (type) is the one that is affirmed for Allah, the Most High.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad* p24)

¹⁴⁰ Part of the hadeeth of Aboo Hurayrah *radi Allaahu 'anhu* reported by al Bukhaaree (660) and Muslim.

¹⁴¹ Part of the hadeeth of Aboo Hurayrah *radi Allaahu 'anhu* reported by Muslim (107) and by Ahmad in his musnad.

¹⁴² Part of a hadeeth reported by at Tabaraanee in al Mu'jam ul Kabeer from the hadeeth of Salmaan *radi Allaahu 'anhu*.

If you (O Muhammad) are amazed, then indeed their saying is amazing – "That when we are turned to dust, we shall indeed be (raised) in new creation?"¹⁴³

- there is no similarity between the marvelling of Allaah and the marvelling of the creation.

91

وقوله

يضحك الله الى رجلين قتل أحدهما الآخر ثم يدخلان الجنة

And His statement:

Allaah laughs at two men, one of who killed the other and then they both enter into Paradise.¹⁴⁴

Q1. What attribute is affirmed for Allaah here?

It is the attribute of *ad dahk* (laughter) for Allaah.^{145 146} We affirm that the created beings also

¹⁴³ Soorah ar Ra'd (13) aayah 5

¹⁴⁴ Reported by al Bukhaaree (2826), Muslim and Ahmad in his Musnad.

¹⁴⁵ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

In this (hadeeth) is an affirmation of laughter for Allaah the Mighty and Majestic. And it is a laughter in a true and real manner, but we do not liken it to the laughter of the created beings. (It is) a laughter that befits His Majesty and His Tremendous Greatness.

And it is not possible for us to make *tamtheel* of it (likening the laughter to the creation's laughter), because it is not permissible for us to say:

Indeed Allaah has a mouth and teeth and the like of that! But rather we affirm laughter for Allaah in a manner which befits Him, He the Perfect and Most High.

(*Sharh al 'Aqeedah al Waasitiyyah* p407 - 408)

¹⁴⁶ Some people of misguidance distort the attributes of Allaah away from their correct literal meaning - due to their futile belief that affirming the same attribute for the Creator and the creation necessitates making *tashbeeh* (resemblance) between Allaah and His creation. So in order to avoid this, they twist the meaning of Allaah's attributes to mean something else. With regards to Allaah's laughter, these people say that Allaah's laughter really means Allaah's pleasure or His reward or His *iraadah* (wish) to grant reward.

Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* in response to these people of *tahreef* (distortion):

laugh, but there is a great difference between the laughter of Allaah and the laughter of the created being.¹⁴⁷

“So you (O people of *tahreef*) have spoken about Allaah with that of which you do not have knowledge, from two aspects:

The first aspect: You have taken the text (about Allaah's laughter) away from its apparent meaning, without knowledge.

The second aspect: You have affirmed a meaning for (this attribute) in contradiction to its apparent meaning, without knowledge.”

Then we say to them (these people of *tahreef*):

“The *iraadah* (wish to grant reward - which you say that the attribute of laughter truly means) – if you say that this *iraadah* is affirmed for Allaah, the Mighty and Majestic, then you are destroying your own principle! Because the human being has an *iraadah* (as well as Allaah), just as He, the Most High states:

From you is he who yureed (wishes for) this worldly life, and from you is he who yureed (wishes for) the Hereafter.

Soorah aale 'Imraan (3) aayah 152

So the human being has an *iraadah* – rather even the wall has an *iraadah*! Just as He the Most High stated:

Then they both found in it a wall which yureed (wished) to collapse..

Soorah al Kahf (18) aayah 77

So you (people of *tahreef*) – either you deny the *iraadah* from Allaah the Mighty and Majestic just as you deny that which you deny from the Attributes (such as laughter) – or you affirm for Allaah the Mighty and Majestic that which He affirmed for Himself, even if the created being has the like of that (attribute) in Name (for) it does not (have the like of that) in how it truly is.

(Sharh al 'Aqeedah al Waasitiyyah p408-409)

¹⁴⁷ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of al 'Aqeedah al Waasitiyyah:

So if someone were to say to you:

Affirming laughter (for Allaah) necessitates that there is a resemblance with the created being:

Then the answer to this is:

It does not necessitate there is a resemblance with the created being, because the one who said:

...**He laughs...**

..is the one upon whom was revealed His statement, He the Most High:

There is nothing like Him and He is the all Hearing, the all Seeing.

Soorah ash Shooraa (42) aayah 11

And from another angle, the Prophet *sall Allaahu 'alaihi wa sallam* only said the like of this (statement about Allaah's laughter) on the basis of revelation - because it is from the matters of the *ghayb* (hidden and unseen).

And it is not from the matters which are based on *ijtihaad* (personal deduction) in which the Messenger *sall Allaahu 'alaihi wa sallam* strived to reach the correct decision, and then Allaah would either confirm his decision or not confirm it. Rather it (the issue of

Q2. What is the explanation of this hadeeth?

The killer was upon *kufr* (disbelief), and the one who was murdered was a believer. So the former killed the latter.

Then Allaah granted the killer repentance, he accepted Islaam and then entered Paradise. And so the killer and the killed came together in Paradise, because the killer repented and Allaah accepted his repentance.

92

فهذا وما أشبهه مما صح سنده
So this and its like, from that whose chain of narration is authentic

Q1. What is a saheeh hadeeth?

A saheeh (authentic) hadeeth has the following characteristics:

- a) reported by a trustworthy narrator
- b) the narrator is complete in his precision
- c) every stage of the chain of narration must have a narrator like this, each one narrating directly from the previous one
- d) the hadeeth is free from *shudhoodh*¹⁴⁸
- e) the hadeeth is free any *'illah* (hidden defect)

Q2. What is our approach to a saheeh hadeeth which tells us about Allaah?

It is obligatory for us to have *eemaan* in it and to hold it as our *'aqeedah* (creed and belief).

Q3. What is the difference in this issue between an ahaad hadeeth and the mutawaatir hadeeth?

There is no difference in our approach to the authentic narration about Allaah, be it a *mutawaatir* hadeeth¹⁴⁹ or an *ahaad* hadeeth.¹⁵⁰

Allaah's Laughing) is from the affairs of the hidden and unseen which the Messenger *sall Allaahu 'alaihi wa sallam* received by way of revelation.

(Sharh al 'Aqeedah al Waasitiyyah p408)

¹⁴⁸ A *shaadh* hadeeth which is reported in one way, with a chain of narration which is authentic, but which contains a contradiction to something which is **more** authentic than it. (See Shaykh al Fawzaan's explanation of Al 'Aqeedat ut Tahaawiyyah point 163).

¹⁴⁹ The hadeeth which is reported by a large number of people at each stage of the chain of narration.

¹⁵⁰ The hadeeth which is reported by a small number of narrators at one or more stages of the *isnaad* and which does not reach the level of *mutawaatir*.

Both of these types of authentic hadeeth amount to knowledge and certainty.

Q4. What do the people of misguidance say about the aahaad narrations and why?

They say that the aahaad narration only amount to *dhann* (surmise i.e. that which is not certain knowledge).

They say this because of the stain of *'ilm ul kalaam* (theological rhetoric) and *'ilm ul mantiq* (logic) upon their thinking.

And if only their understanding and their *eemaan* had been correct, they would not have made such statements about the ahaadeeth of the Messenger *sall Allaahu 'alaiyhi wa sallam*.

Q5. How may ahaadeeth be categorised according to their authenticity?

The people of early times divided the ahaadeeth into two categories:

- a) Saheeh (authentic) - a hadeeth whose chain of narration was authentic.
- b) Da'eef (weak) - a hadeeth whose chain of narration is not authentic.

And the hadeeth which was later to be known as 'hasan' (good) came under the category of saheeh.

In the time of the later scholars of ahaadeeth, the hadeeth came to be divided into three categories:

- a) Saheeh (authentic)
- b) Hasan (good)
- c) Da'eef (weak)

Q6. What is the significance of Imaam at Tirmidhee in this regard?

It is said that that the first scholar to subdivide the ahaadeeth into three categories like this was Imaam at Tirmidhee *rahimahullaah*.

Q7. What is the role of weak ahaadeeth in issues of 'aqeedah?

There is no role for weak ahaadeeth in issues of 'aqeedah unless it is supported by other evidences.

Q1. What important characteristic of the hadeeth which is *saheeh* is mentioned here?

It is that the hadeeth's narrators must be declared trustworthy.

94

نؤمن به ولا نردده ولا نجده

We have *eemaan* in it and we do not reject it and we do not deny it

Q1. How does the approach of the people of misguidance differ from what the imaam mentions here?

The people of misguidance reject that which is authentic from the Messenger *sall Allaahu 'alaiyhi wa sallam*, saying that this does not amount to knowledge.¹⁵¹

They say this based on their principles of logic and theological rhetoric.

This is in contrast to the *ahl us sunnah wal jamaa'ah* who have *eemaan* in it and hold as their '*aqeedah* that which it indicates.

¹⁵¹ Shaykh ul Islaam ibn Taymiyyah *rahimahullaah* states in *al 'Aqeedah al Waasitiyyah*:

And whatever the Messenger described his Lord with, He the Mighty and Majestic, from the authentic ahaadeeth which the people of knowledge have taken with acceptance – then it is obligatory to have eemaan in this..

Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* comments on this in his explanation of *al 'Aqeedah al Waasitiyyah*:

This is an important principle which the author *rahimahullaah* has brought...

So (this refers to) whatever the Messenger has described his Lord with, and likewise whatever he has named his Lord with, for there are Names with which the Messenger has named his Lord which are not present in the Qur'aan.

An example is *ash Shaafee* (the One who cures). So the Prophet *sall Allaahu 'alaiyhi wa sallam* said:

So cure, You are ash Shaafee, there is no cure except Your cure.

(Reported by al Bukhaaree in the Book of Medicine) and by Muslim. And *ar Rabb* (the Lord and Nurturer) – this (Name) does not come in the Qur'aan without being linked (to something else e.g. in the first aayah of Soorah al Faatihah), but in the sunnah the Messenger *sall Allaahu 'alaiyhi wa sallam* said:

As for the rukoo' (bowing in prayer) then glorify ar Rabb in it.

(Reported by Muslim in the Book of Prayer).
(*Sharh al 'Aqeedah al Waasitiyyah* p396)

93

وعدلت رواته

And its narrators are declared trustworthy

Q2. What is the meaning of ولا نجده

'And we do not deny it' – meaning we do not deny those Names and Attributes which it indicates. So we affirm what it indicates just as Allaah and His Messenger *sall Allaahu 'alaiyhi wa sallam* affirmed it.

Q3. What is it obligatory for a Muslim do and for him/her to *not* do in this regard?

It is obligatory upon the Muslim to have *eemaan* (true faith) and *tasleem* (submission) and *inqiyaad* (compliance) with that which is authentic from Allaah and His Messenger.

And that he does not interfere with it, with his intellect and his thinking, and by his raising points of objection and raising doubts – and that he does not accept the speech of those people who lead others astray, nor the doubts of the people of *tashbeeh* (resemblance). He does not pay any attention to these affairs.

And it is not right for a believing man nor for a believing woman that when Allaah and His Messenger have decreed a matter, that they should have any other choice in their affair. And whoever disobeys Allaah and His Messenger, then he has strayed with a clear straying.¹⁵²

Q4. What is the central issue around which this topic revolves?

It is the issue of *thuboot* (establishment) and *sihhah* (authenticity). So whatever whose authenticity is established, it becomes obligatory to have *eemaan* in it and to accept it, to affirm it and to act upon it – without any hesitation, withholding, or paying attention to that which the people of misguidance say.

ولا نتأوله بتأويل يخالف ظاهره

And we do not misinterpret it with an interpretation that is contrary to what is apparent from it

Q1. What two ploys do the people of misguidance use when they do oppose the authentic texts about Allaah's attributes?

They either:

¹⁵² Soorah al Ahzaab (33) aayah 36

- a) reject the text (i.e. not accept it) or
- b) they affirm the text but make *ta'weel* (misinterpretation) of it

Q2. When do they use the second of these two ploys?

When they are unable to reject the texts, they resort to making *ta'weel* of them.¹⁵³

Q3. What is *ta'weel*?

It is to take the wording away from its correct meaning to another meaning which is incorrect.

Q4. What examples of *ta'weel* does the shaykh bring here?

Examples include misinterpreting:

- a) Allaah's Hand to mean His ability
- b) Allaah's Face to mean His Self
- c) Allaah's *isti'waa* (ascending) to mean His conquering the Throne

96

ولا نشبهه بصفات المخلوقين

And we do not declare it to resemble the attribute of the created beings

Q1. What second group of misguidance does the shaykh mention here?

He mentions here the group called the *mushabbihah*, the *mumath-thilah* – the people who make resemblance between Allaah and the created beings.

Q2. What error do they fall into?

¹⁵³ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

So if they (the people of desires and innovations) are able to deny it (the text), they deny it – as per their statement with regards to their false and futile principle: *The aahaad narrations are not to be accepted in (issues of) creed and belief!*

And ibn ul Qayyim *rahimahullaah* has refuted this principle and rendered it null and void using many evidences at the end of '*Mukhtasar as sawaa'iq*'.

And if they are not able to deny it, then they twist its meaning, just as they twisted the meaning of the texts of the Qur'aan.

(*Sharh al 'Aqeedah al Waasitiyyah* p397)

They are a people of misguidance, a people who affirm the evidences and do not question their authenticity nor their meanings, but they fall into the error of likening them to the attributes of the created beings.

Q3. What is the meaning of *samiy* in the aayah quoted from soorah Maryam?

Do you know any *samiy* (namesake) for Him?¹⁵⁴

Meaning: you do not know of anyone who deserves His Name in reality, and who is like Him.

Q4. What is the meaning of the aayah quoted from soorah al Baqarah?

So do not set up *andaad* (rivals) for Allaah.¹⁵⁵

The word '*andaad*' means 'others who are similar and others who are alike.'

So we are not to set up *andaad* to Him in worship of Him, nor in His Names and Attributes, nor in His actions.¹⁵⁶

97

ولا بسمات المحدثين

Nor the characteristics of the beings who newly came into existence

Q1. What is the meaning of this phrase of the imaam's?

The word **سمات** means characteristics and particular qualities, and the **محدثين** are the created beings. For every created being is something which has been brought about having not existed beforehand.

So we do not declare likeness between the Attributes of Allaah and the attributes and characteristics of the created beings.

Q2. How is the meaning of this phrase different from that of the preceding phrase mentioned by the imaam?

¹⁵⁴ Soorah Maryam (19) aayah 65

¹⁵⁵ Soorah al Baqarah (2) aayah 22

¹⁵⁶ These reflecting the three categories of Tawheed: respectively Tawheed ul Uloohiyyah, Tawheed ul Asmaa was Sifaat and Tawheed ur Ruboobeeyah.

There is no difference. The imaam *rahimahullaah* mentions this phrase by way of emphasising the previous one.

98

ونعلم أن الله سبحانه وتعالى لا
شبيه له ولا نظير

And we know that Allaah, the Perfect and Most High, has no one who resembles Him and no equal

Q1. What is the meaning of the word نظير ?

This means 'someone who equals something else'. So no one equals Allaah, the Mighty and Majestic.

Q2. What two groups of misguidance are mentioned by the shaykh here?

So we believe that no one resembles Allaah in His Self, nor in His Names and Attributes and He has no equal in these.

Nor does He have anyone who shares with Him in that which He deserves from worship nor in perfect Attributes and characteristics of splendour and majesty.

So this contains a refutation of the *mushabbihah* (the people who declare resemblance between the Creator and the creation)

Q3. In what way have each of these groups gone astray?

The *mushabbihah* go beyond the due limit in affirming the Names and Attributes – to the extent that they liken them to the attributes of the created beings.

And the *mu'attilah* went beyond the due limit in trying to declare Allaah free from deficiencies that they declared Allaah the Majestic and Most High to be free from His own Names and Attributes.

Q4. In what way are the *ahl us sunnah wal jamaa'ah* justly balanced between these two groups?

They are upon the middle and best way¹⁵⁷. They do not negate the Names of Allaah and yet they

¹⁵⁷ Shaykh ul Islaam ibn Taymiyyah *rahimahullaah* states in *al 'Aqeedah al Waasitiyyah*:

And they (the *ahl us sunnah wal jamaa'ah*) are justly balanced between the sects of (this Muslim) nation, just as (this) nation is justly balanced between the (other) nations.

Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* comments on this phrase in his explanation of *al 'Aqeedah al Waasitiyyah*:

(Other) nations – meaning: the previous nations. And that is from a number of angles:

With regards to Allaah, the Most High: the Jews would describe Allaah, the Most High, with deficiencies, so they link Him to the created being. And the Christians would link the created being, the one who is deficient, with the Perfect Lord.

As for this nation, they do not describe the Lord with deficiencies nor do they link the created being with Him.

With regards to the Prophets, then the Jews called 'Eesaa ibn Maryam a liar and disbelieved in him. And the Christians went beyond the due limit with regards to him, to the extent that they made him into an object of worship.

As for this nation, then they have *eemaan* (true faith) in him without going beyond the due limit, and they say: he is the servant of Allaah and His messenger....

(And the shaykh brings further examples of this nation being balanced in issues of worship, forbidden food and drink, and retribution – until he *rahimahullaah* says):

So this Islaamic nation is justly balanced between the nations, between a) going beyond the due limit and b) falling short.

And the *ahl us sunnah wal jamaa'ah* are between the sects of this nation, just as the (Islaamic) nation is between the other religions – meaning that they are justly balanced.

Then the author (ibn Taymiyyah) *rahimahullaah* mentions five principles in which the *ahl us sunnah wal jamaa'ah* are justly balanced between the sects of (this) nation:

The first principle: the issue of the Names and Attributes

(Shaykh ul Islaam ibn Taymiyyah states:

So they (the *ahl us sunnah wal jamaa'ah*) are justly balanced in the issue of the Attributes of Allaah, the Perfect and Most High – between the people of *ta'teel*, the *Jahmiyyah* and the people of *tamtheel*, the *mushabbihah*.)

(Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* continues)

So these are two extremes:

- the people of *ta'teel* (those who deny Allaah's attributes), the *Jahmiyyah*
- the people of *tamtheel* (those who declare resemblance between Allaah and the Creation), the *mushabbihah*

The *Jahmiyyah* reject the Attributes of Allaah, the Mighty and Majestic – in fact, the extreme ones from amongst them reject the Names, saying:

It is not permissible for us to affirm a Name nor an Attribute for Allaah, because if you were to affirm a Name for Him, you would have likened Him to those beings which have names – or (if you affirmed) an Attribute, then would have likened Him to those beings which have attributes!!

*So we do not affirm (any) Name or Attribute!
And those Names which Allaah has linked to Himself – then this is in a metaphorical sense, and it is not in the sense of being actually called those Names!*

And the *Mu'tazilah* reject the Attributes and they affirm the Names.

And the *Ash'arees* affirm the Names and seven of the Attributes.

And all of these (sects) come under the heading of *ta'teel* (denial) – however some of them are people of *ta'teel* with a complete *ta'teel*, such as the *Jahmiyyah* – and some of them with only a partial *ta'teel*, such as the *Mu'tazilah* and the *Ash'arees*.

And as for the people of *tamtheel*, the *mushabbihah*, then they affirm Attributes for Allaah and they say: *It is obligatory for us to affirm Attributes for Allaah because He has affirmed them for Himself.*

However they say:

The Attribute (of Allaah) is indeed like the Attributes of the created beings.

So these people have gone beyond the due limit in affirmation, and the people of *ta'teel* have gone beyond the due limit in *tanzeeh* (trying to free Allaah of deficiencies).

So these (people of *tamtheel*) say:

It is obligatory for you to affirm a Face for Allaah, and this face is like the face of the most beautiful person from the Children of Adam.

They say: *This is because Allaah has addressed us with that which we understand and comprehend. He said: **And the majestic and noble Face of your Lord will remain.***

Soorah ar Rahmaan (55) aayah 27

And we do not understand or comprehend 'The Face' except with that which we have seen with our own eyes, and the most beautiful of that which we have seen with our own eyes is the human...

As for the *ahl us sunnah wal jamaa'ah*, then they say: **We take from both sides in the appropriate and correct way.**

We take in an appropriate way from the aspect of *tanzeeh* - so we do not make *tamtheel* (likening Allaah to the creation).

And we take appropriately from the aspect of *ithbaat* (affirming), so we do not make *ta'teel* (denial of Allaah's Attributes).

So (we make) *ithbaat bilaa tamtheel* (affirmation without likening)

**And *tanzeeh bilaa ta'teel* (freeing Allaah of deficiencies without denying His Attributes).
So we affirm but without *tamtheel*...**

So in summary: they (the *ahl us sunnah wal jamaa'ah*) are justly balanced in the issue of the Attributes – between the two extreme groups: one group went beyond the due limit in *tanzeeh* and denying, and they are the people of *ta'teel* from the *Jahmiyyah* and other than them and one group who beyond the due limit in *ithbaat* (affirming) and they are the people of *tamtheel*.

declare Allaah the Majestic and Most High to be free of all deficiencies, without resorting to *ta'teel* (negation of Allaah's Attributes). And the ahl us sunnah wal jamaa'ah affirm the Names and Attributes for Him with an affirmation that is free of *tashbeeh* (likening Allaah to the creation).

Q5. Of what sin are both the people of tashbeeh and the people of ta'teel guilty?

They both are guilty of *ghuloo* (going beyond the due limit) in their position – the *mushabbihah* go beyond the due limit in affirming the Names and Attributes and the *mu'attilah* went beyond the due limit in trying to declare Allaah free from deficiencies.

99

**ليس كمثل شيء وهو السميع
البصير**
**There is nothing like Him and He is the all
Hearing, the All Seeing.¹⁵⁸**

Q1. How does the shaykh describe this aayah?

This aayah is the *meezaan* (measure and criterion) for the people of the Truth.

Q2. Whom does the first part of this aayah refute?

There is nothing like Him...

This refutes the *mushabbihah* (the people of *tashbeeh* - resemblance), those who have gone beyond the due limit in affirming.

Q3. Whom does the second part of this aayah refute?

..and He is the all Hearing, the All Seeing.

And the ahl us sunnah wal jamaa'ah say: Do not go beyond the due limit in affirming nor in denying! So we affirm without making resemblance, as per His statement, He the most High:

There is nothing like Him, and He is the all Hearing, the All Seeing.

Soorah ash Shooraa (42) aayah 11
(Sharh al 'Aqeedah al Waasitiyyah p438 - 441)

¹⁵⁸ Soorah ash Shooraa (42) aayah 11

This refutes the *mu'attilah* (the people of *ta'teel* – negation), those who have gone beyond the due limit in declaring Allaah free of deficiencies.

Q4. What foolishness and misguidance of the mu'attilah does the shaykh highlight here?

They have gone to such an extreme in their attempt to declare Allaah free of deficiencies, out of fear of falling into *tashbeeh* (likening Allaah to the creation) that they have fallen into *tashbeeh* which is even more evil than the one from which they fled!

For they have likened Allaah to non existent things and impossible things.¹⁵⁹

100

**وكل ما تخيل في الذهن أو خطر
بالبال فإن الله تعالى بخلافه**
And everything which is conceived in the mind or
imagined in the imagination
then Allaah the Most High is contrary to it

Q1. How can we imagine what Allaah is like?

Allaah, the Most High, cannot be imagined in the mind nor in one's thinking for He is greater than every single thing. So it is not permissible for a person to try to image His Self or His Attributes.

Q2. Which aspects of Allaah's Self have mankind completely encompassed in knowledge?

**He knows whatever is in front of them and whatever is behind them.
And they do not encompass Him in knowledge.¹⁶⁰**

No one knows His Self nor His Names and Attributes except for Him.

101

**ومن ذلك قوله تعالى
الرحمن على العرش استوى**
And from that is His saying, He the Most High:
**Ar Rahman (the Most Merciful) istawaa
(ascended) upon the Throne.¹⁶¹**

¹⁵⁹ For they have stripped Allaah of His Attributes and that thing which has no attributes cannot exist.

¹⁶⁰ Soorah TaaHaa (20) aayah 110

¹⁶¹ Soorah TaaHaa (20) aayah 5

Q1. What attribute of Allaah's is affirmed here?

It is the attribute of *al istiwa* (Allaah's ascending).^{162 163}

Q2. What Qur'aanic references does the Shaykh mention which prove Allaah to have this attribute?

***Ar Rahmaan* (the Most Merciful) *istawaa* (ascended) upon the Throne.**

Soorah TaaHaa (20) aayah 5

And then He *istawaa* (ascended) upon the Throne – the Most Merciful.

Soorah al Furqaan (25) aayah 59

And the Shaykh mentions the other references:

Soorah al A'raaf (7) aayah 54
Soorah Yoonus (10) aayah 3
Soorah ar Ra'd (13) aayah 3
Soorah as Sajdah (32) aayah 4
Soorah al Hadeed (57) aayah 4

Q3. How does Shaykh al Fawzaan hafidhahullaah describe the 'arsh of Allaah?

The 'arsh (Throne of Allaah) is the ceiling for all created things, and is the most tremendous of all the created things.

¹⁶² Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

And in the mention of "**ar Rahmaan**" (in this aayah) is an indication that despite His Highness and His Tremendous Greatness, He is described with *ar Rahmah* (Mercy).

(*Sharh al 'Aqeedah al Waasitiyyah* p324)

¹⁶³ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

And the salaf (pious predecessors) have consensus upon affirming the *istiwa* of Allaah upon His Throne, so it is obligatory to affirm it (the *istiwa*) without *tahreef* (distorting its meaning), *ta'teel* (negating its meaning), *takyeef* (asking how it is) and *tamtheel* (resemblance to the creation).

And it is a real and true *istiwa* with the meaning of *al 'uloow* (being high) and *al istiqraar* (being established) in a manner than befits Allaah the Most High.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad* p25)

Q4. Is the *kurse* of Allaah the same as His 'arsh? If not, then how does one compare to the other?

His *kurse* (Footstool) extends over the Heavens and Earth.

Soorah al Baqarah (2) aayah 255

The *kurse* of Allaah is not the same as His 'arsh (Throne).

The relationship between the *kurse* and the 'arsh is like that of a ring thrown into the desert – indicating the smallness of the *kurse* compared to the 'arsh.

Q5. Where is the 'arsh of Allaah?

It is the highest of all the created things, and beneath it is *jannat ul firdaws* (the garden of Paradise) i.e. the ceiling of *jannat ul firdaws* is the 'arsh of Allaah.¹⁶⁴

Q6. What does 'arsh mean in a linguistic sense? How does this help us to imagine what the 'arsh of Allaah is like?

Linguistically, the 'arsh means: the throne upon which the king sits. However, the Throne of Allaah cannot be imagined by us, nor can its greatness or its expansiveness.

Q7. What is the meaning of *istiwa*?

The *istiwa* (Ascending) means, as explained by the salaf:¹⁶⁵

Al 'uloow (being high)
Al istiqraar (being established)
As su'ood (ascending)
Al irtifaa' (elevation)^{166 167}

¹⁶⁴ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

'**The 'arsh**' is that ceiling which encompasses the creation, and we do not have knowledge of what this throne is made from because no authentic hadeeth from the Prophet *sall Allaahu 'alaihi wa sallam* occurs which explains from where this Throne was made.

However we do know that it is the greatest of the created things of which we are aware.

(*Sharh al 'Aqeedah al Waasitiyyah* p317)

¹⁶⁵ Imaam at Tabaree *rahimahullaah* adds in his explanation of this aayah (Soorah 20 aayah 5): *Ar Rahmaan ascended upon and was high upon His Throne.*

(*Tafseer at Tabaree*)

¹⁶⁶ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

Q8. How do the people of misguidance twist the meaning of *istiwa*?

They explain it to mean *isteelaa* (gaining authority over or conquering). So they say that Allaah's *istiwa* upon the Throne means: He conquered it. These misguided people try to use the following line of poetry as proof:

*Bishr made istiwa over 'Iraaq,
without use of the sword or shedding any blood*

So these misguided people say that the *istiwa* here means 'Bishr conquered 'Iraaq' – and so there is therefore a precedent for using *istiwa* to mean 'conquering'.¹⁶⁸

Q9. How does the Shaykh respond to this?

He mentions that:

a) the explanation of *istiwa* to mean *isteelaa* has no aspect of correctness in the Arabic language,

However, 'to be high' and 'to be elevated' and 'to ascend' – all of these have one meaning. As for 'to be established', then this is different from them.

(Sharh al 'Aqeedah al Waasitiyyah p317)

¹⁶⁷ Imaam ibn ul Qayyim rahimahullaah stated about al *istiwa* in his Nooniyyah:

*So they have four phrases in explanation of it
That have been gathered for the horse rider, ready to
attack with his lance
And they are: He was established, and He was high, and
likewise He was elevated
And there can be no criticism of that.
And likewise He ascended, which is the fourth (of the
phrases)
And Aboo 'Ubaydah (Ma'mar ibn al Muthanna), the
companion of (Aboo 'Amr Ishaq) ash Shaybaanee,
chose this saying in his tafseer (explanation of the
Qur'aan)
And he knew better about the Qur'aan than the Jahmee.*

¹⁶⁸ Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah comments in his explanation of al 'Aqeedah al Waasitiyyah on how the people of misguidance seek to use this line of poetry to justify their misinterpretation of *istiwa*:

Bishr - (meaning) ibn Marwaan
Made *istiwa* - meaning that he conquered (made *isteelaa* over) Iraaq.

They (the people of misguidance) say:
*And this is a line of poetry from an Arab man, and it is
not possible that what was meant by 'making istiwa
over 'Iraaq' was being high over 'Iraaq!!
This is especially true in that time when there were no
aeroplanes by which he could be high over 'Iraaq.*
(Sharh al 'Aqeedah al Waasitiyyah p317)

so this line of poetry is in fact a lie upon the Arabic language itself.¹⁶⁹

b) the supposed author of this line of poetry which they quote was al Akhtal, a Christian – and since al Akhtal was a person of misguidance, his speech cannot be quoted as evidence.

c) this line of poetry cannot be authentically ascribed to al Akhtal with any certainty, since it does not occur in any of his well known collection of poems.

d) if *istiwa* is taken to mean *isteelaa* then this would necessitate that the Throne did not originally belong to Allaah but He then conquered it later on by seizing it from the one who was originally in authority over it. And this suggestion contains *kufr* and misguidance.

e) if *istiwa* is taken to mean *isteelaa* then this *isteelaa* (being in authority) would not be restricted to the Throne alone – since Allaah is in authority over all His creation.¹⁷⁰

¹⁶⁹ Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of al 'Aqeedah al Waasitiyyah, refuting those who use this line of poetry to prove that *istiwa* means *isteelaa*:

We say: the *istiwa* in the line of poetry can carry the meaning of '*uloow* (being high) since '*uloow* is of two types:

- 1) '*uloow* in the physical sense, such as our being ascended upon a throne
- 2) '*uloow* in the figurative sense, with the meaning of 'having command over' and 'being victorious over'.

So the meaning of ***Bishr made istiwa over 'Iraaq*** means: he had '*uloow* with the '*uloow* of being victorious and conquering.

(Sharh al 'Aqeedah al Waasitiyyah p320)

¹⁷⁰ Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of al 'Aqeedah al Waasitiyyah:

And in summary, our refutation of their speech (about *istiwa* meaning *isteelaa*) is from a number of angles:

Firstly: That this speech of theirs opposes the apparent meaning of the text.

Secondly: (their speech) opposes the consensus of the Companions and the consensus of the salaf without exception.

Thirdly: That the (verb) *istawaa* does not occur in the Arabic language with the meaning of *istawlaa* (he conquered and gained authority); and the line of poetry which they seek to use as a proof for this, then using this as proof is deficient and incomplete.

Fourthly: That (their speech) necessitates several false and futile matters, which include:

- a) That the '*arsh* was under the dominion of other than Allaah before the creation of the Heavens and the Earth.
- b) That the word *istawlaa* (He conquered) implies that most likely there was a contest between Allaah and someone other than Allaah, so He overcame him and conquered him.
- c) That it is (therefore) correct for us to say – in their (misguided) opinion – that Allaah made *istiwa* over

Q10. Where can the response of Shaykh ul Islaam ibn Taymiyyah *rahimahullaah* to the same issue be found?

It can be found in his *fataawa* (religious verdicts) where he *rahimahullaah* refuted this false interpretation of *istiwa* from twenty different aspects.

Q11. What Qur'aanic proofs can the people of misguidance use to defend their distortion of *istiwa*?

They cannot bring a single Qur'aanic aayah to prove their distortion of *istiwa* since in each of the seven places where the Qur'aan mentions this Attribute of Allaah, it is with the word "*istiwa*" and not "*isteelaa*".

So the fact that this attribute always comes with the one wording proves that its meaning is one, the meaning of Highness and Elevation.

Q12. Which category of Allaah's Attributes does *istiwa* come into? Is this the same as category as the attribute of '*uloow*'?

It is from the Attributes which are actions, so the *istiwa* is linked to His creation of the Heavens and the Earth with a '*thumma*' (meaning 'then').

The One who created the Heavens and the Earth is six days, *thumma* (then) He made *istiwa* upon the '*arsh* (Throne).¹⁷¹

So it is from the Attributes which are actions which He does when He wishes and if He wishes.

As for the '*uloow* (Highness) of Allaah, then this is an Attribute of Allaah's *dhaat* (Self) which does not become separate from Allaah. For He is always High above.¹⁷²

the Earth and the trees and the mountains and mankind and the camel, because He *istawlaa* (has authority) over these things. So if it is correct for us to apply the word *istawlaa* to a thing, then it is correct for us to apply the word *istawaa* to that thing, because these two (words) follow on, one from the other, in their opinion.

Therefore these aspects demonstrate clearly that their explanation (of *istiwa* to mean *istawlaa*) is false and futile.

(Sharh al 'Aqeedah al Waasitiyyah p322-323)

¹⁷¹ Soorah al Hadeed (57) aayah 4

¹⁷² Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

And the salaf (pious predecessors) have consensus upon affirming the '*uloow* (Highness) of Allaah, so it is

Q13. What different meanings can the verb *istawaa* take?

It can have various meanings:

a) **perfection and completeness**, and it takes this meaning when it occurs in an intransitive form when it does not affect something else.

This is shown by Allaah's saying about Moosaa '*alaiyhissalaam*:

When he attained full strength and *istawaa* (became complete).¹⁷³

b) **to turn full attention to**, and it takes this meaning when it is followed by الى (ilaa), as shown by the aayah:

Then He *istawaa ilaa* (turned full attention to) the Heavens..¹⁷⁴

c) **being equal to**, and it takes this meaning و when joined to a
An example would be the phrase:
Istawaa such and such a person *wa* someone else
- meaning that these two people were equal.

d) **elevation**, and it takes this meaning على when joined with

**And He (Allaah) made for you ships and cattle to ride upon.
So that you should *istawaa 'alaa* (mount upon) their backs.¹⁷⁵**

And it is this meaning that occurs in the aayah that Imaam ibn Qudaamah discusses here:

***Ar Rahmaan* (the Most Merciful) *istawaa* (ascended) '*alaa* (upon) the Throne.¹⁷⁶**

Q14. In what way is the *istiwa* of Allaah similar to the *istiwa* of the creation?

obligatory to affirm it (the '*uloow*) without *tahreef* (distorting its meaning), *ta'teel* (negating its meaning), *takyeef* (asking how it is) and *tamtheel* (resemblance to the creation).

And it is a real and true '*uloow* in a manner than befits Allaah.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p26*)

¹⁷³ Soorah al Qasas (28) aayah 14

¹⁷⁴ Soorah al Baqarah (2) aayah 29

¹⁷⁵ Soorah az Zukhruf (43) aayaat 12 to 13

¹⁷⁶ Soorah TaaHaa (20) aayah 5

The two *istiwaas* are not similar at all, for the *istiwaa* of Allaah is in a way that befits His Majesty and is not like the *istiwaa* of one created being upon another.

102

وقوله تعالى
أأمنتم من في السماء
And His saying, He the Most High:
**Do you feel safe that the One above the
Heavens...**¹⁷⁷

Q1. How may **فِي السَّمَاءِ be interpreted? each word in the phrase**

The **السَّمَاءِ** can take one of two meanings:
word

- a) 'uloow (Highness) or
- b) the seven constructed heavens

So if the **فِي السَّمَاءِ** means 'the One who is in first meaning is taken, then the One the 'uloow i.e. the One who is High above'.

If the second **فِي السَّمَاءِ** means 'the One meaning is taken, then the One who is above **فِي** can take the meaning of 'upon' the Heavens', since the word as well as its more common meaning of 'in'.

For example, the statement of Allaah:

So proceed *fee* (upon) the Earth!¹⁷⁸

And the statement of Fir'awn (Pharaoh):

And I will certainly crucify you *fee* (upon) the trunks of date palm trees.¹⁷⁹

Q2. Which part of the Self of Allaah is in the creation?

There is no part of Allaah's Self which is in the creation nor is there any part of the creation within Allaah's Self.

So it is not correct to say that Allaah is **inside** the heavens since they are part of Allaah's creation.

¹⁷⁷ Soorah al Mulk (67) aayah 16

¹⁷⁸ Soorah an Nahl (16) aayah 36

¹⁷⁹ Soorah TaaHaa (20) aayah 71

Rather Allaah is separate from His creation, He the Perfect and Most High.

Q3. What is the misguided belief of the Jahmiyyah and the Mu'attilah about Allaah in this context?

These two groups say that Allaah cannot be described as being High above, nor that He is outside the universe, nor that He is inside the universe. For this would mean that Allaah does not exist! High and Exalted is Allaah above what they say.

Q4. What erroneous belief is held by the *halooliyyah* in this issue?

These people say that Allaah exists **within** the creation i.e. that Allaah is in every single place. Such people are refuted by the aayah quoted from Soorah TaaHaa (20:5). Rather the people of the sunnah say that Allaah's Self is above His Throne as He Himself said.

103

وقول النبي صلى الله عليه وسلم:
ربنا الله الذي في السماء تقدس
اسمك

And the statement of the Prophet *sall Allaahu
'alaihi wa sallam*:

***Our Lord is Allaah who is above the heavens,
pure and perfect is Your Name***¹⁸⁰

Q1. What is the authenticity of this hadeeth?

This hadeeth is weak, as mentioned by Shaykh al Albaanee *rahimahullaah* in his checking of al Mishkaat, since it contains the narrator Ziyaadah ibn Muhammad who was declared very weak by Imaam al Bukhaaree.

Q2. Why then does the shaykh quote it?

He, like other authors, sometimes mentions weak *ahaadeeth* in the matters of *aqeedah* (creed and belief). However these weak *ahaadeeth* pertain to authentic evidences, supporting their meaning.

¹⁸⁰ Reported by Abou Daawud (3892) from the hadeeth of Abou Dardaa.

So this is done for strengthening and for using something as an indirect evidence, and not by way of totally depending on it as a proof.

104

وقال للجارية: أين الله؟
قالت في السماء،
قال: أعتقها فإنها مؤمنة
رواه مالك بن أنس ومسلم
وغيرهما من الأئمة

And he said to the slave girl:

Where is Allaah?

She said:

Above the Heavens.

He said:

Set her free, for she is indeed a believing woman.

Reported by Maalik ibn Anas and Muslim and scholars other than these two.¹⁸¹

Q1. To whom did the slave girl belong?

She belonged to Mu'aawiyah ibn al Hakam as Sulamee *radi Allaahu 'anhu*.

Q2. Why did he want to free his slave girl?

He had slapped his slave girl on the face, and then felt remorse for doing this. So he went to the Prophet *sall Allaahu 'alaiyhi wa sallam* to ask him about setting her free as an expiation for what he had done.

Q3. What praiseworthy characteristic of the slave girl did the Prophet *sall Allaahu 'alaiyhi wa sallam* testify to here?

It was the characteristic of having *eemaan* (true faith) based on her saying the Allaah was above the heavens and that Muhammad *sall Allaahu 'alaiyhi wa sallam* was the Messenger of Allaah.

Q4. This hadeeth proves the permissibility of asking what question?

This hadeeth shows that it is permissible to ask the question: *'Where is Allaah?'*

Q5. What deviation of the *Mu'attilah* does the shaykh mention here?

¹⁸¹ Reported by Maalik in his Muwatta (2/292), Muslim (537), Ahmad in his musnad, Abou Daawud and others.

He *hafidhahullaah* mentions that the Mu'attilah hold it impermissible to ask the question "Where is Allaah?" since they believe that Allaah is not in any direction.

So this hadeeth of the slave girl is the severest hadeeth upon these misguided people.

And some of them go as far as to say that the meaning of the word *ayn* (where) in the statement '*ayn Allaah?*' is actually 'who' – so the question actually means "who is Allaah?"

Q6. How does the Shaykh refute them?

He mentions that this misinterpretation of 'where' to mean 'who' is something that does not occur in the Arabic language or indeed any language. But these misguided people are liars and are not ashamed to tell lies.

So this hadeeth proves that the person who denies that Allaah is above the Heavens or who denies Allaah's '*uloow*' (being above) is not a *mu'min* (believer).

105

وقال النبي صلى الله عليه وسلم
لحصين: كم إلها تعبد؟ قال سبعة
ستة في الأرض وواحد في السماء
قال من لرغبتك ورهبتك؟ قال الذي
في السماء، قال: فاترك الستة
واعبد الذي في السماء وأنا أعلمك
دعوتين. فأسلم وعلمه النبي صلى
الله عليه وسلم أن يقول اللهم
ألهمني رشدي وقني شر نفسي

And the Prophet *sall Allaahu 'alaiyhi wa sallam* said to Husayn:

How many deities do you worship?

So he said:

Seven – six upon the earth, and One over the Heavens.

He said:

And whom do you dread and in whom do you have hope?

He said:

The One above the Heavens.

He said:

So abandon the six and worship the One who is above the Heavens.

And I will teach you two supplications.

So he accepted Islaam and the Prophet *sall Allaahu 'alaiyhi wa sallam* taught him to say:

O Allaah grant me *rushd* (right guidance) and protect me from the evil of my self. ¹⁸²

Q1. What similitude does Allaah mention in the aayah quoted by the Shaykh from Soorah az Zumar (39:29)?

**Allaah has struck an example (for the disbeliever who worships many different objects of worship and who obeys a group of devils and for the believer who worships Allaah alone):
a slave who belongs to many different masters who dispute with each other and a slave who belongs entirely to a single master. Are these two equal when compared to each other?
All praise is for Allaah. Rather most of them do not know.** ¹⁸³

So this is like the example of the person of *tawheed* on one hand and the person of *shirk* on the other. The latter is like the servant who is owned by several masters, and he does not know which one of them to try to please because their requirements and desires are different. So the slave is confused about this matter due to these varying demands and remains anxious throughout his life.

As for the person of *tawheed*, then his example is that of a slave owned by a single master, and so he knows what his master desires and demands. So he is at ease with his master.

Q2. Under what circumstances did the mushrikoon make their du'aa purely and sincerely for Allaah alone?

They would make their supplication for Allaah alone when they fell into dire difficulty, and they would forget their other objects of worship at that time. This was because they knew that none could save them from disasters and calamities except Allaah the Most High.

Q3. What benefit is gained by a *رشد* person if Allaah grants him

If Allaah grants the person *rushd* (right guidance), then he will attain the good of this world and of

¹⁸² Reported by at Tirmidhee (3483) from the hadeeth of 'Imraan ibn Husayn. And al Albaanee declared this hadeeth to be *da'eef* (weak) in his checking of at Tirmidhee.

¹⁸³ Soorah az Zumar (39) aayah 29

the hereafter. And this *rushd* means 'correctness and truth in every matter'.

Q4. What benefit will be gained if Allaah saves him from avarice? ¹⁸⁴

He will be saved from *bukhl* (miserliness) and from withholding the rights. He will also be safe from transgressing against the people by taking and plundering their wealth in any way. He will restrict himself to that which Allaah has made permissible for him i.e. that which is *halaal*.

He will also permit himself so spend in the path of Allaah, and then he will find that stored up for him with Allaah.

So the person who is granted *rushd* and saved from the *shuhh* of his own soul has had the good of this world and of the next brought together for him by Allaah, the Perfect and Most High.

106

وفيما نقل من علامات النبي صلى
الله عليه وسلم وأصحابه في الكتب
المتقدمة أنهم يسجدون بالأرض
ويزعمون أن إلههم في السماء .

And amongst what is related from the signs foretelling the Prophet *sall Allaahu 'alaiyhi wa sallam* and his Companions in the previous scriptures is that they shall prostrate upon the ground and claim that their Lord is above the Heavens.

Q1. From where has this narration come?

It is a narration taken from the Israaeeliyaat (the narrations found in the books of the People of the Book).

Q2. What need do we have of this kind of narration?

¹⁸⁴ This being in reference to a version of the hadeeth mentioned by Shaykh al Fawzaan *hafidhahullaah* in which the Prophet *sall Allaahu 'alaiyhi wa sallam* taught Husayn to say:

O Allaah grant me *rushd* and save me from the *shuhh* (avarice) of my own soul.

We have no need of it since we have been sufficed with what is contained in the Book of our Lord and the Sunnah of His Prophet *sall Allaahu 'alaiyhi wa sallam*.

Q3. Why then does the imaam quote it?

He may have mentioned it by way of affirming that which has already been mentioned in the authentic evidences which show that Allaah is above the Heavens.

107

وروى أبو داود في سننه أن النبي صلى الله عليه وسلم قال: "إن ما بين سماء إلى سماء مسيرة كذا وكذا" وذكر الخبر إلى قوله: "وفوق ذلك العرش والله سبحانه فوق ذلك".

And Aboo Daawud reported in his Sunan that the Prophet *sall Allaahu 'alaiyhi wa sallam* said:
Between one heaven and the next heaven is a distance of such and such..
- and he mentioned the narration until his saying:
And above that is the 'Arsh (Throne) and Allaah, the Perfect, is above that.¹⁸⁵

Q1. In which well known book of 'aqeedah is this mentioned?

It is mentioned at the end of *Kitaab ut Tawheed* of the Imaam Muhammad ibn 'Abdil Wahhaab *rahimahullaah*.

Q2. What is its level of authenticity?

It is *da'eef* (weak), as mentioned by Shaykh al Albaanee *rahimahullaah* in *ad Da'eefah*.

108

فهذا وما أشبهه مما أجمع السلف رحمهم الله على نقله

¹⁸⁵ Reported by Ahmad in his musnad, Aboo Daawud, at Tirmidhee and ibn Maajah from the hadeeth of 'Abbaas ibn 'Abdil Muttalib and declared to be *da'eef* (weak) by al Albaanee in *ad Da'eefah* (no 1247).

وقبوله ولم يتعرضوا لرده ولا تأويله ولا تشبيهه ولا تمثيله

So this – and its like – are from that which the salaf *rahimahumullaah* - had consensus upon, relating and accepting.

And they did not engage in rejection of it, nor in *ta'weel* (misinterpretation) of it, nor in *tashbeeh* or *tamtheel* (resemblance to the creation) of it.

Q1. What was the approach of the salaf to the authentic texts affirming the Attributes of Allaah?

They accepted this information just as it came from Allaah and from the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam*.

They did not have doubts about that nor did they interfere with that using their own understandings and intellects nor they did not make analogy between Allaah and His creation.

Rather they believed that Allaah is greater than every single thing, He the Perfect and Most High.

Q2. What doubt do the *Mu'attilah* try to raise about this approach?

They claim that the Attributes (which the authentic texts affirm for Allaah) are also found in the created beings, so were we to affirm these Attributes for Allaah, we would have made resemblance between Him and the created beings – High and Exalted is Allaah above that!

Q3. What tremendous principle of the people of the sunnah refutes this doubt?

The principle which they bring is:

There is no resemblance between the Attributes of the Creator and the attributes of the created being – just as there is no resemblance between the Self of the Creator and the selves of the created beings.

And that merely sharing in the wordings and meanings (of the Attributes) does not indicate resemblance in the full reality of these attributes (between those of the Creator and those of the creation) and in how these attributes are.

Q4. What benefits will come to the person who understands and accepts this principle?

Nothing from the aayaat of the Names and the Attributes will be a problem for him, for the only people who do have a problem with them are

those who do not understand and who are not aware of this principle.

The person who understands this principle will not have even the slightest doubt about affirming what Allaah has affirmed for Himself, and negating that which Allaah has negated for Himself.

Q5. What doubts did the salaf have about these narrations regarding Allaah's Attributes?

They had no doubts about these narrations, finding no problem in reporting them, reading them, memorising them and relaying them to each other.

And this proves that these narrations are to be taken upon what is apparent from them and in accordance with what they indicate, without interfering with their meanings.

Q6. What praiseworthy characteristics of the Qur'aan and the Sunnah are mentioned by the Shaykh here – and why does he mention this?

The Qur'aan is of the utmost clarity and eloquence, and similarly the Sunnah is of the utmost clarity and eloquence.

And that which is intended by the Qur'aan and the Sunnah is that which is *dhaahir* (apparent) from their wordings.

Q7. What would be the implication of the Qur'aan and the Sunnah were not supposed to be taken upon their apparent meaning?

They would have resulted in leading the people astray. And Allaah sent down the Qur'aan and the Sunnah for the guidance of mankind and not for their misguidance, and not to lead the people into believing the opposite of what these texts indicate.

So the saying of the people of misguidance – that the texts are in need of misinterpretation and twisting the meanings – is to describe the Qur'aan and Sunnah as misguiding the understanding and intellect of mankind.

And this is therefore accusing the Speech of Allaah and the speech of his Messenger *sall Allaahu 'alaihi wa sallam* of lack of clarity and lack of guidance.

Q8. What advice does the shaykh give to those people who twist the texts of the

Qur'aan and the Sunnah away from their apparent meaning?

He *hafidhahullaah* says that it is obligatory for these misguided people to accuse their own intellects and understanding and not to accuse the Book and the Sunnah.

For their intellects and understanding are the location of accusation and deficiency, whereas the Qur'aan and the Sunnah are but revelation from Allaah, the *Hakeem* (All Wise), the *Hameed* (One deserving of all praise).

The Qur'aan is not approached by falsehood from in front of it, nor from behind it; it is revelation sent down from *Hakeem* (One who is All Wise), the *Hameed* (One deserving of all praise).

Soorah al Fussilat (41) aayah 42

Q9. What is obligatory upon us then with regards to the Speech of Allaah and the Speech of the Messenger *sall Allaahu 'alaihi wa sallam* ?

It is obligatory upon the servant to submit to the Speech of Allaah and the Speech of His Messenger.

And if something from it is a problem for him, then let him accuse his own intellect and understanding and not accuse the texts of deficiency or lack of clarity, or any other accusation, stating that it is only through his false intellectual principles and principles of logic that certainty will come about!

For if guidance does not come about through the Book of Allaah and the Sunnah of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* then through what does it come about?

109

سئل الإمام مالك بن أنس رحمه الله

فقال يا أبا عبد الله الرحمن على العرش استوى

كيف استوى؟

فقال الاستواء غير مجهول

والكيف غير معقول

والإيمان به واجب

والسؤال عنه بدعة

ثم أمر بالرجل فأخرج

Imaam Maalik ibn Anas *radi Allaahu 'anhu* was asked and it was said to him:

*O Aboo Abdillaah! **The Most Merciful ascended over the Throne.***¹⁸⁶

How did He ascend?

So he said: *The ascending is not unknown*

And the how cannot be comprehended

And believing in it is obligatory

And asking a question about it is an innovation.

And then he gave orders with regards to the man and he (the man) was expelled.

Q1. Who was Imaam Maalik *rahimahullaah* ?

He was the Imaam Maalik ibn Anas, the Imaam of al Madeenah, one of the four imaams. He is the imaam in al Madeenah to whom people travelled on camels.¹⁸⁷

Q2. What praiseworthy statement about Imaam Maalik is mentioned by the Shaykh *hafidhahullaah* ?

He *hafidhahullaah* mentions the saying:

"No one else gives fataawaa (religious verdicts) whilst Maalik is in al Madeenah."

Q3. What is the meaning of the first part of Imaam Maalik's answer here?

With regards to his statement '*The ascending is not unknown*' and in another narration '*The ascending is known*':

then what the imaam meant here was that the meaning of *istiwaah* is known.

However the man was not asking the Imaam about the meaning of *istiwaah*; rather he was asking about how the *istiwaah* occurred.

Imaam Maalik replied that we must not enter into anything other than the meaning of *istiwaah* and the meaning of this word is not unknown.

So the man should have asked about the meaning of *istiwaah* if he did not know it and the Imaam could then have explained what *istiwaah* meant since this is something not unknown.

Q4. What is the meaning of the second part of Imaam Maalik's answer?

With regards to his statement '*and the how cannot be comprehended*':

This then implies that asking questions about the *kayf* (how) is not permissible since we do not know the *kayfiyyah* of Allaah's Names and Attributes (how they are).

Q5. What Qur'aanic proof does the Shaykh quote to prove this?

He mentions the aayah:

He knows whatever is in front of them and whatever is behind them, and they do not encompass Him with knowledge.¹⁸⁸

So we do not encompass Allaah with regards to His *Dhaat* (Self), His Names and His Attributes. No one from the creation knows the *kayfiyyah* of His Self, His Names and His Attributes – none knows this except Allaah alone, the Perfect and Most High.

And that is because of His Tremendous Greatness.

Q6. Should the man have asked Imaam Maalik about how Allaah's *istiwaah* occurs? If not, then why not?

No, he should have not asked this question since it is not from the right of the created being that he ask about the *kayf* (how), because it is impossible for the imaam to give a response to this question!

Q7. What is the meaning of the third part of Imaam Maalik's answer?

With regards to his statement '*And believing in it is obligatory*':

¹⁸⁸ Soorah TaaHaa (20) aayah 110

¹⁸⁶ Soorah TaaHaa (20) aayah 5

¹⁸⁷ He was born in 93AH in al Madeenah and died there in 179AH – *rahimahullaah*.

This refers to having *eemaan* in the *istiwaah* with its meaning, and without delving into the *kayfiyyah* (how the *istiwaah* is).

So believing in it in this way is an obligation upon every Muslim and upon his *tasleem* (submission) and *inqiyaad* (compliance) to it.

Q8. What is the meaning of the fourth part of Imaam Maalik's answer?

With regards to his statement '*And asking a question about it is an innovation*':

This means that asking a question about the *kayfiyyah* of the *istiwaah* (how it occurs) is an innovation.

For this man was asking about how the *istiwaah* occurs.

Q9. What lie do the people of misguidance tell against Imaam Maalik in this context?

They say that the meaning of his statement '*And asking a question about it is an innovation*' was that it is therefore obligatory to make *tafweed* of (leave and entrust) the meaning of *istiwaah* to Allaah Himself.¹⁸⁹

And this is a false and futile accusation against Imaam Maalik, for he did not say this.

Rather the Imaam said that '*the ascending is not unknown*' such that a person would need to ask about the meaning of it. And it is the *kayfiyyah* of the *istiwaah* which must be left and entrusted to Allaah.

Q10. What happened to the man who asked Imaam Maalik this question? Why?

Imaam Maalik said to him: *I do not see you except that you are an evil man.*

And he commanded that the man be expelled from the Imaam's circle.

For this is something obligatory upon the scholars – that they seek to keep the people who wish to cause doubts far away, driving them away so that they become disciplined and are put to shame in front of the people.

Q11. About what matters should we ask questions? And about what matters should we not ask questions?

It is not the case that everything can be asked about – rather asking question has limits. Questions should be asked about matters which are problematic from those matters of worship and of every day dealings which the people need. Indeed asking about these matters is something praiseworthy:

So ask the people of *dhikr* (the reminder) if you do not know.

Soorah an Nahl (16) aayah 43

As for asking about matters in order to cause a person to make a mistake and about things of which the people have no need, then this is just a case of overburdening oneself with unnecessary things, and wasting time and leading people into error and causing problems amongst the people. This is something which is forbidden and the person who does this must be disciplined.

Q12. How was 'Umar ibn al Khattaab *radi Allaahu 'anhu* a fine example in this regard?

He *radi Allaahu 'anhu* beat Sabeegh, a man who used to ask about matters from the *mutashaabihaat* of the Qur'aan¹⁹⁰ which the people had no need of and he expelled this man from Madeenah.

Q13. How was Imaam Maalik protecting his students by his action towards this man who asked him the question?

He expelled this man from his circle in order to discipline him and to guard the students of knowledge from the man's doubts and from his *tashkeek* (trying to provoke doubts).

Q14. What were the circumstances concerning the revelation of Soorah al Baqarah aayah 189?

The Companions were asking the Prophet *sall Allaahu 'alaihi wa sallam* about the crescent moon and why it changes its appearance becoming larger and larger before becoming full, and then decreasing in size.

So Allaah revealed the aayah:

¹⁸⁹ See question 4 relating to box 31 of these Questions and Answers for a further discussion of *tafweed*.

¹⁹⁰ See the questions relating to box 24 of these Questions and Answers for a further discussion of *mutashaabihaat*.

**They ask you about the crescent moons.
Say: they are signs to mark fixed periods for
the people and for the Hajj (pilgrimage).¹⁹¹**

192

**Q15. Why does the shaykh quote these
circumstances here?**

The shaykh *hafidhahullaah* mentions that the Companions were asking about the reality of the crescent moons, but that Allaah did not answer their question and instead informed them about the benefits of the crescent moons. And that is what was befitting that they should have asked about in the first place, because there was no benefit in their questioning about the reality of the crescent moons.

**Q16. What alternative explanation does the
shaykh give of this aayah with regards to
the person in *ihraam*?**

He mentions that in the Days of Jaahiliyyah (pre Islaamic ignorance) that the people after assuming the state of *ihraam* would not enter the houses through their doors. Instead the people in *ihraam* would enter the houses from the backs.¹⁹³

So in this aayah, Allaah forbade them from this and told them that there was no harm in entering the houses via the door whilst the person was in a state of *ihraam*.

**Q17. What innovation related to being in
ihraam does the shaykh mention?**

He mentions that some people nowadays will not enter a roofed building or a car with a roof, whilst they are in a state of *ihraam*.

**Q18. How does the shaykh refute this
innovation?**

The Prophet *sall Allaahu 'alaiyhi wa sallam* had a garment held over him whilst he was in a state of *ihraam* and whilst he was throwing stones at the jamarah (place of stoning).

And he had tent pitched for him at Namirah and he entered it whilst in a state of *ihraam*, and he did not prevent himself from taking the shade of the tent.

¹⁹¹ Soorah al Baqarah (2) aayah 189

¹⁹² Reported by al Waahidee in *Asbaab un nuzool* (page 56) but its chain of narration contains al Kalbee who was accused of lying.

¹⁹³ And this is mentioned by at Tabaree in his tafseer of the aayah from al Baraa' and Ibraaheem and others.

**Q19. What question *should* the man have
asked Imaam Maalik?**

He should have asked about the meaning of the *istiwa* in the aayah, and not about the *kayfiyyah* (how the *istiwa* occurs).

For there is no benefit in asking about the *kayfiyyah* nor any need for it, and it is something which the intellects cannot reach anyway.

110

كلام الله

ومن صفات الله تعالى أنه متكلم
بكلام قديم

The Speech of Allaah

And from the Attributes of Allaah the Most High is that He is One who speaks with *kalaam qadeem* (Eternal Speech)

**Q1. Why does the Imaam *rahimahullaah*
single out this Attribute with a section of its
own?**

The Speech of Allaah is singled out in this way due to the importance of this matter and because of the great amount of misguidance and deviation that has occurred regarding this Attribute.

**Q2. Which category of Allaah's Attributes
does this Attribute come under?**

His Speech is from those Attributes which are *fi'liyyah* (related to His Actions) which He does however He wishes and whenever He wishes.

He spoke in the past and He will speak in the future and He will speak on the Day of Resurrection.

**Q3. At what time did Allaah not possess this
Attribute?**

His Attribute of Speech has always existed – it is therefore eternal in its type. The individual instances of Allaah speaking¹⁹⁴ are however newly occurring.

¹⁹⁴ An example is when Allaah spoke to Moosaa '*alaiyhissalaam*.

So just as there was no beginning for Allaah Himself, there was no beginning for His Attributes and His Actions – He the Perfect and Most High.

Q4. Who differs from the *ahl us sunnah wal jamaa'ah* in their ideas about this Attribute?

The shaykh *hafidhahullaah* mentions that the Jahmiyyah differed from the *ahl us sunnah wal jamaa'ah* with regards to Allaah's Speech, as did those misguided sects who followed them in that.

Q5. What do these misguided people say about this Attribute of Allaah? And who else shares with them in their incorrect belief?

They say:

"Allaah Himself does not speak – rather He created the Speech in something else, either in Jibreel *'alaiyhissalaam* or in Muhammad *sall Allaahu 'alaihi wa sallam*.

And the Speech being ascribed to Allaah¹⁹⁵ is just an example of ascribing a created thing to its Creator."

So they say that the one who speaks is not Allaah but is in fact one of the creation, whether that be Jibreel *'alaiyhissalaam* or Muhammad *sall Allaahu 'alaihi wa sallam*.

This was also the misguided position which the Mu'tazilah held – namely, that the Speech of Allaah is something created.

Q6. What approach do the Ashaa'irah have to this Attribute?

They tried (in vain) to harmonise sayings which contradicted each other.

They said:

"Allaah is described with *al kalaam an nafsee* (speech within Himself) only. His Speech exists within Himself only, and He does not speak with letters or a voice that can be heard.

Rather it is just speech within the self, and it was Jibreel *'alaiyhissalaam* or Muhammad *sall Allaahu 'alaihi wa sallam* who expressed it in words."

So the Ashaa'irah believe that the Qur'aan is just an expression of the Speech of Allaah expressed in words by Jibreel *'alaiyhissalaam* or Muhammad *sall Allaahu 'alaihi wa sallam*, who expressed the meaning existing within Allaah's Self.

This sect says that the meaning of the Qur'aan is with Allaah; but as for the wordings, then these are from the created beings.

So they say that the Qur'aan is created with regards to the words and letters, but not created with regards to the meaning!

Q7. What is the belief of the *ahl us sunnah wal jamaa'ah* with regards to this Attribute?

They say that the Qur'aan is the Speech of Allaah with regards to its wordings and its meaning. It is not just the Speech of Allaah with regards to the letters, but not the meanings nor vice versa.

Allaah spoke with it in reality; Jibreel heard it and conveyed it to Muhammad *sall Allaahu 'alaihi wa sallam*.

Q8. Why does the Shaykh *hafidhahullaah* mention Moosaa *'alaiyhissalaam* in this context?

This prophet is mentioned because he heard the Speech of Allaah directly without any intermediary. For this reason, Moosaa was particularised as being the *kaleem ullaah* (the one to whom Allaah spoke directly).

Those messengers! We gave excellence to some of them over others. From them are those to whom Allaah spoke.¹⁹⁶

And Shaykh al Fawzaan says that this refers to Moosaa *'alaiyhissalaam*.

Q9. Will Allaah speak to His servants on the Day of Judgement?

Yes, He will speak to the people of Paradise and will give them the *salaam* with speech that they will hear – and they will respond to the *salaam*.

Q10. How does Allaah speak?

We do not know how He speaks. None has knowledge of this except Allaah, the Perfect and Most High.

Q11. How does the Shaykh *hafidhahullaah* بکلام قدیم explain the meaning of the ? Imaam's phrase

¹⁹⁵ For the Qur'aan is known as 'the Speech of Allaah'.

¹⁹⁶ Soorah al Baqarah (2) aayah 253

This phrase – meaning ‘eternal speech’ – has the meaning of eternal in its type but it is not to be said ‘eternal’ in an absolute unrestricted sense. Rather it is eternal in its type, but newly occurring in its individual cases.^{197 198}

111

يسمعه منه من شاء من خلقه

It is heard from Him by whichever of His creation He wishes

Q1. What important role of Jibreel 'alaiyhissalaam does the shaykh mention here?

Jibreel heard the Speech of Allaah, and conveyed it to His prophets.

112

سمعه موسى عليه السلام
من غير واسطة

Moosaa 'alaiyhissalaam heard it from Him without any intermediary

Q1. What special characteristic of Moosaa's does the Imaam mention here?

Moosaa was given the tremendous distinction of hearing the Speech of His Lord without any intermediary between him and Allaah.¹⁹⁹

¹⁹⁷ See the answer to question 3 for more discussion of this.

¹⁹⁸ Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of *Lum'at ul I'tiqaad* with regards to the statement of the Imaam “He is One who speaks with *kalaam qadeem* (Eternal Speech)”:

Meaning – eternal in its type, newly occurring in its individual cases. (This statement of the Imaam's) is not correct except with this meaning, upon the madh-dhab of the ahl us sunnah wal jamaa'ah – even if the apparent meaning of his statement is that (the Speech of Allaah) is eternal in its type and in its individual cases.

(Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p31)

¹⁹⁹ Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of *Lum'at ul I'tiqaad* with regards to the statement of the Imaam “Moosaa 'alaiyhissalaam heard it from Him without any intermediary”:

As per His Statement, He the Most High:

113

وسمعه جبريل عليه السلام
ومن أذن له من ملائكته ورسله

And Jibreel 'alaiyhissalaam heard it²⁰⁰ as did whomsoever He permitted from His angels and His messengers

Q1. What effect does hearing the Speech of Allaah have upon the inhabitants of the heavens?

When they heard it, they fell unconscious.²⁰¹

And I have chosen you (O Moosaa), so listen to that which is inspired to you!

(Soorah TaaHaa (20) aayah 13)

(Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p31)

²⁰⁰ Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of *Lum'at ul I'tiqaad* with regards to the statement of the Imaam “And Jibreel heard it”:

As per His Statement, He the Most High:

Say (O Muhammad) Rooh ul Quddus (Jibreel) has brought the Qur'aan down from your Lord.

(Soorah an Nahl (16) aayah 102)

(Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p31)

And at Tabaree mentions in his tafseer of this aayah that according to Muhammad ibn Ka'b, the *rooh ul quddus* means: Jibraeel.

²⁰¹ The Shaykh hafidhahullaah mentions the reference for this to be the hadeeth of an Nawaas ibn Sim'aan ibn Khaalid al Kulaabee, the noble Companion radi Allaahu 'anhu who said that the Messenger of Allaah sall Allaahu 'alaihi wa sallam said:

When Allaah wishes to reveal a matter, He speaks with revelation. The heavens are struck with trembling...

Or he said:

...a severe shuddering, out of fear of Allaah, the Mighty and Majestic.
So when the inhabitants of the heavens hear that, they faint or fall prostrate, and the first one to raise his head is Jibreel. Allaah tells him that which He wishes of His revelation.
Then Jibreel passes by the angels; every time he passes through a heaven, its angels ask him: What did our Lord say, O Jibreel?
So Jibreel says:
He spoke the Truth – and He is al 'Alee and al Kabeer.
So all of them say the like of what Jibreel said.
Then Jibreel finally takes the Revelation to where Allaah the Mighty and Majestic commanded him.

وأنه سبحانه يكلم المؤمنين في الآخرة ويكلمونه

And that He, the Perfect, will speak to the believers in the Hereafter and they will speak to Him

Q1. Where will this occur?

This will happen in Paradise.

Q2. Who will be the intermediary between Allaah and the believers when this happens?

There will be no intermediary between them and Allaah then, and they will hear His Speech and see Him *subhaanahu wa ta'aala*.

ويأذن لهم فيزورونه

However, this narration was declared 'weak' by al Albaanee *rahimahullaah* in his checking of ibn Abee 'Aasim's 'as Sunnah' (no 515).

There is however a narration which is similar to this in the saheeh of al Bukhaaree from Aboo Hurairah *radi Allaahu 'anh*u from the Prophet *sall Allaahu 'alaiyhi wa sallam* that he said:

When Allaah decrees a matter in the heavens, the angels beat their wings out of humility to His Statement, which sounds like a chain upon a smooth stone, it reaches them so they fear – until the fear leaves their hearts, when they say: What did your Lord say?

They say: The Truth and He is al 'Alee and al Kabeer.

So the shaytaan who tries to snatch at this speech of the angels hears this...

- and the shayaateen who try to snatch at this speech are like this one on top of the other (and Sufyaan ibn 'Uyaynah demonstrated this by tilting his palm and spread his fingers out)

...so he hears the word and conveys it to the one who is below him, then this other one conveys it to the one below him until it is conveyed to the tongue of a saahir (sorcerer) or a kaahin (soothsayer).

Sometimes the shooting star strikes him before he can convey it on, and sometimes he conveys it before it strikes him, so he adds a hundred lies along with it.

So it is said: Did he not tell us that such and such would happen to us on that Day?

And so this person is believed because of this word which was heard from the heavens.

Hadeeth reported by al Bukhaaree (no 4701).

And He will give permission to them and they will visit Him

Q1. What will be the circumstances when this occurs?

They will visit Him at a certain time and they will gather together in Paradise. He will manifest Himself to them, they will see Him, and He will speak to them. And they will speak to Him.²⁰²

Q2. Which of the Prophets was able to see Allaah in this worldly life?

No one is able to see Allaah, the Majestic and Most High, in this world.

As for the Hereafter, then Allaah will give certain people the ability and power to see Him.

قال الله تعالى وكلم الله موسى تكليماً

Allaah the Most High said:

And Allaah spoke to Moosaa directly.²⁰³

Q1. What grammatical point does the Shaykh hafidhahullaah make here?

The literal translation of this aayah is:

And Allaah spoke to Moosaa *takleeman* (with speech).

The addition of the verbal noun *takleeman* acts to emphasise the word *kallama* (Allaah spoke) at the beginning of the aayah. So Allaah truly did speak to Moosaa directly and without any intermediary,

²⁰² Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

This is as per the hadeeth of Aboo Hurayrah that the Prophet *sall Allaahu 'alaiyhi wa sallam* said:

Indeed the People of Paradise when they enter it will descend to places in accordance with their actions, then He will give permission to them on the equivalent of the Day of Jumu'ah (Friday) from the days of this worldly life. So they will visit their Lord... (to the end of the hadeeth).

Narrated by ibn Maajah and at Tirmidhee, and he said: *Ghareeb* (strange or weak) and Al Albaanee declared it to be *da'eef* (weak)

(See his checking of ibn Maajah hadeeth no 4336)

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p32*)

²⁰³ Soorah an Nisaa (4) aayah 164

since the *takleeman* removes the possibility that there is any meaning to 'Allaah spoke' other than the apparent meaning of 'spoke'.²⁰⁴

117

وقال سبحانه
يا موسى إني اصطفيتك على
الناس برسالاتي وبكلامي

And He, the One free of all imperfections, said:
O Moosaa! I have chosen you over the people with My Messages and My Speech.²⁰⁵

Q1. What is point of importance that this quote illustrates?

This aayah mentions 'My Speech' which means 'My speaking to you without any intermediary and My calling to you'.

118

وقال سبحانه
منهم من كلم الله

And He, the One free of all imperfections, said:
From them were those to whom Allaah spoke (directly).²⁰⁶

Q1. To whom does this aayah refer?

Allaah spoke directly to Moosaa, without any intermediary.²⁰⁷

119

وقال سبحانه

²⁰⁴ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

"Takleeman": (this is a) masdar muakkid (a verbal noun, which acts to emphasise)... And the people of knowledge say: it negates the possibility of something being metaphorical. So this indicates that it was Speech in a true and real sense, because the masdar muakkid negates the possibility of it being something metaphorical.

(Sharh al 'Aqeedah al Waasitiyyah p357)

²⁰⁵ Soorah al A'raaf (7) aayah 144

²⁰⁶ Soorah al Baqarah (2) aayah 253

²⁰⁷ ibn Katheer *rahimahullaah* mentions that this aayah refers to Moosaa, Muhammad and Aadam
'alaiyhimussalaatu wa salaam.

وما كان لبشر أن يكلمه الله إلا

وحيًا أو من وراء حجاب

And He, the One free of all imperfections, said:
It is not for any human being that Allaah should speak to him except by revelation or from behind a veil.²⁰⁸

Q1. Who is able to see Allaah in this worldly life?

No one has ever seen Allaah in this world. Even when Allaah spoke to Moosaa, he did not see His Lord.

He (Moosaa) said: 'O my Lord, show me Yourself so that I may look upon You.'

He (Allaah) said: 'You will not see Me'.^{209 210}

Q2. What happened to the mountain when Allaah manifested Himself to it, as mentioned in the aayah from Soorah al A'raaf (7:143)?

Allaah, the Exalted tells us that He then said to Moosaa:

'However look at the Mountain; if it stays fixed in its place, then you would see Me.' But when His Lord manifested Himself to the mountain, He made it collapse and become dust.²¹¹

So if this is what happened to a mountain, then what would be the effect on a human being who is made of flesh and blood? How could a mere human being see Allaah with his eyes in this world?

Q3. And what then happened to Moosaa 'alaiyhissalaam ?

²⁰⁸ Soorah ash Shooraa (42) aayah 51

²⁰⁹ Soorah al A'raaf (7) aayah 143

²¹⁰ It is important to note that this Aayah is used (falsely) as a proof by some people to reject the *ru'yah* of Allaah (the believers' seeing their Lord in the Hereafter).

The people of the Sunnah respond by saying: this statement of Allaah's - you will not see Me - applies **in this world only**. Moosaa 'alaiyhissalaam was asking to see Allaah in this *dunyaa* and no one, not even the Prophets, will see Allaah in this world. As for in the Hereafter, then the believers **will** truly see Allaah.

See point 58 of the explanation of *al 'Aqeedah al Tahawiyyah* of Shaykh al Fawzaan *hafidhahullaah*.

²¹¹ Soorah al A'raaf (7) aayah 143

And Moosaa fell down unconscious.²¹²

He fainted from the severe terror.

And then when he regained consciousness, he said: 'Subhaanak (I declare You free of all imperfections!) I repent to you'²¹³, **and I am the first of the believers.**^{214 215}

Q4. What is the meaning of the وحيا ? phrase

This word, mentioned in the aayah quoted by ibn Qudaamah *rahimahullaah* -

It is not for any human being that Allaah should speak to him except by *wahyan* (revelation)....²¹⁶

- means that Allaah inspires him, just as Allaah inspired the mother of Moosaa to do what she did with her son²¹⁷ and as occurred to the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* when revelation was sent directly to him without the angel being an intermediary in this.

Q5. Did Moosaa see Allaah with his own eyes when He spoke to him?

No, he did not see Allaah in this worldly life ever. Allaah spoke to him from behind a veil but without any intermediary. And this is an example to illustrate the point that ibn Qudaamah makes:

²¹² Soorah al A'raaf (7) aayah 143

²¹³ At Tabaree mentions that Mujaahid *rahimahullaah* said about this statement **"I repent to You"**: (*I repent to you*)- for asking You for the ru'yah (seeing Allaah).

²¹⁴ Soorah al A'raaf (7) aayah 143

²¹⁵ At Tabaree *rahimahullaah* mentions in his Tafseer that Abul 'Aaliyah *rahimhullaah* said about this statement **"I am the first of the believers"**: *There were believers before him (Moosaa). However he was saying that "I am the first of those who believes that no one from Your creation shall see You until the Day of Resurrection."*

²¹⁶ Soorah ash Shooraa (42) aayah 51

²¹⁷ Allaah, the Exalted states in soorah TaaHaa: **And We indeed bestowed a favour upon you (O Moosaa) another time. When We inspired (awhaynaa) your mother with that which We inspired. Saying: 'Put him into the box and put it upon the river, and the river will cast it onto the bank where an enemy of Mine and an enemy of his will take hold of it.'**

Soorah TaaHaa (20) aayah 37 to 39

It is not for any human being that Allaah should speak to him except by revelation or from behind a veil.²¹⁸

Q6. What then are the methods by which Allaah speaks to humans in this world?

He, the Exalted speaks to them in one of three ways:

- a) through direct revelation to the person
- b) speaking directly to the person, from behind a veil
- c) via an angel, whom Allaah sends to that person.

Q7. Who will see Allaah with their own eyes – and when?

This will only occur in the Hereafter for the believers specifically.

120

وقال تعالى
فلما أتاه نودي يا موسى إني أنا
ربك
وقال سبحانه وتعالى إني أنا الله
لا إله إلا أنا فاعبدني

The Speech of Allaah is with letters and a voice which is heard.

And He, the Most High, said:

And when he (Moosaa) came to it, he was called "O Moosaa, I am indeed your Lord."²¹⁹

And He the Perfect and Most High said:

**I am Allaah. None has the right to be worshipped except Me.
So worship Me.**²²⁰

Q1. What had happened to Moosaa before the incident mentioned in this aayah?

He *'alaiyhiissalaam* fled from Fir'awn (Pharaoh) when he had killed a Coptic man, and then they plotted together to kill him.²²¹ So Moosaa fled to Madyan, where he tended sheep for an old man for ten years, so that he could then marry the old man's daughter.²²²

When Moosaa had completed the time period, he went back with his wife to Egypt to rejoin his

²¹⁸ Soorah ash Shooraa (42) aayah 51

²¹⁹ Soorah TaaHaa (20) aayaat 11 to 12

²²⁰ Soorah TaaHaa (20) aayah 14

²²¹ See Soorah al Qasas (28) aayaat 15 to 20

²²² See Soorah al Qasas (28) aayaat 27 to 28

family, but he lost his way whilst making this journey.
So on that bitterly cold night, when he caught sight of a fire, he was happy and approached it to either take away some news about the correct route or some fire to keep him his wife warm.

**So when Moosaa completed the term, and he travelled with his wife, he perceived a fire from the right hand side of the mountain.
So he said to his wife, "Remain! I have seen a fire."²²³**

When he arrived at the fire, he was called:

O Moosaa!²²⁴

Q2. In this aayah, who was the one calling Moosaa?

It was Allaah, the Majestic and Most High who called Moosaa.

I am indeed your Lord.²²⁵

Q3. Who was the intermediary in this situation?

There was a direct address to Moosaa, with no intermediary.

Q4. Did Allaah speak to Moosaa with a voice in the real sense or in a metaphorical sense?

Allaah spoke to Moosaa without any intermediary, and Moosaa heard His Speech in a real sense (*haqeeqee*), and not in a metaphorical manner. It was Speech, with letters and a voice which Moosaa heard.²²⁶

Q5. How do the people of misguidance distort the reality of this situation involving Moosaa?

²²³ Soorah al Qasas (28) aayah 29

²²⁴ Soorah TaaHaa (20) aayah 11

²²⁵ Soorah TaaHaa (20) aayah 12

²²⁶ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

So the Speech of Allaah, the Mighty and Majestic, to Moosaa was a *kalaam haqeeqee* (Speech in a real and true sense), and (it was) a voice which he heard, and therefore a conversation occurred between the two of them, as occurs in Soorah TaaHaa, and other than that.
(*Sharh al 'Aqeedah al Waasitiyyah* p358)

Since the Jahmiyyah and their like believe that Allaah does not speak, they say that Allaah created the Speech within a tree, and it was the tree which spoke.

Q6. How does the Shaykh respond to this?

He asks: Does the tree say:
"O Moosaa, I am indeed your Lord."²²⁷??

Does the tree say:

So take off your shoes, you are in the sacred valley of Tuwaa, and I have chosen you. So listen to that which will be revealed. Indeed I am Allaah, none has the right to be worshipped except Me.²²⁸ So worship Me and perform the prayer for My remembrance.²²⁹ ??

Rather this is the Speech of the Lord of the whole of the creation, Allaah.

121

وغير جائز أن يقول هذا أحد غير الله
And it is not permissible that this should be said by anyone other than Allaah.

Q1. Of whom is this a refutation and what does this misguided sect say?

This is a refutation of the Jahmiyyah who deny that Allaah speaks and who instead believe that it was the tree who spoke these words to Moosaa. So it is not permissible that a tree make statements such as:

"O Moosaa, I am indeed your Lord."²³⁰

²²⁷ Soorah TaaHaa (20) aayaat 11 to 12

²²⁸ At Tabaree *rahimahullaah* mentions in his Tafseer that Aboo Ja'far *rahimahullaah* said that the meaning of the phrase "**Indeed I am Allaah**" is:

Indeed I am the object of worship, the One for whom worship is not correct unless it is for Him. There is none truly worthy of worship except Me, so do not worship other than Me! So there is no object of worship besides Me for whom worship is permissible or correct. (End of quote)

And this emphasizes the point of Shaykh al Fawzaan *hafidhahullaah*, that this can only be the Speech of the Lord of the whole of creation, and cannot be the words of a tree!

²²⁹ Soorah TaaHaa (20) aayaat 12 to 14

²³⁰ Soorah TaaHaa (20) aayaat 11 to 12

Rather this is the Speech of the Creator, and not the speech of the created being, such as the tree.

122

وقال عبد الله بن مسعود رضي الله عنه:

إذا تكلم الله بالوحي سمع صوته
أهل السماء
روي ذلك عن النبي صلى الله عليه وسلم

And 'Abdullaah ibn Mas'ood *radi Allaahu 'anhu* said:

*When Allaah speaks with the Revelation, the inhabitants of the heavens hear His Voice*²³¹.

And this is related from the Prophet *sall Allaahu 'alaiyhi wa sallam*.

Q1. Who are the أهل السماء ?

Literally 'the inhabitants of the heavens, they are the angels, those who are in the heavens.

123

²³¹ This occurs from ibn Mas'ood in a *mawqoof* form, but with a different wording which is:
When Allaah speaks with the Revelation, the inhabitants of the heavens hear something. And then when the terror is removed from their hearts, and the sound (or the voice) becomes quiet, they know that it is the Truth. Then they call out:

What has your Lord said?

They say: The Truth.

Shaykh Badr ul Badr mentions:

This is mentioned by al Bukhaaree in *munqati'* form (disconnected form i.e. without the full chain of narration) in his Saheeh, and he mentions it with a connected chain of narration in *Khalq A'faal il 'Ibaad*. Al Albaanee mentions in *as Saheehah* (1293) that this saying is authentic as a statement of ibn Mas'ood and also as a hadeeth of the Prophet *sall Allaahu 'alaiyhi wa sallam* with the wording:

When Allaah, the Most High, speaks with the Revelation, the inhabitants of the heavens hear from the heavens a clanging noise like the dragging of a chain over a rock.

So they fall unconscious, and continue in that state until Jibreel comes to them.

Then the terror is removed from their hearts, and they say: O Jibreel! What has your Lord said?

So he says: The Truth.

So they say: The Truth, the Truth.

Reported by Aboo Daawud, ibn Khuzaymah, al Bayhaqee.

وروى عبد الله بن أنيس عن النبي صلى الله عليه وسلم أنه قال:
"يحشر الله الخلائق يوم القيامة
عراة حفاة غرلا بهما فيناديهم
بصوت يسمعه من بعد كما يسمعه
من قرب أنا الملك أنا الديان".

رواه الأئمة واستشهد به البخاري
And 'Abdullaah ibn Unays reported from the Prophet *sall Allaahu 'alaiyhi wa sallam* that he said:

Allaah will gather the created beings on the Day of Resurrection (when they will be) barefooted, naked, uncircumcised, having nothing with them.

And He will call out to them with a Voice which will be heard by those who are distant just as it will be heard by those who are close, saying:

I am the King, I am the Recompenser.

Reported by the Imaams and al Bukhaaree used it as evidence.²³²

Q1. What does this narration show about the Speech of Allaah?

It shows that the Speech of Allaah is such that its individual instances newly come about and that He speaks whenever He wishes. So this Speech mentioned in this narration will come about on the Day of Judgement.

Q2. How does this narration show that the Speech of Allaah is not just a metaphorical idea?

Allaah will speak with a Voice, as shown by this hadeeth, and those who are distant and those who are close will hear this Voice. So this negates the false idea that His Speech is just a metaphorical idea.

Rather it is a Speech in reality, with a Voice that will be heard.

124

²³² Reported by Ahmad in his Musnad and by Al Bukhaaree in a *mu'allaq* form i.e. without a connected chain of narration in a chapter heading before hadeeth 78, and also before hadeeth 7481, and its chain of narration is *hasan* (good).

وفي بعض الآثار أن موسى عليه
السلام ليلة
رأى النار فهالته ففزع منها
فناداه ربه يا موسى
فأجاب سريعا استئناسا بالصوت
فقال لبيك لبيك أسمع صوتك ولا
أرى مكانك فأين أنت
فقال أنا فوقك وأمامك و وراءك وعن
يمينك وعن شمالك
فعلم أن هذه الصفة لا تنبغي إلا
لله تعالى
قال كذلك أنت يا إلهي أفكلامك
أسمع أم كلام رسولك
قال بل كلامي يا موسى

And in a narration there occurs that Moosaa
'*alaiyhissalaam* on the night when he saw the fire,
it frightened him, and he became alarmed at it, his
Lord called to him:

O Moosaa!

So he quickly responded, being comforted by the
Voice, and said:

Labbayk, labbayk (at Your service, at Your
service)! *I hear Your Voice but I do not see the
place where You are. So where are You?*

He said:

**I am above you and in front of you, and
behind you, and to your right and to your
left.**

So he (Moosaa) knew that this was an Attribute
which was not befitting for other than Allaah, the
Most High. So he said:

*That is how you are, O my ilaah (object of
worship). So is it You Speech that I hear or the
Speech of a messenger of Yours?*

He said:

Rather My Speech, O Moosaa!²³³

Q1. What were the circumstances under which this conversation took place?

Moosaa *alaiyhissalaam* was upon the road with his
wife, travelling back to see his family.

²³³ Shaykh Badr ul Badr mentions in his checking of
Lum'at ul I'tiqaad that this is reported by Imaam
Ahmad in his book "Az Zuhd" as a narration of the
taabi'ee Wahb ibn Munabbih which may be one of the
Israaeeliyyaat which he took from the People of the
Book.

During his journey, he lost his way and feeling the
cold, he approached a fire which he had seen
hoping to take information about the correct route
and to take a burning torch back with him to keep
warm.

Q2. Why could Moosaa not see the location of the one speaking to him?

Moosaa could not see Allaah, because Allaah
cannot be seen in this world. He *subhaanahu wa
ta'aala* is veiled away from His creation in this
world, because none can see Him due to His
Tremendousness and Glory.

Q3. When will the believers see Allaah?

They will only see Him on the Day of Resurrection,
as an honour bestowed on them by Allaah.

Q4. What is the significance of أنا فوقك ? the statement

As for the statement "**I am above you**", then
this affirms *al 'uloow* for Allaah (Allaah's being
above).

Q5. What وعن يمينك وعن شمالك ? is the meaning of the statement

As for the statement "**and to your right and to
your left**", then this means that Allaah, the
Majestic and Most High, is *muheet* (He
encompasses and surrounds).

So even though Allaah is above, He also
encompasses and surrounds His creation from
every direction. Nothing of their affairs is hidden
from Him.

Q6. What Attributes of Allaah are affirmed by this narration?

This narration affirms the Attributes of

- a) *al kalaam* - Speech
- b) *al fawqiyyah* - Allaah's being above
- c) *al ihaatah* - Allaah's encompassing

And the narration shows that attribute b) does not
negate attribute c).

And from the Speech of Allaah, the Perfect, is the Tremendous Qur'aan²³⁴

Q1) Which category of Allaah's Attributes does the Attribute of Speech come under?

It is a *sifat fi'liyyah* – an Attribute which is an action.

Q2. Which prophet, mentioned by the Shaykh here, was spoken to by Allaah without any intermediary?

It was Moosaa 'alaiyhissalaam.²³⁵

Q3. Is it correct to say that Allaah's Speech is eternal in an unrestricted sense? If not, then what should be said instead?

No, it is not permissible to say that Allaah's Speech is eternal in an unrestricted sense. Rather it is eternal in its type – i.e. Allaah has always had the attribute of Speech – but it is newly occurring with regards to individual instances of His Speech.²³⁶

Q4. Is Allaah's Speech restricted to the Qur'aan only?

No, the Qur'aan is an individual instance of the Speech of Allaah.²³⁷

²³⁴ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

And there has occurred a great deal of differing in this issue (of the Qur'aan being the Speech of Allaah, the Most High), between the Mu'tazilah and the people of the Sunnah. And there has occurred a great deal of evil to the people of the Sunnah on account of it. From those who were harmed for the sake of Allaah in this was Imaam Ahmad ibn Hanbal *rahimahullaah*, the Imaam of the Sunnah – the one about whom some of the scholars stated:

Indeed Allaah the Perfect and Most High protected Islaam (or he said: helped it) with Aboo Bakr on the Day of Apostasy and with Imaam Ahmad on the Day of the Mihnah (Trial).

(*Sharh al 'Aqeedah al Waasitiyyah* p360)

See "Foundations of the Sunnah", published by Salafi Publications, for more details.

²³⁵ See the questions relating to Boxes 120 and 124 for more information about this.

²³⁶ See question 3 relating to Box 110 for more detail.

²³⁷ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* after mentioning the trial of Imaam Ahmad who defended the belief of the *ahl us sunnah wal jamaa'ah* that the Qur'aan is the Speech of Allaah, not created:

His Speech in its entirety cannot be enumerated by other than Allaah Himself.

Say: If the ocean were ink to write the words of my Lord, then the ocean would be exhausted before the words of my Lord were finished – even if We brought the like of it to replenish it.²³⁸

And if whatever trees are on the Earth were to be made into pens and the ocean were ink to write down the words of Allaah, and then the ocean were to be replenished seven times over, then the words of Allaah would still not be finished. Allaah is All Mighty, All Wise.²³⁹

For Allaah creates by Speech, and gives provision by Speech and controls by Speech.

His Command is that whenever He wishes something, He says to it, "Be!" – and it is.²⁴⁰

Q5. Who is *ar rooh ul ameen* referred to in the aayaat from Soorah ash Shu'araa mentioned by the Shaykh (26: 193 to 195)? Why is he called *ameen*?

***Ar rooh ul ameen* (the trustworthy spirit) descended with it. Upon your heart, so that you be one of the warners. In a clear Arabic tongue.**²⁴¹

The spirit referred to here is Jibreel '*alaiyhissalaam*.

He is described with trustworthiness because he was entrusted with the revelation of Allaah, and he did not add anything to that revelation nor take anything away from it. Rather he conveyed it just as Allaah commanded him.

Q6. What is the 'chain of transmission' by which the Qur'aan came to us?

Jibreel took it from His Lord, conveyed it to Muhammad *sall Allaahu 'alaiyhi wa sallam* who in turn conveyed it to his nation. And his *sall Allaahu 'alaiyhi wa sallam* nation reported it from him.

...Talking about the Qur'aan is part of talking about the Speech of Allaah in general.

However, when the trial (at the time of Imaam Ahmad) occurred with regards to it, and (this issue) became an area of differing between the Mu'tazilah and the *ahl us sunnah*, then the people devoted speech specifically to the statement about the Qur'aan.

(*Sharh al 'Aqeedah al Waasitiyyah* p361)

²³⁸ Soorah al Kahf (18) aayah 109

²³⁹ Soorah Luqmaan (31) aayah 27

²⁴⁰ Soorah YaaSeen (36) aayah 82

²⁴¹ Soorah ash Shu'araa (26) aayaat 193 to 195

Q7. What would have happened to Muhammad *sall Allaahu 'alaiyhi wa sallam* had he forged a lie against Allaah?

And if he (Muhammad) had made any false sayings against Us, We would have seized him with strength. And then We would have cut off his aorta.²⁴²

So Allaah would have taken the severest revenge upon him had he falsely attributed anything to Allaah, the Majestic and Most High.

Q8. Why does the Shaykh mention the aayaat about *ar rooh ul ameen* and the Prophet *sall Allaahu 'alaiyhi wa sallam* here?

This is a declaration of the reliability of the chain of narration of the Qur'aan, for both Jibreel '*alaiyhissalaam* and Muhammad *sall Allaahu 'alaiyhi wa sallam* have been declared to have conveyed it from Allaah in a trustworthy manner.

Q9. Where do the Jahmiyyah claim that the Qur'aan originated?

These misguided people claim that the Qur'aan originated from *al lawh ul mahfoodh* (the Preserved Tablet) – whereas the truth is that the Qur'aan originated from Allaah Himself.

Q10. What events occurring around the end of time are mentioned by the Shaykh here?

The Qur'aan will return to Allaah at the end of time, when action upon the Qur'aan is abandoned and it will be raised up from the copies of the Qur'aan and from the hearts of men. So nothing from the Qur'aan will be found upon the earth.

126

وهو كتاب الله المبين
And it is the clear Book of Allaah

Q1. Why is the Qur'aan called *al kitaab*?

It is called the kitaab (Book) of Allaah because it is *maktoob* (written) in *al lawh ul mahfoodh* (the Preserved Tablet) and it is *maktoob* in the written copies of the Qur'aan.

Q2. What other names of the Qur'aan are mentioned by the Shaykh here?

He mentions:

²⁴² Soorah al Haaqqah(69) aayaat 44-46

Al Quraan
Al Furqaan (the Criterion)
Adh Dhikr ul Hakeem (the Wise Reminder)
Al Hudaa (the Guidance)
Al Bayaan (the Clear Explanation)
Along with all the other names of the Tremendous Qur'aan.

Q3. What is the significance of the Qur'aan having many names?

That something has many names and attributes is a sign of its tremendousness.

Q4. Why is the Qur'aan called *mubeen*?

It is called clear because it is clear, plain and distinct; and also because it makes clear those matters of this world and the next which mankind is in need of.

127

وحبله المتين
And His Strong Rope

Q1. What is a *habl*?

This means "rope" and it is that which the person clings to in order to attain salvation and security from great danger.

And cling all of you together to the Rope of Allaah, and do not separate away.²⁴³

Q2. What is the *habl ullaah*?

The Rope of Allaah has been explained as being the Qur'aan or Islaam.²⁴⁴

²⁴³ Soorah aale 'Imraan (3) aayah 103

²⁴⁴ The Shaykh *hafidhahullaah* refers to a saying about the Qur'aan "***It is the Strong Rope of Allaah***". Shaykh al Albaanee *rahimahullaah* declares this hadeeth to be *da'eef* (weak) in his checking of at Tirmidhee (2906). There are other proofs to show that the Qur'aan is the Strong Rope of Allaah, such as the hadeeth found in at Tirmidhee when the Prophet *sall Allaahu 'alaiyhi wa sallam* stated:

I am leaving amongst you that, which if you cling onto it, you will never go astray after me. One of these things is greater than the other: The Book of Allaah, which is the Rope of Allaah stretched from the heavens to the Earth.... (to the end of the hadeeth).

And Shaykh al Albaanee declared this narration to be *saheeh* (authentic).

Rather the truth is that the Qur'aan is revelation sent down from Allaah, and it is not created. Allaah spoke with the Qur'aan and He sent it down to His Messenger, with Jibreel as the intermediary.

Q1. What is a *siraat*?

It means "a pathway" in the Arabic language.

Q2. What explanations does the Shaykh give of *as siraat ul mustaqeem*?

This occurs in aayaat such as:

Guide us upon *as siraat al mustaqeem*!²⁴⁵

And this is My *siraat mustaqeem* (Straight Path)..²⁴⁶

This phrase – meaning "the Straight Path" – can mean the Qur'aan or the Messenger or Islaam; and in fact all of these are true.

And it is the Revelation sent down by the Lord of all the creation

Q1. What aayah does the Shaykh quote where Allaah describes His Book with these words?

He mentions:

It is certainly revelation sent down by the Lord of all the creation. The Trustworthy Spirit descended with it. Upon your heart so that you should be one of the warners. In a clear Arabic tongue.²⁴⁷

Q2. What false belief of the Jahmiyyaah is mentioned by the Shaykh here?

He mentions their misguided belief that the Qur'aan is created.²⁴⁸

²⁴⁵ Soorah al Faatihah (1) aayah 6

²⁴⁶ Soorah al An'aam (6) aayah 153

²⁴⁷ Soorah ash Shu'araa (26) aayaat 192 to 195

²⁴⁸ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

And the proof that it is not created is His Statement, He the Most High:

The trustworthy spirit brought it down to the heart of the chief of the messengers

Q1. Whose heart is referred to here?

Upon your heart...²⁴⁹

This refers to the Prophet *sall Allaahu 'alaihi wa sallam*.

Q2. How does the Shaykh describe the Qur'aan based on the aayah from Soorah al An'aam (6:19)?

And this Qur'aan has been sent as revelation to me so that I should warn with it and whomsoever it reaches.²⁵⁰

He describes it as being *hujjat ullaah* (the Proof of Allaah) upon His servants. So whoever the Qur'aan reaches, with that person being able to understand it if he so wished, then the proof has been established upon him and he has no excuse.

Is not for Him the *khalq* (Creation) and the *amr* (Command)?

Soorah al A'raaf (7) aayah 54

So He made the Command something other than the Creation – and the Qur'aan is from the Command as per His Statement, He the Most High:

And thus We have sent down to you a *Rooh* (an inspiration and a mercy) from Our *amr* (Command).

Soorah ash Shooraa (42) aayah 52

That is the *amr* (Command) of Allaah, which He has sent down to you.

Soorah At Talaq (65) aayah 5

And because the Speech of Allaah is an Attribute from His Attributes; and His Attributes are not created.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p33*)

²⁴⁹ Soorah ash Shu'araa (26) aayah 194

²⁵⁰ Soorah Al An'aam (6) aayah 19

Q1. What virtue of the Arabic language is mentioned here by the Shaykh?

He mentions that it is the most clear and eloquent of languages.

Q2. What virtue of the Quraysh is mentioned here by the Shaykh?

He mentions that it is the most clear and eloquent of the dialects of the Arabs.

132

منزل غير مخلوق

It was sent down and it was not created

Q1. How does this statement refute the innovators?

The innovators claim that Jibreel took the Qur'aan from *al lawh ul mahfoodh* (the Preserved Tablet). So this statement tells us that Jibreel took it from Allaah, and not from the Preserved Tablet.

Q2. What proofs does the Shaykh quote to affirm the statement of ibn Qudaamah rahimahullaah?

This is the revelation of the Book - there is no doubt in it – from the Lord of the whole of the creation.²⁵¹

It is revelation from One who is All Wise, Deserving of all praise.²⁵²

The revelation of the Book is from Allaah, the All Mighty, the All Knowing.²⁵³

And these aayaat, and others, show that Jibreel took the Qur'aan from Allaah, the Majestic and Most High.

133

منه بدأ وإليه يعود

It originated from Him and to Him it will return.²⁵⁴

²⁵¹ Soorah as Sajdah (32) aayah 2

²⁵² Soorah al Fussilat (41) aayah 42

²⁵³ Soorah Ghaafir (40) aayah 2

²⁵⁴ Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of *al 'Aqeedah al Waasitiyyah* with regards to the phrase "to Him it returns":

Q1. With whom did the Qur'aan originate? And, as the Shaykh mentions, where did it not originate?

It originated from Allaah²⁵⁵, and it did not originate from other than Him e.g. *al lawh ul mahfoodh* (the Preserved Tablet), Muhammad or Jibreel 'alaihimussalaatu was salaam.

134

وهو سور محكمات

And it is perfect and precise *soorahs*

Q1. Is the basmalah found at the beginning of every soorah?

The basmalah - referring to the phrase *bismillaah ir rahmaan ir raheem* (in the Name of Allaah, the Extremely Merciful, the Bestower of Mercy) – is an aayah from the Qur'aan.

It acts to separate one soorah from the next and is found at the beginning of every soorah except for Soorah at Tawbah (the 9th soorah).

There are two (possible) angles to its meaning:

Firstly: That it is just as occurs in some narrations – that it will ascend to Him in a single night. So the people will enter the morning and the Qur'aan will not be with them – not in their chests, nor in the *masaahif* (written copies of the Qur'aan). Allaah, the Mighty and Majestic, will have raised it up.

And this - and Allaah knows best – will be when the people completely turn away from it, not reciting it with its wording, nor (holding it as) their '*aqeedah* nor acting (upon it). So it will be raised, because the Qur'aan is more noble than remaining amongst a people who have forsaken it and turned away from it, thereby not according it its true standing...

Secondly, with regards to the meaning of their statement "to Him it returns": that it returns back to Allaah, being attributed (to Him) i.e. that none other than Allaah is to be attributed with it. So the One who speaks with the Qur'aan is Allaah, the Mighty and Majestic, so He is attributed with it.

(*Sharh al 'Aqeedah al Waasitiyyah* p364)

²⁵⁵ Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of *Lum'at ul I'tiqaad* with regards to the phrase "It originated from Him":

And the proof for (the phrase) "It originated from Him" is that Allaah ascribes it to Himself, and the speech is not to be ascribed to other than the one who spoke it in the first place.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad* p25)

Q2. How many soorahs are there in the Qur'aan?

There are 114 soorahs.

Q3. What is a soorah?

A soorah is a section of the Qur'aan which begins with the *basmalah*. Linguistically, it means something which is protected and raised. So the soorahs of the Qur'aan are given this name because of their elevated station and because of their being impregnable and immune from anyone adding to them, taking away from them or distorting them.

Q4. Is the Qur'aan *mahfoodh*?

Yes, the Qur'aan is *mahfoodh* (protected) and remains just as it was when it was revealed to Muhammad *sall Allaahu 'alaiyhi wa sallam*. Allaah has guaranteed that He will guard and protect it.

We have indeed sent down the Reminder and We will certainly protect it.^{256 257}

Q5. When will the enemies of Islaam be able to change the Qur'aan?

They will never be able to change the Qur'aan, add to it or take from it, despite the great number of enemies of Islaam who have hatred (for it). And this is from the *aayaat* (signs) of Allaah, *subhaanahu wa ta'aala*.

Q6. Who was Musaylamah and how did Allaah deal with him?

This fool and liar used to claim that the Qur'aan would come down to him, so Allaah exposed him and humiliated him – and he has subsequently come to be known as Musaylamah *al kadh-dhaab* (the great liar).

²⁵⁶ Soorah al Hijr (15) aayah 9

²⁵⁷ At Tabaree mentions in his Tafseer that Qataadah *rahimahullaah* stated about the statement of Allaah: **..and We will certainly protect it...**

Soorah al Hijr (15) aayah 9

(*protect it*) from *Shaytaan* adding (*something*) false and futile to it or taking away (*something*) true from it.

And at Tabaree also explains that it has been said that in the statement **..and We will certainly protect it/him...**

Soorah al Hijr (15) aayah 9

- what is protected may also mean Muhammad *sall Allaahu 'alaiyhi wa sallam*, such that the phrase would mean "and We will certainly protect Muhammad from the one from his enemies who intends evil for him".

And this is the punishment for the one who tries to alter the Qur'aan – that he be exposed and humiliated, and that he become a laughing stock in the eyes of the people. And then Allaah will destroy him.

Q7. What is the meaning of محكمات ?

It has the meaning of perfect and precise. So all of the Qur'aan is *muhkam* in the sense that it is perfect and precise.

Q8. Why does the Shaykh quote the aayah from Soorah Hood (11:1)?

This is a Book whose *aayaat* are *muhkam* (precise and perfect) then explained in detail.²⁵⁸

So all of the Qur'aan is *muhkam* i.e. precise and perfect.

Q9. What point does the Shaykh prove by quoting the aayah from Soorah az Zumar (39: 23)?

Allaah sent down the best of speech, a Book which is *mutashaabih* (a Book whose parts resemble each other).²⁵⁹

So all the Qur'aan is *mutashaabih* in the sense that each part of it resembles the rest in beauty, truthfulness and sweetness of wording.²⁶⁰

Q10. What explanation does the Shaykh give of *muhkam* and *mutashaabih* based on the aayah from Soorah aale 'Imraan (3:7)?

There is another meaning to these words. The Qur'aan has parts which are *muhkam* and those which are *mutashaabih*, meaning "that which is clear and apparent" and "that which requires further clarification" respectively. So those parts which are *muhkam* do not require anything further to explain their meaning. And those which are *mutashaabih* have a general

²⁵⁸ Soorah Hood (11) aayah 1

²⁵⁹ Soorah az Zumar (39) aayah 23

²⁶⁰ At Tabaree mentions in his Tafseer that Qataadah *rahimahullaah* stated about this aayah: *The aayah resembles the aayah, and the letter resembles the letter.*

And Sa'eed ibn Jubayr *rahimahullaah* stated about this aayah:

Part of it resembles other parts, and part of it attests to the truthfulness of other parts, and part of it corroborates other parts.

wording and need something else to explain them.²⁶¹

So in one sense all of the Qur'aan can be called *muhkam*²⁶² and all of it is *mutashaabih*.²⁶³ And in another sense, part of the Qur'aan can be called *muhkam* and some of it can be termed *mutashaabih*.²⁶⁴

135

وآيات بينات
And clear *aayaat*²⁶⁵

Q1. What is the meaning of *aayah* in the linguistic sense?

It means "a sign".

Q2. Why are the *aayaat* of the Qur'aan so called?

This is because they are indications and signs of the greatness of Allaah.

Q3. How does the Shaykh subdivide the types of *aayah*?

He divides them into two types:

- a) the *aayah* which are recited (i.e. the *aayaat* of the Qur'aan)
- b) the *aayah* which are created

Q4. Are the sun and moon *aayaat*? If so, then why?

They are examples of the second type of *aayah*, the *aayah makhlooq* (created *aayah*). They are signs and indications of the ability of Allaah, the Majestic and Most High.

136

وحروف وكلمات
And letters and words

Q1. How many *huroof* are there?

²⁶¹ See the questions relating to Box 24 for further information about this issue.

²⁶² As per the answer to question 8 of this section.

²⁶³ As per the answer to question 9 of this section.

²⁶⁴ As mentioned in the previous paragraph (question 10).

²⁶⁵ Allaah states in Soorah al 'Ankaboot:

Rather it is *aayaat bayyinaat* (clear *aayahs*).

Soorah al 'Ankaboot (29) *aayah* 49

There are twenty eight *huroof* (letters) of the Arabic alphabet.

And *al harf* (letter) means the cut off edge of something because letters are cut off i.e. they do not have any meaning in and of themselves unless they are assembled with other letters.

Q2. How is the Qur'aan structured with regards to *huroof* and *kalimaat* and *aayaat* and *suwar*?

The Qur'aan is letters, words, *aayaat* and *suwar* (soorahs).

The letters make up the words of the Qur'aan. From these words, the *aayaat* of the Qur'aan are made up.

The soorahs of the Qur'aan are composed of these *aayaat*.

And the Qur'aan is composed of these soorahs.

137

من قرأه فأعربه فله بكل
حرف عشر حسنات

Whoever recites it correctly,
then he will receive ten good deeds for every
letter

Q1. What is the meaning of *فأعربه*?

This means that the reciter recites the Qur'aan with correct recitation which does not contain any grammatical mistakes.

Q2. What is the reward of the person who recites one letter of the Qur'aan? Does the reward vary according to the proficiency of the person in reciting?

The person who recites one letter of the Qur'aan will receive ten good deeds.

Whoever recites it with a recitation that is not precise and correct because he is not able to do so, will also receive a reward but less so than the reciter who has a recitation which is precise and correct.

The person who is a skilled reciter of the Qur'aan will be with the noble angels who are scribes. And the person who recites the Qur'aan and stumbles with it and it is difficult for him will receive two rewards.²⁶⁶

²⁶⁶ Reported by Ahmad in his Musnad and by Muslim (798) from the hadeeth of 'Aaishah.

138

له أول وآخر

It has a beginning and an end

Q1. What is the meaning of this phrase?

Its beginning refers to Soorah al Faatihah (the first soorah) and its end is Soorah an Naas (the 114th soorah).

139

وأجزاء وأبعض

And sections and parts

Q1. What is the meaning of أجزاء؟

The Qur'aan has 30 parts, each *juz'* being of ten double pages.

Q2. What is the meaning of حزب in this context?

It means the amount that the reciter would recite in the Night Prayer.

140

متلو بالأسنة
محفوظ في الصدور
مسموع بالأذان
مكتوب في المصاحف

It is recited with the tongues,
preserved in the chests,
heard with the ears,
written in the *mus-hafs*.

Q1. Is the Qur'aan still the Speech of Allaah in all these circumstances?

Yes, it is the Speech of Allaah *jalla wa 'alaa*, whether it be recited or written or preserved in the chests of people.

Q2. How can we understand the reciter's recitation of the Qur'aan to be the Speech of Allaah?

When he recites, then he is reciting only the Speech of Allaah, but the voice is the voice of the reciter and that is created. However that which he recites is the Speech of Allaah, and that is not created.

Q3. Similarly, how can we understand the *mus-haf* that we possess to be the Speech of Allaah?

That which is written is the Speech of Allaah, its letters and its meanings. However the pages and the ink and the writing are from the actions of humans so they are created.

Q4. What is the meaning of *umm ul kitaab* in the aayah quoted from Soorah az Zukhruf (43:4)?

And it is contained in the *umm ul kitaab* (the foundation of the book) with Us. Indeed it is exalted, full of wisdom.²⁶⁷

And this *umm ul kitaab* refers to *al lawh ul mahfoodh* (the Preserved Tablet). So this Preserved Tablet with which Allaah wrote the decreed measures of all the created things. And the Qur'aan is contained within this Preserved Tablet.

141

فيه محكم ومتشابه
وناسخ ومنسوخ

It contains the *muhkam* (that which is immediately clear)
and the *mutashaabih* (that which requires other *aayaat* to clarify its meaning)
and the *naasikh* (that which abrogates)
and the *mansookh* (that which is abrogated).

Q1. Who rejects *naskh*?

This is done by the Jews and those who are like them.

Q2. How does the concept of abrogation demonstrate the wisdom of Allaah?

Allaah legislates something at one particular time for the welfare of the people at that time, then their condition changes and their need for that

²⁶⁷ Soorah az Zukhruf (43) aayah 4

comes to an end, so then Allaah abrogates that which came beforehand with a new ruling.

Allaah states:

Whatever *aayah* We abrogate or cause to be forgotten, then We bring one better than it or one like it. Do you not know that Allaah has full ability over all things?²⁶⁸

Q3. What is the meaning of *naskh* ?

The scholars of *usool ul fiqh* define it as:

The taking away of a ruling which was confirmed by a textual proof, and its replacement by another ruling which is established by a later evidence – this being proved by an evidence which comes later on.

Q4. How do the *aayaat* from Soorah al Baqarah mentioned by the Shaykh here (2:240 and 2:234) provide an example for *naskh* ?

And those of you who die and leave behind wives should bequeathe for their wives a year's maintenance and residence without their being turned out.²⁶⁹

So the '*iddah*' (waiting period for the woman after the death of her spouse before she can remarry) was a whole year to begin with. And then Allaah, the Most High, abrogated it, with His saying:

And those of you who die and leave behind wives, then they (the wives) should wait for four months and ten days.²⁷⁰

Q5. What other example of *naskh* does the Shaykh bring?

The Muslims used to pray at the beginning of Islaam towards *bayt ul maqdis* (Jerusalem); this was then abrogated and changed to praying towards the Noble Ka'bah.

142

وخاص وعام

And (the Qur'aan contains) the *khaass* (specific)

²⁶⁸ Soorah al Baqarah (2) aayah 106

²⁶⁹ Soorah al Baqarah (2) aayah 240

²⁷⁰ Soorah al Baqarah (2) aayah 234

and the '*aamm*' (general)

Q1. What is the meaning of each of these two words?

The '*aam*' text is a comprehensive wording that covers all individual cases.

The '*khaas*' text is the wording specific to one group.

An example of this is the statement of Allaah, the Most High:

Mankind is truly in loss.²⁷¹

This is a wording general to all of mankind. But then Allaah specifies an exception by saying:

...except for those who have *eemaan*.²⁷²

And the general text is taken and understood in the light of the specific.

143

وأمر ونهي

And (the Qur'aan contains) *amr* (commands) and *nahee* (prohibitions)

Q1. What is an *amr*, as mentioned by the imaam here?

It is the request for an action, such as in the saying of Allaah:

And establish the prayer and give the zakaat.²⁷³

So this *aayah* contains a request for the prayer and a request for the zakaat.

Q2. What is a *nahee* ?

It is a request for withholding, such as in the saying of Allaah:

And do not come close to zinaa (fornication).²⁷⁴

²⁷¹ Soorah al 'Asr (103) aayah 2

²⁷² Soorah al 'Asr (103) aayah 3

²⁷³ Soorah al Baqarah (2) aayah 43

²⁷⁴ Soorah al Israa (17) aayah 32

Q3. Why does Allaah state in Soorah al Israa (17:32) "Do not come close to zinaa" ?

This aayah contains a prohibition of the means leading to fornication with regards to looking and uncovering the private parts, and being in seclusion with a non related woman, and a woman's travelling on a journey without a *mahram*. All of these would be means leading to fornication.

And Allaah did not say, "*Do not commit fornication*" here. For when something is forbidden and the means leading to it are also forbidden, then that is more effective and far reaching than merely forbidding the thing itself alone.

Q4. What explanation does the Shaykh give of the quote from Soorah al Baqarah (2:188) ?

And do not devour each other's property unjustly.²⁷⁵

This is a prohibition, with the meaning that some of you should not devour the property of other unjustly i.e. in other than a legislated manner and without the permission of the person who owns the property.

144

**لا يأتيه الباطل من بين يديه ولا
من خلفه تنزيل من حكيم حميد**
Falsehood does not approach it (the
Qur'aan) from before it or from behind it.
It was sent down by One All Wise, One
deserving of all praise.²⁷⁶

Q1. What explanation does the Shaykh give for this aayah from Soorah Fussilat (41:42)?

Allaah says in the previous aayah:

Those who disbelieved in the *dhikr* (reminder) when it came to them. And it is certainly a Mighty Book.²⁷⁷

The meaning of Mighty Book is: strongly protected and no one is able to reach it in order to alter it.

²⁷⁵ Soorah al Baqarah (2) aayah 188

²⁷⁶ Soorah Fussilat (41) aayah 42

²⁷⁷ Soorah Fussilat (41) aayah 41

And the aayah that the Imaam quotes from Soorah Fussilat -

Falsehood does not approach it (the Qur'aan) from before it or from behind it. It was sent down by One All Wise, One deserving of all praise.²⁷⁸

- shows that there was nothing that came before the Qur'aan nor after it which can show it to be a lie.

145

**قل لئن اجتمعت الإنس والجن
علي أن يأتوا بمثل هذا القرآن لا
يأتون بمثله ولو كان بعضهم
لبعض ظهيراً**
Say: If mankind and the jinn were to unite
to produce the like of this , Qur'aan, they
could not produce its like, even if they
helped each other.²⁷⁹

Q1. What kind of accusations did the enemies of the Prophet *sall Allaahu 'alaihi wa sallam* make against the Qur'aan?

They made statements about the Qur'aan such as:

This is just the stories of the ancient people which he has copied! Nothing actually came down to him from Allaah. Rather it is just fables!

And others said:

This Qur'aan is poetry.

And others said:

This Qur'aan is sihr (sorcery).

And others stated:

And if I so wished, then I could bring the like of what Allaah has sent down!

And they said that the Qur'aan was from Muhammad *sall Allaahu 'alaihi wa sallam*.

This is just the saying of a man!²⁸⁰

²⁷⁸ Soorah Fussilat (41) aayah 42

²⁷⁹ Soorah al Israa (17) aayah 88

²⁸⁰ Soorah al Muddath-thir (74) aayah 25

And those who disbelieved said: This is just a lie which he invented, and some other people helped him upon it. Then they had come with something unjust and a lie. And they (also) said: It is tales of the ancient people which he has written down, and it is dictated to you morning and evening.²⁸¹

Q2. How did Allaah respond to them?

Allaah challenged them by telling them to bring the like of this Qur'aan – for indeed these people claimed that the Qur'aan was from the speech of Muhammad *sall Allaahu 'alaiyhi wa sallam* and he was a human like these people were. And the Qur'aan was composed of letter and words and aayaat in the language that these people spoke to each other in.

And these people were not able to bring the like of the Qur'aan.

Q3. When was this verse from Soorah al Israa revealed?

Say: If mankind and the jinn were to unite to produce the like of this , Qur'aan, they could not produce its like, even if they helped each other.²⁸²

This aayah was revealed whilst the Messenger *sall Allaahu 'alaiyhi wa sallam* was in Makkah before the migration to Madeenah and when he had neither power nor state nor strength.

Yet despite that he issued the people with this challenge, and they were unable to rise to the challenge.

Q4. What challenge does Allaah issue in Soorah Hood in this regard?

Since the *mushriks* were unable to rise to the challenge of bringing the like of the Qur'aan, Allaah then challenged them to bring only ten soorahs.

Or do they say: He invented it?

Say: Then bring ten soorahs like it which have been invented and call whomsoever you can besides Allaah...²⁸³

²⁸¹ Soorah al Furqaan (25) aayaat 4-5

²⁸² Soorah al Israa (17) aayah 88

²⁸³ Soorah Hood (11) aayah 13

And the *mushriks* were not able to do this either.

Q5. What challenge does Allaah issue in Soorah al Baqarah in this regard?

He challenged them to bring a single soorah like that of the Qur'aan:

And if you are in any doubt about that which We have sent down to Our slave then bring a soorah of the like thereof; and call your witnesses (to bear witness that what you have brought is truly like the Qur'aan) besides Allaah, if you are truthful.²⁸⁴

Q6. What is shown by the complete inability of the enemies of Islaam to rise to this challenge?

This makes it clear that the Qur'aan is the Speech of Allaah, the Majestic and Most High. For had it been from the Speech of a man, then they would have been able to bring the like of it.

Q7. What is the most tremendous of the miracles given to the Prophet *sall Allaahu 'alaiyhi wa sallam*?

It is the Qur'aan. And this is a miracle which remains throughout the ages.

Q8. What is the proof that no one will ever be able to compose anything to match the Qur'aan?

And if you are in any doubt about that which We have sent down to Our slave then bring a soorah of the like thereof; and call your witnesses (to bear witness that what you have brought is truly like the Qur'aan) besides Allaah, if you are truthful. And if you do not do it – and you will never be able to do it - then fear the Fire whose fuel is men and stones, which has been prepared for the *kaafireen*.²⁸⁵

And the challenge stands until the Day of Resurrection.

146

وهذا هو الكتاب العربي الذي قال
فيه الذين كفروا
لن يؤمن بهذا القرآن

²⁸⁴ Soorah al Baqarah (2) aayah 23

²⁸⁵ Soorah al Baqarah (2) aayaat 23 to 24

And this is the Arabic book about which those who disbelieved said:

We will never believe in this Qur'aan.^{286 287}

Q1. What evil characteristics of the people who made this statement are shown by this statement of theirs?

This was a case of '*inaad*' (obstinate rejection) and *mukaabarah* (arrogance).

147

وقال بعضهم
إن هذا إلا قول البشر
فقال الله سبحانه سألني سقر

And one of them said:

This is nothing but the saying of a man.²⁸⁸

And Allaah, the Perfect, said:

I shall enter him into the scorching fire.²⁸⁹

Q1. To whom do these aayaat refer?

They refer to al Waleed ibn al Mugheerah al Makhzoomi, one of the severest opponents of the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* in Makkah.

Q2. With what was he threatened and why?

Allaah threatened him by saying:

I shall enter him into the scorching fire. And what will make you know what the scorching fire is? It does not let him remain (without burning and consuming him) and it does not let him die.²⁹⁰

Allaah issued this threat because al Waleed made the statement that the Qur'aan was the speech of

²⁸⁶ Soorah Saba (34) aayah 31

²⁸⁷ And at Tabaree *rahimahullaah* mentions in his tafseer of this aayah that it refers to the *mushrikoon* from the Arabs who stated that they would never believe in the Qur'aan which Muhammad *sall Allaahu 'alaiyhi wa sallam* came with, nor in the book brought by other than him from before him. And this was the tafseer of Qataadah *rahimahullaah*.

²⁸⁸ Soorah al Muddath-thir (74) aayah 25

²⁸⁹ Soorah al Muddath-thir (74) aayah 26

²⁹⁰ Soorah al Muddath-thir (74) aayaat 26 to 28

a man whilst knowing that this was not the case and whilst knowing that it was in fact the Speech of Allaah.

Q3. How were his actions affected by the attitudes of his people?

Al Waleed had already acknowledged that the Qur'aan could not possibly be the speech of a man. But when he saw how his people turned against him and how they rebuked him, then he declared outwardly to them:

This is nothing but the saying of a man.²⁹¹

So Allaah said about him:

**He (al Waleed) thought and he plotted. So cursed is he – how he plotted!
Then cursed is he – how he plotted!
Then he thought about it.
Then he frowned and he scowled. Then he turned away from believing and arrogantly rejected. Then he said, "This²⁹² is nothing but sorcery taken from others! This is nothing but the saying of a man."**²⁹³

148

وقال بعضهم هو شعر
فقال الله تعالى وما علمناه الشعر
وما ينبغي له إن هو إلا ذكر وقرآن

مبين

And some of them said, "It is poetry!"

And Allaah, the Most High, said:

**And We did not teach him poetry, nor would it have been befitting for him.
It is just a reminder and a clear Qur'aan.**²⁹⁴

Q1. Was the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* known to be a person of poetry?

No, he was not a poet nor was he known by others to be a poet or a person who spoke with poetry. So how could this Qur'aan which he brought be poetry? Therefore this accusation of the *mushriks* was a clear lie.

²⁹¹ Soorah al Muddath-thir (74) aayah 25

²⁹² Referring to the Qur'aan.

²⁹³ Soorah al Muddath-thir (74) aayaat 18 to 25

²⁹⁴ Soorah YaaSeen (36) aayah 69

فلما نفى الله عنه أنه شعر وأثبتته
قرآنا لم يبق شبهة لذي لب في أن
القرآن هو هذا الكتاب العربي الذي
هو كلمات وحروف وآيات

So then Allaah negated its being poetry, and He affirmed its being Qur'aan – then there remains no doubt for the person possessing intellect that the Qur'aan is this Arabic book which is words and letters and *aayaat*

Q1. What conclusion must the person of sound mind and intellect come to about the Qur'aan?

They must realize that this Qur'aan is the Speech of Allaah, and not the speech of anyone else. And as for anyone reciting it, or writing it down, or memorizing it, then it is still the Speech of Allaah which they are reciting or writing or memorizing.

لأن ما ليس كذلك لا يقول أحد إنه
شعر
وقال عز وجل وإن كنتم في ريب
مما نزلنا على عبدنا فأتوا بسورة
من مثله

Since that which is not like this (words, letters, and *aayaat*) – it cannot be said about it: It is poetry.

And Allaah, the Mighty and Majestic, said:
**And if you are in any doubt about that which We sent down to Our slave,
Then bring a soorah like it.**²⁹⁵

Q1. Whom does this aayah address?

And if you are in any doubt...

And this is referring to the *kuffaar*.

Q2. How does Shaykh al Fawzaan explain each part of this aayah from Soorah al Baqarah?

²⁹⁵ Soorah al Baqarah (2) aayah 23

about that which We sent down to Our slave...

- referring to Muhammad *sall Allaahu 'alaiyhi wa sallam* and the Qur'aan that We revealed to him

then bring a soorah of the like thereof; and call your witnesses besides Allaah....

- then seek the aid of whomsoever you wish to witness along with you and to aid you

if you are truthful....

- in your claim that the Qur'aan is from the speech of a man

And if you do not do it – and you will never be able to do it...

- and you will never be able to do this in the future, up until the Day of Judgement, so know that it is the Speech of Allaah and that you have lied against Allaah and His Messenger!

- then fear the Fire whose fuel is men and stones, which has been prepared for the *kaafireen*.²⁹⁶

- since this is the recompense for those who obstinately, arrogantly and knowingly reject the *aayaat* of Allaah, the Perfect and Most High, and who dispute concerning that.

ولا يجوز أن يتحداهم بالإتيان بمثل
ما لا يدري ما هو ولا يعقل .

And it would not be correct to challenge them to bring the like of something which they do not know or understand

Q1. How did Allaah make the challenge to the Arab mushriks appropriate for them?

Allaah only challenged them with something that was of the same type as their speech²⁹⁷, having letters, words and sentences like their speech,

²⁹⁶ Soorah al Baqarah (2) aayaat 23 to 24

²⁹⁷ Referring here to His challenge to them to bring something like the Qur'aan if these *mushriks* were indeed truthful.

with meanings that they knew and constructions that they were aware of – for these people were Arabs who spoke Arabic clearly and eloquently.

So the Qur'aan used letter and words from their own language with meanings that they understood, since it was in their language that they spoke to one another in.²⁹⁸

²⁹⁸ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

The Qur'aan is letter and words, and the author *rahimahullaah* mentioned eight evidences for this:
1) That the *kuffaar* said: *Indeed it is poetry!* And it is impossible for it to be described with this unless it is letters and words.

2) That Allaah challenged those who rejected it (the Qur'aan) to bring the like of it – and if it were not letters and words, then this would not be an reasonable challenge. For a challenge cannot occur except with something known, where it is known what it is.

3) That Allaah informed that the Qur'aan is recited to them:

**And when Our clear aayaat are recited to them, then those who have no hope in the meeting with Us say,
"Bring us another Qur'aan besides this one – or change it!"**

Soorah Yoonus (10) aayah 15

And nothing is recited except that which is letters and words.

4) That Allaah informed that it is preserved in the chests of the people of knowledge and written in *al lawh ul mahfoodh* (the Preserved Tablet).

No, but it is clear aayaat in the chests of those who have been given knowledge.

Soorah al 'Ankaboot (29) aayah 49

That this is a Noble Qur'aan. In a Book well guarded (al lawh ul mahfoodh) . None shall touch it except the purified.

Soorah al Waaqi'ah (56) aayaat 77 to 79

And nothing can be memorised or written except that it is letters and words.

5) The statement of the Prophet *sall Allaahu 'alaiyhi wa sallam*:

Whoever recites the Qur'aan and recites it correctly, then there is for him ten good deeds for every letter, and whoever recites it and makes grammatical mistakes in it, then there is for him a good deed for every letter...

(This hadeeth is reported by at Tabaraanee in *al Awsat* and he declares it to be weak.)

6) The statement of Aboo Bakr and 'Umar: *To recite the Qur'aan correctly is more beloved to us than to memorise some of its letters.*

(This statement is weak, as mentioned by Shaykh Badr al Badr in his notes to *Lum'ah ul I'tiqaad*)

7) The statement of 'Alee *radi Allaahu 'anh* : *Whoever disbelieves in one letter from it, then he has indeed disbelieved in all of it.*

8) The complete consensus of the Muslims – as the author reports – that whoever rejects a Soorah from it or an aayah or a word or a letter is a *kaafir*.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad* p34 - 35)

Q2. What would have been the consequences if the Qur'aan had been revealed to the Prophet *sall Allaahu 'alaiyhi wa sallam* in a language other than Arabic?

And if We had sent it down to any of the non Arabs, and he had recited it to them, they would not have believed in it.²⁹⁹

And if We had sent it down as a non Arabic Qur'aan, then the people would have said, "If only its verses were clearly explained! What is this - a non Arabic Book sent down to an Arab!?"³⁰⁰

Q3. What then prevented the Arabs from bringing the like of this Qur'aan?

Since the Qur'aan was in their language, using words and letters and constructions that they knew and understood, then their inability to bring the like of it was only due to the Qur'aan's being a miracle and being the Speech of Allaah.

So it was and continues to be something inimitable which no one can bring the like of it.

Q4. The Qur'aan resembles the speech of which human?

Since it is from the Speech of Allaah, which is one of His Attributes, it does not resemble the speech of any of the creation.

Allaah tells us:

There is nothing like Him, and He is the all Hearing, the All Seeing.³⁰¹

So none of the Attributes of Allaah (and this includes His Speech) resemble the attributes of any of the creation.

152

وقال تعالى وإذا تتلى عليهم آياتنا
بينات قال الذين لا يرجون لقاءنا ائت
بقرآن غير هذا أو بدله قل ما يكون
لي أن أبدله من تلقاء نفسي

²⁹⁹ Soorah ash Shu'araa (26) aayaat 198 to 199

³⁰⁰ Soorah Fussilat (41) aayah 44

³⁰¹ Soorah ash Shooraa (41) aayah 11

فأثبت أن القرآن هو الآيات التي
تتلى عليهم .

And He the Most High said:

And when Our clear *aayaat* are recited to them, then those who have no hope in the meeting with Us say, "Bring us another Qur'aan besides this one – or change it!"

Say:

"It is not for me to change it of my own accord."³⁰²

So He affirmed that the Qur'aan is the *aayaat* which is recited to them.

Q1. What is the meaning of آياتنا سيات ؟

Our *aayaat* - this refers to the *aayaat* of the Qur'aan.

Clear – this refers to their being clear in their wordings, their meaning and in what they indicate. They do not contain any ambiguity or obscurity.

Q2. What did the mushriks tell the Prophet sall Allaahu 'alaiyhi wa sallam to do here?

Those who did not believe in the Resurrection and in the Accounting of Deeds told the Messenger *sall Allaahu 'alaiyhi wa sallam* "Bring something other than this Qur'aan, and then we will accept Islaam and believe! We are ready to accept Islaam if you bring us something other than this Qur'aan." This was because they thought that the Qur'aan was from the speech of the Messenger *sall Allaahu 'alaiyhi wa sallam*.

Q3. What was the Prophet sall Allaahu 'alaiyhi wa sallam told to say in response?

He was told to say:

"It is not for me to change it of my own accord."³⁰³

Meaning: 'I am just one who conveys. And as for the One who can change it or abrogate it and abrogate from it whatever He wishes, then that is Allaah, the Majestic and Most High."

Q4. What was the role of the Prophet sall Allaahu 'alaiyhi wa sallam in the transmission of the Qur'aan?

He was merely one who conveyed and followed and who acted as an intermediary between the people and Allaah, as Allaah told him to say:

I only follow that which was sent as Revelation to me. I fear that if I were to disobey my Lord, the Punishment of a Tremendous Day.³⁰⁴

And the Prophet *sall Allaahu 'alaiyhi wa sallam* did not act independently with regards to the Qur'aan – rather he just conveyed it just as it had come to him from Allaah.

And if he (Muhammad) had invented any false sayings against Us, We would have seized him with power. And then We would have cut off his aorta.³⁰⁵

Q5. Why was the Prophet sall Allaahu 'alaiyhi wa sallam told to tell the mushriks that he had spent much time amongst them before the advent of Prophethood?

Say: If Allaah had willed, I would not have recited it to you and nor would He have made it known to you. Indeed I lived amongst you for forty years previously. Will you not understand?³⁰⁶

So he was in Makkah for forty years before Prophethood and the people knew him well. They did not know him to have studied nor traveled and learned in another town. The people knew his trustworthiness, and his manners and behaviour.

And during all those forty years, he did not speak to them with anything from the Qur'aan.

When Allaah wished to raise him as a Messenger, then He revealed this Qur'aan to him, and he conveyed it just as it had come.

So what prevented Muhammad *sall Allaahu 'alaiyhi wa sallam* to not speak with the Qur'aan for all those forty years, and then to suddenly start speaking with it then if it really were his speech and not the Speech of Allaah?

³⁰² Soorah Yoonus (10) aayah 15

³⁰³ Soorah Yoonus (10) aayah 15

³⁰⁴ Soorah Yoonus (10) aayah 15

³⁰⁵ Soorah al Haaqqah(69) aayaat 44-46

³⁰⁶ Soorah Yoonus (10) aayah 16

وقال تعالى بل هو آيات بينات في
صدور الذين أوتوا العلم

And He, the Most High, said:
Rather it is clear *aayaat* preserved in the
chests
of those given knowledge..³⁰⁷

Q1. What benefits does the Shaykh hafidhahullaah draw from this aayah?

The clear *aayaat* means 'clear proofs proving that it is indeed from Allaah, the Majestic and Most High'.

In the chests of those given knowledge means those who memorise it in their chests and who recite it; so its being easily memorized and recited is a proof that it is from Allaah the Perfect and Most High.

154
وقال إنه لقرآن كريم في كتاب
مكنون بعد أن أقسم على ذلك .

And He said:
It is certainly an Honourable Qur'aan. In a well guarded Book.³⁰⁸
...after having sworn an oath upon that.

Q1. What beliefs does the Shaykh mention that the people used to have in *jaahiliyyah*?

Allaah, the Most High states in the preceding aayaat:

So I swear by the places of the setting of the *nujoom* (stars).
And it is a great oath, if you but knew.³⁰⁹

It is said that the meaning of *nujoom* is the *nujoom* (stars) of the sky.³¹⁰

In the times of *jaahiliyyah* (pre Islaamic ignorance), the people used to hold as their creed and belief that the stars caused the rain to fall or that they influenced this. So they would seek rain

through the stars, and they would attribute rain to the rising of a star or its setting.

Q2. Why, in this case, would Allaah swear an oath by them in the aayah preceding the one mentioned by ibn Qudaamah *rahimahullaah*?

Allaah swears an oath by the places of the setting of the stars because these stars have no *tasarruf* (control) at all; rather they are just objects created by Him.

Q3. What alternative explanation does the Shaykh give for the *mawaqi' un nujoom*?

He mentions that the *nujoom* here refers to the *nujoom* of the Qur'aan – since the Qur'aan came down *munajjaman* (bit by bit) to the Messenger *sall Allaahu 'alaihi wa sallam*.

Q4. Why was the Qur'aan revealed in parts?

The parts of the Qur'aan were revealed in accordance with events that occurred from the time that Allaah sent him *sall Allaahu 'alaihi wa sallam* until the time when Allaah caused him to die.

The gradual nature of the revelation of the Qur'aan was something which the enemies of Islaam raised an objection to.

**And those who disbelieved said:
Why is this Qur'aan not sent down to him all at once?**³¹¹

So it is not important whether the Qur'aan was revealed all at once or whether it came down bit by bit.

Rather what is important is to follow the teachings of the Qur'aan.

**Thus We sent it down to you in order to strengthen your heart with it. And We sent it down to you gradually.
And they do not bring any example to you to rebut you except that We bring the Truth to you to refute it, and explain it in the best manner.**³¹²

³¹¹ Soorah al Furqaan (25) aayah 32. And at Tabaree mentions in his tafseer of this aayah with regards to the statement: "Why is this Qur'aan not sent down to him all at once?"

'Just as the Tawraat was sent down to Moosaa all at once'.

³¹² Soorah al Furqaan (25) aayaat 32 to 33

³⁰⁷ Soorah al 'Ankaboot (29) aayah 49

³⁰⁸ Soorah al Waaqi'ah (56) aayaat 77 to 78

³⁰⁹ Soorah al Waaqi'ah (56) aayaat 75 to 76

³¹⁰ And this is mentioned by at Tabaree *rahimahullaah* in his tafseer as being the opinion of, amongst others, Mujaahid *rahimahullaah*.

So this therefore is the wisdom behind sending down the Qur'aan in successive parts, because this was easier for the Muslims. For if all the duties, commands and prohibitions had come down all at once, that would have been difficult for the nation.

Q5. What is the *kitaab maknoon* ?

The well guarded book referred to here is *al lawh ul mahfoodh* (the Preserved Tablet).

Q6. Who are the *mutahharoon* ?

It is not touched except by the *mutahharoon* (purified ones).³¹³

This refers to the honourable angels
'alaiyhimussalaatu wassalaam.

Q7. What false beliefs does the next aayah from Soorah al Waaqi'ah (56: 80) refute?

It is revelation sent down from the Lord of the whole of the creation.³¹⁴

So this aayah proves that the Qur'aan was revelation from Allaah, and not from the Preserved Tablet nor from Jibreel nor Muhammad
'alaiyhimussalaam.

155

وقال الله تعالى (كهيعص) وقال
تعالى (حم عسق) وافتتح تسعا
وعشرين سورة بالحروف المقطعة

And Allaah the Most High said:
Kaaf.Haa.Yaa.'Ayn.Saad³¹⁵

And He the Most High said:
Haa.Meem.
'Ayn.Seen.Qaaf.³¹⁶

And He began twenty nine soorahs with these individually separated letters.

Q1. Are these individually separated letters actually part of the Qur'aan itself?

Yes, they are indeed from the Speech of Allaah, the Perfect and Most High.

³¹³ Soorah al Waaqi'ah (56) aayah 79

³¹⁴ Soorah al Waaqi'ah (56) aayah 80

³¹⁵ Soorah Maryam (19) aayah 1

³¹⁶ Soorah ash Shooraa (42) aayaat 1 to 2

Q2. In what way was the Arabic of the Qur'aan structurally different from the Arabic spoken at the time it was revealed?

There was structurally no difference between the two in the sense that both were composed of letters and words.

Q3. What is the significance of this in terms of proving the miraculous nature of the Qur'aan?

This likeness of the Qur'aan to the Arabic which the Arabs at that time spoke and addressed each other in makes it all the more remarkable that these people of eloquence could not bring a single *soorah* like the Qur'aan when they were challenged to do so.

So the Qur'aan is not from the speech of the creation – rather it is from the Speech of the Creator, *subhaanahu wa ta'aala.*

Q4. What is the first explanation of the scholars give of the meaning of these individually separated letters that occur at the beginning of certain soorahs?

Some of the scholars say about the meaning of these letters: *Allaah knows best.*
And these scholars do not speak about this issue any further.

Q5. What is the second explanation they give? What proof do they give to back this up?

Other scholars say that these individually separated letters are an indication of the *i'jaaz* (miraculous nature) of the Qur'aan i.e. the Qur'aan is composed of the like of these letters, yet you *mushriks* are unable to bring the like of the shortest of the *soorahs* of the Qur'aan!

As evidence for this point of view, the scholars point out that in most cases, these individually separated letters are followed by a mention of the Qur'aan. And this was the preferred opinion of Shaykh ul Islaam ibn Taymiyyah *rahimahullaah* and a group from the people of knowledge.

***Alif. Laam. Meem.* This is the Book, about which there is no doubt.**³¹⁷

***Saad.* By the Qur'aan, containing reminders.**³¹⁸

³¹⁷ Soorah al Baqarah (2) aayah 1

Qaaf. By the Glorious Qur'aan.³¹⁹

Haa. Meem. 'Ayn. Seen. Qaaf. Likewise We reveal to you and to those who came before you. Allaah, the All Mighty, the All Wise.³²⁰

Alif. Laam. Raa. This is a Book whose *aayaat* are perfected and then explained in detail from One All Wise, Fully Aware.³²¹

Alif. Laam. Raa. These are the *aayaat* of the Clear Book. We sent it down as an Arabic Qur'aan.³²²

156

وقال النبي صلى الله عليه وسلم:
"من قرأ القرآن فأعربه فله بكل
حرف منه عشر حسنات ومن قرأه
ولحن فيه فله بكل حرف حسنة".
حديث صحيح

And the Prophet *sall Allaahu 'alaiyhi wa sallam* said:

Whoever recites the Qur'aan and recites it correctly, then for every letter of it, he shall have ten rewards and whoever recites it, and makes mistakes in it, then for every letter (of it) he shall have one reward.³²³

An authentic hadeeth.

Q1. What is the meaning of فأعربه؟

³¹⁸ Soorah Saad (38) aayah 1

³¹⁹ Soorah Qaaf (50) aayah 1

³²⁰ Soorah ash Shooraa (42) aayaat 1 to 3

³²¹ Soorah Hood (11) aayah 1

³²² Soorah Yoosuf (12) aayaat 1 to 2

³²³ Shaykh Badr al Badr mentions in his checking that this is a weak hadeeth.

However there is a hadeeth of ibn Mas'ood where the Prophet *sall Allaahu 'alaiyhi wa sallam* said:

Whoever recites a letter from the Book of Allaah, then there will be for him one good deed. And one good deed will receive ten times its like. I do not say that Alif. Laam. Meem. is one letter - but rather Alif is one letter, Laam is one letter and Meem is one letter.

Reported by at Tirmidhee, and its chain is *hasan* (good).

He reads it correctly in the Arabic manner, without any grammatical mistakes. So this person is correct and precise with regards to the Qur'aan and this is a proof of the care and attention that the person gives to the Qur'aan.

Q2. What is the reward of the person who recites without doing this?

According to this hadeeth, the person who does not recite the Qur'aan correctly, then he will receive one reward in accordance with his ability and his effort. This person's mistake is forgiven because this is the limit which his effort and ability can reach.

Q3. What alternative hadeeth does the Shaykh quote with a similar meaning to his hadeeth?

The person who is a skilled reciter of the Qur'aan will be with the noble angels who are scribes. And the person who recites the Qur'aan and stumbles with it and it is difficult for him will receive two rewards.³²⁴

Q4. What then does Allaah seek from us in this respect?

The Muslim must recite the Qur'aan in accordance with his ability. And if he is able to learn and to correct his recitation, then this is obligatory upon him. So he must not remain ignorant about the recitation of the Qur'aan.

And if he is not able to correct his recitation, then he should still recite in accordance with his ability, for Allaah does not burden a soul beyond its capacity.

Q5. Why does the author *rahimahullaah* actually quote this hadeeth?

The reciter of the Qur'aan has nothing with him except the recitation and the reading. For that which is actually recited is the Speech of Allaah and the recitation of this is the action of the reciter.

Q6. What is proved by the fact that the reciters of the Qur'aan differ in the beauty of and quality of their recitation?

³²⁴ Reported by Ahmad in his Musnad and by Muslim (798) from the hadeeth of 'Aaishah.

This proves that the recitation of the Qur'aan is an action of the people.

But as for what is read and recited, then it is the Speech of Allaah, the Perfect and Most High.

This is just as the scholars have said:

*As sawtu sawt ul qaari
Wal kalaamu kalaam ul baari*

The voice is the voice of the reciter
And the Speech is the Speech of *Al Baari* (the Creator).

157

وقال عليه الصلاة والسلام: "إقرأوا
القرآن قبل أن يأتي قوم يقيمون
حروفه إقامة السهم لا يجاوز
تراقبهم يتعجلون أجره ولا
يتأجلونه".

And he (may Allaah grant him peace and security) said:

Recite the Qur'aan before there comes a people who will straighten its letters³²⁵ just as an arrow is made straight it will not go beyond their collarbones they will seek to bring its reward forward and will not wait for its reward (in the Hereafter).³²⁶

Q1. What does this hadeeth tell us about reciting the Qur'aan?

This hadeeth which came before told us of the reward for the person who recites the Qur'aan correctly.

³²⁵ Meaning they go to great lengths with regard to the recitation, doing so for show and to be heard and to vie with others and for fame. ('Awn ul Ma'bood)

³²⁶ Shaykh Badr al Badr hafidhahullaah mentions in his checking of *lum'ah* that this hadeeth occurs with a number of similar wordings from a hadeeth of Sahl ibn Sa'd, reported by Ahmad, Aboo Daawud (831) and others. There is a weakness in the narration of Aboo Daawud; however there is a witness which strengthens it from the hadeeth of Jaabir ibn 'Abdillaah reported by Ahmad and Aboo Daawud (830) which is *saheeh*.

Shaykh al Albaanee *rahimahullaah* declared the hadeeth quoted here by the Imaam *rahimahullaah* to be *hasan saheeh* (259 of as Saheehah).

This hadeeth tells us that what is intended is not merely recitation of the Qur'aan; rather what is intended is recitation in order to act upon the Qur'aan.

So the recitation is a means, and the goal is to act upon the Noble Qur'aan.

The reward is therefore for the person who recites the Qur'aan and then acts upon it.

Q2. Why does the Shaykh quote the two aayaat from Soorah Faatir (35: 29 to 30) here?

Those who recite the Book of Allaah and who establish the prayer and who spend from that with which We have provided them secretly and openly, having hope in a trade that will never fail.

So that He may give them their rewards in full and give them more from His Bounty. Indeed He is One who forgives extensively, One who appreciates and rewards abundantly.³²⁷

So Allaah did not stop at the saying "Those who recite the Book...."

Rather He said in addition:

"and who establish the prayer and who spend from that with which We have provided them secretly and openly..."

So along with recitation, there must be action on the Noble Qur'aan.

Q3. How might a person recite the Qur'aan but not benefit from his recitation?

A person might recite the Qur'aan for show or to be heard or to be praised, then this will not benefit the person at all.

This is also true for those people who hire themselves out to recite the Qur'aan at occasions and at parties, and their only occupation is that of being a Qur'aan reciter.

Such people are the furthest from those who act upon the Qur'aan – indeed some of them do not even pray!

Q4. How لا يتجاوز القرآن تراقبهم does the Shaykh explain

³²⁷ Soorah Faatir (35) aayaat 29 to 30

This phrase –that the Qur’aan will not go beyond their collarbones – means that the Qur’aan does not reach their hearts. It is recited upon their tongues in order to achieve some worldly gain, but does not reach their hearts.

Q5. Why does the Shaykh mention the Khawaarij here?

Some people use the Qur’aan as an evidence but in an incorrect way, as is done by the Khawaarij.

For these misguided people are from those who recite the Qur’aan most out of all the people; however they shoot out from the religion just as the arrow shoots straight through the game animal. These people do not acquire knowledge and understanding of the Qur’aan, nor do they learn the meanings of the Qur’aan in the required manner.

Q6. What three matters must the Muslim try to perform with regard to reciting the Qur’aan?

- 1) The recitation, and giving importance to it.
- 2) Acquiring knowledge of the meanings and the explanation and what Allaah meant by His Speech.
- 3) Acting upon the Noble Qur’aan as is wanted by Allaah the Most High and holding what is contained in the Qur’aan as *'aqeedah*.

The first two of these categories are means. But the third of the three is the true goal.

Q7. Can the Jahmiyyah, Mu'tazilah and the Ashaa'irah be considered to be *ahl ul qur'aan*?

No. Although they may recite the Qur’aan with a good recitation, these people hold as *'aqeedah* that which opposes what the Qur’aan indicates.

These people say that the Qur’aan is *dhawaahir lafdhiyyah* (wordings which convey apparent meanings) but that these people cannot build their *'aqeedah* on anything other than principles of logic which are certain.

So these people are not people of the Qur’aan, (even if they read it precisely) because they do not build their *'aqeedah* on it, instead building it upon *'ilm ul kalaam* (theological rhetoric).

Q8. Can the Qur’aan be a proof against the one who recites it? How?

Yes, as the Prophet *sall Allaahu 'alaiyhi wa sallam* said:

The Qu'raan will be a proof for you, or against you.³²⁸

It will be a proof for you if you act upon it, and a proof against you if you do not act upon it in *'aqeedah*, or in prayer, fasting or pilgrimage or in avoiding the forbidden matters and fulfilling the obligatory duties.

So it is obligatory to turn to the Book of Allaah, to give importance and attention to it – and not merely recite it in a beautiful tone with a nice voice and attracting the listeners.

Q9. What effect does hearing the Qur’aan have on the believers?

The believers are only those who when Allaah is mentioned, their hearts tremble and when His aayaat are recited to them, it increases them in *eemaan*.^{329 330}

So when the believer hears the recitation of the Book of Allaah, it increases him in *eemaan*. It makes him weep and it has an effect on him.

Q10. What effect did reciting and hearing the Qur’aan have on the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam*?

³²⁸ Part of a hadeeth of Aboo Maalik al Ash'aree reported by Ahmad in his Musnad, Muslim (22902) and at Tirmidhee.

³²⁹ Soorah al Anfaal (8) aayah 2

³³⁰ At Tabaree quotes ibn 'Abbaas *radi Allaahu 'anhumaa* in his tafseer of this aayah:

Nothing from the remembrance of Allaah enters the hearts of the hypocrites when they carry out His religious obligations, and they do not believe in anything from the aayaat of Allaah and they do not place reliance upon Allaah, and they do not offer their prayers when they are absent (away from the rest of the people) and they do not give the zakaat on their wealth. So Allaah the Perfect informed that they are not believers, and then He described the believers – so He said:

The believers are only those who when Allaah is mentioned, their hearts tremble

- so they carry out His religious obligations and when His aayaat are recited to them, it increases them in *eemaan*.

- He said this: *tasdeeqan* (attesting to the Truth)

And they place their reliance upon their Lord.

- they do not hope in other than Him.

When he recited the Qur'aan in the prayer, a murmuring noise like that of a cooking pot could be heard coming from his chest, due to his weeping.³³¹

And when he *sall Allaahu 'alaiyhi wa sallam* listened to ibn Mas'ood's recitation of Soorah an Nisaa up to the aayah:

So how will it be when We bring from every nation a witness, and We bring you as a witness over those people?³³²

He *sall Allaahu 'alaiyhi wa sallam* said:

Enough!

And ibn Mas'ood *radi Allaahu 'anhu* said :

*So I turned and his two eyes were shedding tears.*³³³

So this is how the Qur'aan acts within the hearts of the believers, when they hear it or recite it. It causes in them *khawf* (fear) and *hashyah* (fearfulness) and weeping. It causes them to perform righteous deeds and to become a righteous example.

158

وقال أبو بكر وعمر رضي الله عنهما
إعراب القرآن أحب إلينا من حفظ
بعض حروفه
وقال علي رضي الله عنه من كفر
بحرف منه فقد كفر به كله .
And Aboo Bakr and 'Umar *radi Allaahu 'anhuma*
said:
*The correct reading of the Qur'aan is more
beloved to us than memorization of some of its
letters.*³³⁴
And 'Alee *radi Allaahu 'anhu* said:
*Whoever disbelieves in one letter of it, then he has
disbelieved in all of it.*³³⁵

³³¹ A hadeeth reported by Ahmad in his Musnad, Aboo Daawud (904) and declared authentic by al Albaanee *rahimahumullaah*.

³³² Soorah an Nisaa (4) aayah 41

³³³ A hadeeth reported by al Bukhaaree (4582), Muslim, Ahmad in his Musnad and others.

³³⁴ Shaykh Badr al Badr mentions in his checking of *lum'ah* that the chain of narration for this statement is very weak.

Q1. What then is the ruling upon the person who rejects more than one letter from the Qur'aan?

So if a person commits *kufir* by rejecting one letter of the Qur'aan then the *kufir* of a person who rejects more than one letter (e.g. he rejects an aayah or a soorah or several soorahs) is even worse.

Q2. The Shaykh mentions which erroneous belief about the individually separated letters here?

He mentions the erroneous belief that TaaHaa and YaaSeen are from the names of the Messenger *sall Allaahu 'alaiyhi wa sallam*; both of these are unconnected letters that occur at the beginning of certain soorahs.

So the practice of calling children by the names TaaHaa and YaaSeen on the assumption that they are from his *sall Allaahu 'alaiyhi wa sallam* names is incorrect.

159

واتفق المسلمون على عد سور
القرآن وآياته وكلماته وحروفه .
And the Muslims are agreed upon enumerating the
number of the soorahs of the Qur'aan and its
aayaat and its words and its letters

Q1. To where can a person refer if he wants to know more about this issue?

They can refer to the books of the sciences of the Qur'aan which are called *usool ul tafseer*, such as the book "*Al Itqaar*" of Imaam as Suyootee.

161

ولا خلاف بين المسلمين في أن
من جحد من القرآن سورة أو آية أو
كلمة أو حرفا متفقا عليه أنه كافر

³³⁵ Shaykh Badr al Badr mentions that he could only find this as a statement of ibn Mas'ood *radi Allaahu 'anhu*: *Whoever disbelieves in one letter of the Qur'aan, then he has disbelieved in all of it.*

وفي هذا حجة قاطعة على أنه حروف

And there is no disagreement between the Muslims about the fact that whoever denies from the Qur'aan a single *soorah* or a single *aayah* or a single word or a single letter which has been agreed upon, that he is a *kaafir*. And this contains a decisive proof that it consists of letters.

Q1. What *shart* (condition) does the Shaykh mention here?

He mentions the person who rejects even a single letter from the Qur'aan is a *kaafir*, but with the condition that there is agreement that the rejected letter is actually a letter from the Qur'aan.

162 فصل في اثبات رؤية الله تعالى في الآخرة A section in affirmation of seeing Allaah the Most High in the Hereafter

Q1. Which Attribute of Allaah's is going to be discussed now?

It is the attribute of *ar ru'yah* (that Allaah will be seen) i.e. that the believers will see their Lord on the Day of Resurrection. And this attribute is proved by *aayaat* from the Noble Qur'aan and by *ahaadeeth* which have reached the level of *mutawaatir*.

Q2. How will the faces of the believers be on the Day of Judgement?

Faces on that Day will be shining, looking at their Lord.³³⁶

So the faces of the believers on that Day will be shining with light and splendour. And through looking at their Lord on that Day, the faces will be increased in light, beauty, joy and happiness.

Q3. What is the meaning of *nadhara* when it is followed by *ilaa* ?

³³⁶ Soorah al Qiyaamah (75) aayaat 22 to 23

Its meaning is "to see with the eyes".

So this aayah mentions that the faces of the believers will be *naadhirah ilaa* (looking with their eyes at) their Lord.³³⁷

Q4. What is the meaning of *nadhara* when it has no postposition following it?

When it occurs with no postposition, then it carries the meaning of "waiting".

Q5. What will the hypocrites seek to take from the believers on the Day of Judgement? Why?

***Undhuroonaa* (Wait for us) so that we may take from your light!**^{338 339}

So the believers will be given light which will precede them and to their right.

The hypocrites will also be given light initially but it will then be extinguished. And they will then come to be in darkness. So when they are then ordered to proceed, they will say to the believers, "Wait for us" such that they take something from their light because the hypocrites will be in total darkness, not knowing where they are going.

Q6. Do the hypocrites perform acts of worship along with the Muslims in this world? Will they then be treated the same as the Muslims on the Day of Judgement?

**It will be said to them (when the hypocrites request light from the believers):
Go back and seek light!
And a wall will be placed between them (i.e. between Paradise and the Fire). It will have a gate, inside which is Mercy and outside which is Punishment.**

³³⁷ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

And it is a seeing which originates in the faces, and the seeing which originates in the faces occurs by means of the eye. This is in contrast to the seeing which originates in the hearts, for indeed this occurs by way of insight, and reflecting and pondering.
(*Sharh al 'Aqeedah al Waasitiyyah* p380)

³³⁸ And this meaning of *nadhara* is also found in the aayah:

Do they *yandhuroona* (wait for) anything other than Allaah should come to them...

Soorah al Baqarah (2) aayah 210

³³⁹ Soorah al Hadeed (57) aayah 13

The hypocrites will call to the believers, "Did we not used to be with you (in the worldly life)?"

They (the believers) will say, "Yes, indeed but you afflicted yourselves (with hypocrisy) and you awaited (something evil to happen to the believers) and you doubted, and you were deceived by your own false hopes – until Allaah's command came to pass and Satan deceived you with regards to Allaah."³⁴⁰

So the hypocrites used to pray and fast and make *jihad* with the believers but this was not done out of *eemaan*. Rather these actions of good were done out of *nifaaq* (hypocrisy). So they will be given light on the Day of Resurrection in order to deceive them and as a plot against them, just as they used to plot in this world.

So Allaah will give them some light, then take it away and that will be in order to cause them severe regret.

Q7. What is the meaning of *nadhara* when it is followed by *fee* ?

In this case it carries the meaning of "reflecting and taking a lesson".

Say: *Undhuroo fee* (see and reflect upon) whatever is in the Heavens and the Earth!³⁴¹
³⁴²

163

والمؤمنون يرون ربهم في الآخرة
بأبصارهم

³⁴⁰ Soorah al Hadeed (57) aayah 13 to 14

³⁴¹ Soorah Yoonus (10) aayah 101

³⁴² With regards to why the Shaykh makes the point about the different meaning of *nadhara* – then this is explained in the Questions and Answers on *al 'aqeedah at tahaawiyyah* under the section on the *ru'yah* of Allaah:

Q8. Why does the Shaykh mention this point about the different meanings of *nadhara*?

A8. To highlight the fact that the *Aayah* from Soorah Al Qiyaamah which mentions the believers seeing their Lord uses the *nadhara ilaa* form – meaning that the believers will see Allaah, the Most High, with their eyes.

**Some faces on that Day will be shining.
Naadhirah ilaa (looking at) their Lord.**

Soorah Al Qiyaamah (75) Aayaat 22 and 23

And the believers will see their Lord in the Hereafter with their eyes

Q1. What false ideas does this statement of the Imaam's refute?

It is a refutation of those who say that they will look at Allaah with their hearts or that they will look upon His favours or His Paradise (but not at Him).

These false ideas are in fact *tahreef* (distortion) of the Speech of Allaah.

Rather the believers will look at Allaah with their eyes, with a true and real seeing, there being no screen between them and Him. And this will be an honour for them, for their having worshipped Him in this world without having seen Him.

Q2. Which of the believers has seen Allaah in this worldly life?

No one has seen Allaah in this *dunyaa*.

Q3. If the believer has never seen Allaah in this life, then upon what does he base his belief in Allaah?

He bases his *eemaan* in Allaah based on the *aayaat* in His creation and the *aayaat* in the Qur'aan. So Allaah will reward him on the Day of Resurrection for this by showing Himself to him, and he will see Him with his eyes.

Q4. Which of the *kuffaar* will see Allaah on the Day of Judgement?

Allaah will block and screen the disbelievers from seeing Him on the Day of Resurrection.

But no! On that Day they will be blocked away from their Lord.³⁴³

This is because these people disbelieved in Him in this world, and did not attest to his sole right to have all worship directed to Him nor to His Names and Attributes.

Q5. Why does the Shaykh quote the *aayaat* from Soorah Yoonus (10: 26) and Soorah Qaaf (50:35)?

³⁴³ Soorah al Mutaffifeen (83) aayah 15

For those who did well, there will be the best reward and a *ziyaadah* (an addition). And their faces will not be overcome by darkness nor humiliation.³⁴⁴

The "best reward" here refers to Paradise and the *ziyaadah* refers to looking at the Face of Allaah. And this explanation of *ziyaadah* was the one given by the Prophet *sall Allaahu 'alaiyhi wa sallam*.^{345 346}

They will have whatever they wish for in it (Paradise). And We have with us a *mazeed* (something extra).³⁴⁷

And the "something extra" here is: looking at the Face of Allaah.³⁴⁸

So these *aayaat* prove that the believers will look at Allaah.

Q6. Are there many evidences from the sunnah proving the *ru'yah* of Allaah?

Yes, there are many evidences from the sunnah which are *mutawaatir*, as has been mentioned by Imaam ibn ul Qayyim in his book "*Haadiy il arwaah ilaa bilaad il afraah*".

Q7. How many times will the believers see Allaah in the Hereafter?

They will see Him at two places:

- a) on the open plain of the Resurrection, on the gathering place
- b) when they enter Paradise when they see Him.

Q8. Why do the Mu'tazilah reject the *ru'yah*?

³⁴⁴ Soorah Yoonus (10) aayah 26

³⁴⁵ See Muslim (181) and also reported in the Musnad of Ahmad and also by at Tirmidhee (3105) from the hadeeth of Suhaib ar Roomee *radi Allaahu 'anhu*.

³⁴⁶ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

"And this *aayah* is a proof to affirm the *ru'yah* of Allaah from the explanation of the Messenger *sall Allaahu 'alaiyhi wa sallam* - and he was the most knowledgeable of the people with regards to the meanings of the Qur'aan without any doubt. And he explained it (this *aayah*) to mean looking at the Face of Allaah, and it is a *ziyaadah* (an addition) to the blessing of Paradise.

(*Sharh al 'Aqeedah al Waasitiyyah* p384)

³⁴⁷ Soorah Qaaf (50) aayah 35

³⁴⁸ And this is mentioned by at Tabaree *rahimahullaah* in his *tafseer* of this *aayah*.

They and their offshoots deny the *ru'yah* with the argument that "*Things cannot be seen unless they are solid bodies, and bodies resemble each other. So if we were to affirm the *ru'yah* then we would be affirming that Allaah is a body - and bodies resemble each other.*"

And this is their faulty methodology with regards to all the Attributes of Allaah.

Q9. How do the *ahl us sunnah* respond to this feeble argument of theirs?

They say that the believers will see their Lord, but this does not necessitate *tashbeeh* (resemblance) as the Mu'tazilah claim, for nothing resembles Allaah.³⁴⁹

Q10. How can the believers see Allaah on the Day of Judgement when there are so many of them?

The Prophet *sall Allaahu 'alaiyhi wa sallam* said:

You will certainly see your Lord just as you see the Moon on the night when it is full, and just as you see the Sun, clearly when there is no cloud obscuring it. You will not be harmed or you will not have to jostle or crush to see Him - He the Perfect and Most High.³⁵⁰

This was in response to the question "How will we be able to see our Lord when He is One and we are many?"

So the Prophet *sall Allaahu 'alaiyhi wa sallam* gave an example from the created things which they could see without having to jostle or crush i.e. the

³⁴⁹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

"And the refutation against them (the Mu'tazilah and their like) is that: if the *ru'yah* of Allaah the Most High necessitates that He be a body, then let it be so - but we know with certain knowledge that it would not resemble the bodies of the created beings because Allaah the Most High states:

There is nothing like Him and He is the All Hearing, the All Hearing.

Soorah ash Shooraa (42) aayah 11

(This is the case) albeit the statement about the body (of Allaah), (being) rejected or affirmed, is from that which these people of *kalaam* have innovated, and there is neither affirmation of it (the Body) nor rejection of it in the Book and the Sunnah.

(*Sharh al 'Aqeedah al Waasitiyyah* p389)

³⁵⁰ The like of this is reported by al Bukhaaree (554), Muslim and Ahmad from the hadeeth of Jareer ibn 'Abdillaah.

Moon on the night when the moon is full. This is something that everyone can see whilst they are in their own place. And this is also true for the Sun.

So if this is the case for created matters such as the Sun and the Moon, then Allaah is greater and more tremendous!

Q11. Is Allaah like the moon?

No, for the Prophet *sall Allaahu 'alaiyhi wa sallam* was comparing the seeing of Allaah to the seeing of the Moon and the Sun.

And he was not likening what is seen to what is seen i.e. he was not comparing Allaah Himself to the Moon and the Sun, for Allaah does not resemble the Moon or the Sun or anything else from His Creation.

Q12. Can we use the aayah from Soorah al An'aam (6:103) to deny the ru'yah? Why not?

The people's sights cannot *tudrikuhu* (encompass Him).³⁵¹

This aayah is used by the people who deny the *ru'yah* as a proof to show that Allaah cannot be seen.

However this is a false and futile argument, because the aayah does not contain a denial of the *ru'yah*. It only denies that Allaah can be fully encompassed for not everything which is seen is fully encompassed.

The Shaykh *hafidhahullaah* brings the example of the Sun, which can be seen but not fully encompassed and perceived. And this is the case for a created matter, so how about for the Creator Himself?³⁵²

³⁵¹ Soorah al An'aam (6) aayah 103

³⁵² Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* in response to those who seek to use this aayah from Soorah al An'aam (6:103) to deny that Allaah will be seen:

The aayah contains a denial of *idraak* (fully encompassing Allaah), and the *ru'yah* does not necessitate *idraak*. Do you not see how the man sees the Sun but he does not fully encompass it *idraakan* (with a full encompassing and perception)? So if we affirm that Allaah the Most High will be seen, it does not necessitate that He will be fully encompassed by this seeing because *idraak* (fully encompassing something) is more specific than unrestrictedly seeing (something).

Q13. Can we use the aayah from Soorah al A'raaf (7:143) to deny the ru'yah? Why not?

He (Moosaa) said: O my Lord, show me Yourself so that I can look at You.

He (Allaah) said: *lan taraanee* (you will not see Me).³⁵³

So the people who deny the *ru'yah* use this aayah too in order to prove their point. However this is also a false and futile argument, because this aayah only proves that Allaah will not be seen in this worldly life.

This aayah does not prove that Allaah will not be seen in the Hereafter.³⁵⁴

Q14. Does the Arabic word *lan* imply "never, ever"? And what is the significance of this in the context of the ru'yah?

No, it does signify "never, ever". It is merely a negation for a certain length of time in the future. And this is shown by the statement of Allaah about the Jews:

**Say: If the abode of the Hereafter is just for you alone with Allaah, to the exclusion of the rest of Mankind, then wish for death if you are indeed truthful!
And they *lan* (will not) wish for it at all.³⁵⁵**

(*Sharh al 'Aqeedah al Waasitiyyah* p388)

³⁵³ Soorah al A'raaf (7) aayah 143

³⁵⁴ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

Moosaa *'alaiyhissalaam* did not ask from Allaah (in this aayah) the *ru'yah* in the Hereafter; rather he only asked for a *ru'yah* at that time, as per his statement:
Show me Yourself so that I can look at You.

Soorah al A'raaf (7) aayah 143

Meaning: (show me) now.

So Allaah the Most High said to him:

You will not see Me.

Soorah al A'raaf (7) aayah 143

Meaning: You are not able to see Me at this time.

Then Allaah the Most High struck for him an example, that of the mountain, in that Allaah the Most High showed Himself to it, and He made it crumble to dust. So He said:

But look at the mountain; if it remains firm in its place then you will see Me.

Soorah al A'raaf (7) aayah 143

So when Moosaa saw what happened to the mountain, he came to know that he did not have the ability to see Allaah, and he fell down unconscious due to the terror of what he had seen.

(*Sharh al 'Aqeedah al Waasitiyyah* p387)

³⁵⁵ Soorah al Baqarah (2) aayaat 94 to 95

So Allaah mentions that the Jews *lan yatamannawhu* (will not long for death) but this is only in this worldly life. As for the Hereafter, then they will certainly long for death, as when they will say:

O Maalik (the angel in charge of the Fire) let your Lord put an end to us!³⁵⁶

So despite Allaah telling us about them that they will not long for death (using the Arabic word *lan*), then they will long for death in the Hereafter, showing that the word *lan* does not imply "never, ever in the future".

And the significance of this in the context of the *ru'yah* is that when Allaah tells Moosaa:

***lan taraanee* (you will not see Me).**³⁵⁷

Then this does not necessitate that 'you will never, ever at any point in the future see Me.' And Allaah did not say to Moosaa '*laa taraanee*' (you cannot see Me).

Rather the use of *lan* means that Allaah will not be seen for a certain period of time (i.e. in this world) but it does not prove that Allaah will never ever be seen.

Q15. How can the believers see Allaah in the Hereafter when they are unable to see Him in this life?

We are unable to see Allaah in this worldly life due to the weakness of our bodies and of our senses. As for in the Hereafter, then Allaah will give the believers the ability by which they can see Allaah – and the affairs of the Hereafter are different to the affairs of this world.

Q16. What point does the Shaykh highlight about seeing Allaah in this worldly life, based on the request of Moosaa 'alaiyhissalaam to see Him?

He mentions the error made by some people who say that seeing Allaah in this life is impossible.

Rather it is something possible, but Allaah has not given us the ability to do this.

If seeing Allaah in this world were something impossible, then Moosaa would not have asked for

it - for it would not have been befitting for him to ask for something impossible or forbidden.

The fact that we cannot see Allaah in this world is due to the weakness of our senses, and not because seeing Allaah in this dunyaa *per se* is something impossible.

164

ويزورونه ويكلمهم ويكلمونه

And they will visit Him³⁵⁸

and He will speak to them and they will speak to Him

Q1. What hadeeth does the Shaykh quote to show that Allaah will speak to the believers on the Day of Judgement?

He quotes the hadeeth:

There is not one of you except that His Lord will speak to him on the Day of Resurrection; there will be no interpreter between Him and him.³⁵⁹

165

قال الله تعالى وجوه يومئذ ناضرة
إلى ربها ناظرة

And He the Most High said:

**On that Day, some faces will be shining.
Looking at their Lord.**^{360 361}

³⁵⁸ Reported by at Tirmidhee (2549) and ibn Maajah (4336) and Shaykh al Albaanee *rahimahullaah* mentions that the narration about the believers visiting Allaah is *da'eef* (weak) - see hadeeth 1722 of ad Da'eefah.

³⁵⁹ Reported by al Bukhaaree (6539), Muslim and Ahmed from the hadeeth of 'Adiyy ibn Haatim *radi Allaahu 'anhu*.

³⁶⁰ Soorah al Qiyaamah (75) aayaat 22 to 23

³⁶¹ Shaykh Saalih al Fawzaan *hafidhahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* commenting on the aayaat quoted by Shaykh ul Islaam ibn Taymiyyah *rahimahullaah* to prove the *ru'yah* of Allaah (75:22-23, 83:35, 10:26 and 50:35):

The benefit to be taken from them (these aayaat) is: affirmation of the believers' seeing their Lord on the Day of Resurrection and that it is the most tremendous of the blessings which they will attain.

And this is the statement of the Companions, the *Taabi'een* (Successors to the Companions) and the imaams of the Muslims – in contrast to the Raafidah (Shee'ah) and the Jahmiyyah and the Mu'tazilah, those who reject the *ru'yah* and thereby oppose the Book and the Sunnah and the consensus of the salaf of this nation and its imaams.

³⁵⁶ Soorah az Zukhruf (43) aayah 88

³⁵⁷ Soorah al A'raaf (7) aayah 143

فلما حجب أولئك في حال السخط
دل على أن المؤمنين يرونه في
حال الرضى وإلا لم يكن بينهما فرق

So since those people (the *kuffaar*) will be blocked from seeing Him in the condition that His wrath is upon them, then this shows that the believers will see Him in the condition of His being pleased. Otherwise there would be no difference between the two cases.

Q1. How do the Mu'attilah twist the meaning of these aayaat?

The Mu'attilah (those who deny the Attributes) say that the meaning of the word *ilaa* (at) in the aayah *ilaa rabbihaa naadhirah* (looking at their Lord) means *ilan* (a favour).

So the translation of this aayah would instead be: **awaiting the *ilan* (favour) of their Lord.**

However, *ilaa*, as mentioned in this aayah, is a preposition not a noun and simply does not mean favour here.

Q2. Why do they twist the meaning in this way?

The reason why these misguided people misinterpret the aayah is their bigoted adherence to their own *madh-hab* (position). And what they have fallen into here is *tahreef* (distortion) of the Speech of Allaah.³⁶²

وقال تعالى كلا إنهم عن ربهم
يومئذ لمحجوبون

And He the Most High said:

But no! They will be screened away from seeing their Lord on that Day.³⁶³

Q1. Who will be screened from seeing their Lord on that Day and why?

The *kuffaar* (disbelievers) will be screened away from seeing their Lord on the Day of Resurrection. And this will be as a humiliation for them for their disbelieving in Allaah in this world.

(Sharh al 'Aqeedah al Waasitiyyah p76)

³⁶² Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of al 'Aqeedah al Waasitiyyah:

Every proof from the Book and the authentic Sunnah which is used as a proof to (try to support) falsehood or to reject the Truth, then it will be a proof against the one who brings it, and not a proof for him.

(Sharh al 'Aqeedah al Waasitiyyah p388)

³⁶³ Soorah al Mutaffifeen (83) aayah 15

وقال النبي صلى الله عليه وسلم:
"إنكم ترون ربكم كما ترون هذا
القمر لا تضامون في رؤيته
حديث صحيح متفق عليه

And the Prophet *sall Allaahu 'alaihi wa sallam* said:

You shall certainly see your Lord just as you see this Moon,

you will not suffer harm in seeing Him.

An authentic hadeeth, which is agreed upon.³⁶⁴

Q1. How can the believers see Allaah on that Day when there are so many of them who wish to do so?

An alternative wording is:

Laa tudaam-moona (you will not have to jostle and crowd) to see Him – meaning you will not

³⁶⁴ Reported by al Bukhaaree (554) and Muslim from a hadeeth of Jareer ibn 'Abdillaah.

have to gather in a single place, and crowding occur.

For this is what occurs when people want to see something in this world; they jostle and crowd in order to see it.

However Allaah, the Majestic and Most High, is more apparent than anything and the people will not have to crowd and jostle to see Him.

169

وهذا تشبيه للرؤية بالرؤية
لا للمرئي بالمرئي فإن الله تعالى لا
شبيه له ولا نظير

And this is a declaration that the seeing will be like the other seeing

and not that what is seen is like what is seen.

For indeed Allaah the Most High – there is nothing that resembles Him nor is anything His like.

Q1. In what sense does this hadeeth affirm tashbeeh?

This hadeeth affirms *tashbeeh* (resemblance) between the seeing of Allaah with the seeing of the Sun and Moon.

And it does not declare resemblance between Allaah Himself and the Sun or Moon.

Q2. What false interpretation do the Ashaa'irah bring with regards to the ru'yah?

These people wished to depart from the position of the Mu'tazilah because they realised (correctly) that there was no way for them to deny the *ru'yah*.

However these wretched people (the Ashaa'irah) said:

Allaah will be seen but not in a direction.

This is because they deny the *'uloow* (Allaah's being above).

Q3. What is the response of the ahl us sunnah to this foolish statement?

We say: Allaah will be seen and it will be in a direction of *'uloow* (being above), He the Perfect and Most High.

170

ومن صفات الله تعالى أنه الفعال

لما يريد لا يكون شيء إلا بإرادته

And from the Attributes of Allaah the Most High is that He is the Doer of whatever He wills. Nothing occurs except with His Will.

Q1. Which Attribute of Allaah's will be discussed now?

It is *Qadaa* (Ordainment) and *Qadr* (Predecree). So Allaah ordained and predecreeed everything which occurs in this creation.

Q2. What is the proof quoted by the Shaykh to prove the importance of this belief?

In order to prove that *eemaan* in *qadaa* and *qadr* is one of the six pillars of *eemaan* and from the fundamentals of *eemaan*, the Shaykh quotes the hadeeth of Jibreel when the Prophet *sall Allaahu 'alaihi wa sallam* stated:

Eemaan is that you truly believe in Allaah and His angels and His books and His messengers and in the Last Day, and that you truly believe in qadr (Predecree) the good of it and the bad of it.³⁶⁵

Q3. What is the first martabah of this belief?

The first *martabah* (level) is that Allaah knew whatever was and whatever will be, in His Eternal Knowledge which has been His Attribute always and will be forever so.³⁶⁶

Q4. What is the second martabah of this belief?

³⁶⁵ Part of the hadeeth of 'Umar ibn al Khattaab which was reported by Muslim (8), Ahmad, ibn Maajah and at Tirmidhee.

³⁶⁶ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of Imaam An Nawawee's Forty Hadeeth:

And when the servant actualises *eemaan* in the Knowledge of Allaah, and that He – the Majestic and Exalted – fully encompasses everything, then it is obligatory upon him to have *khawf* (reverential fear) of Allaah and *hashyah* (awe) of Him and fervent desire of that which is with Him – He the Majestic and Exalted – because every movement which you make then indeed Allaah knows it.

(Sharh al Arba'een an Nawawiyah p50)

The second level is that He wrote that in *al lawh al mahfoodh* (the Preserved Tablet) in which He wrote everything that was going to occur until the establishment of the Hour.³⁶⁷

Q5. What is the third *martabah* of this belief?

The third is that nothing occurs in this creation with regards to something coming into existence or something being destroyed or death or life or existence or non existence except with His *mashiy'ah* (wish and will).³⁶⁸

So if He wills something, it occurs.

Q6. What proof does the Shaykh quote to prove this?

³⁶⁷ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of Imaam An Nawawee's Forty Hadeeth:

And *al lawh al mahfoodh* (the Preserved Tablet)– we do not know what its form is, from which substance (it is made), whether it is made from wood or from iron. We do not know its size, this Tablet nor its width. So Allaah is more knowledgeable about that. And it is obligatory for us to truly believe that there is a Tablet in which Allaah wrote the decreed measures of everything. And we are not entitled to delve (into this matter) beyond that.

(*Sharh al Arba'een an Nawawiyyah* p51)

³⁶⁸ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of Imaam An Nawawee's Forty Hadeeth:

(The third level) is that we truly believe that everything which occurs in the creation, then it is by the wish of Allaah the Most High, so nothing escapes from His wish ever. And for this reason the Muslims have agreed in consensus upon this statement: *Maa shaa Allaah kaan, wa ma lam yasha lam yakun* That which Allaah wishes, occurs. And that which he does not wish, does not occur...

So everything which occurs in the creation, then it is by the wish of Allaah. And when a person truly believes in this, he is safe and secure from the action of Shaytaan (which occurs) when he does an action and there occurs that which is in opposition to what was intended, he says, "Woe to me, if only I had not done (that)!"

Then this is from the action of Shaytaan because that which you did, then indeed Allaah the Mighty and Majestic wished it. And it (therefore) had to take place.

However if it were a sin then upon you is repentance and seeking forgiveness.

(*Sharh al Arba'een an Nawawiyyah* p51)

His Command when He wills anything is just that He says to it, "Be!" and it is.³⁶⁹

Q7. What is the fourth *martabah* of this belief?

It is that when He wills anything, He creates it and brings it into existence. So there is nothing in this creation except that which Allaah has created and which He has brought into existence.

Q8. What proofs are quoted by the Shaykh to prove this?

Allaah is the Creator of everything and He is a guardian over everything.³⁷⁰

Q9. Who creates the actions that we do?

Allaah is alone in creating and bringing things into existence. So the deeds of the servants are from amongst those things which Allaah created.

And Allaah created you and whatever you do.³⁷¹

However these deeds are from the actions of the servants which they perform themselves from their own will and wish and ability. But it is Allaah who created these actions and brought them into existence.

Q10. Who is able to stop Allaah doing what He wishes to?

No one is able to stop Him doing what He wishes to do.

Allaah does whatever He wills.³⁷²

And if Allaah had wished, they would not have fought each other. However Allaah does whatever He wills.³⁷³

Allaah is *fa'aal lima yureed* (One who does whatever He wills).³⁷⁴

In contrast, the created being may will something but then not be able to do it.

³⁶⁹ Soorah YaaSeen (36) aayah 82

³⁷⁰ Soorah az Zumar (39) aayah 62

³⁷¹ Soorah as Saaffaat (37) aayah 96

³⁷² Soorah al Hajj (22) aayah 14

³⁷³ Soorah al Baqarah (2) aayah 253

³⁷⁴ Soorah al Burooj (85) aayah 16

ولا يخرج شيء عن مشيئته وليس
في العالم شيء يخرج عن تقديره
ولا يصدر إلا تدبيره
ولا محيد لاحد عن القدر المقدور
ولا يتجاوز ما خط في اللوح
المسطور

And nothing escapes from His *mashiy'ah* (wish),
and there is nothing in the creation which departs
from His *taqdeer* (predecree),
and nothing comes about except through His
tadbeer (command),
and no one can avoid the predecree which has
been ordained for him,
and no one can go beyond what was written for
him in the Inscribed Tablet.

Q1. Are there things which happen to us without us choosing them to happen?

As for the *aqdaar* (decreed events) which occur to the created being without his choosing them, then these are just from Allaah. Examples of these include illness and good health, wealth and poverty; these occur without the servant's wish and will.

So therefore the answer to the questions is: yes, there are things which happen to us which we do not wish to happen.

Q2. Does Allaah create the actions that we choose to do?

Those actions which Allaah decreed for every created being must actually come to pass, whether they be from good or evil, a good state or corruption, from *kufr* or *eemaan*.

In these actions, the servant can choose which path to take i.e. these actions occur with the wish and will of the servants.

However this choice that the servant has in these actions does not prevent them from being something created by Allaah. For Allaah created the servant's ability and his wish and will – and He created their actions.

Q1. What are the two types of *iraadah* mentioned by the Shaykh here?

He mentions:

1) *al iraadah al kawniyyah* (Allaah's Universal Creational will) which covers every single thing.

2) *al iraadah ash shar'eeyyah* (Allaah's Legislative Religious will).³⁷⁵

So the Universal Creational will is the one which Imaam ibn Qudaamah *rahimahullaah* refers to in this point. This includes the good and the evil, the *kufr* and the *eemaan*, the obedience to Allaah and the disobedience. All of these Allaah has willed to occur, but this does not necessitate that Allaah loves for the servants to commit these actions.

This type of will covers everything that Allaah willed to exist.

And that which Allaah wills and wishes from his *al iraadah al kawniyyah* must occur.

³⁷⁵ Shaykh Saalih al Fawzaan *hafidhahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

And the difference between the two *iraadahs* :

1) *al iraadah al kawniyyah* (Allaah's Universal Creational will) – sometimes Allaah loves it and is pleased with it, and sometimes He does not love it and is not pleased with it. And the *al iraadah ash shar'eeyyah* (Allaah's Legislative Religious will) – then it is a must that Allaah loves it and is pleased with it. So Allaah wills for disobedience to occur *kawnan* (with *al iraadah al kawniyyah*) but He is not pleased with it *shar'an* (with *al iraadah ash shar'eeyyah*).

2) *al iraadah al kawniyyah* (Allaah's Universal Creational will) – is an intended goal for other than itself – such as the creation of Iblees (Satan) and the rest of the evil matters. For on the basis of this, there comes about striving and repentance and seeking forgiveness and other than that from the things beloved (to Allaah).

And *al iraadah ash shar'eeyyah* (Allaah's Legislative Religious will) – is an intended goal in and of itself.

3) *al iraadah al kawniyyah* (Allaah's Universal Creational will) must occur.

(Whereas) *al iraadah ash shar'eeyyah* (Allaah's Legislative Religious will) – it is not inevitable that it will come to pass. So sometimes it occurs and sometimes it does not occur.

(Sharh al 'Aqeedah al Waasitiyyah p37 to 38)

أراد ما العالم فاعلوه

The second type of *iraadah* mentioned here - *al iraadah ash shar'eeyah* – applies to acts of obedience only, those things which Allaah loves but which may occur or may not occur. This type of *iraadah* is illustrated in the aayaat:

Allaah wants ease for you and He does not want difficulty for you.³⁷⁶

And Allaah wishes to accept your repentance, but those who follow desires want you to deviate greatly away.³⁷⁷

Q2. Which of them must happen and which of them may or may not happen? What examples does the Shaykh give of the latter type?

The *al iraadah al kawniyyah* (Allaah's Universal Creational will) must certainly occur.

The *al iraadah ash shar'eeyah* (Allaah's Legislative Religious will) may or may not occur.

Examples of the latter include:
Allaah's willing the *kaafir* to accept Islaam, but this *kaafir* did not end up accepting Islaam. So that which Allaah willed and legislated (the second type of *iraadah*) did not happen in this case.
Allaah's willing all of mankind to have *eemaan*; but the believer obeyed and the *kaafir* disobeyed.³⁷⁸

³⁷⁶ Soorah al Baqarah (2) aayah 185

³⁷⁷ Soorah an Nisaa (4) aayah 27

³⁷⁸ Shaykh Saalih al Fawzaan *hafidhahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

An important point to note: the two types of *iraadah* – the *kawniyyah* and the *shar'eeyah* – come together with regards to the person who is sincere and obedient (to Allaah).

And *al iraadah al kawniyyah* (Allaah's Universal Creational will) occurs alone in the case of the person who is disobedient (to Allaah).

Another important point to note: whoever does not affirm both types of *iraadah* and does not distinguish between the two has indeed gone astray – such as the *Jabariyyah* and the *Qadariyyah*.

So the *Jabariyyah* affirmed *al iraadah al kawniyyah* (Allaah's Universal Creational will) only.

And the *Qadariyyah* affirmed *al iraadah ash shar'eeyah* (Allaah's Legislative Religious will) only.

And the *ahl us sunnah wal jama'ah* affirmed both *iraadahs* and made the distinction between the two (types).

(Sharh al 'Aqeedah al Waasitiyyah p38)

ولو عصمهم لما خالفوه ولو شاء أن
يطيعوه جميعا لأطاعوه

And if He had made them *ma'soom* (infallible) then they would not have disobeyed Him.

And if He had wished them all to obey Him, then they would all have been obedient to Him.

Q1. Why does Allaah not make all of mankind into believers?

If He had wished for all the creation to have *eemaan* then the whole of the creation would have truly believed. However due to His *hikmah* (wisdom), He caused this matter of *eemaan* (whether a person accepts *eemaan* or not) to relate to the people's own choice.

And if your Lord had wished, He would have made all of mankind a single nation.³⁷⁹

And if Allaah had wished, they would not have done it. So leave them and whatever lies they invent.³⁸⁰

And if We had wished, We would have given every soul its guidance.³⁸¹

Q2. Who compels the *kuffaar* to disbelieve?

The believer chooses *eemaan* through his own wish and will.

And the *kaafir* chooses *kufur* thorough his own wish, will and choice.

On account of this difference in the people with regard to their choosing or not choosing *eemaan*, *jihaad* in Allaah's path comes about and Allaah's Names and Attributes are manifested, from His Bestowing favour and His Mercy (upon the believers) and His Anger and His Punishment (upon the *kuffaar*).

Q3. What would be the consequence if all of mankind were to be righteous?

If this were the case, then there would be no one from the people of the Fire.

And likewise, were all the people to be *kuffaar*, then there would be no one from the people of Paradise.

³⁷⁹ Soorah Hood (11) aayah 118

³⁸⁰ Soorah Al An'aam (6) aayah 137

³⁸¹ Soorah as Sajdah (32) aayah 13

So Allaah from His Wisdom decreed *eemaan* and *kufir*. He ordered with commands and prohibitions as a test and a trial; so whoever obeys Him becomes from the people of Paradise and whoever disobeys Him becomes from the people of the Fire because of the person's own actions and choice.

174

خلق الخلق وأفعالهم

He created the created beings and their actions.

Q1. What two *aayaat* does the Shaykh quote to prove this point?

And Allaah created you and that which you do.³⁸²

Allaah is the Creator of everything.³⁸³

175

وقدر أرزاقهم وأجالهم

And He predecreed their provision and their life spans.

Q1. Which aspects of our lives over which we have no control are mentioned by the Shaykh here?

He predecreed their provision and their life spans, their illness and their being cured, their death and their life. And this is something over which they have no control. Even if it is something which they dislike – such as illness and death – then still these matters will occur to them.

176

برحمته ويضل من يشاء بحكمته
يهدي من يشاء

He guides whomsoever He wishes through His Mercy and He misguides whomsoever He wishes through His Wisdom

³⁸² Soorah As Saaffaat (37) aayah 96

³⁸³ Soorah as Ra'd (13) aayah 16

Q1. To whom does Allaah give guidance?

He guides and misguides for a *hikmah* (wise purpose). So Allaah guides only the person who deserves guidance and whom He knows is fitting for guidance. And Allaah knows best those who will be guided.

Q2. Why does Allaah not give guidance to certain people?

He misguides people in accordance with His *hikmah* and His 'adl (Justice). And Allah is the most knowledgeable about those people who are not fitting for His guidance.

You (O Muhammad) cannot guide those whom you love. However Allaah guides whomever He wishes. And He knows best those who are guided.^{384 385}

Q3. Did the Prophet *sall Allaahu 'alaiyhi wa sallam* seek forgiveness for Aboo Taalib after the latter had died?

Yes, he was keen for his paternal uncle to be guided before he died, and when Aboo Taalib died, the Prophet *sall Allaahu 'alaiyhi wa sallam* said:

I will certainly seek forgiveness for you as long as I am not forbidden from doing so.³⁸⁶

However, Allaah did forbid him from seeking forgiveness for his uncle:

It is not right for the Prophet nor for those who believe that they should seek forgiveness for the *mushrikeen* (people of *shirk*), even if they be close relatives.^{387 388}

³⁸⁴ Soorah al Qasas (28) aayah 56

³⁸⁵ And at Tabaree *rahimahullaah* mentioned about the aayah:

And He knows best those who are guided.

Soorah al Qasas aayah 56

And He knows best the one for whom He has ordained guidance.

And he mentioned from Qataadah *rahimahullaah* that he said about this aayah:

(He knows best) the one for whom Allaah has decreed guidance and misguidance.

³⁸⁶ Reported by al Bukhaaree (3884), Muslim and Ahmad in his Musnad.

³⁸⁷ Soorah at Tawbah (9) aayah 113

³⁸⁸ And at Tabaree *rahimahullaah* mentioned that Mujaahid *rahimahullaah* said about the aayah:

And Allaah revealed about Aboo Taalib:

You (O Muhammad) cannot guide those whom you love. However Allaah guides whomever He wishes. And He knows best those who are guided.³⁸⁹

Q4. What role did the Prophet *sall Allaahu 'alaiyhi wa sallam* have in guiding people?

Al Hidaayah (guidance) is in the Hands of Allaah, the Most High.

And if your Lord had wished, all those upon the Earth would have believed, each and every one of them. Would you then compel the people so that they are believers?³⁹⁰

The Prophet *sall Allaahu 'alaiyhi wa sallam* was given the responsibility of *al balaagh* (conveying the Message). So he guided the people in the sense that he conveyed the Message of Islaam and directed the people towards guidance. This type of guidance is illustrated by the aayah:

And indeed you (O Muhammad) guide to a way that is straight.^{391 392}

It is not right for the Prophet nor for those who believe that they should seek forgiveness for the mushrikeen (people of *shirk*)....

Soorah at Tawbah (9) aayah 113

The believers were asking, "Should we not seek forgiveness for our fathers and yet Ibraaheem sought forgiveness for his father who was a disbeliever?" So Allaah sent down:

And Ibraaheem's seeking forgiveness for his father was only because of a promise which he had made to him (his father)....

Soorah at Tawbah (9) aayah 113

...to the end of the aayah.

³⁸⁹ Soorah al Qasas (28) aayah 56

³⁹⁰ Soorah Yoonus (10) aayah 99

³⁹¹ Soorah ash Shooraa (42) aayah 52

³⁹² And at Tabaree *rahimahullaah* mentioned about the aayah:

And indeed you (O Muhammad) guide to a way that is straight.

Soorah ash Shooraa (42) aayah 52

And indeed you O Muhammad guide our servants to a way that is straight, through supplication to Allaah and clarification for them.

And he mentioned that Qataadah *rahimahullaah* said about His statement:

And indeed you (O Muhammad) guide to a way that is straight.

Soorah ash Shooraa (42) aayah 52

Allaah, the Blessed and Most High said:

And for every nation is a haad (guide).

Soorah ar Ra'd (13) aayah 8

A caller calling them to Allaah, the Mighty and Majestic.

Meaning: you show the way and you direct towards guidance!

But as for the *hidaayah* (guidance) of the hearts and the guidance to accept the Truth when it comes to a person, then this type of guidance is in the Hand of Allaah alone. It is not in the hand of the Messenger *sall Allaahu 'alaiyhi wa sallam* even if he eagerly desired guidance – as for example was the case with his uncle, Aboo Taalib.

177

قال الله تعالى لا يسأل عما يفعل
وهم يسألون

Allaah the Most High said:

**He (Allaah) is not questioned about what He does,
but they will be questioned.**³⁹³

Q1. What is *hikmah* ?

Allaah is not asked about what He does, for He does whatever He wishes to for a *hikmah* (wise purpose), and He does not do anything except for a *hikmah*.

And *hikmah* is: to place matters in their due places.

Q2. Is there *hikmah* underlying Allaah's decision to send certain people to Paradise and others to the Fire?

Yes, there is *hikmah* in Allaah's placing guidance with those people who are fitting for it and also in His placing misguidance with those who are fitting for that.

There is *hikmah* in His guiding certain people to Paradise due to their being fitting for that, and likewise for those whom he guides to the Fire. All of this is done due to *hikmah*.

Q3. Which Muslim can feel safe from being misguided?

There is no Muslim who can feel safe from this. Every Muslim must turn to Allaah, calling upon Him for guidance and *tawfeeq* (being granted correctness). And the Muslim must not be amazed with himself nor with his own knowledge; rather

³⁹³ Soorah al Anbiyaa (21) aayah 23

he should entrust his affair to Allaah, the Most High.

And the Muslim should have fear of Allaah and that Allaah misguide him and cause his heart to deviate.

Q4. What supplication did the Prophet *sall Allaahu 'alaiyhi wa sallam* used to make in this regard?

He used to say frequently:

O Allaah, Turner of the hearts, make my heart firm upon your religion and upon obedience to You.

So 'Aaishah *radi Allaahu 'anhaa* would say to him: You frequently say, "O Allaah, Turner of the hearts, make my heart firm upon your religion and upon obedience to You!"

So he *sall Allaahu 'alaiyhi wa sallam* responded:

And what will make me secure, when the hearts of the servants are between two Fingers from the Fingers of ar Rahmaan (the Most Merciful One) – if He wishes to turn around the heart of a slave, He turns it around.³⁹⁴

Q5. Which *aayaat* from Soorah al An'aam does the Shaykh quote here and why?

And they (the Quraysh in the time of the Prophet *sall Allaahu 'alaiyhi wa sallam*) swore their strongest oaths that if a sign came to them, they would certainly believe in it.³⁹⁵

But *eemaan* was not in their hands!

And how do you know – perhaps if signs came to them they would disbelieve . And We turn their hearts (away from *eemaan*) and their eyes (away from guidance), as they did not believe in it the first time. And We leave them wandering blindly.³⁹⁶

³⁹⁴ Reported by Ahmad in his Musnad from the hadeeth of 'Aaishah, and declared by al Albaanee to be *saheeh* due to its supports in his checking of as *Sunnah* of ibn Abee 'Aasim.

³⁹⁵ Soorah al An'aam (6) aayah 109

³⁹⁶ Soorah al An'aam (6) aayaat 109 to 110

These *aayaat* show that *eemaan* is in the Hand of Allaah, the Most High.

178

قال الله تعالى إنا كل شيء خلقناه

بقدر

وقال تعالى وخلق كل شيء فقدره

تقديرا

And Allaah, the Most High, said:

We have created everything in accordance with a predecree measure.³⁹⁷

And He, the Most High, said:

And He created everything in accordance with a predecree measure.³⁹⁸

Q1. What do these *aayaat* affirm?

The first *aayah* affirms *qadr* (predecree). So every single thing, without exception, is predecree.³⁹⁹ The second *aayah* affirms that everything is from the creation of Allaah and is predecree by Allaah. Nothing unexpectedly occurs or happens on its own ; rather it is in accordance with the ordainment and the predecree of Allaah.

179

وقال تعالى ما أصاب من مصيبة
في الأرض ولا في أنفسكم إلا في
كتاب من قبل أن نبرأها

And He the Most High said:

No calamity strikes upon the Earth or in yourselves except that it is inscribed in a Book before We bring it into existence.^{400 401}

³⁹⁷ Soorah al Qamar (54) aayah 49

³⁹⁸ Soorah al Furqaan (25) aayah 2

³⁹⁹ And at Tabaree *rahimahullaah* mentioned from Aboo Hurayrah *radi Allaahu 'anhu* that the *mushrikoon* of the Quraysh argued with the Prophet *sall Allaahu 'alaiyhi wa sallam* about *qadr* so Allaah sent down the *aayah*:

We have created everything in accordance with a predecree measure.

Soorah al Qamar (54) aayah 49

⁴⁰⁰ Soorah al Hadeed (57) aayah 22

⁴⁰¹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of al 'Aqeedah al Waasitiyyah:

Nabra'ahaa (We bring it into existence)

Soorah al Hadeed (57) aayah 22

Meaning before We create it. And the pronoun ('it') in the statement:

We bring it into existence..

Soorah al Hadeed (57) aayah 22

Q1. Which examples of calamities are brought here by the Shaykh?

He mentions the calamities upon the servants:
a) which affect the servants themselves, from illnesses and death and the rest of the bodily afflictions

b) which affect the Earth, from drought, failure of the fruit crop, plant diseases which reduce the harvest and affect the grain and the fruits

c) which occur upon the oceans and which cause huge amounts of wealth to be lost.

Q2. Why do these calamities occur?

All of these occur in accordance with the ordainment and predecree of Allaah. All of these matters occur for a *hikmah* (wise purpose) and they come about due to the actions of the servants which oppose the legislation of Allaah and obedience to Him.

Corruption has appeared upon the land and the sea because of the (sins) which the people earned, so that He should strike them (with punishment) for a part of what they have done, so that they should turn back and repent.⁴⁰²

Q3. What is the Book referred to in the aayah? Which *martabah* of qadr is this a proof for?

These calamities were written in *al lawh al mahfoodh* (the Preserved Tablet). This therefore contains a proof for the second level of *qadr*, that of *kitaabah* (writing).

So these calamities do not occur randomly; rather they were something established and predecree, which Allaah knew and wrote in *al lawh al mahfoodh*.

- may possibly refer back to the calamity, and it may refer back to the selves and it may refer back to the Earth – and all of these are correct.

So the calamity is written down before Allaah the Mighty and Majestic creates it, and before He creates the selves which are afflicted with the calamity, and before He creates the Earth.

And in Saheeh Muslim (the Book of Predecree) from 'Abdullaah ibn 'Amr who said: The Messenger of Allaah *sall Allaahu 'alaihi wa sallam*:

Allaah wrote the predecree measures of the creation before He created the heavens and the Earth by fifty thousand years.

(*Sharh al 'Aqeedah al Waasitiyyah* p551)

⁴⁰² Soorah ar Room (30) aayah 41

Q4. Which other *martabah* is proved by this aayah?

This aayah also proves the fourth level of *qadr*, that of *khalq* (creating and bringing into existence). So the aayah shows that everything which occurs is from the creation of Allaah, the Perfect and Most High.

180

وقال تعالى فمن يرد الله أن يهديه
يشرح صدره للإسلام ومن يرد أن
يضلّه يجعل صدره ضيقاً حرجاً

And He the Most High said:

And whomsoever Allaah wills to guide, He opens his chest to Islaam.

And whomsoever He wills to misguide, He makes his chest *dayyiqan* (tight) and *harajan* (restricted).^{403 404}

Q1. What type of *iraadah* is affirmed by this aayah?

This aayah contains affirmation of *al iraadah al kawniyyah* (Universal Creational will) i.e. that which relates to whatever will actually occur in the creation, and not to that which Allaah wishes to occur in the creation.

Q2. How does Allaah deal with the person who sincerely seeks guidance and is willing to accept it if it were to come to him?

He places in the soul of such a person the capacity to accept the Truth, and *iqbaal* (turning towards the Truth) and *raghbah* (desire for) good and his chest is opened to Islaam.

⁴⁰³ Soorah al An'aam (6) aayah 125

⁴⁰⁴ And Shaykh al Fawzaan adds in his explanation of *Lum'at ul I'tiqaad* that there is an alternative recitation of this aayah which was the recitation of Naafi' al Madanee (d 169AH) and Abu Bakr Shu'bah ibn Ayyaash al Koofee (d193AH):

He makes his chest *dayyiqan* (tight) and *harijan* (tight)

Soorah al An'aam (6) aayah 125

So the meaning of 'tight' is repeated here, and this is something fine according to the Arabic language since the wordings used to express 'tight' are different from each other.

Q3. How does Allaah deal with the person who is the opposite of this?

Whomever Allaah wills, in His ordainment and predecree, to misguide him through His justice and His knowledge that this person is not suitable for guidance, then He does not place in him the capacity to accept guidance.

And Allaah makes this person's chest tight instead of opening it and making it expansive; so He makes it tight and he does not accept anything.

And when Allaah alone is mentioned, the hearts of those who do not believe in the Hereafter shrink away with aversion⁴⁰⁵. And when those (who are worshipped⁴⁰⁶) besides Him are mentioned, then they rejoice.⁴⁰⁷

So this type of person delights in falsehood and closes his mind to the Truth because Allaah did not place in him the capacity to accept that, due to His knowledge that the person was not suitable for guidance.

Q4. How is Allaah's being *Hakeem* reflected in the issue of the guidance or misguidance of the people?

Allaah is *Hakeem* (all Wise), putting all matters in their due places. So He places guidance with those who deserve it and will accept it and will be at ease with it.

And Allaah places misguidance with those who will not accept the Truth and will not be at ease with it. And this is in accordance with Allaah's Universal Creational will.

Q5. What happens to the person who does not sincerely seek guidance when he hears the Qur'aan and other such reminders of the Truth?

Some people have desire for the Truth and to hear the Truth, whereas in contrast some people shut themselves off when they hear the Truth or the Qur'aan or other such reminders.

This shows that there are causes for guidance or misguidance which are actually found with the servants.

⁴⁰⁵ And al Baghawee reports from ibn 'Abbas and Mujaahid that this means: *they shrink away in aversion from at-tawheed*. (Tafseer al Baghawee)

⁴⁰⁶ As explained by Qataadah *rahimahullaah* (Tafseer at Tabaree). And al Baghawee *rahimahullaah* mentioned in his tafseer that this refers to 'the idols'

⁴⁰⁷ Soorah az Zumar (39) aayah 45

The person who is eager for the Truth and accepts the Truth – then Allaah grants this to him. And the person who hates the Truth and hates the people of Truth – then Allaah deprives him of it. And this shows that Allaah is *Hakeem*, as mentioned in the previous answer.

Q6. How does Shaykh al Fawzaan explain the continuation of this aayah from Soorah al An'aam that mentions ascending to the sky?

(He makes his chest *dayyiqan* (tight) and *harajan* (restricted))... as if he is ascending to the sky...⁴⁰⁸

He explains this to mean that *eemaan* is impossible for such a person, just as it is impossible for him to ascend to the sky by himself without any means (such as an aeroplane) to help him⁴⁰⁹.

.. likewise does Allaah place *rijs* (filth)⁴¹⁰ upon those who do not have *eemaan*.⁴¹¹

This is because of their lack of *eemaan*.

181

وروى ابن عمر أن جبريل عليه السلام قال للنبي صلى الله عليه وسلم: ما الإيمان؟ قال: أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وبالقدر خيره وشره فقال جبريل صدقت.

انفرد مسلم باخراجه

And ibn 'Umar related (from his father) that Jibreel 'alaiyhissalaam said to the Prophet *sall Allaahu 'alaihi wa sallam*:

What is eemaan?

He said:

That you truly believe in Allaah and in His angels and in His books and in His messengers and in the Last Day and in qadr (predecree), the good of it and the bad of it.

⁴⁰⁸ Soorah al An'aam (6) aayah 125

⁴⁰⁹ And the like of this is reported from 'Ataa al Khurasaanee (Tafseer at Tabaree).

⁴¹⁰ And this word *rijs* in this aayah has been explained to mean 'that which contains no good' and also 'the punishment of Allaah' (as is reported from ibn Zayd) and "the *shaytaan*" (as is reported from ibn 'Abbaas) and 'impurity' (Tafseer at Tabaree)

⁴¹¹ Soorah al An'aam (6) aayah 125

So Jibreel said: *You have spoken the truth.*
And Muslim is alone in reporting it.⁴¹²

Q1. In what form did Jibreel 'alaiyhissalaam appear to the Prophet sall Allaahu 'alaiyhi wa sallam in this hadeeth?

He appeared in the form of a man, with extremely white clothes and extremely black hair. There were no signs of having travelled upon him, but none of those people present recognised him.

Q2. Why did the Companions find this appearance odd?

They were perplexed at where this stranger could have come from, since he did not bear any marks of having travelled there but he was not a resident of the city either for no one recognised him.

Q3. Which angels appeared to humans in the form of angels, rather than in the form of men?

None of them come in the form of angels because the people are not capable of seeing them in this form. Rather the angels would come in the form of men since Allaah gave them the ability to do this.

Q4. How did the Prophet sall Allaahu 'alaiyhi wa sallam define 'Islaam' in this hadeeth?

He sall Allaahu 'alaiyhi wa sallam said:

"Islaam is that you bear witness that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah and that you establish the prayer and that you give the zakaat and that you fast Ramadaan and that you perform Hajj to the House if you are able to make your way to it."

Q5. Why were the Companions perplexed by the response of Jibreel to this definition?

So Jibreel replied to this definition of Islaam by saying:
You have spoken the Truth.

The Companions were amazed by this response because it opposed the normal state of affairs where the person asking the question is ignorant of the answer.

⁴¹² Part of the hadeeth of 'Umar ibn al Khattaab which was reported by Muslim (8), Ahmad, ibn Maajah and at Tirmidhee.

So his response showed that he was aware of the definition of Islaam even before the Prophet sall Allaahu 'alaiyhi wa sallam had told him of it.

Q6. How did the Prophet sall Allaahu 'alaiyhi wa sallam define 'Eemaan' in this hadeeth?

He sall Allaahu 'alaiyhi wa sallam said:

"Eemaan is that you truly believe in Allaah and in His angels and in His books and in His messengers and in the Last Day and that you truly believe in qadr (predecree), the good of it and the bad of it."

And Jibreel replied again:
You have spoken the Truth.

Q7. How does Shaykh al Fawzaan hafidhahullaah distinguish eemaan from islaam here? Which one of the two is sufficient for a person to have even if he does not have the other?

Islaam refers to the outward actions whereas *eemaan* refers to the inward actions. And both of these are essential for the person to have; one of them is not enough if the other is absent.

Q8. What does this hadeeth tell us about the person who does not truly believe in qadr?

So the Prophet sall Allaahu 'alaiyhi wa sallam declared believing in *qadr* to be one of the six pillars of *eemaan*. And this shows that the person who does not truly believe in *qadr* does not have correct *eemaan* because he has left out one of the pillars of *eemaan*.

182

وقال النبي صلى الله عليه وسلم
أمنت بالقدر خيره وشره وحلوه
ومره

And the Prophet sall Allaahu 'alaiyhi wa sallam said:

I have eemaan (true faith) in predecree, the good of it and the bad of it, and the sweet of it and the bitter of it.⁴¹³

⁴¹³ This hadeeth is brought by adh Dhahabee rahimahullah in *Siyar A'laam an Nubalaa* and it is weak as mentioned by Shaykh Badr al Badr in his explanation of *Lum'at ul i'tiqaad*.

Q1. What is meant when a person refers to the good of *qadr*?

It means all the beloved, desired and beneficial affairs. So this includes the acts of obedience to Allaah.

Q2. What is meant when a person refers to the bad of *qadr*?

It means all the harmful and disagreeable affairs. This includes all the sins.

Q3. What is meant when a person refers to the sweet of *qadr*?

It refers to whatever is agreeable to the souls, from delightful things and pleasurable things.

Q4. What is meant when a person refers to the bitter of *qadr*?

It is that which is not agreeable to the souls from calamities and painful matters, worries and affairs which cause grief.

Q5. What does Shaykh al Fawzaan *hafidhahullaah* say about the person who only truly believes in the sweet of *qadr* and not in the bitter of it?

He says that such a person is merely following his desires and his lusts. He is only a believer in whatever delights him alone.

In contrast, the person who believes in the sweet of it and the bitter of it is the true believer.

Q6. What is the response of the believer to calamities and misfortunes that befall him?

It is to have patience upon these calamities and to know that they are from Allaah and they only occur by the preordainment and predecree of Allaah.

And this is the factor which distinguishes the person who truly believes in *qadaa* and *qadr* from the one who does not.

Those who when a calamity strikes them they say:

Innaa lillaahi wa innaa ilaihi raaji'oon.

Truly we belong to Allaah and truly to Him we will be returning.⁴¹⁴

⁴¹⁴ Soorah al Baqarah (2) aayah 156

And this aayah is in reference to the people of *sabr* (patience):

And give glad tidings to the people of patience.

Those who when a calamity strikes them they say:

Innaa lillaahi wa innaa ilaihi raaji'oon.

Truly we belong to Allaah and truly to Him we will be returning.⁴¹⁵⁴¹⁶

These calamities had to occur since Allaah had preordained and predecreeed them.

Q7. Why should a believer repent when a misfortune occurs to him?

So the believer does not become exasperated nor angry at a calamity; rather he is patient and he takes account of himself. It may be that the calamity is a punishment for a sin or an evil act or an act of disobedience.

And whatever calamity strikes you, then it comes about due to the sins which your hands have earned. And He pardons a great deal.⁴¹⁷

Q8. Can it be said that a misfortune befalling a believer is something good for him?

Yes, if it causes him to repent for his sins. So in this way, the calamity – although painful for him – turns out to be good for him in the end and it is something for his benefit.

Q9. How can a person commit a sin through his attitude to misfortunes that befall him?

Yes, if he becomes exasperated and angry. And such a person is not saved from the calamity; rather he still suffers it but at the same time, he gets no reward because he was not patient upon it.

⁴¹⁵ Soorah al Baqarah (2) aayah 156

⁴¹⁶ And al Baghawee *rahimahullaah* mentions in explanation of this aayah:

And give glad tidings to the people of patience. (patient) upon the tests and the calamities, then He described them and He said:

Those who, when a calamity strikes them, they say:

Truly we belong to Allaah.

(His) slaves and possession

And truly to Him will we be returning.

In the Hereafter.

⁴¹⁷ Soorah ash Shooraa (42) aayah 30

ومن دعاء النبي صلى الله عليه وسلم الذي علمه الحسن بن علي يدعوه به في قنوت الوتر وقني شر ما قضيت .

And one of the supplications of the Prophet *sall Allaahu 'alaiyhi wa sallam* that he taught al Hasan ibn 'Alee to supplicate with in the *qunoot* of the *witr* prayer:

And protect me from the evil of that which You have ordained.

Q1. Who was the al Hasan referred to here?

He was al Hasan ibn 'Alee ibn Abee Taalib *radi Allaahu ta'ala 'anhumaa*, the son of the Prophet's *sall Allaahu 'alaiyhi wa sallam* daughter Faatimah *radi Allaahu 'anhaa*.

Q2. What is the full wording of the *du'aa* mentioned here?

O Allaah! Continually guide me and make me amongst those whom You have guided;⁴¹⁸ and make me one of those whom You save and secure from all evils; and make me one of those whom You love, and whose affairs You take care of; and protect me from the evil of that which You have ordained.⁴¹⁹ Indeed You Alone ordain, and none can contradict Your ordainment.⁴²⁰

So the point of evidence to be taken from this supplication is his statement:

⁴¹⁸ Al Mubaarakfooree *rahimahullaah* stated in *Tuhfat ul Ahwadhee* about this section of the hadeeth: ***O Allaah! Continually guide me*** - Meaning: Make me firm upon guidance – or increase me in the causes of being guided.

Amongst those whom You have guided – Meaning: Amongst that group whom You have guided or he whom You have guided from the prophets, or the awliyaa, just as Sulaymaan stated:

And admit me, by Your Mercy, amongst Your righteous servants.

Soorah an Naml (27) aayah 19

And ibn al Maalik stated: Meaning – Make me from those whom You have guided to the Straight Path.

⁴¹⁹ Al Mubaarakfooree *rahimahullaah* stated in *Tuhfat ul Ahwadhee* about this section of the hadeeth: ***...the evil of that which You have ordained*** – of that which You qaddarta (predecreed) for me.

⁴²⁰ Reported by Abu Daawud (1425), ibn Maajah (1178), at Tirmidhee (464) and an Nasaaee and declared authentic by al Albaanee in *al Irwaa* .

and protect me from the evil of that which You have ordained.

This shows that the Prophet *sall Allaahu 'alaiyhi wa sallam* attributed *sharr* (evil) to preordainment and predecree; and *sharr* is that which is disagreeable which strikes the person, or those things which happen to him which are disliked by him- and which are pre-ordained and pre-decreed.

Q3. What is being asked for in this *du'aa* ?

It is a supplication to Allaah that He should protect him from the evil of the preordainment and predecree, such that He aids upon patience, bearing troubles and being pleased and satisfied with the preordainment and predecree of Allaah.

Q4. Which matters which are ordained for the believer by Allaah are bad for him?

Allaah does not ordain and predecree for the believer anything other than that which is good for him.

If something pleasing befalls him (the believer), then he gives thanks for it and that is good for him.

And if a calamity befalls him, then he has patience upon it, and that is good for him. And that is not the case except for a believer.⁴²¹

Q5. What is the point of relevance to be taken from the hadeeth quoted?

It is his *sall Allaahu 'alaiyhi wa sallam* statement:

(Protect me from) the evil of that which You have decreed....

For this shows that:

- a) *sharr* (evil) enters into preordainment and predecree
- b) it is desirable and legislated for the person to supplicate to Allaah for Him to protect him from the evil of the preordainment and predecree and that He does not make it a cause for him to become misguided, vexed, angry and to have dislike for the ordainment of Allaah and His predecree.

In this way, the person becomes one of the fortunate ones and not one of the wretched ones.

⁴²¹ Reported by Muslim(2999) and Ahmad from the hadeeth of Suhayb ar Roomee *radi Allaahu 'anhu*.

ولا نجعل قضاء الله وقدره حجة لنا
في ترك أوامره واجتناب نواهيه

And we do not make the preordainment and predecree of Allaah an excuse for ourselves for leaving off his commands, and avoiding his prohibitions.

Q1. What is obligatory upon the believer when he falls into a sin?

He must repent to Allaah and acknowledge his sin.

Q2. And what must the believer *not* do when he falls into a sin?

He must not rely on the excuse that this sin was just Allaah's preordainment and predecree upon him, for these cannot be used a proof for committing sins.⁴²²

⁴²² Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

The *qadr* cannot be used by the sinner as a proof (to justify) committing acts of disobedience

The servants' actions – be they acts of obedience or acts of disobedience – are all the creations of Allaah, as has preceded. However that is not a proof for the sinner (to justify) his committing acts of disobedience, and that is based on many evidences which include:

1) That Allaah links the servant's act to (the servant) himself and makes it something that he himself has earned. So He said:

This Day every person shall be recompensed for that which he earned.

Soorah Ghaafir (40) aayah 17

And if he had no choice in committing the action and ability to do that, then it (the action) would not be linked to him.

2) That Allaah has commanded the servant and prohibited him, and He has not assigned him with religious obligations except with that which he is able to do – as per His statement:

Allaah does not entrust a person with Islaamic duties beyond that which he is able to do.

Soorah al Baqarah (2) aayah 286

Have *taqwaa* of Allaah as much as you are able to.

Soorah at Taghaabun (64) aayah 16

Q3. Why must he not do this?

Preordainment and predecree can only be used as a proof for calamities about which the person has no choice. The person ascribes these calamities to preordainment and predecree so that he can have patience upon them.

As for sins, then the person has choice and ability in these; he can choose to do them or not do them.

So sins are from his actions which he has earned and chosen to do. And he should blame himself for these, and not blame preordainment and predecree; he should deem himself responsible for them and therefore repent to Allaah for them.

Q4. What was the approach of Aadam and Hawaa 'alaiyhimussalaam when they fell into their sin?

They both said:

O, our Lord! We have wronged ourselves, and if You do not forgive us and have mercy

And if the person were compelled (to do) an action, then he would not be *mustatee'* (someone who is able to do) that action – or to refrain (from that action) – because he was compelled (in that) and unable to escape (from doing that).

3) That every person knows the distinction between the action which is done by choice and (the action) which is done through compulsion, and that a person is only able to escape from doing the first (of these two).

4) That before the sinner embarks upon committing the act of disobedience, he does not know what has been predecreeed for him. And through his ability he performs or leaves off (that action). So how can he proceed upon the path of error and try to justify it with the *qadr* which is unknown to him (at that stage). Is it not more appropriate that he proceeds upon the correct path, saying, "*This is what was predecreeed for me*"?

5) That Allaah informed that He sent the Messengers in order to cut off the excuse:

So that there should not be any excuse with the people with Allaah after the sending of the Messengers.

Soorah an Nisaa (4) aayah 165

And if *qadr* were an excuse for the sinner, then it would not have been cut off by the sending of the Messengers.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad pp37 to 38*)

upon us then we will certainly be from the losers.⁴²³

And in another *aayah*:

So Adam learned from his Lord some words (of repentance) and He accepted his repentance. Indeed He is the at Tawwaab (the One who accepts repentance again and again), ar Raheem (the One who bestows Mercy).^{424 425}

And they did not say:

O our Lord, this was Your preordainment and predecree upon us (that we committed this sin)!

Rather they acknowledged their sin:

⁴²³ Soorah al A'raaf (7) aayah 23

⁴²⁴ Soorah al Baqarah (2) aayah 37

⁴²⁵ At Tabaree mentions in his *tafseer* of this aayah that ibn 'Abbaas radi Allaahu 'anhumaa said:

(Aadam) said: *O my Lord! Did you not create me with Your Hand?*

(Allaah) said: **Of course.**

He said: *O my Lord! Did You not breathe into me from Your spirit?*

He said: **Of course.**

He said: *O My Lord! Did you not cause me to live in Your Paradise?*

He said: **Of course.**

He said: *O My Lord! Did Your Mercy not precede Your Anger?*

He said: **Of course.**

He said: *Do You consider that I were to repent and to rectify, You would return me to Paradise?*

He said: **Yes.**

(He said – and this is His Statement:

So Aadam learned from his Lord some words (of repentance)

Soorah al Baqarah (2) aayah 37

And at Tabaree mentions that 'Abdur Rahmaan ibn Yazeed ibn Mu'aawiyah said about this aayah:

Aadam said:

Allaahuma laa ilaaha ill ant, subhaanak wa bihamdik Astaghfiruka wa atoobu ilayk

Tub 'alayya innaka anta at tawwab ar raheem.

O Allaah! There is no deity truly worthy of worship except You, How free of all imperfections are You and with Your praise. I seek Your forgiveness and I repent to You. Accept my repentance, indeed You are the One who accepts repentance again and again, and the One who bestows Mercy.

And At Tabaree mentions in his *tafseer* that ad Dahhaak said about the *aayah* :

O, our Lord! We have wronged ourselves, and if You do not forgive us and have mercy upon us then we will certainly be from the losers.

Soorah al A'raaf (7) aayah 23

These are the words which Aadam learned from his Lord.

O, our Lord! We have wronged ourselves.....⁴²⁶

Q5. Was this true of other prophets?

Yes. All the Prophets from whom some infringements were seen turned back to Allaah and repented to Him, seeking forgiveness from His Lord. So Allaah accepted their repentance.

Q6. What sins does Allaah compel us to do?

Even though the sins do occur by the preordainment and predecree of Allaah, the Muslim must not ascribe the sins to these. For he has the choice to commit these sins, and had he so wanted, he could have left off these sins since he was not compelled to commit them.

This means that the Muslim must hold himself responsible for the sin, and repent to Allaah, seeking his forgiveness. And Allaah forgives those who repent to Him.

185

ولا نجعل قضاء الله وقدره حجة لنا
في ترك أوامره واجتناب نواهيه بل
يجب أن نؤمن ونعلم أن الله علينا
الحجة بإنزال الكتب وبعثة الرسل
قال الله تعالى (لئلا يكون للناس
على الله حجة بعد الرسل)

Rather it is obligatory that we believe and that we know that Allaah has established proof upon us by the sending down of the Books and by the sending of the Messengers.

Allaah, the Most High, said:

So that there should not be any excuse with the people with Allaah after the sending of the Messengers.⁴²⁷

Q1. What was the *hikmah* behind sending the Messengers and revealing the Books?

We have indeed sent revelation to you (O Muhammad) just as We sent Revelation to Nooh (Noah) and the prophets who came after him.

And We sent revelation to Ibraaheem (Abraham), Ismaa'eel (Ismael), Ishaq (Isaac), Ya'qoob (Jacob) and the *asbaat* (the tribes). And (to) 'Eesaa (Jesus), Ayyoob

⁴²⁶ Soorah al A'raaf (7) aayah 23

⁴²⁷ Soorah an Nisaa (4) aayah 165

(Job), Yoonus (Jonah), Haaroon (Aaron) and Sulaymaan (Solomon). And We gave the Zaboor (Psalms) to Daawud (David). And (there are) messengers whose stories We have related to you before and (there are) messengers whose stories We have not related to you. And Allaah spoke directly to Moosaa. (Allaah sent) messengers as bringers of glad tidings and as warners so that there should not be any excuse with the people with Allaah after the sending of the Messengers.⁴²⁸

These aayaat show the *hikmah* (wisdom) behind sending the messengers and the sending down of the books, which was to cut off any excuse for the people.

The people would therefore be unable to say:
O our Lord, no one came to forbid us, and warn us against sins! No one came to explain what good is and what evil is! No one came to explain what guidance is and what misguidance is! So we have no knowledge.

Q2. Which people does Allaah punish before He sends messengers to them?

Allaah does not punish a people before sending a messenger to them and making the matter clear to them.

And We would not punish until We send a messenger.^{429 430}

So We shall certainly question those to whom the Messengers were sent and We will certainly question the Messengers (who were sent).⁴³¹

**On that Day when Allaah will gather the Messengers and He will say:
What answer did your people give to you?
They will say:
We have no knowledge (except that which You taught us). Indeed You are the Great Knower of the affairs of the hidden and the unseen.**⁴³²

⁴²⁸ Soorah an Nisaa (4) aayaat 163 to 165

⁴²⁹ Soorah al Israa (17) aayah 15

⁴³⁰ At Tabaree mentions in his *tafseer* that Qataadah said about this aayah:

Indeed Allaah, the Blessed and Most High, does not punish anyone until there first has come to him information from Allaah, and an explanation has come to him from Allaah, and He does not punish anyone except for his sin.

⁴³¹ Soorah al A'raaf (7) aayah 6

⁴³² Soorah al Maaidah (5) aayah 109

Q3. What is proved by the aayah quoted by ibn Qudaamah *rahimahullaah* here?

If using preordainment and predecree were correct, then this would contradict the statement of Allaah:

So that there should not be any excuse with the people with Allaah after the sending of the Messengers.⁴³³

So this shows that there is no argument that the people can make with Allaah – neither using preordainment and predecree, nor with other than these – because Allaah has made the matter clear to them, and has ordered them and forbidden them.

Rather the blame for the sins of the people is only upon the people themselves.

Q4. For what is a person taken to account by Allaah?

He is taken to account only for his own actions and doings.

As for preordainment and predecree, then these are from the business of Allaah, the Perfect and Most High.

Q5. Does a person have a choice to do bad deeds or not?

Yes, any person can see that he has the ability to do something - or not to do that thing. He knows what is good and what is evil, and what is harmful and what is beneficial. So he himself chooses to undertake the matters that he does by his choice along with his knowledge of them.

186

ونعلم أن الله سبحانه وتعالى ما أمر ونهى إلا المستطيع للفعل والترك وأنه لم يجبر أحدا على معصية ولا اضطره الى ترك طاعة

And we know that Allaah, the Perfect and Most High, did not command and forbid except a person who was able to do the action and leave (it), and that He did not force anyone to commit a sin nor did He compel him to leave an act of obedience.

⁴³³ Soorah an Nisaa (4) aayah 165

Q1. Whom does Allaah command and prohibit?

He commands only the person who is able to do that action or to leave it. This is the person to whom commands and prohibitions are directed.

Q2. Which three types of people is the pen lifted from? Why?

It is lifted from:

- a) the small child who has not reached puberty
- b) the insane person
- c) the person who is forced to do something, having no choice in that

So the pen is raised from these people and they are not addressed with commands nor prohibitions. Duty and responsibility are only placed upon the sane person who has the ability to act and who has a choice in the matter.

187

(لا يكلف الله نفسا إلا وسعها)
وقال الله تعالى

And Allaah, the Most High, said:
Allaah does not burden a soul except with what it is able to bear.^{434 435}

Q1. How does the Shaykh explain his aayah?

He explains *wuss'ahaa* (what it is able to bear) to mean: its capability and ability.
And whatever the soul is not held accountable for whatever is outside its ability and capability.

188

⁴³⁴ Soorah al Baqarah (2) aayah 286

⁴³⁵ And in his *tafseer* of this aayah, at Tabaree quotes from ibn 'Abbaas *radi Allaahu 'anhumaa* who said:
Allaah does not burden a soul except with what it is able to bear.

Soorah al Baqarah (2) aayah 286

They are the believers, Allaah has made the affair of their religion wide and expansive for them.

He then quotes the aayaat:

And He has not placed upon you any hardship in the religion.

Soorah al Hajj (22) aayah 78

Allaah intends ease for you and He does not intend difficulty for you.

Soorah al Baqarah (2) aayah 185

So have *taqwaa* of (fear and be dutiful to) Allaah as much as you are able.

Soorah at Taghaabun (64) aayah 16

وقال الله (فاتقوا الله ما استطعتم)

تعالى

And Allaah, the Most High, said:
So have *taqwaa* of (fear and be dutiful to) Allaah as much as you are able.^{436 437}

Q1. How is the person who is unable to perform an obligatory action taken to account by Allaah for that?

He is not taken to account by Allaah for that which he is unable to do.

However if the person leaves the obligatory act, whilst he is able to do it, then he will be taken to account for this.

189

اليوم تجزى كل نفس بما كسبت)
وقال تعالى لا ظلم اليوم

And He, the Most High, said:
Today every person shall be recompensed for the deeds which he did.⁴³⁸
There will be no injustice done to anyone this Day.⁴³⁹

Q1. Which day is being referred to here?

It refers to the Day of Resurrection.

⁴³⁶ Soorah at Taghaabun (64) aayah 16

⁴³⁷ At Tabaree *rahimahullaah* mentions in his *tafseer* of this aayah:

So have *taqwaa* of (fear and be dutiful to) Allaah as much as you are able.

Soorah at Taghaabun (64) aayah 16

(This aayah) was sent down after His statement:

Fear Allaah as He should be feared.

Soorah aale 'Imraan (3) aayah 102

As a means of alleviation (of difficulty) upon the Muslims, and that His Statement:

So have *taqwaa* of (fear and be dutiful to) Allaah as much as you are able.

Abrogated His statement:

Fear Allaah as He should be feared.

And at Tabaree reports the like of this from Qataadah *rahimahullaah*.

And this is also reported by al Baghawee *rahimahullah* in his *tafseer* of the aayah from Soorah at Taghaabun (64:16).

⁴³⁸ At Tabaree *rahimahullaah* mentions in his *tafseer* about this aayah:

Today, every person who does deeds will be rewarded according to his deed, and he will receive the reward of his deed; so the person who did good will be recompensed with good and the person who did evil will be recompensed with his recompense.

⁴³⁹ Soorah Ghaafir (40) aayah 17

Q2. This aayah shows that the person will not be taken to account for what?

It shows that a person will not be taken to account for:

- a) the earning of someone else
- b) someone else's action
- c) what the person himself did whilst not intending to do that
- d) what the person himself did whilst ignorant of it
- e) what the person himself did whilst being unable to leave that action.

Rather the person is held accountable for that which he himself did by his own choice, his own will and his own taking on that action.⁴⁴⁰

Q3. Why will there be no oppression on that day?

This is because if Allaah were to hold the people responsible for deeds which they did not

⁴⁴⁰ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

Reconciling between (the fact that) the action of the servant is created by Allaah and (the fact that) it is earned by the person who performs it

You will have come to know from what has preceded that the action of the servant is created by Allaah and (also) that it is something earned by the servant; he is rewarded for that which is good with the best reward and he is recompensed for the evil one with the like of it.

So how can we reconcile these two (matters)?

The two matters can be reconciled by (saying that) the action of the servant being created by Allaah, the Most High (is understood with) two matters:

The first: The action of the servant is from his *sifaat* (qualities), and the servant and his qualities are both creations of Allaah, the Most High.

The second: That the action of the servant emanates from the will of his heart (to do the action) and the ability of his body (to carry out the action). If it were not for these two, there would be no action.

And the One who created this will and ability was Allaah the Most High.

And the creator of the means is (also) the creator of the results which come about because of those means.

So the action of the servant being ascribed to the creation of Allaah is an ascription of the result of a cause being ascribed to a cause, not a direct ascription.

For the person who directly did the act in reality is the servant (himself), so therefore the action is ascribed to him as being his earning and that which he acquired. And the action is ascribed to Allaah with regards to His creation and His ordainment.

So each of these two ascription has a different aspect (of meaning) – and Allaah knows best.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p40*)

themselves do, then He would have made *dhulm* (oppression) against them – and High and greatly Exalted is Allaah above doing that! For *dhulm* is to put something in other than its due place.⁴⁴¹

Q4. What will punishment and reward be linked to on that day?

They will be connected to *kufir* (disbelief) and *eemaan* (true faith), to obedience and disobedience. So punishment and reward are matters which are connected to the actions of the servants which they actually did by their own choice and will. And this is '*adl*' (justice).

Q5. What acts of oppression does the Shaykh mention here that Allaah subhaanahu wa ta'aala is free and far removed from?

Allaah does not take a person to account for

- a) Something which the person did not do
- b) Something which the person did without having any choice in that
- c) Something which the person did without having knowledge
- d) Something which the person did mistakenly

For if He were to take the person to account for any of these, this would be an act of oppression from Allaah which He is declared free of.

Q6. To whom is Allaah *ghafoor raheem* in the context of the aayah from Soorah al Ahzaab (33:5)?

And there is no blame or fault upon you with regard to that which you did mistakenly; rather it is with regard to that which you did deliberately.

And Allaah is *Ghafoor* (the One who forgives extensively) and *Raheem* (has mercy).⁴⁴²

So Allaah is *Ghafoor* and *Raheem* to the person who repents sincerely and seeks the forgiveness of His Lord. So Allaah has opened the door of repentance and hope for this person, despite their mistakes and their deliberate acts of disobedience. He did not cause this person to despair.

⁴⁴¹ At Tabaree *rahimahullaah* mentioned in his *tafseer* of the aayah:

There will be no injustice done to anyone this Day.

Soorah Ghaafir (40) aayah 17

He says: There will be no depletion for anyone in that which was due to him from reward for his action in this worldly life, (WHETHER THAT BE THE REWARD) being reduced if he were a doer of good or the sin of a crime which he did not do being placed upon the evildoer so that he is punished for it.

⁴⁴² Soorah al Ahzaab (33) aayah 5

فدل على أن للعبد فعلا وكسبا
يجزى على
حسنه بالثواب وعلى سيئه
بالعقاب

So this shows that the person has actions and deeds which he earns; he will be given reward for the good deeds and is liable to punishment for the bad deeds.

Q1. What is 'adl' and what is its opposite?

'Adl (justice) is putting a thing in the place which befits it. And in this context, it refers to punishing the person who does evil and rewarding the person who does good.

And the opposite of 'adl is *dhulm*, which is to put a thing in other than its due place, and in this case, it would be to give reward to the evildoer and to punish the doer of good. And Allaah is declared free of doing that.

Shall We make the Muslims just like the criminals?

What is wrong with you? How is it that you judge?⁴⁴³

Shall We make those who have true faith and do righteous deeds just the same as those who cause corruption on the Earth? Or shall We make the people of *taqwaa* just like the wicked ones?⁴⁴⁴

Q2. What is the evil thought about Allaah which is negated by the aayah quoted from Soorah al Jaathiyah (45: 21)?

Or do those who earn evil deeds think that We shall make them just the same as those who have true faith and who perform righteous deeds, just the same in this life and after death?

Evil is the judgement which they make!⁴⁴⁵
⁴⁴⁶

⁴⁴³ Soorah al Qalam (68) aayaat 35 to 36

⁴⁴⁴ Soorah Saad (38) aayah 28

⁴⁴⁵ Soorah al Jaathiyah (45) aayah 21

⁴⁴⁶ And at Tabaree explains this aayah in his *tafseer* to mean:

Do those who committed evil deeds in this worldly life, and denied the messengers of Allaah, and opposed the command of their Lord, and worshipped other than Him – that We shall make them in the Hereafter just like those who had eemaan (true faith) in Allaah and attested to the truthfulness of His messengers and worked righteous deeds, so they (this group of people)

So this aayah negates the evil thought that Allaah will treat the evildoers the same as the doers of good - that He would oppress His servants by punishing the doer of good and rewarding the evildoer.

وهو واقع بقضاء الله وقدره

And this occurs by the preordainment of Allaah and His predecree

Q1. Which actions of ours do not occur by the *qadaa* and the *qadr* of Allaah?

None of our actions escape from the preordainment and predecree of Allaah.

Q2. Why then can we not use these as an excuse for our evil actions?

We cannot use this as an excuse since we have choice and wish and ability in our actions so we are responsible for them.

Q3. On account of what will Allaah punish the servants?

We are not asked about the preordainment and predecree of Allaah, nor we will be punished for these – rather we will be punished only for our actions which are our own doings.

So Allaah does not punish the person for the fact that Allaah decreed that the person was going to do such and such an action. Rather reward and punishment is connected to the actions of the servants themselves which appeared from the servants by their choice and their will and their knowledge and their deliberate action.

والإيمان قول باللسان وعمل
بالأركان وعقد بالجنان يزيد بالطاعة
وينقص بالعصيان

obeyed Allaah, and made their worship purely and sincerely for Him to the exclusion of all rivals and other objects of worship?

No, not at all! Allaah would not do that! Rather He WILL distinguish (mayyaza??) between these two groups and He WILL place the party of eemaan in Paradise and the party of kufr in the blazing hellfire.

And *eemaan* is speech on the tongue and action on the limbs and beliefs of the heart; it increases with acts of obedience and it decreases through disobedience

Q1. What is the meaning of *eemaan* in a linguistic sense?

It is: *tasdeeq* (to believe) in an unseen matter which has been informed of, whilst trusting the one who informed of it.

So we hold that this person has spoken the truth and we believe him i.e. we trust him in what he has informed of providing that he is someone trustworthy.

Q2. What types of *haqeeqah* are there?

The scholars of *usool* mention that there are three types:

- 1) *haqeeqatun shar'eeyyatun* (a reality relating to a legislation)
- 2) *haqeeqatun 'urfiiyyatun* (a reality relating from that which is commonly known)
- 3) *haqeeqatun lughawiyyatun* (a reality of the language)

So the definition of *eemaan* that we are concerned with in this section of the book relates to the first of these three categories.

Q3. What does *salaat* mean?

The *lughawee* (linguistic) meaning of this word is *du'aa* (supplication) only.

However in the *sharee'ah* the word means more than that; in this case, it refers to the *salaat* (prayer) which is well known, referring to the statements and actions that begin with the *takbeer* (saying *Allaahu akbar*) and end with the *tasleem* (saying *assalaamu 'alaikum wa rahmatullaah*).

And the same is true for *zakaat*, *siyaam* (fasting) and *haji* (pilgrimage). All of these are realities relating to the Islaamic *sharee'ah*, even though they have a meaning in the linguistic sense as well.

Q4. What examples does the Shaykh bring of *eemaan* being statement upon the tongue?

He mentions: uttering the two shahaadahs, and *dhikr* (remembrance of Allaah) and *tasbeeh*

(saying *subhaan Allaah*) and *tahleel* (saying *laa ilaaha ill Allaah*).

Q5. Does the heart come into the definition of *eemaan*?

Yes, for *eemaan* includes belief of the heart, such that the heart is true to what the tongue says.

Q6. Can it be said that the limbs of a person play a role in his *eemaan*?

Yes, for *eemaan* includes action of the body parts such that a person moves the parts of the body in acts of worship and in obedience to Allaah, and in abandoning disobedience and withholding from sins.

Q9. Can a person's *eemaan* be correct without all three of these parts of the body being involved?

No, all three parts are necessary for a person's *eemaan* to be correct, each of them being connected to the rest.

Q10. Can a person's *eemaan* increase? What is the proof?

Yes, a person's *eemaan* increases through acts of obedience. So whenever a person does an act of obedience to Allaah, his *eemaan* increases. And conversely, it decreases through sin.

The believers are only those who, when Allaah is mentioned, their hearts tremble. And when His aayaat are recited to them, it increases them in *eemaan*.⁴⁴⁷ And they place their trust in their Lord.⁴⁴⁸

So this aayah shows that *eemaan* increases. For when the believer hears the Qur'aan, his *eemaan* increases and when he is distanced from the Qur'aan, his *eemaan* decreases.

And Allaah increases those who are guided in guidance.⁴⁴⁹

⁴⁴⁷ And at Tabaree *rahimahullaah* mentions that ar Rabee' *rahimahullaah* said about the statement of Allaah:

(And when His aayaat are recited to them, it increases them) in *eemaan*.

Soorah al Anfaal (8) aayah 2

In *hashyah* (awe).

⁴⁴⁸ Soorah al Anfaal (8) aayah 2

⁴⁴⁹ Soorah Maryam (19) aayah 76

And when a soorah is sent down, then from them are some who say, "Which of you have been increased in eemaan by this?"

So as for those who are believers, then it increased them in eemaan and they rejoice. And as for those who have sickness in their hearts (hypocrisy and doubt⁴⁵⁰), it increased them in *rijs* (filth) on top of their filth.⁴⁵¹

So the latter group of people were increased in *rijs* by the revelation of a soorah because they did not believe in the Qur'aan. So the more the Qur'aan increased, the more their doubts and misgivings increased.

And so that those who believe should increase in eemaan. And so that those given the Scripture and the believers should not doubt.⁴⁵²

Q11. How many angels guard over the Hellfire? Is this number sufficient for doing the job?

There are nineteen angels who guard over the Fire, which is in agreement with the previous scriptures which stated that the gatekeepers over the Hellfire are nineteen in number.⁴⁵³ And when the believers heard about the number of the gatekeepers, it increased them in eemaan.

And so that those given the Scripture and the believers should not doubt. And so that those who have sickness in their hearts⁴⁵⁴ and the *kuffaar* should say, "What did Allaah intend by this example?"⁴⁵⁵

The *kuffaar* upon hearing about the number of the gatekeepers asked why there should be only nineteen guarding the Fire – surely the people of the Fire would therefore be able to overcome such a small number?

⁴⁵⁰ And at Tabaree *rahimahullaah* explains this sickness to mean:

Hypocrisy and doubt with regards to the religion of Allaah, for this soorah which was sent down increased them in filth on top of their filth. And that is that they doubted that it (the soorah) had come from Allaah, so they did not have eemaan in it nor did they make tasdeeq of it (attest to its truthfulness).

⁴⁵¹ Soorah at Tawbah (9) aayaat 124 to 125

⁴⁵² Soorah al Mudath-thir (74) aayah 31

⁴⁵³ And that this agreement with the previous scriptures – the Tawraat and the Injeel - is reported from ibn 'Abbaas, Qataadah, Mujaahid and others by at Tabaree *rahimahullaah* in his tafseer of this aayah from soorah al Mudath-thir (74:31).

⁴⁵⁴ And at Tabaree mentions that Qataadah *rahimahullaah* explained this sickness to be: Hypocrisy.

⁴⁵⁵ Soorah al Mudath-thir (74) aayah 31

And We did not make the guardians of the Fire except (to be) angels.⁴⁵⁶

And a single angel is able to overcome the whole of mankind through the power given to him by Allaah, the Perfect and Most High.

Q12. Can a person's eemaan decrease?

Yes, for everything which can increase can also decrease. And there are also evidences which prove that eemaan can decrease.

Q13. How does the Shaykh *hafidhahullaah* use as proof the hadeeth beginning "Eemaan is seventy and odd branches"?

Eemaan is seventy and odd branches. The highest of them is the statement laa ilaaha ill Allaah (none truly has the right to be worshipped except Allaah). The lowest of them is removing that which is harmful from the path. And al hayaa (sense of shame) is a branch of eemaan.⁴⁵⁷

So this proves that eemaan increases and decreases, and that it comprises branches which reach seventy and odd (or sixty and odd in another narrations).

So if a person attains all of the branches of eemaan, then eemaan is perfected and completed. And if something is missed from them, then eemaan is decreased.

For this reason, he *sall Allaahu 'alaihi wa sallam* said:

The lowest of them is removing that which is harmful from the path.

This proves that eemaan has a highest part and a lowest part.⁴⁵⁸

⁴⁵⁶ Soorah al Mudath-thir (74) aayah 31

⁴⁵⁷ Hadeeth reported by al Bukhaaree (9), Muslim (35), Ahmad in his Musnad, Aboo Daawud, ibn Maajah, at Tirmidhee and an Nasaabee *rahimahumullaah* from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu.

⁴⁵⁸ And ibn Hajr *rahimahullaah* mentions in Fath ul Baaree about this hadeeth: And the addition in the version of (the hadeeth) reported by Muslim:

The highest of them is the statement laa ilaaha ill Allaah (none truly has the right to be worshipped except Allaah).

The lowest of them is removing that which is harmful from the path.

Contains an indication that their levels differ one from the other.

Q14. What benefit does the Shaykh take from the hadeeth of Aboo Sa'eed al Khudree radi Allaahu 'anhu?

***Whoever amongst you sees an evil then let him correct it with his hand.
And if he is not able to, then with his tongue.
And if he is not able to, then with his heart.
And that is the weakest part of eemaan.***⁴⁵⁹

This hadeeth proves that there is *eemaan* which is complete and *eemaan* which is deficient and weak. Rejecting an evil with the heart is the weakest of *eemaan*, and beyond that there is no *eemaan*. So the person who does not even reject the evil with his heart is not a person of *eemaan*.

Therefore *eemaan* can become strong, it can become weak and it can decrease such that it goes away completely. And this is shown by another version of the hadeeth which contains the statement:

And there is not beyond that any eemaan to the extent of a mustard seed.

Q15. Can a person's eemaan decrease until he is close to kufr?

Allaah, the Most High, states:

On that day, they (the hypocrites) were closer to kufr than they were to eemaan.^{460 461}

Eemaan became so weak in their hearts that they became closer to *kufr* (disbelief), so all that remained in their hearts was just a tiny amount. So this *aayah* shows that *eemaan* can become weak (i.e. decrease) to the extent that it comes close to *kufr*.

Q16. Can a person's eemaan decrease until it is like the weight of a mustard seed?

The Prophet *sall Allaahu 'alaiyhi wa sallam* told us that Allaah will say on the Day of Resurrection,

⁴⁵⁹ Hadeeth reported by Muslim(49), Ahmad in his Musnad, Aboo Daawud, ibn Maajah, at Tirmidhee and an Nasaaee.

⁴⁶⁰ Soorah aale 'Imraan (3) aayah 167

⁴⁶¹ And Shaykh 'Abdur Rahmaan ibn Naasir as Sa'dee rahimahullaah said about this aayah in tayseer il kareem ir rahmaan :

In this aayah is a proof that the servant may sometimes have with him a characteristic of kufr, and a characteristic of eemaan, and that he may be closer to one of them than he is to the other.

"Take out from the Fire whoever has the slightest mustard seed of eemaan in his heart!"^{462 463}

So this hadeeth confirms that *eemaan* can become weak until it is just like the weight of a mustard seed and (yet) this would necessitate that the person who has this tiny amount of *eemaan* will exit from the Fire on the Day of Resurrection.

This hadeeth also shows the virtue of *eemaan* such that even if it were to become very weak, still the one who possesses it will not remain forever in the Fire.

Q17. Which of the Companions had the greatest eemaan?

It was Aboo Bakr *radi Allaahu 'anhu*, whose *eemaan* was equivalent to the *eemaan* of the whole Muslim nation.

Q18. Who mistakenly thinks that the eemaan of this Companion was the same as the most sinful of the people?

It is the same people as those who say *eemaan* is just *tasdeeq* (believing) and that occurs in the heart and does not vary in level – it is the statement of the Murjiah.⁴⁶⁴

⁴⁶² From the hadeeth of Aboo Sa'eed al Khudree *radi Allaahu 'anhu* reported by al Bukhaaree (22), Muslim (184) and Ahmad in his Musnad.

⁴⁶³ And ibn Hajr *rahimahullaah* mentions in Fath ul Baaree about this statement:

Take out from the Fire whoever has the slightest mustard seed of eemaan in his heart!

*And what is meant by "mustard seed" here is: whatever actions are done in addition to having the basis of tawheed - as per another version (of the hadeeth):
Take out the one who says 'laa ilaaha ill Allaah' and who does an atom's weight of good.*

And al 'Aynee *rahimahullaah* mentions in 'Umdat ul Qaaree about this hadeeth:

It contains a proof for the people of the sunnah against the Murjiah in that it is known from it (this hadeeth) that a group of the sinners from the believers will enter the Fire – for their madh-dhab (i.e. that of the Murjiah) is that an act of disobedience does not harm in the presence of eemaan, so that the sinful (believer) does not enter the Fire..

(And) in it (this hadeeth) is a evidence against the Mu'tazilah in that it proves that the sinful (Muslim) does not have to remain forever in the Fire.

⁴⁶⁴ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of al 'Aqeedah al Waasitiyyah:

And two innovating extreme groups have opposed the *ahl us sunnah* in this (issue of the definition of *eemaan*):
The first group: The Murjiah – they say:

And this is a tremendous mistake which they have fallen into.

Even if we were to leave aside the error of the Murjah in that they have not included action of the limbs here, then in addition, *eemaan* in the hearts is not of one level; it increases and decreases, it becomes strong and it becomes weak, it can become complete and it can become little in amount. So it is not of a single level.

Q19. What is *al irjaa* ?

It is the root of the name *murjah* and it means *ta'kheer* (to put something back). So they put back actions from the definition of *eemaan*.

So they all say that '*eemaan* is merely *tasdeeq* (to believe) in the heart and the people of *eemaan* are all the same with regards to the basis of *eemaan* – they do not have different levels.'

And although all the Murjah have this belief, this misguided group can be subdivided into four different groups according to their different sayings about *eemaan*.

Eemaan is (just) affirming with the heart – and anything other than that is not from eemaan.

For this reason, they hold the opinion that *eemaan* does not increase nor decrease, because it is affirming with the heart, and the people are (all) equal in it. So in their opinion, the person who worships Allaah all night and day is just like the person who disobeys Allaah all night and day, as long as his act of disobedience (to Allaah) does not take him out of the religion!

So if we found a man who commits fornication and steals and drinks intoxicants and acts unjustly towards the people – and another man who has *taqwaa* (fear and dutifulness) of Allaah, far removed from all these (sinful) matters – then both these people would be equal in *eemaan* and hope in the opinion of the Murjah! Neither of the two people would be punished because actions do not enter into the meaning of *eemaan*.

The second group: The Khawaarij and the Mu'tazilah – they said:

Actions do indeed enter into the meaning of eemaan and they are a condition for its remaining (in a person); so the person who performs his act of disobedience from the major sins goes out from eemaan.

However the Khawaarij say: *He is a kaafir (disbeliever)!* And the Mu'tazilah say: *He is 'fee manzilah bayna manzilatayn' (upon a level between the two levels), so we do not say (he is a) believer and we do not say that he is a disbeliever. Rather we say: He has gone out of eemaan, and he has not entered into kufr, and he has come to be upon a level between the two levels.*

(Sharh al 'Aqeedah al Waasitiyyah p575 -576)

Q20. What do the Jahmiyyah say about *eemaan* ?

This group, which represents the first of the four subdivisions of the murjah, says:

Eemaan is just ma'rifah (awareness that Allaah exists) in the heart!

So, according to these people, if a person is aware that Allaah exists, then he is a believer.

Q21. Was Iblees a person of *eemaan* ?

In the opinion of the Jahmiyyah, Iblees (Shaytaan) was indeed a believer since he has awareness of Allaah.

Allaah tells us that Shaytaan said to Him:

O my Lord, because You misled me..⁴⁶⁵

Q22. Why do some people say that Fir'awn and the disbelievers are in fact people of *eemaan* ?

The Jahmiyyah hold this foolish belief because Fir'awn and the rest of the *kuffaar* have awareness of Allaah in their hearts. However these disbelievers denied Allaah outwardly out of pride and obstinacy.

In fact there is no one on the face of the Earth who does not have any awareness of his Lord at all; those who are *kuffaar* choose to reject Allaah outwardly out of pride and obstinacy only.

Therefore the Jahmiyyah would say that all of mankind are in fact believers since they all have awareness in their hearts of Allaah.

And this is the foulest of the sayings.

Q23. What do the Ashaa'irah say about *eemaan* ?

This is the second group of the murjah and they say:

Eemaan is tasdeeq bil qalb (believing/affirming in the heart), and having awareness of Allaah alone is not enough.

⁴⁶⁵ Soorah al Hijr (15) aayah 39

This is also an incorrect statement because the *kuffaar* also have affirmation in their hearts.

Those people do not hold you to be a liar (O Muhammad) but rather the wrongdoers wilfully deny the signs of Allaah.^{466 467}

And they (Fir'awn and his people) denied the signs wrongfully and arrogantly, but in their own souls they were convinced of them.

So see what was the end of those who caused corruption.^{468 469}

Q24. Why might the *kuffaar* refuse to openly acknowledge that Islaam is the truth?

The *kuffaar* affirm within their hearts the truth of the Messenger *sall Allaahu 'alaiyhi wa sallam*, knowing that he was the Messenger of Allaah.

However they refused to acknowledge this outwardly, doing so out of pride and obstinacy, and to protect their nobility (as they claimed) and their position amongst the people. Or they may have done this out of bigotry towards their false religions.

Q25. Why did Aboo Taalib refuse to accept Islaam whilst on his death bed?

⁴⁶⁶ Soorah al An'aam (6) aayah 33

⁴⁶⁷ And al Baghawee *rahimahullaah* adds in his *tafseer* of this aayah:

They do not inwardly hold you to be a liar because they know of your truthfulness in that which has come before; rather they just deny My Revelation and reject My Signs just as He said:

And they (Fir'awn and his people) denied the signs wrongfully and arrogantly, but in their own souls they were convinced of them..

Soorah an Naml (27) aayah 14

And at Tabaree *rahimahullaah*, in his *tafseer* of this aayah, quotes a narration from Aboo Saalih who said: *Jibreel came to the Prophet sall Allaahu 'alaiyhi wa sallam one day and he sall Allaahu 'alaiyhi wa sallam was sat, grieving. So he said to him:*

What is making you sad?

So he sall Allaahu 'alaiyhi wa sallam said:

These (people) hold me to be a liar.

So Jibreel said to him:

They do not hold you to be a liar; indeed they know that you are truthful.

"But rather the wrongdoers wilfully deny the signs of Allaah."

⁴⁶⁸ Soorah an Naml (27) aayah 14

⁴⁶⁹ And as Sa'dee *rahimahullaah* adds in his *tafseer* of this aayah:

Their denial was not based upon doubt or misgivings. Rather they denied, despite their knowing and their certainty of the correctness (of the signs).

Aboo Taalib stated upon his deathbed that he was "upon the religion of 'Abdul Muttalib" despite the Prophet *sall Allaahu 'alaiyhi wa sallam* requesting him to say *laa ilaaha ill Allaah*.

However he was also encouraged by a group of *mushriks* who were present with him to remain upon the religion of 'Abdul Muttalib and so bigoted adherence to his religion of *kufir* took hold of Aboo Taalib and he died upon *kufir*.⁴⁷⁰

Aboo Taalib himself said in his lines of poetry:

And I certainly know that the religion of Muhammad is from the best of the religions of mankind

And if it were not for fear of blame or for fear of abuse you would have certainly found me openly following that.

This is an example of someone who affirmed the truth of Islaam in his heart but did not manifest it outwardly out of fear of blame and abuse from his people and out of bigoted adherence to his old religion.

Yet this *kaafir* would be deemed to be a person of *eemaan* by the Ashaa'irah because he affirmed the truth of Islaam in his heart!

Q26. Did the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* seek forgiveness for Aboo Taalib after the latter had died?

Yes, but then he was told by Allaah:

It is not right for the Prophet and for the believers that they should seek forgiveness for the *mushriks* even if they be close relatives, after it becomes clear to them that they (the *mushriks*) are from the people of the blazing fire.^{471 472}

Q27. What is the statement of the *murjiah ul fuqahaa* about *eemaan*?

⁴⁷⁰ As reported by al Bukhaaree (1360, 3884, 4675), Muslim and in the Musnad of Ahmad from the hadeeth of al Musayyib ibn Hazn.

⁴⁷¹ Soorah at Tawbah (9) aayah 113

⁴⁷² And at Tabaree *rahimahullaah* adds in his *tafseer* of this aayah:

He says: After they have died upon their shirk with Allaah and worshipping of idols and it becomes clear to them that they are from the people of the Fire – because Allaah has decreed that He will not forgive a person of shirk. So it is not befitting that for them that they ask their Lord to do something which they already know that He will not do.

This is the third group of the murjah and they say:

Eemaan is just affirmation of the heart and attesting to this upon the tongue.

Q28. Into which category of murjah do the Hanafees fall?

They fall into this third category of murjah, and they say:

Eemaan is speech upon the tongue and belief of the heart.

As can be seen from this definition, they do not place actions in the definition of *eemaan*.

Q29. What is the statement of the karramiyyah about eemaan?

This is the fourth group of the murjah and they say:

Eemaan is just attesting upon the tongue.

Q30. Which group of kuffaar do these people mistakenly hold to be believers? Why?

They would therefore hold that the *munaafiqoon* (hypocrites) were believers since the hypocrites testify that *laa ilaaha illa Allaah Muhammad rasool ullaah* (even though they do not truly believe it in their hearts and may not act upon it with their limbs)

Q31. What is the statement of the ahl us sunnah wal jamaa'ah about eemaan?

The position of truth is different and distinct from what these four groups say and it is that:

Eemaan is speech upon the tongue, belief of the heart and action of the limbs.

It increases through obedience (to Allaah) and decreases through disobedience (to Allaah).

193

قال الله تعالى وما أمروا إلا ليعبدوا
الله مخلصين له الدين حنفاء
ويقوموا الصلاة ويؤتوا الزكاة وذلك
دين القيمة

And Allaah, the Most High, said:

And they were not commanded except to worship Allaah alone, making their religion purely and sincerely for Him (following the religion of tawheed and avoiding shirk), and that they establish the prayer and give the zakaat – and that is the straight and true religion.⁴⁷³

Q1. What does this aayah prove?

It proves that *eemaan* is speech and action and belief, because Allaah called these matters the *deen ul qayyimah* (the straight and true religion). So He made 1) the worship of Allaah with *ikhlaas* (purity and sincerity) for Him, and 2) establishing the prayer and 3) the giving of the *zakaat*, all of these, to be the religion; and these three matters contain belief, speech and action.

Q2. What is the difference between ad deen and al eemaan?

Ad deen and *al eemaan* mean the same thing.

194

فجعل عبادة الله تعالى وإخلاص
القلب وإقام الصلاة وإيتاء الزكاة كله
من الدين
وقال رسول الله صلى الله عليه
وسلم: "الإيمان بضع وسبعون
شعبة أعلاها شهادة أن لا إله إلا
الله وأدناها إمطة الأذى عن الطريق
So He made the worship of Allaah, the Most High,
and purity and sincerity of the heart and
establishment of the prayer and giving the *zakaat*
- all of it – to be from the religion.
And the Messenger of Allaah *sall Allaahu 'alaiyhi
wa sallam* said:
***Eemaan is of seventy and odd branches,
the highest of them is the testimony that laa
ilaaha illa Allaah
and the lowest of them is removing that
which is harmful from the path.***⁴⁷⁴

⁴⁷³ Soorah al Bayyinah (98) aayah 5

⁴⁷⁴ Hadeeth reported by al Bukhaaree (9), Muslim (35), Ahmad in his Musnad, Abou Daawud, ibn Maajah, at Tirmidhee and an Nasaee *rahimahumullaah* from the hadeeth of Abou Hurayrah *radi Allaahu 'anhu*.

Q1. How does the hadeeth quoted show that the definition of *eemaan* given by the *ahl us sunnah wal jamaa'ah* is the correct definition?

The hadeeth continues:

And al hayaa (sense of shame) is a branch of eemaan.

So the Prophet *sall Allaahu 'alaiyhi wa sallam* made the following matters to be from the branches of *eemaan*:

- a) the statement *laa ilaaha ill Allaah* (which is speech)
- b) removing that which is harmful from the path (which is an action)
- c) sense of shame (which is a belief, a matter of the heart)⁴⁷⁵

This therefore is in agreement with the definition of *eemaan* given by the *ahl us sunnah* that *eemaan* is sayings and actions and beliefs.⁴⁷⁶

⁴⁷⁵ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* after mentioning the hadeeth "***Eemaan is of seventy and odd branches, the highest of them is the testimony that laa ilaaha ill Allaah, and the lowest of them is removing that which is harmful from the path. And al hayaa is a branch of eemaan***".

So this is speech of the tongue and its action and action of the limbs, and *al hayaa* is an action of the heart...

And what also proves this likewise is His statement, He the Most High:

And Allaah would never cause your *eemaan* to be lost.

Soorah al Baqarah (2) aayah 143

The scholars of tafseer said (about this statement "your *eemaan*"):

Meaning your prayer towards the Bayt ul Maqdis (in Jerusalem).

So Allaah, the Most High, called the prayer "***eemaan***", whilst it is an action of the limbs and an action of the heart and speech of the tongue.

(Sharh al 'Aqeedah al Waasitiyyah p575)

⁴⁷⁶ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* commenting on the statement of Shaykh ul Islaam ibn Taymiyyah *rahimahullaah*:

"*Eemaan* is speech and action:

Speech of the heart and the tongue, and action of the heart and the tongue and the limbs."

So the author (ibn Taymiyyah) made speech and action for the heart, and he made speech and action for the tongue.

As for the speech of the tongue, then this matter is clear; and it is *nutq* (utterance).

Q2. Does this hadeeth show that *eemaan* increases and decreases?

The hadeeth indicates that *eemaan* has a higher and lower level, so this shows that *eemaan* increases⁴⁷⁷ and decreases⁴⁷⁸.

As for its action (i.e. action of the tongue), then it is its *harakaat* (movements), and these are not *nutq* (utterance). Rather utterance springs from them if you are not mute.

As for speech of the heart, then it is its acknowledgement and its *tasdeeq* (belief). As for its action, then it is an expression of its movements and, such as *ikhlaas* (purity and sincerity in intention) in the actions; so this is action of the heart.

And likewise for *tawakkul* (placing reliance upon Allaah) and *rajaa* (having hope in Allaah) and *khawf* (having fear of Allaah).

So the action (of the heart) is not merely serenity and peacefulness in the heart. Rather there are movements in the heart (as well).

As for action of the limbs, then this is obvious – (those matters) such as bowing in the prayer, and prostrating in the prayer, and standing in the prayer, and sitting in the prayer.

(Sharh al 'Aqeedah al Waasitiyyah p574)

⁴⁷⁷ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

And the causes for an increase in *eemaan* are four in number:

The first: Knowledge of Allaah, the Most High, through His Names and His Attributes. So whenever a person increases in his knowledge of Allaah through His Names and His Attributes, his *eemaan* increases.

The second: Reflecting upon the signs of Allaah, both universal and legislative. Allaah, the Most High, said:

Do they not look at the camels – how they are created?

And at the sky – how it is raised?

And at the mountains – how they are set up firmly (such that they do not fall)?

And at the Earth - how it is spread out?

Soorah al Ghaashiyah (88) aayaat 17 to 20

And He, the Most High, said:

Say (O Muhammad to the mushriks from your people): Behold (all the signs) in the heavens and the earth (proving the reality of that *tawheed* of Allaah which I am calling you to)!

But neither the signs nor the warners benefit those who do not believe.

Soorah Yoonus (10) aayah 101.

So whenever a person increases in knowledge of that which Allaah, the Most High, has laid down in the creation, from the wondrous aspects of the created matters and from the far reaching wise purposes, it

فجعل القول والعمل من الإيمان
وقال تعالى (فزادتهم إيماناً)

So he made speech and action to be from
eemaan.

And He the Most High said:

So it increased them in *eemaan*.⁴⁷⁹

increases him in *eemaan* in Allaah, the Mighty and Majestic.

And likewise, reflecting upon the legislative signs of Allaah increase the person in *eemaan* in Allaah, the Mighty and Majestic.

This is because if you look at the legislative signs – and they are the rulings with which the messengers came – you will find in them that which will dazzle the intellects from far reaching wise purposes and tremendous secrets by which you will come to know that this *sharee'ah* was sent down from Allaah, and that it is built upon justice and mercy. So you will, through this, have your *eemaan* increased.

The third: Abundance of acts of obedience and doing these in the best manner because actions come into *eemaan* and since they come into it, it follows by necessity from that that it (*eemaan*) will increase with an abundance of them (acts of obedience).

The fourth: Leaving off acts of disobedience, seeking nearness to Allaah, the Mighty and Majestic. For indeed the person increases in *eemaan* in Allaah the Mighty and Majestic through that.

(*Sharh al 'Aqeedah al Waasitiyyah* p577 to 578)

⁴⁷⁸ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

And the causes for an decrease in *eemaan* are four in number:

The first: Turning away from the knowledge of Allaah, the Most High, and His Names and His Attributes.

The second: Turning away from reflecting upon the signs of Allaah, the Universal and the Legislative signs, for this necessitates heedlessness and hardness of the heart.

The third: Paucity of good deeds (i.e. doing very few good deeds)...

The fourth: Performing acts of disobedience, as per His statement, He the Most High:

No! But on their hearts is *raan* (the covering of sins and evil deeds) which they used to earn.

Soorah al Mutaaffifeen (83) aayah 14

(*Sharh al 'Aqeedah al Waasitiyyah* p578)

⁴⁷⁹ Soorah at Tawbah (9) aayah 124

Q1. What false saying of the Murjah does this aayah from Soorah at Tawbah (9:124) refute?

Allaah said:

So as for those who believed, then it increased them in *eemaan*.⁴⁸⁰

This aayah therefore proves that *eemaan* increases and that it is not one (unchanging) entity in contrast to what the Murjah falsely claim. Rather *eemaan* is something which varies in level; it increases and it decreases.

Q2. What has caused the believers to increase in *eemaan* that is mentioned in this aayah?

The *aayah* clearly shows that *eemaan* increases because of the sending down of the Qur'aan, hearing it and acting in accordance with it.

وقال (لزيدادوا إيماناً)

And He said:

So that they should increase in *eemaan*.⁴⁸¹

Q1. What were the circumstances which this aayah relates to?

He is the One who sent down tranquillity into the hearts of the believers so that they should increase in *eemaan* along with their *eemaan*.⁴⁸²

This occurred with regards the incident of al Hudaibiyyah, and the test for the Muslims that occurred within it. The *kuffaar* prevented them from performing '*umrah* and from entering Makkah.

However, despite the reluctance of some of the Companions to accept this peace treaty, Allaah sent down tranquillity into their hearts and they submitted to the command of Allaah and His

⁴⁸⁰ Soorah at Tawbah (9) aayah 124

⁴⁸¹ Soorah al Fat-h (48) aayah 4

⁴⁸² Soorah al Fat-h (48) aayah 4

Messenger out of obedience to Allaah and His Messenger.

Q2. Did this peace treaty turn out to be good for the Muslims or not?

Yes, and Allaah placed in it humiliation for the *kuffaar*.

From the greatest of the results that ensued from this peace treaty was that the war between the Muslims and the *kuffaar* stopped to give the Muslims a pause for breath.

In addition, those who wished to migrate to Madeenah were now able to do so without fear of harm and those who wished to become Muslim were now able to do so without being prevented from that.

And in the end, the clear victory (of Makkah being conquered by the Muslims) occurred.

All of these were from the tremendous fruits of this peace treaty.

Q3. Were the Muslims happy with this treaty initially?

No, some of them disliked it because they saw that they were being sent back from Makkah without being allowed to perform *'umrah*, giving in to the demands of the *kuffaar*.

However the Companions submitted to the treaty out of obedience to Allaah and His Messenger *sall Allaahu 'alaihi wa sallam*.

And Allaah sent down tranquillity into their hearts and they did not act upon their emotions which they had initially; and the final outcome was good for the Muslims.

Q4. What means for a person to increase his *eemaan* are illustrated by this aayah?

It shows that the person who submits to the command of Allaah and His Messenger and complies with it will have his *eemaan* increased by that.

إله إلا الله وفي قلبه مثقال برة أو خردلة أو ذرة من الإيمان فجعله متفاضلا".

And the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* said:

Whoever says laa ilaaha ill Allaah and he has in his heart eemaan of the weight of a grain of wheat or of a mustard seed or of a tiny amount,

then he will come out from the Fire.⁴⁸³

So he made it (i.e. *eemaan*) something which has different levels.

Q1. Will everyone who says *laa ilaaha ill Allaah* be taken out of the Fire?

No, for there will be people who say *laa ilaaha ill Allaah* (none truly has the right to be worshipped except Allaah) whilst not holding its meaning as their belief – for example, the *munaafiqoon* (the hypocrites). So their statement *laa ilaaha ill Allaah* will not benefit them.

However, the one who said *laa ilaaha ill Allaah* whilst truly believing in its meaning, and having certainty in what this *kalimah* (statement) indicates will be saved from remaining in the Fire forever – even if this *eemaan* in his heart is of the weight of a seed or a tiny amount.

Q2. Which false saying(s) about *eemaan* does the Shaykh refute in this regard?

This therefore refutes those people who say that *eemaan* is just statement upon the tongue.

It also refutes those people who say that *eemaan* is just *tasdeeq* (affirmation) of the heart and that *eemaan* is just one (unchanging) entity which does not increase nor decrease. This is because Allaah will say to the Messenger *sall Allaahu 'alaihi wa sallam* :

Take out (from the Fire) whoever has in his heart the slightest, slightest, slightest mustard seed's weight of *eemaan*.⁴⁸⁴

197

وقال رسول الله صلى الله عليه وسلم: "يخرج من النار من قال لا

⁴⁸³ Reported by al Bukhaaree (44), Muslim, Ahmad in his Musnad and at Tirmidhee from the hadeeth of Anas ibn Maalik. And the wording of the hadeeth mentioned here is very close to, but not identical to, the wording of al Bukhaaree and Muslim.

⁴⁸⁴ Reported by al Bukhaaree (7510) and Muslim from the hadeeth of Anas ibn Maalik.

So this shows that this person's *eemaan* has decreased until it very weak, but since this *eemaan* is combined with the statement *laa ilaaha illa Allaah* and with belief in its meaning, then it will benefit that person by causing him to be taken out from the Fire after he has entered it.

Q3. Will a person with very weak *eemaan* be benefited by his *eemaan* in the Hereafter?

Yes, as shown by the version of the hadeeth:

Take out (from the Fire) whoever has in his heart the slightest, slightest, slightest mustard seed's weight of *eemaan*.⁴⁸⁵

Q4. Which people will remain forever in the Fire?

Only the people of *shirk* (associating partners with Allaah in worship) and the people of *kufir* (disbelief) will remain forever in the Fire.

The people of *eemaan* - even if be very weak *eemaan* - will not remain forever in the Fire, even if they enter it for some time on account of their sins.

Q5. Is *eemaan* one single, unchanging entity?

No, it can decrease until it is of the level of a mustard seed as shown by this hadeeth. And this therefore refutes those misguided people who say that *eemaan* is one single unchanging entity and that it is an action of the heart alone.

198

فصل في الإيمان بالغيب
Chapter on *eemaan* in the *ghayb* (hidden and unseen)

Q1. How does the Shaykh explain what *eemaan* in the *ghayb* means?

He explains the *ghayb* (hidden and unseen) to mean:

That which is hidden from the people and which they do not witness from the affairs of the past and the affairs of the future which the people do

⁴⁸⁵ Reported by al Bukhaaree (7510) and Muslim from the hadeeth of Anas ibn Maalik.

not witness since they have passed by and finished or because they have not yet happened.

Q2. Does the intellect have any role in this aspect of *eemaan*?

No, because our knowledge of the *ghayb* depends solely on information taken from authentic sources i.e. from the *naql* (that which is reported) and not the *'aql* (intellect).

Q3. What are the sources of information about this aspect of *eemaan*?

The *naql* (that which is reported) comprises the true reports from Allaah and His Messenger *sall Allaahu 'alaihi wa sallam*.

Q4. What is the approach of the Muslim to these sources?

It is obligatory to have *eemaan* (true belief) in and to submit to everything which everything which Allaah's Messenger *sall Allaahu 'alaihi wa sallam* informed us about from the *ghayb* of the past and the *ghayb* of the future.

And the Muslim does not interfere in this using his own intellect and his own understanding because the matters of the *ghayb* cannot be truly perceived by the person's intellect nor by his thinking.

Rather *eemaan* in the hidden and unseen is only founded upon submitting and believing in the reports from Allaah and His Messenger.

Q5. Which aspects of the *ghayb* do we have to have seen before believing in them?

None of them.

For *eemaan* (true faith) is in fact nothing other than true faith in the *ghayb* (hidden and unseen). As for having true faith in something which has been witnessed, then there is no special distinction for any person in that! This would not be called '*eemaan*'.

Q6. When will a person's having *eemaan* in the *ghayb* not be accepted by Allaah?

There are two times when it will not be accepted:

- 1) When the Day of Resurrection is established.
- 2) When a person reaches his time of death, meaning - he is just about to die.

So in these cases, the person sees that which he used to be told of, from those matters which were

hidden from him, but which he now sees with his own eyes. At this stage, it will be 'too late' to have *eemaan* if he did not have it before.

The Prophet *sall Allaahu 'alaiyhi wa sallam* said:

Allaah will accept the repentance of the servant as long as he is not experiencing the gharghara (death rattle).^{486 487}

This refers to the time just before death when the soul rattles in the throat. For at this stage, *eemaan* has come to an end, as has the ability to perform any action and the person falls into those matters of the *ghayb* which he had been told of before, seeing them with his own eyes.

Allaah, the Most High, says about the person who sees that which he used to be told of:

You were heedless of this so now We have removed your cover and today, your sight is sharp.^{488 489}

Q7. What is the relevance of the aayah from Soorah al An'aam (6:158) in this regard?

The Day when some of the signs of Your Lord come – then no soul will benefit from its *eemaan* if it had not believed previously and earned good deeds based upon its *eemaan*.⁴⁹⁰

The scholars of *tafseer* (explanation of the meanings of the Qur'aan) mention that the sign referred to in this aayah is the rising of the Sun from its place of setting (i.e. the West) before the

⁴⁸⁶ Reported by at Tirmidhee (3537) and Ahmad in his Musnad from the hadeeth of ibn 'Umar *radi Allaahu anhumaa*. And al Albaanee declared it to be *hasan* (good)

⁴⁸⁷ Al Mubaarakfooree *rahimahullaah* stated in *Tuhfat ul Ahwadhee* about the statement:
..as long as he is not experiencing the gharghara..
Meaning: as long as the soul has not reached the throat – meaning: as long as death is not certain. For repentance after death has become certain, then this is not accepted– as per His Statement, He the Most High: **And there is no repentance for those who continue to do evil deeds until death comes to one of them and he says, "Now I repent!"; nor for those who die whilst they are kuffaar (disbelievers).**

Soorah an Nisaa (4) aayah 18

⁴⁸⁸ Soorah Qaaf (50) aayah 22

⁴⁸⁹ And at Tabaree *rahimahullaah* mentions that Mujaahid *rahimahullaah* said about Allaah's statement: **So now We have removed your cover..** (This is addressed) to the kaafir on the Day of Resurrection.

⁴⁹⁰ Soorah al An'aam (6) aayah 158

Day of Resurrection. At that time *eemaan* will not be accepted.⁴⁹¹

For at this time, the Truth of Islaam will be something actually experienced and witnessed and not something hidden from the people.

Allaah, the Most High says:

Rather they have denied that which they could not encompass with their knowledge⁴⁹² and that which has not yet been fulfilled. Likewise did those people who came before them deny. So see what was the end of the wrongdoing disbelievers.⁴⁹³

Q8. What is the first attribute that Allaah mentions in the Qur'aan about the people of taqwaa?

Allaah, the Most High, stated:

This Qur'aan is the Book in which there is no doubt. A guidance for the people of *taqwaa* (who are dutiful to Allaah). Those people who have *eemaan* in the *ghayb* (hidden and unseen)⁴⁹⁴ and they establish the Prayer.⁴⁹⁵

⁴⁹¹ The Prophet *sall Allaahu 'alaiyhi wa sallam* stated: **The Hour will not be established until the Sun rises from its place of setting. So when it rises and the people see it, they will all have *eemaan* but that will be when *eemaan* does not benefit a soul.** And he then recited the aayah from Soorah al An'aam (6:158).

Reported by al Bukhaaree (4636) from the hadeeth of Aboo Hurayrah *radi Allaahu 'anhu*.

⁴⁹² And at Tabaree *rahimahullaah* adds in his *tafseer* about this statement of Allaah:

Rather they have denied that which they could not encompass with their knowledge...

From that which Allaah sent down to you (O Muhammad) in this Qur'aan from (His) threat against them for their disbelief in their Lord.

And as Sa'dee *rahimahullaah* adds in *Tayseer al Kareem ar Rahmaan fee tafseer kalaam il Manaan* when commenting on this aayah:

And in this is a proof showing the obligation to verify and check in the affairs, and that it is not befitting for a person to rush into accepting something or rejecting it before he has encompassed it with knowledge.

⁴⁹³ Soorah Yoonus (10) aayah 39

⁴⁹⁴ And at Tabaree *rahimahullaah* adds in his *tafseer* that Qataadah *rahimahullaah* said about:

Those people who have *eemaan* in the *ghayb*... *Those who believed in Paradise and the Fire, and the resurrection after death, and the Day of Resurrection – and all of this is *ghayb*.*

The first attribute which Allaah describes them with is that they believe in the *ghayb* (hidden and unseen) i.e. in that which is hidden from them and which they do not witness.

So these people rely instead on true reports from Allaah and His Messenger, and they have *eemaan* in the *ghayb* based on that, just as if they were seeing those matters with their own eyes.

Q9. What is the difference between our attitude to what Allaah tells us about the *ghayb* and what the Prophet *sall Allaahu 'alaiyhi wa sallam* told us about it?

There is no difference in our attitude to these sources of information for we have *eemaan* in everything which is authentically reported from the Prophet *sall Allaahu 'alaiyhi wa sallam* just as we believe in the correct reports which come from Allaah, the Knower of the unseen and the witnessed.

For the Prophet *sall Allaahu 'alaiyhi wa sallam* did not speak from his own desires; rather it was just revelation sent to him.

Q10. What examples of our matters of the *ghayb* from the past does the Shaykh mention?

He mentions the reports found in the Qur'aan and the authentic Sunnah which deal with the story of Aadam and the angels, the previous nations such as the people of Nooh and 'Aad and Thamood, and the people of Ibraaheem and the companions of Madyan and other nations beside them.

Allaah has informed us about all of this, so it is obligatory to have *eemaan* in it.

Q11. What examples of our matters of the *ghayb* in the future does the Shaykh mention?

He mentions *eemaan* in:

- 1) the Signs of the Final Hour
- 2) that which will occur before the establishment of the Hour

And at Tabaree mentions that ar Rabee' *rahimahullaah* said about this aayah:

They believed in Allaah and in His angels and His messengers and the Last Day and His Paradise and His Fire and in meeting Him, and they believed in the life after death – and this, all of this, is ghayb.

⁴⁹⁵ Soorah al Baqarah (2) aayaat 2 to 3

- 3) that which will occur at the end of time
- 4) the punishment of the grave and its bliss
- 5) the Last Day and whatever will occur in it
- 6) the Resurrection and the raising of the dead
- 7) Paradise and the Fire
- 8) Allaah Himself

Q12. Does our belief in Allaah come into *eemaan* in the affairs of the *ghayb*? If so, then why?

Yes, *eemaan* in Allaah comes into *eemaan* in the hidden and unseen, because we do not see Allaah in this life. Rather we have belief in Allaah based solely upon:

- a) the signs in the creation
 - b) the signs in the Qur'aan
 - c) the reports from His Messengers
- 'alaiyhimussalaatu was salaam.*

So we have *eemaan* in Allaah, His Names and His Attributes, and in the obligation of worshipping Him alone based upon the true reports and the clear signs and shining proofs which are before our very eyes.

Q13. Which of the *kuffaar* deny that Allaah is the Creator?

Not one of the disbelievers claim that anyone other than Allaah has created the creation or that the creation somehow created itself.

Were they created by nothing – or are they themselves the creators? ⁴⁹⁶Or did they

⁴⁹⁶ And as Sa'dee *rahimahullaah* adds in *Tayseer al Kareem ar Rahmaan fee tafseer kalaam il Manaan*, commenting on this aayah and asking how the Creation came into existence:

Either they were created by nothing i.e. no Creator created them. Rather they exist without being brought into existence and without Someone who has brought (them) into existence – and this is the very essence of absurdity!

Or they were the creators of their own selves – and this is also something absurd - for this cannot be imagined, that someone would bring himself into existence!

So if these two affairs have been shown to be false and futile and it has become clear that they are preposterous, then the third option must be accepted and it is that Allaah, He is the One who created them.

And when this must be accepted, it is known that that Allaah, the Most High, is the One and only (True) object of worship, the One for other than whom worship is not befitting nor correct.

create the heavens and the Earth? Rather they do not have certain faith.⁴⁹⁷

Who is it who can claim that he has created even the slightest thing from the Heavens and the Earth? None of the *kuffaar* claim this, despite the severity of their *kufir* and their obstinate rejection of the Truth.

Q14. How does Allaah challenge the *kuffaar* in this regard?

**Show me what they (those false gods) created from the earth!
Or do those whom they associate have any share in the heavens?**⁴⁹⁸
Or did We give them a Book (commanding them to associate others) so that they are upon clear evidence in their associating others along with Him?⁴⁹⁹

So Allaah challenges the *kuffaar* to show what their false gods have created. For no one claims that these false gods which they worship has created anything from the Heavens and the Earth.

Do they set up for Allaah partners whom they claim create like His creation, such that they are confused (about what they created and what Allaah created)?⁵⁰⁰
Say: Allaah is the Creator of everything and He is *al Waahid* (the One), *al Qahhaar* (the Overwhelming Subduer).⁵⁰¹

Allaah informed that He created and He creates and no one can raise any objections to this. All of the world, the believers and the *kuffaar*, all submit to this.

And if you were to ask them (the *mushriks*), "Who created the Heavens and the Earth?", they would surely say, "Allaah!"⁵⁰²

And if you were to ask them who created them, they would surely say, "Allaah!"^{503 504}

⁴⁹⁷ Soorah at Toor (52) aayaat 35 to 36

⁴⁹⁸ And as Sa'dee *rahimahullaah* adds in *Tayseer al Kareem ar Rahmaan fee tafseer kalaam il Manaah* when commenting on this aayah:

So if they (the false gods) did not create a single thing, and they do not share with the Creator in His creation, then why do you worship them and call upon them despite your affirmation that they (the false gods) are deficient?

⁴⁹⁹ Soorah Faatir (35) aayah 40

⁵⁰⁰ As mentioned by al Baghawee *rahimahullaah* in his tafseer of this aayah.

⁵⁰¹ Soorah ar Ra'd (13) aayah 16

⁵⁰² Soorah Luqmaan (31) aayah 25

Q15. What is mentioned (in Soorah al A'raaf aayah 54) together with the creation being for Allaah?

Is not for Him the creation and the command?⁵⁰⁵

Exalted is Allaah, the Lord of the whole of the creation.⁵⁰⁶

Because the creation is Allaah's, then likewise the command is for Him also. He is the One who commands and forbids and legislates.

199

ويجب الإيمان بكل ما أخبر به النبي
صلى الله عليه

And it is obligatory to have *eemaan* in everything which the Prophet *sall Allaahu 'alaiyhi wa sallam* informed of

Q1. What is the ruling upon the person who has *eemaan* in some of what the Prophet *sall Allaahu 'alaiyhi wa sallam* told us of, but not in all of it?

Such a person has disbelieved in all of that which the Prophet *sall Allaahu 'alaiyhi wa sallam* came with.

Q2. What role do our intellects have in determining what information that we have received from the Prophet *sall Allaahu 'alaiyhi wa sallam* we should believe in?

We have *eemaan* in everything which he came with, whether our intellects can picture what he told us of or not.

The intellect has no role in determining whether we accept something from him *sall Allaahu 'alaiyhi*

⁵⁰³ Soorah az Zukhruf (43) aayah 87

⁵⁰⁴ And as Sa'dee *rahimahullaah* adds in *Tayseer al Kareem ar Rahmaan fee tafseer kalaam il Manaah* when commenting on this aayah:

Meaning - and if you were to ask the mushrikeen (people of shirk) about tawheed ur ruboobeeyah and who is the Creator, they would certainly affirm that it is Allaah alone, having no partner in that.

⁵⁰⁵ And as Sa'dee *rahimahullaah* adds in *Tayseer al Kareem ar Rahmaan fee tafseer kalaam il Manaah* when commenting on the word "command" in this aayah: *And "the command" comprises His rulings of the religion and of the shar'eeah; and then the rulings of recompensing - and that will be in the Everlasting Abode.*

⁵⁰⁶ Soorah al A'raaf (7) aayah 54

wa sallam or not, since the intellect is deficient and does not fully encompass all things. Nothing fully encompasses all things except Allaah, the Majestic and Most High.

do not comprehend it and are not aware of the full realities of its meaning.

200

وصح به النقل عنه
which is authentically transmitted from him

Q1. What important condition does the Imaam *rahimahullaah* mention here for our believing in any particular narration from the Prophet *sall Allaahu 'alaiyhi wa sallam* ?

He mentions that it is obligatory to believe in the hadeeth providing that the chain of narration is authentic; and it is the scholars of hadeeth who decide whether the chain of narration is authentic or not.

As for those narrations whose chain of narration is not authentic, then we are not required to have *eemaan* in them.⁵⁰⁷

201

فيما شاهدناه أو غاب عنا نعلم أنه
حق وصدق وسواء في ذلك ما
عقلناه وجهلناه ولم نطلع على
حقيقة معناه

with regards to whatever we have seen or
whatever is hidden from us,
we know that it is the truth and is true.
It is just the same in that regard whether we
comprehend it with our intellects or whether we

⁵⁰⁷ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

So it is a must that the chain of narration going back to the prophets *'alaiyhimussalaam* be verified.

So if the Jews said: *Moosaa said such and such...* then we do not accept (it) until we know the authenticity of its chain of narration back to Moosaa.

And if the Christians said: *'Eesaa said such and such..* then we do not accept (it) until we know the authenticity of the chain of narration going back to 'Eesaa.

And if someone says: *Muhammad, the Messenger of Allaah, said such and such....* then we do not accept (it) until we know of the authenticity of the chain of narration back to Muhammad.

(*Sharh al 'Aqeedah al Waasitiyyah* p110)

Q1. What is our approach to those matters of the *ghayb* which our intellects cannot imagine or conceive of?

Our approach to such matters is that we have *eemaan* in them, whether our intellects can conceive of them or not.

This is the same with regards to those matters of the *ghayb* which we have not seen with our own eyes – we believe in them just as if we had seen them.

This is because the person who has told us about these matters was *as saadiq*⁵⁰⁸ *al masdooq*⁵⁰⁹ (the truthful one, the one whose truthfulness is attested to) *sall Allaahu 'alaiyhi wa sallam* – the one who does not speak from his own desires.

Q2. How can we imagine what the punishment (or bliss) of the grave is like?

We cannot imagine what these aspects of the *ghayb* are like.

Q3. Which types of punishment or bliss in the grave would we see if we dug open a dead person's grave? Why?

If we were to dig into the person's grave, we would not see whether the person's grave is a garden from the gardens of Paradise or a pit from the pits of the Fire.

So some people reject that there is punishment and bliss the grave on this basis. However, the punishment and bliss in the grave are not from the

⁵⁰⁸ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

The *saadiq* is the one who informs of that which is in accordance with the actual state of affairs.

(*Sharh al 'Aqeedah al Waasitiyyah* p110)

⁵⁰⁹ Shaykh Saalih al Fawzaan *hafidhahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* commenting on the description of the prophets as being *masdooqoon* (those whose truthfulness is attested to): Meaning: (their truthfulness is attested to) in that which came to them from revelation (received) by means of the angels – because (this revelation) was from Allaah. So they did not speak on the basis of desires.

(*Sharh al 'Aqeedah al Waasitiyyah* p20)

world that we can see in this worldly life; rather they are from the world of the Hereafter which none but Allaah know of.

It is not a condition for something to be true and correct that a person must have seen it first. There are matters which are present which we are unable to see but they exist nevertheless.

Q4. Why does the Shaykh hafidhahullaah mention an example of two people sleeping?

He mentions the example of two people who are sleeping side by side. One of them is experiencing a peaceful, delightful sleep whilst the other is having a disturbed, troubled sleep. Yet each one does not perceive what the other person is experiencing, despite the closeness of one to the other.

And if this is the case with the affairs of this world – showing how limited our perceptions are of what is occurring around us – then how about with regards to the affairs of the Hereafter which are not known except to Allaah?

Q5. Why does the Shaykh hafidhahullaah mention an example of two dead people?

He mentions that there are some dead people who are bliss and there are also some who are in torment – even if some of them are side by side with the others.

So similarly to the example of the two people sleeping, a dead person who is in bliss does not perceive or experience the punishment that another dead person is experiencing – and vice versa.

Q6. What benefit of Allaah's concealing the affairs of the *ghayb* from us is mentioned by the Shaykh here?

He has done this as a mercy to us.

The Prophet *sall Allaahu 'alaihi wa sallam* said:

If it were not for the fact that you would no longer bury the dead, I would have asked Allaah to let you hear something from the torment of the people of the graves which He caused me to hear.^{510 511}

⁵¹⁰ Reported by Ahmad in his Musnad from the hadeeth of Anas and its chain of narration is authentic. And al Albaanee declared it to be authentic in as Saheehah (158).

Q7. What would be the effect on us if we were to hear the screaming of the person being punished in the grave?

The dead person who is being punished will scream which will be heard by everything except for the Jinn and the Mankind. And if a person were to hear this screaming, he would swoon – meaning he would die.

Q8. What is the first of the affairs of the Hereafter?

It is the punishment of the Grave.

And one of the chains of narrations mentioned by Imaam Ahmad is:

Yazeed narrated to us that Humaid narrated to us from Anas that the Prophet sall Allaahu 'alaihi wa sallam said: (the hadeeth)

⁵¹¹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* commenting on why Allaah has not allowed us to hear the screaming of those being punished in their grave:

And that is for a tremendous *hikmah* (wise purpose), from that (are the following):

Firstly – That which the Prophet *sall Allaahu 'alaihi wa sallam* indicated with his statement:

If it were not that you would not bury (your dead), I would have supplicated to Allaah that He make you hear (something) from the punishment of the grave.

(Reported by Muslim)

Secondly – that in the concealment of that (screaming) is a *sitr* (veiling) for the dead person.

Thirdly – that in that there is no disturbance for his (the dead person's) family, because if his family were to hear their dead relative being punished and screaming, they would never be at ease.

Fourthly – that his family would not be put to shame, because the people would say (if his screaming could be heard): This is your son (being punished)! This is your father! This is your brother! And the like of that.

Fifthly – that we would be destroyed because it is a scream which is not something easy and comfortable. Rather (it is) a scream which may necessitate that the hearts fall from their places so the person dies or loses consciousness.

Sixthly – if the people were to hear the screaming of these people being punished, then *eemaan* in the punishment of the grave would fall into the category of having *eemaan* in that which has been actually seen and not from the category of *eemaan* in the *ghayb* (hidden and unseen). And therefore the benefit of being tested would vanish because the people would believe in that which they had actually seen without any doubt. However if (the punishment) remains hidden from them and they do not come to know of any except by means of the report (from the Qur'aan or authentic Sunnah) then it becomes from the category of the hidden and unseen.

(*Sharh al 'Aqeedah al Waasitiyyah* p482 to 483)

مثل حديث الإسراء والمعراج

Such as the hadeeth of the *Israa* (the Night Journey) and the *Mi'raaj* (the Ascent through the heavens)

Q1. What are *al masjid ul haraam* and *al masjid al aqsaa* as mentioned in the aayah quoted from Soorah al Israa (17:1)?

Allaah the Most High said:

Perfect is He, the One who took His slave on the Journey by Night from *al masjid ul haraam* (the Sacred Mosque)....

- and this is in the noble city of Makkah.

..to *al masjid ul aqsaa*...

- and this is in Jerusalem in Palestine.

...the neighbourhood of which We have blessed so that We should show him from our signs. ⁵¹²

Q2. How long did it used to take to travel from one to the other?

This journey used to take the camel rider one month to make. And the Prophet *sall Allaahu 'alaiyhi wa sallam* was taken on that journey, there and back, in a single night.

Q3. What was the order of events that occurred on that night?

Jibreel '*alaiyhissalaam* came to the Prophet *sall Allaahu 'alaiyhi wa sallam* whilst the latter was asleep in Makkah and carried him upon al Buraaq, a riding beast ridden by the prophets.

And he went with him to Jerusalem and then took him up to the Heavens – meaning both the spirit and the body of the Prophet *sall Allaahu 'alaiyhi wa sallam* travelled. The Prophet *sall Allaahu 'alaiyhi wa sallam* was awake during this whole episode and not asleep.

⁵¹² Soorah al Israa (17) aayah 1

Q4. Where in the Qur'aan is the Mi'raaj mentioned and where is the Israa mentioned?

The Mi'raaj is mentioned at the beginning of Soorah an Najm (the 53rd soorah) and the Israa is mentioned at the beginning of Soorah al Israa (the 17th soorah, which is also known as Soorah Banee Israaeel).

Q5. What did the Prophet *sall Allaahu 'alaiyhi wa sallam* see on that night?

He *sall Allaahu 'alaiyhi wa sallam* saw amazing matters from the Kingdom of the Heavens and the Earth. He saw Paradise and the Fire, and the people of the Fire in it and the people of Paradise in it.

Allaah spoke to him *sall Allaahu 'alaiyhi wa sallam* with that which He wished from His revelation. And He made obligatory upon him the five daily prayers.

Then he *sall Allaahu 'alaiyhi wa sallam* descended to the Earth and then came back to Makkah – all in a single night.

And the next morning he informed the people of what had happened.

Q6. What effect did hearing about the Israa and Mi'raaj have on the people of *eemaan*?

It only served to increase their *eemaan* because they had believed in him *sall Allaahu 'alaiyhi wa sallam* from the beginning. So because they believed that he was the Messenger of Allaah, they would not accuse him of lying.

So when Aboo Bakr *radi Allaahu 'anhu* was told by the *mushriks* about the *Israa* and *Mi'raaj* which his friend *sall Allaahu 'alaiyhi wa sallam* claimed to have undergone, he said:

If he has said this, then it is just as he has said. I believe him with regard to news coming from the heavens, so should I not believe him in this? ⁵¹³

Q7. What effect did hearing about the Israa and Mi'raaj have on the people who had weak *eemaan* and the disbelievers?

As for the people who were weak in *eemaan* or who were *kuffaar* then they took this incident of

⁵¹³ Reported by al Haakim (3/62) and was declared authentic due to its supports by al Albaanee in as Saheehah (no 306), And at the end of the report it states that that is why Aboo Bakr was called as *Siddeeq* (the one who attested to the Truth).

the Israa and Mi'raaj as a means to mock the Messenger *sall Allaahu 'alaiyhi wa sallam*.

And some of those who were weak in *eemaan* actually apostatised from Islaam after this incident, which caused the *kuffaar* to be delighted.

Q8. Was the Prophet *sall Allaahu 'alaiyhi wa sallam* asleep during the Israa and the Mi'raaj?

No, he was awake. No one denies that strange and miraculous things may be experienced by someone in their dreams. So the Quraysh would not have denied the Israa nor the Mi'raaj if the Prophet *sall Allaahu 'alaiyhi wa sallam* had merely dreamed them.

Q9. What is the meaning of the word '*abd*' in the first aayah from Soorah al Israa (17:1) – and what does it *not* mean?

Perfect is He, the One who took His '*abd*' (slave)...⁵¹⁴

And 'slave' refers to the soul and the body combined.
The person's *rooh* (soul) alone is not called '*abd*'.
Likewise, a person's *jasad* (body) alone is not called '*abd*'.

203

وكان يقظة لا مناما
فإن قريشا أنكروته وأكبرته ولم تنكر
المنامات

And it was in a state of being awake, not a dream.
Since Quraysh denied it and held it to be something incredible but they did not used to deny dreams.

Q1. How would the Quraysh have reacted differently to the story of the Israa and Mi'raaj if it had just been a dream?

They would not have denied it, because no one denies dreams.

204

⁵¹⁴ Soorah al Israa (17) aayah 1

ومن ذلك أن ملك الموت لما جاء
إلى موسى عليه السلام ليقبض
روحه لطمه ففقا عينه فرجع إلى
ربه فرد عليه عينه

And from that is that the Angel of Death, when he came to Moosaa '*alaiyhi*ssaalam to take his soul – he (Moosaa) struck him and knocked out his eye; so therefore he (the Angel) went back to his Lord and He restored his eye to him

Q1. Who is the Moosaa being referred to here?

He was Moosaa ibn 'Imraan '*alaiyhi*ssaalam, the Kaleem of Allaah (the one to whom Allaah spoke).

Q2. What did he do to the Angel of Death and why?

The Angel of Death came to Moosaa in the form of a man as a test. The Angel told him that he was going to take Moosaa's soul so Moosaa struck him on the face and knocked out his eye, for Moosaa was a man of zeal and fervour.

Q3. What did the Angel of Death do after this?

The Angel of Death went back to his Lord and told Him that He had sent him to a servant who did not wish death.

Allaah then restored his eye to him and said "Go to him (Moosaa) and tell him to place his hand upon the skin of a bull and whatever his hand covers from the skin of the bull - then he can have for every hair a year of life."

Q4. What did Moosaa say when the Angel of Death came to him the second time?

The Angel of Death came back to Moosaa and told him of what Allaah had said.

Moosaa replied, "And after that?"

The Angel answered, "Death."

Moosaa said, "In that case, (make it) now my Lord."⁵¹⁵

⁵¹⁵ This hadeeth is reported in the Musnad of Ahmad from the hadeeth of Abou Hurayrah and its narrators are reliable, narrators of the Saheeh, except for ibn Lahee'ah; the hadeeth is also reported through authentic chains of narration also in the Musnad of Ahmad and al Bukhaaree (1339) (3407) and Muslim from the hadeeth of Abou Hurayrah also.

So when he knew that he was the Angel of Death and that he was a messenger of Allaah, then he submitted – whereas initially, Moosaa did not know that he was the Angel of Death.

205

ومن ذلك أشراط الساعة
And from that are the Signs of the Hour

Q1. What is the meaning of *ashraat* here?

It is the plural of the word *shart* which means 'a sign'.

Q2. How does the Shaykh *hafidhahullaah* explain the aayah from Soorah Muhammad (47:18)?

Allaah, the Most High, says:

So are they awaiting except that the Hour comes upon them; for indeed its *ashraat* (signs) have already come!⁵¹⁶

Meaning: the signs of the establishment of the Hour and the closeness of its taking place.⁵¹⁷

How will they take admonition when it comes to them?⁵¹⁸

So when the Hour is established, there will be no scope for having *eemaan* and believing only at that time, and repentance will not be accepted from them then.

Q3. How does the Shaykh subdivide the *ashraat us saa'ah*?

He divides them into:

- a) The First Signs – which have already occurred and finished.
- b) The Intermediate Signs
- c) The Latter Signs.

⁵¹⁶ Soorah Muhammad (47) aayah 18

⁵¹⁷ And Shaykh 'Abdur Rahmaan ibn Naasir as Sa'dee *rahimahullaah* said about the aayah in *tayseer il kareem ir rahmaan* :

For indeed its *ashraat* (signs) have already come!

Soorah Muhammad (47) aayah 18

Meaning: its signs proving how close it (the Hour) is.

⁵¹⁸ Soorah Muhammad (47) aayah 18

Q4. Is the sending of the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* from the *ashraat us saa'ah*?

Yes, his sending was from the First Signs. He was the Prophet of the (Last) Hour, as was shown by his *sall Allaahu 'alaiyhi wa sallam* statement:

I have been sent along with the Last Hour like these two.

And he *sall Allaahu 'alaiyhi wa sallam* indicated with his index and middle finger.⁵¹⁹

Q5. What other *ashraat us saa'ah* are mentioned by the Shaykh here from the first subdivision?

They include the conquests and the spread of Islaam widely upon the Earth, as well as the trials and tribulations occurring amongst the people, the wars and the shedding of blood.

Q6. What examples does the Shaykh mention of the second subdivision?

The Intermediate Signs are very many in number. So we live in the midst of amazing matters including inventions and great industries and the rapid means of communication and the lands coming close to each other – all of these are from the Intermediate Signs.

Q7. From whose family will the Mahdi come?

The Latter Signs are ten in number and will occur in the future, one following on in quick succession from the previous one.

From these Signs is the appearance of the Mahdi and he will be from the family of the Messenger *sall Allaahu 'alaiyhi wa sallam* from the descendants of al Hasan, the grandson of the Messenger *sall Allaahu 'alaiyhi wa sallam* .

The Mahdi's name will be like that of the Messenger *sall Allaahu 'alaiyhi wa sallam* i.e. Muhammad ibn 'Abdillaah.

Q8. What will the Mahdi do?

He will spread justice and he will spread Islaam and Allaah will aid the religion through him. He will fill the Earth with justice just as it was previously filled with oppression.

⁵¹⁹ Hadeeth reported by al Bukhaaree (6504), Muslim and Ahmad in his Musnad.

And in his time, *al Maseeh ud Dajjaal* will emerge.

Q9. Will the Dajjaal be a friend of the believers?

The Dajjaal, the one eyed one, the great liar, will not be a friend to the believers. Rather in his time, there will be a tremendous *fitnah* (trial) and a great test which will occur by Allaah's permission and from Allaah's wisdom.

Q10. What will 'Eesaa 'alaiyhissalaam do when he descends before the end of time?

'Eesaa 'alaiyhissalaam will emerge at the end of the time of the Dajjaal whom he will kill. Then 'Eesaa will judge by the sharee'ah of Muhammad *sall Allaahu 'alaiyhi wa sallam*.

'Eesaa will remain upon the Earth for some time. He will then die at the time that Allaah has decreed for him to do so

And there is no one from the People of the Book except that he will certainly believe in him (i.e. 'Eesaa) before his (i.e. 'Eesaa's⁵²⁰) death.⁵²¹

So he will die and be buried, just as the other prophets were.

Q11. Which will emerge first – Ya-jooj and Ma-jooj or the Beast?

Ya-jooj and Ma-jooj are two tribes from the descendants of Adam 'alaiyhissalaam. They will emerge before the Beast and will cause tremendous evil, trials and tribulations, bloodshed and great hardships upon the believers.

Q12. What will the Beast that emerges before the end of time do?

The Beast will distinguish between the believer and the *kaafir*.

And when the Word befalls them We will bring out for them a Beast from the Earth⁵²²

⁵²⁰ And that *his death* refers to *Eesaa's* death is the tafseer given by amongst others ibn 'Abbaas, Qataadah and al Hasan (Tafseer at Tabaree)

⁵²¹ Soorah an Nisaa (4) aayah 159

⁵²² And Shaykh 'Abdur Rahman ibn Naasir as Sa'dee *rahimahullaah* said about the aayah in tayseer il kareem ir rahmaan :
a Beast from the Earth..

Soorah an Naml (27) aayah 82

who will speak to them declaring that the people did not have certain faith in our signs.⁵²³

So the Beast will place a sign upon the believer by which it will be known that he is a believer; likewise he will place a sign upon the *kaafir* by which it will be known that he is a *kaafir*.

So the people will then be able to recognise each other, the believer as a believer and the *kaafir* as a *kaafir*.

Q13. Where will the Sun rise from before the end of time?

It will rise from its place of setting; and this is the last of the Major Signs.

When this occurs, then acceptance of *eemaan* and of repentance will cease.

Q14. What will the Fire do that occurs before the end of time?

After the Sun has risen from its place of setting, a Fire will emerge from the depths of Aden in Yemen. It will gather the people towards Shaam (Palestine, Syria and Jordan).

The Fire will remain with them wherever they spend the night and stop with them wherever they stop to take a rest. It will drive the people on towards the mahshar (the Gathering Place).

206

مثل خروج الدجال
like the emergence of the Dajjaal

Q1. Why is *al maseeh ud dajjaal* so called?

He is called *ad dajjaal* because he is a great liar from the word *dajj* (which means falsehood).

He is called *al maseeh* because either:
a) he proceeds throughout the earth, and he *yamsahuhaa* (he crosses it) quickly because of the rapid means of transport with which Allaah has equipped him which are faster than the wind.

or

(meaning) coming out from the Earth – or a Beast from the Beasts of the Earth, and not from the sky.

⁵²³ Soorah an Naml (27) aayah 82

b) it may refer to his right eye being *mamsoohah* (smooth) – meaning that he is one eyed.

Q2. How will we be able to recognise the *dajjaal*?

He will claim to be Allaah, the Majestic and Most High – but Allaah is not one eyed.

In addition, “kaafir” will be written between the two eyes of the Dajjaal and this will be read by everyone.

Q3. Why is 'Eesaa *alaiyhissalaam* called the *maseeh*?

He is called *maseeh* because he used to *yamsahu* (wipe) his hand upon a sick person and the person would be cured by the permission of Allaah.

Q4. Which *maseeh* will kill which *maseeh*? And where will this occur?

The *Maseeh* of guidance ('Eesaa) will kill the *Maseeh* of misguidance (the Dajjaal). He will chase the Dajjaal and kill him at the gate of Ludd, a city in Palestine.

Q5. How will 'Eesaa *alaiyhissalaam* rule?

After killing the Dajjaal, 'Eesaa will rule by the sharee'ah of Islaam, breaking the cross (of the Christians) and killing the swine and setting aside the *jizyah* (the tax paid by the Jews and Christians).

So 'Eesaa will judge with the legislation of Muhammad *sall Allaahu 'alaiyhi wa sallam*.

207

ونزول عيسى ابن مريم عليه
السلام فيقتله

وخروج يأجوج ومأجوج

And the descent of 'Eesaa ibn Maryam
'*alaiyhissalaam*

so he will kill him (the Dajjaal)
and the emergence of Ya-jooj and Ma-jooj

Q1. Who are Ya-jooj and Ma-jooj?

They are two tribes from the descendants of 'Aadam '*alaiyhissalaam*. Their story is mentioned in the Qur'aan.

Q2. Who was Dhul Qarnain and how did he come to know about Ya-jooj and Ma-jooj?

He was a great king and a person of *eemaan* whom Allaah established him in the Earth. So he travelled to the eastern parts of the Earth and to the western parts, calling to Islaam and to tawheed and making *jihaad* in Allaah's cause.

Dhul Qarnain reached two great mountains and found beyond them a people who could scarcely understand any words – and they were Ya-jooj and Ma-jooj who were threatening the rest of mankind.

Q3. What did Dhul Qarnain build and what effect did it have?

The (people of that area) said:

O Dhul Qarnain! Ya-jooj and Ma-jooj are causing corruption upon the Earth so can we pay you a tribute for you to build a barrier between us and them?

So he said:

That which my Lord has established me upon is better.⁵²⁴

So he refused to take anything from them for doing that task, mentioning that that which Allaah had given him was sufficient for him.

So he asked them to bring materials and then he built this barrier to fill the gap between the two great mountains such that no one could go through it or surmount it.

So they were not able to surmount it nor pierce it.⁵²⁵

And in fact, this barrier became one of the great favours of Allaah upon mankind.

Q4. Will this construction remain for ever?

No, because at the end of time, the two tribes will demolish this barrier.

So when the Promise of my Lord⁵²⁶ comes about, He will level it to the ground. And the Promise of my Lord is ever true.

⁵²⁴ Soorah al Kahf (18) aayaat 94 to 95

⁵²⁵ Soorah al Kahf (18) aayah 97

⁵²⁶ And Shaykh 'Abdur Rahmaan ibn Naasir as Sa'dee *rahimahullaah* said about the aayah in tayseer il kareem ir rahmaan :

So when the Promise of my Lord comes about...

Soorah al Kahf (18) aayah 98

And We shall leave them to surge amongst each other like waves on that Day.⁵²⁷

Q5. Will Ya-jooj and Ma-jooj spread goodness or corruption?

When they emerge they will cause corruption and bloodshed and evil as is not known except to Allaah.

Q6. How will Ya-jooj and Ma-jooj die?

Mankind will not be able to oppose them. But Allaah will send an worm like illness to afflict them in their necks which will kill them all. The Muslims will then be at peace from them. The creatures of the Earth will eat from their bodies until they become fat.

208

وخرج الدابة
And the emergence of the Beast

Q1. What will this Beast look like?

Allaah, the Most High said:

We shall bring out from the Earth a beast for them..⁵²⁸

But as to the appearance of this beast, then Allaah knows best.

Q2. Where will this Beast emerge from?

Allaah knows best how and from where it will emerge.⁵²⁹

209

وطلوع الشمس من مغربها
And the rising of the Sun from its place of setting⁵³⁰

Meaning – the emergence of Ya-jooj and Ma-jooj.

⁵²⁷ Soorah al Kahf (18) aayaat 98 to 99

⁵²⁸ Soorah an Naml (27) aayah 82

⁵²⁹ Al Qurtubee *rahimahullaah* mentions in his explanation of Muslim 'al Mufhim' that there are no authentic narrations to inform us as to where this Beast will emerge from nor what it will look like.

⁵³⁰ i.e. from the West

Q1. How did Ibraaheem 'alaiyhissalaam refute an Numrood's claim to Lordship?

Ibraaheem said to this tyrant king who had claimed Lordship for himself:

So Allaah brings the Sun out from the East – so (you) bring it out from the West!⁵³¹

When this king claimed that it was he who gave life and gave death and that he was the Lord, Ibraaheem responded by mentioning this challenge to bring the Sun out from the West in contrast to what Allaah, the Most High, wills.

So the one who disbelieved was silenced in argument.⁵³²

Meaning: the king was left speechless because he was not able to do this. For no one can do this except for Allaah, the Most High.

Q2. What will be signified by the rising of the Sun from the *maghrib*?

When the arrangement of the creation is disrupted and Allaah wills to destroy this world, then the Sun will take the opposite course from that which it taken up to that point; it will emerge from the West at that time.

This will be a proof for the nearness of the establishment of the Hour and for the destruction of this ordered system of the creation and for the world coming to an end and that the Hereafter is occurring.

210

وأشبهه ذلك مما صح به النقل
And the like of that from that which is authentically reported

Q1. What important condition is mentioned by the Imaam *rahimahullaah* here for accepting the reports about the matters of the hidden and unseen?

The essential condition for accepting these reports about the *ghayb* is that they are authentically reported from Prophet *sall Allaahu 'alaihi wa sallam*.

⁵³¹ Soorah al Baqarah (2) aayah 258

⁵³² Soorah al Baqarah (2) aayah 258

As for a *da'eef* (weak) evidence or an evidence which does not reach the level of being *saheeh* (authentic) then this is not relied upon in the '*aqeedah* of the Muslim.

Q2. What is the difference in this respect between how we approach the *aahaad* narrations and the *mutawaatir* narrations? Why?

There is no difference between our approach to the *mutawaatir*⁵³³ or the *aahaad*⁵³⁴ narrations providing that they are *saheeh* (authentic). If the narration is *saheeh* then it is obligatory to hold the information contained in it as belief and creed without having doubts in that.

This is because if it is authentic, then it is the speech of one who does not speak from his own desires *sall Allaahu 'alaiyhi wa sallam*.

211

وعذاب القبر ونعيمه حق

And the Punishment of the Grave and its Bliss are true

Q1. Who rejects this aspect of the hidden and unseen?

The Punishment in the Grave and its Bliss are reported in *mutawaatir* narrations.

It is the Mu'tazilah who deny this aspect of the Islaamic '*aqeedah* based upon their corrupt intellects, saying, "*We do not see anything in the grave!*"⁵³⁵

Q2. How are these people to be refuted?

So it is said to these people:

⁵³³ Reported by a large number of narrators at each stage of the chain of narration.

⁵³⁴ Reported by less than that of the *mutawaatir* narration at some or all stages of the chain of narration.

⁵³⁵ An Nawawee *rahimahullaah* mentions in his explanation of *Saheeh Muslim*:
...the position of the People of the Sunnah is – affirmation of the Punishment in the Grave just as we have mentioned, in opposition to the Khawaarij and the majority of the Mu'tazilah and some of the Muriji-ah who rejected it.

(The Book of Paradise and a description of its bliss and its people, chapter 17).

Are affairs founded upon what you witness and upon what you feel – or instead upon the ability of Allaah? Your intellects and your feelings have no role in entering into this matter.

Rather the Punishment in the Grave and its Bliss are affirmed by the Book, the Sunnah and the consensus of the *ahl us sunnah wal jamaa'ah*.

Q3. What is the meaning of *al 'adhaab al adnaa* in the aayah quoted by the Shaykh *hafidhahullaah* from Soorah as Sajdah (32:21)?

And We will make them taste the *al 'adhaab al adnaa* (lesser punishment) before the greater punishment.⁵³⁶

Some of the scholars of tafseer said that the *al 'adhaab al adnaa* refers to the Punishment of the Grave⁵³⁷ – or that it refers to the trials and calamities that come to these people in this world⁵³⁸. And it is possible that the meaning of *al 'adhaab al adnaa* is in fact both of these.

Q4. Why does the Shaykh quote the aayah from Soorah Ghaafir (40:46) here?

They (the people of Fir'awn) will be exposed to the Fire, morning and evening. And the Day when the Hour is established (it will be said): Enter the people of Fir'awn into the severest punishment.⁵³⁹

So Allaah's statement:

They (the people of Fir'awn) will be exposed to the Fire, morning and evening.

- refers to the Punishment of the Grave.

And Allaah's statement:

And the Day when the Hour is established (it will be said): Enter the people of Fir'awn...

- shows that the punishment of the morning and evening mentioned in the previous part of the aayah is occurring now – i.e. before the Day of Judgement, in this world – and that is the

⁵³⁶ Soorah as Sajdah (32) aayah 21

⁵³⁷ As is reported from Mujaahid, quoted in the Tafseer of at Tabaree *rahimahumullaah*.

⁵³⁸ As is reported from ibn 'Abbaas, Abul 'Aaliyah and al Hasan amongst others, quoted in the Tafseer of at Tabaree *rahimahumullaah*.

⁵³⁹ Soorah Ghaafir (40) aayah 46

Punishment that they are experiencing in their graves.

And when the Hour is established, they will then go to the severest punishment mentioned in the aayah.

So the aayah contains a proof for the Punishment in the Grave.

212

وقد استعاذ النبي صلى الله عليه وسلم منه وأمر به في كل صلاة

And the Prophet *sall Allaahu 'alaiyhi wa sallam* sought refuge from it⁵⁴⁰ and he commanded that this should be done in every prayer

Q1. What is the significance of the fact that the Prophet *sall Allaahu 'alaiyhi wa sallam* used to seek refuge from the punishment of the grave?

This proves that the Punishment in the Grave is true and that it occurs; otherwise the Prophet *sall Allaahu 'alaiyhi wa sallam* would not have sought refuge from it.

Q2. From what four matters did he *sall Allaahu 'alaiyhi wa sallam* command us to seek refuge in every prayer?

He *sall Allaahu 'alaiyhi wa sallam* said:

Seek refuge with Allaah from four: From the Punishment of the Hellfire and from the Punishment of the Grave and from the trials of life and death and from the trial of al maseeh ud dajjaal.⁵⁴¹

Q3. Why might a believer be punished in his grave?

There are causes which bring about the Punishment in the Grave and they include:

- a) *gheebah* (backbiting) and *nameemah* (spreading tales between the people in order to cause corruption⁵⁴²)
- b) not cleaning oneself from urine
- c) wailing of the mourners over the dead person.

The Prophet *sall Allaahu 'alaiyhi wa sallam* passed by two graves and said:

These two are being punished and they are not being punished for something major. Indeed it something major.⁵⁴³
As for one of them, he did not used to keep himself clean from his urine.
And as for the other, he used to walk around spreading tales between the people to cause corruption.⁵⁴⁴

And this shows that the Punishment of the Grave can even occur to a believer, due to the sins that he committed in this world.

And he *sall Allaahu 'alaiyhi wa sallam* said:

The dead person will be tormented in his grave because of the wailing which is done over him.^{545 546}

213

⁵⁴² And this is the explanation of *nameemah* given by Al 'Aynee *rahimahullaah* adds in 'Umdat ul Qaaree (in chapter 46 of the Book of Manners).

⁵⁴³ Al 'Aynee *rahimahullaah* adds in 'Umdat ul Qaaree commenting on this part of the hadeeth: ***Indeed it something major.***

- meaning: (something major) with Allaah.

And his statement:

And they are not being punished for something major.

- meaning: it is not something major with you. Or it is not something great upon you since there is no difficulty in (avoiding) it.

⁵⁴⁴ Reported by al Bukhaaree (6055) and Muslim from the hadeeth of ibn 'Abbaas *radi Allaahu 'anhumaa*.

⁵⁴⁵ Reported by al Bukhaaree (1292) and Muslim from the hadeeth of 'Umar ibn al Khattaab.

⁵⁴⁶ Al 'Aynee *rahimahullaah* adds in 'Umdat ul Qaaree commenting on an *niyaahah* (wailing over the dead): ***Wailing is forbidden by consensus because it is an action of jaahiliyyah and he sall Allaahu 'alaiyhi wa sallam made it a condition for the women in their taking the pledge upon (accepting) Islaam that they would not wail over the dead. And this chapter (of Umdat ul Qaaree) proves that the forbiddance of crying upon the dead person is only if it contains wailing, and that it (crying) is permissible without it (wailing)... (and the statement): "will be tormented because of the wailing which is done over him" proves that there is no punishment with regards to the crying done without it (wailing).***

(in reference to hadeeth 1291, Kitaab ul Janaa-iz, Chapter 33).

⁵⁴⁰ Referring to the Punishment of the Grave.

⁵⁴¹ Reported by Muslim (588), Ahmad in his Musnad, Abou Daawud and an Nasaa-ee from the hadeeth of Abou Hurayrah *radi Allaahu 'anhu*.

وفتنة القبر حق وسؤال منكر ونكير حق

And the Trial of the Grave is true
and the questioning by Munkar and Nakeer is true

Q1. What is the sequence of events that occur after the dead person is placed in his grave?

The dead person is placed in his grave which is then filled in over him.

The people who accompanied the body to the grave then leave the graveside and the dead person hears their footsteps as they walk away from him.

Two angels then come to him and his soul is restored to his body.

And this is now the life of the *barzakh* (the life beyond the barrier) for that person.

Q2. Who are Munkar and Nakeer and what do they ask the dead person?

These are the two angels who come to question the dead person. They sit him up and say to him:

Who is your Lord? What is your religion? And who is your prophet?

Q3. What does the believer reply to these questions?

He or she will reply:

My Lord is Allaah. Islaam is my religion and Muhammad sall Allaahu 'alaiyhi wa sallam is my prophet.

The believer will not stutter or hesitate in giving these answers because he or she was a believer in this world, believing in Allaah and the Messenger *sall Allaahu 'alaiyhi wa sallam* and adhering to the religion of Islaam.

Q4. What does the hypocrite reply?

The *munaafiq* (hypocrite) who lived in this world upon doubt, professing Islaam upon his tongue whilst denying it with his heart, will be rendered incapable and confused when he is questioned in his grave.

He will reply to the two angels:

Haah. Haah. I do not know. I heard the people saying something so I said it.

Q5. What is the difference between what the believer experiences in the grave and what the hypocrite experiences?

The believer will experience bliss and a door to Paradise will be opened for him. Whereas the hypocrite will be punished; he will be crushed in his grave until his ribs interlock and a door to the Fire will be opened for him.⁵⁴⁷

⁵⁴⁷ As mentioned in the hadeeth of Anas bin Maalik reported by al Bukhaaree (1338, 1374) and Muslim and in the musnad of Ahmad and in the hadeeth of Abou Hurayrah in at Tirmidhee (1071) and the hadeeth of al Baraa ibn 'Aazib in Abou Daawud (4753). The following is the wording of Imaam Ahmad *rahimahullaah* with authentic additions from others, compiled and authenticated by Shaikh al-Albaanee – *rahimahullaah* in 'Ahkaamul-Janaa'iz (pp.198-202) and it is up to the standard of Imaams Al-Bukhaaree and Muslim:

'We went out with the Prophet sall Allaahu 'alaiyhi wa sallam on a funeral of a man from the Ansaar. So we came to the grave and he, sall Allaahu 'alaiyhi wa sallam had a stick, with which he was prodding the earth. He began looking towards the sky, and looking towards the earth, and raising his gaze and lowering it three times, and then he said:

Seek Allaah's refuge from the Punishment of the Grave!

...two or three times, and then he sall Allaahu 'alaiyhi wa sallam said:

O Allaah, I seek your refuge from the Punishment of the Grave.
...three times,

And then he sall Allaahu 'alaiyhi wa sallam said:

The believing servant, when he is departing from this world and going on to the Hereafter – then some angels from the heaven descend upon him, with white faces as if their faces were the sun. With them, there are shrouds from the shrouds of Paradise and perfume for embalming from the perfume of Paradise – until they sit at a distance away from him that can be reached by the sight.

And then the Angel of Death 'alaiyhis-salaam comes, until he sits by his head and he says:

O Pure soul! (and in one narration - at rest), come out to forgiveness from Allaah and His Pleasure!

So it comes out flowing just like a drop of fluid flows out of a vessel.

So he 'alaiyhis-salaam takes it - and in one narration - when his soul comes out, then every angel between the Heavens and the Earth makes supplication for it and every angel in the Heaven and the Gates of the (lowest) Heaven are opened for him. And there are no inhabitants (i.e. angels) present at any gate except that they make supplication to Allaah that his soul be taken up from their direction.

So when he (the Angel of Death) takes it, he does not leave it in his hand even for the blink of an eye until he takes it and places it in that shroud and in that perfume - and that is His Saying, He the Most High:

'Our Messengers take his soul in Death, and they do not fall short in their duty.'

And a smell comes from him like the smell of the purest musk found on the face of the earth.

Then they ascend with it (the believing soul) and they do not pass by any (group of angels) except that they say:

What is this pure soul?

So they say:

It is so and so, the son of so and so.

...mentioning him by the finest names which he used to be called in this world, until they take him to the lowest heaven and they request that it be opened for him - so it is opened for him.

And then the closest ones from every heaven accompany him to the next heaven until he reaches the seventh heaven - and Allaah, the Mighty and Majestic says:

Write down the record of My servant in Illiyyeen (the highest heaven)!

'And what will explain to you what is Illiyyoon?

(in it will be) the written down record. Witnessed by those drawn close.'

Soorah al Mutaffifeen (83) aayaat 19 to 21

So he *sall Allaahu 'alaiyhi wa sallam* said:

Then his record will be written down in Illiyyeen. Then it will be said:
Return him to the earth, for I have promised them that: From it I created you, and to it I shall return you, then I shall take you out from it again.

So he will be returned to the earth and his soul will be returned to his body, and he will hear the striking of the feet of his companions when they depart from him going away (from his grave).

Then two severe angels will come to him, and they will be very abrupt with him, they will make him sit up and they will say to him:
Who is your Lord?

So he will say:
My Lord is Allaah.

They will say to him:
What is your religion?

So he will say:
My religion is Islaam.

So they will say to him:
What was this man who was sent amongst you?

He will say:
He is Allaah's Messenger *sall Allaahu 'alaiyhi wa sallam*.

So they will say to him:
How did you know?

So he will say:
I read the Book of Allaah, and I believed in it, and I affirmed it.

So he will be abrupt with him, and say: Who is your Lord? What is your religion? Who is your Prophet?
And this will be the last trial that the believer will face.

So that is about what Allaah, the Mighty and Majestic said:

'Allaah will make those who are believers firm, with the firm saying in the life of this world.'

Soorah Ibraaheem (14) aayah 27

So he will say: My Lord is Allaah, my Religion is Islaam and my Prophet is Muhammad *sall Allaahu 'alaiyhi wa sallam*.

Then a caller will call from the heavens:

'My Servant has spoken the Truth, so give him a bed from Paradise, and give him clothing from Paradise and open for him a door towards Paradise.'

So its gentle breeze and fragrance will come to him, and his grave will be expanded for him as far as the eye can see. And then there will come to him (in one narration there will be shown to him) a man with a handsome face, with fine clothing, with a beautiful scent, and he will say:

Receive good news of that which is pleasing for you! Receive good news of pleasure from Allaah and of gardens containing everlasting delight! This is your day which you were promised.

So he will reply to him:

And you – may Allaah give you good tidings – who are you? Your face is the face of one who comes with good.

So he will say:

I am your righteous deeds. For by Allaah, I have not known you except to be quick upon obedience to Allaah, slow to disobey him, so may Allaah reward you with good.

And then a gate will be opened for him from Paradise and a gate from the Fire, and he will say:

This would have been your place, had you been disobedient to Allaah but Allaah has exchanged this for you instead of it.

And when he sees what is in Paradise, he will say:

O My Lord, hasten the establishment of the Hour so that I can return to my family and what is for me!

So it will be said to him:
Be calm.

And he *sall Allaahu 'alaiyhi wa sallam* said:

And as for the *kaafir* (disbelieving servant) (and in one narration – the *faajir*, the wicked one), when he is departing from this world and going on to the Hereafter, then angels descend upon him from the Heaven – angels who are severe and stern with black faces, having sack-cloths from the Fire.

So they will sit at a distance from him that the sight can reach, and then the Angel of Death will come until he sits by his head and says:

O foul and filthy soul! Come out to the Wrath of Allaah and His Anger!

So it (his soul) will scatter throughout his body. So he will drag it out, just as a pronged roasting-fork with many prongs is pulled through wet wool. The veins and tendons will be torn along with it.

And he will be cursed by every angel between the Heaven and the Earth and by every angel in the Heaven. The gates of the Heaven will be locked. There will not be any inhabitants of any gate except that they make supplication to Allaah that his soul should not ascend from their direction.

So he will take it (the soul) and when he takes it, he will not leave it in his hand even for the blink of an eye – until he places it in that sack-cloth. And there will come out from him a smell like the worst stench of the foulest corpse rotting upon the earth.

So they will take it up, and they will not pass by any group of angels except that they say:
What is this foul spirit?

So they will say:

So and so, the son of so and so.

...mentioning the worst names which he used to be called in this world, until they reach the lowest heaven, and request is made for him that it be opened but it will not be opened for him.

Then he *sall Allaahu 'alaiyhi wa sallam* recited:

'The gates of the Heaven will not be opened for them (the disbelievers) nor will they enter Paradise until a camel passes through the eye of a needle.'

(Soorah al A'raaf (7) aayah 40)

So he *sall Allaahu 'alaiyhi wa sallam* said:

So Allaah, the Mighty and Majestic will say:

Write his record in sijjeen (the lowest earth)!

Then it will be said:

Return My Servant to the Earth because I have promised them that from it I created you, and to it I shall return you and from it I will bring you out another time.

So his spirit will be thrown down from the Heaven until it lands in his body. Then he *sall Allaahu 'alaiyhi wa sallam* recited:

'And whoever commits shirk along with Allaah, then it is as if he had fallen down from the Heaven and been snatched by birds – or the wind had carried him and thrown him in a far off place.'

(Soorah al Hajj (22) aayah 31)

So his soul will be returned to his body and he will hear the footsteps of his companions when they are departing from him, and two angels will come to him who are severe. And they will be severe with him, and they will make him sit up and they will say to him:

Who is your Lord?

So he will say:
Haah, haah... I don't know.

So they will say to him:
What is your religion?

So he will say:
Haah, haah... I don't know.

So they will say:
So what do you say about this man who was sent amongst you?

So he will not be able to mention his name.

So it is said:
Muhammad.

Q6. What Qur'aanic aayah does the Shaykh hafidhahullaah quote as a proof for the Punishment of the Grave and the questioning in it?

Allaah makes firm those who are believers with the firm saying in the life of this world⁵⁴⁸ and in the Hereafter; and Allaah

So he will say:

Haah, haah...I do not know. I heard the people saying this.

It will be said:

You do not know and you did not recite.

So then a caller from the Heavens will call:

He has lied. So give him bedding from the Fire, and open for him a door to the Fire.

So its heat and its scorching wind will come upon him, and his grave will be constricted upon him until his ribs cross over. Then there will appear to him a man with an evil looking face with foul clothing, smelling of an evil stench and he will say:

Receive news which will upset you. This is your day which you were promised.

So he will say:

And may Allaah give you news of evil! Who are you? For your face is the one who comes with evil.

So he will say:

I am your foul deeds. I have not known you except being slow upon obedience to Allaah, quick to disobey Allaah, so may Allaah reward you with evil.

And then there will be set loose upon him one (angel) who is blind, dumb and deaf and he will have a heavy hammer in his hand. If a mountain were struck with it, it would become dust. So he will strike him with it, until he is smashed to dust. And then Allaah will return him to how he was before, and (then) he will strike him with it again, and he will scream with a scream that will be heard by everything, except for mankind and jinn.

And then a gate will be opened for him from the Fire and bedding will be given to him from the Fire. So he will say:

O my Lord, do not establish the Hour!

⁵⁴⁸ And at Tabaree *rahimahullaah* mentions that Al Baraa ibn 'Aazib *rahimahullaah* said: *The Prophet sall Allaahu 'alaiyhi wa sallam* mentioned the believer and the *kaafir*; so he said:

misguides the *dhaalimeen* (transgressing disbelievers).

And Allaah does whatever He wishes.⁵⁴⁹

This aayah and its tafseer contain a proof establishing the Punishment of the Grave and the questioning of the dead person by Munkar and Nakeer.

Q7. What are we recommended to do immediately after burying the dead Muslim?

It is recommended that the Muslims stand by the grave after they have finished burying the dead person and not be in a rush to leave the graveside. They should ask for firmness for the deceased and seek forgiveness for him because Allaah will bring benefit to him through that for the supplication of the Muslims is answered.

This is in accordance with the practice of the Prophet *sall Allaahu 'alaiyhi wa sallam* who would do this when burying the dead person and would say:

Seek forgiveness for your brother and ask for firmness for him for he is now about to be questioned.⁵⁵⁰

Q8. Who denies the Punishment of the Grave? Why?

It is denied by the evil heretics such as the Mu'tazilah who rejected it based upon their corrupt intellects.

These misguided people gave precedence to their intellects over the textual evidences.

So when their intellects could not perceive the Punishment of the Grave, they rejected it and denied the *ahaadeeth* about it.

Q9. Why do the People of the Sunnah *not* deny the Punishment of the Grave?

The affairs of the *ghayb* (hidden and unseen) and the matters of the Hereafter cannot be perceived

When he is questioned in his grave, the believer says: 'My Lord is Allaah', and that is His Statement: Allaah makes firm those who are believers with the firm saying in the life of this world and in the Hereafter.

Soorah Ibraaheem (14) aayah 27

⁵⁴⁹ Soorah Ibraaheem (14) aayah 27

⁵⁵⁰ From the hadeeth of 'Uthmaan ibn 'Affaan *radi Allaahu 'anhu* reported by Aboo Daawud (3221) and others, and declared *saheeh* (authentic) by al Albaanee *rahimahumullaah*.

by the intellects and therefore there is no scope for the intellects to enter into them.

Rather our beliefs in the matters of the *ghayb* (hidden and unseen) and the matters of the Hereafter are built upon the authentic reports about them. We do not say anything about these matters unless it is taken from an authentic evidence from the Book and the Sunnah.

The Punishment of the Grave is from the affairs of the Hereafter proved by the authentic reports from the Book and the Sunnah – so we affirm that which is affirmed by these reports.

214

والبعث بعد الموت حق
And the Resurrection after death is true

Q1. What is the *Ba'th* mentioned here?

It is the Resurrection i.e. the dead people being returned to life.

The dead people will be raised up from their graves after they had been dust and bones and Allaah will restore them to how they were before.

Q2. Why will Allaah bring the people back to life after they have died?

He will do this in order to recompense them for the deeds which they used to do.

Q3. What is the difference between this worldly life and the life of the Hereafter in this regard?

This world is the *daar ul 'amal* (abode of doing actions) and the Hereafter is the *daar ul jazaa-a* (abode of being recompensed).

Q4. What would be necessitated if there were to be no Resurrection after death?

There must be a Resurrection for recompense and for taking people to account. For if there were no such Resurrection, this would necessitate that the actions of Allaah, the Perfect and Most High, were without purpose and actions without any result.

Allaah, the Most High, says:

Do you think that We created you '*abathan* (without any purpose)' ⁵⁵¹and that you would not be returned to Us?

High and Exalted is Allaah, the True King. ⁵⁵²

And Allaah is free and far removed from performing actions without purpose.

Rather He created the creation for a wise purpose, namely the Resurrection, the raising from the grave and the recompense for actions.

Q5. What will happen after Israafeel blows into the Horn?

When this angel is given the command by Allaah to blow the Horn which contains the souls, then every soul will fly into its own body. The bodies will come to life and will move. Then the bodies will come out from the graves and proceed to the *mahshar* (gathering place) as if they were scattered locusts rushing to the caller. None will stay behind.

Q6. What is the meaning of *ajdaath* (as mentioned in Soorah al Ma'aarij (70:43))?

Allaah, the Most High, says:

On that Day when they will come out from their *ajdaath* (graves⁵⁵³) rushing, as if they were racing to finishing post. Their gaze lowered, covered by humiliation. That will be the Day which they were promised!⁵⁵⁴

And He, the Exalted, says:

⁵⁵¹ And ibn Katheer *rahimahullaah* mentions in his tafseer of this part of the aayah: *Rather We have only created you for worship and for establishing the commandments of Allaah, the Mighty and Majestic.*

And Shaykh 'Abdur Rahman ibn Naasir as Sa'dee *rahimahullaah* said in *Tayseer il kareem ir rahmaan* about this part of the aayah :

Do you think that We created you '*abathan* (without any purpose)..'

You eat and you drink, you experience happiness and you enjoy the pleasures of this worldly life – and (that) We would (then) leave you and not command you nor forbid you, and that We would not reward you nor punish you? And for this reason, He said:

and that you would not be returned to Us?...

You would not dream (that this would be the case)!

⁵⁵² Soorah al Mu'minoon (23) aayaat 115 to 116

⁵⁵³ And Shaykh 'Abdur Rahman ibn Naasir as Sa'dee *rahimahullaah* said in *Tayseer il kareem ir rahmaan* that *ajdaath* here means *quboor* (graves).

⁵⁵⁴ Soorah al Ma'aarij (70) aayaat 43 to 44

And the Horn will be blown, and they will rush from their *ajdaath* (graves) rushing towards their Lord.

The disbelievers will say, "Woe to us! Who has raised us from our place of sleep?" (The believers will say), "This is what ar Rahmaan (the Most Merciful) promised and the Messengers spoke the Truth."

It was just a single blast and then they will all be brought before Us.⁵⁵⁵

Q7. Who rejects the *Ba'th*?

The *mushrikoon* (people of shirk) denied the Resurrection.

Q8. What foolish reasons do these people give for this rejection?

Allaah tells us what these people say:

And they said, "When we have become bones and dust, will we then be raised up (to be) a new creation?"⁵⁵⁶

"And when we have become dust, will we then be (raised as) a new creation?"⁵⁵⁷

Q9. How does the Shaykh *hafidhahullaah* respond to this?

The One who created them the first is surely able to restore them after their deaths.

And He is the One who originates the creation and then He will restore it, and that is easier for Him.^{558 559}

Your creation and your resurrection is not except like that of a single soul.⁵⁶⁰

So why do these *mushrikoon* not regard the initial creation as being something strange, rather than just the resurrection? For these *mushrikoon* were at one time non existent with no skins or bones – and then Allaah brought them into existence from their state of non existence.

⁵⁵⁵ Soorah YaaSeen (36) aayaat 51 to 53

⁵⁵⁶ Soorah al Israa (17) aayah 49

⁵⁵⁷ Soorah ar Ra'd (13) aayah 5

⁵⁵⁸ Soorah ar Room (30) aayah 27

⁵⁵⁹ And ibn Katheer quotes from Mujaahid *rahimahumullaah* that he said about this aayah: *Bringing the creation back is easier for Him that creating it in the first place, and creating it in the first place was something easy for Him.*

⁵⁶⁰ Soorah Luqmaan (31) aayah 28

And I created you before when you were nothing.⁵⁶¹

So is the One who created them from a state of non existence not able to restore their bodies and bones to how they were before? Rather nothing renders Allaah incapable.⁵⁶²

Q9. How many blowings of the Horn will take place?

The blowing of the Horn will take place three times.⁵⁶³

The first time: the blowing of *faza'* (terror).

On the Day when the Horn will be blown and whoever is in the Heavens and whoever is in the Earth will be terrified except for the one whom Allaah wishes; and all will come to Him humbled.⁵⁶⁴

The second time: the blowing of *sa'iq* (falling down dead).

The third time: the blowing of *ba-th* . (resurrection).

The second and the third blowings are mentioned at the end of Soorah az Zumar:

And the Horn will be blown and whoever is in the heavens and all who are upon the

⁵⁶¹ Soorah Maryam (19) aayah 9

⁵⁶² And ibn Katheer *rahimahullaah* mentions in his tafseer of the aayah:

And when we have become dust, will we then be (raised as) a new creation?

Soorah ar Ra'd (13) aayah 5

And it is known by every person of knowledge and understanding that the creation of the Heavens and the Earth is greater than the creation of mankind, and that for the One who brought about the creation originally, the bringing it back is easier for him.

⁵⁶³ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of al 'Aqeedah al Sifaareeniyyah:

And the people of knowledge (may Allaah have mercy upon them) have differed (on the question): does the Blowing occur three times – the blowing of terror, the blowing of falling down dead and the blowing of resurrection – or is it two times only? (If the latter is the case) that the blowing of terror and of falling down dead counts as one time, so it is blown the first time and the people will be terrified then they will fall down, and then it is blown the second time, so they stand up from their graves for the Lord of the creation. And this (interpretation) is what is closer (to the Truth)... that there are two blowings only.

(al 'Aqeedah al Sifaareeniyyah p368)

⁵⁶⁴ Soorah an Naml (27) aayah 87

Earth will *sa'iq*a (fall down dead) except for him whom Allaah wishes.⁵⁶⁵

Then Allaah says:

Then it will be blown another time.⁵⁶⁶

This is the third blowing.

Then they will be standing, looking.⁵⁶⁷

Q10. Which one of these blowings will be the blowing of the *Ba'th*?

It is the third blowing.

215

وذلك حين ينفخ إسرافيل عليه
السلام في الصور

And that (Resurrection) will occur when Israafeel
'*alaiyhissalaam* blows the Horn

Q1. Is Israafeel a human?

No, he is an angel who is given the duty of blowing the Horn.

216

فإذا هم من الأجداث إلى ربهم
ينسلون

So they will hasten to their Lord from their
graves.⁵⁶⁸

Q1. What is the meaning of *yansiloon* here?

It means: they will come out from them.

217

ويحشر الناس يوم القيامة حفاة
عراة غرلا بهما

And the people will be gathered on the Day of
Resurrection,
barefoot, naked, uncircumcised, empty handed

⁵⁶⁵ Soorah az Zumar (39) aayah 68

⁵⁶⁶ Soorah az Zumar (39) aayah 68

⁵⁶⁷ Soorah az Zumar (39) aayah 68

⁵⁶⁸ Soorah YaaSeen (36) aayah 51

Q1. What is the *mahshar*?

It is the gathering place to which the people will proceed from their graves after being resurrected. Allaah will gather there the first people and the later people.

Q2. What will the *mahshar* look like?

It is a flat level place which has no raised parts, no mountains nor hills.

Q3. What will the people be like on that Day?

They will be barefoot, having no shoes.
They will also be naked, wearing no clothes.
They will be uncircumcised i.e. the foreskin which was cut off in this world will be returned to its place.
They will also be empty handed, having nothing with them except for their deeds.

This is the Day of Judgement (the Day when Allaah will judge between the servants with the Truth⁵⁶⁹). We have gathered you and all the earlier peoples.

Then if you have any plot, then use it against Me!

Woe on that Day to the deniers.⁵⁷⁰

218

فيقفون في موقف القيامة حتي
يشفع فيهم نبينا محمد صلى الله
عليه وسلم

So they will stand in the Standing Place of the
Resurrection
until our Prophet Muhammad *sall Allaahu 'alaiyhi
wa sallam* intercedes with regards to them

Q1. What will the circumstances be like on that Day?

The standing on that gathering place will be lengthy. The Sun will draw near to them and sweat will pour out from them, covering each person in accordance with his deeds.

⁵⁶⁹ And this is the explanation of at Tabaree.

⁵⁷⁰ Soorah al Mursalaat (77) aayaat 38 to 40

So the people will be afflicted by severe heat and distress and fatigue because of the long standing.

Q2. How long will that Day last?

It will last for fifty thousand years.

Q3. What will the people wish for?

They will turn to each other to find something to release them from this standing whose time is prolonged and whose condition is severe.

So the people will say, "There is nothing for you except *shafaa'ah* (intercession). There must be someone to intercede for you with your Lord so that He should release you from this standing."

Q4. Whom will the people approach for that and in what order?

The people will seek intercession from certain prophets.

Initially the people will approach Aadam '*alaiyhissalaam* the father of mankind, requesting from him intercession with their Lord.⁵⁷¹

Then Aadam '*alaiyhissalaam* will excuse himself, so the people will go to Nooh (Noah), the first of the messengers but he too will excuse himself.

So the people will then go to Moosaa '*alaiyhissalaam* and he will excuse himself.

So they will then go to 'Eesaa '*alaiyhissalaam* and he will excuse himself.

They will then go to Ibraaheem '*alaiyhissalaam* and he will excuse himself.

Finally they will go to Muhammad *sall Allaahu 'alaiyhi wa sallam*, the final one of the prophets. He will say:

I am the one for that (intercession).⁵⁷²

So the intercession for them will be accepted with Allaah.

⁵⁷¹ Shaykh al Fawzaan mentions here that there is nothing wrong with seeking intercession (i.e. ask him to make supplication for you) from the one who is alive and able to do what you ask.

⁵⁷² From the hadeeth of Anas ibn Maalik *radi Allaahu 'anh* reported by al Bukharee (7510) and Muslim.

Q5. What intercession occurs without the permission of Allaah?

No one can intercede with Allaah except with His permission.

Q6. How will the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* seek to intercede?

He will fall down in prostration and make *du'aa* (supplication) to his Lord, humbly beseeching Him until he is commanded to raise his head.

Q7. What will be said to him?

It will be said to the Prophet *sall Allaahu 'alaiyhi wa sallam* :

Ask and you will be given.

So he *sall Allaahu 'alaiyhi wa sallam* will intercede for the creation for judgement to be carried out upon them. Allaah will accept his intercession.

Q8. Will Allaah come on that Day? If so, then why?

Yes, Allaah Himself will come to pass judgement upon His servants and this will be with a true and real coming.

But no! When the Earth is pulverised to dust. And your Lord comes, and the angels in ranks.⁵⁷³

Do they await except that Allaah should come to them, screened by clouds, and the angels; and the affair is ended? And all affairs will return to Allaah.⁵⁷⁴

Q9. How will Allaah come on that Day?

It is a coming which befits Allaah, the Perfect and Most High and befits His Greatness, and we affirm it for Allaah just as He has affirmed it for Himself.

We do not twist the meaning of coming away from its correct meaning by saying for example: *His command comes*.

Rather we affirm the coming of Allaah Himself in a manner that befits His Majesty.

⁵⁷³ Soorah al Fajr (89) aayaat 21 to 22

⁵⁷⁴ Soorah al Baqarah (2) aayah 210

But as for how Allaah will come, then we do not involve ourselves with that.

Q10. Will the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* have only one type of intercession on that Day?

No, he has many types of intercession. Some of them are particular to him and some of them he shares along with the prophets and the righteous people.

Q11. What is the greatest type of intercession that he will have?

It is the intercession that we have been discussing so far – the intercession for the people of the standing place. This type of intercession is particular to him *sall Allaahu 'alaiyhi wa sallam*.

Q12. What is the *maqaam mahmood* that the Prophet *sall Allaahu 'alaiyhi wa sallam* will be given, as mentioned in Soorah Al Israa (17:79)?

It is the praiseworthy standing and it is the same as the intercession for the people of the standing place.

And during the night, get up and offer prayer with it (recitation of the Qur'aan) as an extra duty upon you (in particular). Allaah will certainly raise you to a *maqaam mahmood* (praiseworthy standing).⁵⁷⁵

It is called the praiseworthy standing because he *sall Allaahu 'alaiyhi wa sallam* will be praised for it by the earlier and later peoples.

219

ويحاسبهم الله تبارك وتعالى
And Allaah, the Exalted and Most High, will bring them to account

Q1. What is the meaning of *al hisaab*?

This reckoning means that Allaah will face them with their deeds and will question and examine them about their deeds, making them acknowledge them.

⁵⁷⁵ Soorah al Israa (17) aayah 79

Q2. What is the difference between the *hisab* of the *kuffaar* and that of the believers on that Day?

The *kuffaar* will not be taken to account with a reckoning involving the weighing of good and bad deeds because these people will have no good deeds.

However they will be taken to account with an reckoning involving confessing to their actions. They will be asked to confess to their deeds and they will confess to them.

As for the *mu'minoon* (believers) they will be given a reckoning involving weighing their good deeds and their evil deeds.

Q3. Will all the believers be taken to account on that Day?

No, there will be some believers who do not have any reckoning at all. They will enter Paradise without any *hisab* and any punishment.⁵⁷⁶

Q4. Will all the believers have the same *hisab* on that Day?

No, some will enter Paradise without any reckoning.

Others will have a light and easy reckoning, and they will go back to their family in joy.

Others will have to give answers regarding his account and it will be made heavy upon him, as mentioned in the hadeeth:

***Whoever is closely examined about his account will be punished.*⁵⁷⁷**

220

وتنصب الموازين
And the Balances will be erected

Q1. Are these *mawaazeen* just a metaphorical concept?

⁵⁷⁶ As occurs in the hadeeth of the 70,000 people who will enter Paradise without any reckoning and any punishment, reported by Muslim (191) from the hadeeth of Jaabir ibn 'Abdillaah and reported by Ahmad in his Musnad from the hadeeth of 'Imraan ibn Husayn.

⁵⁷⁷ Reported by al Bukhaaree (6536) and Muslim from the hadeeth of 'Aaishah *radi Allaahu 'anhaa*.

These Balances (of good deeds) are true and real balances, not mere metaphorical ideas.

And the weighing on that Day is the Truth. So whoever's balance of good deeds is heavier, then they will be the successful ones.

And whoever's balance (of good deeds⁵⁷⁸) is lighter, then they are those will lose their own souls because they denied and rejected Our *aayaat*.⁵⁷⁹

Q2. How will these be used to determine who is successful and who is not?

The person's good deeds will be placed on one scale of the Balance and the evil deeds placed on another scale, and this is from the completeness of the justice of Allaah, the Perfect and Most High.

So the person whose good deeds outweigh the bad deeds will be blissful and successful.

And the person whose evil deeds outweigh the good, then he will have failed and lost.

Q3. What is the meaning of *umm* in the aayah quoted by the Shaykh from Soorah al Qaari'ah (101: 9)?

So as for the person whose scale of good deeds is heavy, then he will have a pleasing life (in Paradise⁵⁸⁰).

And as for the person whose scale of good deeds are lighter, then his *umm* will be the pit of Hell.

And what will explain to you what it is?

It is a blazing Fire.⁵⁸¹

The *umm* of a thing is 'that which the thing goes back to' and in this aayah, his *umm* can refer to:
a) the person going to the Hellfire⁵⁸²

⁵⁷⁸ As explained by Mujaahid *rahimahullaah* (Tafseer at Tabaree and Tafseer al Baghawee).

⁵⁷⁹ Soorah al A'raaf (7) aayaat 8 to 9

⁵⁸⁰ As explained by Qataadah *rahimahullaah* (Tafseer at Tabaree).

⁵⁸¹ Soorah al Qaari'ah (101) aayaat 6 to 11

⁵⁸² Ibn 'Abbaas *radi Allaahu 'anhumaa* said:

He (Allaah) made the Fire to be like the umm (mother) of this person (of the Hellfire). This is because it will be the place which accommodates him for ever just as a woman accommodates her son.

So He (Allaah) made the Fire to be like a mother for this person for there is no other abode for him other than it (the Fire).

(Tafseer at Tabaree)

b) the *umm ul dimaagh* (the meningeal covering of the brain and spinal cord) – meaning that the person will fall down into the Fire upon his head.

Q4. What will the *mawaazeen* be like?

They will be real Balances with two scales, just as has been mentioned in the *ahaadeeth*.

The meaning of "Balances" is known to us but Allaah knows best how the Balances will be because they are from the affairs of the Hereafter.

Q5. What incorrect saying about the *mawaazeen* is made by the Mu'tazilah?

They say that there will not be true and real Balances; rather the term "Balances" is just a figure of speech used to denote the establishment of justice.

Q6. Why do these misguided people say this?

They say this due to their filthy methodology of making the intellects the arbitrator and not looking to the texts of the Qur'aan and the Sunnah.

221

وتنشر الدواوين
And the Records will be laid open

Q1. What is being referred to here?

The Records mentioned here are the Books in which the deeds of the children of Adam are recorded and they are the Scrolls of deeds. Whatever the person does in this world is written down by the recording angels, whether it be a good deed or an evil deed.

And We have bound each person's deeds to his neck.⁵⁸³

And on the Day of Resurrection, We shall bring forth for him a Book which he will find spread open.

⁵⁸³ And Mujaahid *rahimahullaah* said about this aayah:
And We have bound each person's deeds to his neck..

Soorah al Israa (17) aayah 13

There is no person born except that there is a piece of paper upon his neck, which has written upon it whether he is to be wretched or happy.

(Tafseer at Tabaree)

"Read your Record! You suffice as a witness against yourself today."⁵⁸⁴

Q2. What will the person's Record be filled with on that Day?

The person's Book will be filled with his deeds and he will read it.

Q3. Why will the person who is given his Record in the right hand want others to read it?

So as for the person who is given the Book in his right hand, then he will say:
"Come, read my Book!"⁵⁸⁵

The believer - who will be given his Book in his right hand - will be pleased when he is given his Book and will love other to read it.

This is because since the Book is something pleasing for him and a person will always love other people to see that which is pleasing. This person was certain during his worldly life that he was going to meet his reckoning so he prepared for that with good deeds.

I dhanantu (knew)⁵⁸⁶ **that I was going to meet my Reckoning.**⁵⁸⁷

Q4. What will his destination be?

So he (the believer) will have a pleasing life in a lofty garden. Its fruits will be close at hand.⁵⁸⁸

"Eat and drink at ease"⁵⁸⁹ **as a reward for the deeds**⁵⁹⁰ **which you did earlier in the days of the past!**⁵⁹¹

⁵⁸⁴ Soorah al Israa (17) aayaat 13 to 14

⁵⁸⁵ Soorah al Haaqqah (69) aayah 19

⁵⁸⁶ And ibn 'Abbaas *rahimahullaah* said that this meant: *I was certain that...*

(Tafseer at Tabaree)

⁵⁸⁷ Soorah al Haaqqah (69) aayah 20

⁵⁸⁸ And at Tabaree *rahimahullaah* mentioned in his tafseer of this aayah about the fruit in Paradise that: *The person who wishes its fruit will reach and obtain it however he wishes, be he standing or sitting. He will not be prevented from doing this by (being a far) distance (from it), nor will any thorn come between him and it,*

⁵⁸⁹ And at Tabaree *rahimahullaah* mentioned in his tafseer of this word *haneeya* (at ease): *You (people of Paradise) will not suffer any harm as a result of what you eat nor of what you drink, nor will you, as a result of eating that, need to open your bowels or pass urine.*

⁵⁹⁰ Meaning: acts of obedience to Allaah.

(Tafseer at Tabaree)

⁵⁹¹ Soorah al Haaqqah (69) aayaat 21 to 24

Q5. How will the *kaafir* be given his Record?

He will be given his Book in his left hand from behind his back.

Q6. What will he wish for?

And as for the person who is given his Book in his left hand, then he will say, "Woe to me! Would that I had not been given my Book!"⁵⁹²

He will wish that he had not been given his Book and that it had not been presented to him since it is an exposure of him.

"And that I did not know what my Account is!

Would that death had been the final end!"⁵⁹³
⁵⁹⁴

Meaning: woe to me that I had not been resurrected and that death were the end of it all!

Q7. What will his destination be?

"My wealth has not availed me"⁵⁹⁵; **my argument has perished!"**
(It will be said:) "Seize him and shackle him! Then enter him into the Fire to burn! Then fasten him with a chain whose length is seventy cubits."⁵⁹⁶

222

وتتطائر صحف الأعمال إلى الأيمان
والشمال
فأما من أوتي كتابه بيمينه فسوف
يحاسب حسابا يسيرا وينقلب إلى
أهله مسرورا وأما من أوتي كتابه

⁵⁹² Soorah al Haaqqah (69) aayah 25

⁵⁹³ Soorah al Haaqqah (69) aayaat 26 to 27

⁵⁹⁴ And ibn Katheer *rahimahullaah* mentions in his tafseer of this aayah that ad Dahhaak *rahimahullaah* said about this refers to:

Death, for which there is no life after it.

And al Qataadah *rahimahullaah* said:

He will long for death and (yet) there was nothing more hateful to him than it (whilst he was) in the life of this world.

(Tafseer at Tabaree and Tafseer ibn Katheer)

⁵⁹⁵ Meaning: against the punishment of Allaah.

(Tafseer at Tabaree)

⁵⁹⁶ Soorah al Haaqqah (69) aayaat 29 to 32

وراء ظهره فسوف يدعو ثورا

ويصلي سعيرا

And the scrolls of deeds will be given out to the left and right hands.

**So as for the person who is given his book in his right hand,
then he will soon be given an easy reckoning.**

**And he will go back to his family joyful.
And as for the person who is given his book behind his back,
then he will soon call out for destruction and he will burn in the blazing Fire.⁵⁹⁷**

Q1. Which person will be taken to account by Allaah for deeds which he has not done?

Allaah does not make anyone responsible for something which the person did not do.

Q2. Can a person be given his Record in his left hand as well as behind his back?

Yes, this is possible for Allaah tells us that the *kaafir* will be given his Book in his left hand⁵⁹⁸ and in another aayah that he will be given his Book behind his back⁵⁹⁹. So his left hand will be twisted behind his back. This will be a humiliation for him.

Q3. How did some misguided groups try to use their intellects inappropriately when burying their dead?

When a person dies, some misguided people cut off the deceased's left arm saying that he will therefore have no left hand on the Day of Resurrection, thereby necessitating that he will be given his Book in his right hand.

These foolish people really seem not to believe that Allaah is able to restore the left hand which they have cut off!

223

والميزان له كفتان ولسان توزن به
الأعمال

And the Balance has two scales and a *lisaan* (balance point); deeds will be weighed with it.

⁵⁹⁷ Soorah al Inshiqaaq (84) aayaat 7 to 12

⁵⁹⁸ Soorah al Haaqqah (69) aayah 25

⁵⁹⁹ Soorah al Inshiqaaq (84) aayah 10

Q1. Whom does this statement refute?

This is a refutation of the Mu'tazilah who do not accept that it will be a true and real balance, having two scales and a balancing point.

224

فمن ثقلت موازينه فأولئك هم
المفلحون ومن خفت موازينه
فأولئك الذين خسروا أنفسهم في
جهنم خالدون

ولنبينا محمد صلى الله عليه وسلم
حوض في القيامة

So whoever's balance is of good deeds is heavier⁶⁰⁰ then they are the ones who will be successful.⁶⁰¹

And whoever's balance of good deeds is lighter then they are the ones who have caused their own souls to be in loss. They will remain in Hellfire for ever.⁶⁰²

And our Prophet Muhammad *sall Allaahu 'alaiyhi wa sallam* will have a *Hawd* (lake) on the Resurrection.

Q1. What is the Hawd?

It is a gathering place of water.⁶⁰³

⁶⁰⁰ Referring to - the balance of his good deeds; and his balance of evil deeds is lighter.

(Tafseer at Tabaree)

⁶⁰¹ Meaning: residing eternally in the Gardens of Delight.

(Tafseer at Tabaree)

⁶⁰² Soorah al Mu'minoon (23) aayaat 102 to 103

⁶⁰³ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

And the speech about the Hawd is from several aspects:

Firstly: This Hawd is in existence now because it is established from the Prophet *sall Allaahu 'alaiyhi wa sallam* that he delivered a sermon to his Companions one day and he said:

And by Allaah, I am now looking at my Hawd.

(al Bukharee (6590) and Muslim)

And also, it is established from the Prophet *sall Allaahu 'alaiyhi wa sallam* that he said:

And my minbar is upon my Hawd.

(al Bukharee (6589) and Muslim).

And it is possible that it may be in this place (i.e. in the Prophets' mosque in al Madeenah) but this is

Q2. What will the *Hawd* of the Prophet *sall Allaahu 'alaiyhi wa sallam* be like?

His Hawd will be filled with pure water with two water channels flowing into it from *al Kawthar*. Its colour will be like the whiteness of milk and its taste will be sweeter than honey. The drinking vessels of the Hawd will be more numerous than the stars of the sky.⁶⁰⁴ The person who takes a

something that we do not see because it is a matter from the *ghayb* (hidden and unseen). And it is possible that the minbar will be placed on the Hawd on the Day of Resurrection.

Secondly: Two water channels from *al Kawthar* flow into this Hawd – and it is a tremendous river which the Prophet *sall Allaahu 'alaiyhi wa sallam* is given in Paradise; and these two water channels will flow down to this Hawd.

Thirdly: The time of the Hawd is before the people crossing over the *Siraat* (the Bridge) because the situation necessitates that, in that the people will be in need of a drink whilst on the open plains of the Day of Resurrection before crossing over the *Siraat*.

Fourthly: Those people who truly believed in Allaah and in His Messenger *sall Allaahu 'alaiyhi wa sallam* and the followers of His Sharee'ah will drink from this Hawd. And as for the person who refused to follow and was too arrogant to follow the Sharee'ah, then he will be repelled from it.

Fifthly: With regards to how its water is – the author (ibn Taymiyyah) *rahimahullaah* states that “its water is whiter than milk”, and this is with regards to (its) colour. As for its taste, then he said: “and sweeter than honey”. And in fragrance it is better than the fragrance of musk, as was established by the hadeeth from the Prophet *sall Allaahu 'alaiyhi wa sallam*.

Sixthly: With regards to its drinking vessels, the author states, “its drinking vessels are the number of the stars of the heavens”. This is as it has occurred in some wordings of the hadeeth, and in some (others) “its drinking vessels are like the stars of the heavens” and this (second) wording is more comprehensive because it is like the stars in numbers and in description with light and radiance. So its drinking vessels are like the stars of the sky in terms of their large number and their brightness.

Seventhly: The effects of this Hawd. The author stated, “Whoever takes one drink from it will never feel thirsty again” – not even upon the *Siraat* (Bridge) nor after it...

Eighthly: The extent of this Hawd. The author states, “Its length is that of a month and its width is that of a month”. This would therefore necessitate that it be round because it could not be of this extent in every direction unless it were round. And this distance is with respect to that which was known in the time of the Prophet *sall Allaahu 'alaiyhi wa sallam* from the usual speed of camels.

(*Sharh al 'Aqeedah al Waasitiyyah* p515 -517)

⁶⁰⁴ Reported by al Bukhaaree (no 6576) and Muslim from the hadeeth of 'Abdullaah ibn Mas'ood *radi Allaahu 'anhu*.

single drink from the Hawd will never feel thirsty again.⁶⁰⁵

Q3. Why will the *Hawd* be particularly welcomed by the people at the time of the *hashr*?

This will be because the people have become very thirsty in the *mahshar* (gathering place) so they will need water.

Q4. What will the Prophet *sall Allaahu 'alaiyhi wa sallam* say about those people from his nation who are turned away from the *Hawd*?

The nation of Muhammad *sall Allaahu 'alaiyhi wa sallam* will come to the *Hawd* to drink but only the people of true belief will be allowed to drink.

As for the hypocrites and those people who tried to change the religion of the Prophet *sall Allaahu 'alaiyhi wa sallam*, then they will be pushed away from the *Hawd* and prevented from drinking from it.

The Prophet *sall Allaahu 'alaiyhi wa sallam* will say:

O my Lord! (They are) my companions, my companions!

So it will be said to him:

You do not know what they introduced after you; they did not cease apostatising after you.⁶⁰⁶

225

ماؤه أشد بياضا من اللبن وأحلى
من العسل

Its water will be whiter than milk and sweeter than
honey

Q1. What is the meaning of *al kawthar*?

Indeed We have granted you *al Kawthar*.⁶⁰⁷

⁶⁰⁵ Reported by al Bukhaaree (no 6579) and Muslim (no2292) from the hadeeth of 'Abdullaah ibn 'Amr *radi Allaahu 'anhu*.

⁶⁰⁶ Hadeeth reported by al Bukhaaree (no 6585) from the hadeeth of Aboo Hurayrah *radi Allaahu 'anhu*.

⁶⁰⁷ Soorah al Kawthar (108) aayah 1

It refers to one of the rivers of Paradise; an alternative explanation for *al kawthar* is 'abundant good'. And the river of Paradise would come into this second definition because it is from good. So there is no contradiction between the two definitions.

226

وأباريقه عدد نجوم السماء

And its drinking cups will be of the number of the stars of the sky

Q1. What is the meaning of *abaareeq* here?

Its meaning is: its drinking cups which are drunk from.

227

من شرب منه شربة لم يظمأ
بعدها أبداً.

Whoever takes one drink from it will never feel thirsty again

Q1. What benefit will the person who drinks from the *Hawd* experience?

The thirst will pass away from him, never to return.

228

والصراط حق يجوزه الأبرار ويزل عنه
الفجار

And the *Siraat* (Bridge over the Hellfire) is true, the righteous will cross over it, and the wicked will slip off it.

Q1. What is the meaning of *Siraat*?

It is the bridge and the causeway laid across the upper part of Jahannum (the Hellfire). All of the people will have to cross over it.

Q2. How will the different people pass over the *Siraat*?

Some people will pass over the *Siraat* like a flash of lightning.

Some people will pass over it like the wind, with the speed in accordance with the strength of those people's deeds.

Some people will pass over it like a swift horse.

Some people will pass over it like camel riders.

Some people will run over it by foot.

Some people will walk over it.

Some people will crawl over it.

Some people will be snatched from it and thrown down into the Fire because his deeds will be unable to carry him over the *Siraat*.

Q3. What will determine *how* the people pass over the *Siraat*?

Nothing will carry the people over the *Siraat* other than their deeds. So the weaker the person's deeds, the weaker will be his passing.⁶⁰⁸

Q4. Will everyone pass over the *Siraat*?

Allaah, the Most High, states:

So by your Lord, We shall certainly raise them along with their devils; then We shall bring them around the Hellfire upon their knees.

Then We shall certainly take out from every group of people those who are most insolent in rebellion against *ar Rahmaan* (the Most Merciful). Then We know best who most deserves to be punished in the Fire.

And there is not one of you except that he will have to cross it.

This is a decree which your Lord will certainly accomplish.⁶⁰⁹

The statement

And there is not one of you..

covers the believers and the disbelievers.

The statement

⁶⁰⁸ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

And this (passing) occurs without the choice of the person. And if it were to occur in accordance with his choice, then it (the passing) would have to occur quickly.

However the journey (across the *Siraat*) will be in accordance with his quickness to accept the Sharee'ah in this worldly life.

So whoever was quick to accept that which the messengers came with, then he will be quick to pass over the *Siraat*. And whoever was slow in that (acceptance of what the messengers came with) will be slow in passing over the *Siraat*.

(*Sharh al 'Aqeedah al Waasitiyyah* p519)

⁶⁰⁹ Soorah Maryam (19) aayaat 68 to 71

except that he will have to cross it refers to the crossing the Hellfire. And this crossing refers to crossing the *Siraat*.

So everyone will have to cross the *Siraat* but some people will be snatched from it and thrown down into the Fire.

Q5. What will happen to the *dhaalimoon* at that time?

Then We will save those who had *taqwaa* (fear of and dutifulness towards their Lord) and we leave the *dhaalimoon* (wrongdoers) in it upon their knees.⁶¹⁰

So the wrongdoers will fall down into the Fire.

229

ويشفع نبينا صلى الله عليه وسلم
And our Prophet *sall Allaahu 'alaiyhi wa sallam* will intercede

Q1. What is the meaning of *shafaa'ah* ?

Linguistically, it means 'to mediate for the accomplishment of something good'. Sometimes this term may also be used for mediating for something evil.⁶¹¹

Whoever *yashfa'* (intercedes) for a good cause, then he will have reward for it. And whoever intercedes for an evil cause then he will have a share in its sin.⁶¹²

Q2. What example of an evil *shafaa'ah* is mentioned by the Shaykh?

⁶¹⁰ Soorah Maryam (19) aayah 72

⁶¹¹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Safaareeniyyah*:

As for its technical meaning, then it (*shafaa'ah*) means: to mediate for someone else in order to bring about a benefit or to repel a harm.

So an example of the first (i.e. of bringing about a benefit) is: the intercession of the Prophet *sall Allaahu 'alaiyhi wa sallam* for the people of Paradise that they enter Paradise. This is an example of bringing about good. And an example of the second (i.e. repelling a harm) is: the intercession of the Prophet *sall Allaahu 'alaiyhi wa sallam* for the (Muslim) person who enters the Fire that he be taken out of it. This is a repelling of a harm.

(*al 'Aqeedah al Safaareeniyyah* p385)

⁶¹² Soorah an Nisaa (4) aayah 85

He *hafidhahullaah* mentions interceding for a prescribed punishment (for a person who deserves that punishment) to be left off and not carried out.

Q3. What is the meaning of *shafaa'ah* in the context of the Hereafter?

It means *du'aa* (supplication). So Allaah will honour some of His servants by accepting their supplication for the one being interceded for.

Q4. What are the two conditions which must be fulfilled for the *shafaa'ah* in the Hereafter?

They are:

- 1) that the intercession can only occur with the permission of Allaah for the person who is interceding.
- 2) that Allaah is pleased with the person being interceded for i.e. that the person be from the people of *tawheed* and *eemaan*.⁶¹³

Q5. What *shafaa'ah* will there be for the disbeliever?

⁶¹³ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Safaareeniyyah* about the conditions which must be fulfilled for the *shafaa'ah*:

- 1) That Allaah be pleased with the person interceding
 - 2) That Allaah be pleased with the one who is being interceded for
 - 3) (The *shafaa'ah* can only occur after) the permission of Allaah for the *shafaa'ah* (to take place)...
- And the proof for that (third condition) is His Statement, He the Most High:

Who is there who can intercede with Him except with His permission?

Soorah al Baqarah (2) aayah 255

So whoever tries to intercede without the permission of Allaah, then the intercession will not benefit him, and it is not a legislated *shafaa'ah*. There must occur the permission of Allaah for the *shafaa'ah*.

And the proof for Allaah being pleased with the one being interceded for is His statement, He the Most High:

And they will not intercede except for those with whom Allaah is pleased.

Soorah al Anbiyaa (21) aayah 28

Meaning: for the one whom Allaah is pleased with. And the proof for Allaah being pleased with the one interceding is His Statement, He the Blessed and Most High:

And how many angels are there in the heavens who intercession will avail nothing except after Allaah has given permission to whomsoever He wishes and is pleased with?

Soorah an Najm (53) aayah 26

On that Day no intercession shall avail except the one for whom the Most Merciful has given permission and with whose word He is pleased.

Soorah TaaHaa (20) aayah 109

(*al 'Aqeedah al Safaareeniyyah* p386)

Intercession will not be accepted for the *kaafir* (disbeliever).

Allaah, the Most High, states:

The intercession of the intercessors will not benefit them.⁶¹⁴

The wrongdoing disbelievers will have no friend nor any intercessor who will be listened to.⁶¹⁵

Q6. Why does the Shaykh mention the believers' entry into Paradise?

Shaykh al Fawzaan mentions this as being the second example of the types of intercession which are specific to the Prophet *sall Allaahu 'alaiyhi wa sallam*, the first one being his intercession for the people of the standing place.⁶¹⁶

The first person who will request that the gate of Paradise is opened will be Muhammad *sall Allaahu 'alaiyhi wa sallam* and the first of the nations to enter Paradise will be his nation *sall Allaahu 'alaiyhi wa sallam*.⁶¹⁷

⁶¹⁴ Soorah al Mudath-thir (74) aayah 48

⁶¹⁵ Soorah Ghaafir (40) aayah 18

⁶¹⁶ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Safaareeniyyah* about the three types of intercession which are specific to the Prophet *sall Allaahu 'alaiyhi wa sallam* :

1) The greater intercession (i.e. the intercession for the people of the standing place)
2) The intercession for the people of Paradise
3) The most specific intercession and it is the intercession for his paternal uncle, Aboo Taalib.
(*al 'Aqeedah al Safaareeniyyah* p387)

⁶¹⁷ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Safaareeniyyah*, discussing this second type of intercession which is specific to the Prophet *sall Allaahu 'alaiyhi wa sallam* :

.. that when the people of Paradise have crossed the Siraat, they will find the gates of Paradise locked for a wisdom which Allaah wished.

From this wisdom is that they (the people of Paradise) will come to a stop there so that some of them can take retribution from others.

And what is intended by this retribution is the removal of any trace (of ill feeling) in their hearts for that which was between them.

So when they are cleansed and purified, they will be given permission to enter Paradise after the Messenger *sall Allaahu 'alaiyhi wa sallam* has interceded that the gate of Paradise be opened – so they will enter it.

(*al 'Aqeedah al Safaareeniyyah* p387)

So he will intercede for the people of Paradise to enter Paradise and its gates will be opened for those people on account of his intercession.

Q7. Who was Aboo Taalib and what religion did die upon?

He was the paternal uncle of the Prophet *sall Allaahu 'alaiyhi wa sallam* and he died upon *kufr* upon the religion of 'Abdul Muttalib – and this was of course the worship of idols.⁶¹⁸

Q8. Is he therefore entitled to the shafaa'ah of the Messenger of Allaah sall Allaahu 'alaiyhi wa sallam ?

Because of Aboo Taalib's defence of his nephew *sall Allaahu 'alaiyhi wa sallam* then he will intercede for Aboo Taalib (on the Day of Resurrection) that the punishment for him be reduced.

⁶¹⁸ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

And the paternal uncles of the Messenger '*alaiyhi assalaatu was salaam*' were ten in number.

Islaam reached four of them (in their lifetime), so two of them remained upon *kufr* and two of them accepted Islaam:

Aboo Lahab: and he caused great harm to the Prophet *sall Allaahu 'alaiyhi wa sallam* and Allaah, the Most High, revealed a complete soorah (i.e. Soorah 111) about him and his wife, the carrier of wood (to hurt the Prophet *sall Allaahu 'alaiyhi wa sallam*), criticising them both and giving them both a threat.

And the second: Aboo Taalib, and he displayed a great, well known fine treatment towards the Messenger *sall Allaahu 'alaiyhi wa sallam*. And it was from the great wisdom of Allaah, the Mighty and Majestic, that he (Aboo Taalib) remain upon his *kufr* because had he not been upon *kufr*, this defending of the Messenger *sall Allaahu 'alaiyhi wa sallam* would not have occurred. Rather he (Aboo Taalib) would have been harmed just as the Messenger *sall Allaahu 'alaiyhi wa sallam* was harmed. However due to his (Aboo Taalib's) tremendous status in the eyes of the Quraysh and his remaining upon their religion, they used to exalt him and the Prophet *sall Allaahu 'alaiyhi wa sallam* used to receive a great deal of protection through that.

And the two (paternal uncles) who accepted Islaam were al 'Abbaas and Hamzah – and he (Hamzah) was more excellent than al 'Abbaas to the extent that the Messenger '*alaiyhi assalaatu was salaam*' gave him the nickname 'the lion of Allaah'. He was martyred in Uhud *radi Allaahu 'anhu wa ardaah* and the Prophet *sall Allaahu 'alaiyhi wa sallam* named him as being 'the head of the martyrs'.

(*Sharh al 'Aqeedah al Waasitiyyah* p530 - 531)

However he will not intercede for Aboo Taalib that he be taken out of the Fire altogether because it is not possible for a *kaafir* to exit from the Fire.

This intercession of Prophet *sall Allaahu 'alaiyhi wa sallam* for his uncle will be an intercession that is specific to him *sall Allaahu 'alaiyhi wa sallam* and specific for Aboo Taalib. As for the rest of the disbelievers, then no one will intercede for them.⁶¹⁹

Q9. What will be the final destination of Aboo Taalib?

He will remain in a shallow part of the Fire forever or he will have upon the sole of his foot a burning coal which will cause his brain to boil.

He will not think that there is anyone from the inhabitants of the Fire who is receiving a more

⁶¹⁹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Safaareeniyyah*, discussing this third type of intercession which is specific to the Prophet *sall Allaahu 'alaiyhi wa sallam* :

Why is the intercession of the Messenger *sall Allaahu 'alaiyhi wa sallam* for his paternal uncle, Aboo Taalib, specific to the Messenger *sall Allaahu 'alaiyhi wa sallam* ?

The answer: that the *shafaa'ah* for the person of shirk is something which cannot occur because from the conditions of the *shafaa'ah* is that Allaah be pleased with the person being interceded for – except in this one case. And this case is not one of complete intercession; it is not an intercession that Aboo Taalib be taken out of the Fire. No, rather it is an intercession that (the punishment) be lessened for him.

(*al 'Aqeedah al Safaareeniyyah* p387)

Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

Allaah will allow His Messenger *sall Allaahu 'alaiyhi wa sallam* to intercede for Aboo Taalib, despite his being a *kaafir*. So this is a special case from (the general rule mentioned in) His Statement, He the Most High: **So the intercession of the intercessors will not benefit them.**

Soorah al Mudath-thir (74) aayah 48

However it is an intercession which will not take him out of the Fire. Rather he will be in a shallow part of the Fire which will reach up to his ankles, causing his brain to boil. And the Messenger *sall Allaahu 'alaiyhi wa sallam* said:

Were it not for me, then he would surely be in the lowest depths of the Fire.

Reported by al Bukhaaree in the Book of the Virtues of the Companions and Muslim in the Book of Eemaan.

And this (lessening of the punishment) is not on account of the personality of Aboo Taalib; rather it is on account of the defence which he made of the Prophet *sall Allaahu 'alaiyhi wa sallam* and of his Companions. (*Sharh al 'Aqeedah al Waasitiyyah* p531)

severe punishment whereas he is in fact the person who receives the lightest punishment from the people of the Fire.

Q10. What *shafaa'ah* will be sought the Muslims who have committed major sins? Who will make this *shafaa'ah* ?

The Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* , as well as the other prophets and the righteous ones, will intercede for these Muslims that they not enter the Fire.

Q11. What *shafaa'ah* will be made for the Muslims who have entered the Hellfire?

If there are Muslims who have already entered the Fire and been punished in it, the Prophet *sall Allaahu 'alaiyhi wa sallam* and other prophets and the righteous ones will intercede for these Muslims to be taken out of the Fire.

So he *sall Allaahu 'alaiyhi wa sallam* will make du'aa for these Muslims and beseech Allaah with humility that these Muslims be taken out of the Fire. So Allaah will accept his intercession and will take them out from there.

Q12. What do the two types of *shafaa'ah* mentioned in questions 10 and 11 have in common?

These two intercessions are not restricted to the Prophet *sall Allaahu 'alaiyhi wa sallam* . Rather he, together with the other Prophets and the righteous people, will make these intercessions.

230

فيمن دخل النار من أمته من أهل
الكبائر
فيخرجون بشفاعته بعدما احترقوا
وصاروا فحما وحما

For those of his nation who have entered the Fire who were guilty of major sins. So they will come out through his intercession after they have been consumed by the Fire and have become charcoal and carbonised.

Q1. Which type of *shafaa'ah* is rejected by the Khawaarij and Mu'tazilah? Why?

They deny the intercession to take place for those Muslims guilty of major sins. This is because these two sects deem that the Muslim guilty of major sins

is in fact a *kaafir* (disbeliever), so intercession will not benefit him.⁶²⁰

So they say that whoever enters the Fire will never come out from it.

Q2. Why are these two misguided sects mistaken in this issue?

The correct position is that whoever from the people of *tawheed* and *eemaan* enters the Fire will ultimately come out from it, not remaining in there forever. This is true even if these people committed major sins.

So these Muslims will come out from the Fire for one of three reasons:

- 1) through the intercession of those whom Allaah has allowed to intercede
- 2) by the mercy of Allaah
- 3) through their punishment reaching its appointed end.

Only the people of *shirk* and *kufir* will remain in the Fire forever.

Q3. How will the Muslims who have entered the Hellfire be after they have been taken out of the Hellfire?

They will come out burnt like charcoal or like something black which has been burned.

Q4. What will then happen to them?

They will be cast into a river at the gate of Paradise, the river being called "the River of Life". Their bodies will sprout and then they will be granted permission to enter Paradise.

⁶²⁰ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

And this *shafaa'ah* is rejected by two groups from the people of innovations: the Mu'tazilah and the Khawaarij. This is because the position of the Mu'tazilah and the Khawaarij with regards to the person who commits a major sin is that he will remain forever in the Fire of Jahannum. So they hold the opinion that the person who commits *zinaa* (fornication) is just like the person who makes *shirk* with Allaah; intercession will not benefit him and Allaah will never allow anyone to intercede for him. And their statement is refuted with what is reported in a *mutawaatir* form from the hadeeths about that (issue).

(*Sharh al 'Aqeedah al Waasitiyyah* p532)

فيدخلون الجنة بشفاعته
ولسائر الأنبياء والمؤمنين والملائكة
شفاعات

So they will enter into Paradise through his intercession.

And the rest of the prophets and the believers and the angels will have intercessions.

Q1. What other beings will be able to intercede?

The angels will intercede and the prophets will intercede, as will the messengers and the *awliyyaa* (beloved and obedient servants of Allaah) and the righteous people.

Q2. What are the two conditions for intercession to occur?

They are:

- 1) that it occurs with the permission of Allaah.
- 2) that the one being interceded for be from the people of *tawheed* and *eemaan*.

Q3. From whom is intercession sought?

It is requested from Allaah and not from a created being.

So the Muslim make a *du'aa* such as:

O Allaah, grant me the intercession of Your Prophet and of your believing servants. O Allaah, do not prevent me from the intercession of Your Prophet and of Your prophets and of Your believing servants.

Allaah, the Most High, says:

Or do they take intercessors besides Allaah even though they do not have any power nor do they have any understanding?

Say: All the intercession belongs to Allaah! The sovereignty of the heavens and the Earth is His.⁶²¹

Q4. What is the ruling upon the action of seeking intercession from the graves and from the dead people?

This action of theirs is *shirk akbar* (major *shirk*). Nothing can be sought from a dead person.

⁶²¹ Soorah az Zumar (39) aayaat 43 to 44

Q5. How is this different from seeking intercession from a living person?

Intercession – with the meaning of *du'aa* (supplication) – can be sought from a living person, such that he makes *du'aa* to Allaah for you.

This intercession can be sought from the person who is alive, whether it be when you and he are alive in this world or whether it be when both you and he are alive in the Hereafter.

As for when you are alive and the person you are calling upon is dead, then this is something not permissible.

Q6. What other acts of worship which are in fact *shirk akbar* are mentioned by the Shaykh?

The Shaykh *hafidhahullaah* mentions the people who turn to the graves and seek the intercession from the dead people, and seek deliverance from them, and perform the sacrifice for them, and make vows for them, and seek blessings from the soil of their graves. All of these actions are *shirk akbar*.

The messengers came to refute this and *jihaad* in the path of Allaah was legislated to remove it.

Q7. What is the reason that the graves are visited by the Muslim?

The graves should be visited by the Muslim in order for him or her to take a lesson and to make supplication for the dead believers.

Q8. Which type of *shirk akbar* is forgiven by Allaah?

No type of *shirk akbar* will be forgiven by Allaah unless the person repents from it.

232

ولا يشفعون إلا لمن ارتضى وهم
من خشيته مشفقون

And they will not intercede except for those with whom Allaah is pleased and they are fearful and in awe of Him.⁶²²

Q1. To whom does this aayah refer?

This refers to the angels.

⁶²² Soorah al Anbiyaa (21) aayah 28

Q2. What does this aayah prove?

It affirms the intercession of the angels.

It also affirms that this intercession cannot occur without the pleasure of Allaah, the Majestic and Most High and His being pleased with the person being interceded for.

233

ولا تنفع الكافر شفاعة الشافعين

And the intercession of the intercessors will not benefit the *kaafir* (disbeliever).

Q1. Who will be interceded for and who will not be interceded for?

The fact that the intercession of the intercessors will not benefit the *kaafir* shows that it will benefit the believers, providing that the conditions mentioned previously have been fulfilled.

234

والجنة والنار مخلوقتان لا تفنيان

And Paradise and the Fire are both already created and they will not pass away

Q1. Are these two abodes in existence currently?

Yes, they are in existence already.

Q2. What is the proof for this?

Amongst the proofs is the statement of Allaah, the Most High about Paradise:

It is already prepared for the people of *taqwaa* (those who fear Allaah and are dutiful to Him).^{623 624}

And His statement about the Fire:

It is already prepared for the disbelievers.^{625 626}

⁶²³ Soorah aale 'Imraan (3) aayah 133

⁶²⁴ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* after quoting this aayah in the context of Paradise already being in existence:

And the *ahaadeeth* with this meaning are *mutawaatir*.

(*Sharh al 'Aqeedah al Waasitiyyah* p534)

⁶²⁵ Soorah al Baqarah (2) aayah 24

⁶²⁶ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al*

So the verb "already prepared" shows that these two abodes have already been created and are in existence at the moment.

Q3. Can anything from Paradise or the Fire be perceived by us in this worldly life?

Yes, and Shaykh al Fawzaan quotes the following two ahaadeeth as further proofs showing that Paradise and the Fire are already in existence:

1) The statement of the Prophet *sall Allaahu 'alaihi wa sallam* :

That which you experience from severe heat and severe cold is from the breathing in and out of the Fire of Hell; so the severe heat is from the excess heat of the Fire.^{627 628}

So the Fire has two breaths: a breath in the winter time, which we experience as the severe cold and the breath of a summer, which we experience as severe heat.

2) The incident where the Prophet *sall Allaahu 'alaihi wa sallam* was sitting amongst his Companions when they heard a crash. So he *sall Allaahu 'alaihi wa sallam* asked them:

Do you know what this was?

They replied:

Allaah and His Messenger know best.

He told them:

It was a rock which had been thrown down from the edge of the Hellfire seventy autumns ago, and it has just now reached its bottom.⁶²⁹

Q4. Does the dead person experience anything from Paradise or the Fire?

As a further proof for Paradise and the Fire being in existence now, the Shaykh mentions that when the dead person is placed in his grave, there comes to that dead person either bliss from

Waasitiyyah after quoting this *aayah* in the context of the Hellfire already being in existence:

And the *ahaadeeth* with this meaning are extensive and well known.

(*Sharh al 'Aqeedah al Waasitiyyah* p535)

⁶²⁷ Reported by al Bukhaaree (537), Muslim and Ahmad in his Musnad, from the hadeeth of Aboo Hurayrah *radi Allaahu 'anhu*.

⁶²⁸ And al 'Aynee *rahimahullaah* mentions in '*Umdat ul Qaaree* about this hadeeth:

(This hadeeth proves) that the Hellfire is already created, in contrast to those from the Mu'tazilah who say: *Hellfire will certainly be created on the Day of Resurrection.*

⁶²⁹ Reported by Muslim and Ahmad in his Musnad and ibn Hibbaan, from the hadeeth of Aboo Hurayrah *radi Allaahu 'anhu*.

Paradise or punishment from the Fire. And a gate to Paradise will be opened to him - or a gate to the Fire.

So this again proves that these two abodes are in existence already and that it is wrong to say that they will be created on the Day of Resurrection.

Q5. When will Paradise and the Fire come to an end?

They will never come to an end. Those who are destined to stay in each of the two abodes will actually stay there forever.⁶³⁰

235

فالجنة مأوى أوليائه والنار عقاب لأعدائه

So Paradise will be the dwelling place of His beloved and obedient servants and the Fire will be a punishment for His enemies

Q1. For whom is Paradise the eternal abode and for whom is the Fire the eternal abode?

Paradise is the abode of reward for Allaah's *awliyyaa* (beloved and obedient servants) and the Fire is the abode of punishment for His enemies, a recompense for their *kufri*.⁶³¹

⁶³⁰ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

And its inhabitants (i.e. the inhabitants of the Hellfire) will remain in there eternally, for ever, as per His statement, He the Most High:

Allaah has indeed cursed the *kaafireen* (disbelievers) and has prepared for them a blazing Fire. They will remain in there forever.

Soorah al Ahzaab (33) aayaat 64 to 65

And Allaah has mentioned their eternity (in the Hellfire) in three *aayaat* in the Qur'aan:

This (*aayah* from Soorah al Ahzaab) is one of them

The second occurs at the end of Soorah an Nisaa (4:169)

The third is in Soorah al Jinn (72:23).

(*Sharh al 'Aqeedah al Waasitiyyah* p535)

⁶³¹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Safaareeniyyah*:

(Question): Will (both) humans and jinn enter Paradise and the Fire – or is this particular to humans (only)?

The answer: As for the Fire, then the jinn and humans will enter it according to the texts and the consensus. Allaah, the Most High, said:

And We have surely created many of the jinn and humans for the Hellfire.

Soorah al A'raaf (7) aayah 179

Meaning: We created many of the jinn and the humans (for the Fire) – we ask Allaah that He does not make us from them...

And as for the entry of the believers into Paradise, then with regards to (believing) humans this (is proved) by texts and by the consensus. With regards to the (believing) jinn, then this is an area of differing (of opinion).

And what is correct is that they (the jinn) will enter Paradise, and the proof for this is what occurs in Soorah ar Rahmaan in which Allaah addresses the jinn and humans; He, the Majestic and Most High, states: **The *mujrimoon* (disbelieving criminals) will be known by their marks (of blackness on their faces), and they will be seized by their forelocks and their feet. Then which of the Blessings of your Lord will you both (jinn and humans) deny? This is the Jahannum which the *mujrimoon* used to deny! They will go between it (the Hellfire) and the boiling water.**

Then which of the Blessings of your Lord will you both (jinn and humans) deny

And as for the one who fears the standing before his Lord, there will be two gardens.

Then which of the Blessings of your Lord will you both (jinn and humans) deny?

Soorah ar Rahmaan (55) aayaat 41 to 47

And this is addressed to whom? To the jinn and the humans.

Until He said about the two Gardens, the first and the other (see Soorah ar Rahmaan 55:62):

No man nor jinn has penetrated their hymens (through sexual intercourse) before them.

Then which of the Blessings of your Lord will you both (jinn and humans) deny?

Soorah ar Rahmaan (55) aayaat 74 to 75

So upon this, the correct saying is that the believers from the jinn will enter Paradise just as the believers from the humans (will) according to the texts – and because this is from the perfection of the justice of Allaah ‘azza wa jall . From the perfection of His justice is that whoever performs (good) actions, seeking the reward which has been promised, then it is a must that the reward comes to pass for him. And because this is necessitated by His statement, He the Most High, in the *hadeeth qudsi* :

Indeed My Mercy has preceded My Anger.

(Reported by al Bukhaaree (6986) and Muslim)

And those who say:

Certainly the jinn who is a kaafir will enter the Fire and the believer from them (the jinn) will not enter Paradise. These people have made His Anger precede His Mercy.

How can we say: Indeed these (jinn) if they have done which would necessitate Mercy, then they will not be given Mercy and if they have done that which would necessitate punishment then they will certainly be punished - so where would be the Mercy preceding the Anger?

So if it said:

What do you say about His statement, He the Most High:

So whoever has embraced Islaam then they have sought the Right Path?

Soorah al Jinn (72) aayah 14

And about His statement, He the Most High:

(The jinn said): O our people! Respond (with obedience) to Allaah's caller and believe in him! He (Allaah) will forgive you your sins and He will save you from a painful torment (of Hellfire)?

وأهل الجنة فيها مخلصون
والمجرمون

في عذاب جهنم خالدون

لا يفتر عنهم وهم فيه مبلسون

And the inhabitants of Paradise will remain in it forever

And the *mujrimoon* (disbelieving criminals) will be:

In the torment of Hellfire, remaining in it forever.

It will not be lightened for them, and they will be in despair in it.⁶³²

Q1. What does this Qur'aanic aayah prove?

This is one of the proofs that the Hellfire will continue for ever.

Q2. Who is Maalik as mentioned in Soorah az Zukhruf (43) aayah 77?

So they (the *mujrimoon*) will call out, "O Maalik!"⁶³³

This refers to Maalik, the Custodian of the Hellfire.⁶³⁴

Q3. What is he asked for in this same aayah?

Let your Lord put an end to us!^{635 636}

Soorah al Ahqaaf (46) aayah 31

And (yet) they did not say "and will enter you into Paradise"?

Then the answer is that staying silent about a matter does not necessitate that the matter does not exist - because not mentioning (something) is not the same as saying that (that something) does not exist.

So if their reward is not mentioned in this *aayah*, then it has certainly been mentioned in another *aayah* (and there is no contradiction to it – because not mentioning (something) is not the same as saying that (that something) does not exist.

So (based) upon this, we say with regards to this discussion: the believers from the jinn will enter Paradise just like the believers from the humans, and there is no difference.

(Sharh al 'Aqeedah al Safaareeniyyah p400 to 402)

⁶³² Soorah az Zukhruf (43) aayaat 74 to 75

⁶³³ Soorah az Zukhruf (43) aayah 77

⁶³⁴ As is mentioned by Imaam at Tabaree *rahimahullaah* in his tafseer of this *aayah*.

⁶³⁵ Ibid.

⁶³⁶ And at Tabaree *rahimahullaah* mentions that ibn 'Abbaas *rahimahumullaah* said about the statement of Allaah:

They will call out, "O Maalik, let your Lord put an end to us!"

Soorah az Zukhruf (43) aayah 77

They will wish Maalik to intercede with them in front of Allaah that He should kill them off by, so that by this removal of life from them, they may have relief from the torment.

Q4. What is his reply?

You shall remain in it forever.⁶³⁷

237

ويؤتى بالموت في صورة كبش أملح
فيذبح بين الجنة والنار
ثم يقال يا أهل الجنة خلود ولا موت
ويا أهل النار خلود ولا موت .
And Death will be brought in the form of a white
and black ram
and it will be slaughtered between Paradise and
the Fire.
Then it will be said:
O people of Paradise! Eternity without death!
*O people of the Fire! Eternity without death!*⁶³⁸

Q1. When will this occur?

This will take place when the people of Paradise enter Paradise and when the people of the Fire enter the Fire.

Q2. What will be said after this takes place?

It will be said:

O people of Paradise! Eternity without death!
And O people of the Fire! Eternity without death!

Q3. What will the people of the Fire experience after this?

The inhabitants of the Fire will then despair of ever getting out of the Fire.

Q4. Does this incident refer to the Angel of Death?

No, it refers to Death itself. The Angel of Death will not die at this time nor will it be slaughtered. Rather Death itself will be given a form on the Day of Resurrection, the form being that of a ram.

⁶³⁷ He (Maalik) will reply to them after a thousand years.

⁶³⁷ Ibid.

⁶³⁸ Reported by al Bukhaaree (4730), Muslim and Ahmad in his Musnad from the hadeeth of Abou Sa'eed al Khudree radi Allaahu anhu.

Q5. How is it possible for this amazing event to occur?

Allaah *subhaanahu wa ta'aala* is fully able to make non physical things, such as Death, into physical objects and individuals.

238

فصل في حق الرسول و اصحابه
Chapter regarding:
The rights of the Messenger and His Companions.

Q1. What topic is to be discussed now? Why?

The author will discuss the rights of the Prophet *sall Allaahu 'alaiyhi wa sallam* as well as the rights of his Companions and of his wives.

The author did this so that the Muslim should be upon *baseerah* (knowledge and insight) about that which the deviant sects and the innovators disagree about regarding the rights of the Companions and the rights of his wives.

The Muslim will then not be influenced by these sects and their innovators in these issues *inshaa Allaah*.

In fact, the rights of the Companions and those of his *sall Allaahu 'alaiyhi wa sallam* wives enter into the issue of his *sall Allaahu 'alaiyhi wa sallam* rights. So the issue of his *sall Allaahu 'alaiyhi wa sallam* rights is the fundamental issue.

Q2. What other topics linked to this will be discussed as well?

The author will also mention:

1. the rights of the Muslims
2. not making takfeer of the Muslims (i.e. not declaring them to *kuffaar*) merely because of a sin which they have committed
3. not making *ghuloo* (going beyond the due limit) with regards to individuals
4. not passing judgement on an individual that he will be a person of Paradise or of the Fire, if there is no proof for that from the Book or authentic Sunnah.

All of these matters which many of the people of misguidance have fallen into. So it is obligatory upon the *ahl us sunnah wal jamaa'ah* to make clear the truth in these issues.

239

ومحمد رسول الله صلى الله عليه
وسلم خاتم النبيين

And Muhammad is the Messenger of Allaah -
may Allaah extol him and grant him peace and
security –
the *khaatam* (seal) of the prophets

Q1. What is the meaning of *khaatam* here?

It means the last one, the one after whom there is no messenger or prophet.⁶³⁹

And Muhammad is not the father of any of your men, but rather he is the Messenger of Allaah and the *khaatam* (seal) of the prophets.⁶⁴⁰

Q2. How can it be said that the Prophet *sall Allaahu 'alaiyhi wa sallam* is still in our midst?

It is as if he is still with us in the sense that his sharee'ah (i.e. the Book of Allaah and the Sunnah of His Messenger *sall Allaahu 'alaiyhi wa sallam*) are still with us and will remain so until the Day of Judgement.

So there is no need for the sending of a prophet after him *sall Allaahu 'alaiyhi wa sallam*.

Q3. At what times did Allaah send prophets to mankind?

He would send them to mankind when the traces of the revealed messages became wiped away and ignorance had become overwhelming in the previous nations. So one prophet would be succeeded by another one who would revive the religion for the people.

⁶³⁹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

So in summary, Muhammad *sall Allaahu 'alaiyhi wa sallam* is the Messenger of Allaah and the *khaatam* (seal) of the prophets. Allaah sealed the prophethood with him and the messengership as well.

This is because when the prophethood comes to an end – and it is more general than the messengership – then the messengership (which is more specific) comes to an end.

This is due to the fact that when that which is more general comes to an end, this necessitates that that which is more specific (also) comes to an end. So the Messenger of Allaah '*alaiyhissalaatu was salaam* is the seal of the prophets.

(*Sharh al 'Aqeedah al Waasitiyyah* p34)

⁶⁴⁰ Soorah al Ahzaab (33) aayah 40

Q4. Are we in need of any new messenger in our time?

No, there is no need for any new messenger because the sharee'ah which Allaah's Messenger *sall Allaahu 'alaiyhi wa sallam* brought is complete and protected from change.

He *sall Allaahu 'alaiyhi wa sallam* said:

I am leaving behind amongst you that, which if you cling onto it, you will never go astray after me: the Book of Allaah and my Sunnah.⁶⁴¹

So messengership was sealed with his *sall Allaahu 'alaiyhi wa sallam* messengership.⁶⁴²

Q5. When will the Sharee'ah of Islaam come to an end?

This sharee'ah will remain until the establishment of the Hour.

Q6. What is the role of the scholars of Islaam in this regard?

After the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* there will not come any new prophets; there will only come *mujaddidoon* (revivers) from the people of knowledge who will make clear the sharee'ah to the people, teaching them that which the people were ignorant of.

Q7. What, according to the hadeeth does Allaah do at the head of every hundred years?

The Prophet *sall Allaahu 'alaiyhi wa sallam* said:

⁶⁴¹ Quoted by ibn 'Abdil Barr in "al Istidhkaar" and al Haakim in "al Mustadrak" from the hadeeth of Aboo Hurayrah *radi Allaahu 'anhu*. And the like of it is reported by al Haakim from the hadeeth of ibn 'Abbaas *radi Allaahu 'anhuma*. And al Albaanee mentions that it is *saheeh* (authentic) in *Saheeh ul Jaami*.

⁶⁴² Shaykh Saalih al Fawzaan adds in *al Irshaad ilaa saheeh il i'tiqaad*:

And the need of the servants for the messengership is far greater than the ill person's need for a doctor. For the worst that may ensue by not having a doctor is that the (person's) body may suffer harm. But not having the messengership will lead to the (people's) hearts being damaged.

And the people of the Earth will only remain as long as there are traces of the messengership present amongst them. So when the traces of the messengership disappear from the Earth, Allaah will establish (the Day of) Resurrection.

(*al Irshaad ilaa saheeh il i'tiqaad* p178, *Daar ibn al Jawzee*)

Allaah will raise for this nation at the head of every hundred years those who will revive his religion for it (i.e. for the nation).⁶⁴³

Q8. In what way do the actions of the scholars resemble those of the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* ?

The Prophet *sall Allaahu 'alaiyhi wa sallam* said:

***The scholars are the inheritors of the prophets.*⁶⁴⁴**

So the scholars from this nation take on the role of the Messenger *sall Allaahu 'alaiyhi wa sallam* in explaining and clarifying and giving guidance to the people.

Q9. What is the ruling upon the person who believes that there will be a further prophet coming after the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* ? Why?

Allaah, the Most High, said:

... but rather he is the Messenger of Allaah and the *khaatam* (seal) of the prophets.⁶⁴⁵

And the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* said:

There will come after me thirty great liars, each one of them claiming that he is a prophet. But I am the khaatam (seal) of the prophets, there will be no prophet after me.⁶⁴⁶

So whoever believes that there will be another prophet after the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* is a *kaafir* (disbeliever).

This is because such a person has denied the statement of Allaah and the statement of the Messenger *sall Allaahu 'alaiyhi wa sallam* and has opposed the *ijmaa'* (consensus) of the Muslims.

For this reason, the scholars of Islaam have made *takfeer* (declared to be disbelievers) anyone who

⁶⁴³ Reported by Aboo Daawud (3291) from the hadeeth of Aboo Hurayrah *radi Allaah 'anhu* and al Albaanee declared to be *saheeh* (authentic) in as *Saheehah* (599).

⁶⁴⁴ Reported by Aboo Daawud (3641) Ahmad in his Musnad, ibn Maajah and at Tirmidhee from the hadeeth of Aboo Dardaa. Al Albaanee declared this hadeeth to be *saheeh*.

⁶⁴⁵ Soorah al Ahzaab (33) aayah 40

⁶⁴⁶ Part of the hadeeth of Thawbaan which was reported by Aboo Daawud (4252), at Tirmidhee and Ahmad in his Musnad *rahimahumullaah*. It is a *saheeh* hadeeth as mentioned by Al Albaanee *rahimahullaah*.

claims prophethood after the Messenger *sall Allaahu 'alaiyhi wa sallam*. This includes Musaylamah *al Kadh-dhaab* (the great liar) and al Aswad al 'Ansee who claimed prophethood for themselves in the time of the Messenger *sall Allaahu 'alaiyhi wa sallam*.

Q10. What is the ruling regarding the Qaadiyaanees and why?

Similarly, the scholars have made *takfeer* of the Qaadiyaanees, a misguided group of people who believe that Mirzaa Ghulaam Ahmad was a prophet. This is because they believe that this liar was in fact a messenger who came after Allaah's Messenger *sall Allaahu 'alaiyhi wa sallam*.

They are called Qaadiyaanees as an ascription to Mirzaa Ghulaam Ahmad who was from Qaadiyaan.⁶⁴⁷

Q11. Will 'Eesaa ibn Maryam *'alaiyhissalaam* come after the time of the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* ?

Yes, he *'alaiyhissalam* will come at the end of time.

Q12. Is 'Eesaa therefore the final prophet?

No, because he will be returning as a prophet and he will come down with the sharee'ah of Muhammad *sall Allaahu 'alaiyhi wa sallam*; so he will be a follower of Muhammad *sall Allaahu 'alaiyhi wa sallam* ruling by his sharee'ah i.e. the sharee'ah of Islaam.

So 'Eesaa is considered to be a *mujaddid* (reviver) and one of the followers of Muhammad *sall Allaahu 'alaiyhi wa sallam*.

240

وسيد المرسلين

And the noble chief of the messengers

Q1. What hadeeth does the Shaykh quote to prove this?

The statement of the Prophet *sall Allaahu 'alaiyhi wa sallam*:

I am the noble chief of the sons of Aadam and that is not a boast.^{648 649}

⁶⁴⁷ Qaadiyaan is in the state of Punjab in India.

⁶⁴⁸ Reported by Ahmad in his Musnad and ibn Maajah (4308) and at Tirmidhee from the hadeeth of Aboo Sa'eed al Khudree, and it is a *saheeh* hadeeth.

Q2. Why should the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* be considered the most excellent of the Messengers?

This is due to what Allaah particularised him with in terms of making his *sall Allaahu 'alaiyhi wa sallam* universal, covering all of mankind.

In contrast, the previous prophets were sent specifically to their own peoples. And he *sall Allaahu 'alaiyhi wa sallam* had his excellence made manifest by Allaah on the night of the *Israa* (Night Journey) when he *sall Allaahu 'alaiyhi wa sallam* led the other prophets in prayer as the imaam in al Masjid al Aqsaa.

In addition, he *sall Allaahu 'alaiyhi wa sallam* was raised over the lofty heavens (in the Mi'raaj), this being a position that was not attained by any of the other prophets.

So he *sall Allaahu 'alaiyhi wa sallam* is the most excellent of the prophets without exception.

Q3. Do the prophets differ from each other in terms of their excellence?

Yes⁶⁵⁰, as Allaah, the Most High, informs us:

⁶⁴⁹ Al Mubaarakfooree *rahimahullaah* stated in *Tuhfat ul Ahwadhee* about the statement: **and that is not a boast.**

Meaning: that this excellence which I have been given is (in fact) an honour from Allaah. I did not obtain it by myself nor did I arrive at it through my own power. So it is not for me that I should boast about it.

⁶⁵⁰ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of al '*Aqeedah al Safaareeniyyah*:

So if someone were to say: *How can we affirm that (some prophets having more excellence than others) and yet the Prophet *sall Allaahu 'alaiyhi wa sallam* forbade declaring some prophets to be more excellent than others?*

So it is said: Far be it from the Messenger *sall Allaahu 'alaiyhi wa sallam* that he forbid something which Allaah had affirmed. It is absolutely impossible that he forbid something which Allaah had affirmed.

How could Allaah inform that He has given excellence to some of the prophets over others, then the Messenger says:

Do not declare superiority of prophets over each other.

This is impossible.

However he did forbid declaring some prophets to be more excellent than others if it involves hatred and enmity.

So if a person declared Muhammad *sall Allaahu 'alaiyhi wa sallam* to be more excellent than Moosaa (saying this) in the presence of a Jew and that became a cause for enmity or tribulation or hatred and thus a cause for evil then he is not to be declared more excellent (in

Those are the Messengers! We gave excellence to some of them over and above others (of them).

From them are those to whom Allaah spoke, and He raised some of them in levels. And We gave 'Eesaa ibn Maryam the clear signs and We aided him with the pure spirit. And if Allaah had wished, then those who came after them would not have fought with each other after the clear signs came to them.⁶⁵¹

Q4. How should we therefore attempt to distinguish between the prophets with more excellence and those with less?

It is not permissible for us to belittle those prophets who had lesser excellence nor to raise this issue in order to belittle these prophets.

The Prophet *sall Allaahu 'alaiyhi wa sallam* said:

Do not declare superiority of prophets over each other.⁶⁵²

And he *sall Allaahu 'alaiyhi wa sallam* also said:

Do not declare me superior to Yoonus ibn Mattaa.⁶⁵³

All of the prophets had virtue and a great status with Allaah which no one besides them can attain. The fact that some of them had excellence over others does not necessitate belittlement of the one with lesser excellence.⁶⁵⁴

such circumstances) – as a means of repelling an evil consequence.

So that (situation in) which the Prophet forbade from declaring excellence (of one prophet over the other) is that which would be a cause for corruption. As for that which is narrating that which is (merely) the true state of affairs then it is impossible that the Messenger *sall Allaahu 'alaiyhi wa sallam* would forbid that when Allaah has already affirmed it.

Therefore when we speak about the Messenger '*alaiyhis salaatu was salaam* having been given excellence over all of mankind, then we say this informing of that which Allaah said. However we do not say (this) when in (saying it) there may be evil and corruption.

(*Sharh al 'Aqeedah al Safaareeniyyah* pp 451 to 452)

⁶⁵¹ Soorah al Baqarah (2) aayah 253

⁶⁵² Reported by Ahmad with its like in the Musnad, as well as al Bukhaaree (2412) and Muslim from the hadeeth of Aboo Sa'eed al Khudree.

⁶⁵³ This refers to the Prophet Yoonus '*alaiyhissalaam* and the hadeeth is reported by al Bukhaaree with its like (3416) and Muslim.

⁶⁵⁴ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

لا يصح إيمان عبد حتى يؤمن برسالته

The *eemaan* of a servant will not be correct

The most excellent of the creation with Allaah were the Messengers, then the Prophets, then the *siddeeqoon* (those who attest to the truthfulness of the prophets and closely follow their way) then the martyrs, then the *saalihoon* (those who are righteous, both in their hidden and manifest aspects). And Allaah has mentioned these levels in His Book in the His statement:

And whoever obeys Allaah and the Messenger then they are with those whom Allaah has bestowed favour upon from the prophets and the *Siddeeqoon* and the martyrs and the *saalihoon*. And what excellent companions (these groups of people) are (in Paradise)!

Soorah an Nisaa (4) aayah 69

And the most excellent of the Messengers are the *ulul 'azm* (the possessors of strong will) from them, and they are five:

Nooh and Ibraaheem and Moosaa and 'Eesaa and Muhammad *'alaiyhimus salaatu min Allaah wat tasleem*. And Allaah mentioned them in two places in His book:

1) in (Soorah) al Ahzaab

And (remember) when We took from the prophets their covenant and from you (O Muhammad) and from Nooh and Ibraaheem and Moosaa and 'Eesaa ibn Maryam.

Soorah al Ahzaab (33) aayah 7

2) in (Soorah) ash Shooraa

He (Allaah) has ordained for you the religion which He ordained for Nooh and that which We revealed to you (O Muhammad) and which We ordained for Ibraaheem and Moosaa and 'Eesaa..

Soorah ash Shooraa (42) aayah 13

And the most excellent of them was Muhammad *sall Allaahu 'alaiyhi wa sallam* according to his *sall Allaahu 'alaiyhi wa sallam* statement:

I am the noble chief of the people on the Day of Resurrection

(Reported by al Bukhaaree (4712) and Muslim

(and as shown by) their prayer (i.e. of the other four prophets) behind him on the Night of the Ascension, and other proofs apart from that.

Then (the most excellent after him) is Ibraaheem because he was the Father of the Prophets and his religion was the foundation of the religions; then Moosaa because he was the most excellent of the prophets of Banee Israaeel and his sharee'ah was the foundation of their sharee'aahs; then Nooh and 'Eesaa and there is to be no judging with certainty between the two of them by comparing (one against the other) since both of these two have great virtues.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad* p69)

Q1. What false claim of the Jews and Christians does this refute?

This refutes the Jews and Christians, those who truly believe themselves to be upon *eemaan* (true faith) when they claim that they are following the prophets. However they:

a) deny the Messengership of Muhammad *sall Allaahu 'alaiyhi wa sallam*

or

b) deny that his Messengership was universal to all peoples in all times, saying: *He was a prophet but for the Arabs only*.

And these claims constitute *kuf'r* in Allaah, the Mighty and Majestic.

Q2. What Qur'aanic evidences does the Shaykh quote to prove this?

Allaah, the Most High, states:

So no! By your Lord, they will not believe until they make you (O Muhammad) the judge in whatever disputes arise between them, then they do not find any resistance in their souls against that which you decide and they submit with full submission.⁶⁵⁶

And He, the Most High, says:

And We did not send you (O Muhammad) except to the whole of Mankind.⁶⁵⁷

Q3. Are the three "Abrahamic" religions all true and correct?

No, for whoever does not believe in the Messengership of Muhammad *sall Allaahu 'alaiyhi wa sallam* is a *kaafir* (disbeliever) and is astray.

So out of the three so called Abrahamic faiths – Judaism, Christianity and Islaam – only one is acceptable to Allaah ever since the raising of Muhammad *sall Allaahu 'alaiyhi wa sallam* as a prophet and that one is Islaam.

This point of the Imaam's *rahimahullaah* contains a refutation of the one who wishes to draw these three "Abrahamic" religions and their adherents close to one another by saying that they are all true and correct.

⁶⁵⁵ Referring to the Messengership of the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam*.

⁶⁵⁶ Soorah an Nisaa (4) aayah 65

⁶⁵⁷ Soorah Saba (34) aayah 28

Allaah, the Most High, states:

Say (O Muhammad), "O mankind, I am Allaah's Messenger to all of you. He, to Whom belongs the dominion of the heavens and the Earth. None has the right to be worshipped except Him. He gives life and He gives death.

So therefore believe in Allaah and in His Messenger, the unlettered Prophet, the one who believes truly in Allaah and in His words. So follow him that you may be guided.⁶⁵⁸

And all of mankind are commanded to follow Muhammad *sall Allaahu 'alaiyhi wa sallam*.

Q4. Which Jews and Christians have been given permission to remain upon their own religion without having to accept the religion of Muhammad *sall Allaahu 'alaiyhi wa sallam* ?

None of them. After he *sall Allaahu 'alaiyhi wa sallam* was raised as a prophet, there is no option for a person other than to follow him *sall Allaahu 'alaiyhi wa sallam*

Q5. Was Muhammad *sall Allaahu 'alaiyhi wa sallam* the Prophet for the Arabs only?

No, and whoever thinks this is a *kaafir* (disbeliever). Rather he *sall Allaahu 'alaiyhi wa sallam* was the Messenger to the whole of mankind. This is in contrast to those people who accept that he *sall Allaahu 'alaiyhi wa sallam* was the Messenger to the Arabs alone.

242

ويشهد بنبوته
ولا يقضى بين الناس في القيامة
إلا بشفاعته

and testifies to his *sall Allaahu 'alaiyhi wa sallam* prophethood and judgement will not take place upon the people on the Day of Resurrection except through his *sall Allaahu 'alaiyhi wa sallam* intercession

Q1. Can a person's eemaan be correct if he believes that the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* was sent only to the Arabs?

No, and it is from the virtues of the Prophet *sall Allaahu 'alaiyhi wa sallam* that no one will have *eemaan* (true faith) after his *sall Allaahu 'alaiyhi wa sallam* being sent to Mankind unless:

1) he believes in him *sall Allaahu 'alaiyhi wa sallam* and

2) affirms the generality of his *sall Allaahu 'alaiyhi wa sallam* Messengership.

Q2. What virtue of the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* is mentioned here with regards to his intercession on the Day of Judgement?

Judgement between the servants of Allaah on the Day of Resurrection will not take place except through his *sall Allaahu 'alaiyhi wa sallam* intercession. This has been discussed already in this book.⁶⁵⁹

⁶⁵⁹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

Special characteristics of the Prophet *sall Allaahu 'alaiyhi wa sallam*

The Prophet *sall Allaahu 'alaiyhi wa sallam* was distinguished by special characteristics; we will speak about those of them which the author (ibn Qudaamah *rahimahullaah*) has mentioned:

1) **Seal of the Prophets**, as per His statement, He the Most High:
And Muhammad is not the father of any of your men, but rather he is the Messenger of Allaah and the *khaatam* (seal) of the Prophets.

Soorah al Ahzaab (33) aayah 40

2) **The *sayyid* (noble chief) of the Messengers** and its evidence has (already) preceded.

3) **The servant's eemaan will not be complete until he believes in his (*sall Allaahu 'alaiyhi wa sallam*) Messengership**, as per His statement, He the Most High:
So no! By your Lord, they will not believe until they make you (O Muhammad) the judge in whatever disputes arise between them.

Soorah an Nisaa (4) aayah 65

4) **Judgement will not be carried out between the people except with his (*sall Allaahu 'alaiyhi wa sallam*) intercession** – and the evidence for this has preceded in (the section about) intercession.

5) **The fact that his nation will precede the nations in entering Paradise** according to the generality of his *sall Allaahu 'alaiyhi wa sallam* statement:

We are the last ones - and the first ones on the Day of Resurrection.

6) **The possessor of the Banner of Praise**, he will carry it on the Day of Resurrection and those who praise will be beneath it, as per the hadeeth of Aboo Saeed al Khudree *radi Allaahu 'anh*u that the Prophet *sall Allaahu 'alaiyhi wa sallam* said:

I am the noble chief of the sons of Aadam on the Day of Resurrection and that is no boast. And in my hand will be the banner of praise and that is no boast. And there is no prophet, neither Aadam nor anyone beside him, except that he will be beneath my

⁶⁵⁸ Soorah al A'raaf (7) aayah 158

Q3. In what order will the prophets be approached on the Day of Resurrection?

When the people have been standing for a long time on the Gathering Place they will go to Aadam, then to Nooh (Noah), then to Ibraaheem (Abraham), then to Moosaa (Moses), then to 'Eesaa (Jesus) – and each one of them will excuse himself from fulfilling the request of the people.

Then the people will go to Muhammad sall Allaahu 'alaiyhi wa sallam and he will intercede with his Lord, making supplication to Him and humbly beseeching Him until He gives him what he asked for and carries out judgement between the servants.

banner. And I will be the first one for whom the Earth breaks open and that is not a boast.

(reported by at Tirmidhee 3148)

And Muslim related the first and the last parts (of the hadeeth).

7) The possessor of the al maqaam al mahmood (praiseworthy standing) i.e. the action for which the Creator and the creation will praise him, as per His statement, He the Most High:

It may be that your Lord will raise you to a maqaam mahmood .

Soorah al Israa (17) aayah 79

And this standing will come about from his sall Allaahu 'alaiyhi wa sallam virtues on the Day of Resurrection, such as his intercession and other than that.

8) The possessor of the Hawd (Lake) to which people will come to drink and the meaning is the great Lake, which many people will come to drink from. As for just Lakes, then it has already (been mentioned) that each prophet will have a Lake.

9 to 11) He is the Imaam of the prophets and their spokesman and the one who will intercede on their behalf, as per the hadeeth of Ubayy ibn Ka'b that the Prophet sall Allaahu 'alaiyhi wa sallam said: **When it is the Day of Resurrection I will be the imaam of the prophets and their spokesman and the one who intercedes on their behalf without (this being) a boast.**

(Reported by at Tirmidhee (3613) who graded it hasan)

12) His nation is the best nation as per His statement, He the Most High:

You are the best nation brought forth for mankind

Soorah aale 'Imraan (3) aayah 110

And as for His statement, He the Most High:

O Banoo Israaeel! Remember My Favour which I bestowed upon you and I gave you excellence over all the creation.

Soorah al Baqarah (2) aayah 47

Then the meaning here is the creation in their time.

(Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad pp70 to 71)

Q4. Why will the people approach them?

They will ask the prophets to intercede with Allaah for them that He should carry out the judgement between them and relieve the people from the great length of their standing.

243

ولا يدخل الجنة أمة إلا بعد دخول أمته

And no nation will enter Paradise except after his nation have entered

sall Allaahu 'alaiyhi wa sallam

Q1. In what way are the nation of Muhammad sall Allaahu 'alaiyhi wa sallam saabiqoon in this context?

They are *saabiqoon* (the ones who precede) as well as being the *aakhiroon* (the ones who came last).

So the Muslims are *saabiqoon* because they will enter Paradise first and they are *aakhiroon* because they were the last nation to come in this worldly life.

Q2. Who will open the gate of Paradise?

It will be the Messenger of Allaah sall Allaahu 'alaiyhi wa sallam and the first nation to enter Paradise will be his sall Allaahu 'alaiyhi wa sallam nation.

244

صاحب لواء الحمد
The possessor of the Banner of Praise

Q1. What is the liwaa mentioned here?

A *liwaa* is a banner held by the head of the army in order to gather the followers around it.

Q2. What virtue of the Messenger of Allaah sall Allaahu 'alaiyhi wa sallam is mentioned by the author here?

In this context, the *liwaa ul hamd* refers to the banner which will be in the hand of the Messenger of Allaah sall Allaahu 'alaiyhi wa sallam and all of the Messengers will be beneath his banner. So this manifests his sall Allaahu 'alaiyhi wa sallam virtue.

245

والمقام المحمود والحوض المورود
وهو إمام النبيين وخطيبهم
وصاحب شفاعتهم

and (the possessor of) the Praiseworthy Station
and of the Lake to which the people come to drink
and he is the imaam of the prophets
and their spokesman
and he will be their intercessor

**Q1. In what way is the Messenger of Allaah
sall Allaahu 'alayhi wa sallam the *imaam* of the
prophets?**

He is their imaam just as he led them in the prayer
on the Night of *Israa* (Night Journey) and he will
be the one who will be at their forefront when
they go as a group to their Lord.

**Q2. In what way is the Messenger of Allaah
sall Allaahu 'alayhi wa sallam the *khateeb* of the
prophets?**

He will be their *khateeb* (spokesman) when they
go as a group to their Lord.

246

أمته خير الأمم
his nation is the best nation

**Q1. In what way is the nation of Muhammad
sall Allaahu 'alayhi wa sallam an *ummah* which is
wasat?**

Allaah, the Most High, said:

**And likewise We have made you the nation
which is *wasat* (justly balanced and best).⁶⁶⁰**

Wasat here meaning: justly balanced and best.

**Q2. What will his nation be called to witness
on the Day of Resurrection?**

Allaah, the Most High, said:

**So that you should be witnesses over
mankind and the Messenger should be a
witness over you.⁶⁶¹**

So this nation will be called to bear witness on the
Day of Resurrection against the nations that their
prophets did indeed convey the message to them.

⁶⁶⁰ Soorah al Baqarah (2) aayah 143

⁶⁶¹ Ibid.

This nation will bear witness that the messengers
did convey the message to their nations.

Q3. How will they be able to do this?

This nation will know this and be able to bear
witness to it because they read it in the Book of
Allaah and they learned it from the Revelation sent
down.

Then the Prophet *sall Allaahu 'alayhi wa sallam* will bear witness
for this nation and will commend them so that this
nation can indeed be witnesses upon mankind –
and the Messenger *sall Allaahu 'alayhi wa sallam* will be a
witness for them.

Allaah, the Most High, said:

**And your Lord has not placed any
inescapable hardship in the religion upon
you. It is the religion of your forefather,
Ibraaheem.**

**He (Allaah) has called you the Muslims
previously and in this Qur'aan so that the
Messenger should be a witness over you and
so that you should be witnesses over
mankind.⁶⁶²**

**Q4. How does Allaah praise this nation in the
Qur'aan?**

The fact that the witness of this nation over all the
other nations is acceptable to Allaah proves the
virtue and integrity of this nation, as well as their
true faith in Allaah.

Allaah, the Most High, said:

**You are the best nation brought forth for
mankind; you command the good and you
forbid the evil and you truly believe in
Allaah.⁶⁶³**

This *ayah* is a testimony from Allaah as to the
goodness of this nation.

247

وأصحابه خير أصحاب الأنبياء عليهم
السلام

and his Companions are the best of the
companions of the prophets *may peace and
security be upon them*

⁶⁶² Soorah al Hajj (22) aayah 78

⁶⁶³ Soorah aale 'Imraan (3) aayah 110

Q1. What is a *sahaabee* ?

A Companion is: whoever met the Prophet *sall Allaahu 'alaiyhi wa sallam* believing in him and he/she died upon that.⁶⁶⁴

⁶⁶⁴ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Safaareeniyyah*:

As for the (definition) of Companionship of the Messenger *'alaiyhissalaatu was salaam* then a Companion is:

Whoever met the Prophet *sall Allaahu 'alaiyhi wa 'aalihi wa sallam* believing in him, even if it (that meeting) were *hukman* (literally "in ruling only") and died upon that.

So our statement "whoever met" excludes: whoever accepted Islaam in the time of the Prophet *sall Allaahu 'alaiyhi wa sallam* but did not meet him. For example, someone who approached Madeenah in order to give the pledge of allegiance to the Prophet *sall Allaahu 'alaiyhi wa sallam* but the Messenger *'alaiyhissalaatu was salaam* died before he (this person) had reached (him); so this person was not a Companion, even if he had accepted Islaam in the time of the Prophet *sall Allaahu 'alaiyhi wa sallam*. However they have agreed upon calling him (this person) a *mukhadram* (a person who accepted Islaam in the time of the Prophet *sall Allaahu 'alaiyhi wa sallam* but did not meet him in person) and his rank is between that of the out and out Companions and that of the out and out *taabi'oon*.

This is because if you were to look towards his having accepted Islaam in the time of the Messenger you would link him to the Companions; and if you were to look at him not having met him (the Prophet *sall Allaahu 'alaiyhi wa sallam*) you would link him to the *taabi'een*.

For this reason he is on a level between the Companions and the *taabi'een* and he is called a *mukhadram*. And that which he (this person) relates from the Prophet *sall Allaahu 'alaiyhi wa sallam* is considered *munqati'* (disconnected) because he never met the Messenger *sall Allaahu 'alaiyhi wa aalihi wa sallam*.

And if (a person) met the Prophet *sall Allaahu 'alaiyhi wa sallam* before his being raised (as a prophet) then he (this person) did not see him after and he (this person) believed (in him), then is he to be considered a Companion?

No, he is not. This is because he met the Prophet *sall Allaahu 'alaiyhi wa sallam* before the Prophethood and we said (earlier):

Whoever met the Prophet..

with a description of his being a prophet and not with his description of being a man who was to become a prophet. So whoever met the Messenger *sall Allaahu 'alaiyhi wa sallam* believing in the Messenger and said that he was the prophet about whom the Tawraat and the Injeel gave glad tidings then believed in the Messenger - but (he did this) before the Messenger was raised (as a Prophet) and then he (the person) did not see him (after being raised as a Prophet) then he is

not to be considered a Companion because he believed in the Messenger before he was a prophet.

And our statement:

believing in him

This excludes the person who met the Messenger *sall Allaahu 'alaiyhi wa sallam* believing other than him, and when the Messenger died, he believed in the Messenger.

So this (person) is not a Companion because when he met him (the Messenger *sall Allaahu 'alaiyhi wa sallam*) he (the person) did not believe in him. For this reason, we say:

believing in him

And included in our saying:

Whoever met the Messenger

is whoever was blind and met the Messenger, then he is indeed a Companion.

And in this way, we come to know that our statement:

Whoever met him

is better than the statement of some of the scholars:

Whoever saw him, believing in him

because if were to say: *Whoever saw him...*

then the blind (Companions) would be excluded by this.

And our statement:

Even it were hukman (meeting him "in ruling" only)

Included in this is the child in the cradle if he met the Messenger *sall Allaahu 'alaiyhi wa sallam* just as if a child from the children of the Muslims were brought to the Messenger *'alaiyhissalaatu was salaam* then the Prophet *sall Allaahu 'alaiyhi wa sallam* died before that child had reached the age of discernment, then would this (child) would still be a believer in the Messenger in reality or *hukman*? *Hukman*, but why? Because he was a child with no intellect, but he was a believer with the *eemaan* of his parents.

So based upon this, Muhammad, the son of Aboo Bakr who was born during the Farewell Pilgrimage is to be considered a Companion.

And our saying:

And died upon that

Included in this is the person who apostatized (from Islaam) then returned back to Islaam and died upon Islaam; this person is a Companion. So apostasy does not nullify someone's being a Companion unless the person dies upon (that) apostasy; in the same way as it (apostasy) does not nullify the good deeds unless the person dies upon the apostasy, as is shown by His Statement, He the Most High:

And whoever from you turns back from his religion and he dies as a *kaafir* (disbeliever) then (reward of) his (good) deeds will be lost in this world and the Hereafter,

Soorah al Baqarah (2) aayah 217

And this excludes the person who met the Messenger *'alaiyhissalaatu was salaam* believing in him then apostatized and died upon apostasy - he is not a Companion.

So our statement:

Died upon that

Q2. Was an Najjaashee *rahimahullaah a sahaabee?*

No, because although an Najjaashee, the King of Ethiopia, believed in the Prophet *sall Allaahu 'alaiyhi wa sallam*, living in his time and dying upon that, he did not meet him *sall Allaahu 'alaiyhi wa sallam*.

Q3. Was Aboo Taalib a *sahaabee*?

No, because although he met the Prophet *sall Allaahu 'alaiyhi wa sallam*, he did not believe in him and he died upon *kufir*. This is true for all the other *kuffaar* who lived with the Prophet *sall Allaahu 'alaiyhi wa sallam* and met him.

Q4. Can an apostate be a *sahaabee*?

No, if he died upon his apostasy without repenting from it.

Although the apostate may have met the Prophet and believed in him, this person apostatised from his *eemaan* and died upon that. So he cannot be considered a Companion because he does not fulfil the conditions mentioned in the definition of a Companion.

Allaah, the Most High, says:

And whoever from amongst you apostatises from his religion and dies whilst he is a *kaafir* - then these people, their deeds are rendered null and void in this world and in the Hereafter. And they are the inhabitants of the Hellfire, they will remain forever in it.⁶⁶⁵

Includes the one who apostatized then returned back to Islaam, for (this person) remains upon the description of being a Companion. As for the person who apostatized and died upon *kufir* then it is known that he is not a Companion because apostasy nullifies all of the actions if the person dies upon that - and Allaah's refuge is sought.

And likewise we say this with regards to all the actions - if a person apostatized then returned back to Islaam and died upon Islaam, then his actions prior to his apostasy remain correct and acceptable (to Allaah) if the conditions for their acceptance (to Allaah) were met.

So if a person made *Hajj* (pilgrimage) then apostatized by leaving the prayer, for example, he started to leave praying, then he returned to Islaam, then do we command him to repeat his *Hajj*? No, because apostasy does not nullify the actions unless (the person) dies whilst being a disbeliever.

(*al 'Aqeedah al Safaareeniyyah* 459)

⁶⁶⁵ Soorah al Baqarah (2) aayah 217

So some people will be repelled from his *sall Allaahu 'alaiyhi wa sallam* hawd (Lake) when they try to come to drink from it. The Prophet *sall Allaahu 'alaiyhi wa sallam* will say:

My Lord - my Companions, my Companions!

It will be said to him:

You do not know what they committed after you; they did not cease turning back after you as apostates.⁶⁶⁶

Q5. Will everyone who apostatises from Islaam have all his good deeds nullified?

No, providing the apostate repents from his apostasy and comes back to Islaam before he dies.

Q6. Who, according to the hadeeth, were the best of peoples?

The Prophet *sall Allaahu 'alaiyhi wa sallam* said:

The best of mankind is my generation, then those who follow on from them, then those who follow on from them.^{667 668 669}

⁶⁶⁶ Reported by al Bukhaaree (6576, 6585) and Muslim (2297).

⁶⁶⁷ Reported by al Bukhaaree (2652) and Muslim from the hadeeth of 'Abdullaah ibn Mas'ood *radi Allaahu 'anhu*.

⁶⁶⁸ Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* :

So from the *usool* (fundamental principles) of the *ahl us sunnah wal jamaa'ah* is: keeping their hearts and tongues safe and secure towards the Companions of the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* - the heart being safe and secure from hatred, rancour, malice and dislike and their (*ahl us sunnah wal jamaa'ah*) tongues being safe and secure from any statement that is not befitting for them (the Companions).

So their (*ahl us sunnah wal jamaa'ah*) hearts are safe and secure from that, filled with love and esteem for and extolling the Companions of the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* with that which is befitting for them.

So they (*ahl us sunnah wal jamaa'ah*) love the Companions of the Prophet *sall Allaahu 'alaiyhi wa sallam* and they deem them to be more excellent than the rest of the creation because loving them (the Companions) is loving the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* and loving the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* is from love for Allaah.

And their hearts are also safe and secure from reviling (the Companions) and abuse and cursing and declaring them to be sinners and declaring them to be

kuffaar and whatever (foul actions) that the people of innovation bring which resemble this.

So if (the hearts) are safe and secure from this, they will be filled with praise for them (the Companions) and requesting Allaah pleasure for/upon them and asking for (Allaah's) mercy upon them and seeking forgiveness (for them) and other than that. And that is (on the basis) of the following matters:

Firstly – that they (the Companions) were the best of generations out of all the nations, as the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* made clear when he said:

The best of people is my generation, then those who follow them, then those who follow them.

(Reported by al Bukhaaree in the Book of the Virtues of the Companions and Muslim)

Secondly – That they were the intermediaries between the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* and his nation, so it was from them that the nation took the sharee'ah.

Thirdly - that which occurred at their (the Companions') hands by way of expansive and tremendous conquests.

Fourthly – that they spread the virtues such as truthfulness, and sincere advice, and having fine manners and ways of behaving, in this nation - (such virtues) as are not found in other than them (the Companions). And the one who reads about them without having actually witnessed them will not be aware of this – rather no one will be aware of this except a person who lived in their time and knew of their glorious deeds and virtues and their giving preference to and their responding to Allaah and His Messenger *sall Allaahu 'alaihi wa sallam*.

(Sharh al 'Aqeedah al Waasitiyyah p587 to 588)

⁶⁶⁹ Shaykh Saalih aale Shaykh *hafidhahullaah* adds in his explanation of *lum'at il i'tiqaad* :

Before this we will mention the ruling upon (a person) abusing the Companions.

Abusing the Companions can be divided into categories:

Firstly: If (a person) abuses all of them or passes the judgement of *kufr* or *riddah* (apostasy) on most of them excepting only a small number (from these judgments). This is indeed (an act of) *kufr* because it is rejection of the witness of Allaah, the Majestic and Most High with His statement:

Allaah was pleased with the believers when they gave you (O Muhammad) the pledge of allegiance (of Hudaybiyyah) under the tree.

Soorah al Fat-h (48) aayah 18

And it is established that those who gave the pledge under the tree were 1400 in number, and in some narrations they were 1500 in number.

The second category: If a person abuses some of them – then this (is an issue with) more details.

If the abuse of some of them is from the aspect of *i'tiqaad* (belief), meaning a belief about them that they fell into error and that they were negligent and that they were struck by that which they were struck by from the aspect of *i'tiqaad* (belief) - as the Khawaarij hold as their belief – then this is from the major sins. And it is not counted as something that takes the person (who holds this incorrect belief) out of the religion (of Islaam).

And if the abuse of some of them (the Companions) is from the aspect of having rage against them and malice towards them, then this is indeed *kufr* and leaving the religion (of Islaam).

The people of knowledge said: (This is) because Allaah the Majestic and Most High said in describing the Companions of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* :

So that He may enrage the kuffaar (disbelievers) with them (the Companions)..

Soorah al Fat-h (48) aayah 29

So whoever has in his heart rage towards the Companions of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* then he is to be described with that which Allaah, the Majestic and Most High described him in terms of him being from the *kuffaar*.

And as for the Mothers of the Believers (i.e. the wives of the Prophet *sall Allaahu 'alaihi wa sallam*) then the ruling upon abusing them is the (same as the) ruling upon abusing the Companions. And as for slandering the Mothers of the Believers or one of them, 'Aaishah or other than her, meaning (saying) that she is not chaste – then this is *kufr* in Allaah. Whoever slanderously accuses a wife from the wives of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* then he has committed *kufr*. (This is) because he has rejected the statement of Allaah, the Majestic and Most High, and the judgement given by His Prophet *sall Allaahu 'alaihi wa sallam*.

And this differs from the situation of those who slanderously accuse (them) in his (*sall Allaahu 'alaihi wa sallam*) time because the *aayaat* (declaring 'Aaishah *radi Allaahu 'anhaa* free of any sexual impropriety) were revealed after their affair of the well known occurrence of the *ifk* (the lie against 'Aaishah). And as for after that when the *aayaat* had come down declaring ('Aaishah) free (of any sexual impropriety) and after the revelation of His Statement, He the Most High:

Allaah forbids you from it and warns you not to repeat the like of it ever again, if you are believers.

Soorah an Noor (24) aayah 17

So He made that a condition of *eemaan* after that – whoever slanderously accuses one of the wives of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* then the commits *kufr* by doing so, as has been affirmed by the people of knowledge.

(Sharh lum'at il i'tiqaad pp74 to 75)

وأفضل أمته أبو بكر الصديق

And the most excellent one from his nation was
Aboo Bakr as Siddeeq⁶⁷⁰

Q1) Did the Companions differ from each other in excellence?

Yes, they have differing levels of excellence.

Q2) If so, then on what basis do they differ from each other in excellence?

They differ from each other in excellence in accordance with precedence in attaining *eemaan* and with *jihaad* and *hijrah* (migration) and giving assistance to the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* and in accordance with their level of knowledge.

Allaah, the Most High, stated:

Not equal amongst you are those who spent (in Allaah's cause) and fought before the conquest (of Makkah). Those are greater in level than those who spent in Allaah's cause afterwards and fought. And Allaah has promised all of them the best reward (of Paradise). And Allaah is fully aware of what you do.⁶⁷¹

⁶⁷⁰ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Safaareeniyyah* about Aboo Bakr *radi Allaahu 'anhu* :

And it is said that the first time that he was given the name (*as Siddeeq*) was when the Prophet *sall Allaahu 'alaiyhi wa sallam* reported (what happened) during the *Israa* (Night Journey) and the *Mi'raaj* (Ascension to the heavens), so the Quraysh sought to use this as an opportunity (to attack the Prophet *sall Allaahu 'alaiyhi wa sallam*).

They went to Aboo Bakr and they said: *Indeed your companion is speaking with speech of the lunatics – he claims that he went to Bayt al Maqdis and came back from it and we cannot reach there except in (a journey lasting) a month, and we cannot return back except in (a journey lasting) a month.*

So he (Aboo Bakr) said:

If what you say (about his claim) is true, then he is a person who is telling the truth.

Look at this caution (in Aboo Bakr's statement) – he did not (merely) say: *Then he is a person who is telling the truth*

Because it is possible that they were lying upon the Messenger.

(So what Aboo Bakr meant was): *If what you have narrated to me is true, then he is telling the truth.*

So he was known from that day as *as Siddeeq* (the truthful one who attests to the truth).

(*al 'Aqeedah al Safaareeniyyah* p464)

⁶⁷¹ Soorah al Hadeed (57) aayah 10

Despite this we say that the Companions altogether were the best of generations and the most excellent of the nations even if the Companions differed from one another in terms of their excellence.

Q3) Were the Ansaar more excellent than the Muhaajiroon?

No, the Muhaajiroon (those who emigrated to Madeenah) were the more excellent.

Q4) How can this be deduced from the Qur'aanic aayaat quoted by the Shaykh?

Allaah, the Most High, said:

And there is also a share in the booty for the poor and needy from the *muhaajiroon*; those who were expelled from their homes and their property and they left seeking bounty from Allaah and His Pleasure and aiding Allaah and His Messenger. They are the truthful ones.⁶⁷²

These *saadiqoon* (truthful ones) are the Muhaajiroon. Allaah, the Majestic and Most High, then says:

And those who already had homes (in al Madeenah) and accepted *eemaan* before their arrival⁶⁷³, they love those who migrate towards them.^{674 675}

So this refers to the Ansaar. And Allaah mentioned the Muhaajiroon in these aayaat before mentioning the Ansaar, thereby indicating the virtue of the former over the latter.

And this (mentioning of the Muhaajiroon before mention is made of the Ansaar) is found repeatedly in the Qur'aan.

Allaah, the Most High, says:

And the first and foremost ones from the Muhaajiroon and the Ansaar.⁶⁷⁶

Allaah certainly guided the Prophet and the Muhaajiroon and the Ansaar to turn to Him.⁶⁷⁷

⁶⁷² Soorah al Hashr (59) aayah 8

⁶⁷³ Referring to the arrival of the Muhaajiroon (Tafseer at Tabaree)

⁶⁷⁴ Soorah al Hashr (59) aayah 9

⁶⁷⁵ And at Tabaree *rahimahullaah* mentions with regards to this aayah:

What is meant by this is that: the Ansaar loved the Muhaajiroon.

⁶⁷⁶ Soorah at Tawbah (9) aayah 100

Q5) Who were the best of the Muhaajiroon?

The Muhaajiroon differed from each other in excellence and the most excellent of them without restriction were *al khulafaa ar raashidoon* (the rightly guided caliphs): Aboo Bakr, 'Umar, 'Uthmaan and 'Alee.⁶⁷⁸

⁶⁷⁷ Soorah at Tawbah (9) aayah 117

⁶⁷⁸ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

So Aboo Bakr – he was *as siddeeq* (the truthful one, the one who attested to the truth), 'Abdullaah ibn 'Uthmaan ibn 'Aamir from the tribe of Banoo Taym ibn Murrah ibn Ka'b. He was the first of the men to believe in the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* and he was his (*sall Allaahu 'alaiyhi wa sallam*) companion in the migration, and his deputy in the prayer and the *Hajj* (pilgrimage). He was his successor in his nation.

Five of the (ten) promised (Paradise) accepted Islaam at his (Aboo Bakr's) hand: 'Uthmaan, az Zubayr, Talhah, 'Abdur Rahman ibn 'Awf and Sa'd ibn Abee Waqqaas.

He died in Jumaadah al Aakhirah in the year 13AH at the age of 63 years.

And these five (aforementioned Companions) together with Aboo Bakr and 'Alee ibn Abee Taalib and Zaid ibn Haarithah constitute the eight who were the first of the people to accept Islaam. This was stated by ibn Is-haaq i.e. (the first) from the men after the (start) of the Messengership.

And 'Umar - he was Aboo Hafs *al Faarooq* 'Umar ibn al Khattaab, from Banoo 'Adiyy ibn Ka'b ibn Lu-ayy. He accepted Islaam in the 6th year after the Prophethood (commenced), after approximately forty men and eleven women (had accepted Islaam). So the Muslims rejoiced in that and Islaam became manifest in Makkah after that. Aboo Bakr chose him to be the caliph of the (Muslim) nation and he shouldered the burden of the caliphate in the best manner until he was killed as a martyr in Dhul Hijjah in the year 23AH at the age of 63 years.

And 'Uthmaan – he was Aboo 'Abdillaah, *dhul noorayn* (possessor of the two lights) 'Uthmaan ibn 'Affaan from Banoo Umayyah ibn 'Abd Shams ibn 'Abd Manaaf. He accepted Islaam before the Prophet *sall Allaahu 'alaiyhi wa sallam* enter *Daar ul Arqam*. He was rich and generous and took over the caliphate after 'Umar ibn al Khattaab by the consensus of the *Shooraa* up until he was killed as a martyr in Dhul Hijjah in the year 35 AH at the age of 90 years according to one of the sayings.

And 'Alee – he was Abul Hasan 'Alee ibn Abee Taalib. And Aboo Taalib's name was 'Abd Manaaf ibn 'Abdil Muttalib. He ('Alee) was the first of the youngsters to accept Islaam and the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* gave him the banner on the Day of Khaybar so Allaah gave victory at his hands. He was given the caliphate after the killing of 'Uthmaan *radi Allaahu 'anhumaa*. He was the legislated caliph until

Q6) Then who after them?

After *al khulafaa ar raashidoon* the most excellent of the Muhaajiroon were the ten who were promised Paradise in their lifetimes and they were: (The four rightly guided caliphs already mentioned, and then)

Talhah

Az Zubayr

'Abdur Rahman ibn 'Awf

Sa'd ibn Abee Waqqaas

Sa'eed ibn Zayd

Aboo 'Ubaydah ibn al Jarraah⁶⁷⁹

Q7) Then who after them?

After these ten, the best of the Companions were the *saabiqaan* (the first ones) to accept Islaam. They were more excellent than those who accepted Islaam later on.

Not equal amongst you are those who spent (in Allaah's cause) and fought before the conquest (of Makkah). Those are greater in level than those who spent in Allaah's cause afterwards and fought.

And Allaah has promised all of them the best reward (of Paradise).⁶⁸⁰

And the first and foremost ones from the Muhaajiroon and the Ansaar.⁶⁸¹

Q8) Then who? What special virtues did they have?

Then after the *saabiqaan*, the most excellent Companions were those who fought at the Battle of Badr (in 2AH) and those of the pledge of *ar Ridwaan* (in 6AH).

Their special virtues include:

- 1) Precedence in accepting Islaam
- 2) Fighting *jihad* and making *hijrah* (migration)

he was killed as a martyr in Ramadaan of the year 40 at the age of 63 years.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p72*)

⁶⁷⁹ The proof is the hadeeth of Sa'eed ibn Zayd himself (found in Tirmidhee (3757) and declared saheeh by Shaykh Al-Albaanee *rahimahumullaah*) who mentioned the nine of the ten promised Paradise by the Prophet *sall Allaahu 'alaiyhi wa sallam* but only when the people implored him by Allaah to disclose the name of the final person did he mention himself as being the final one of the ten.

⁶⁸⁰ Soorah al Hadeed (57) aayah 10

⁶⁸¹ Soorah at Tawbah (9) aayah 100

3) Amongst them were those whom the Prophet sall Allaahu 'alaiyhi wa sallam mentioned with special virtues, not possessed by others.

Q9) Who was Aboo Bakr?

He was 'Abdullaah ibn 'Uthmaan, well known by his *kunya* of Aboo Bakr *radi Allaahu 'anh*.

He was from the first of those who accepted Islaam and the stances which he adopted along with the Messenger sall Allaahu 'alaiyhi wa sallam are well known.

Q10) Why does Islam give him such high status?

He was the person who accompanied the Prophet sall Allaahu 'alaiyhi wa sallam in the *hijrah* (migration to al Madeenah). He was also with him in the Cave of Thawr in Makkah (see next question).

Aboo Bakr's stances alongside the Prophet sall Allaahu 'alaiyhi wa sallam in Makkah before the *hijrah* are well known as are his defences of the Prophet sall Allaahu 'alaiyhi wa sallam and his expending his person and wealth in aiding the Prophet sall Allaahu 'alaiyhi wa sallam.

And Aboo Bakr was the constant companion of the Prophet sall Allaahu 'alaiyhi wa sallam in his journeys and in his military expeditions. The Prophet sall Allaahu 'alaiyhi wa sallam used to love him greatly and praise him.⁶⁸²

⁶⁸² Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Safaareeniyyah* about Aboo Bakr *radi Allaahu 'anh* :

There is not the like of Aboo Bakr in this *ummah* (Muslim nation), to the extent that the Messenger sall Allaahu 'alaiyhi wa sallam one day was encouraging (the people) to (give) charity, so the people went away in order to give charity.

So 'Umar *radi Allaahu 'anh* said: *Now I will (try to) outstrip Aboo Bakr!*

Look at how they would try to outdo one another (in performing good deeds).

So he ('Umar) brought half his wealth – *Allaahu akbar* – he brought half his wealth....

So he brought half his wealth and the Messenger *'alaiyhissalaatu was salaam* asked him, "**What did you leave for your family?**"

So he ('Umar) said: *Half my wealth.*

So Aboo Bakr brought all his wealth, so the Messenger *'alaiyhissalaatu was salaam* asked him, "**What did you leave for your family?**"

He said: *I have left for them Allaah and His Messenger. Allaahu akbar* – his entire wealth, with nothing remaining.

So 'Umar said: *Now I will never be able to outdo Aboo Bakr.*

So he realized that he was incapable of outdoing him (Aboo Bakr) – and 'Umar was the second (most excellent) man (from the Companions) in this nation.

Q11) Which Qur'aanic aayah quoted by the Shaykh refers to Aboo Bakr in particular?

So if you people do not aid him (the Prophet sall Allaahu 'alaiyhi wa sallam) then Allaah aided him when those who disbelieved drove him out. He was the second of the two (i.e. the Prophet sall Allaahu 'alaiyhi wa sallam and Aboo Bakr).

When the two of them were in the Cave (of Thawr), he said to his companion (i.e. to Aboo Bakr), "Do not grieve, Allaah is with us."⁶⁸³

So Allaah bears witness to Aboo Bakr's companionship of the Prophet in this aayah.

Q12) The Shaykh mentions which praiseworthy action of Aboo Bakr's which he did after the death of the Prophet sall Allaahu 'alaiyhi wa sallam ?

When those Muslims who apostatised did so after the death of the Prophet sall Allaahu 'alaiyhi wa sallam then Aboo Bakr waged war upon them until Allaah gave firmness to Islaam again through him after the time of the Messenger sall Allaahu 'alaiyhi wa sallam.

249

ثم عمر الفاروق
then 'Umar al Faarooq

Q1. Who was 'Umar al Faarooq?

He was 'Umar ibn al Khattaab ibn 'Amr ibn Nufayl al 'Adawee *radi Allaah 'anh*. He was the second caliph, a position which he had through the written covenant which Aboo Bakr gave to him.

Q2. Who gave him the title "al Faarooq"?

The Prophet sall Allaahu 'alaiyhi wa sallam gave him this title (which means "the one who distinguishes") because through him Allaah distinguished between the Truth and falsehood.⁶⁸⁴

Therefore no one from this nation can outdo Aboo Bakr since the second man was incapable of trying to outdo him or getting ahead of him, so even more so for everyone other than him ('Umar).

(*al 'Aqeedah al Safaareeniyyah* pp463 to 464)

⁶⁸³ Soorah at Tawbah (9) aayah 40

⁶⁸⁴ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Safaareeniyyah* about 'Umar *radi Allaahu 'anh* :

It has already preceded with us (an explanation of) the excellence of this nation,

Q3. How did his conversion to Islaam change the condition of the Muslims in general at that time?

Prior to his conversion, the Muslims were in a state of weakness in Makkah, being threatened by the disbelievers.

When 'Umar accepted Islaam, Allaah gave might to the Muslims through him and they gained strength through him because of his strength, his

then a explanation that the best of this nation were the (first) three generations,
then an explanation that the best of these generations were the Companions.
then an explanation that the best of the Companions were the Muhaajiroon,
then an explanation that the best of the Muhaajiroon were the four (rightly guided) caliphs,
then an explanation that the best of the caliphs was Aboo Bakr *radi Allaahu 'anhu*,
then we mentioned something from his virtues and excellent qualities *radi Allaahu 'anhu*,
and whoever wishes further detail in that, then let him read the books of history such as *al Bidaayah wan Nihaayah* of ibn Katheer and other than this from that which has been written specifically about Aboo Bakr *radi Allaahu 'anhu*...

So after Aboo Bakr was *al Faarooq*, and (the word) *al Faarooq* is in the form of *faa'ool* and it is in a form (which shows possessing something) in great amounts, taken from *al farq* (distinguishing).

And he ('Umar) was called this (*al Faarooq*) because Allaah, the Most High, distinguished the Truth from falsehood through him.

So Allaah, the Perfect and Most High, gave might to Islaam with 'Umar ibn al Khattaab *radi Allaahu 'anhu* and Allaah, the Most High, distinguished the Truth from falsehood through him in his caliphate and before his caliphate. And Allaah placed the Truth upon his tongue and the Prophet '*alaiyhissalaatu was salaam* said about him:

If there were amongst you muhaddathoon - meaning those who were inspired with revelation - then it would be Umar.

And he *radi Allaahu 'anhu* would be in concordance with that which was correct such that revelation would come sometimes which would be in agreement with his statement and his suggestion. So he *radi Allaahu 'anhu* was *faarooq*, Allaah distinguished the Truth from falsehood through him.

And he *radi Allaahu 'anhu* was after Aboo Bakr *radi Allaahu 'anhu* in excellence, and after Aboo Bakr in caliphate, and the *ahl us sunnah wal jamaa'ah* have consensus upon these two men, Aboo Bakr and Umar, that they were the most excellent of this nation and that Aboo Bakr was more excellent than 'Umar.

(*al 'Aqeedah al Safaareeniyyah* pp 464 to 465)

bravery and the awe which he inspired in the people *radi Allaahu 'anhu*.⁶⁸⁵

250

ثم عثمان ذو النورين ثم علي
المرتضى رضي الله عنهم أجمعين
then 'Uthmaan *dhul noorayn*
then 'Alee *al murtadaa*
(may Allaah be pleased with all of them)

Q1. Who was 'Uthmaan?

He was Uthmaan ibn 'Affaan, the third caliph, the one who performed the two hijrahs, *radi Allaahu 'anhu*. He was one of the very first to accept Islaam.

Q2. What were the two migrations that he performed?

He migrated to Abyssinia and later migrated to al Madeenah.

Q3. Why was he called "dhul noorayn"?

Literally this means "the possessor of two lights", and 'Uthmaan was so called because he married two daughters of the Prophet *sall Allaahu 'alaiyhi wa sallam*: Ruqayyah, who died whilst being married to him in 2AH then Umm Kulthoom, who died whilst being married to him in 9AH.

Q4. Was the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* pleased with him as a son in law?

Yes, as he *sall Allaahu 'alaiyhi wa sallam* said:

If I had possessed a third (daughter) I would have married her to you.⁶⁸⁶

⁶⁸⁵ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Safaareeniyyah* about 'Umar *radi Allaahu 'anhu*:

And the end of his affair was that he asked Allaah, the Perfect and Most High, that He bestow upon him martyrdom in His Path, and that his death be in the city of His Messenger.

So the people were astonished (for) al Madeenah was the city of Islaam, and there was no fighting in it. Then how could (these) be brought together - that he be a martyr in the Path of Allaah (yet) dying in the city of the Messenger of Allaah? So Allaah responded to his invocation and he was killed as a martyr in the city of the Messenger '*alaiyhissalaatu was salaam*.

(*al 'Aqeedah al Safaareeniyyah* p 467)

⁶⁸⁶ Reported by ibn 'Asaakir in "Taareekh Dimashq" (39/43 - 45) through chains of narration, some of which

Q5. What other evidences are quoted by the Shaykh hafidhahullaah to show the excellence of 'Uthmaan?

'Uthmaan *radi Allaahu 'anhu* spent his wealth in the cause of Allaah, as well as equipping the army of 'Ussrah (at the time of Taabook). He was the one chosen (by agreement) by the committee charged with choosing the next caliph by 'Umar *radi Allaahu 'anhu*.⁶⁸⁷

Q6. How did 'Uthmaan deal with the issue of there being many different recitations of the Qur'aan?

When conquests had occurred and the Companions spread throughout the cities and the reciters (of the Qur'aan) became many with disagreements arising amongst them with regards to the ways of reciting, 'Uthmaan unified the ways of reciting upon a single written dialect. This was from his great virtues.

He wrote down the well known 'Uthmaani *mus-haf* and then distributed it to the cities. In this way, Allaah repelled the *fitnah* (trial) of disagreement about the Qur'aan as a means of safeguarding His Book:

are connected and some of which are disconnected. However the authenticity of this narration is not clear.⁶⁸⁷ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Safaareeniyyah* about the statement of Imaam as Safaareenees:

And after him ('Umar) was 'Uthmaan, so leave off dispute.

Meaning: argumentation. So this is a matter which is settled and decided, that 'Uthmaan was the third in the caliphate and in (terms of) excellence.

And he (the author) only said, "leave off dispute" due to the abundance of argumentation with regards to him ('Uthmaan) and with regards to 'Alee ibn Abee Taalib – which of them was the more excellent? Until some of the scholars of the Sunnah said:

'Alee ibn Abee Taalib was more excellent than 'Uthmaan.

So they put him ('Alee) on the third level in excellence and 'Uthmaan on the fourth level

And from them were some who said:

Aboo Bakr, then 'Umar, then 'Uthmaan

Then (they) remained silent.

And from them were some who went along with that which the author was upon, and it was that the more excellent was 'Uthmaan then 'Alee.

Shaykh ul Islaam (ibn Taymiyyah) said:

And this is what the ahl us sunnah wal jamaa'ah are firmly established upon – that their (i.e. the four rightly guided caliphs) order in (the issue of) caliphate is the same as their order in excellence.

(*al 'Aqeedah al Safaareeniyyah* p 468)

We have sent down the Reminder (the Qur'aan) and We will certainly safeguard it.⁶⁸⁸

Q7. How did 'Uthmaan die?

He was murdered as a martyr, an act of oppression against him and this was foretold by the Prophet *sall Allaahu 'alaiyhi wa sallam*.

Q8. Who was the khaleefah after 'Uthmaan?

It was 'Alee ibn Abee Taalib, the fourth caliph. He was the son of the paternal uncle of the Prophet *sall Allaahu 'alaiyhi wa sallam*. His *jihad* and bravery are well known, as was his worship, knowledge and *zuhd* (abstention from the unnecessary things of this world).⁶⁸⁹

Q9. Whom did he marry?

⁶⁸⁸ Soorah al Hijr (15) aayah 9

⁶⁸⁹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

So the caliphate of Aboo Bakr *radi Allaahu 'anhu* was for two years and three months and nine nights from 13th Rabee' ul Awwal 1 AH until 22nd Jumaada al Aakhirah in 13AH.

And the caliphate of 'Umar *radi Allaahu 'anhu* was for ten years and six months and three days from 23rd Jumaada al Aakhirah 13 AH until 26th of Dhul Hijjah in the year 23AH.

And the caliphate of 'Uthmaan *radi Allaahu 'anhu* was for twelve years minus twelve days from 1st Muharram in 24 AH until 18th Dhul Hijjah in the year 35AH.

And the caliphate of 'Alee *radi Allaahu 'anhu* was for four years and nine months from 19th Dhul Hijjah in the year 35AH until 19th Ramadaan in the year 40AH.

So the caliphate of these four caliphs in total comprised twenty nine years and six months and four days.

Then al Hasan ibn 'Alee *radi Allaahu 'anhumaa* was given the pledge of allegiance on the day his father 'Alee *radi Allaahu 'anhu* died. And in Rabee' ul Awwal in the year 41AH he handed over the affair to Mu'aawiyah and in this way the sign of the Prophet *sall Allaahu 'alaiyhi wa sallam* was made manifest as per his statement:

The caliphate after me will be for thirty years

And his statement about al Hasan

This son of mine is a sayyid (noble leader) and it may be that through him Allaah brings about rectification between two tremendous groups from the Muslims.

Reported by al Bukhaaree (2704).

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad* p74)

He married Faatimah, the daughter of the Prophet

sall Allaahu 'alaiyhi wa sallam.

Q10. Who were his sons and what virtue of theirs is mentioned by the Shaykh here?

Alee was the father of al Hasan and al Husayn, the two grandsons of the Prophet *sall Allaahu 'alaiyhi wa sallam* who will be the noble youths of the people of Paradise.

نبيها أبو بكر ثم عمر ولو شئت
لسميت الثالث

And the narration is authentic from 'Alee *radi Allaahu 'anhu* that he said:

*The best one of this nation after its Prophet is Aboo Bakr, then 'Umar and if I wanted to, I could name the third one.*⁶⁹¹

Q1. To whom does "the third" mentioned in this narration refer?

It is said that what 'Alee intended was 'Uthmaan and it is also said that this refers to 'Alee himself.

251

لما روى عبدالله بن
عمر رضي الله عنهما قال
كنا نقول والنبي صلى الله عليه
وسلم حي أفضل هذه الأمة
بعد نبينا أبو بكر ثم عمر ثم عثمان
فبلغ ذلك النبي صلى الله عليه
وسلم فلا ينكره

Because of what 'Abdullaah ibn 'Umar *radi Allaahu 'anhu* reported, saying:

*We used to say, whilst the Prophet sall Allaahu 'alaiyhi wa sallam was alive, The most excellent one from this nation after our Prophet is Aboo Bakr, then 'Umar, then 'Uthmaan And that would reach the Prophet sall Allaahu 'alaiyhi wa sallam and he would not criticise it.*⁶⁹⁰

Q1. What does this prove?

This proves the virtue of these Companions, and in particular, their being in this order of virtue. The Companions would clearly state this in the time of the Prophet *sall Allaahu 'alaiyhi wa sallam* and he would consent to it.

وصحت الرواية عن علي رضي الله
عنه أنه قال خير هذه الأمة بعد

⁶⁹⁰ Reported by al Bukhaaree (3698) and Aboo Daawud and at Tirmidhee.

253

وروى أبو الدرداء عن النبي صلى
الله عليه وسلم أنه قال ما طلعت
الشمس ولا غربت بعد النبيين
والمرسلين على أفضل من أبي بكر
وهو أحق خلق الله بالخلافة بعد
النبي صلى الله عليه وسلم

And Aboo Dardaa reported from the Prophet *sall Allaahu 'alaiyhi wa sallam* that he said:

The Sun has never risen or set upon anyone, after the prophets and messengers, who was better than Aboo Bakr.⁶⁹²

And was the most rightful one from the creation of Allaah, the Most High, to the *khilaafah* (caliphate) after the passing away of the Prophet *sall Allaahu 'alaiyhi wa sallam*.

Q1. Why was Aboo Bakr the most deserving of the khilaafah (caliphate) after the Prophet sall Allaahu 'alaiyhi wa sallam ?

Firstly, because Aboo Bakr was the most excellent of the Companions without restriction.

Secondly, because the Messenger *sall Allaahu 'alaiyhi wa sallam* chose him to lead the Muslims in prayer when he *sall Allaahu 'alaiyhi wa sallam* fell sick. He said:

⁶⁹¹ Reported by at Tabaraanee in al Mu'jam al Awsat (vol 7, p239, hadeeth no 7382) and by Ahmad in his book "The Virtues of the Companions) with a *hasan* chain of narration.

⁶⁹² A *da'eef* (weak) hadeeth due to its chain of narration containing al Jurayj who was *mudallis* and he reports it with *'an'ana* (i.e. he sometimes reports narrations from people from whom he did not hear directly).

Command Aboo Bakr to lead the people in prayer.⁶⁹³

The fact that he chose him to lead the prayer and to stand in his *sall Allaahu 'alaiyhi wa sallam* prayer place is a proof that he had the most right of the Companions to the *khilaafah* (caliphate).

Q2. Did the other Companions approve of his being the khaleefah after the Prophet sall Allaahu 'alaiyhi wa sallam?

Yes, as is shown by their statement when they wished to give Aboo Bakr the pledge of allegiance:

Can it be right that Allaah's messenger sall Allaahu 'alaiyhi wa sallam was pleased with you for our religious affairs, and we are not then pleased with you for our worldly affairs?

And he was chosen by the consensus of the Companions.

254

لفضله و سابقته وتقدم النبي
صلى الله عليه وسلم له في
الصلاة على جميع الصحابة رضي
الله عنهم

And because of his (Aboo Bakr's) virtue and his precedence, and because the Prophet *sall Allaahu 'alaiyhi wa sallam* put him forward over all the Companions *radi Allaahu 'anhum* to lead the prayer

Q1. Was Aboo Bakr chosen to lead the prayer because the other Companions were not present at that time?

No, for amongst the Companions present at that time were 'Umar, 'Uthmaan and 'Alee together with the other most excellent ones from the Companions.

He *sall Allaahu 'alaiyhi wa sallam* clearly stated that Aboo Bakr was to be put forward. And when the Companions questioned him about this, he *sall Allaahu 'alaiyhi wa sallam* persisted in saying that Aboo Bakr be put forward to lead the prayer.

255

⁶⁹³ Reported by al Bukhaaree (713) and Muslim from the hadeeth of 'Aaishah *radi Allaahu 'anhaa*.

إجماع الصحابة على تقديمه
ومبايعته

And because of the consensus of the Companions *radi Allaahu 'anhum* upon putting him forward and upon giving him the pledge of allegiance

Q1. Which Companions did not agree to giving the pledge of allegiance to Aboo Bakr?

None of the Companions disagreed with this; there was consensus on the Day of Saqeefah after the death of the Prophet *sall Allaahu 'alaiyhi wa sallam* upon giving Aboo Bakr the pledge of allegiance and making him the *khaleefah*.

256

ولم يكن الله ليجمعهم على ضلالة
And Allaah would not cause them to gather together upon misguidance⁶⁹⁴

Q1. Did the Companions agree straight away to give the pledge of allegiance to Aboo Bakr?

No, for some disagreement occurred initially. The matter was then discussed and the disagreement ended. There was then consensus upon giving the pledge of allegiance to Aboo Bakr *radi Allaahu 'anhu*.

257

ثم من بعده عمر رضي الله عنه
Then after him, 'Umar *radi Allaahu 'anhu*

Q1. Who chose 'Umar to be the khaleefah after Aboo Bakr?

It was Aboo Bakr himself, who gave written instructions at the point of death that 'Umar should be made *khaleefah* after him.

For if a ruler gives written instructions that a particular person should be made ruler after him, then that becomes binding.

Q2. What virtues did 'Umar possess which made him suitable for this job?

⁶⁹⁴ As shown by the hadeeth "**Allaah has saved my nation from coming together upon misguidance**", declared *hasan* by al Albaanee *rahimahullaah* in as Saheehah (1331).

It was due to 'Umar's excellence, which was well known as well as his precedence in accepting Islaam and his strength and his bravery. And it was because 'Umar did not fear the rebuke of anyone, doing so for the sake of Allaah.

In addition, 'Umar was put forward by the Companions, acting upon the instructions of Aboo Bakr *radi Allaahu 'anhu*.

258

لفضله وعهد أبي بكر إليه
ثم عثمان رضي الله عنه لتقديم
أهل الشورى له

because of his ('Umar) virtue and because Aboo Bakr wrote, entrusting him with that.
Then 'Uthmaan *radi Allaahu 'anhu*, because the *shooraa* (consultative body) put him forward.

Q1. How was 'Uthmaan chosen to be the third khaleefah?

He was chosen by the consensus of the *shooraa* (the consultative body), those who were entrusted with the task by 'Umar ibn al Khattaab when he was at the point of death.⁶⁹⁵

⁶⁹⁵ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

So the one of them who was most deserving of the *khilaafah* (caliphate) after the Prophet *sall Allaahu 'alayhi wa sallam* was Aboo Bakr *radi Allaahu 'anhu* because he was the most excellent one of them and his precedence amongst them in (accepting) Islaam and because the Prophet *sall Allaahu 'alayhi wa sallam* put him forward to lead the prayer and because the Companions *radi Allaahu 'anhum* had consensus upon giving him precedence and giving him the pledge of allegiance and Allaah would not cause them to unite upon misguidance.

Then 'Umar *radi Allaahu 'anhu* because he was the most excellent one of the Companions after Aboo Bakr and because Aboo Bakr gave (written instructions) entrusting him with the *khilaafah*.

Then 'Uthmaan *radi Allaahu 'anhu* because of his excellence and because the people of the *shooraa* (consultative body) put him forward – and these (people of the *shooraa*) are mentioned in this line of poetry:

'Alee and 'Uthmaan and Sa'd and Talhah
Zubayr and dhu 'Awf were the men of the consultative body

Q2. Which people does the Shaykh mention to have made this decision?

The people of the *shooraa* were six in number:

'Uthmaan
'Alee
'Abdur Rahmaan ibn 'Awf
Talhah
Az Zubayr
Sa'd ibn Abee Waqqaas⁶⁹⁶

259

ثم علي رضي الله عنه لفضله
وإجماع أهل عصره عليه

Then 'Alee *radi Allaahu 'anhu* because of his virtue and the consensus of the people of his time upon (choosing) him

Q1. How did 'Uthmaan die?

He was killed as a martyr, and a person oppressed.

Q2. How and why was 'Alee chosen to be the next khaleefah?

The Muslims united in giving the pledge of allegiance to him because he was the most excellent one of the Companions after the three who preceded him. He was in truth worthy and fitting for the caliphate.

Q3. What sort of calamities occurred during his caliphate?

There occurred in his time splitting and the people of desires and the enemies of Islaam infiltrating the ranks of the Muslims, so a great deal of war and splitting took place.

Then 'Alee *radi Allaahu 'anhu* because of his excellence, and (due to) the consensus of the people of his time upon (choosing) him.
(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p73*)

⁶⁹⁶ With regards to the remaining individuals from the ten Companions promised Paradise:
Aboo Bakr had already passed away
Aboo 'Ubaydah had also passed away
'Umar was the current khaleefah, close to death at that time
Sa'eed ibn Zayd – but he was left out of the *shooraa* by 'Umar because (as adh Dhahabee and ibn Katheer mention) Sa'eed was the brother in law of 'Umar as well as his paternal cousin. So he was left out deliberately by 'Umar so that there be no nepotism in the decision as to who the next khaleefah should be.

Q4. Does this mean that his caliphate was a "bad" one?

No, because all of these trials and tribulations were not something which he wanted.

Q5. How did 'Alee radi Allaahu 'anhu deal with the situation?

He tried to stop these trials and tribulations, striving hard and fighting against the Khawaarij, expending all his efforts in doing so.

However the matter concluded in a manner that was not what was desired.

Q6. What was the intention of the Companions who fought against 'Alee?

They were not challenging him with regard to the caliphate.

Rather those who fought against him at the Battle of the Camel (in 36AH) and at Siffeen (in 37AH) along with Mu'aawiyah did so not challenge 'Alee's right to be the caliph, but were instead demanding retaliation to be established upon the murderers of 'Uthmaan.⁶⁹⁷

⁶⁹⁷ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* :

And the *mujtahid* if he reaches the correct decision receives two rewards; and if he arrives at an incorrect decision, then he has one reward, as per the statement of the Prophet *sall Allaahu 'alaihi wa aalihi wa sallam*: ***If the judge passes a judgement and he makes ijtihaad (strives to reach the correct decision) then reaches the correct decision, then for him are two rewards. And if he makes ijtihaad, then reaches the incorrect decision, then he receives one reward.***

(Reported by al Bukhaaree in the Book of *al i'tisaam* and Muslim)

So whatever occurred between Mu'aawiyah and 'Alee radi Allaahu 'anhumaa emanated from *ijtihaad* and *ta'weel* (difference in interpretation). However, there is no doubt that 'Alee was closer than Mu'aawiyah to that which is correct in it. Rather we are almost able to say with certainty that he was correct, except that Mu'aawiyah was a *mujtahid* .
(*Sharh al 'Aqeedah al Waasitiyyah* p618 to 619)

Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* also adds in his explanation of *al 'Aqeedah al Waasitiyyah* when discussing the attitude of the *ahl us sunnah wal jamaa'ah* towards the disputes that took place between the Companions:

...And there occurred disputes after the murder of 'Umar ibn al Khattaab radi Allaahu 'anhu and the affair became more severe after the killing of 'Uthmaan. So there occurred between them that which occurred between them from that which led to killing.

وهؤلاء الخلفاء الراشدون المهديون
الذين قال
رسول الله صلى الله عليه وسلم
فيهم: "عليكم بسنتي وسنة
الخلفاء الراشدين المهديين
من بعدي عضوا عليها بالنواجذ

And they are the Rightly Guided Orthodox Caliphs, those about whom the Messenger *sall Allaahu 'alaihi wa sallam* said:

Adhere to my Sunnah and to the sunnah of the Rightly Guided Caliphs after me. Bite upon it with your molar teeth. ⁶⁹⁸

Q1. Which Companions are being referred to in this hadeeth?

So these issues are well known, and without doubt, they occurred due to *ta'weel* (interpretation) and *ijtihaad* (striving to arrive at the true ruling). Each one of them thought that he was upon the Truth. And it is not possible for us to say: 'Aishah and az Zubayr ibn al 'Awwaam fought against 'Alee – may Allaah be pleased with them all – whilst truly believing that they were upon falsehood and that 'Alee was upon the Truth.

And (yet) their firm belief that they were upon the Truth does not necessitate that they had (actually) arrived at the Truth.

However if they were upon error - and we know that they would not come to this matter except from a basis of *ijtihaad* - then it is indeed established from the Prophet *sall Allaahu 'alaihi wa sallam* that he said:

If the judge passes a judgement and he makes ijtihaad (strives to reach the correct decision) then reaches the correct decision, then for him are two rewards. And if he makes ijtihaad, then reaches the incorrect decision, then he receives one reward.

(Reported by al Bukhaaree in the Book of *al i'tisaam* and Muslim)

We therefore say: *they reached the incorrect decision and were (also) people who made ijtihaad, so they have a single reward....*

So it is obligatory upon us with regards to these matters that we remain silent about whatever occurred between the Companions and that we do not delve into the reports nor the history (books) that deal with these matters – except for a research that (is done) for necessity.

(*Sharh al 'Aqeedah al Waasitiyyah* p617 to 618)

⁶⁹⁸ Reported by Aboo Daawud (4607), Ahmad and at Tirmidhee from the hadeeth of al 'Irbaad ibn Saariyah radi Allaahu 'anhu.

They are: Aboo Bakr, 'Umar, 'Uthmaan and 'Alee.

Q2. What did the Prophet *sall Allaahu 'alaiyhi wa sallam* command with in this hadeeth?

He commanded us to act upon their sunnah along with his sunnah.

261

وقال صلى الله عليه وسلم:
الخلافة من بعدي ثلاثون سنة
فكان آخرها خلافة علي رضي الله
عنه

And he *sall Allaahu 'alaiyhi wa sallam* said:
**The caliphate after me will be for thirty
years⁶⁹⁹**

So at its end was 'Alee *radi Allaahu 'anhu*.

Q1. What happened after these thirty years?

After these thirty years of caliphate, the affair became one of kingship.

Q2. Which Companion was the best of the rulers after these thirty years?

The most excellent and most just of these kings was Mu'aawiyah ibn Sufyaan *radi Allaahu ta'ala 'anhu*.

262

ونشهد للعشرة بالجنة كما شهد
لهم النبي صلى الله عليه وسلم
أبو بكر في الجنة
وعمر في الجنة
وعثمان في الجنة
وعلي في الجنة
وطلحة في الجنة
والزبير في الجنة
وسعد في الجنة

⁶⁹⁹ Reported by Ahmad in his Musnad, Aboo Daawud and at Tirmidhee from the hadeeth of Safeenah *radi Allaahu 'anhu* and it was declared to be *saheeh* (authentic) by al Albaanee *rahimahumullaah* - with the addition of "then Allaah will give kingship to whomsoever He wishes" in the versions reported by Aboo Daawud and at Tirmidhee.

وسعيد في الجنة
وعبد الرحمن بن عوف في الجنة
وأبو عبيدة بن الجراح في الجنة

And we bear witness for the ten who were given glad tidings of Paradise just as the Prophet *sall Allaahu 'alaiyhi wa sallam* bore witness for them saying:

**Aboo Bakr will be in Paradise,
and 'Umar will be in Paradise,
and 'Uthmaan will be in Paradise,
and 'Alee will be in Paradise,
And Talhah will be in Paradise,
and az Zubayr will be in Paradise,
and Sa'd will be in Paradise,
and Sa'eed will be in Paradise,
and 'Abdur Rahmaan ibn 'Awf will be in
Paradise,
and Aboo 'Ubaydah ibn al Jarraah will be in
Paradise.⁷⁰⁰**

Q1. Who bore witness that these people would go to Paradise?

It was Allaah's Messenger *sall Allaahu 'alaiyhi wa sallam*, the one who does not speak from his own desires. And this shows the tremendous virtue of these Companions; indeed it is the greatest of their virtues.

Q2. Which tribe were they from?

They were all from Quraysh.

Q3. Were they from the Muhaajiroon or the Ansaar?

They were all from the Muhaajiroon *radi Allaahu 'anhum*.

Q4. Were they the only Companions who were promised Paradise?

No, there were others. For example, the Prophet *sall Allaahu 'alaiyhi wa sallam* bore witness for 'Ukkaashah ibn Mihsan that he would be from the people of Paradise, when he said to him *sall Allaahu 'alaiyhi wa sallam*, "Make supplication that He makes me one of them!"⁷⁰¹

So he *sall Allaahu 'alaiyhi wa sallam* replied:

⁷⁰⁰ Reported by Ahmad in his Musnad, ibn Maajah and at Tirmidhee from the hadeeth of 'Abdur Rahmaan ibn 'Awf. Its chain of narration is strong, to the condition of Muslim. Al Albaanee declared it to be *saheeh*.

⁷⁰¹ Meaning that 'Ukkaashah be one of the seventy thousand who will enter Paradise with neither reckoning nor punishment.

You are from them.⁷⁰²

And he *sall Allaahu 'alaiyhi wa sallam* bore witness for Thaabit ibn Qays ibn Shammaas al Ansaaree *radi Allaahu 'anhu* that he would be in Paradise, saying to him:
You are from the people of Paradise.⁷⁰³

And Thaabit ibn Qays was killed as a martyr in the wars of al Yamaamah in 12AH.⁷⁰⁴

Q5. Were al Hasan and al Husayn promised Paradise?

⁷⁰² Reported by Ahmad in his Musnad from the hadeeth of 'Imraan ibn Husayn and it is a hadeeth which is *saheeh* (authentic). A similar narration is reported by al Bukhaaree (5705, 5752 and 6541) and Muslim from the hadeeth of ibn 'Abbaas *radi Allaahu anhumaa*.

⁷⁰³ Reported by al Bukhaaree (3613), Muslim and Ahmad in his Musnad from the hadeeth of Anas ibn Maalik *radi Allaahu 'anhu*.

⁷⁰⁴ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

Thaabit ibn Qays *radi Allaahu 'anhu* was one of the public speakers of the Prophet *sall Allaahu 'alaiyhi wa sallam*; he had a loud voice. So when His Statement, He the Most High, was revealed -

O you who believe, do not raise your voices above the voice of the Prophet and do not speak aloud to him as you speak aloud to one another, lest your deeds be rendered null and void while you do not realise it!

Soorah al Hujaraat (49) aayah 2

- he (Thaabit) feared that his good deeds be nullified without his realising it. So he hid himself in his house. So the Prophet *sall Allaahu 'alaiyhi wa sallam* was missing him, and sent a man to him to ask him about his hiding himself (in his house). He (Thaabit) said: *Indeed Allaah sent down his statement:*

O you who believe, do not raise your voices above the voice of the Prophet and do not speak aloud to him as you speak aloud to one another, lest your deeds be rendered null and void while you do not realise it!

And I am one who raised my voice above the voice of the Prophet sall Allaahu 'alaiyhi wa sallam (so) my deeds have been rendered null and void, I am from the people of the Hellfire!

So the man came (back) to the Prophet *sall Allaahu 'alaiyhi wa sallam* and he informed him of what Thaabit had said.

So the Prophet *sall Allaahu 'alaiyhi wa sallam* said:

Go to him and say to him, "Indeed you are not from the people of the Hellfire and rather you are from the people of Paradise."

(Reported by al Bukhaaree in the Book of Virtues and Muslim)

So the Prophet *sall Allaahu 'alaiyhi wa sallam* gave him glad tidings of Paradise.

(Sharh al 'Aqeedah al Waasitiyyah p602 -603)

Yes, when the Prophet *sall Allaahu 'alaiyhi wa sallam* said:
Al Hasan and al Husayn are the two noble chiefs of the youths of the people of Paradise.⁷⁰⁵

263

وكل من شهد له النبي صلى الله عليه وسلم بالجنة شهدنا له بها
كقوله الحسن والحسين سيدا شباب أهل الجنة
وقوله لثابت بن قيس إنه من أهل الجنة
ولا نجزم لأحد من أهل القبلة بجنة ولا نار

And everyone for whom the Prophet *sall Allaahu 'alaiyhi wa sallam* bore witness

that he would be in Paradise, then we bear witness to that for him.

Such as his *sall Allaahu 'alaiyhi wa sallam* saying:

Al Hasan and al Husayn are the two noble chiefs of the youths of the people of Paradise.⁷⁰⁶

And his saying to Thaabit ibn Qays that he was from the people of Paradise.

And we do not declare anyone from the people of the qiblah to be certainly in Paradise nor in the Fire...

Q1. About which people are we allowed to say that they will be people of Paradise?

We only say with certainty that a specific person will be in Paradise if Allaah's Messenger *sall Allaahu 'alaiyhi wa sallam* bore witness for that for them.

Q2. And about which people are we allowed to say that they will be people of the Fire?

Likewise, we only say with certainty that a specific person will be in the Fire if Allaah's Messenger *sall Allaahu 'alaiyhi wa sallam* bore witness for that for them.

However we have hope for the doers of good and we have fear for those who do evil.

But as for stating with certainty that a specific person will definitely go to Paradise or the Fire,

⁷⁰⁵ Reported by Ahmad in his Musnad from the hadeeth of Abu Sa'eed al Khudree and it is a hadeeth whose chain of narration is *saheeh*.

⁷⁰⁶ Ibid.

then this would require a proof from the Book of Allaah or the Sunnah of His Messenger *sall Allaahu 'alaiyhi wa sallam*.

Q3. And about which people are we allowed to say that they have died as martyrs?

We can say this about a person - that he has died as a martyr- only if there is a proof from the Book or the Sunnah to show this.

However this does not stop us having hope for martyrdom for those who died whilst fighting in Allaah's cause and fighting for the Word of Allaah to be raised high.

Q4. Will Allaah send all the sinful Muslims to the Fire?

No, for although we have fear for those who are disobedient to Allaah that they will enter the Fire, it may be that Allaah grants them repentance from their sin and accepts it from them.

264

إلا من جزم له الرسول صلى الله عليه وسلم

...except for those whom Allaah's Messenger *sall Allaahu 'alaiyhi wa sallam* declared to be such.

Q1. Who knows whether the people will go to Paradise or the Fire?

This knowledge is from the *'ilm ul ghayb* (knowledge of the hidden and unseen). So none knows it except for Allaah, and that which He informed His Messenger *sall Allaahu 'alaiyhi wa sallam* about from it.

Q2. Will all the people who do good deeds go to Paradise?

No, for there will be people who go to the Fire even though they manifest acts of obedience to Allaah. However we have hope for the doers of good that they will go to Paradise and we have good thoughts about him.

Q3. What difference do a person's final actions make to his or her destination in the Hereafter?

The Prophet *sall Allaahu 'alaiyhi wa sallam* said:

One of you will perform the actions of the people of Paradise until there is not between him and it except for a cubit (distance of a

forearm). And then what was written overtakes him and he performs the actions of the people of the Fire, and so he enters it.

And a man may perform the actions of the people of the Fire until there does not remain between him and it except a cubit. And then what was written overtakes him and he performs the actions of the people of the Paradise, and so he enters it.⁷⁰⁷

Actions are in accordance with their conclusions and we do not know the conclusions of each individual person.

Q4. Should we therefore harbour suspicion about a Muslim who dies if he appeared to be a person who did good deeds?

No, we have good thoughts about the Muslims who do good deeds, hoping for Paradise for them. And in contrast, we have misgivings about the evil doer, the sinner, fearing an evil destination for him.

265

لكننا نرجو للمحسن ونخاف على المسيء
ولا نكفر أحدا من أهل القبلة بذنب
ولا نخرجه عن الإسلام بعمل

However we have hope for the doer of good deeds and we fear for the doer of evil deeds.

And we do not declare anyone from the people of the qiblah to be a *kaafir* on account of a sin and we do not eject him from the fold of Islaam due to a (bad) deed (he has committed).

Q1. What topic is going to be dealt with here and is this a minor issue?

It is the topic of *takfeer* (declaring someone to be a *kaafir*) and it is a matter which is dangerous and of great importance.

This issue of *takfeer* is of great importance particularly in this time when the Truth has become obscured by falsehood for many people because of their ignorance and because of the many false claimants to knowledge.

⁷⁰⁷ Reported by al Bukhaaree (3208), Muslim and Ahmad from the hadeeth of *as saadiq al masdoq* of 'Abdullaah ibn Mas'ood *radi Allaahu 'anhu*.

Q2. Why have some people, who claim to have knowledge of Islaam, gone astray in this issue?

These people who claim falsely to have knowledge have not taken their knowledge from the *ahl ul 'ilm* and have begun to give speeches about this issue, despite their ignorance of it.

Q3. What examples of clear *kufr* are mentioned by the Shaykh?

He *hafidhahullaah* mentions:

- a) committing *shirk* with Allaah
- b) *sihr* (sorcery)
- c) mocking the religion
- d) belittling the Book and the Sunnah

So someone who falls into any of these has clearly fallen into *kufr*.

Q4. What ruling is passed on a person who falls into these?

The ruling is that he has committed *riddah* (apostasy) and departed from the religion of Islaam. So he is declared to be a *kaafir* because of that.

Q5. What examples of major sins are mentioned by the Shaykh?

He *hafidhahullaah* mentions:

- a) drinking alcohol
- b) taking *riba* (usury)
- c) fornication
- d) drinking intoxicants
- e) stealing

So these are major sins and destructive sins.

Q6. What ruling is passed upon people who fall into these?

So these are major sins and destructive sins. However the ruling upon the person who commits these sins is not that of *kufr*.

Rather we say that he is a believer in accordance with his *eemaan* and a sinner in accordance with his major sin.

Or it can be said: he is a believer deficient in his *eemaan*.⁷⁰⁸

⁷⁰⁸ Shaykh Saalih al Fawzaan *hafidhahullaah* was asked:

Does the person who openly performs an act of disobedience – such as singing, fornication or (taking) usury – commit *kufr*?

Answer: Acts of disobedience are of two types:

- 1) major sins

- 2) lesser sins

And the major sins are of two types:

- 1) major sins that take a person out of the religion and
- 2) major sins that do not take the person out of the religion.

So the major sins that take a person out of the religion are those such as *shirk* with Allaah, the Mighty and Majestic, and *kufr* (disbelief) in Allaah, the Mighty and Majestic; these are major sins that take a person out of the religion. And (they include) supplicating to other than Allaah and seeking deliverance from other than Allaah and worshipping the graves and performing sacrifice for the graves; and sorcery, both learning it and teaching it; and abandoning the prayer deliberately, even if the person does not reject the obligation of it (the prayer) according to what is the correct (opinion).

So these are the major sins that take a person out of the religion.

And there are major sins lesser than that and they are of two types:

- 1) The major sins related to '*aqeedah* (creed and belief)

- 2) The major sins related to actions.

(As for) the major sins related to '*aqeedah* (creed and belief) – such as the statement of the Khawaarij and the Ash'arees and other than them from those people who reject the Names of Allaah and His Attributes, or those people who reject the Names of Allaah without the Attributes, or those people who reject some of the Attributes and affirm others. So these are major sins, and the person who commits them is a *faasiq* (sinful person) committing a sin related to '*aqeedah*.

And as for the second type – and it is the major sins related to actions – such as drinking intoxicants and fornication and stealing and killing a person without due right and such as slandering the chaste women, then these are major sins related to actions. And the person who commits them is deemed a *faasiq* with a sin related to actions. And he does not exit from the religion (by committing them).

So the major sins related to '*aqeedah* (creed and belief) which are lesser than *shirk* as well as the major sins related to actions, all of these render the person who commits them as being a *faasiq* (sinful person).....

Therefore only the major sins containing *kufr* and *shirk* take a person out of the religion, just as He, the Most High, said:

Allaah does not forgive that partners be set up in worship with Him but He forgives less than that to whomsoever He wishes.

Soorah an Nisaa (4) aayah 48

And Allaah, the Perfect and Most High, has made obligatory the *hadd* (the due Islaamic punishment) upon the one who drinks intoxicants and the thief and the fornicator, and if they were actually *kuffaar* (rather than sinful Muslims), He would have commanded them to be killed; so the establishment of the Islaamic punishments upon them is a proof for their Islaam. And Allaah, the Most High, has deemed those (Muslims) who fight against each other to be brothers in *eemaan*. He, the Most High, said:

And if two parties from the believers fight, then make peace between both of them....

Soorah al Hujaraat (49) aayah 9

Q7. Who opposes the *ahl us sunnah wal jamaa'ah* in this issue?

The Khawaarij and the Mu'tazilah oppose the *ahl us sunnah wal jamaa'ah* in this issue.

Q8. What does each of these two groups say in this matter?

These deviant groups declare the Muslims who fall into major sins which are less than shirk to be *kuffaar*.

So the Khawaarij pass the judgement of *kufur* upon the Muslim who falls into major sins - for example, upon the one who drinks wine, upon the fornicator and upon the person who takes usury.

And the Mu'tazilah say that the major sinner exits from the fold of Islaam but does not enter into *kufur*. Rather this person is, in this world, in a *manzilah bayna al manzilatayn* (station between two stations), being neither a believer nor a disbeliever. And if this person dies upon that then he is a *kaafir* and will remain forever in the Fire.

And both of these groups are misguided in their opinion. For the correct position is that the believer remains a believer even if he commits a major sin; this major sin will reduce his *eemaan* and causes him to be a sinner. But it is not to be

up to His statement, He the Most High:

The believers are nothing other than brothers. So make peace between your brothers.

Soorah al Hujaraat (49) aayah 10

So He called the killer a believer and a brother to the one who was killed; and He commanded with making peace between the ones who were fighting against each other and He deemed them to be from the believers.

And if two parties from the believers fight, then make peace between both of them....

Soorah al Hujaraat (49) aayah 9

This proves that the major sin which is less than *shirk* does not take (a person) out of the religion; however the person who commits it is judged to (have committed) a sin, just as He, the Most High, said:

And those who accuse chaste women and do not produce four witnesses then flog them with eighty lashings and do not accept their testimony ever. They are indeed the *faasiqoon* (sinners).

Soorah an Noor (24) aayah 4

So He called them *faasiqoon* and commanded with rejecting their testimony, unless they repent to Allaah, the Perfect and Most High. He, the Most High, said:
O you who believe! If a *faasiq* comes to you with some information, then verify it.

Soorah al Hujaraat (49) aayah 6

(quoted in *Muhaadaraat fil 'aqeedah wad da'wah* 3/410-412)

said that this person is a *kaafir*. This is the position of the *ahl us sunnah wal jamaa'ah*.⁷⁰⁹

Q9. How have the Murjiah gone astray in the issue of the effect of sins on *eemaan*?

⁷⁰⁹ Shaykh Saalih al Fawzaan *hafidhahullaah* adds in *Muhaadaraat fil 'aqeedah wad da'wah*

The ruling upon the person who commits a major sin, according to the view of the *ahl us sunnah wal jamaa'ah*

As for the position of the people of the Sunnah, then they say:

It is not to be said about the believer who commits one of the major sins (that he is) "*complete in eemaan*". Rather he is deficient in *eemaan* and those who do say, "*He is complete in eemaan*" are the Murjiah, those who (also) say, "*An act of disobedience (to Allaah) does not harm in the presence of eemaan just as an act of obedience does not benefit in the presence of kufr.*" And by this (opinion of theirs) they are opposition to the Khawaarij and the Mu'tazilah, those who say that he (the major sinner) has departed from *eemaan*; so they are upon two opposing extremes.

And the position of the people of the Sunnah is that they are justly balanced in this issue. So they do not say (about the major sinner), "*He is complete in eemaan*" as the Murjiah say. Nor do they say, "*He is a kaafir (disbeliever)*" as the Khawaarij say nor that he is upon a *manzilah bayna al manzilatayn* (station between two stations) as the Mu'tazilah say.

Rather they (the people of the Sunnah) say (about the major sinner): *He is a believer deficient in eemaan, a believer in accordance with his eemaan, a sinner in accordance with his major sin, he is loved from one angle and he is hated (another) angle. And if he dies without having repented then his affair is with Allaah, the Perfect and Most High, so he is under the wish and will of Allaah. If Allaah wills, He will forgive him and if He wishes, He will punish him, then he will be taken out of the Fire after that, just as Allaah, the Perfect and Most High, stated:*

Allaah does not forgive that partners be set up in worship with Him but He forgives less than that to whomsoever He wishes.

Soorah an Nisaa (4) aayah 48

And just as in the hadeeth:

Go and take out of the Fire whomsoever has in his heart the slightest mustard seed of *eemaan*.

(Reported by al Bukhaaree in his *Saheeh* (8/200, 201) from the hadeeth of Anas ibn Maalik).

So the position of the *ahl us sunnah wal jamaa'ah* is built upon the evidences from the Book and the Sunnah, and the position of moderation and being justly balanced because it is justly balanced between the misguided sects, just as the Islaamic nation is justly balanced between the disbelieving nations. Allaah, the Most High, says:

And likewise We have made you the nation which is *wasat* (justly balanced and best so that you should be witnesses over mankind and the Messenger should be a witness over you).

Soorah al Baqarah (2) aayah 143

(*Muhaadaraat fil 'aqeedah wad da'wah* 3/384)

This group is opposite to the Khawaarij and the Mu'tazilah. This group, the Murjiah, say: *Eemaan is just in the heart and is belief in the heart - and actions do not enter into it.* So they believe that no matter what actions a Muslim does, he cannot be judged to be a *kaafir* as long as he is a believer in his heart. Even if he commits *shirk* with Allaah, he is not judged to be a *kaafir* as long as he has *eemaan* in his heart.

Q10. Can eemaan increase and decrease?

Yes, *eemaan* can increase and decrease.

But the Murjiah do not accept this, and instead believe that *eemaan* is a single entity. The logical consequence of this false position would be that the *eemaan* of Aboo Bakr *radi Allaahu 'anh*u is just the same as the *eemaan* of the most sinful of the people.

Q11. How are the ahl us sunnah wal jamaa'ah balanced in this matter?

They are balanced between these two extremes: that of the Murjiah on one hand, and the Khawaarij and Mu'tazilah on the other.

For the *ahl us sunnah wal jamaa'ah* say: major sins do harm when there is *eemaan* in the person and they decrease the person's *eemaan* and the judgement is passed that the one who commits them is a sinner, deficient in his *eemaan* – this opposes the false belief of the Murjiah.

However such a person does not exit from the fold of Islaam because of the major sins that he commits – and this opposes the false belief of the Khawaarij and the Mu'tazilah.

Q12. What ahaadeeth are quoted by the Shaykh to prove this?

He mentions that Allaah, the Majestic and Most High, will say:

Take out from the Fire on the Day of Resurrection whoever has in his heart the slightest, slightest, slightest mustard seed of *eemaan*.⁷¹⁰

And he mentions the hadeeth of the Prophet *sall* Allaahu 'alaiyhi wa sallam⁷¹¹,

There is no servant who says: none has the right to be worshipped except Allaah and

⁷¹⁰ Reported by al Bukhaaree (7510) and Muslim from the hadeeth of Anas ibn Maalik.

then dies upon that except that he will enter Paradise.

So Aboo Dharr said: *Even if he fornicated and stole?*

So he *sall* Allaahu 'alaiyhi wa sallam said: ***Even if he fornicated and stole.***

The Aboo Dharr repeated to him: *O Messenger of Allaah, even if he fornicated and stole?*

So he *sall* Allaahu 'alaiyhi wa sallam said: ***Even if he fornicated and stole.***

The Aboo Dharr repeated to him: *O Messenger of Allaah, even if he fornicated and stole?*

So he *sall* Allaahu 'alaiyhi wa sallam said: ***Even if he fornicated and stole, may Aboo Dharr's nose be put in the dust.***

Aboo Dharr would narrate this hadeeth in later life and repeat the phrase:

...may Aboo Dharr's nose be put in the dust.
711

266

وجوب الحج والجهاد مع كل إمام برا
كان أو فاجرا
ونرى الحج والجهاد ماضيين
مع كل إمام

(The obligation of the *hajj* and *jihaad* along with every ruler, be he righteous or sinful)
And we hold that the *hajj* and *jihaad* continue along with every ruler

Q1. In what circumstances do the ahl us sunnah wal jamaa'ah obey the Muslim ruler?

They obey him and do not rebel against him in everything that is not disobedience to Allaah, the Perfect and Most High.⁷¹²

⁷¹¹ Reported by al Bukhaaree (5827) and Muslim and in the Musnad of Ahmad.

⁷¹² Allaah, the Most High, states:

O you who believe, obey Allaah and obey the Messenger and those of you in authority. And if you differ amongst yourselves in a matter, then refer it back to Allaah and His Messenger if you truly believe in Allaah and in the Last Day.

Soorah an Nisaa (4) aayah 59

Al Haafidh ibn Katheer *rahimahullah* said:

Q2. What benefits are brought about by their approach to the Muslim ruler?

This approach results in *ijtimaa ul kalimah* (concord) and unity of the Muslims and their strength being retained.⁷¹³ In contrast, disputing

And what is apparent – and Allaah knows best – is that it is general to every person in authority from the rulers and the scholars... (to the end of his statement)

(Tafseer ul Qur'aan il Adheem, 1/530)

And ibn Taymiyyah *rahimahullaah* said:

The people in authority are of two types: the scholars and the rulers.

(Majmoo' al Fataawa 28/170)

And Abul Qaasim al Asbahaanee *rahimahullaah* stated in at Targheeb:

Allaah, the Mighty and Majestic, said:

O you who believe, obey Allaah and obey the Messenger and those of you in authority.

It is said: they are the scholars.

And it is said: they are the rulers.

And for each of these there is an obligatory right.

(at Targheeb wat Tarheeb, 3/66)

And it is reported from ibn 'Umar *radi Allaahu anhumaa* that the Prophet *sall Allaahu 'alaihi wa sallam* said:

Upon the Muslim is hearing and obeying in that which he loves and that which he dislikes - except if he is commanded with an act of disobedience. So if he is commanded with an act of disobedience, then there is no hearing and no obeying.

(Reported by al Bukhaaree (13/121), Muslim, at Tirmidhee and others.)

And al Mubaarakfooree *rahimahullaah* said:

And in it – meaning this hadeeth – (is a proof) that when the imaam commands with a recommended action or a permissible action, then it (becomes) obligatory.

And al Mutahar said: meaning hearing the speech of the ruler and obeying him is obligatory upon every Muslim, regardless of whether he commands with something which his (the Muslim subject's) character finds agreeable or whether he does not find it agreeable – with the condition that he (the ruler) does not command him with an act of disobedience (to Allaah). So if he command him with that (act of disobedience) then it is not permissible to obey him; however it is not permissible for him (the Muslim subject) to wage war against the imaam.

(Tuhfat ul ahwadhee 5/365)

And al Barbahaaree *rahimahullaah* said:

And it is not permissible to fight the Sultaan nor to make rebellion against him, even if he oppresses.

(as Sunnah, pt 78)

⁷¹³ Abou Hurayrah *radi Allaah 'anhu* narrated that the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* said:

Whoever obeyed me has obeyed Allaah, and whoever disobeyed me has disobeyed Allaah. And whoever obeyed the ruler then he has obeyed me, and whoever disobeyed the ruler has disobeyed me.

(Reported by al Bukhaaree (13/111), Muslim, an Nasaaee and others.)

Al Haafidh ibn Hajar *rahimahullaah* said:

causes harm to the Muslims and their being overcome by the enemy as well as other adversities.

Q3. Do the *ahl us sunnah wal jamaa'ah* pray behind a sinful Muslim ruler? With what important condition?

Yes, they pray behind him, even if he is a *faasiq* (sinner)⁷¹⁴ as long as their sins do not reach the level of *kufr*.

So if the rulers' sins do not reach this level, then their authority remains and obedience to them is obligatory.

And no one refuses to pray behind them in this case except for a *muftadi'* (innovator) because the Prophet *sall Allaahu 'alaihi wa sallam* commanded with concordance and unity beneath the leadership of the person in charge of the affair.

This is true even if the ruler is a sinner or if he is a tyrant, seizing wealth and shedding blood, for these sins do not make it permissible to oppose him and to rebel against him.⁷¹⁵

Q4. Did the Companions pray behind the sinful Muslim ruler?

Yes, they did, as long as the sins of the Muslim rulers did not reach the level of *kufr* and *shirk*.⁷¹⁶

And in the hadeeth (is a proof for) the obligation of obedience to the one in authority, and it is restricted to that which is not a command to disobedience (of Allaah).

And the wise purpose behind the command to obey them (the people in authority) is: protecting the unity (of the Muslims) due to the corruption which would be contained in splitting.

(Fat-h ul Baaree 13/112)

⁷¹⁴ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in 'ash Sharh ul Mumti' (4/304): The *faasiq* (sinful person) is (linguistically) "the one who goes out". In the technical sense, it is whoever goes out from obedience to Allaah by committing a major sin which is less than *kufr* – or by persisting upon a lesser sin.

⁷¹⁵ Al Haafidh ibn Hajar *rahimahullaah* said: *And the scholars of fiqh have consensus upon the obligation of obeying the ruler who has seized authority and (the obligation) of making jihaad with him; that obeying him is better than rebelling against him due to what that (obedience) contains from sparing blood and maintaining calm amongst the common folk.*

(Fat-h ul Baaree 13/8)

⁷¹⁶ Muhammad ibn Munkadir narrated that: (News) reached ibn 'Umar that Yazeed ibn Mu'aawiyah had been given the pledge of allegiance so he said: "If he is good, then we are pleased, and if he is evil, then we have patience."

(Reported by ibn Abee Shaybah in al Musannaf (11/100))

Q5. Which sinful Muslim rulers are mentioned by name here?

Examples of sinful rulers behind whom the prayer was prayed include:

Al Waleed ibn 'Uqbah, al Hajjaaj, al Mukhtaar ibn 'Ubayd, ibn Ziyaad. It is not mentioned from any of the Companions nor from the Imaams that they abandoned praying behind them.⁷¹⁷

And the same is true for the *haji* (pilgrimage) which the salaf performed under the leadership of these sinful Muslim rulers, acting upon the instructions left by the Prophet *sall Allaahu 'alaiyhi wa sallam*.

Q6. Which *ahaadeeth* are mentioned by the Shaykh to prove his point?

The Prophet *sall Allaahu 'alaiyhi wa sallam* said:

Whoever lives long amongst you, then he will see a great deal of differing; however adhere to my Sunnah.⁷¹⁸

He also said:

I enjoin upon you hearing and obeying even if a slave becomes your ruler.⁷¹⁹

And in one narration:

Even if an Abyssinian slave whose head is like a raisin becomes your leader.⁷²⁰

I enjoin upon you to hear and obey even if a slave becomes your leader for whoever amongst you lives long will see a great deal of differing.

So adhere to my Sunnah and to the sunnah of the rightly guided orthodox caliphs after me; cling onto it and bite onto it with your

And ibn Abbaas *radi Allaahu 'anhumaa* said: *Whoever departs from obedience (to the ruler) by a handspan, then dies - then he dies the death of Jaahiliyyah.*

(Reported by 'Abdur Razzaaq in al Musannaf 11/339)

⁷¹⁷ Sufyaan ath Thawree *rahimahullaah* said:

O Shu'ayb! What I have written will not benefit you until you hold prayer behind every righteous and sinful (ruler), and that jihaad continues up to the Day of Resurrection, and having patience beneath the banner of the ruler, be he oppressive or just.

(Reported by al Laalikaa-ee in al I'tiqaad (1/151))

⁷¹⁸ Reported by Ahmad in his Musnad (4/126), Aboo Daawud and at Tirmidhee from the hadeeth of al 'Irbaad ibn Saariyah *radi Allaahu 'anh* and declared to be saheeh by al Albaanee.

⁷¹⁹ Ibid and see also Saheeh Muslim (648) (240) and (1218) (311).

⁷²⁰ Reported by al Bukhaaree (7142) from the hadeeth of Anas ibn Maalik.

molar teeth. And beware of newly introduced affairs.^{721 722}

Q7. How have people fallen into innovation in this matter?

Some Muslims have fallen into *khurooj* (making rebellion) against the leaders of the Muslims, and abandoning praying behind them and violations similar to this.

Q8. Are the Muslim rulers allowed in the Sharee'ah to command their Muslim subjects to make *jihaad*?

Yes, they are allowed to do this and if they do so, then they must be obeyed in this.

The Prophet *sall Allaahu 'alaiyhi wa sallam* said:

If you are called to go forth to fight then go forth.⁷²³

Q9. Did the Companions refuse to make *haji* behind the sinful Muslim ruler?

No, they would perform *haji* along the rulers whose acts of disobedience did not reach the level of *kufir*.

Q10. What feeble excuse is made by those who have innovated in this issue?

These people, who in fact wish to break up Islaam and the Muslims, claim that they are rebelling against the sinful Muslims and not obeying them out of *gheerah* (sense of honour for and jealousy for Islaam).

But their acts are not those of *gheerah*; rather they are nothing but acts of *bid'ah* (innovation in the religion).

⁷²¹ Reported by Ahmad in his Musnad from the hadeeth of al 'Irbaad ibn Saariyah.

⁷²² Al Awzaa'ee *rahimahullaah* said:

Upon you is (adhering to) the narrations from the salaf, even if the people reject you.

And beware of the opinion of men, even if they beautify it for you with speech.

For the affair will become manifest and clear, and you are from it upon a straight path.

(Reported by ibn 'Abdil Barr in Jaami Bayaan ul 'ilm (2/1071))

And al Awzaa'ee *rahimahullaah* also said:

Keep yourself patiently upon the Sunnah and stop where the nation (of the salaf) stopped, and say that which they said, and desist from that which they desisted from, and proceed upon the path of your righteous salaf, for indeed you will be sufficed by that which sufficed them.

(Reported by al Asbahaanee in al Hujjah (1/102))

⁷²³ Reported by al Bukhaaree (2783), Muslim and Ahmad in his Musnad from the hadeeth of ibn 'Abbaas *radi Allaahu 'anhumaa*.

Q11. Are the Muslim rulers to be advised when they fall into error?

Yes, they are to be advised in this case in a manner which is befitting which will cause the rulers to have love for good and which will cause them to beware of evil.

So it is not the case that the scholars remain silent about the mistakes of the scholars. Rather they advise the rulers, but in the correct way.

Q12. How did the Salaf do this?

They would advise the sinful Muslim rulers without making open and public criticism of them and without speaking about the rulers in gatherings, or other than these. For such methods of criticism will not bring about good; rather it will only increase the evil.⁷²⁴

So if sincere advice is given to rulers confidentially and they accept, then *alhamdulillah* (all praise is for Allaah). And if the rulers do not accept the advice, then the person has fulfilled his duty and

⁷²⁴ Shaykh Saalih al Fawzaan *hafidhahullaah* was asked about the youth who revile and abuse those in authority. So he replied:

It is known that this speech (of theirs) is false and futile. And either these (youth) intend evil, or they have been influenced by other people from the people of the misguiding da'waat (calls)...so this is not the path of the salaf, the ahl us sunnah wal jamaa'ah.

(al ajwibah al mufeedah p57)

And Aboo 'Uthmaan Sa'eed ibn Ismaa'eel *rahimahullaah* said:

Give sincere advice to the ruler, and make plentiful supplication that he be righteous and guided in speech and action and ruling; for if they (the rulers) are righteous, then the servants will be righteous through their (the rulers') righteousness.

And beware of supplicating against them with cursing, for the evil will increase and the affliction upon the Muslims will increase. Rather supplicate for them for sincere repentance so that they leave off the evil so that the affliction will be raised from the believers.. (up to the end of his speech)

(see al jaami' li shu'ab il eemaan of al Bayhaqee 13/99))

And Shaykh 'Abdul 'Azeez ibn Baaz *rahimahullaah* said:

It was not from the methodology of the salaf to publicise the faults of the leaders and to mention this upon the minbars because that would lead to revolutions and to the absence of hearing and obeying in those matters which were good; and it would lead to rebelling, that which brings about harm and does not bring about benefit. However the path followed by the salaf was giving sincere advice in that which was between them and the ruler, and writing to him or contacting the scholars who were in contact with him such that he would be directed towards goodness.

(al ma'loom min waajib il 'alaaqah baynal hakim wal mahkoom p22)

the responsibility is upon the shoulders of the ruler himself.

Q13. What are some of the consequences that may ensue if the Muslim ruler is rebelled against?

Rebellion may lead to shedding of blood, the splitting of the unity of the Muslims and evils which are greater than the private evils particular to those in authority.

267

برا كان أو فاجرا
be he righteous or sinful

Q1. What is the meaning of *birr* here?

Literally "righteousness" and it refers to acts of obedience to Allaah, being upright upon obedience to Allaah.

Q2. What is the meaning of *fujoor* here?

It means "sinfulness", but not the sinfulness of *kufir*. For if the ruler commits *kufir*, then there is no disobedience to him.⁷²⁵

268

وصلاة الجمعة خلفهم جائزة
And the Friday congregational prayer is correct behind them

Q1. Which one of the scholars of the salaf refused to pray behind the sinful or oppressive Muslim ruler?

None of them, and the same is true for the 'eid prayer. It is not reported from any of the salaf that they refused to pray behind the sinful Muslim ruler on the basis of his being a sinner or oppressor.

⁷²⁵ Imaam at Tahaawee *rahimahullaah* stated in al 'aqeedah at tahaawiyyah;;

And we do not hold rebelling against our rulers and those in authority of our affairs, even if they oppress, and we do not make supplication against them; and we do not take our hand away from obedience to them. And we hold that obedience to them is part of obedience to Allaah, the Mighty and Majestic, an obligation as long as they do not command with an act of disobedience.

And we make du'aa (supplication) for them that they be rectified and be kept safe and secure...(to the end of his speech).

Q2. What benefit is brought about by all the Muslim subjects praying behind their Muslim ruler?

It brings about unity of the Muslims.

269

قال أنس قال النبي صلى الله عليه وسلم
"ثلاث من أصل الإيمان
الكف عمن قال لا إله إلا الله
ولا نكفره بذنوب
ولا نخرجه من الإسلام بعمل
والجهاد ماض منذ بعثني الله عز
وجل حتى يقاتل آخر أمتي الدجال
لا يبطله جور جائر ولا عدل عادل
والإيمان بالأقدار"
رواه أبو داود
Anas said:
*The Prophet sall Allaahu 'alaiyhi wa sallam said:
Three things are from the foundation of
eemaan:
Refraining from whoever says laa ilaaha ill
Allaah and we do not declare him to be a
kaafir because of a sin and we do not eject
him from Islaam because of an action.
And jihaad continues from the time that
Allaah, the Mighty and Majestic sent me
until the last of my nation will fight against
the dajjaal.
It will not be invalidated by the tyranny of
the tyrant nor by the justice of the just one.
And eemaan in everything that has been
decreed.*
Reported by Aboo Daawud.⁷²⁶

Q1. When is a person who says *laa ilaaha ill Allaah* judged to be an apostate?

They are judged to have apostatised when they commit one of the acts of apostasy. But if there does not appear from them anything to oppose the statement *laa ilaaha ill Allaah* which they have uttered, then they are a Muslim.

Q2. How much is it upon us to investigate as to what is *really* in the heart of someone who appears to us to be a Muslim?

⁷²⁶ Reported by Aboo Daawud (2532) and it is *da'eef* (weak).

We do not try to seek out what is in their heart for the affairs of what is in the hearts is something for Allaah.

The Prophet *sall Allaahu 'alaiyhi wa sallam* said:

***I have been commanded to fight the people until they say:
Laa ilaaha ill Allaah (none has the right to be worshipped except Allaah).
So if they say it, then they have rendered their blood and their wealth inviolable from me except with its right. And their reckoning will be with Allaah, the Mighty and Majestic.***⁷²⁷

Q3. Can a Muslim be deemed to have left the religion based upon a sin that he committed?

Yes, for even if that sin is lesser than shirk (which would take him out of Islaam) if he declares that sin to be something lawful, then he is a *kaafir*.

Q4. Is the person who consumes *riba* (usury) deemed to be a *kaafir* by his doing this?

Even though taking usury is a major sin, then the Muslim who does so does not leave Islaam providing that he does not declare taking usury to be something *halaal* (permissible). He is however a *faasiq*.

And the same is true for the person who steals, or commits fornication or drinks alcohol. On account of doing the sinful action, he does not leave Islaam - if he acknowledges that he is committing a sin.

Q5. Why do we pass the ruling of *kufr* upon the person who makes permissible that which Allaah has made forbidden (or vice versa)?

We do this because such a person is denying the truthfulness of Allaah and His Messenger *sall Allaahu 'alaiyhi wa sallam*.

Q6. What proof does the Shaykh *hafidhahullaah* quote to show the importance of the Muslim believing in *qadr*?

He quotes the hadeeth of Jibreel, when the Prophet *sall Allaahu 'alaiyhi wa sallam* said:

⁷²⁷ Reported by al Bukhaaree (6924), Muslim and Ahmad in his Musnad from the hadeeth of Aboo Hurayrah.

**And that you truly believe in qadr
(predecree), the good of it and the evil of it.**
728

270

ومن السنة تولى أصحاب رسول
الله صلى الله عليه وسلم ومحبتهم
And from the Sunnah is alliance and attachment to
the Companions of Allaah's Messenger *sall Allaahu
'alaiyhi wa sallam* and love of them

Q1. What topic is going to be addressed here?

It is the topic of having *tawallee* (alliance and attachment) for the Companions of the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* and loving them.

Q2. Why should we love the Companions?

We love them in an unconditional manner because of what Allaah gave to them in particular from companionship of Allaah's Messenger *sall Allaahu 'alaiyhi wa sallam* together with their precedence in accepting Islaam and fighting along with Allaah's Messenger *sall Allaahu 'alaiyhi wa sallam*. We also love them because of what Allaah favoured them with by way of knowledge and action.

So the Companions are the best of nations after the prophets and the best of this nation after its Prophet *sall Allaahu 'alaiyhi wa sallam*.

Q3. What should our approach to the Companions be?

It is obligatory to respect them and it is forbidden to speak against any one of them or to hunt for their mistakes and disclose their mistakes to the people.

We are commanded to love the Companions and to ally ourselves and attach ourselves to them and to speak in praise of them, and to leave off seeking out their mistakes and belittling any one of them.

Q4. Did some of the Companions make mistakes?

Yes, but the virtues which the Companions had cover up and wipe away whatever mistakes may have emanated from them.

⁷²⁸ Reported by Muslim (8), Aboo Daawud, at Tirmidhee, an Nasaabee and ibn Maajah and other than them from the hadeeth of 'Umar ibn al Khattaab *radi Allaahu 'anhu*.

Q5. What Qur'aanic proof(s) does the Shaykh quote to show in praise of the Muhaajiroon?

Allaah, the Most High, says:

(A share of the booty is) for the poor and needy from the Muhaajireen, those who were forced out from their homes and their property and they left, seeking bounty from Allaah and His Pleasure and aiding (the religion) of Allaah and His Messenger. They are the true ones.⁷²⁹

Q6. What Qur'aanic proof(s) does the Shaykh quote to show in praise of the Ansaar?

Allaah, the Most High, says:

And those who already had homes in al Madeenah and believed before their arrival – they love those who migrate to them and they do not find any resentment in their chests on account of what they had been given. And they prefer them (the Muhaajiroon) over themselves, even though they themselves were in need. And whoever is saved from the avarice of his own soul, then they are the successful ones.^{730 731}

⁷²⁹ Soorah al Hashr (59) aayah 8

⁷³⁰ Soorah al Hashr (59) aayah 9

⁷³¹ Shaykh al Fawzaan *hafidhahullaah* also quotes the statements of Allaah, the Most High in praise of the Companions:

Muhammad is the Messenger of Allaah. And those who are along with him are stern with the kuffaar, merciful amongst themselves. You will see them bowing and prostrating, seeking Bounty from Allaah and His Pleasure. Their sign can be seen upon their faces from the effects of prostration. That is their description in the Tawraat. And their description in the Injeel is that of a seed which sends forth its shoot and it strengthens it and it becomes stout and stands straight on its stem, delighting the sowers so that He may enrage the kuffaar with them. Allaah has promised those from them who believe and work righteous deeds forgiveness and a tremendous reward.

Soorah al Fat-h (48) aayah 29

And Allaah, the Most High, says:

And the first and foremost from the Muhaajireen and the Ansaar and those who followed them upon goodness - Allaah is pleased with them and they are pleased with Him. He has prepared for them gardens beneath which rivers flow, remaining therein forever. That is the tremendous success.

Soorah at Tawbah (9) aayah 100

Q7. What hadeeth does the Shaykh quote to show the great virtue of the Companions over the Muslims that came after them?

The Prophet *sall Allaahu 'alaiyhi wa sallam* said:

Do not abuse my Companions, for by the One in Whose Hand is my soul, if one of you were to spend the like of Mount Uhud in gold (in charity) it would not reach a handful of one of them, not even half of it.⁷³²

So even if one of the Muslims spent the like of Mount Uhud purely for the sake of Allaah, this act of charity would not attain the reward or virtue of the like of a handful of food given by the Companions or even half a handful.

So how then can a later person come looking for mistakes and slips from the Companions and publicises the errors of these great people? This is not permissible.

Q8. Did disputes occur between the Companions?

Yes, but we are likewise forbidden from delving into these disputes which occurred in the caliphate of 'Alee ibn Abee Taalib *radi Allaahu 'anh*.

So *fitnah* (trials and tribulations) came upon 'Uthmaan *radi Allaahu 'anh* and he was killed as a martyr and a person oppressed. 'Alee *radi Allaahu 'anh* was then given the pledge of allegiance but he did not attain full control of the situation in his caliphate.

Q9. Who was responsible for stirring up the fitnah in the time of 'Alee radi Allaahu 'anh?

This was done by the people who infiltrated into the ranks of the Companions and who spread the seeds of discord, provoking *fitnah* until wars occurred.

And Allaah, the Most High, says:

Allaah certainly guided the Prophet and the Muhaajireen and the Ansaar, those who followed him in the hour of difficulty (the expedition of Taabook) after the hearts of a group of them almost deviated and doubted (due to the severe hardship) but then Allaah caused them to turn to him. Indeed He is Compassionate and Merciful to them.

Soorah at Tawbah (9) aayah 117

⁷³² Reported by al Bukhaaree (3673), Muslim and Ahmad in his Musnad from the hadeeth of Aboo Sa'eed al Khudree *radi Allaahu 'anh*.

And these troublemakers killed 'Uthmaan and then entered into the army of 'Alee but they were not from the Companions. These infiltrators provoked the fighting at the Battle of the Camel and at Siffeen and other places.

Q10. What excuse do we find for the Companions who fell into dispute?

The Companions who entered into the disputes that occurred are counted as being *mujtahidoon* (a person who strove to do what was correct), desiring the Truth. So either they arrived at what was correct or they arrived at what was incorrect. And in the latter case, their mistake was forgiven.

Q11. Do the Companions' good deeds outweigh their mistakes or vice versa?

Their virtues and praiseworthy deeds wiped away and covered over that mistakes emanated from them – may Allaah, the Most High, be pleased with them.

Q12. Are we therefore allowed to delve into the issue of the wars between the Companions?

No, this is not permissible for us. We are not allowed to delve into the wars which occurred nor the trials and tribulations which took place except for the purpose of looking for excuses for these Companions.

And the people of the sunnah do not enter into these issues unless they are compelled to do so – for example to refute someone of falsehood or to debate with a person of deviated beliefs.

As for delving into these issues with the purpose of finding fault in the Companions, then that is not permissible.

Q13. What benefit does the Shaykh hafidhahullaah take from the aayah quoted from Soorah al Hashr (59:10)?

Allaah, the Most High, said:

And those who come after them (i.e. after the Companions) say, "O our Lord! Forgive us and our brothers who preceded us upon *eemaan* and do not place any ill feeling in our hearts towards those who believed! O our Lord, indeed You are Compassionate, Merciful."⁷³³

⁷³³ Soorah al Hashr (59) aayah 10

The Shaykh advises us to always remember this *aayah* about making *du'aa* for the Companions (and for our attitude towards them) and to not leave it.

271

وذكر محاسنهم والترحم عليهم
والاستغفار لهم والكف عن ذكر
مساوئهم وما شجر بينهم

..and to mention their good qualities and to supplicate for mercy for them and to supplicate for forgiveness for them
and refraining from mentioning their shortcomings and whatever occurred between them

Q1. What is meant by *wa maa shajara baynahum* ?

Literally "whatever occurred between them", this refers to whatever disagreement occurred between them. This disagreement came about between the Companions as a result of *ijtihaad* (striving to attain correctness).

Q2. Is the *mujtahid* punished if he arrives at the wrong verdict in an issue of *ijtihaad* ?

No, he is not. For if he arrives at the correct decision, he receives two rewards; and if he arrives at the incorrect decision, then he receives one reward and the error is forgiven.

The Prophet *sall Allaahu 'alaiyhi wa sallam* said:

When the judge passes a judgement and he strives to reach the correct decision and he attains correctness then there are two rewards for him.

And when he judges and strives and makes a mistake then there is a single reward for him.⁷³⁴

And the Companions are the ones to whom this is most applicable.⁷³⁵

⁷³⁴ Reported by al Bukhaaree (7352), Muslim and Ahmad in the Musnad from the hadeeth of 'Amr ibn al 'Aas and Abou Hurayrah.

⁷³⁵ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of al 'Aqeedah al Safaareeniyyah:

And the scholars have differed (on the issue) of whether the statement of the Companion constitute a proof or not? Meaning – is it allowed for us to depend upon the statement of the Companion in our religion? Or do we say that we do not depend upon the

272

واعتقاد فضلهم ومعرفة سابقتهم
and to believe in their excellence and recognise
their precedence

Q1. Is it sufficient to narrate the virtues of the Companions without truly believing in your heart that they had these virtues?

No, for as well about speaking about their virtues, a person must believe this in his heart.

273

قال الله تعالى
والذين جاءوا من بعدهم يقولون
ربنا اغفر لنا ولإخواننا الذين سبقونا
بالإيمان
ولا تجعل في قلوبنا غل للذين آمنوا
Allaah, the Most High, said:

statement of anyone except for the statement of Allaah and His Messenger?

So from the scholars are those who say: We do not depend on anything other than the statement of Allaah and His Messenger. As for other than this, then the person is a *mujtahid* (someone striving to reach the correct answer) – he makes errors (sometimes) and he reaches the correct decision (sometimes). And we are not compelled (to follow) his statement.

And from the scholars are those who say: Rather the statement of the Companion certainly constitutes a proof – with the condition that it does not oppose a text, and that it does not oppose other than it. So if it opposes a text then it is rejected, regardless of whether that be a text from the Qur'aan or (from) the Sunnah. And if it opposes other than it, then it is returned back to *at tarjeeh* (giving preference to that which is more correct). So we give preference to the one whose statement is most correct.

And from the scholars are those who add a third condition which is that (the Companion) be known for (his) *fiqh* and knowledge, so as to exclude the Companion who did not meet the Messenger *sall Allaahu 'alaiyhi wa sallam* much. And this is a condition which is a must.

And without doubt, the person whose statement the Prophet *sall Allaahu 'alaiyhi wa sallam* stipulated must be followed, then (this person's) statement would constitute a proof – if it does not oppose a text – such as the statement of the Prophet ***"Take as an model to be followed those two who are after me, Abou Bakr and 'Umar"*** and ***"If they were to follow Abou Bakr and 'Umar, they would be rightly guided"***. And this is a testimony from the Messenger *sall Allaahu 'alaiyhi wa sallam* that the statement of Abou Bakr and 'Umar *radi Allaahu 'anhuma* is true guidance.

(Sharh al 'Aqeedah al Safaareeniyyah p490)

And those who come after them say,
 "O our Lord! Forgive us and our brothers
 who preceded us in *eemaan* and do not
 place in our hearts any *ghill* (ill feeling)
 towards those who believe..."⁷³⁶

Q1. What does this aayah tell us about the approach of the believer to the Companions of the Prophet *sall Allaahu 'alaiyhi wa sallam* ?

He supplicates for forgiveness for them, he recognises and affirms for them their precedence in Islaam and *eemaan*.

And he asks Allaah that He should remove from his heart any *ghill* (i.e. hatred and dislike) towards the Companions of the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam*.

274

وقال تعالى
 محمد رسول الله والذين معه أشداء
 على الكفار رحماء بينهم
 And He, the Most High, said:
**Muhammad is the Messenger of Allaah, and
 those who are with him are stern upon the
kuffaar and merciful amongst themselves.**⁷³⁷

Q1. Whom is intended by "those who are with him" in this aayah?

This refers to the Companions of Allaah's Messenger *sall Allaahu 'alaiyhi wa sallam*.⁷³⁸

⁷³⁶ Soorah al Hashr (59) aayah 10

⁷³⁷ Soorah al Fat-h (48) aayah 29

⁷³⁸ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Saafeeniyyah*:

And from the special characteristics of the Prophet *sall Allaahu 'alaiyhi wa sallam* is that being a Companion of his is something that comes about by meeting him (whilst being) upon *eemaan* even if it (that meeting) was just for one moment.

For this reason, they said: A *Sahaabee* (Companion) is the person who met the Prophet *sall Allaahu 'alaiyhi wa sallam* believing in him and died upon that – that is a Companion.

As for a person other than the Messenger, then someone cannot be his companion until after a long time has passed.

But from the special characteristics of the Prophet *sall Allaahu 'alaiyhi wa sallam* is that his Companion is the person who met him, believing in him and died upon that – such that if we were to suppose that (this person) came to the Prophet and believed in him and turned away to (attend to) his sheep and his camels,

Q2. What is their attitude to the *kuffaar* ?

They are stern upon disbelievers, strong against them and not deterred by the rebuke of those people who rebuke them (i.e. who rebuke the believers) acting in this way for the sake of Allaah.

They hate the disbelievers and free themselves from them, striving against them for the sake of Allaah, the Mighty and Majestic.

Q3. What is the approach of "those who are with him" to each other?

They are merciful to each other, just like a single body or like a single structure whose parts support each other.

Q4. Are these people described in the Tawraat?

Yes, as Allaah, the Most High, says:

...stern upon the *kuffaar* and merciful amongst themselves; you will see them bowing and prostrating, seeking bounty from Allaah and His Pleasure. Their sign is seen upon their faces from the effects of prostration. That is their description in the Tawraat.⁷³⁹

Q5. Is the Tawraat available nowadays the same as that revealed to Moosaa 'alaiyhissalaam ?

No, parts of the Tawraat which came down to Moosaa 'alaiyhissalaam have been denied and distorted by the Jews.

Q6. To whom was the Injeel revealed?

It was the book sent down to 'Eesaa 'alaiyhissalaam.

Q7. Why was the analogy of a seed used in the aayah quoted from Soorah al Fat-h (48: 29)?

Allaah, the Most High, said:

And their description in the Injeel is that of a seed which sends forth a shoot and it strengthens it and it becomes stout,

then he would be considered to be from the Companions.

However, being a Companion is of different levels in accordance with what has preceded in this chapter.

(*Sharh al 'Aqeedah al Saafeeniyyah* pp489 to 490)

⁷³⁹ Ibid.

standing straight upon its stem, delighting the sowers.⁷⁴⁰

So Islaam arose as something weak in the beginning, the Companions being few in number, just like the seedling when it first sprouts. Then their affair became stronger just as a shoot becomes stronger. Then it grew up upon its stems.

This is a description of the seedling as it matures.

Q8. Why does the seed delight the sowers in this aayah?

The shoot pleases its sowers when it gains its strength and when it has fruits, and because of the fact that some parts of it intertwine with others.

Q9. Who are the people in this aayah who enrage the *kuffaar*?

Allaah, the Most High, says:

So that the *kuffaar* should become enraged by them.⁷⁴¹

It is the Companions who enrage the *kuffaar*.

Q10. The *kufr* of which sect is proved by this aayah?

Some of the *imaams* use this *aayah* as a proof for the *kufr* of the Raafidah Shee'ah because the Raafidah have hatred for the Companions. This is because Allaah says:

So that the *kuffaar* should become enraged by them.⁷⁴²

And this shows that the one who is enraged by the Companions is a *kaafir*.

And the Prophet *sall Allaahu 'alaiyhi wa sallam* said:
Do not abuse my Companions, for if one of you were to spend the like of Uhud in gold (in charity) it would not reach a handful of one of them, not even a half.⁷⁴³

And from the Sunnah is to supplicate for (Allaah's) Pleasure upon the wives of Allaah's Messenger *sall*

Allaahu 'alaiyhi wa sallam.

Q1. Which group from the Companions is now going to be discussed?

The Imaam will discuss the wives of the Prophet *sall Allaahu 'alaiyhi wa sallam* and they were from the most excellent of the Companions. His wives were from the *ahl ul bayt* (the people of his *sall Allaahu 'alaiyhi wa sallam* household).

Q2. With what were they commanded in the aayah quoted from Soorah al Ahzaab (33:33)?

Allaah, the Most High, says:

Allaah wishes to banish evil from the *ahl ul bayt* (people of the household) and to completely purify you.⁷⁴⁴

So He commanded them to remain in the houses and he forbade them from going out and displaying themselves. He commanded them to establish the prayer, to give the zakaat and to obey Allaah and His messenger.

And this aayah, which is addressed to the wives of the Prophet *sall Allaahu 'alaiyhi wa sallam* proves that they were from the *ahl ul bayt*.

276

أمهات المؤمنين

275
وقال النبي صلى الله عليه وسلم:
"لاتسيوا أصحابي فإن أحدكم لو
أنفق مثل أحد ذهباً
ما بلغ مد أحدهم ولا نصيفه
ومن السنة الترضي عن أزواج
رسول الله صلى الله عليه وسلم

⁷⁴⁰ Ibid.

⁷⁴¹ Ibid.

⁷⁴² Ibid.

⁷⁴³ Reported by al Bukhaaree (3673), Muslim and Ahmad in his Musnad from the hadeeth of Aboo Sa'eed al Khudree *radi Allaahu 'anhu*.

⁷⁴⁴ Soorah al Ahzaab (33) aayah 33.

And in the preceding aayah, Allaah states:

O wives of the Prophet! You are not like any other women. If you have *taqwaa* (fear of and dutifulness towards Allaah), then do not be soft in speech lest he in whose heart is a disease be moved with desire – but (rather) speak in a manner that is good.

And stay in your houses and do not display yourselves like that of the times of *Jaahiliyyah* (pre Islaamic ignorance). And perform the prayer and give the *zakaat* and obey Allaah and His Messenger.

Allaah wishes to banish evil...(to the end of the aayah)

Soorah al Ahzaab (33) aayaat 32 to 33

Q1. In what sense are they “mothers of the believers”?

Allaah, the Most High, says:

The Prophet has greater rights over the believers than their own selves do; and his wives are mothers to them. ⁷⁴⁵

They are the mothers of the believers in terms of the believers' having respect for them, honour for them and the prohibition of the believers marrying them after the death of the Prophet *sall Allaahu 'alaiyhi wa sallam*.

Allaah, the Most High, says:

And it is not right for you to harm Allaah's Messenger nor for you to ever marry his wives after him. That would be a tremendous sin with Allaah. ⁷⁴⁶

But his *sall Allaahu 'alaiyhi wa sallam* wives are not like mothers to the believers in terms of

- a) the *hijab* - these women must cover themselves in front of the believers
- b) the believing men not being *mahram* for these women
- c) the believers are prohibited from being in seclusion with these women

For in these aspects, his *sall Allaahu 'alaiyhi wa sallam* wives are just like the other women and not like mothers.

Allaah, the Most High, says:

O Prophet! Say to your wives and your daughters and to the believing women that they should draw their *jilbaabs* upon themselves. ⁷⁴⁷

Q2. Why are they forbidden to marry anyone after the Prophet *sall Allaahu 'alaiyhi wa sallam* ?

It is because they will be his *sall Allaahu 'alaiyhi wa sallam* wives in Paradise as well as this world. Allaah gave the wives a choice between: a) the Prophet *sall Allaahu 'alaiyhi wa sallam* divorcing them and their marrying someone else and b) remaining with the Prophet *sall Allaahu 'alaiyhi wa sallam* and to have patience upon the difficulties that this would entail.

⁷⁴⁵ Soorah al Ahzaab (33) aayah 6

⁷⁴⁶ Soorah al Ahzaab (33) aayah 53

⁷⁴⁷ Soorah al Ahzaab (33) aayah 59

And the wives chose the second of these two options with its concomitant hardships. As a result, Allaah rewarded them with being his *sall Allaahu 'alaiyhi wa sallam* wives in this world and in the Hereafter, and Allaah restricted the Prophet *sall Allaahu 'alaiyhi wa sallam* to being married to them only.

Allaah, the Most High, said:

It is not permissible for you to marry other women after them nor that you should change them for other wives even if their beauty is pleasing to you except for those (slave girls) which your right hand possesses. And Allaah is ever a Watcher over you. ⁷⁴⁸

Q3. Did they have a life of ease and comfort with the Prophet *sall Allaahu 'alaiyhi wa sallam* ?

No, for his wives endured a life of poverty and great need and the hardships of life.

Q4. Who was the first of the wives of the Prophet *sall Allaahu 'alaiyhi wa sallam* ?

It was Khadeejah bint Khuwaylid *radi Allaahu 'anhaa* - may Allaah be pleased with her.

Q5. When and where did she marry him?

They were married in Makkah before he was raised as a prophet.

Q6. What comfort did she give him at the time of the start of revelation?

When the Prophet *sall Allaahu 'alaiyhi wa sallam* experienced the distress of revelation coming to him via Jibreel and he *sall Allaahu 'alaiyhi wa sallam* feared for himself, he mentioned this to Khadeejah. He said:
I fear for myself.

So she replied:
No by Allaah, Allaah will not disgrace you. Indeed you maintain ties of kinship and you entertain the guests and you aid the needy and you assist those who experience calamities. ⁷⁴⁹

She continued calming him until his fear was calmed and she aided him for the rest of her lifetime in Makkah, at the time when the harm of the *kuffaar* was severe. ⁷⁵⁰

⁷⁴⁸ Soorah al Ahzaab (33) aayah 52

⁷⁴⁹ Reported by al Bukhaaree (3), Muslim and Ahmad in his Musnad from the hadeeth of 'Aaishah *radi Allaahu 'anhaa*.

⁷⁵⁰ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* :

Q7. Whom else did he marry whilst she was still alive?

He *sall Allaahu 'alaiyhi wa sallam* loved her intensely and did not marry anyone else whilst she was alive.

Q8. Which of his children did she *not* give birth to?

All of his *sall Allaahu 'alaiyhi wa sallam* children were from her, except for Ibraaheem whose mother was Maaria, the Coptic Egyptian who was taken as a slave girl by Allaah's Messenger *sall Allaahu 'alaiyhi wa sallam*.⁷⁵¹

Q9. How did the Prophet *sall Allaahu 'alaiyhi wa sallam* show his love of her after she died?

After her death, he *sall Allaahu 'alaiyhi wa sallam* used to praise her and honour her female friends and mention good about her to the extent that this aroused jealousy in some of his *sall Allaahu 'alaiyhi wa sallam* wives.⁷⁵²

And whoever ponders over the Seerah (life story of the Prophet *sall Allaahu 'alaiyhi wa sallam*) will discover the assistance which the Mother of the Believers, Khadeejah *radi Allaahu 'anhu* (gave to) the Prophet *sall Allaahu 'alaiyhi wa sallam* (the like of) which did not occur from any of the other women.
(*Sharh al 'Aqeedah al Waasitiyyah* p613)

⁷⁵¹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* commenting on the statement of Shaykh ul Islaam ibn Taymiyyah *rahimahullaah* about Khadeejah : **"the mother of most of his children"** :

And she was as the author (ibn Taymiyyah) stated (here):
"the mother of most of his children" : the sons and the daughters.

And he (the author) did not say, **"the mother of his children"** because there were some of his children who were not from her, and this (refers to) Ibraaheem for he was from Maaria the Coptic Egyptian.

And his children who were from Khadeejah were two sons and four daughters:

(the sons were) al Qaasim, then 'Abdullaah, and he is also called at Tayyib and at Taahir.

And as for the daughters, they were:

Zaynab, then Umm Kulthoom, then Faatimah then Ruqayyah.

And the older of the boys was al Qaasim and the oldest of the girls was Zaynab.

(*Sharh al 'Aqeedah al Waasitiyyah* p612)

⁷⁵² Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

Khadeejah the daughter of Khuwaylid, the mother of his (*sall Allaahu 'alaiyhi wa sallam*) children, except for Ibraaheem. The Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* married her after (she had had) two

Q10. Who is the second wife of the Prophet *sall Allaahu 'alaiyhi wa sallam* ?

It was Sawdah bint Zam'ah *radi Allaahu 'anhaa*.

Q11. When and where did she marry him?

He *sall Allaahu 'alaiyhi wa sallam* married her after Khadeejah's death in Makkah.

Q12. Did the Prophet *sall Allaahu 'alaiyhi wa sallam* divorce her?

No, for although he considered doing this she persuaded him not to do by saying to him that she would give up on her right of having one night with him and would give that right to 'Aaishah instead.

In return, Sawdah *radi Allaahu 'anhaa* would remain married to him *sall Allaahu 'alaiyhi wa sallam* thereby retaining the nobility and high station that came with this.

And he *sall Allaahu 'alaiyhi wa sallam* died before Sawdah *radi Allaahu 'anhaa*.⁷⁵³

Q13. Who was the third wife of the Prophet *sall Allaahu 'alaiyhi wa sallam* ?

It was Zaynab bint Khuzaymah, al Hilaaliyyah. He married her but she died shortly afterwards.

Q14. Did he die before her?

No, she died before him and she is therefore one of the two wives of the Prophet *sall Allaahu 'alaiyhi wa sallam*

(previous) husbands: the first being 'Ateeq ibn 'Aabid and the second being Aboo Haalah at Tameemee. And he *sall Allaahu 'alaiyhi wa sallam* did not marry anyone else along with her until she had died ten years after he was raised as a prophet before the Mi'raaj (the Night Ascent).

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad* p80)

⁷⁵³ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

She was Sawdah, the daughter of Zam'ah, al 'Aamiriyyah, he married her after she had been married to a Muslim (male) who was as Sakraan ibn 'Amr who was the brother of Suhayl ibn 'Amr. She died at the end of the caliphate of 'Umar and it is said (she died) in the year 54AH.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad* p80)

to die before him, the other being Khadeejah *radi Allaahu 'anhuma*.⁷⁵⁴

Q15. Who was the fourth wife of the Prophet *sall Allaahu 'alaiyhi wa sallam*?

'Aaishah as Siddeeqiyyah (the truthful woman who attested to the Truth) the daughter of as Siddeeq (Aboo Bakr, the truthful man who attested to the Truth).⁷⁵⁵

Q16. When did the Prophet marry her?

He married her after the Migration to al Madeenah, although there is some disagreement about this.

Q17. What was unique about her out of all his wives?

From the features of 'Aaishah which were not shared by any of his other wives were that:

1. She was the only virgin whom he married.
2. The revelation would come down to the Prophet *sall Allaahu 'alaiyhi wa sallam* whilst he was upon her bed.
3. She was the most beloved of the women to him *sall Allaahu 'alaiyhi wa sallam* and her father was the most beloved of the men to him *sall Allaahu 'alaiyhi wa sallam*.
4. When he *sall Allaahu 'alaiyhi wa sallam* fell ill, he asked permission from his wives that he be nursed in the apartment of 'Aaishah.
5. He *sall Allaahu 'alaiyhi wa sallam* died with his head in the lap of 'Aaishah.

Q18. Who was the most beloved of all women to the Prophet *sall Allaahu 'alaiyhi wa sallam*?

⁷⁵⁴ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

Zaynab the daughter of Khuzaymah, al Hilaaliyyah, 'the mother to the poor and needy'. He married her after her husband died as a martyr at Uhud, and she died in the year 4AH shortly after he *sall Allaahu 'alaiyhi wa sallam* married her.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p81*)

⁷⁵⁵ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

'Aaishah the daughter of Aboo Bakr as Siddeeq. He *sall Allaahu 'alaiyhi wa sallam* was shown her in a dream two or three times (before he married her) and it was said, "This is your wife"...She died in the year 58AH.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p80*)

It was 'Aaishah *radi Allaahu 'anhaa*.

Q19. Was his fourth wife a person of knowledge?

Yes, 'Aaishah narrated a large number of *ahaadeeth* and rulings. She was the *faqeehah* (jurist) from amongst the women and she was counted amongst those from the Companions who delivered verdicts. Other Companions would refer back to her with regards to narrations and verdicts.

Q20. What virtues did Khadeejah have over 'Aaishah – and vice versa?

The scholars differ in the issue of which of these two wives had the more excellence. What is correct is that each of these two had virtues which the other did not possess and it is not apparent which of the two had greater virtue since the virtues of one of them equalled the virtues of the other.

Khadeejah had the virtue of coming into Islaam earlier and of aiding the Messenger *sall Allaahu 'alaiyhi wa sallam* and that she was the mother of his children.

Whereas 'Aaishah had the virtue of learning and acquiring knowledge from the Messenger *sall Allaahu 'alaiyhi wa sallam* and of teaching the nation the affairs of its religion. As mentioned, the Companions used to refer back to her. She also had the virtue of being drawn close to the Messenger *sall Allaahu 'alaiyhi wa sallam* and his intense love for her.

Q21. Who were the fifth and sixth wives of the Prophet *sall Allaahu 'alaiyhi wa sallam*?

The fifth wife was Maymoonah bint ul Haarith al Hilaaliyyah *radi Allaahu 'anhaa*.⁷⁵⁶

The sixth wife was Hafsa bint 'Umar al Khattaab *radi Allaahu 'anhaa*.⁷⁵⁷

⁷⁵⁶ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

Maymoonah the daughter of al Haarith al Hilaaliyyah. He *sall Allaahu 'alaiyhi wa sallam* married her in 7AH during the 'Umrah of the Agreement, after she had previously been married to two Muslims: the first of them being ibn 'Abd Yaaleel and the second was Aboo Ruhm ibn 'Abdil 'Uzzah. He consummated his marriage to her at Sariff and she died there in the year 51AH.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p81*)

⁷⁵⁷ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

Q22. Who was the seventh wife of the Prophet *sall Allaahu 'alaiyhi wa sallam* ?

She was Zaynab bint Jahsh *radi Allaahu 'anhaa.* ⁷⁵⁸

Q23. In what way were the circumstances of her marriage different from that of the other wives?

It was that Allaah, the Majestic and Most High, contracted her marriage to the Prophet *sall Allaahu 'alaiyhi wa sallam* from above the seven heavens.

Allaah, the Most High, said:

So when Zayd had completed his desire for her We married her to you. ⁷⁵⁹

And Zaynab *radi Allaahu 'anhaa* used to boast of this fact to the other wives of the Prophet *sall Allaahu 'alaiyhi wa sallam*, by saying to them:

Your families married you off but Allaah married me off from above the Seven Heavens. ⁷⁶⁰

Q24. Who were the eighth, ninth, tenth and eleventh wives of the Prophet *sall Allaahu 'alaiyhi wa sallam* ?

The eighth wife was Juwayriyyah bint ul Haarith *radi Allaahu 'anhaa.* ⁷⁶¹

She was Hafsah, the daughter of 'Umar ibn al Khattaab. He *sall Allaahu 'alaiyhi wa sallam* married her after she had been married to a Muslim called Khunays ibn Khudhaafah who was killed at Uhud. And she died in the 41AH.

(Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad pp80 to 81)

⁷⁵⁸ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

She was Zaynab the daughter of Jahsh al Asadiyyah, the daughter of his *sall Allaahu 'alaiyhi wa sallam* paternal aunt (Umaymah, the daughter of 'Abdul Muttalib). He married her after she was married to his freed slave Zayd ibn Haarithah in 5AH and she died in 20AH.

(Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p 81)

⁷⁵⁹ Soorah al Ahzaab (33) aayah 37

⁷⁶⁰ Reported by al Bukhaaree (4720) from the hadeeth of Anas ibn Maalik.

⁷⁶¹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

She was Juwayriyyah the daughter of al Haarith al Khuzaa'iyah. He married her after she had been married to Musaafi' ibn Safwaan - or it is said: Maalik ibn Safwaan in 6AH and she died in 56AH.

(Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p 81)

The ninth wife was Umm Salamah *radi Allaahu 'anhaa.* ⁷⁶²

The tenth wife was Umm Habeebah Ramlah bint Abee Sufyaan ibn al Haarith *radi Allaahu 'anhaa.* ⁷⁶³

The eleventh wife was Safiyyah bint Huyayy ibn Akhtab *radi Allaahu 'anhaa.* ^{764 765}

⁷⁶² Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

She was Umm Salamah Hind, the daughter of Aboo Umayyah al Makhzoomiyyah. He married her after the death of her husband Aboo Salamah, who was 'Abdullaah ibn 'Abdil Asad who died from his wounds sustained at Uhud. She died in 61AH.

(Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p 81)

⁷⁶³ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

She was Umm Habeebah Ramlah, the daughter of Aboo Sufyaan. He married her after her husband had accepted Islaam but then (apostatized) to Christianity and he was 'Ubaydullaah ibn Jahsh. She died in al Madeenah during the caliphate of her brother (Mu'aawiyah) in the year 44AH.

(Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p 81)

⁷⁶⁴ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

She was Safiyyah the daughter of Huyayy ibn Akhtab, from (the Jewish tribe of) Banoo Nadeer. She was from the descendants of Haaroona ibn 'Imraan *sall Allaahu 'alaiyhi wa sallam*. He *sall Allaahu 'alaiyhi wa sallam* set her free and he made her emancipation to be her dowry for her marriage after she had been married to two previous husbands, the first of the two being Salaam ibn Mishkam and the second being Kinaanah ibn Abil Huqayq. He married her after the conquest of Khaybar in 6AH and she died in 50AH.

(Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p 81)

⁷⁶⁵ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

And there remain (after mentioning these eleven wives) two wives with whom he *sall Allaahu 'alaiyhi wa sallam* did not consummate marriage and for whom the rulings and virtues for those preceding (eleven Mothers of the Believers) do not apply, and they are: 1) Asmaa, the daughter of an Nu'maan al Kindiyyah. The Prophet *sall Allaahu 'alaiyhi wa sallam* married her then divorced her and they differ as to the reason for the divorce... Then al Muhaajir ibn Abee Umayyah married her.

2) Umaymah the daughter of an Nu'maan ibn Sharaaheel al Jooniyyah and she was the one who said, "I seek refuge with Allaah from you" so he divorced her - and Allaah knows best.

المطهرات المبرآت من كل سوء

Those who were rendered pure and who were declared free of all evil

Q1. What sort of person would Allaah choose to be the wife of His Prophet?

He would only choose the purest and best of the women for His Prophet.

Allaah, the Most High, said:

The foul women are for the foul men and the foul men are for the foul women, and the good and pure women are for the good and pure men, and the good and pure men are for the good and pure women.⁷⁶⁶

Q2. Allaah chose certain women to be the wives of the Prophet *sall Allaahu 'alaiyhi wa sallam*. What does this prove?

This proves their virtue above the other women of this *ummah* (Muslim nation).

أفضلهم خديجة بنت خويلد وعائشة الصديقة بنت الصديق

And the most excellent of them is Khadeejah, the daughter of Khuwaylid and 'Aaishah as Siddeeqiyah, the daughter of as Siddeeq

Q1. What difference of opinion amongst the scholars regarding the wives of the Prophet *sall Allaahu 'alaiyhi wa sallam* is mentioned here?

He mentions the disagreement amongst the people of knowledge as to which of these two wives was the more excellent.

Q2. What is the correct position for us to take with regards to this issue?

(Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad pp 81 to 82)

⁷⁶⁶ Soorah an Noor (24) aayah 26

The correct position is *tawaqquf* (to withhold in this matter) and that each of the two women had virtues which the other did not possess.⁷⁶⁷

التي برأها الله في كتابه

(‘Aaishah) whom Allaah declared innocent in His Book

⁷⁶⁷ Shaykh Muhammad ibn Saalih al ‘Uthaymeen *rahimahullaah* adds in his explanation of *al ‘Aqeedah al Safaareeniyyah*:

‘Aaishah and Khadeejah were from the Mothers of the Believers – may Allaah be pleased with them – and the scholars have differed as to which of the two was the more excellent:

1) So it is said – ‘Aaishah was indeed the more excellent

2) And it is said – Khadeejah was indeed the more excellent...

So the angles (from which this issue is examined) are three:

Firstly – with respect to their both being wives of the Prophet *sall Allaahu 'alaiyhi wa sallam*. So in this case, there is no comparison since all of the wives of the Messengers share in this virtue.

Secondly – with respect to their station with Allaah, and there is no comparison (to be made) either because this is something which we are ignorant of. And how often is it the case that two people have the same (amount of) knowledge yet the (difference) between their two stations with Allaah is like that between the Heaven and the Earth? This is because Allaah does not look to our appearances nor our actions; He only looks to (what is in) our hearts.

So what remains for us is (to assess) the actions which are manifest – which of the two was more excellent: ‘Aaishah or Khadeejah?

The most correct thing which is said in that (issue) is: that which the author (Shaykh Muhammad ibn Ahmad as Safaareene) *rahimahullaah* has indicated - that Khadeejah had the virtue of precedence in (accepting) Islaam, and she had the virtue of aiding the Prophet *sall Allaahu 'alaiyhi wa sallam* at the beginning of his affair, and that the Prophet *sall Allaahu 'alaiyhi wa sallam* would continue to remember her and that he did not marry anyone along with her and that she was the mother of most of his children and that she had great virtues.

‘Aaishah *radi Allaahu 'anhaa* in herself was the most beloved of the women to the Messenger *sall Allaahu 'alaiyhi wa sallam*, and the great care which she took of the Messenger *sall Allaahu 'alaiyhi wa sallam*, and the intensity of her love for him, and that large (amount of) knowledge which she spread in this nation - with this she is distinguished over Khadeejah.

So this (one of the two wives) was more excellent from one angle and this (other one) was more excellent from one angle.

(*al ‘Aqeedah al Safaareeniyyah* p488 - 489)

Q1. What Qur'aanic proof is quoted by the Shaykh hafidhahullaah here?

The foul women are for the foul men and the foul men are for the foul women, and the good and pure women are for the good and pure men, and the good and pure men are for the good and pure women. Those ones are declared innocent and free of what those people say. For them is forgiveness and a generous provision.⁷⁶⁸

And whoever does not declare them innocent then that person is a *kaafir* because he would be denying the truthfulness of Allaah and His Messenger and of the consensus of the Muslims.

Q2. What great virtue of 'Aaishah's is mentioned by the Shaykh here?

'Aaishah *radi Allaahu 'anhaa* said about the difficulties encountered during the affair of the *ifk* (slandorous lie against her):

*I did not expect that Allaah would send down Qur'aan which is recited about me; rather I just expected that a dream would come to Allaah's Messenger sall Allaahu 'alaiyhi wa sallam in which Allaah would declare me innocent.*⁷⁶⁹

So Allaah sent down Qur'aan about her virtue and her innocence, and this will be recited until the Day of Resurrection.

280

زوج النبي صلى الله عليه وسلم
في الدنيا والآخرة فمن قذفها بما
برأها الله منه فقد كفر بالله العظيم

The wife of the Prophet *sall Allaahu 'alaiyhi wa sallam* in this world and in the Hereafter so whoever accuses her of that which Allaah declared her innocent of, then he has disbelieved in Allaah, the Tremendous One

Q1. Which deviant sect is mentioned by the Shaykh here?

He mentions the Raafidah Shee'ah - may Allaah disfigure them - those who have hatred for and

Q2. What ruling is passed by the scholars on this sect and why?

They pass the ruling that they are *munaafiqoon* (hypocrites) and disbelievers who will be in the lowest depths of the Hellfire despite their pretence to be Muslim.

281

ومعاوية خال المؤمنين

⁷⁷⁰ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* :

So the Raafidees have transgressed against the Companions with their hearts and with their tongues: So in their hearts, they have hatred towards and dislike for the Companions except those whom they have made a means to attaining their (the Raafidees') goals and they go beyond the due limit with regards to them - and they are the *aal ul bayt* (the people of the family of the Prophet *sall Allaahu 'alaiyhi wa sallam*). So upon their tongues they revile them (the Companions) then they curse them, saying: *Indeed they were oppressors!* And they say: *They committed apostasy after the Prophet sall Allaahu 'alaiyhi wa sallam except for a few (of them)* - and other than that from the well known things in their books.

And in reality, reviling the Companions *radi Allaahu 'anhum* is not a disparagement of the Companions *radi Allaahu 'anhum* only; rather it is a revilement of the Companions and of the Prophet *sall Allaahu 'alaiyhi wa sallam* and of the Sharee'ah of Allaah and of the Self of Allaah, the Mighty and Majestic.

As for it being a revilement of the Companions, then this is something clear.

As for it being a revilement of the Messenger of Allaah, this it is from the angle that (according to the view of the Raafidees) his trustees and his successors over his nation were from the most evil of the creation. And this contains a revilement of the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* from another angle which is accusing him of lying in that which he informed us about their virtues and their outstanding characteristics.

As for it being a revilement of the Sharee'ah of Allaah, then it is because the intermediate stage between us and the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* in transmitting the Sharee'ah was the Companions. So if their integrity and honesty is (deemed to be) missing, then there remains no trust in that which they transmitted from the Sharee'ah.

As for it being a revilement of Allaah, the Perfect, then it is from the angle that He sent His Prophet *sall Allaahu 'alaiyhi wa sallam* amongst the worst of the creation and He chose them for his companionship and to carry His Sharee'ah and transmit it to his nation!!

(*Sharh al 'Aqeedah al Waasitiyyah* p615 to 616)

⁷⁶⁸ Soorah an Noor (24) aayah 26

⁷⁶⁹ Reported by al Bukhaaree (4750).

ﷺ and Mu'aawiyah is the *khaal* (maternal uncle) of the believers⁷⁷¹

Q1. In what sense can Mu'aawiyah radi Allaahu 'anhu be said to be the khaal of the believers?

Mu'aawiyah ibn Abee Sufyaan radi Allaahu 'anhumaa was called the *khaal* (maternal uncle) of the believers by virtue of his being the brother of Umm Habeebah Ramlah bint Abee Sufyaan – and she was one of the wives of the Prophet sall Allaahu 'alaiyhi wa sallam and therefore one of the Mothers of the Believers.

In this way, the brother of a Mother of the Believers will be a maternal uncle to the Believers; but this is a *khaal* in terms of virtue and not in terms of actual blood lineage.

Q2. Why does the Shaykh describe Mu'aawiyah radi Allaahu 'anhu as being ameen?

The Prophet sall Allaahu 'alaiyhi wa sallam took him as a scribe to write down the Revelation, and Allaah

⁷⁷¹ Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of Lum'at ul I'tiqaad about Mu'aawiyah radi Allaahu 'anhu:

He was the Chief of the Believers, Mu'aawiyah ibn Aboo Sufyaan Sakhar ibn Harb. He was born before the raising (of the Prophet sall Allaahu 'alaiyhi wa sallam as a prophet) by five years and he accepted Islaam in the Year of the Conquest (of Makkah); or it is said he accepted Islaam after Hudaibiyyah but concealed his Islaam.

He was appointed by 'Umar (ibn al Khattaab) to be in charge of Shaam and he continued in that position and he carried the title of Caliph after the judgement of the two judges in the year 37AH. And the people united upon him after the abdication of al Hasan ibn 'Alee in the year 41AH.

He used to act as a scribe for the Prophet sall Allaahu 'alaiyhi wa sallam and he was one of the scribes of the Revelation.

He died in (the month of) Rajab in 60AH at the age of 78AH.

And the author (ibn Qudaamah) mentioned him and praised him as a refutation of the Raafidah (Shee'ah), those who abuse him and revile him.

And he called him *Khaal ul Mu'mineen* (the maternal uncle of the Believers) because he was the brother of Umm Habeebah, one of the brothers of the believers. And Shaykh ul Islaam ibn Taymiyyah mention in "Minhaaj us Sunnah" vol 2 page 199 a disagreement between the scholars as to whether it can be said about the brothers of the Mothers of the Believers that they are the maternal uncles to the Believers or not.

(Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p82)

would only choose a person who was *ameen* (trustworthy) for the writing down of His Revelation.

Q3. What other virtues of this Companion are mentioned here by the Shaykh?

He radi Allaahu 'anhu fought jihaad along with Allaah's Messenger sall Allaahu 'alaiyhi wa sallam and he was made the Governor of Shaam (modern day Palestine, Syria, etc) in the time of 'Umar ibn al Khattaab radi Allaahu 'anhu.

Q4. How did Mu'aawiyah radi Allaahu 'anhu come to be the khaleefah?

When the *fitnah* (discord) occurred in the time of 'Alee radi Allaahu 'anhu, the pledge was given to al Hasan, the son of 'Alee radi Allaahu 'anhumaa.

But al Hasan saw that the matter would not be completed in the way that was desired, so he relinquished the *khilaafah* (caliphate) to Mu'aawiyah in 41AH. He did this in order to preserve the blood of the Muslims and to bring about unity.

Q5. What hadeeth is mentioned by the Shaykh here to show the virtue of al Hasan radi Allaahu 'anhu?

The Prophet sall Allaahu 'alaiyhi wa sallam said about his grandson, al Hasan:

This son of mine is a sayyid (noble chief) and through him Allaah will bring about peace between two great groups of people from the Muslims.⁷⁷²

And the relinquishing of the *khilaafah* (caliphate) by al Hasan to Mu'aawiyah brought about tremendous benefits for the Muslims, including the unification of the Muslims upon their a single ruler, Mu'aawiyah.

Q6. In what manner did Mu'aawiyah radi Allaahu 'anhu rule over the Muslims?

He radi Allaahu 'anhu led the people with wisdom and in the correctly legislated manner, with justice. Allaah gave this great Companion intellect, wisdom and gentleness towards the believers.

And Mu'aawiyah radi Allaahu 'anhu was a thorn in the throats of the misguided sects of the time and blocked the road against them.

⁷⁷² Reported by al Bukhaaree (2704) and Ahmad in the Musnad from the hadeeth of Aboo Bakrah radi Allaahu 'anhu.

Q7. What was the 'aam ul jamaa'at mentioned by the Shaykh here? Why was it so called?

It was the year 41AH, the year in which al Hasan abdicated in favour of Mu'aawiyah and it was called 'aam ul jamaa'at (the year of the united body) because the jamaa'at (the united body upon the truth) was re-established then and unity amongst the Muslims was established.

And this was due to the virtue of al Hasan *radi Allaahu 'anhu* who gave preference to the welfare and unity of the Muslims over and above his own personal benefit.

282

وكتب وحي الله أحد خلفاء
المسلمين رضي الله عنه

And he was the scribe of Allaah's Revelation and one of the caliphs of the Muslims, *may Allaah be pleased with him*

Q1. What six virtues of Mu'aawiyah *radi Allaahu 'anhu* are mentioned by the Shaykh here?

He mentions:

1) He was from the Companions of the Messenger *sall Allaahu 'alayhi wa sallam* so he had the virtue of Companionship.

2) He was the brother of the wife of the Prophet *sall Allaahu 'alayhi wa sallam* Umm Habeebah, so he is therefore the maternal uncle to the Believers.

3) He fought jihaad along with Allaah's Messenger *sall Allaahu 'alayhi wa sallam*.

4) He was made a governor by 'Umar ibn al Khattaab *radi Allaahu 'anhu*, the second caliph over a tremendous area (ash Shaam) and he governed it in the best manner. So the people loved him because of the fine manner in which he governed.

5) Allaah united the Muslims under him and repelled through him the discord which had blazed since the murder of 'Uthmaan through to the time of al Hasan's abdication.

6) He was a scribe of the Revelation and Allaah would not choose anyone other than a trustworthy person for the writing down of His Revelation.

283

ومن السنة السمع والطاعة لأئمة
المسلمين وأمرء المؤمنين برهم
وفاجرهم

And from the Sunnah is hearing and obeying the rulers of the Muslims and those in authority over the believers

the righteous ones from them and the sinful ones

Q1. This section follows on from which previous section?

This follows on from the section "The obligation of the hajj and jihaad along with every ruler, be he righteous or sinful" ⁷⁷³. Likewise from the Sunnah is hearing and obeying the ruler, be he righteous or sinful.

Q2. Which proofs from the Qur'aan and the authentic Sunnah are brought by the Shaykh here to prove the point of the Imaam's?

He mentions the statement of the Prophet *sall Allaahu 'alayhi wa sallam*:

I enjoin you with taqwaa of (fear of and dutifulness to) Allaah and with hearing and obeying, even if a slave is placed in authority over you. ⁷⁷⁴

And Allaah, the Most High, said:

O you who believe! Obey Allaah and obey the Messenger and those in authority from amongst you. ⁷⁷⁵

284

ما لم يأمرُوا بمعصية الله

As long as they do not command with disobedience to Allaah

Q1. In what ways might the Muslim ruler command his subjects with an act of disobedience to Allaah?

They might command with doing a prohibited action or leaving an obligatory action.

⁷⁷³ Box 266 of these Questions and Answers

⁷⁷⁴ Reported by Ahmad in his Musnad, Abou Daawud and at Tirmidhee from the hadeeth of al 'Irbaad ibn Saariyah *radi Allaahu 'anhu* and declared to be *saheeh* by al Albaanee.

⁷⁷⁵ Soorah an Nisaa (4) aayah 59

Q2. What is the response of the people of the Sunnah when the Muslim ruler *does* command his subjects with an act of disobedience to Allaah?

They do not obey him in that sinful act but they remain obedient to him in all other matters which are not sinful. So if he commands with a sin it is not the case that his authority over his subjects ceases or that it is now permissible to rebel against him.

285

فإنه لا طاعة لأحد في معصية الله
Since there is no obedience to anyone in
disobedience to Allaah

Q1. What hadeeth does the Shaykh quote to prove this point?

The Prophet *sall Allaahu 'alayhi wa sallam* said:

There is no obedience to a created being in disobedience to the Creator.⁷⁷⁶

286

ومن ولي الخلافة
واجتمع عليه الناس ورضوا به أو
غلبهم بسيفه حتى صار الخليفة
وسمي أمير المؤمنين وجبت
طاعته
وحرمت مخالفته والخروج عليه
وشق عصا المسلمين
And whoever attains the caliphate
and the people unite upon him and are satisfied
with him
or if he overcomes them with his sword until he
becomes the caliph
and he is called the Chief of the Believers,
then it becomes obligatory to obey him

⁷⁷⁶ Reported by al Baghawee in Sharh us Sunnah (10/44) from the hadeeth of an Nawwaas ibn Sam'aan, and it is witnessed to by the hadeeth of 'Alee occurring in the Musnad of Imaam Ahmad and the hadeeth of al Hakam ibn 'Amr al Ghaffaaree. It is also declared *saheeh* (authentic) by al Albaanee in as Saheehah (179).

and it is forbidden to oppose him and to rebel
against him
and to break the unity of the Muslims

Q1. In what three methods does the Muslim ruler gain his authority?

He gains his authority in one of three ways :

- a) the people of influence choose him
- b) the person in charge of affairs appoints someone to take charge after him, then it becomes binding to obey him in that⁷⁷⁷

⁷⁷⁷ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Saffaareeniyyah* commenting on how a Muslim gains authority:

(Firstly), if the Caliph before him appoints him, then he is the (new) Caliph and it is impermissible to dispute this.

And he is in no need of a *bai'ah* (pledge of allegiance) because the *bai'ah* (to the first caliph) suffices for his (the new caliph's) *bai'ah*.

This is because the *bai'ah* to the first (caliph) means that it is binding upon the people to allow the first (caliph) to act freely without restriction. So if the first (caliph) chose to act in this way and said, "Indeed the *imaam* after me or the caliph after me is so-and-so" then he indeed is the (new) caliph without there being any pledging of allegiance (to the new caliph). And this is one (way of gaining authority).

Secondly, by consensus – meaning consensus of the people of influence upon giving him the *bai'ah*. This is just as the six people of the *shooraa* (consultative body) - those whom 'Umar had designated – agreed in consensus upon giving the *bai'ah* to 'Uthmaan ibn 'Affaan *radi Allaahu 'anhu*.

So if the people of influence agree upon a person and appoint him to be the *imaam* then he becomes the *imaam*. However this (is only true) with the condition that the original caliph (i.e. the preceding one) did not appoint a specific person (to be the caliph after him). So if he did appoint a specific person then there is nothing more to be said. However if he (the first caliph) died without having appointed anyone, then the people of influence have a meeting; and if they agree in consensus upon a person being the caliph, then he becomes the caliph.

And is it a prerequisite that every single person from the (Muslim) nation give the *bai'ah* to him (the new caliph)?

The answer: It is not a prerequisite and (in fact) this is something which is not possible. And for this reason only the people of influence gave the pledge of allegiance to Aboo Bakr *radi Allaahu 'anhu*. So he did not send for every adolescent, nor for every elderly person, nor for every young person nor for every man that they should pledge allegiance to him. Nor did he send out to Makkah nor to Taa-if nor to other cities – in fact not even to the (common) folk of al Madeenah.

c) he seizes power over the Muslims with his sword or forces them to submit to obedience to him

Q2. How did Aboo Bakr gain his position of rulership?

He obtained it through the first of these three methods – namely, the people of influence chose him. The pledge of allegiance to him was established by consensus.

Q3. How did 'Umar gain his position of rulership?

He gained it by the second of the two methods mentioned; Aboo Bakr appointed him.

Q4. How did 'Abdul Malik ibn Marwaan gain his position of rulership?

So he was content with the pledge of allegiance of whom?

Of the people of influence.

In this way we come to know that (when) the gullible fools say, “*I didn't give a pledge of allegiance (to this ruler)!!*”, we say, “Who said that it was a condition that you give the pledge of allegiance?”

The pledging of allegiance is not to be done by every single person – (rather) the pledging of allegiance is for the people of influence. So if they agree in consensus and give the *bai'ah* to him, then he becomes the *imaam*. It is obligatory upon everyone to adhere to the rulings of the *imaam* with regards to this man whom the people of influence have united upon. And this is one (way of gaining authority).

Such as the example of whom?

The example of 'Uthmaan, 'Uthmaan *radi Allaahu 'anhu* was given the pledge of allegiance by the consensus of the people of the consultative body whom 'Umar *radi Allaahu 'anhu* had appointed.

Thirdly, by force – meaning if a man rebelled and overthrew the authority, then it is obligatory for the people to yield to him, even if this is through coercion without them being pleased (with him), because he overpowered the authority...

Is there a fourth (way of gaining authority) remaining? They say “No”; these are the three methods by which the *imaam* becomes the *imaam*:

- a) Appointment
- b) Consensus
- c) By force

So if we say that the Caliphate is established through one of these three methods, then this means that it is never permissible to rebel against the one who (has become) *imaam* by one of these (methods).

(al 'Aqeedah al Safaareeniyyah p533 - 534)

He and others from the kings of the Muslims achieved it by the third of the means mentioned; they forced the people with the sword to submit so that the people would comply with them.

Q5. How does the approach of the people of the Sunnah to the Muslim ruler differ according to how the ruler achieved his position of authority?

There is no difference between the three categories mentioned – it is binding upon the Muslims to obey them, in order to bring about unity and to keep the Muslims free from bloodshed and internal disputes.

287

ومن السنة هجران أهل البدع

And from the Sunnah is boycotting the people of innovations

Q1. What is the meaning of *as sunnah* in this phrase? And what does it *not* mean?

It means the way or path of the Prophet *sall Allaahu 'alayhi wa sallam* in his statements, his actions and his tacit approvals (those things done in his presence of which he did not disapprove).

And it is not referring to the other meaning of *as sunnah* used by scholars which is: something *mustahabb* (recommended) in the Sharee'ah.

And the Imaam ibn Qudaamah *rahimahullaah* cannot be using the word in the sense of 'recommended' since boycotting the people of innovations is something *waajib* (obligatory) and not something merely recommended.

Q2. Of these two possible meanings, which is *as sunnah* normally taken to mean?

It is mostly used with the first of these two meanings i.e. the way of the Prophet *sall Allaahu 'alayhi wa sallam*.

So if it said “*from the Sunnah is such-and such*” then this is taken to mean “*from the way of the Messenger*” *sall Allaahu 'alayhi wa sallam is such-and such*”.

Q3. What is the literal meaning of *al hajr*?

It means “leaving” or “abandoning”.

Q4. What examples does the Shaykh hafidhahullaah bring to illustrate this meaning of al hajr?

He mentions:

1) the related word *hijrah* which means abandoning the lands of *kufr* to go the lands of Islaam, fleeing with one's religion. So this travel is called *hijrah* since a person is abandoning his homeland for the purpose of fleeing with his religion away from *al fitnah* (trials and tribulations).

2) Allaah's statement:

And abandon (*fahjur*) the idols.⁷⁷⁸

So "abandon" here means: leave the idols and the worship of them and their people.

3) The statement of the Prophet *sall Allaahu 'alaiyhi wa sallam* :

The muhaajir (the person who does hijrah) is the person who abandons that which Allaah has forbidden.⁷⁷⁹

Meaning: he abandons that which Allaah has forbidden.

Q5. What is the meaning of *hijraan ahl il bid'* as mentioned by the Imaam here?

It means: abandoning accompanying them and sitting with them and visiting them and learning from them except when this is done to advise them and to clarify matters.⁷⁸⁰

⁷⁷⁸ Soorah al Mudath-thir (74) aayah 5

⁷⁷⁹ Reported by al Bukhaaree (10), Aboo Daawud and Ahmad in his Musnad from the hadeeth of 'Abdullaah ibn 'Amr.

⁷⁸⁰ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

And the meaning of *hijraan ahl ul bid'* is: to distance oneself from them and to leave off loving them and (to leave off) having friendship with them and (to leave off) giving them the *salaam* and (to leave off) visiting them and (to leave off) paying them sick visits and the like of that.

And boycotting the people of innovations is obligatory, as per His statement, He the Most High: **You will not find a people who believe in Allaah and the Last Day loving those who oppose Allaah and His Messenger..**

Soorah al Mujaadilah (58) aayah 22

And because the Prophet *sall Allaahu 'alaiyhi wa sallam* boycotted Ka'b ibn Maalik and his two companions when they stayed behind from (going on) the military expedition of Taabook.

Q6. Why are we forbidden from being friendly towards and having love for these people?

We are forbidden from this since it would involve being content with the innovations that they are upon and encouraging the people of innovations. It also involves acceding to what they are upon.

So it is obligatory to abandon them so that the common folk will realise the evil of these people and keep away from them.

Q7. Why do most of these people not accept sincere advice and repent to Allaah?

Most of the innovators do not repent to Allaah nor accept advice because they think that what they are upon is the Truth. And this is due to Shaytaan's beautification of it for them.

Q8. Why might innovation be more beloved to Shaytaan than sin?

It is reported that some of the salaf said *bid'ah* (innovation) is more beloved to Shaytaan than sin because the innovator does not repent from his innovation whereas the sinner may repent from his sin.^{781 782}

However if there is in sitting with them a benefit – to clarify the Truth to them and to warn them again innovation – then there is no harm in that. And sometimes that can be something which is desirable, as per His statement, He the Most High:

Call to the path of your Lord with wisdom and fine preaching; and debate with them in a way which is better.

Soorah an Nahl (16) aayah 125

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad 85*)

⁷⁸¹ Reported by Al Laalikaanee as a statement of Sufyaan ath Thawree in *Sharh Usool il I'tiqaad*.

⁷⁸² Shaykh Saalih al Fawzaan *hafidhahullaah* was asked:

Which of the two will be punished more severely: the sinner or the innovator?

So he *hafidhahullaah* replied:

The innovator will be (punished) more severely because innovation is more serious than sin; and innovation is more beloved to Shaytaan than sin because the sinner repents. As for the innovator, then rarely does he repent because he considers himself to be upon the Truth. This is in contrast to the sinner for he indeed knows that he is a sinner and a perpetrator of sin. As for the innovator, then he considers himself to be one who obeys (Allaah) and that he is upon obedience.

For this reason innovation – and Allaah's refuge is sought – is worse than sin, and for this reason the salaf used to warn from sitting with the innovators for they would have an effect upon those who sat with them and their danger is severe.

This is because the sinner knows that what he has done is forbidden so he will be ashamed of doing it and will rebuke himself and then he will repent to Allaah.

In contrast the innovator holds that what he is upon is the Truth and something legislated so he will not turn back from it.

Q9. What is the meaning of *al bid'ah* (innovation in the religion)?

It is the introduction of something into the religion which is not actually from the religion, doing so in order to seek closeness to Allaah.

Q10. What hadeeths quoted by the Shaykh show that this is something forbidden in the religion?

The statement of the Prophet *sall Allaahu 'alaiyhi wa sallam* :

Whoever introduces into this affair of ours that which is not from it then it will be rejected.⁷⁸³

And he *sall Allaahu 'alaiyhi wa sallam* also said:

Whoever does an action which our affair is not in accordance with, then it is rejected.⁷⁸⁴

And he *sall Allaahu 'alaiyhi wa sallam* also said:

Adhere to my Sunnah and the Sunnah of the rightly guided orthodox caliphs after me, cling onto it and bite onto it with your molar teeth. And beware of newly introduced affairs because every newly introduced matter is a bid'ah (innovation) and every innovation is misguidance.⁷⁸⁵

So without doubt innovation is worse than sin and the danger of the innovator to the people is more severe than the danger of the sinner.

For this reason, the salaf said:

Being moderate upon the Sunnah is better than exerting oneself upon innovation.

(Reported from ibn Mas'ood radi Allaahu 'anhu; refer to al Laalikaee, al Ibaanah and as Sunnah of ibn Nasr)

(Quoted in al ajwibah al mufeedah p26 of Daar ul Manhaj edition)

⁷⁸³ Reported by al Bukhaaree (2697) and Muslim from the hadeeth of 'Aaishah.

⁷⁸⁴ Reported by Muslim and Ahmad from the hadeeth of 'Aaishah.

⁷⁸⁵ Reported by Ahmad in his Musnad, Abou Daawud and at Tirmidhee from the hadeeth of al 'Irbaad ibn Saariyah radi Allaahu 'anhu and declared to be saheeh by al Albaanee.

Q11. What is the significance of the *aayah* quoted from Soorah al Maaidah (5:3) in this regard?

Allaah, the Most High, is not pleased that someone seeks to draw close to Him with anything other than that which He has legislated because the religion has been complete, as occurs in His Statement:

This day, I have completed your religion for you and completed My favour upon you and am pleased for you with Islaam as your religion.⁷⁸⁶

The Prophet *sall Allaahu 'alaiyhi wa sallam* passed away only after Allaah had complete the religion so there is no scope for adding to the religion or inserting things which people think are good.

So anyone who tries to bring an innovation into the religion, then he has accused the religion of being incomplete and has denied the truthfulness of His Saying, He the Most High:

This day, I have completed your religion for you...^{787 788}

Q12. Of the two categories of *al bid'ah* what is the first?

The first of the two is:

bid'ah asliyyah (a primary innovation or that which is an innovation in its very origin). This refers to an innovation which has no basis whatsoever in the religion.

An example would be celebrating the birthdays of the Prophet *sall Allaahu 'alaiyhi wa sallam* or other righteous people. This has no basis in the religion of Islaam even if some Muslims see it to be something good and encourage it and propagate the idea that it is something good. In fact, it is something evil.

Q13. Did the Prophet *sall Allaahu 'alaiyhi wa sallam* allow this type of innovation?

⁷⁸⁶ Soorah al Maaidah (5) aayah 3

⁷⁸⁷ ibid

⁷⁸⁸ Ash Shaatibee reports in al I'tisaam that (Imaam) Maalik said:

Whoever introduces in Islaam an innovation which he thinks to be something good then he has (in fact) claimed that Muhammad sall Allaahu 'alaiyhi wa sallam betrayed his Messengership because Allaah says:

This day, I have complete your religion for you and completed My favour upon you and am pleased for you with Islaam as your religion.

So whatever was not religion on that day will not be religion on this day.

No, he *sall Allaahu 'alaiyhi wa sallam* did not. He *sall Allaahu 'alaiyhi wa sallam* said:

..every newly introduced matter is a bid'ah (innovation) and every innovation is misguidance.^{789 790}

Q14. What is a bid'ah hasanah ?

There is no such thing as a *bid'ah hasanah* (good innovation) since all innovations in the religion are misguidance.

And therefore the person who claims that there is such a thing as a "good innovation" has denied the truthfulness of Allaah and His Messenger *sall Allaahu*

'alaiyhi wa sallam . For the religion is only that which Allaah, the Perfect and Most High, has legislated.
791

⁷⁸⁹ Reported by Ahmad in his Musnad, Aboo Daawud and at Tirmidhee from the hadeeth of al 'Irbaad ibn Saariyah *radi Allaahu 'anhu* and declared to be *saheeh* by al Albaanee.

⁷⁹⁰ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

The Prophet *sall Allaahu 'alaiyhi wa sallam* said:

Every innovation is misguidance..

So he said:

Every..

Then what is there to take us away from this tremendous encompassing word ("every") such that we can (now) divide innovations into different types?
(*Sharh al 'Aqeedah al Waasitiyyah* p642)

⁷⁹¹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah*:

So if you were to say:

What do you say about the statement of the Chief of the Believers 'Umar radi Allaahu 'anhu when he came out to the people and they were praying behind their imaam in (the taraaweesh prayers of) Ramadaan – so he said, "What an excellent bid'ah (innovation) this is!" So he praised it and called it an innovation??

So the reply is that we say:

We will look at this "innovation" which he mentioned. Is the description of an innovation relating to the Sharee'ah to be applied to it or not?

So if we look (at it) then we do not find other than: the description of an innovation relating to the Sharee'ah is not to be applied to it.

For it is indeed established that the Prophet *sall Allaahu 'alaiyhi wa sallam* led his Companions (in prayer) in Ramadaan on three nights, then left (off doing) it out of fear that it would be made obligatory upon them. So it is established that the foundation (of this action) is something legislated and its being an innovation relating to the Sharee'ah is rejected.

And it is not possible that we say, "*It is a bid'ah!*" and yet the Messenger *sall Allaahu 'alaiyhi wa sallam* prayed it.

Q15. What would the inevitable consequences of allowing people to alter the religion of Islaam?

It would result in the religion of Islaam being changed; every person would introduce whatever he thought to be good and he would act as he wished. And in this way, the sunnahs would be extinguished because the sunnah and innovation cannot coexist.

As has been said:

*The people do not introduce an innovation except that the like of it from the sunnah is removed.*⁷⁹²

In this way, the religion would change from being sunnahs to being innovations. So there is no scope at all for innovating in the religion and there is to be no leniency regarding them.

Q16. Of the two categories of al bid'ah what is the second?

The second of the two is:

bid'ah nisbiyyah or *bid'ah idaafiyyah* (the secondary innovation or an innovation which is linked to a legislated form of worship).

So in this case, the basis for the innovated is actually legislated, but someone has specified a time or place for performing this act of worship which is not that which Allaah nor His Messenger legislated.

Rather 'Umar *radi Allaahu 'anhu* only called it a "bid'ah" because the people had left it and had begun to not pray (the taraaweesh prayers) in congregation with a single imaam – rather in groups, one man alone, and two men, and three and (some others) in a group. So when he brought them together upon a single imaam, their coming together was an innovation with respect to that separation which they were upon before that.

So he ('Umar) *radi Allaahu 'anhu* went out one night and said, "*If I could gather the people under one imaam, that would be better*". So he commanded Ubayy ibn Ka'b and Tameem ad Daaree to lead the people in eleven rak'ahs. So the two of them led the people in eleven rak'ahs. So he ('Umar) went out one night and the people were praying behind the imaam, so he said, "*What an excellent bid'ah this is!*"

..And in this way we come to know that the speech of the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* is not contradicted by the speech of 'Umar *radi Allaahu anhu*.

(*Sharh al 'Aqeedah al Waasitiyyah* p642-643)

⁷⁹² Reported with a similar wording by ad Daarimee as a saying of Hassaan ibn Atiyyah *rahimahullaah* (the Taabi'ee who died in 130AH) and al Albaanee declared the chain of narration going back to Hassaan to be authentic.

Q17. What example does the Shaykh bring to illustrate this?

He brings the example of fasting on certain days in particular which Allaah and His Messenger *sall Allaahu 'alaiyhi wa sallam* did not specify as days of fasting e.g. the middle day of the month of Sha'baan or during the month of Rajab. This type of fasting, which some people do, is a *bid'ah* (innovation in the religion).

It is an innovation in the religion because, although fasting in and of itself is legislated in Islaam, fasting on these specified days has no evidence from the Sharee'ah.

Q18. What is the ruling upon this kind of a/ bid'ah ?

It is the same as the ruling for the first type of innovation – meaning that it is rejected as an innovation in the religion - despite the basis of this second type of innovation being something from the Sharee'ah. It is obligatory to warn against it and against its people.

Q19. What roles did a) Aboo Moosaa and b) ibn Mas'ood radi Allaahu 'anhuma have at the time of the incident quoted here?

Aboo Moosaa al Ash'aree *radi Allaahu 'anhu* was the Governor of the city of Koofah.
'Abdullaah ibn Mas'ood *radi Allaahu 'anhu* was the *Muftee* (person who delivers fatwas) and the judge in Koofah.

Q20. What strange activities did they witness occurring in the masjid?

They saw Muslims gathered together in the mosque and these people had mounds of pebbles. A man from this group would say, "*Say subhaan Allaah or Allaahu akbar or laa ilaaha ill Allaah such and such number of times*" and the people would then count that upon the pebbles.

Q21. How did ibn Mas'ood rebuke the people in the masjid?

When he saw this, ibn Mas'ood stood over these people and said:

*"Either you people are better guided than the Companions of Allaah's Messenger *sall Allaahu 'alaiyhi wa sallam* - or you are innovating a tremendous innovation!"*

Q22. What futile excuse did they give and what did ibn Mas'ood reply?

They replied, "*Why is that O Aboo 'Abdir Rahmaan? We are remembering Allaah and we wish for good!*"

So ibn Mas'ood replied:
And how many people wish for good but do not attain it!

And then he criticised them for their action.⁷⁹³

Q23. Is making the tahleel and the takbeer considered to be a bid'ah?

No, they are not in and of themselves innovations – in fact they are praiseworthy actions. But making these *adhkaar* in the manner that this group of people were doing so – in a group together, making the *adhkaar* a specific number of times - is something blameworthy, unless there is an evidence from the Qur'aan or authentic Sunnah to justify it.

Q24. Did ibn Mas'ood rebuke these people for praising Allaah?

No, he rebuked them for praising Allaah in this particular manner for which they had no proof from the authentic Sunnah i.e. they were making remembrance of Allaah in an innovated way.

So he was not criticising them for making remembrance of Allaah *per se*.

Q25. Did these people in the masjid who had the good intentions go on to be imaams of the sunnah later on?

According to the narrator of this narration, he later saw most if not all of these people from the masjid fighting with the Khawaarij against the 'Alee ibn Abee Taalib and the Companions at the Battle of an Nahrawaan.

So this innovation which they were performing in the mosque led them ultimately to adopting the position of the Khawaarij. Thus the outcome of *bid'ah* can be seen in their example.

Q26. Why do the people of the Sunnah boycott the ahl ul bid'ah ?

They boycott the *ahl ul bid'ah* (people of innovation) until the latter are deterred from their innovation.

⁷⁹³ Reported by ad Daarimee in his "Sunan" and at Tabaraanee in "al Mu'jam al Kabeer" and 'Abdur Razzaaq and others.

For not boycotting them will merely encourage the people of innovation and assenting to what these people are upon, as well as misleading the rest of the people into being fooled by them.

But if the people of knowledge and those who are taken as examples by the common folk boycott the people of innovation, then the rest of the people will follow suit; and the people of innovation will be put to shame in front of the people.

Q27. What innovations became widespread and manifest during the times of the first three generations of Muslims?

Innovations remained unknown in the time of the Companions and the most excellent generations. They only became apparent after the fourth generation of Muslims.

Q28. Do we mention the good qualities of the innovators when warning against them?

No, this corrupt and innovated principle of *al muwaazanaat*⁷⁹⁴ (mentioning the good points of the innovators as well as their bad points) has no basis in the Sharee'ah. For this would result in the promotion of innovations and will result in the lessening of the seriousness of the innovations in the eyes of the common folk.

We have not been commanded to enumerate the good deeds of the innovators because this is something for Allaah, the Most High.

Rather we are commanded to warn against the mistake of these innovators so that the people should avoid it and so that the innovator should repent from his mistake.⁷⁹⁵

⁷⁹⁴ And this topic is discussed in length by Shaykh Rabee' ibn Haadee al Madhkhalee in his two books, *Manhaj ahl isunnah wal jamaa'ah fee naqd ir rijaal wal kutub wat tawaaif* and *Al Mahajjat ul Baydaa fee himaayat isunnat il gharraa* to which the reader is advised to refer.

⁷⁹⁵ Shaykh Saalih al Fawzaan *hafidhahullaah* was asked:
Are we obliged to mention the good qualities of those against whom we are warning?

He replied:

If you mention their good qualities, then this means that you have called to following them. No, do not mention their good qualities. Mention only the mistake which they are upon. This is because you have not been charged with praising their condition. You have been charged with clarifying the error which they have with them so that they may repent from it and so that others might be warned against it.

And the error that they are upon may be such that it wipes away their good qualities completely, if it is kufr or shirk. And sometimes it may be that it outweighs their good qualities. And it may be that they appear to you to be good qualities but they are not good qualities (in the sight of) Allaah.

(al ajwibah al mufeedah p31)

Shaykh Saalih ibn Muhammad al Luhaydaan *hafidhahullaah* was asked:

Is it from the methodology of the ahl usunnah wal jamaa'ah, when warning against the people of innovation and misguidance, to mention the good qualities of the innovators and to praise them and to glorify them – with the claim that (this is) fairness and justice?

So he replied:

And that the Quraysh whilst in *Jaahiliyyah* (pre Islaamic ignorance) and the leaders of shirk – was it the case that none of them had any good qualities? (Yet) is there, in the Qur'aan, a mention of any of their good qualities?

Is there a mention in the Sunnah of any of their noble characteristics?

And they (the Quraysh) used to honour the guest; the 'Arabs in *Jaahiliyyah* used to honour the guest and take care of the neighbour. Despite this, the virtues of those who disobey Allaah, the Majestic and Most High, are not mentioned.

The issue is not that of enumerating the good qualities and making things equal; it is only an issue of warning against danger.

If a person wishes to see (this) then let him look at the statements of the scholars such as Ahmad ibn Hanbal and Yahyaa ibn Ma'een and 'Alee ibn al Madeenee and Shu'bah.

Did any of them, when asked about a person who had been criticised and said "(He is) a great liar" - did they (then) say, "However he is (also) noble in manners, generous in spending wealth, someone who performs much night prayer" !!

So if they say "He was a mukhallat (someone whose memory deteriorated in later life)" and if they say "Heedlessness overtook him", did they (then) say "But he has (this good characteristic) ...but he had (this good characteristic)...but he had (this good characteristic)" ? No! So why is it sought from the people nowadays that, when a person is warned against, it be said: *But he has (this good characteristic)... and he has (this good characteristic)... and he has (this good characteristic) ?!!*

This is the false propaganda of the one who is ignorant of the principles of *jarh* and *ta'deel* (praising and criticising the narrators) and who is ignorant of the causes of bringing about benefit, and of repelling that which will cause (the benefit) to be lost.

(Quoted in *Manhaj ahl isunnah wal jamaa'ah fee naqd ir rijaal wal kutub wat tawaaif* 3rd edition pp10 to 11)

Shaykh Rabee' ibn Haadee al Madhkhalee *hafidhahullaah* lists some of the evils that result from *al muwaazanaat* (deeming it necessary to mention the good points of the people of innovation when mentioning their bad points) in his book, *al Mahajjat ul Baydaa*:

The most important of (these evils) are:

- 1) Declaring the salaf to be ignorant
- 2) Accusing them of oppression and injustice
- 3) Glorifying the innovations and its people, and disparaging the scholars of the salaf and that which they (the salaf) were upon from the Sunnah and the Truth

- 1) As for accusing them of ignorance:

Indeed if this methodology (of *al muwaazanaat*) were to have this station in Islaam, you would certainly have seen that *as salaf as saalih* (the Pious Predecessors) would have been the firmest of people in adhering to it and the firmest of people in putting it into practice in all of their statements, with regards to the one who was close and the one who was distant, and their friend and their enemy. And they (the salaf) would certainly have established their books and their statements upon this *meezaan* (rule) with regards to the individuals and the groups; and in the books and writings...

- 2) And as for accusing them of oppression and injustice:

For indeed their statements and their books (i.e. those of the salaf) are full to the brim of unadulterated *jarh* (criticism of the people of misguidance), free from *al muwaazanaat* - so what is to be said about them, and their statements, and their writings whose true nature is like this and which oppose this methodology (of *al muwaazanaat*)?

So there must be one of two matters here:

Either we say: Their criticising and dispraise (of the people of misguidance), which is free from mentioning their good qualities, is established upon the Truth and justice and giving sincere advice and knowledge and piety and having fear and awe of Allaah, the Lord of all of creation and defending the religion of Allaah and the Sunnah of His Messenger *sall Allaahu 'alaiyhi wa sallam* and (that) they (the scholars of the salaf) were people of justice and fairness and their methodology was established upon the Truth and upon the Book and the Sunnah and the principles of Islaam and its correct creed. And with this statement and affirmation, the innovated, newly concocted position - "the position (which states) the obligation of *al muwaazanaat* between (mentioning) the good qualities and the bad qualities (of the people of misguidance)" - is abolished.

Or it is said: Indeed their (i.e. the salaf's) criticising - which is free of mentioning the good qualities and which is restricted to mentioning criticism and their evil qualities - is established upon injustice and oppression and their (the salaf's) methodology is established upon deception and ignorance and lack of piety and (lack of) having fear and awe of the Lord of all creation - far from the methodology of the Book and the Sunnah, far from the just Sharee'ah of Allaah, far from the foundations of Islaam and its fundamental principles. So in this way, they (the salaf) were the most oppressive of the creation and the furthest from Justice.

But this was not the case, and Allaah and the believers rejected this...

Q29. Is it possible that an innovator might repent from his innovation?

Yes, if Allaah wishes good for him.

288

ومباينتهم
and dissociating from them⁷⁹⁶

- 3) And as for the third matter, and it is glorifying the people of innovations:

And this is a matter which is clear upon the one who embraced the position of *al muwaazanaat* between the good qualities and the evil qualities - how could it not be so? And this (false) methodology was not brought about except for this purpose (of glorifying the people of innovations).

(*Al Mahajjat ul Baydaa fee himaayat is sunnat il gharraa* pp43 to 47)

⁷⁹⁶ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* adds in his explanation of *Lum'at ul I'tiqaad* on this point:

"And from Sunnah is to boycott the people of innovations and to dissociate from them"

This is what the imaams of the *ahl us sunnah* used to enjoin with - not associating with the innovators in their gatherings and not mixing with them, rather boycotting them with speech and physically boycotting them so that their innovations should die out and so that their evil should not spread. So entering along with the innovators and living with them - whether these innovations be small ones or large ones - and remaining silent about that, and not boycotting them and being sociable with them and not raising one's head in concern at their condition along with their innovations - (these actions) are from the condition of the people of misguidance.

(This is) because the people of the Sunnah are distinguished by the fact that they have their greatest stance which contains strength and sternness along with the people of innovations, regardless of what the innovations are.

So they boycott the people of innovations. Boycotting the innovator is from the fundamentals of Islaam; rather it is from the fundamentals of the people of the Sunnah because innovations are more severe than major sins, the innovation is more severe and worse than the major sins, and that is from five angles, and we will mention some of them here:

The first of them is that innovation is from the *shubuhaat* (having false doubts) whereas major sins are from *shahawaat* (following desires); and the angle of *shubuhaat* (having false doubts) is something which it is difficult to repent from, in contrast to the aspects of *shahawaat* (desires). Therefore there occurs in the *ahaadeeth* from the hadeeth of Mu'aawiyah and others that the Prophet *sall Allaahu 'alaiyhi wa sallam* said in description of the people of innovations:

Their desires run through them like rabies runs through a person; it does not leave any vein or any joint except that it enters it.

And he *sall Allaahu 'alaiyhi wa sallam* explained – if the hadeeth is authentic, and it has been declared to be authentic by a group of the scholars – that he said: ***Allaah has refused to accept the repentance of an innovator until he abandons his innovation.***

And there occur some *ahaadeeth* in that regard also, some of them being authentic and some of them being not authentic; and from them is what is related that he said:

Whoever honours a person of innovation, then he has assisted in demolishing Islaam.

And we notice today that in this matter, (people have) abandoned this principle; so it often occurs from the people that they mix with the people of innovation and they do not boycott them with different excuses, either worldly ones or sometimes for reasons of the *da'wah* or for the religion. And this is something that should be pointed out and warned against because boycotting the people of innovations is something certain and definite. So it is not permissible to mix with them based on the (false) claim that is done for *da'wah* nor mixing with them with the claim that it is for worldly reasons nor mixing with them and not criticising them with the claim that this will contain such and such benefit - except for a person who wishes to move them (the innovators) away to that which is better than what they are upon and to criticise them and to change them.

Giving importance to the Sunnah and refuting the innovators, as you know, is something very clear in the condition of the Imaams of the people of Islaam. So their lives would be spent in refuting the innovators; and they did not occupy themselves in refuting the *kuffaar* (disbelievers) from the Jews and the Christians.

So if you look at the speech of Imaam Ahmad (ibn Hanbal) and Sufyaan and Hamaad ibn Zayd or Hamaad ibn Salamah and Nu'aym – and they were the Imaams of the people of the Sunnah – and al Awzaa'ee ad Is-haaq and 'Alee ibn al Madeenah and their like from the people of the Sunnah and Islaam, then you will find that most of their speech and their *jihaad* was in refuting the innovators and in demolishing the fundamental principles of the innovators even though they (the innovators) remained upon the *asl* (basis) of Islaam. And they did not occupy themselves in refuting the Jews and the Christians and the rest of the religions of the people of *kufr*.

And that is because the evil of the innovator is not clear to the people of Islaam and the people of Islaam are not safe from him.

But as for the outright *kaafir* from the Jews and the Christians, then his evil and his harm is manifest and clear to every Muslim because Allaah, the Majestic and Most High, has made that clear in His Book and they (the *kuffaar*) are manifest (in their *kufr*).

Q1. What is the meaning of this word?

It means separating from them and not keeping company with them or sitting with them.

Q2. Why is this action from the Sunnah?

This is done so that the people should beware of them and so that the people of innovation should be put to shame and rendered weak in society.

Q3. Did the innovators achieve success in propagating their innovations during the

As for the people of innovations, then the evil from them is abundant and it is therefore not correct to ascribe the *ahl us sunnah wal jamaa'ah* that they are negligent in refuting the Jews and the Christians and are preoccupied with refuting the people of Islaam, as is said by some of the rationalists from the Mu'tazilah and other than them who say that "*The people of the Sunnah are preoccupied in refuting the people of Islaam and they leave off refuting the kuffaar from the Jews and the Christians and the rest of the people of the false religions.*"

The reason for this is what I have explained to you - that the evil of innovations is greater. Those (innovators) can enter upon the Muslims in the name of Islaam. But as for those (*kuffaar*) then people have in their hearts aversion to the Jews and the Christians.

Therefore the approach of the Imaams of Islaam was very clear in refuting the innovators and in refuting the deviant sects; and not a great deal of action is known from them (the Imaams) in refuting the Jews and the Christians.

This does not mean that the believers from the *ahl us sunnah* do not occupy themselves whatsoever in refuting the Jews and the Christians - no, but rather we are mentioning (here) the distinguishing quality of the people of the Sunnah. Otherwise refuting everyone opponent of Islaam from the *kuffaar* and from the people of innovations is a duty and is obligatory.

However it should not be said about a person who is occupied in refuting the innovator, "*Why have you abandoned the Jews and the Christians, not refuting them and you have preoccupied yourself with those (innovators)?*"

We say: this was the way of the earliest Imaams and each person refutes in his own field. There are some from us who refute the Jews and Christians; and there are some from us who refute the innovators. And we are all in that way defending the homeland of Islaam from the deceptions of the deceivers and from the innovations of the innovators and from the *shirk* of the people of *shirk* and from the misguidance of the *kuffaar* from the Jews and Christians and other than them.

times of the first three generations of Muslims?

No, the innovators were obscure and hidden; they had no value and no one took any notice of them. And they only became manifest after the most excellent generations had passed away.

289

وترك الجدل والخصومات في الدين
and abandoning argumentation and debating in
the religion

Q1. Why is there no need for *khusoomaat* in the religion?

There is no need for argumentation in the religion because the religion is clear, having been clearly explained by Allaah and His Messenger.

Q2. What has Allaah obligated upon us with regards to our religion and what has He *not* obligated upon us?

It is obligatory upon us to comply with what we have been told to do and to act upon that. When the evidence is authentic from Allaah and/or His Messenger *sall Allaahu 'alaiyhi wa sallam* then it is obligatory upon us to comply and to leave off argumentation and disputing.

It is also obligatory upon us to not have disputes about the matters of worship and the affairs of the religion and to discuss the religion with questions such as "*Why did Allaah legislate such and such? What is the benefit in this ruling? What is the wisdom behind this ruling?*"

So some people waste their time asking these questions – as if the people asking these questions have some doubt about the legislation of Allaah.

Q3. What aayah from Soorah al Ahzaab is relevant in this context?

Allaah, the Most High, says:

And it is not for a believing man or a believing woman when Allaah and His Messenger have decreed a matter that they should have any choice concerning their affair. ⁷⁹⁷

Q4. Is it necessary for us to know the *hikmah* behind a command from Allaah before we comply with it?

⁷⁹⁷ Soorah al Ahzaab (33) aayah 36

No, it is not necessary.

If we know the wisdom behind a ruling, then *alhamdulillah* (all praise is for Allaah). And if we do not know it, then we have not been given the duty of searching after it.

We have been given the duty of knowledge and awareness of the proof for that command. And with the knowledge of the proof comes the obligation to comply with the command.

So our compliance with the command is not conditional upon knowing the wisdom behind the command.

Q5. What is the approach of the people of doubt and misguidance in this issue?

Their approach of these people is argumentation and disputing over and entering into discussions about the commands of Allaah and His Messenger *sall Allaahu 'alaiyhi wa sallam* - and thereby wasting time in doing so.

And in this way, the commands and prohibitions of Allaah become diminished in the eyes of these people.

Q6. Are all forms of debate in Islaam forbidden?

No, only those forms in which there is no benefit. As for the debating in which there is benefit, the debating which makes the religion manifest and refutes doubts, then this is obligatory.

Allaah, the Most High, said to His Prophet *sall Allaahu 'alaiyhi wa sallam* :

And debate with them in the manner which is best. ⁷⁹⁸

And He also said:

And do not debate with the People of the Book except in the manner which is best – except for those amongst them who transgress. ⁷⁹⁹

Q7. If not, then what types of debate are forbidden?

It is forbidden to enter into debating where the intention is merely to overcome the opponent or to debate for show or to debate to manifest one's own personality to the people. For there is no

⁷⁹⁸ Soorah an Nahl (16) aayah 125

⁷⁹⁹ Soorah al 'Ankaboot (29) aayah 46

benefit in this type of debating; it only serves to produce malice in the hearts and causes enmity between the people.

The debating where the intent is to make the Truth clear, to subdue falsehood and to rebut false doubts is in fact a praiseworthy debating. This type of debating is done to clarify the Truth and to defend the religion.

Q8. Who was Sabeegh and how did 'Umar radi Allaahu 'anhu deal with him?

He was a man in the time of 'Umar ibn al Khattaab *radi Allaah 'anhu* who used to debate about certain matters, asking about the *mutashaabihaat* in the Qur'aan⁸⁰⁰.

So 'Umar called for him and beat him before banishing Sabeegh from al Madeenah until Sabeegh had repented to Allaah from what he was upon.

This proves that the person who desires nothing but mere debating and disputing in the affairs of worship and causing doubts about the affairs of the religion is an evil man. He should therefore be disciplined and prevented from going into these matters and from manifesting them in front of the people.

Q9. What modern day example does the Shaykh bring here? How are the common folk from amongst the Muslims affected by this?

He mentions that some of the ignorant people raise doubts about certain *ahaadeeth* and declare them to be *da'eef* (weak), and then disseminate these ideas amongst the common folk.

So where is the benefit for the people in this? All this achieves is making the people doubt about the affairs of their religion.

These issues should not be manifested in front of the people nor in front of the people who are beginners in seeking knowledge. Rather these issues are from the affairs of the scholars who are specialized in the science of *al jarh wat ta'deel* (praising and criticising the narrators) and in the affairs of the Sharee'ah. These issues should be kept amongst the scholars and not spread amongst the ordinary folk.

NEXT LESSON

⁸⁰⁰ See the questions relating to box 24 of these Questions and Answers for a further discussion of *mutashaabihaat*.

وترك النظر في كتب المبتدعة
والإصغاء إلى كلامهم

and abandoning looking into the books of the
innovators
and listening to their speech

Q1. Do the innovations of the innovators disappear once the innovators themselves have died?

No, for even though the innovators themselves may have died but the books which they wrote remain with us.

So just as it is obligatory to boycott the innovators, then it is likewise obligatory to abandon their books as well.

Q2. Are all Muslims forbidden from looking into the books of these people?⁸⁰¹

No, this is forbidden for a person who is a beginner in seeking Islaamic knowledge and who does not have the competence to examine these books because he will be deceived by what is in these books and these books will gain acceptance with him.

⁸⁰¹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad* :

So from abandoning the people of innovations is: abandoning looking into their books, fearing (that he will be put to) trial by them or circulating them (the books) amongst the people.

So staying far from the places of misguidance is obligatory, as per his *sall Allaahu 'alaihi wa sallam* saying about the *Dajjaal* :

Whoever hears of him then let him stay far away from him, for by Allaah a man will surely go to him thinking that himself to be a believer but will then follow those false doubts with which he (the Dajjaal) was sent.

(Hadeeth reported by Aboo Daawud (4319)

And al Albaanee said: Its chain of narration is *saheeh* (authentic).

However if the intent behind looking into their books is to gain knowledge of their innovations in order to refute them, then there is no problem with this – for the person who has that from the correct '*aqeedah* which will protect him and who has the ability to refute them. Rather it may be something obligatory because refuting the innovation is obligatory. And that which is necessary for the completion of an obligatory matter is itself obligatory.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad* p85 to 86)

Q3. If not, then who is allowed to look into them and for what purpose?

As for the person who is *mutamakkin* (proficient) and well grounded in knowledge, then he may examine the books of the innovators in order to refute them and to warn the people against what is in these books.

Q4. What is the danger for the rest of the Muslims in looking into these books?

The danger in them looking into the books is that these people's thinking may be affected by this, as may their '*aqeedah* (creed and belief).

This is because they are ignorant, unable to distinguish between Truth and falsehood and between what is incorrect and what is correct.

Q5. Can falsehood be made to look appealing and beautiful?

Yes, falsehood may be beautified and be phrased with attractive wordings. In fact, it is generally the case is that the people of debating and falsehood have been given eloquence and *shaqaashiq* (the ability to talk a great deal with speech that is of no substance) so that they may be a *fitnah* (trial).

Allaah, the Most High, says about the hypocrites:

And if they speak, then you listen to their words...⁸⁰²

This is because these people are good at talking to the extent that the listener to their words may think that these people are upon something correct. These people have the ability to make their speech and their arguments seem beautiful and they have a good turn of phrase. And yet despite this, they are hypocrites who will be in the lowest depths of the Hellfire.

This is also illustrated by the line of poetry:

*Embellishing speech adorns the falsehood
contained therein
And the Truth may suffer as a result of being
expressed badly*

And Allaah, the Most High, says:

Devils from mankind and the jinn inspiring each other with embellished speech in order to deceive others...⁸⁰³

⁸⁰² Soorah al Munaafiqoon (63) aayah 4

⁸⁰³ Soorah al An'aam (6) aayah 112

Q6. Can a person's heart be affected by reading these people's books and listening to their speech?

The people of misguidance for the most part attempt to adorn and embellish their speech and lectures and books. So a person who is ignorant may become deceived by their speech if he reads it or hears it and it may have an effect upon his heart.⁸⁰⁴

For this reason, we are warned from looking into the books of the people of innovations and listening to their lectures and classes.

The exception to this is if a person who is able to distinguish between the Truth and falsehood looks into the books and speech of the people of innovation for the purpose of refuting them.

Q7. What feeble excuse do some people give for printing and distributing books of the innovators?

They say that they do this for purposes of culture, claiming that these books contain people's opinions and people are free to have their own opinions and to express them.

Q8. How does the Shaykh respond to this?

The Shaykh responds by saying that printing and circulating these books is something forbidden and is in fact opening a door of evil to the Muslims.

Rather the books of the people of innovations and misguidance should be seized by the authorities from the libraries and the markets.

Q9. Are these books like poison? Are they more harmful than poison?

Yes, they are like poison. In fact these books are more harmful than poison because poison only attacks the body of the person whereas these books of misguidance attack the person's *eemaan* and his intellect.

And as poisons are made illegal for the people to obtain, thereby limiting the effect of the poisons on the people at large, then this is even more the case for these dangerous books, that they should be kept away from the people.

⁸⁰⁴ BENEFICIAL ANSWERS TO
QUESTIONS P188 ENGLISH
TRANSLATION WHO SHALL WE TAKE
KNOWLEDGE FROM?

Q10. Can these books help a person's understanding and intellect to be more refined?

No, the excuse that these books are important for cultural purposes, and that a person's intellect and understanding have become broad in their outlook and should not narrow is merely false propaganda.

Q11. Is it *mustahab* (recommended) to warn against these books and their authors?

No, it is *waajib* (obligatory) to warn against them, their books, their speech. The fact that their books remain after they die is a calamity for us and not something good.

291

وكل محدثة في الدين بدعة

And every new introduction into the religion is an innovation

Q1. What is the meaning of *ad deen* here and what scope is there for introducing innovations into it?

Ad deen (the religion) only means that which Allaah and His Messenger legislated.

And therefore there is no scope for anyone else bringing new matters into it. People's speech about *ad deen* is only to be taken if there is a proof from the Book of Allaah or the Sunnah of the Messenger *sall Allaahu 'alaihi wa sallam* to back it up.

Q2. Are there any *muhdathaat* (newly introduced matters) which are permissible?

Yes, the *muhdathaat* relating to every day life and public welfare – and not those relating to affairs of the *deen* – then the *asl*⁸⁰⁵ regarding them is that they are permissible.⁸⁰⁶

So the newly invented matters such as inventions and manufactured goods which were not present in times past do not count as *bid'* (innovations in the religion) and do not therefore fall under the statement "*and every new introduction into the religion is an innovation*".

⁸⁰⁵ The "default" ruling about it, which is to be adopted in the absence of any textual proof to the contrary.

⁸⁰⁶ SEE P 100 OF MUHAADARAAT FIL AEEDAH VOLUME 1

Q3. Are cars and aeroplanes considered to be from the innovated matters?⁸⁰⁷

Travel by cars, aeroplanes and ships and usage of inventions such as microphones and tape recorders are all innovations relating to every day life and not relating to the religion.

As such the *asl*/regarding them is that they are permissible.

Q4. Are cars and aeroplanes and similar inventions used for evil or for good?

They are used by human beings for good sometimes and for evil purposes sometimes. So whoever uses them for good, then they become a blessing and an aid upon obedience to Allaah.

And whoever uses them for evil, then this is from his evil actions.

Otherwise these are things which are beneficial to the people.

Q5. Are we forbidden from using newly invented weapons such as tanks and rockets?

The Companions used to make *jihad* with spears and arrows and swords whereas nowadays fighting is done with advanced weapons, missiles and fighter planes, tanks and bombs. However these modern day weapons are not considered to be innovations in the *deen* and are therefore permissible for us to use.

Indeed it is obligatory upon the Muslims to utilise that which will aid us upon defeating our enemy.

⁸⁰⁷ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *al 'Aqeedah al Waasitiyyah* commenting on the hadeeth quoted by Shaykh ul Islaam ibn Taymiyyah *rahimahullaah* "**and beware of the newly introduced matters**"

What is meant by it ("matters") is matters of the religion. As for matters of the *dunyaa* (worldly life) then these do not fall under this hadeeth because the *asl* (ruling to be adopted in the absence of any proof to suggest otherwise) with regards to the matters of the *dunyaa* is that they are permissible. So whoever innovates in these (matters of the *dunyaa*) then it is permissible unless a proof (exists) to show that it is forbidden.

However the *asl* with regards to matters of the religion is forbiddance; so whoever innovates in these then it is *haraam* (forbidden), an innovation, unless (there is) a proof from the Book and the Sunnah to show that it is something legislated.

(*Sharh al 'Aqeedah al Waasitiyyah* p639 – 640)

Q6. What is the meaning of *quwwah* in the aayah quoted from Soorah al Anfaal here (8:60)?

Allaah, the Most High, said:

And prepare against them what you are able to from *quwwah* (strength) and from steeds (horses) of war....⁸⁰⁸

In this aayah, the word *quwwah* is mentioned in the indefinite form in the context of a command. This indicates that it covers every kind of strength at every time each in accordance with the individual time and ability.

So if we were to continue using only spears, arrows and swords against the might of modern destructive weaponry, then our weapons would not benefit us at all. Rather these destructive modern weapons can only be repelled with the like of them or something even stronger.

Q7. Are there any "weapons" from the older times which will remain effective until the Day of Judgement?

Allaah, the Most High, said:

and from steeds (horses) of war....⁸⁰⁹

Allaah mentions horses here because they contain good until the Day of Resurrection.

The Prophet *sall Allaahu 'alaihi wa sallam* said:

***Good is tied to the forelocks of horses until the Day of Resurrection.*⁸¹⁰**

Allaah, the Most High, said:

..and from steeds (horses) of war to cause the enemy of Allaah and the war enemy to fear and others besides them; you do not know them, Allaah knows them.⁸¹¹

Q8. What two types of *quwwah* must we have?

The two types of strength are:

1) the strength of *hujjah* (evidences), which comes about through beneficial knowledge

⁸⁰⁸ Soorah al Anfaal (8) aayah 60

⁸⁰⁹ Soorah al Anfaal (8) aayah 60

⁸¹⁰ Reported by al Bukhaaree (2852), Muslim and Ahmad in the Musnad from the hadeeth of 'Urwah ibn Abil Ja'd al Baariqee.

⁸¹¹ Soorah al Anfaal (8) aayah 60

2) the strength of weaponry which comes about through preparing the modern tools of *jihad* in accordance with each individual time.

292

وكل متسم بغير الإسلام و السنة
مبتدع

and whoever ascribes himself to other than Islaam and the Sunnah is an innovator⁸¹²

Q1. What things should Muslims not attribute themselves to?

They should not ascribe themselves to other than Islaam and the Sunnah e.g. ascribing oneself to a particular ideology or to a *madh-dhab* (doctrine) or to an individual other than the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*.

Q2. What should Muslims attribute themselves to?

Ascribing oneself should only be to the *ahl ul sunnah wal jamaa'ah* and to following of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*.

293

كالرافضة

such as the Raafidah (the Rejecters)⁸¹³

⁸¹² Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad* :

And the people of innovations have (distinguishing) signs; from them are:

- 1) That they are known by (something) other than Islaam and the Sunnah, (being characterised) by those innovations in speech, action or *'aqeedah* which they have newly brought about
- 2) That they make *ta'assub* (bigoted adherence) to their opinions, so they do not come back to the Truth even if it is made clear to them
- 3) That they have hatred for the scholars of Islaam and the religion.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p86*)

⁸¹³ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad* :

The Raafidah

They are the ones who went beyond the due limits with regards to the *aal ul bayt* and declared the Companions other than them to be *kuffaar* or to be people of *fisq* (evil and sin). And they are of many sects – so from them are the extreme ones who claim that 'Alee was a deity. And from them are those who are less than that.

And their innovation first manifested itself in the caliphate of 'Alee ibn Abee Taalib when 'Abdullaah ibn Saba said to him:

You are the one worthy of worship.

Q1. What other names do this misguided sect have?

This sect of the Shee'ah⁸¹⁴ is also known as the Ja'fariyyah and the Moosawiyyah.⁸¹⁵

So 'Alee radi Allaahu 'anhu commanded that they be burned and their leader, 'Abdullaah ibn Saba fled to the cities.

(Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p87)

⁸¹⁴ Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of Lum'at ul I'tiqaad :

They call themselves Shee'ah because they claim that they are making *tashayyu'* (taking sides with) the *aal ul bayt* and seeking to support them and calling for their right with regards to the Imaamate being returned (to them).

(Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p87)

⁸¹⁵ Shaykh Saalih al Fawzaan hafidhahullaah was asked:

Are the Raafidah (all) disbelievers - or is there a distinction to be made between their scholars and their common folk in this?

Answer: The principle is that anyone who calls upon other than Allaah or who performs the sacrifice for other than Allaah or who performs any act of worship for other than Allaah – then he is a *kaafir*, regardless of whether he is from the Raafidah or from other than them.

Whoever worships other than Allaah with any form of worship, then he is a *kaafir*, as is the case with anyone who claims that it is obligatory to follow anyone other than the Messenger *sall Allaahu 'alaiyhi wa sallam* - then he is a *kaafir* (be he) from the Raafidah or other than them.

And the Raafidah consider their *imaams* to be on a level higher than the level of the messengers, and that their *imaams* do not err and that they are protected (from committing sin) and that they have the right to make permissible whatever they wish and to make forbidden whatever they wish. Is this not the most severe (form) of *kufr*? And Allaah's refuge is sought. This is (the '*aqeedah*') that they have with them in their books, and it is not hidden. And there are many issues other than this with them.

He was asked:

Is there a distinction to be made in this between their scholars and their common folk?

Answer: Their scholars are more severe (in this) because they know that this ('*aqeedah*') of theirs is false and futile, and (yet) they took hold of it. There is no doubt about their *kufr*.

As for the common folk from amongst them, then if the proof is established upon them and they (then) persist (upon the falsehood), then they have committed *kufr*. As for if the proof has not been established upon them

Q2. Who was Zayd and what did the Raafidah ask him to do?

He was Zayd bin 'Alee bin al Husayn bin 'Alee bin Abee Taalib – the great grandson of 'Alee ibn Abee Taalib.⁸¹⁶

The Raafidah asked Zayd to dissociate himself from Aboo Bakr and 'Umar *radi Allaahu 'anhumaa*.⁸¹⁷

Q3. What did he reply?

He told them that he would not dissociate himself from them and that they were in fact the two companions of his grandfather (referring to Allaah's Messenger *sall Allaahu 'alaiyhi wa sallam*) and his two advisors and the two people whom he used to consult.

Q4. Why then are they called the Raafidah?

These people then said to Zayd:

In that case we narfuduka (reject you) – and from this root word *rafada* comes the word *Raafidah*. So these people rejected Zayd ibn 'Alee who was from the Imaams of the *Ahl ul Bayt*.

then they are people of misguidance and they have not committed *kufr*.

(Quoted at the end of the Shaykh's explanation of al Nooniyyah 3/1342 - 1343)

⁸¹⁶ He was born in 80AH and died in 122 AH – rahimahullaah.

⁸¹⁷ Shaykh Saalih al Fawzaan hafidhahullaah was asked:

Are Aboo Bakr and 'Umar radi Allaahu 'anhumaa the best of the followers of the Prophets without exception?

Answer: After the Prophet, the best of all the creation were the Companions of the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* because the best of the Messengers was the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* and the best of the nations was the nation of Muhammad *sall Allaahu 'alaiyhi wa sallam* – about this there is no doubt.

And Aboo Bakr and 'Umar were the two most excellent of this nation, Aboo Bakr *radi Allaahu 'anhu* being on the highest level, then 'Umar after him, then 'Uthmaan after him, then after him 'Alee – the four *imaams radi Allaahu 'anhum*.

Then the remaining ten who were promised Paradise. Then the Muhaajiroon (emigrants to al Madeenah) were more excellent than the Ansaar. Then the people of Badr and the people of the *Bay'at ul Ridwaan*. The Companions differed in their levels of excellence *radi Allaahu 'anhum*; however as a group, they were the best of all nations after the Prophets.

(Quoted at the end of the Shaykh's explanation of al Nooniyyah 3/1343)

Q5. Who are the Zaydiyyah and who are the Ja'fariyyah?

The Zaydiyyah are a group of the Shee'ah who ascribed themselves to Zayd.

The Ja'fariyyah are also a group of the Shee'ah but they ascribed themselves to Ja'far as Saadiq instead.

Q6. Who was Ja'far as mentioned here? Was he from the Ja'fariyyah?

He was Ja'far⁸¹⁸ as Saadiq ibn Muhammad al Baaqir ibn 'Alee ibn al Husayn.

He has nothing to do with the sect known as the Ja'fariyyah because he was from the scholars of *ahl us sunnah* and from the scholars of the salaf (predecessors). So the Ja'fariyyah do not follow this man, despite ascribing themselves to him; rather their books are filled with lies upon him.

Q7. Which of the two, Zayd or Ja'far should we attribute ourselves to?

We attribute ourselves to neither of them - nor to any other person except the Messenger of Allaah

sall Allaahu 'alaiyhi wa sallam .

294

والجهمية
and the Jahmiyyah

Q1. Who was al Jahm? Did he have any incorrect beliefs?

The Jahmiyyah are the followers of al Jahm ibn Safwaan from Samarqand or from Tirmidh.

He had many false and futile ideas and beliefs of *kufr* . Amongst them were:

1) he had with him the ideas of *tajahhum* (denial of the Names and Attributes of Allaah, the Mighty and Majestic)⁸¹⁹

⁸¹⁸ He died in the year 148AH - *rahimahullaah* .

⁸¹⁹ Shaykh Saalih al Fawzaan was asked:

Do all of the Jahmiyyah reject the Names and Attributes or is it only the extreme ones from them (the Jahmiyyah that do this)?

Answer: That which is known from them is that all of them reject the Names and Attributes. And the person who reject some of the Names and Attributes, then he has in him *tajahhum* (denial of the Names and Attributes) in accordance with that which he rejects.

(Quoted in the Shaykh's explanation of al Nooniyyah 3/1334)

2) he held the belief of *al jabr* (that people are compelled to perform their actions and they do not have any choice or ability in this)

3) he held the belief of *al irjaa* (the belief of the *murjiah* about *eemaan*)

4) he held the belief that the Qu'raan is created

And all of these are foul and filthy sayings – may Allaah protect us from them.⁸²⁰

Q2. What did he believe about the eemaan of a Muslim?

He believed that *eemaan* is just awareness (of Allaah) in the heart, even if the person does not attest to it with his actions and even if he does not state it upon his tongue – in fact, even if he does not act at all!

He believed that as long as the person is aware in his heart that Allaah is his Lord and that Muhammad is His Messenger, then he is a *mu-min* (believer). And action is not a condition for the person's *eemaan* being correct, nor is saying nor is attesting; mere awareness in the heart is enough.

Q3. What is the "chain of transmission" for his beliefs?

He took his position from al Ja'd ibn Dirham, who in turn took it from Abaan the Jew, who took it from Taaloot the Jew.

295

والخوارج
and the Khawaarij

Q1. What was the connection between this sect and 'Alee ibn Abee Taalib radi Allaahu 'anhu ?

The Khawaarij are those who rebelled against the Chief of the Believers, 'Alee ibn Abee Taalib *radi Allaahu 'anhu* , the fourth of the rightly guided caliphs and they declared this great Companion to be a *kaafir* (disbeliever).

Initially they fought jihaad along with him and they urged 'Alee to make arbitration between him

⁸²⁰ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad* , commenting on the numerous innovated beliefs held by this sect:

So they (the Jahmiyyah) are: *Mu'attilah* (those who negate Allaah's attributes), *Jabariyyah* and *Murji-ah*. And they have many sects.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p87*)

and the people of Shaam at the battle of Siffeen⁸²¹. However 'Alee was not in favour of this arbitration, his preference being that they continue fighting against the people of Shaam until the end.

When the arbitration occurred, it produced a result that did not please those people who would end up being the Khawaarij. So they declared 'Alee to be mistaken and to be a *kaafir* (disbeliever).

Q2. What Qur'aanic evidence did this sect try to use against 'Alee radi Allaahu 'anhū ?

The Khawaarij said to him:

You have made men to be judges and (yet) Allaah the Majestic and Most High said:

Indeed judgement is only for Allaah.⁸²²

So they rebelled against 'Alee and departed from obedience to him.

Q3. What happened at an Nahrawaan?

'Alee fought against the Khawaarij at the Battle of Nahrawaan and with the aid of Allaah, he slaughtered them, relieving the Muslims of the evil of these people.

However the beliefs of this deviant sect still remain.

Q4. What does this sect say about the Muslim who commits a major sin?

The Khawaarij say that the Muslim who commits a major sin is a *kaafir*. So, for example, the fornicator, the thief and the one who consumes alcohol from this Muslim nation are all deemed to be *kuffaar* (disbelievers) by the Khawaarij.

Q5. How do the *ahl us sunnah* respond to them in this issue?

The truth is that the Muslim who commits a major sin is a *faasiq* (sinner) who is deficient in his *eemaan*. But he does not become a *kaafir* by his committing the major sin alone.

Q6. What two crimes then are this deviant sect guilty of?

They are guilty of:

1) rebelling against those in authority of the affairs over the Muslims, mistakenly thinking that in doing so, the Khawaarij are enjoining the good and

⁸²¹ In the year 37AH.

⁸²² Soorah al An'aam (6) aayah 57

forbidding the evil. However this repugnant action of theirs is in fact an evil and not something good.

2) declaring the major sinners from the nation of Muhammad *sall Allaahu 'alaihi wa sallam* to be *kuffaar* (disbelievers).

Q7. What ruling should the Khawaarij therefore pass upon themselves?

They should pass the judgement upon themselves that they are *kuffaar* and therefore eternity in the Hellfire because their action of rebelling against the Muslim ruler is a major sin!

This is not to mention the major sins which people from the ranks of the Khawaarij fall into, since they, like all human beings, fall into sin.

Q8. Is it possible that someone nowadays may be from the Khawaarij?

Yes, because a person is judged to be from the Khawaarij if he takes the position of splitting away from and rebelling against the Muslim rulers or to sinful Muslims who have fallen into sins lesser than *shirk* to be disbelievers.

He is judged to be a *Khaarijee* (one of the Khawaarij) regardless of the time or the place that he is in.

296

والقدرية
and the Qadariyyah⁸²³

Q1. What is the sixth pillar of *eemaan* ?

It is to have true faith in *qadr* (the Divine Predecree).

Q2. What different aspects are contained in this pillar?

It comprises belief that:

1) Allaah predecree whatever happened and whatever will occur

⁸²³ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad* :

And the first person who spoke with it (the beliefs of the Qadariyyah) openly was Ma'bad al Juhanee in the latter stages of the time of the Companions. And he took it from a Magian man in al Basrah.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p88*)

- 2) Allaah wrote everything down in the Preserved Tablet
- 3) Allaah wished and willed whatever occurs in His Creation, from good and evil, *kufir* and *eemaan*, obedience and disobedience – all of this occurs with the wish and will of Allaah
- 4) Allaah is the Creator of everything⁸²⁴

And a person must believe that whatever happens to you was not going to miss you and whatever misses you was not going to happen to you.

This is *eemaan* in *qadr* (predecree) and this is the methodology of the *ahl us sunnah wal jamaa'ah*.

Q3. What is the first sect which has opposed the *ahl us sunnah* in this pillar?

It is the Jabariyyah.

Q4. What incorrect beliefs do they hold?

They made *ghuloo* (going beyond the due limit) in affirming *qadr* and denied the ability and the wish and will of the human being. So they believe that the person performs his actions without any wish or will or ability in the matter.

Q5. What is the second sect which has opposed the *ahl us sunnah* in this pillar?

It is the Qadariyyah – those who deny *qadr*.

Q6. What incorrect beliefs do they hold?

They made *ghuloo* in affirming the ability, choice and wish of the human being and they denied a) the will of Allaah b) that Allaah has preordained the actions of the person and c) that Allaah created the actions of the person.

Q7. How might it be said that each of the two sects has fallen into *ghuloo*?

The Jabariyyah made *ghuloo* (beyond the due limit) in affirming the wish and will of Allaah until they denied the will of the person.

The Qadariyyah went beyond the due limits in affirming the will of the human being and they denied the wish and will of Allaah.

Q8. How does the path of the *ahl us sunnah* adopt the justly balanced way between these two deviant sects?

It is to affirm *qadr* (predecree) and that Allaah has wish and will. Everything occurs by the wish and will of Allaah.

But they also affirm that the person has wish and will and choice, for which he is rewarded or punished.

10. p.280 : wal-Murji.ah.... to p.284 :

297

والمرجئة
And the Murjiah

Q1. What is the literal meaning of *al irjaa*?

It means *at ta'kheer* (to defer or put something back).

An example of this is when Fir'awn (the Pharaoh) consulted the eminent ones from his people about Moosaa and his people,

They said *arjih* (put him off) and his brother..⁸²⁵

Meaning: delay his affair until you wait and bring the sorcerers.

Q2. How did Fir'awn (Pharaoh) plan to humiliate Moosaa '*alaiyhissalaam* in front of the people?

He planned to make the sorcerers challenge Moosaa '*alaiyhissalaam* in front of the people. Fir'awn and his people thought that they would overcome Moosaa by bringing sorcerers to counter (what they thought to be) the sorcery of Moosaa.

Q3. Did Fir'awn succeed?

No, rather Allaah caused the opposite to occur. For He made clear that Moosaa had in fact been sent by Allaah, the Mighty and Majestic and that what Moosaa had with him was a miracle from Allaah which could not be countered by sorcery.

So when this was made clear, the sorcerers repented and fell down in prostration to Allaah because they recognised that what Moosaa had with him was true. They could recognise this because they were specialists in sorcery with experience in this field.

⁸²⁴ As shown by the statement of Allaah, the Most High:
Allaah is the Creator of every thing.

Soorah ar Ra'd (13) aayah 16

⁸²⁵ Soorah al A'raaf (7) aayah 111

So they could see that what Moosaa had was a miracle and was not from the actions of a mere man.

Q4. What is the meaning of *al irjaa* in the Imaam's statement here?

It means: to put actions out of *eemaan*. So all the people of *irjaa* - who are known as the *Murjiah* - say that actions do not enter into what *eemaan* is.

Q5. What do the first subgroup from the Murjiah believe?

The first of the four subgroups are the Jahmiyyah and they say that *eemaan* is merely *ma'rifah* (awareness) in your heart that Allaah is your Lord.

So they say that even if the person does not do any action nor hold the *i'tiqaad* (belief) nor attest to it in his heart nor vocalize it upon his tongue, then he is still a person of *eemaan* (a believer).

Q6. Was Fir'awn a believer?

Even though Fir'awn was clearly not a *mu'min*, the Jahmiyyah would say that he was - since he fulfils their criterion of having awareness in the heart that what Moosaa came with was the Truth.

However Fir'awn made an outward display of denying this due to haughtiness and pride.

And they (the people of Fir'awn) denied the signs but in their hearts they had certainty of them - (denying) wrongfully and from haughtiness. So look at what the outcome of the evildoers was.⁸²⁶

Q7. Is Iblees a believer?

Without doubt, Iblees is not a *mu'min*. But according to the Jahmiyyah, Iblees is a believer because he has awareness in his heart that Allaah is His Lord. He even acknowledged upon his tongue that Allaah was his Lord.

Iblees said to Allaah:

O My Lord! Because You have misguided me...⁸²⁷

And he also said, swearing an oath:

And by Your Might (O Allaah)...⁸²⁸

So he affirmed Might for Allaah, and swore an oath by it.

Q8. Is everyone on Earth a believer?

According to the Jahmiyyah, there cannot be a *kaafir* on the face of the Earth since every human being has awareness that Allaah is their Lord, whether they manifest this outwardly or not.

And this position of the Jahmiyyah is clearly false since there are many disbelievers on the Earth.

And this corrupt belief of the Jahmiyyah is the ugliest of the types of *irjaa*.

Q10. What do the second subgroup from the Murjiah believe?

They hold that *eemaan* is merely affirmation in the heart.

So they disagree with the Jahmiyyah, and say that awareness in the heart is not enough; a person must affirm (that Allaah is his Lord) in his heart. But they do not stipulate that a person must express this affirmation upon his tongue nor act upon it with his limbs.

So, according to them, as long as a person believes in his heart in Allaah and His Messenger and His religion, then the person is a *mu'min* (believer) with complete *eemaan*.

Q11. Who holds this corrupt belief?

This is the belief of the Ashaa'irah (the Ash'arees) and whoever else from the scholars of *kalaam* (theological rhetoric) agrees with them.

Q12. What do the third subgroup from the Murjiah believe?

They say that *eemaan* is merely stating upon the tongue.

So even if the person does not believe it in his heart, as long as he speaks with the statement of *eemaan* upon his tongue then he is a believer.

This is the belief of the Karramiyyah, the followers of Muhammad ibn Karraam.

Q13. What do the fourth subgroup from the Murjiah believe?

They believe that *eemaan* is just belief in the heart and speech upon the tongue.

⁸²⁶ Soorah an Naml (27) aayah 14

⁸²⁷ Soorah al Hijr (15) aayah 39

⁸²⁸ Soorah Saad (38) aayah 82

As for action upon the limbs, then they say that this is not from *eemaan* but is rather a condition for *eemaan* or something that completes *eemaan* and is not from the reality of *eemaan*.

Q14. What other name do this group go by?

They are called the *Murjiah ul Fuqahaa* (the Murjiah from the scholars of *fiqh*) and this was the belief held by most of the Hanafees.

Q15. What do all four subgroups of the Murjiah have in common?

They all take actions out what they deem to be *eemaan* and they believe that *eemaan* is one single entity which neither increases nor decreases. So they believe that the *eemaan* of Jibreel '*alaiyhissalaam*' is just the same as the *eemaan* of the most sinful person from the Muslims.

Q16. Do sins have any effect on a person's eemaan?

Yes, the truth is that sins cause a person's *eemaan* to decrease.

But the Murjiah hold that *eemaan* is a single unchanging entity; in fact some of them claim that:

When a person has eemaan then no sin will harm (his eemaan) – just as when a person is a kaafir no act of obedience will benefit.

Q17. What is the belief of the ahl us sunnah wal jamaa'ah about eemaan?

The position of Truth is that:

Eemaan is speech upon the tongue and belief in the heart and action of the limbs; it increases through obedience and decreases through sin. So the *eemaan* of the people is not all of the same level; some of them are more complete in *eemaan* than others and some of them are more deficient.

829

⁸²⁹ Shaykh Saalih al Fawzaan *hafidhahullaah* adds: The *ahl us sunnah wal jamaa'ah* do not make *ghuloo* (going beyond the due limit) with the *ghuloo* of the Khawaarij, declaring the one who commits a major sin to be a *kaafir*.

Nor are they (the *ahl us sunnah*) lax with the laxness of the Murjiah, according the sinner (the status of) complete and perfect *eemaan*.

Rather they (the *ahl us sunnah*) say: *Indeed he is a believer, deficient in his eemaan. So acts of disobedience diminish eemaan but they do not strip him*

Q1. Who was the "founder" of this sect?

The Mu'tazilah ascribe themselves to Waasil ibn 'Ataa, their leader.

Q2. How did he disagree with al Hasan al Basree rahimahullaah?

Waasil used to sit in the gatherings of al Hasan al Basree *rahimahullaah*, the imaam of the *taabi'een*.

Al Hasan *rahimahullaah* was asked about the Muslim who commits a major sin and he replied (correctly):

He is a believer who is deficient in his eemaan.

Then Waasil said:

I do not say that he (the Muslim major sinner) is a believer nor do I say that he is a kaafir (disbeliever). I say: he is in a position between the two positions. And if he dies without repenting, then he is a kaafir who will remain forever in the Fire.

Q3. Why are they called the Mu'tazilah?

This is because Waasil made *i'tizaa* (withdrawal) from the gatherings of al Hasan, and so the people who joined Waasil in this were known as the Mu'tazilah (the people of *i'tizaa*).

Q4. How is their belief about the Muslim major sinner similar to the belief of the Khawaarij?

Their doctrine is similar to that of the Khawaarij with regards to the Muslim major sinner in that the Mu'tazilah say that he has left *eemaan* but has not yet entered into *kufir*. And that such a person is in

entirely of eemaan. Rather he is a sinful believer or a believer deficient in eemaan.

This is the position of the *ahl us sunnah wal jamaa'ah*. So they do not strip him (the major sinner) of *eemaan* absolutely and unrestrictedly – as the Khawaarij say. Nor do they accord him *eemaan* in an absolute and unrestricted sense – as the Murjiah say.

(Quoted at the end of the Shaykh's explanation of al Nooniiyyah 3/1342 - 1343)

a position between the two positions (of *eemaan* and *kufir*).⁸³⁰

And if this Muslim dies without repenting from the major sin, then he will be a *kaafir* remaining forever in the Fire.⁸³¹

Q5. What misguided approach do the Mu'tazilah have towards the Attributes of Allaah?

They deny the Attributes and distort them away from their correct meanings.⁸³²

299

والكرامية And the Karramiyyah

Q1. After whom is this sect named?

They are the followers of Muhammad ibn Karraam.⁸³³

Q2. What error do they fall into with regards to the Attributes of Allaah?

They make *ghuloo* (going beyond the due limit) in affirming the Attributes of Allaah until they reached the level of declaring resemblance between Allaah and His creation.

⁸³⁰ In contrast, the Khawaarij say that the Muslim who commits a major sin has become a *kaafir* in this worldly life.

⁸³¹ And in this regard, the Khawaarij and the Mu'tazilah hold the same (incorrect) belief.

⁸³² Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad* when discussing the Mu'tazilah:

And their position:

with regards to the Attributes (of Allaah) is *ta'teel* (negation), just like the Jahmiyyah

and with regards to *qadr* is (that of) the Qadariyyah, rejecting the link between Allaah's preordainment and His predecree, and the actions of the servant

and with regards to the major sinner is that he will remain in the Fire forever and (in this worldly life) has departed from *eemaan* being in a position between the two positions of *eemaan* and *kufir*.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p88*)

⁸³³ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad* when discussing the Karraamiyyah:

They are the followers of Muhammad ibn Karraam who died in the year 255AH. They incline towards *tashbeeh* and (towards) the statement of *irjaa* and they are many different groups.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p88*)

300

والكلابية And the Kullaabiyyah

Q1. After whom is this sect named?

They are named after 'Abdullaah ibn Sa'eed ibn Kullaab.

Q2. Do the modern day Ash'arees refute and speak out against this sect?

No, rather this is what most of the Ash'arees or all of the modern day Ash'arees are upon.

Q3. What error do the Kullaabiyyah fall into with regards to the Attributes of Allaah?

They deny most of the Attributes, affirming only seven (or in some cases fourteen) of them.⁸³⁴ These people claim that their intellects "prove" these seven Attributes⁸³⁵ – but as for the other Attributes, then they are not proven by the intellect and are indicated by text alone

301

⁸³⁴ Shaykh Saalih al Fawzaan *hafidhahullaah* was asked:

Are the Ash'arees Jahmiyyah?

So he replied:

Yes, they are Jahmiyyah in accordance with those statements of the Jahmiyyah which the (the Ash'arees) hold as their creed and belief.

So they are not "pure" Jahmiyyah but they (the Ash'arees) do have with them *tajahhum* with regards to denying some of the Attributes; as for the Names (of Allaah), then they do not reject these.

(Quoted at the end of the Shaykh's explanation of al Nooniiyyah 3/1325)

⁸³⁵ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad* when discussing these seven attributes that the Ashaa'irah/Kullaabiyyah affirm:

They only affirm seven Attributes, claiming that the intellect proves them. And they make *ta'weel* (distortion) of the other (Attributes). And they (the seven Attributes) are mentioned in the line of poetry: *Hayy 'aleem qadeer wal kalaam lahu Iraadah wa kadhaak as sam' wal basar*

The Ever Living, the All Knowing, the All Powerful and He has Speech Will and similarly Hearing and Seeing

And they have other innovations with regards to the meaning of Speech and Qadr and other than that.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p889*)

ونظائرهم
فهذه فرق الضلال وطوائف البدع
أعازنا الله منها .

And the like of them (these aforementioned sects)
So these are the sects of misguidance and the
groups of the peoples of innovations – may Allaah
save us from them

Q1. Are the seven sects which the Imaam has just mentioned the only misguided sects?

No, for the Imaam just brought these seven sects as examples of misguided groups. In fact, the sects are many in number, and they appear and then splinter.

Q2. What hadeeth does the Shaykh hafidhahullaah quote to mention the splitting of the Muslims into sects?

The Prophet *sall Allaahu 'alaiyhi wa sallam* said:

And this (Muslim) nation will split into seventy three sects, all of the in the Fire except for one.⁸³⁶

The scholars said that these seventy three are the roots of the sects; however their branches and offshoots are more than seventy three.

11. p.285 : wa ammaa bin-nisbati ilaa imaam... to the end (even though its long,

302
وأما بالنسبة إلى إمام في فروع
الدين كالطوائف الأربع فليس
بمذموم

And as for ascription to an *imaam* with regards to the *furoo'* (subsidiary matters⁸³⁷) of the religion -

⁸³⁶ Reported by Ahmad in the Musnad, Abou Daawud (4597) from the hadeeth of Mu'aawiyah ibn Abee Sufyaan and declared *hasan* by al Albaanee *rahimahumullaah*.

⁸³⁷ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad* :

And *furoo'* is the plural of *far'* and its language (meaning) is: that which is built on something else. And its technical usage is: that which is not connected to the issues of creed and belief – such as issues of purification, and prayer and the like.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p89*)

such as (ascription to) the four groups – then it is not blameworthy

Q1. What is meant by the *usool* of the *deen*?

The *usool* (fundamentals) of the religion refer to the '*aqeedah* (creed and belief).
So ascribing oneself to other than the Messenger *sall Allaahu 'alaiyhi wa sallam* in these *usool* is not permissible.

Q2. What role is there in this for *ijtihaad* in these?

There is no role for *ijtihaad* (personal deduction, striving to reach what is correct) in the fundamentals of the religion because '*aqeedah* is *tawqeefiyyah* (restricted to that which is contained in the Qur'aan and the authentic Sunnah).

Q3. In which of these *usool* did the salaf disagree with one another?

They did not differ in the *usool* of the religion.

Q4. What is the Muslim's '*aqeedah* built upon?

It is built upon *tasleem* (submission) to and *inqiyaad* (compliance) with what is contained in the Book of Allaah and in the Sunnah of His Messenger *sall Allaahu 'alaiyhi wa sallam* .

Q5. In which *usool* did the later imaams of the Sunnah have disagreements with each other?

They did not disagree in matters of '*aqeedah* because there is no scope for differing or for *ijtihaad* in these matters.

Q6. What is the ruling upon the person who differs from the salaf in issues of '*aqeedah*?

Such a person is *daal* (astray).

Q10. In which issues did differing amongst the imaams occur? Why?

They differed in certain issues from the *furoo'* (subsidiary issues) of the religion, referring to the practical affairs of *fiqh* . This is because these issues are not stated directly in a text so they depend upon *istinbaat* (extracting the rulings) and *ijtihaad* (personal deduction striving to reach the Truth)

Q11. Which examples does the Shaykh hafidhahullaah bring of issues of fiqh about which there is no differing amongst the scholars?

As for the issues which are stated directly in a text, then there is no more to be said about them. The Muslim must simply accept the rulings from the text(s) about them.

So this would include the prohibition of *riba* (usury), the prohibition of *zina* (fornication), the prohibition of alcohol, the prohibition of intoxicants, the prohibitions of cutting off ties of kinship.

Q12. What role is there for *ijtihaad* in these issues and their like?

There is no role for *ijtihaad* in these issues and their like whose ruling is already mentioned in a text from the Qur'aan and/or the Sunnah. All that is required of us in this case is *tasleem* (submission).

Q13. In what issues then do the scholars of *fiqh* and the *mujtahidoon* have scope to differ?

The arena in which these people of knowledge have made *ijtihaad* is in issues of *furoo'* (subsidiary matters of fiqh) whose ruling has not been stated directly in a text from the Book or the Sunnah.

So these scholars may have differed from each other in these issues. And in this regard, the *madh-dhabs* came to be formed.

Q13. Which four *madh-dhabs* does Shaykh al Fawzaan hafidhahullaah mention here?

He mentions the "four *madh-habs*" of:
Aboo Haneefah⁸³⁸
Maalik⁸³⁹

⁸³⁸ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad* :

Aboo Haneefah an Nu'maan ibn Thaabit, the Imaam of the people of 'Iraq. He was born in the year 80AH and died in the year 150AH.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p90*)

⁸³⁹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad* :

Aboo 'Abdillaah Maalik ibn Anas, the Imaam of the Daar ul Hijrah (al Madeenah). He was born in the year 93AH and died in the year 179AH.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p91*)

Shaaafi'ee⁸⁴⁰
Ahmad ibn Hanbal⁸⁴¹

Q14. Did all these four imaams make *ijtihaad* and *istinbaat* in exactly the same way?

No, each one of these imaams had a certain approach in making *ijtihaad* and in *istinbaat* (extracting rulings). But all of these imaams aimed to arrive at the Truth and intended to use the correct proof.

Q15. Do the scholars blindly follow other scholars?

No, it is not permissible for the scholar to blindly follow someone else if he himself has the ability to become aware of the proof and to search for the ruling.

So he should then himself make *ijtihaad* (striving to reach the correct verdict) according to his own ability. And whatever his *ijtihaad* leads him to, then he acts upon that.

The Prophet *sall Allaahu 'alaiyhi wa sallam* said:
Be upon correctness and be close to correctness.⁸⁴²

Being close to correctness here means: being close to what is correct, even if he did not actually attain it. So if the person has proficiency in knowledge and ability to research and to examine issues deeply then he must perform *ijtihaad* and he should not blindly follow others.

And blind following is only for the common person from the Muslims and for the beginner.

Q16. Does the *mujtahid* receive reward from Allaah if he comes to the wrong verdict in a particular issue?

⁸⁴⁰ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad* :

Aboo 'Abdillaah Muhammad ibn Idrees ash Shaafi'ee. He was born in the year 150AH and died in the year 204AH.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p91*)

⁸⁴¹ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad* :

Aboo 'Abdillaah Ahmad ibn Muhammad ibn Hanbal. He was born in the year 164AH and died in the year 241AH.

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p91*)

⁸⁴² Reported by al Bukhaaree (6464, 6467), Muslim and Ahmad in his Musnad from the hadeeth of 'Aaishah *radi Allaahu 'anhaa*.

Yes, he receives the reward for his *ijtihaad* although he does not receive the reward for attaining the correct answer. And Allaah forgives him for that mistake.

And if he comes to the correct answer, then he receives two rewards: the reward for attaining correctness and the reward for the *ijtihaad* itself.

Q17. So are we allowed to follow him if he does come to the wrong verdict?

No, it is forbidden for us to follow him if we are aware that he has made a mistake in that issue.

Q18. Do some people follow their desires in issues of *ikhtilaaf* and *ijtihaad*?

Yes, for the person may only take that which is in agreement with his own desires and with what he wants - and this is something impermissible and blameworthy.

Q19. Is affiliating oneself with one of the "four *madh-dhabs*" something permissible? If so, with what important condition?

Yes, it is permissible to do this with the condition that the person does not make *ta'assub* (bigoted adherence) to the *madh-dhab*.

So if evidence is made clear to him then he accepts that, even if it is not from the *madh-dhab* of his imaam.

Q20. What did the "four imaams" themselves advise with regards to people following them?

All of the imaams *rahimahumullaah* commanded us with following the evidence and not following anyone other than the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam*.

So they used to say: *Do not take our sayings until you are aware of their evidences.*

Imaam ash Shaafi'ee *rahimahullaah* said:
If my saying is found to be contrary to the saying of the Messenger of Allaah sall Allaahu 'alaiyhi wa sallam then throw my saying against the wall.

And he also said:
If the hadeeth is authentic then that is my madh-dhab.

And he also said:
The Muslims are agreed in consensus that whoever is such that the sunnah of the Messenger

sall Allaahu 'alaiyhi wa sallam becomes clear to him, it is not right for him to leave it for the saying of anyone.

And Imaam Maalik *rahimahullaah* said:

If it were the case that whenever a man came to us who argues better than another man we would leave that which Jibreel came down with to Muhammad sall Allaahu 'alaiyhi wa sallam for the argument of that one.

And he also said:

Every one of us has things which are correct and things which are rejected – except for the occupant of this grave (meaning the Prophet sall Allaahu 'alaiyhi wa sallam).

So the issue is not one of *madh-dhabs*; rather the issue is one of following the proof.

Q21. What is the meaning of *fitnah* in the aayah quoted (24:63) by Imaam Ahmad ibn Hanbal *rahimahullaah*?

Imaam Ahmad *rahimahullaah* said:

I marvel at the people who know the chain of narration and its correctness but then hold the opinion of Sufyaan (ath Thawree instead), whereas Allaah the Most High says:

So let those who oppose his command (i.e. that of the Prophet *sall Allaahu 'alaiyhi wa sallam*) beware lest a *fitnah* (trial) come upon them or a painful punishment afflict them.⁸⁴³

*Do you know what the *fitnah* is? The *fitnah* is shirk; perhaps if a person rejects part of his saying, something from deviation may occur in him so he is then destroyed.*

Q21. Should we then abandon the *ijtihaad* of the "four imaams" completely?

No, we derive benefit from their *ijtihaad* because what they left behind is a treasure store of knowledge which we can benefit from. In light of what they contain, the scholars can derive rulings and research.

Q22. Is a Hanbalee allowed to take anything from other *madh-dhabs*?

Since it is obligatory for us to seek after the truth and accept the truth from the sayings of our imaams then there is no harm for a Hanbalee (for example) to take from a Shaafi'ee (for example).

⁸⁴³ Soorah an Noor (24) aayah 63

For all the four imaams were scholars and all were brothers.

Q23. Are the "four *madh-dhabs*" to be considered from the different sects that have arisen in Islaam?

No, these four madh-dhabs are not from the sects in Islaam. These four sects are in fact one group upon the Truth.

Q24. Is affiliating oneself to a *madh-dhab* like affiliating oneself to the different sects that Imaam ibn Qudaamah has discussed in the previous points? If not, then why not?

No, it is not like affiliating oneself to the Murjah or the Khawaarij or the Mu'tazilah or their like because these sects differed from the people of the sunnah in matter of *usool*/whereas the four madh-dhabs represent differences in issues of *fiqh* and *istinbaat*.

And some of the four madh-dhabs made contain errors in issues of *ijtihaad*. In that case, the error is left alone and a person takes from someone else who has reached the correct answer in that issue.

303

فإن الاختلاف في الفروع رحمة
Since differing which occurs in the subsidiary
issues is a mercy

Q1. Why should this be a mercy?

This is because Allaah has given scope to the people, commanding people to strive to attain the Truth; but He did not restrict the matter for them and give them the duty of accepting just one saying.

Rather he commanded them with *ijtihaad* and expending effort to attain awareness of the legislated ruling.

Q2. What important condition must be fulfilled for this to be a mercy?

In order for this differing to be a mercy, it must not oppose a proof from the Book and the Sunnah.

Q3. Is differing in issues of '*ageedah*' a mercy?

No, it is a punishment and is not a mercy.⁸⁴⁴

⁸⁴⁴ Shaykh Saalih aale Shaykh hafidhahullaah adds in his explanation of *lum'at il i'tiqaad* :

The imaams differed in questions of *fiqh*. Muwaffaq ibn Qudaamah (the author of *Lum'ah ul I'tiqaad*) said: *The differing is mercy.*

This is correct from one aspect and incorrect from another aspect.

Their differing is truly a mercy in the aspect that they strove in accordance with their capability to (direct and) guide the people. And along with their expending effort and their *ijtihaad*, differing occurred. So it can be said that their differing was a mercy – meaning: the reason for their differing was because they strove with *ijtihaad* in explaining the issues and to benefit the people – so this is a mercy, even if differences occurred. So if this is what was intended here then this is a mercy.

And if what is meant is that their differing and their having different directions and their having conflicting sayings is a mercy, by which this nation has been shown mercy - then this is not correct. This is because from these differing sayings is that which opposes the Sunnah and from them is that which has split the (Muslim) nation so they are not a mercy, as is clear and apparent.

So therefore his saying "*their differing in the religion is a mercy*" may be given an explanation which is a correct explanation and it may be given an explanation which is an incorrect explanation. So if the correct explanation is what is intended by it then it is declared to be correct. And if the incorrect explanation is what is intended by it, then it is declared to be incorrect.

So this differing – what is our position regarding it?

Firstly it is obligatory to supplicate for mercy upon all the scholars and that they be excused for their differing. And they are not to be followed in what they erred in from their *ijtihaad* which opposed the Sunnah. So the scholar is not to be followed in his error and he is not to be followed upon his statement or his action in which he erred. And the person should love all (the scholars). And we hold as our creed that the *mujtahid* from them is rewarded with one reward if he errs and with two rewards if he reaches the correct decision. And as for the person who follows them in their statement then if this following is (done) out of *ta'assub* (bigoted following) after becoming aware of the proof (contradicting the one he is following) then this is blameworthy and *baatil* (false and futile).

And this is what the *salaf* spoke strongly against - against those people who follow this way and who give precedence to the sayings of men over what the evidences from the Book and Sunnah prove.

And as for if his following is not done out of *ta'assub* but rather from being convinced of that which they used as proofs and of their *usool* then there is no blame or criticism levelled at the one who does this.
(*Sharh lum'at il i'tiqaad* pp82 to 83)

والمختلفون فيه محمودون في اختلافهم

and those who differ in it are praiseworthy in their differing

Q1. Is this referring to those who differ in issues of 'aqeedah ?

No, it refers to differing in issues of *fiqh*.

Q2. Why might the *mujtahidoon* differ?

It is not possible for the people who make *ijtihaad* to all be upon a single uniform approach to this because people's faculties, knowledge and conditions vary.

Q3. Which book of Shaykh ul Islaam ibn Taymiyyah's *rahimahullaah* is mentioned by Shaykh al Fawzaan in this context?

It is the book "Raf' ul malaam 'an il a-immatil a'laam" which deals with the topic of the differing between the scholars.

Q4. How are the people of the Sunnah justly balanced in the issue of following a specific *madh-dhab*?

They do not become inflexible upon blind following of a particular *madh-dhab* on one hand nor do they entirely forsake the goodness and the *fiqh* and the principles contained in that *madh-dhab* on the other.

مصابون في اجتهادهم واختلافهم رحمة واسعة

They are rewarded for their *ijtihaad* and their differing is vast mercy

Q1. How has Allaah been merciful to us in this issue?

Their differing in *fiqh* is a mercy and *istinbaat* (extraction of rulings) is a vast mercy and so Allaah has given scope to the people.

He did not command them nor restrict them to taking the statement of just one of the scholars of

ijtihaad, be he correct or incorrect in his statement.

واتفاقهم حجة قاطعة

And their agreement is a decisive proof

Q1. What three *usool* of proofs are agreed upon by the whole Muslim nation?

They are:

- i) The Book (i.e. the Qur'aan)
- ii) The Sunnah
- iii) The *ijmaa'* (consensus)⁸⁴⁵

Q2. What is the fourth *as* that the Shaykh mentions as well?

He mentions *qiyaas* (analogy).

Q3. Is there differing between the scholars with regards to this fourth *as*?

The Shaykh *hafidhahullaah* mentions that there is disagreement in this fourth principle, in that the majority of the scholars accept it but some of the scholars – such as the Dhaahirees – reject it.

نسأل الله أن يعصمنا من البدع والفتنة ويحيينا على الإسلام والسنة ويجعلنا ممن يتبع رسول الله صلى الله عليه وسلم في

⁸⁴⁵ Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* adds in his explanation of *Lum'at ul I'tiqaad*:

The language meaning of *Ijmaa'* is: resolution and agreement.

And its technical usage is: agreement of the scholars, those who are *mujtahidoon* from the nation of Muhammad *sall Allaahu 'alaihi wa sallam* upon a ruling of the legislation after the Prophet *sall Allaahu 'alaihi wa sallam*.

And it is a proof, as per His statement, He the Most High:

So if you differ amongst yourselves in a matter then refer it back to Allaah and the Messenger.

Soorah an Nisaa (4) aayah 59

And the statement of the Prophet *sall Allaahu 'alaihi wa sallam*:

My nation will not come together in consensus upon misguidance.

Reported by at Tirmidhee (2167) (and declared Saheeh by Al Albaanee)

(*Ta'leeq mukhtasar 'alaa kitaab lum'at il i'tiqaad p90*)

الحياة ويحشرنا في زمرة بعد
 الممات برحمته وفضله آمين .
 وهذا آخر المعتقد والحمد لله وحده
 وصلى الله على سيدنا محمد
 وآله وصحبه وسلم

We ask Allaah that He save us from innovations and tribulations and that He causes us to live upon Islaam and the Sunnah and that He makes us from those who truly follow the Messenger of Allaah *sall Allaahu 'alaihi wa salaam* in our lives and that He gathers us in his company after death through His mercy and His favour.

This is the end of the creed and all praise is for Allaah alone and may Allaah extol our noble chief Muhammad and his true followers and his Companions and grant them peace and security.

A BIOGRAPHY OF IMAAM MUWAFFAQUD-DEEN `ABDULLAAH IBN AHMAD IBN QUDAAMAH- rahimahullaah.

1. HIS LINEAGE: He was Aboo Muhammad, `Abdullaah ibn Ahmad ibn Muhammad ibn Qudaamah ibn Miqdaam ibn Naṣr ibn `Abdillaah ibn Hudhayfah ibn Muhammad ibn Ya`qoob ibn al-Qaasim ibn Ibraaheem ibn Ismaa`eel ibn Yahyaa ibn Muhammad ibn Saalim ibn `Abdillaah ibn `Umar ibn al-Khattaab-radhiyallaahu `anhu.

al-Qurashee; al-Maqdissee; al-Jammaa`eelee, then ad-Dimashqee; as-Saalihee; al-Hanbalee, 'Muwaffaqud-Deen'.

al-Qurashee: in ascription to the tribe of Quraish, since he was descended from `Umar-radhiyallaahu `anhu-who was `Adawee (i.e. from the sub-tribe of Banoo `Adiyy who were part of Quraish).

al-Maqdissee: His family's ascription to 'Baytul-Maqdis' (Jerusalem) since they lived close to it.

al-Jammaa`eelee: In ascription to the village of Jammaa`eel where he was born; and it is a village on the hills of Nablus-a city about 40 miles north of Jerusalem in present day occupied Palestine.

ad-Dimashqee: In ascription to Damascus (in Syria) which is where his family migrated to, and where he lived for most of his life, and where he died.

as-Saalihee: In ascription to the mosque of Saalihiyyah.

His brother Shaikh Aboo `Umar said: "They ascribe us to 'as-Saalihiyyah' because we settled at the mosque of Aboo Saalih, not that we were

righteous people (saalihoon)." [And this is from piety since they were indeed a family of righteousness and rectification.]

al-Hanbalee: in ascription to the Hanbalee madhhab, i.e. that he learned and was an expert in the madhhab, i.e. that he learned and was an expert in the principles and details of Fiqh followed by the students of Imaam Ahmad ibn Hanbal. [and he was not a blind follower.]

'Muwaffaqud-Deen': an honorific title meaning 'one guided to and granted attainment of correctness in the Religion.'

2. HIS BIRTH: He was born in the month of Sha`baan in the year 541H in the town of Jammaa`eel.

3. HIS FAMILY: He was from a family who were noble in their lineage, their knowledge, and their piety.

His father: Ahmad ibn Muhammad ibn Qudaamah was born in 491H and died in 558H. He was one of the righteous scholars; famous for knowledge, zuhd and worship. He was the Khaateeb of the mosque of Jammaa`eel. He educated his children and taught them the Qur.aan, and the hadeeth, and correct manners.

He died when Muwaffaqud-deen was about 17 years old, so his elder son Muhammad ibn Ahmad-who was known as Aboo `Umar-continued his upbringing and education.

4. HIS EARLY YEARS, AND HIS SEEKING KNOWLEDGE, AND HIS TRAVELLING TO SEEK KNOWLEDGE:

For the first ten years of his life he remained with his family in Palestine, and he began memorization of the Qur.aan.

Then in 551H his father performed Hijrah with the family, fleeing from the invading Christians, and migrated to Damascus.

In Damascus he completed memorization of the Qur.aan, and he memorized a large number of ahaadeeth.

Then he memorized 'Mukhtasar al-Khiraqee'-on the Fiqh of Imaam Ahmad. (Then later in life he wrote an explanation of it in 9 volumes, called 'al-Mughnee').

He remained in Damascus for 10 years, and at the age of twenty he began his journeys in search of knowledge.

-In 561H: he travelled to the main city of knowledge and of the scholars at that time-Baghdad. He was accompanied by his maternal cousin al-Haafiz `Abdul-Ghane al-Maqdissee; He inclined towards the study of Fiqh and his cousin towards hadeeth, however they accompanied each other to the lectures and acquired both;

There he studied with many of the scholars, amongst them: Shaikh `Abdul-Qaadir al-Jeelaanee (D. 561H), Ibnul-Battee, and Ibnul-Manniyy. He remained in Baghdaad for four years. He studied 'Mukhtasar al-Khiraqee' under `Abdul-Qaadir al-Jeelaanee, and then the Shaikh died 50 nights after his arrival; then they studied under Ibnul-Jawzee; then he remained with Ibnul-Manniyy, and learned the Fiqh of the Hanbalee madhhab with him, and its principles, and the different sayings of the scholars- and he excelled in that. He then returned to Damascus.

- In 567H he again travelled to Baghdaad where he remained for a year.

- In 573H he travelled to Makkah to perform Hajj, and he met the people of knowledge there; amongst them al-Mubaarak ibn al-Tabbaakh. Then after performing Hajj in 574:-

-Then from Makkah he travelled to Baghdaad- where he again remained for a year.

-Then from Baghdaad he returned to Damascus where he started to write works on many branches of knowledge, the most famous of his works being 'al-Mughnee.'

5. HIS SHAIKHS:

-His Shaikhs included:

1. His father Ahmad ibn Qudaamah al-Maqdissee (491-558H),
 2. His elder brother Aboo 'Umar Muhammad ibn Ahmad ibn Qudaamah al-Maqdissee (528-607H),
 3. Shaikh 'Abdul-Qaadir al-Jeelaanee (471-561H),
 4. Abul-Fath Nasr ibn Fityaan ibn Ma'r Ibnul-Mannee (501-583),
 5. Abul-Fath Ibnul-Battee (477-564H),
 6. Fakhrun-Nisaa. Shuhdah-the daughter of the Muhaddith Aboo Nasr Ahmad ibn al-Faraj Ad-Deenawaree (->480-574H),
- Shaikh Badr ibn 'Abdillaah al-Badr- hafizahullaah- in his introduction to his checking of Ibn Qudaamah's book 'Ithbaat Sifatil-'Uluww' gathers a list of his Shaikhs numbering 67, and then said: "and many others besides them."

6. HIS STUDENTS: Amongst them:

1. al-Bahaa-ul- Maqdissee (d. 624H) who wrote 'al-'Uddah Sharh al-'Umdah'.
2. Diyaa.ud-Deen al-Maqdissee (d. 643H)
3. the son of his brother: Shamsuddeen ibn Qudaamah (d. 682H)
4. al-Haafiz al-Mundhree (d. 656H)-who wrote many works, including; 'Mukhtasar Saheeh Muslim', 'Mukhtasar Sunan Abee Daawood', at-Targheeb wat-Tarheeb'...

Shaikh Badrul-Badr gathers the names of 44 of his students and then says: "And many others."

7. HIS PHYSICAL DESCRIPTION AND

CHARACTERISTICS: His student ad-Diyaa. al-Maqdissee said; "He was of full height, white, with a bright face, large distinct eyes; he was so handsome that it was as if his face gave off-light; he had a broad forehead and a long beard; a straight nose and his eyebrows joined. He had a small head, slender arms and legs; and a thin body; and full senses and faculties. He was extremely intelligent; and behaved in a fine manner..."

Ibnul-Najjaar said: "al-Muwaffaq was the imaam of the Hanbalees in the main congregational mosque of Damascus. He was fully reliable, an evidence (in narrating), noble. He had plentiful virtues; and he kept away from anything not befitting; he was pious, a worshipper. He was upon the way of the Salaf. Light and dignity could be seen upon him. A man would take benefit from seeing him even before hearing his speech."

Ibn Katheer said: "He used to engage in optional Prayers between the two night Prayers close to his place of Prayer. Then when he had prayed the 'Ishaa. Prayer he would return to his house of the street of ad-Duwalla'ee by the bank of the river .He would take back with him those he could from the poor and needy, and they would eat with him, and his primary house was upon Qaasiyoon...."

ad-Diyaa. said: "he was fine in his manners: he would hardly ever be seen except that he was smiling: He would relate incidents and joke. I heard al-Bahaa. say; When the people read with him he would joke with us, and be cheerful and at ease. Once they complained to him about some children who studied with him, so he said; "They are children. They have to have some play, and you used to be just like them." And al-Bahaa. described him as being courageous, and said: "He used to go forward to the enemy, and he was wounded upon his hand; and he used to take part when the army and the enemy were firing at each other."

ad-Diyaa. said: "He used to pray with 'Khushoo'' (humility and attentiveness). He would hardly ever pray the Sunnah prayer before Fajr and after 'Ishaa. Except in his house; and between the two night Prayers he used to pray four rak'ahs, reciting: 'as-Sajdah', 'Yaaseen', ad-Dukhaan', and 'Tabaarak.' He would hardly miss out on them. He used to stand in Prayer in the last hours of the night reciting 1/7th of the Qur.aan. He would sometimes raise his voice and he had a beautiful voice."

8. SCHOLARS' PRAISE OF HIM:

Aboo `Amr ibn as-Salaah said: "I have not seen the like of al-Muwaffaq."

Aboo Bakr ibn Ghaneemah-the muftiee of Baghdaad-said: "I do not know anyone in our time who has reached the level of ijtihaad except for al-Muwaffaq."

Sibt ibn al-Jawzee said: "He was an imaam in many fields. After his brother Aboo `Umar and al-`Imaad, there was no one in his time who had greater 'zuhd' or piety than him. He had a great deal of 'hayaa.' (sense of shame), and he remained aloof from this world and its people. He was easy and mild-mannered, humble, and he had love for the poor. He was fine in manners, generous and giving, whoever saw him then it was as if he had seen one of the Companions; and it was as if light came from his face. He was plentiful in worship."

Shaikhul-Islam Ibn Taimiyyah said: "After al-Awzaa`ee no one entered Shaam having more 'Fiqh' knowledge and understanding of the Religion than al-Muwaffaq."

ad-Diyaa. al-Maqdisee said: "He was an imaam with regard to the Qur.aan and its explanation; an imaam in the knowledge of hadeeth and its problematic matters; an imaam in Fiqh-indeed the outstanding scholar of his time in that; an imaam in knowledge of the disagreements of scholars; the outstanding scholar of his time in Laws of Inheritance; an imaam in 'Usoolul-Fiqh'; an imaam in Arabic Grammar; an imaam in mathematics; an imaam in the movements and positions of stars and planets."

Ibn Rajab al-Hanbalee said: "The 'Faqeeh', the 'Zaahid', the Imaam. Shaikhul-Islam. The singular exception scholar."

al-Haafiz Ibn Katheer said: "Shaikhul-Islam. An Imaam. An outstanding scholar. There was not in his time, indeed even for a long time before him, anyone having greater knowledge of Fiqh than him."

Ibn Rajab said: "He used to closely follow the texts in the matter of 'al-Usool' (Fundamentals and belief) and in other than it. He did not hold applying any acts of worship for which there was no narration."

He used to order affirmation of the texts, and leaving them as they are-with regard to what occurs in the Book and the Sunnah from 'as-Sifaat' (Allaah's attributes): not altering them, not declaring how they are, not distorting the meaning; not interpreting them away with 'ta.weel', and not negating them."

9. HIS DEATH:

He died-rahimahullaah-on Saturday, the day of `Eidul-Fitr, in 620H, at the age of 79 in his home in Damascus.

His funeral which had a huge attendance was held the next day and he was buried on the hill of Qaasiyoon.

10. HIS WIFE, SLAVE-GIRLS AND CHILDREN:

He married his paternal cousin Maryam bint Abee Bakr ibn `Abdillaah ibn Sa`d al-Maqdisee.

They had a number of children:

(al-Majd) `Eesaa,
Muhammad,
Yahyaa,
Safiyyah, and
Faatimah.

Then he took a slave girl, and then another.

Then he married `Izziyyah- who died before him.

All his sons died in his lifetime, and none of them had offspring except for `Eesaa- who had two righteous sons, however both of them died without any offspring.

So the Shaikh had no remaining progeny.

11. HIS WORKS:

Dr. `Alee ibn Sa`eed al-Ghaamidee lists his works and they come to 38 in number.

Amongst his printed works are:

'al-Mughnee' in Fiqh, (9 volumes);
'Rawdatun-Naa'ir' in 'Usoolul-Fiqh' (2 volumes);
'Kitaabut-Tawwaabeen' (1 volume);
'Dhammut-Ta.weel' (Booklet);
'Ithbaat Sifatil-Uluww' (1 volume with checking of Shaikh Badrul-Badr-hafizahullaah).
'Lum`atul-I'tiqaad'
(Printed along with the explanation of Shaikh Ibn `Uthaymeen-rahimahullaah- and translated and printed with the title:
'Sufficiency in Creed.'
And (printed with the explanation of Shaikh al-Fawzaan-hafizahullaah):-

Sources:

- (2) 'Ikhtiyaaraat Ibn Qudaamah al-Fiqhiyyah' of Dr. `Alee ibn Sa`eed al-Ghaamidee;
- (3) The biography of the author included in Shaikh al-Fawzaan's explanation of 'Lum`atul-I'tiqaad';
- (4) The biography compiled by Shaikh Badrul-Badr in his checking of 'Ithbaat Sifatil-Uluww'.

References:

- (1) 'Siyar A`laamin-Nubalaa.' (22/165-173) of Dhahabee;
- (2) 'al-Bidaayah wan-Nihaayah' (13/99-101) of Ibn Katheer;
- (3) 'Shadharaatudh-Dhahab' (5/88-92) of Ibnul-`Imaad;
- (4) 'Dhayl Tabaaqaatil-Hanaabilah' (2/133-149) of Ibn Rajab;
- (5) 'al-Mughnee' verifiers introduction (1/6-37).