

الفضل والمنة بتعليقات مختصرة على

أصول السنة

لإمام السنة أحمد بن حنبل

The Bounty & Favor in Concise Notes on

USŪL AS-SUNNAH

BY IMĀM AHMAD



BY SHAYKH 'ABDUR-RAHMĀN MUHIYYUD-DĪN

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B Y I M Ā M A Ḥ M A D



BY SHAYKH 'ABDUR-RAḤMĀN MUḤIYYUD-DĪN

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Transliteration Table

Consonants

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

Vowels

Short َ a ِ i ُ u

Long َا ā ِي ī ُو ū

Diphthongs َايَ ay/ai َاوَ aw

Glyphs

ﷺ *Ṣallāllāhu ‘alayhi wa sallam* (May Allāh’s praise & salutations be upon him)

ﷺ *‘Alayhis-salām* (Peace be upon him)

ﷺ *Raḍiyallāhu ‘anhu* / ﷺ *Raḍiyallāhu ‘anhā* (May Allāh be pleased with him/her)

ﷺ *Raḍiyallāhu ‘anhum* (May Allāh be pleased with them)

ﷻ *Raḥimabullāh* (May Allāh have mercy on him)

ﷻ *Subḥānahu wa-ta‘Ālā* (Glorious and Exalted is He)

ﷻ *Azza wa-Jall* (The Mighty and Majestic)

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Author's Introduction

All praise is for Allāh, Lord of all that exists. May blessings and peace be upon the noblest of the prophets and the best of the messengers. As to proceed:

This is a concise treatise regarding *The Foundations of the Sunnah* by the eminent Imām, Aḥmad bin Ḥanbal, may Allāh have mercy upon him and make Paradise his abode and final resting place, and may Allāh gather us and him in the company of the prophets, the truthful, the martyrs, and the righteous; and what excellent companions they are.

It clarifies the foundations of the correct Islamic creed which are obligatory upon the Muslim to believe. Some of those beloved to me from the students requested, while studying it, that I write an explanation of it; so I sought Allāh's help in doing so, and Allāh is the granter of success.

The treatise is regarding the foundations of the correct creed, since Imām Aḥmad رحمته الله is the Imām of the Sunnah in truth. And he needs no introduction, for he is the well-known cultivating Imām, the figurehead of the well-known juristic school; he clarified [these foundations] out of sincere advice to the *ummah* and to fulfill the trust. It is a treatise that aids the beginner in understanding the foundations of the magnificent Islamic religion, since it enlightens him to the teachings of the religion and its fundamentals, and it is a reminder to the seasoned one.

The Imām رحمته الله mentioned some issues, and although they are not from the creed, the people of innovation have fallen into opposition regarding them, [so] he mentioned them. It is as if he considered them to be a distinguishing factor between Ahlus-Sunnah and the

people of innovation. He likewise placed affairs in this treatise from the foundations of the Sunnah that appear to contradict the foundations of the creed, such as the issue of fighting the highway robbers and the Khawārij—if they confront the person, then fighting them and defending himself and his wealth is something commanded within the legislation. So he mentioned this, and Allāh knows best, because fighting the Muslims is not permissible to begin with, and perhaps the Muslims will find it difficult to fight against the likes of these people, due to adherence to the statement of the Prophet ﷺ:

لا يحل دم امرئ مسلم إلا بإحدى ثلاث: الثيب الزاني، والنفس بالنفس، والتارك لدينه المفارق للجماعة.

The blood of the Muslim is not lawful (to shed) except in one of three cases: (1) The married (or previously married) fornicator, (2) a life for a life, and (3) the one who abandons his religion and separates from the body of the Muslims.¹

The author رَحِمَهُ اللهُ mentioned fighting the highway robbers and the Khawārij in this treatise because the Muslim believes in the sanctity of the Muslim's blood, and thus it is not lawful (to shed it), and fighting the likes of these people—if confronted by them—is legislatively permissible (as shall be seen in the treatise) out of self-defense and in defense of one's wealth and honor, as is authentically reported from the Prophet ﷺ.

The treatise, in general, is a valuable book that the Muslim is in need of studying so that he may be upon insight in the affair of his religion and its teachings and foundations, and thus be saved from Allāh's anger; indeed, Allāh is the guide to the Straight Path.

¹ Reported by al-Bukhāri (#6878) and Muslim (#1676) from the *ḥadīth* of 'Abdullāh bin Mas'ūd.



Introduction of the Verifier, Shaykh Khālid ‘Uthmān

All praise is for Allāh, Lord of all that exists; may blessings and peace be upon the seal of the prophets and messengers, and upon all of his family. As to proceed:

The scholars of the Tābi‘ūn and their followers saw fit to name their books on creed “*As-Sunnah*” to distinguish the signposts of the Saved Sect from those of the divergent groups. From the earliest of these books is *Uṣūl as-Sunnah* by the Imām of the Sunnah, Aḥmad bin Muḥammad bin Ḥanbal رحمته الله.

The Imām gathered within it the most important foundations that the deviant groups—from the Jahmiyyah, the Mu’tazilah, the Murji‘ah, the Rāfiḍah, and other than them—have opposed.

This is the affair, and I have endeavored in this print to verify the text by way of two handwritten manuscripts, along with due consideration to the manuscript of (al-Maktabah) az-Zāhiriyyah, considering it to be the foundational manuscript; and I compared them to the narration of *Uṣūl as-Sunnah* in *Sharḥ Uṣūl al-‘Itiqād* by al-Lālikā’i, as well as in *Ṭabaqāt al-Ḥanābilah* by al-Qāḍi Ibn Abū Ya’lā and the print of al-Walīd bin Muḥammad Nabīh.

I didn’t bother to make comments and thus overshadow the text; this is so the student of knowledge who wishes to memorize the text may benefit without distractions. Perhaps Allāh will facilitate another print in which I can add comments and explanations. A number of contemporary scholars have explained this text in recorded lessons. From them are:

- 1) Al-‘Allāmah al-Muḥaddith Rabī’ bin Hādi al-Madkhali

2) Al-'Allāmah Zayd bin Hādi al-Madkhali

3) Al-'Allāmah 'Ubayd al-Jābiri

It is upon the student of knowledge to take care in studying these explanations, being assisted by this verified manuscript so he may extract the most complete benefit possible, by the favor of Allāh.²

And may blessings and peace be upon Muḥammad and his family.

Abū 'Abdul-A'lā Khālid bin Muḥammad bin 'Uthmān al-Miṣri

² In addition to these explanations, there is the explanation of our *shaykh*, Doctor 'Abdur-Raḥmān bin Muḥiyyud-Dīn, may Allāh preserve him, for which this verified manuscript is the basis, entitled *Al-Faḍl wal-Minnah bi-Sharḥ Uṣūl as-Sunnah*.



**Permission to Translate Shaykh ‘Abdur-Raḥmān
Muḥiyyud-Dīn’s *Explanation of Uṣūl as-Sunnah***

In the name of Allāh, the Most Merciful, the Bestower of Mercy:

May prayers and peace be upon the Messenger of Allāh; to proceed:

I have granted permission to the brother Abū Mūsā Raha al-Amriki to translate the book *Explanation of Uṣūl as-Sunnah by Imām Aḥmad*, which I explained and taught in Masjid ‘Umar bin al-Khaṭṭāb in Madīnah. There is no problem with him translating it with a sound (correct) translation, and may Allāh bring benefit by way of it.

I ask Allāh, the Majestic and High, to grant us and him *tawfiq* and uprightness, and Allāh is the granter of success.

‘Abdur-Raḥmān bin Ṣāliḥ Muḥiyyud-Dīn
Al-Madīnah an-Nabawīyah
17 Sha’bān 1437 AH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي هدانا لهذا
 بعد أن كنا أضلّ من الضلال
 شرح أصول الفقه أصول الفروع
 من أصول الفروع أصول الفروع
 أصول الفروع أصول الفروع
 أصول الفروع أصول الفروع

تتمت
 في شهر ربيع الثاني
 سنة 1417 هـ
 17/2/1375



Arabic Text of Imām Aḥmad's *Uṣūl as-Sunnah*

قَالَ الشَّيْخُ الْإِمَامُ أَبُو الْمُظَفَّرِ عَبْدُ الْمَلِكِ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ الْهَمْدَانِيُّ:
حَدَّثَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ يَحْيَى بْنُ أَبِي الْحَسَنِ بْنِ الْبَنَّا، قَالَ: أَخْبَرَنَا
وَالِدِي أَبُو عَلِيٍّ الْحَسَنُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ الْبَنَّا، قَالَ: أَخْبَرَنَا أَبُو
الْحُسَيْنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ بَشْرَانَ الْمُعَدَّلُ، قَالَ: أَخْبَرَنَا
عُثْمَانُ بْنُ أَحْمَدَ بْنِ السَّمَاكِ، قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَبْدِ
الْوَهَّابِ بْنِ أَبِي الْعَنْبَرِ قِرَاءَةً عَلَيْهِ مِنْ كِتَابِهِ فِي شَهْرِ رَبِيعِ الْأَوَّلِ مِنْ سَنَةِ
ثَلَاثٍ وَتِسْعِينَ وَمِائَتَيْنِ، قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ سُلَيْمَانَ الْمَنْقَرِيُّ
الْبَصْرِيُّ بَيْتَيْسَ قَالَ: حَدَّثَنِي عَبْدُوسُ بْنُ مَالِكِ الْعَطَّارُ، قَالَ: سَمِعْتُ أَبَا
عَبْدِ اللَّهِ أَحْمَدَ بْنَ مُحَمَّدٍ بْنِ حَنْبَلٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ:

أُصُولُ السُّنَّةِ عِنْدَنَا: التَّمَسُّكُ بِمَا كَانَ عَلَيْهِ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالْإِفْتِدَاءُ بِهِمْ، وَتَرْكُ الْبِدْعِ، وَكُلُّ بِدْعَةٍ فَهِيَ ضَلَالَةٌ.
وَتَرْكُ الْخُصُومَاتِ، وَالْجُلُوسِ مَعَ أَصْحَابِ الْأَهْوَاءِ، وَتَرْكُ الْمِرَاءِ وَالْجِدَالِ
وَالْخُصُومَاتِ فِي الدِّينِ. وَالسُّنَّةُ عِنْدَنَا آثَارُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، وَالسُّنَّةُ تُفَسَّرُ الْقُرْآنَ، وَهِيَ دَلَائِلُ الْقُرْآنِ، وَلَيْسَ فِي السُّنَّةِ قِيَاسٌ،
وَلَا تُضَرَّبُ لَهَا الْأَمْثَالُ، وَلَا تُدْرَكُ بِالْعُقُولِ وَلَا الْأَهْوَاءِ، إِنَّمَا هُوَ الْإِتْبَاعُ
وَتَرْكُ الْهَوَى السُّنَّةِ الْأَلَزِمَةِ الَّتِي مَنْ تَرَكَ مِنْهَا خَصْلَةً - لَمْ يَقْبَلْهَا وَيُؤْمِنْ
بِهَا - لَمْ يَكُنْ مِنْ أَهْلِهَا الْإِيمَانُ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ وَمِنْ السُّنَّةِ الْأَلَزِمَةِ
الَّتِي مَنْ تَرَكَ مِنْهَا خَصْلَةً - لَمْ يَقْبَلْهَا وَيُؤْمِنْ بِهَا - لَمْ يَكُنْ مِنْ أَهْلِهَا:
الْإِيمَانُ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ، وَالتَّصَدِيقُ بِالْأَحَادِيثِ فِيهِ، وَالْإِيمَانُ بِهَا، لَا

يُقَالُ لِمَ وَلَا كَيْفَ، إِنَّمَا هُوَ التَّصَدِيقُ وَالْإِيمَانُ بِهَا، وَمَنْ لَمْ يَعْرِفْ تَفْسِيرَ الْحَدِيثِ وَيَبْلُغُهُ عَقْلُهُ فَقَدْ كُفِيَ ذَلِكَ وَأُحْكِمَ لَهُ، فَعَلَيْهِ الْإِيمَانُ بِهِ وَالتَّسْلِيمُ لَهُ، مِثْلُ حَدِيثِ "الصَّادِقِ الْمَصْدُوقِ" وَمِثْلُ مَا كَانَ مِثْلَهُ فِي الْقَدْرِ، وَمِثْلُ أَحَادِيثِ الرُّؤْيَةِ كُلِّهَا، وَإِنْ نَأَتْ عَنِ الْأَسْمَاعِ وَاسْتَوْحَشَ مِنْهَا الْمُسْتَمِعُ، وَإِنَّمَا عَلَيْهِ الْإِيمَانُ بِهَا، وَأَنْ لَا يَزِدَّ مِنْهَا حَرْفًا وَاحِدًا وَغَيْرَهَا مِنَ الْأَحَادِيثِ الْمَأْثُورَاتِ عَنِ الثَّقَاتِ. وَأَنْ لَا يُخَاصِمَ أَحَدًا وَلَا يُنَاطِرَهُ، وَلَا يَتَعَلَّمَ الْجِدَالَ. فَإِنَّ الْكَلَامَ فِي الْقَدْرِ وَالرُّؤْيَةِ وَالْقُرْآنِ وَغَيْرِهَا مِنَ السُّنَنِ مَكْرُوهٌ وَمَنْهِيٌّ عَنْهُ، لَا يَكُونُ صَاحِبُهُ - وَإِنْ أَصَابَ بِكَلَامِهِ السُّنَّةَ - مِنْ أَهْلِ السُّنَّةِ حَتَّى يَدَعَ الْجِدَالَ وَيُسَلِّمَ وَيُؤْمِنَ بِالْآثَارِ هُنَا الْقُرْآنُ كَلَامُ اللَّهِ وَلَيْسَ بِمَخْلُوقٍ وَالْقُرْآنُ كَلَامُ اللَّهِ وَلَيْسَ بِمَخْلُوقٍ وَلَا يَضْعُفُ أَنْ يَقُولَ: لَيْسَ بِمَخْلُوقٍ، فَإِنَّ كَلَامَ اللَّهِ لَيْسَ بِبَائِنٍ مِنْهُ، وَلَيْسَ مِنْهُ شَيْءٌ مَخْلُوقٌ، وَإِيَّاكَ وَمُنَاطَرَةَ مَنْ أَحْدَثَ فِيهِ، وَمَنْ قَالَ بِاللَّفْظِ وَغَيْرِهِ، وَمَنْ وَقَفَ فِيهِ، فَقَالَ: لَا أَدْرِي مَخْلُوقٌ أَوْ لَيْسَ بِمَخْلُوقٍ، وَإِنَّمَا هُوَ كَلَامُ اللَّهِ فَهَذَا صَاحِبٌ بِدْعَةٍ مِثْلُ مَنْ قَالَ: (هُوَ مَخْلُوقٌ). وَإِنَّمَا هُوَ كَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ. هُنَا الْإِيمَانُ بِالرُّؤْيَةِ يَوْمَ الْقِيَامَةِ وَالْإِيمَانُ بِالرُّؤْيَةِ يَوْمَ الْقِيَامَةِ كَمَا رُوِيَ عَنِ النَّبِيِّ مِنَ الْأَحَادِيثِ الصَّحِيحِ، وَأَنَّ النَّبِيَّ قَدْ رَأَى رَبَّهُ، فَإِنَّهُ مَأْثُورٌ عَنِ رَسُولِ اللَّهِ، صَحِيحٌ، رَوَاهُ قَتَادَةُ، عَنْ عِكْرِمَةَ، عَنْ إِبْنِ عَبَّاسٍ؛ وَرَوَاهُ الْحَكَمُ بْنُ أَبَانَ، عَنْ عِكْرِمَةَ، عَنْ إِبْنِ عَبَّاسٍ؛ وَرَوَاهُ عَلِيُّ بْنُ زَيْدٍ، عَنْ يُونُسَ بْنِ مِهْرَانَ، عَنْ إِبْنِ عَبَّاسٍ، وَالْحَدِيثُ عِنْدَنَا عَلَى ظَاهِرِهِ كَمَا جَاءَ عَنِ النَّبِيِّ، وَالْكَلامُ فِيهِ بِدْعَةٌ، وَلَكِنْ نُؤْمِنُ بِهِ كَمَا جَاءَ عَلَى ظَاهِرِهِ، وَلَا نُنَاطِرُ فِيهِ أَحَدًا. هُنَا الْإِيمَانُ بِالْمِيزَانِ يَوْمَ الْقِيَامَةِ وَالْإِيمَانُ بِالْمِيزَانِ يَوْمَ الْقِيَامَةِ كَمَا جَاءَ، يُوزَنُ الْعَبْدُ يَوْمَ الْقِيَامَةِ فَلَا يَزِنُ جَنَاحَ بَعْضَةٍ، وَتُوزَنُ أَعْمَالُ الْعِبَادِ كَمَا جَاءَ فِي الْأَثَرِ، وَالْإِيمَانُ بِهِ، وَالتَّصَدِيقُ بِهِ، وَالْإِعْرَاضُ عَنْ رَدِّ ذَلِكَ، وَتَرْكُ مُجَادَلَتِهِ. هُنَا أَنَّ اللَّهَ يُكَلِّمُ الْعِبَادَ يَوْمَ الْقِيَامَةِ وَأَنَّ

اللَّهُ يُكَلِّمُ الْعِبَادَ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُمْ وَبَيْنَهُ تُرْجُمَانٌ، وَالْإِيمَانُ بِهِ
وَالْتَّصِدِيقُ بِهِ. الْإِيمَانُ بِالْحَوْضِ وَالْإِيمَانُ بِالْحَوْضِ، وَأَنَّ لِرَسُولِ اللَّهِ
حَوْضًا يَوْمَ الْقِيَامَةِ تَرُدُّ عَلَيْهِ أُمَّتُهُ، عَرْضُهُ مِثْلُ طَوْلِهِ، مَسِيرَةَ شَهْرٍ، آيَتُهُ
كَعَدَدِ نَجُومِ السَّمَاءِ عَلَى مَا صَحَّحَتْ بِهِ الْأَخْبَارُ مِنْ غَيْرِ وَجْهِ. وَالْإِيمَانُ
بِعَذَابِ الْقَبْرِ، وَأَنَّ هَذِهِ الْأُمَّةَ تَفْتَنُ فِي قُبُورِهَا، وَتُسَالُ عَنِ الْإِيمَانِ
وَالْإِسْلَامِ، وَمَنْ رَبُّهُ؟ وَمَنْ نَبِيُّهُ؟ وَيَأْتِيهِ مُنْكَرٌ وَنَكِيرٌ، كَيْفَ شَاءَ اللَّهُ،
وَكَيْفَ أَرَادَ، وَالْإِيمَانُ بِهِ وَالتَّصِدِيقُ بِهِ وَالْإِيمَانُ بِشَفَاعَةِ النَّبِيِّ وَبِقَوْمِ
يَخْرُجُونَ مِنَ النَّارِ بَعْدَ مَا احْتَرَقُوا وَصَارُوا فَحْمًا، فَيَوْمَرُ بِهِمْ إِلَى نَهْرٍ عَلَى
بَابِ الْجَنَّةِ كَمَا جَاءَ فِي الْأَثَرِ، كَيْفَ شَاءَ اللَّهُ، وَكَمَا شَاءَ، إِنَّمَا هُوَ
الْإِيمَانُ بِهِ، وَالتَّصِدِيقُ بِهِ. الْإِيمَانُ أَنَّ الْمَسِيحَ الدَّجَالَ خَارِجٌ، مَكْتُوبٌ
بَيْنَ عَيْنَيْهِ كَافِرٌ وَالْإِيمَانُ أَنَّ الْمَسِيحَ الدَّجَالَ خَارِجٌ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ
كَافِرٌ وَالْأَحَادِيثُ الَّتِي جَاءَتْ فِيهِ، وَالْإِيمَانُ بِأَنَّ ذَلِكَ كَائِنٌ، وَأَنَّ عَيْسَى
ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ يَنْزِلُ فَيَقْتُلُهُ بِبَابِ لُدٍّ. الْإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ
وَيَنْقُصُ وَالْإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ كَمَا جَاءَ فِي الْخَبَرِ: أَكْمَلُ
الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا - وَمَنْ تَرَكَ الصَّلَاةَ فَقَدْ كَفَرَ وَلَيْسَ مِنَ
الْأَعْمَالِ شَيْءٌ تَرَكَهُ كُفْرٌ إِلَّا الصَّلَاةَ، مَنْ تَرَكَهَا فَهُوَ كَافِرٌ، وَقَدْ أَحَلَّ اللَّهُ
قَتْلَهُ. خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ الصِّدِّيقُ، ثُمَّ عُمَرُ بْنُ الْخَطَّابِ،
ثُمَّ عُثْمَانُ بْنُ عَفَّانَ وَخَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ الصِّدِّيقُ، ثُمَّ عُمَرُ
بْنُ الْخَطَّابِ، ثُمَّ عُثْمَانُ بْنُ عَفَّانَ نُقَدِّمُ هَؤُلَاءِ الثَّلَاثَةَ كَمَا قَدَّمَهُمْ أَصْحَابُ
رَسُولِ اللَّهِ، لَمْ يَخْتَلِفُوا فِي ذَلِكَ، ثُمَّ بَعْدَ هَؤُلَاءِ الثَّلَاثَةِ أَصْحَابُ الشُّورَى
الْخَمْسَةِ: عَلِيُّ بْنُ أَبِي طَالِبٍ، وَطَلْحَةُ، وَالزُّبَيْرِيُّ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ،
وَسَعْدٌ، كُلُّهُمْ يَصْلُحُ لِلْخِلَافَةِ، وَكُلُّهُمْ إِمَامٌ، وَنَدَّهَبَ فِي ذَلِكَ إِلَى حَدِيثِ
ابْنِ عُمَرَ: كُنَّا نَعُدُّ وَرَسُولُ اللَّهِ حَيًّا وَأَصْحَابُهُ مُتَوَفِّرُونَ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ
عُثْمَانُ ثُمَّ نَسَكْتُ - ثُمَّ مِنْ بَعْدِ أَصْحَابِ الشُّورَى أَهْلُ بَدْرٍ مِنْ

الْمُهَاجِرِينَ، ثُمَّ أَهْلُ بَدْرٍ مِنَ الْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ عَلَى قَدْرِ
 الْهَجْرَةِ وَالسَّابِقَةِ، أَوْلَا فَأَوْلَا، ثُمَّ أَفْضَلُ النَّاسِ بَعْدَ هَؤُلَاءِ أَصْحَابُ رَسُولِ
 اللَّهِ الْقَرْنُ الَّذِي بُعِثَ فِيهِمْ. وَكُلُّ مَنْ صَحِبَهُ سَنَةً أَوْ شَهْرًا أَوْ يَوْمًا أَوْ
 سَاعَةً، أَوْ رَأَاهُ فَهُوَ مِنْ أَصْحَابِهِ، لَهُ مِنْ الصُّحْبَةِ عَلَى قَدْرِ مَا صَحِبَهُ،
 وَكَانَتْ سَابِقَتُهُ مَعَهُ، وَسَمِعَ مِنْهُ، وَنَظَرَ إِلَيْهِ نَظْرَةً، فَأَدْنَاهُمْ صُحْبَةً هُوَ
 أَفْضَلُ مِنَ الْقَرْنِ الَّذِينَ لَمْ يَرَوْهُ، وَلَوْ لَقُوا اللَّهَ بِجَمِيعِ الْأَعْمَالِ، كَانَ هَؤُلَاءِ
 الَّذِينَ صَحِبُوا النَّبِيَّ ﷺ وَرَأَوْهُ وَسَمِعُوا مِنْهُ، وَمَنْ رَأَاهُ بِعَيْنِهِ وَأَمَّنَ بِهِ وَلَوْ
 سَاعَةً، أَفْضَلُ لُصْحْبَتِهِ مِنَ التَّابِعِينَ، وَلَوْ عَمِلُوا كُلَّ أَعْمَالِ الْخَيْرِ السَّمْعِ
 وَالطَّاعَةِ لِلْأَيْمَةِ وَأَمِيرِ الْمُؤْمِنِينَ وَالسَّمْعِ وَالطَّاعَةِ لِلْأَيْمَةِ وَأَمِيرِ الْمُؤْمِنِينَ الْبَرِّ
 وَالْفَاجِرِ، وَمَنْ وَلِيَ الْخِلَافَةَ، وَاجْتَمَعَ النَّاسُ عَلَيْهِ، وَرَضُوا بِهِ، وَمَنْ عَلَيْهِمْ
 بِالسَّيْفِ حَتَّى صَارَ خَلِيفَةً، وَسُمِّيَ أَمِيرَ الْمُؤْمِنِينَ، وَالغَزْوُ مَاضٍ مَعَ الْأَمِيرِ
 إِلَى يَوْمِ الْقِيَامَةِ الْبَرِّ وَالْفَاجِرِ لَا يُتْرَكُ. وَقِسْمَةُ الْفَيْءِ وَإِقَامَةُ الْحُدُودِ إِلَى
 الْأَيْمَةِ مَاضٍ لَيْسَ لِأَحَدٍ أَنْ يَطْعَنَ عَلَيْهِمْ، وَلَا يُنَازِعُهُمْ، وَدَفْعُ الصَّدَقَاتِ
 إِلَيْهِمْ جَائِزَةٌ نَافِذَةٌ، مَنْ دَفَعَهَا إِلَيْهِمْ أَجْزَأَتْ عَنْهُ، بَرًّا كَانَ أَوْ فَاجِرًا.
 وَصَلَاةُ الْجُمُعَةِ خَلْفُهُ وَخَلْفَ مَنْ وُلَاهُ، جَائِزَةٌ بَاقِيَةٌ تَامَّةٌ رَكَعَتَيْنِ، مَنْ
 أَعَادَهُمَا فَهُوَ مُبْتَدِعٌ تَارِكٌ لِلْأَثَارِ، مُخَالِفٌ لِلسُّنَّةِ، لَيْسَ لَهُ مِنْ فَضْلِ
 الْجُمُعَةِ شَيْءٌ؛ إِذَا لَمْ يَرَ الصَّلَاةَ خَلْفَ الْأَيْمَةِ مَنْ كَانُوا بَرِّهِمْ وَفَاجِرِهِمْ.
 فَالسُّنَّةُ: بِأَنْ يُصَلِّيَ مَعَهُمْ رَكَعَتَيْنِ، وَيَدِينَنَّ بِأَنَّهَا تَامَّةٌ، لَا يَكُنْ فِي صَدْرِكَ
 مِنْ ذَلِكَ شَكٌّ. وَمَنْ خَرَجَ عَلَى إِمَامٍ مِنْ أَيْمَةِ الْمُسْلِمِينَ وَقَدْ كَانَ النَّاسُ
 اجْتَمَعُوا عَلَيْهِ وَأَقْرَبُوا لَهُ بِالْخِلَافَةِ، بِأَيِّ وَجْهِ كَانَ، بِالرِّضَا أَوْ بِالْعَلْبَةِ - فَقَدْ
 شَقَّ هَذَا الْخَارِجُ عَصَا الْمُسْلِمِينَ، وَخَالَفَ الْأَثَارَ عَنْ رَسُولِ اللَّهِ ﷺ: فَإِنْ
 مَاتَ الْخَارِجُ عَلَيْهِ مَاتَ مِيتَةً جَاهِلِيَّةً. وَلَا يَحِلُّ قِتَالُ السُّلْطَانِ وَلَا الْخُرُوجُ
 عَلَيْهِ لِأَحَدٍ مِنَ النَّاسِ، فَمَنْ فَعَلَ ذَلِكَ فَهُوَ مُبْتَدِعٌ عَلَى غَيْرِ السُّنَّةِ وَالطَّرِيقِ.
 قِتَالُ اللَّصُوصِ وَالْخَوَارِجِ وَقِتَالُ اللَّصُوصِ وَالْخَوَارِجِ جَائِزٌ إِذَا عَرَضُوا

لِلرَّجُلِ فِي نَفْسِهِ وَمَالِهِ، فَلَهُ أَنْ يُقَاتِلَ عَنْ نَفْسِهِ وَمَالِهِ، وَيَدْفَعُ عَنْهَا بِكُلِّ مَا يَقْدِرُ، وَلَيْسَ لَهُ إِذَا فَارَقُوهُ أَوْ تَرَكَوهُ أَنْ يَطْلُبَهُمْ، وَلَا يَتَّبِعَ آثَارَهُمْ، لَيْسَ لِأَحَدٍ إِلَّا الْإِمَامَ أَوْ وِلَاةَ الْمُسْلِمِينَ، إِنَّمَا لَهُ أَنْ يَدْفَعَ عَنْ نَفْسِهِ فِي مَقَامِهِ ذَلِكَ، وَيَتَوَيَّ بِجُهْدِهِ أَنْ لَا يَقْتُلَ أَحَدًا، فَإِنْ مَاتَ عَلَى يَدَيْهِ فِي دَفْعِهِ عَنْ نَفْسِهِ فِي الْمَعْرَكَةِ فَأَبْعَدَ اللَّهُ الْمَقْتُولَ، وَإِنْ قُتِلَ هَذَا فِي تِلْكَ الْحَالِ وَهُوَ يَدْفَعُ عَنْ نَفْسِهِ وَمَالِهِ، رَجَوْتُ لَهُ الشَّهَادَةَ، كَمَا جَاءَ فِي الْأَحَادِيثِ وَجَمِيعِ الْأَثَارِ فِي هَذَا إِنَّمَا أَمْرٌ بِقِتَالِهِ، وَلَمْ يُؤْمَرْ بِقِتَالِهِ وَلَا اتِّبَاعِهِ، وَلَا يُجْهَرُ عَلَيْهِ إِنْ صُرِعَ أَوْ كَانَ جَرِيحًا، وَإِنْ أَخَذَهُ أُسِيرًا فَلَيْسَ لَهُ أَنْ يَقْتُلَهُ، وَلَا يُقِيمَ عَلَيْهِ الْحَدَّ، وَلَكِنْ يَرْفَعُ أَمْرَهُ إِلَى مَنْ وِلَاةَ اللَّهِ، فَيَحْكُمُ فِيهِ. لَا نَشْهَدُ عَلَى أَحَدٍ مِنْ أَهْلِ الْقِبْلَةِ بِعَمَلٍ يَعْمَلُهُ بِجَنَّةٍ وَلَا نَارٍ وَلَا نَشْهَدُ عَلَى أَحَدٍ مِنْ أَهْلِ الْقِبْلَةِ بِعَمَلٍ يَعْمَلُهُ بِجَنَّةٍ وَلَا نَارٍ نَرْجُو لِلصَّالِحِ وَنَخَافُ عَلَيْهِ، وَنَخَافُ عَلَى الْمُسِيءِ الْمَذْنِبِ، وَنَرْجُو لَهُ رَحْمَةَ اللَّهِ. وَمَنْ لَقِيَ اللَّهَ بِذَنْبٍ يَجِبُ لَهُ بِهِ النَّارُ تَائِبًا غَيْرَ مُصِرٍّ عَلَيْهِ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ، وَيَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ، وَيَعْفُو عَنِ السَّيِّئَاتِ، وَمَنْ لَقِيَهُ وَقَدْ أُقِيمَ عَلَيْهِ حَدٌّ ذَلِكَ الذَّنْبِ فِي الدُّنْيَا، فَهُوَ كَفَّارَتُهُ، كَمَا جَاءَ فِي الْخَبَرِ عَنْ رَسُولِ اللَّهِ ﷺ، وَمَنْ لَقِيَهُ مُصِرًّا غَيْرَ تَائِبٍ مِنَ الذُّنُوبِ الَّتِي قَدْ اسْتَوْجَبَ بِهَا الْعُقُوبَةَ فَأَمْرُهُ إِلَى اللَّهِ، إِنْ شَاءَ عَذَبَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ، وَمَنْ لَقِيَهُ وَهُوَ كَافِرٌ عَذَبَهُ وَلَمْ يَغْفِرْ لَهُ. الرَّجْمُ حَقٌّ عَلَى مَنْ زَنَا وَقَدْ أَحْصَنَ وَالرَّجْمُ حَقٌّ عَلَى مَنْ زَنَا وَقَدْ أَحْصَنَ إِذَا اعْتَرَفَ أَوْ قَامَتْ عَلَيْهِ بَيِّنَةٌ، وَقَدْ رَجَمَ رَسُولُ اللَّهِ ﷺ وَمَنْ رَجِمَتْ الْأُيْمَةُ الرَّاشِدُونَ. النِّفَاقُ وَانْتِقَاصُ الصَّحَابَةِ وَمَنْ انْتَقَصَ أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، أَوْ أَبْغَضَهُ بِحَدِّثٍ كَانَ مِنْهُ، أَوْ ذَكَرَ مَسَاوِيَهُ كَانَ مُبْتَدِعًا، حَتَّى يَتَرَحَّمَ عَلَيْهِمْ جَمِيعًا، وَيَكُونَ قَلْبُهُ لَهُمْ سَلِيمًا. وَالتَّفَاقُ هُوَ: الْكُفْرُ، أَنْ يَكْفُرَ بِاللَّهِ وَيَعْبُدَ غَيْرَهُ، وَيُظْهِرَ الْإِسْلَامَ فِي الْعَلَانِيَةِ، مِثْلَ الْمُنَافِقِينَ الَّذِينَ كَانُوا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. وَقَوْلُهُ ﷺ:

، ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ - هَذَا عَلَى التَّغْلِيظِ، نَزْوِيهَا كَمَا جَاءَتْ،
وَلَا نَفْسُهَا. وَقَوْلُهُ ﷺ: لَا تَرْجِعُوا بَعْدِي كُفَّارًا ضَلَالًا يَضْرِبُ بَعْضُكُمْ
رِقَابَ بَعْضٍ - وَمِثْلُ: إِذَا لَقِيَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي
النَّارِ - وَمِثْلُ: سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ - وَمِثْلُ: مَنْ قَالَ لِأَخِيهِ يَا
كَافِرُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا - وَمِثْلُ: ، كُفْرٌ بِاللَّهِ تَبَرُّؤٌ مِنْ نَسَبٍ وَإِنْ دَقَّ -
وَنَحْوُ هَذِهِ الْأَحَادِيثِ مِمَّا قَدْ صَحَّ وَحُفِظَ، فَإِنَّا نُسَلِّمُ لَهُ، وَإِنْ لَمْ نَعْلَمْ
تَفْسِيرَهَا، وَلَا نَتَكَلَّمُ فِيهَا، وَلَا نُجَادِلُ فِيهَا، وَلَا نَفَسِّرُ هَذِهِ الْأَحَادِيثَ إِلَّا
مِثْلَ مَا جَاءَتْ، لَا نَزِدُهَا إِلَّا بِأَحَقِّ مِنْهَا. الْجَنَّةُ وَالنَّارُ مَخْلُوقَتَانِ وَالْجَنَّةُ
وَالنَّارُ مَخْلُوقَتَانِ قَدْ خُلِقَتَا، كَمَا جَاءَ عَنْ رَسُولِ اللَّهِ ﷺ: دَخَلْتُ الْجَنَّةَ
فَرَأَيْتُ قَصْرًا. - وَرَأَيْتُ الْكَوْثَرَ - وَاطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ
أَهْلِهَا... - كَذَا، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ... كَذَا وَكَذَا، فَمَنْ زَعَمَ أَنَّهَا
لَمْ تُخْلَقْ، فَهُوَ مُكَذِّبٌ بِالْقُرْآنِ وَأَحَادِيثِ رَسُولِ اللَّهِ ﷺ، وَلَا أَحْسَبُهُ
يُؤْمِنُ بِالْجَنَّةِ وَالنَّارِ مَنْ مَاتَ مِنْ أَهْلِ الْقِبْلَةِ مُوحِّدًا يُصَلِّيَ عَلَيْهِ، وَيُسْتَغْفَرُ
لَهُ وَمَنْ مَاتَ مِنْ أَهْلِ الْقِبْلَةِ مُوحِّدًا يُصَلِّيَ عَلَيْهِ، وَيُسْتَغْفَرُ لَهُ وَلَا يُحَجَّبُ
عَنْهُ إِلَّا اسْتِغْفَارًا، وَلَا تُتْرَكُ الصَّلَاةُ عَلَيْهِ لِذَنْبٍ أَوْ كَبِيرًا،
أَمْرُهُ إِلَى اللَّهِ تَعَالَى.

أَجْرُ الرِّسَالَةِ وَالْحَمْدُ لِلَّهِ وَحْدَهُ وَصَلَوَاتُهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ تَسْلِيمًا.



أُصُولُ السُّنَّةِ عِنْدَنَا: التَّمَسُّكُ بِمَا كَانَ عَلَيْهِ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالْإِفْتِدَاءُ بِهِمْ.

The foundational principles of the Sunnah according to us are:

Clinging to what the Companions of the Messenger of Allāh ﷺ were upon and taking them as an example.

EXPLANATION

The author رحمته الله began with clinging to what the Companions of the Messenger of Allāh ﷺ were upon, and this is Islām, for the Companions are the best of mankind after the prophets and messengers. This is due to the commendation of Allāh and His pleasure with them, for they had the soundest understanding of Islām of all the people. The Qur'an was revealed among them; they comprehended it and acted upon it. And Islām is the Sunnah and the Sunnah is Islām, as is reported by Imām ash-Shāfi'i رحمته الله; therefore, clinging to the Sunnah is, in reality, clinging to Islām.

Imām Aḥmad رحمته الله mentioned the foundations of the Sunnah, meaning the foundations of Islām, and he mentioned from among them clinging to what the Companions رضي الله عنهم were upon. This is because this is the first entry point into the understanding of Islām, and it is not possible to enter into Islām except by way of this door. The Companions رضي الله عنهم are the first generation of Islām. Therefore, their understanding of Islām is the correct understanding, and their action is the correct action. Due to this, the author رحمته الله said, "...and taking them as an example." Meaning, the person should make them an example and role model in his life and actions. This is because they witnessed the revelation and its descent, and they were present with the Messenger ﷺ. They accompanied him and they saw his actions;

thus, they acted as he acted.

Therefore, Islām is our affair and the Companions ﷺ are the witnesses; and they are the most trustworthy of witnesses, for Allāh ﷻ has commended them in His divine revelation, wherein He said:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

Allāh is pleased with them and they are pleased with Him.

[Sūrah al-Mā'idah 5:119]

Also, the Messenger of Allāh ﷺ commended them with his statement:

الله الله في أصحابي .

Fear Allāh, fear Allāh regarding the Companions.³

Therefore, he who reviles the Companions has reviled Islām, and he who curses them has cursed Islām; and he who curses Islām or reviles it is a disbelieving heretic.

³ Reported by Ibn Hibbān in his *Ṣaḥīḥ* (#7256) from the *ḥadīth* of 'Abdullāh bin Mughaffal ر. Graded weak by al-Albānī in *As-Silsilah aḍ-Ḍa'ifah* (#2901).



وَتَرَكُ الْبِدْعَ، وَكُلُّ بِدْعَةٍ فَهِيَ ضَلَالَةٌ.

And the abandonment of innovation, for every innovation is misguidance.

EXPLANATION

Innovation is that which is invented into the religion in opposition to the legislation. This is because the legislation has been completed by Allāh, the Majestic and High, so it is not in need of any addition or alteration.

That which the servants are in need of in their lives and their hereafter has been explained to us by Allāh with the utmost clarity, and the Messenger of Allāh ﷺ has clarified that for us and explained it to the point that Muṣṭafā ﷺ has left us upon a clear and evident path; its night is similar to its day. He did not depart from this *dunyā* until he had completed the religion and perfected it. Therefore, it is not in need of addition. So he who adds anything to Allāh's religion has innovated, and he is astray, leading others astray. His innovation and addition will be rejected and returned back to him.

It is reported from Muṣṭafā ﷺ that he said:

من أحدث في أمرنا هذا ما ليس منه فهو رد.

He who invents into this affair of ours that which is not from it shall have it rejected.⁴

The Sunnah and innovation do not combine in the believer's heart. In his book *Al-Madkhal*, al-Ḥākim mentioned: "There is not an

⁴ Reported by al-Bukhāri (#2697) from the *ḥadīth* of 'Ā'ishah ؓ.

innovator in the *dunyā* except that he hates the People of *Ḥadīth* (Ahlus-Sunnah), and when a man innovates, the sweetness of the *ḥadīth* and the Sunnah is extracted from his heart.”



وَتَرَكَ الْخُصُومَاتِ، وَالْجُلُوسِ مَعَ أَصْحَابِ الْأَهْوَاءِ، وَتَرَكَ الْمِرَاءِ وَالْجِدَالِ
وَالْخُصُومَاتِ فِي الدِّينِ.

And abandoning argumentation and sitting with the people of desires. And abandoning disputation, argumentation, and controversy in the religion.

EXPLANATION

The word *al-khuṣūmāt* (الْخُصُومَاتِ) is the plural of *al-khuṣūmah* (الْخُصُومَةُ). *Al-khuṣūmah* is derived from *al-khaṣm* (الخصم). This is to have schism, argue, and seek to overcome (someone). This is because each of the two disputants wants to overcome the other, and he will argue with him whether it be in truth or falsehood. *Al-khuṣūmah* and *al-mukhaṣamah* are between two or more individuals. Meaning, each one wants to debate with the other and overcome him. The origin is that the religion is one, as it is said: “True *tawhīd* is unified.”

The religion has no differences within it, and the origin regarding the religion is that the Muslims should all be one *ummah*.⁵

⁵ **Translator’s Note:** Shaykh ‘Ubayd al-Jābirī said:

“Disputing, controversy, and argumentation bear the same meaning. This argumentation is of two categories:

1) “Clarification of the truth with the evidence, (saying, for example): This is a *sunnah*, and the proof is such and such; or this is *bid’ah*, and the proof is such and such. This is praiseworthy, and this is what the Salaf would do when disputing with the Mu’tazilah, the Ashā’irah, or the Jahmiyyah before them, or the Khawārij and other them.

2) “The conversations in which each disputant desires to persuade his opponent to his point of view; and this is the one that Ahlus-Sunnah censures—the Salaf censured it, detested it, and were stern in repudiation against its people. It was not from the habits of the Salaf to sit with the people of desires for discussion, (saying), ‘You listen to me and I will listen to you.’ Rather, when one they knew to be a person of desires would come to

Allāh the Exalted has said:

﴿ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴾

Truly this, your *ummah*, is one religion, and I am your Lord, therefore worship Me (alone).

[*Sūrah al-Anbiyā'* 21:92]

And likewise Allāh has said:

﴿ وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴾

And verily this, your religion, is one religion, and I am your Lord, so keep your duty to Me.

[*Sūrah al-Mu'minūn* 23:52]

Allāh has also stated:

﴿ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ﴾

And do not dispute (with one another) lest you lose courage and your strength depart.

[*Sūrah al-Anfāl* 8:46]

And He has also said:

﴿ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ﴾

And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves.

[*Sūrah Āli 'Imrān* 3:103]

Therefore, the true religion is unified, and unity is mercy, whereas separation is punishment.

them, they would leave him and get up from the gathering until he departed.”

(*At-Taqrir al-Aḥmad bi-Sharḥ Uşūl as-Sunnah lil-Imām Aḥmad* p. 19)

Disputation in the religion, which is argumentation, schism, and seeking to overcome one another, is only due to desires. The origin in that [i.e., disputation in the religion] is the statement of Allāh the Exalted:

﴿ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴾

Over all those endowed with knowledge is the All-Knowing (Allāh).

[Sūrah Yūsuf 12:76]

And likewise, Allāh has stated:

﴿ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾

(And) if you differ in anything among yourselves, refer it to Allāh and His Messenger ﷺ, if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.

[Sūrah an-Nisā' 4:59]

“Refer it to Allāh” in this verse means refer it to His Book, and “refer it to the Messenger ﷺ” means refer it to his Sunnah. In these two lie happiness for the servants, unification of their hearts, and strength for them.

However, to debate and discuss affairs in an excellent manner in order to arrive at the truth and clarify that which is ambiguous to the people, is from the affairs of the religion, and perhaps it is obligatory in certain cases.

Allāh the Exalted has said:

﴿ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴾

So ask the people of knowledge if you know not.

[Sūrah an-Nahl 16:43]

However, argumentation and falsehood in order to overcome one another, seeking superiority over each other, and for the sake of disputing, is an affair that is heinous, and it is a rejected matter. This does not emanate except from desires and seeking to overcome Allāh's servants.

I ask Allāh to protect us from deviant desires and to unite us upon the Sunnah, guidance, and light, and to unite the hearts of the Muslims.



وَالسُّنَّةُ عِنْدَنَا آثَارُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالسُّنَّةُ تُفَسِّرُ الْقُرْآنَ.

And the Sunnah according to us is the narrations of the Messenger of Allāh⁶ ﷺ, and the Sunnah explains the Qur'ān.

EXPLANATION

I say: The Sunnah is the statements of Muṣṭafā ﷺ as well as his actions and his legislative approvals. The Qur'ān is the speech of Allāh, the Majestic and High, revealed to His Prophet Muḥammad ﷺ. He sent it down upon His Prophet so he may clarify it to the people, explain it, and make it clear to them.

Allāh the Exalted has said:

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ
يَتَفَكَّرُونَ ﴾

And We have also sent down unto you (O Muḥammad ﷺ) the reminder and the advice (the Qur'ān), that you may explain clearly to men what is sent down to them, and that they may give thought.

[Sūrah an-Naḥl 16:44]

This is so they may delight with it. The Messenger ﷺ has clarified this with the utmost clarity and with the clearest evidences. Therefore, he who makes the speech of Allāh and the Sunnah of His Prophet ﷺ his

⁶ Shaykh 'Ubayd al-Jābirī said, "I think he intended by that to block the path for the one who wants to enter things into the Sunnah that are not from it, whether from a good intention or evil intention. So he explained the Sunnah." (*At-Taqrīr al-Aḥmad bi-Sharḥ Uṣūl as-Sunnah lil-Imām Aḥmad* p. 22)

primary concern while being sincere to Allāh, the path will be made clear for him, and the way will be evident for him and he will be upon complete guidance, whereas he who pursues the obstructions in the path and disputation in the religion, his feet will slip from the path and he will go astray.



وَهِيَ دَلَالِيلُ الْقُرْآنِ .

And it (the Sunnah) is a guideline for the Qur'an.

EXPLANATION

Meaning, the Sunnah proves the Qur'an, and the term *ad-dalā'il* (الدلائل) is the plural of *ad-dalālah* (الدلالة) and the term *ad-dalālah*, as well as *ad-dalīl*, means guidance and correctness. Therefore, the Sunnah acts as a director and a guide to the Qur'an. So he who clings to it clings to guidance and clear direction, whereas he who turns away from it goes astray, is misguided, and destroyed.

All praise is due to Allāh, there is no contradiction between the Qur'an and the Sunnah. It is nothing but guidance, clarity, and a clear and evident way.

Allāh the Exalted has said:

﴿وَأِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

**And verily, you (O Muḥammad ﷺ) are indeed
guiding (mankind) to the Straight Path.**

[Sūrah ash-Shūrā 42:52]

And likewise, the Prophet ﷺ said:

إني قد تركت فيكم ما إن اعتصمتم به فلن تضلوا أبدا كتاب الله وسنة
نبيه .

**I have left among you that which, if you cling to it, you will never
go astray thereafter; it is the Book of Allāh and the Sunnah of His**

Prophet.⁷

The Prophet ﷺ also mentioned, as is reported in the well-known *ḥadīth* of 'Irbād bin Sāriyah:

فعلیکم بسنتي، وسنة الخلفاء الراشدين المهديين عضوا عليها بالنواجذ،
وإياکم ومحدثات الأمور.

Cling to my Sunnah and the Sunnah of the rightly-guided *khulafā'* after me. Bite on to it with your molar teeth, and beware of newly-invented matters.⁸

⁷ Reported in *At-Tarḡīb wat-Tarḥīb* (1/61) by al-Mundhiri from the *ḥadīth* of 'Abdullāh bin 'Abbās. Graded *ṣaḥīḥ* by al-Albāni in *Ṣaḥīḥ at-Tarḡīb wat-Tarḥīb* (#40).

⁸ Reported by Abū Dāwūd (#4607), at-Tirmidhi (#2676), Ibn Mājah (#42, 43, 44), Aḥmad (1/176), ad-Dārimi (#95), at-Ṭabarāni in *Al-Kabīr* (#623), Ibn Ḥibbān (1/178), al-Ḥākim in *Al-Mustadrak* (1/176), and al-Bayhaqi in *Al-Kubrā* (10/114). Graded *ṣaḥīḥ* by al-Albāni in *Aṣ-Ṣaḥīḥah* (#2735).



وَلَيْسَ فِي السُّنَّةِ قِيَاسٌ .

There is no *qiyās* in the Sunnah.

EXPLANATION

This is because the Sunnah is revelation from Allāh to His Prophet. Allāh the Exalted has said:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۗ ﴾

Nor does he speak of (his own) desire. It is only an inspiration that is inspired.

[Sūrah an-Najm 53:3-4]

I say: The Sunnah is the counterpart of the Qur'ān and, in regard to legislation, it is similar to the Qur'ān. It is obligatory to accept it and not (permissible) to reject it. He who rejects it has rejected the Qur'ān, since it is revelation that explains the Qur'ān and clarifies it. Due to this, nothing is like it in legislation and explanation, since there is nothing like it from rulings and statements of the people.

Every ruling and statement of the people is subsidiary to the Sunnah. That which corresponds with it is accepted, and that which opposes it is rejected, no matter who said it. In this regard, the great Imām said, out of veneration for the Sunnah, "*There is no qiyās in the Sunnah.*" Meaning, there is nothing comparable with it. Nor should anything be compared to it from all the statements of the people of the earth, their rulings, and their legislations, whether they be kings, leaders, or other than them from the great people of the earth; no matter who they may be. In this regard, the Imām ﷺ also said, out of veneration for the Messenger of Allāh ﷺ, quoting the statement of the Prophet ﷺ:

ألا وإني أوتيت القرآن ومثله معه .

Indeed I have been given the Qur'ān and along with it that which is similar to it.⁹

Therefore, the Sunnah is a foundation just as the Qur'ān is.

⁹ Reported by Aḥmad in *Al-Musnad* (28/410) and graded *ṣaḥīḥ* by al-Albāni in *Manzilab as-Sunnah* (p. 10).



وَلَا تُضْرَبُ لَهَا الْأَمْثَالُ.

And examples are not to be struck for it.

EXPLANATION

This is similar to what has preceded in veneration of the Sunnah and its distinction in legislation and rulings along with the Qur'an, as well as acceptance of it. No one should say that the Messenger ﷺ is a human being and perhaps he makes mistakes sometimes, therefore the Sunnah contains mistakes. This is falsehood, because Allāh the Exalted has said:

﴿ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿١١﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿١٢﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿١٣﴾ فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿١٤﴾ وَإِنَّهُ لَتَذِكْرٌ لِّلْمُتَّقِينَ ﴿١٥﴾ ﴾

And if he (Muhammad ﷺ) had forged a false saying concerning Us (Allāh), We surely should have seized him by his right hand, and then certainly should have cut off his life artery (aorta), and none of you could withhold Us from (punishing) him.

[Sūrah al-Hāqqah 69:44-47]

And likewise Allāh has said:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ ﴾

Nor does he speak of (his own) desire. It is only an inspiration that is inspired.

[Sūrah an-Najm 53:3-4]

Hence, for us to say that the Messenger ﷺ is a human being is the truth—there occurs to him that which occurs to every human being, from sicknesses and calamities, and he is exposed to what human beings are exposed to from illness, hunger, fatigue, fear, and forgetfulness, as well as other than this from that which occurs to human beings. However, he is infallible as it relates to his conveyance of the revelation and his position in legislation, guidance, and clarification of what Allāh has sent to him. In relation to these things, he is infallible and not subject to error.

Allāh the Exalted has said:

﴿ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ﴾

Allāh will protect you from mankind.

[*Sūrah al-Mā'idah* 5:67]

Meaning, Allāh will safeguard you from them. Likewise, He will protect you from them intellectually, for if the greatest minds in the world were to gather together, they would not be able to find anything in the Sunnah that is in contradiction with itself, nor will they find any contradiction between the Sunnah and the Qur'ān—in all of its statements and rulings—even if they made great efforts and strove hard to do so, and attempted with their greatest attempts in this, whether they be from the philosophers, Orientalists, or Western thinkers. If they came together seeking to find what corresponds with their desires and made efforts to do so, the knowledge of the Qur'ān and the Sunnah would overtake them and they would be in a state of destruction and loss.

Allāh the Exalted has said:

﴿ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا
وَهُوَ حَسِيرٌ ﴾

Then look again and yet again, your sight will return

to you in a state of humiliation and worn out.

[Sūrah al-Mulk 67:4]

Along with this, the pure revelation has remained preserved and safeguarded, and it shall remain like this until the end of time. This does not prove anything except that the Qur'ān and the Sunnah are both a decisive ruling from Allāh, the Most High, the Most Wise.

Allāh said:

﴿ كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴾

(This is) a Book, the verses whereof are perfected and then explained in detail from one Who is All-Wise and Well-Acquainted (with all things).

[Sūrah Hūd 11:1]

Therefore, wisdom is with the Qur'ān and the Sunnah, whereas destruction and misguidance are with other than them. The Sunnah is wisdom (*ḥikmah*), as is in the statement of Allāh the Exalted:

﴿ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ﴾

Instructing them in the Book (this Qur'ān) and *al-ḥikmah* and purifying them.

[Sūrah al-Baqarah 2:129]

Likewise, Allāh has said:

﴿ وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ ﴾

And purifying you, and teaching you the Book (the Qur'ān) and the *ḥikmah*.

[Sūrah al-Baqarah 2:151]

Hence, striking examples for the Sunnah is falsehood, legislatively and intellectually. This is because it is revelation from Allāh and it is the counterpart of the Qur'ān.

Imām Aḥmad has mentioned this because he encountered harm from the enemies of the Sunnah in his time and suffered tremendous trials from them. They would say, “The Sunnah was transmitted by narrators and they make mistakes. Therefore, it is a must that we subject the Sunnah to intellect. That which corresponds with the intellect is accepted, and that which opposes it is rejected.” They deviated greatly by way of this.

Due to this, we say to them: Which intellect can be a judge over the Sunnah, while the intellects vary just as human beings vary?! How idiotic are their intellects! Then it is said to them: The Qur’ān has also been transmitted and reported to us by way of narrators. Is this to be said concerning the Qur’ān also?! (Are we to say) that it should be subject to the intellects, and that which corresponds with the intellect is accepted and that which opposes it is rejected?!

May Allāh fight them. This is indeed clear deviation.



وَلَا تُدْرِكُ بِالْعُقُولِ وَلَا الْأَهْوَاءِ.

It is not grasped by way of intellects or desires.

EXPLANATION

Al-'uqūl (العقول) is the plural of *al-'aql* (العقل). It is that which makes one responsible, and it safeguards the human being from falling into destruction. The meaning of *'aql* in the language is restraint and prevention. This is because the Sunnah is revelation from Allāh and it is a presiding ruler over the intellects. Rather, it is that which directs the intellects and guides them. We have not seen an intellect that has diverged and departed from the Sunnah except that it has gone astray and fallen into blunders.

Likewise, we have not seen an intellect that is guided by the Sunnah and follows it except that it is in the best of the people—the most virtuous of them in mind, the purest of them in disposition, and the best of them in understanding. They have been given wisdom in their statements and actions.

The Salaf رضي الله عنهم used to say, “He who makes the Sunnah the commander of his heart and tongue will speak with wisdom. And he who makes desires the commander of his heart and tongue shall speak with innovation.” This is because the intellects, like human beings, vary in proportion to their strength and weakness. Therefore, they are not able to be independent in understanding their life and their place of return, or understanding what will benefit them in that, as long as they do not have the pure revelation to guide them. This is from Allāh’s mercy to His servants, for He has sent messengers to them and He has revealed books.

Allāh the Exalted has said:

﴿ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴾

**And We never punish until We have sent a messenger
(to give warning).**

[Sūrah al-Isrā' 17:15]

So here, Imām Aḥmad رحمته الله said, “*It is not grasped by way of intellect.*” Meaning: Firstly, the intellects are weak. Secondly, they vary in understanding and comprehension; therefore, they are not able to encompass the Sunnah, for it is revelation from Allāh. Thirdly, intellects are deficient. They die and they come to an end. Therefore, so-and-so from among the people who has the firmest mind of all the slaves of Allāh will get weak and pass away, and his mind will go.

Allāh the Exalted has said:

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴾

Whatsoever is on it (the earth) will perish.

[Sūrah ar-Raḥmān 55:26]

Allāh has also said:

﴿ وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ﴾

**And he to whom We grant long life, We reverse him
in creation.**

[Sūrah Yā-Sīn 36:68]

Therefore, the guideline for the life of the servants in order to have a good life—and they have no other guideline except this—is the infallible revelation; i.e., the Book and the Sunnah. Rather, the Sunnah must be a presiding ruler over the intellects in order to guide them. Due to this, the author رحمته الله followed this by saying: “*There is only to be following and the abandonment of desires.*”

He who makes the Sunnah a presiding ruler over his intellect and his primary concern, and who clings to it and has this as his primary

focus, will be guided and directed to the Straight Path.

Allāh the Exalted has said:

﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴾

Verily, this Qur'ān guides to that which is most just and right and gives glad tidings to the believers who work deeds of righteousness, that they shall have a great reward (Paradise).

[Sūrah al-Isrā' 17:9]

Due to this, there has come in the narrated supplication:

اللهم اجعلنا ممن تبع القرآن فقادته إلى رضوانك والجنة ولا تجعلنا ممن تبعه القرآن فرجَّ في قفاه إلى النار.

O Allāh, make us from those who follow the Qur'ān such that it guides to your good pleasure and Paradise. And do not make us from those whom the Qur'ān follows and thus it drives one by his neck to the Fire.

Likewise, Muṣṭafā ﷺ would say:

القرآن حجة لك أو عليك.

The Qur'ān is an evidence for you or against you.¹⁰

¹⁰ Reported by Muslim (#223) from the *ḥadīth* of Abū Mālik al-Ḥārith bin 'Āsim al-Ash'ari رَضِيَ اللهُ عَنْهُ.



إِنَّمَا هُوَ الْإِتِّبَاعُ وَتَرْكُ الْهَوَىٰ .

There is only to be following and the abandonment of desires.

EXPLANATION

Meaning, one should submit to Allāh, the Majestic and High, outwardly and inwardly, and follow the noble Qur'an and the pure Sunnah outwardly and inwardly. And he should abandon following desires, in general and in detail.

Allāh the Exalted has said:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ
ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا
تَسْلِيمًا ﴾

But no, by your Lord, they can have no faith, until they make you (O Muḥammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

[Sūrah an-Nisā' 4:65]

Likewise, Allāh has said:

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا
أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ
فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴾

It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in plain error.

[Sūrah al-Aḥzāb 33:36]

Allāh has also said:

﴿ يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴾

O Dāwūd! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire, for it will mislead you from the path of Allāh. Verily! Those who wander astray from the path of Allāh (shall) have a severe torment, because they forgot the Day of Reckoning.

[Sūrah Sād 38:26]

Al-hawā (الهُوَى, desires) is the inclination of the heart towards that which the heart desires and the soul loves. Opposing desires and the soul is a magnificent matter in subjugating one's soul, taming it, and cultivating it upon the obedience of Allāh ﷻ. It is (a means to) happiness for the person in the *dunyā* as well as the hereafter.

Allāh the Exalted said:

﴿ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿١١﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿١٢﴾ ﴾

But as for him who feared standing before his Lord, and restrained himself from impure evil desires and

lusts. Verily, Paradise will be his abode.

[Sūrah an-Nāzi'āt 79:40-41]

Due to this, Muṣṭafā ﷺ said:

حفت الجنة بالمكاره وحفت النار بالشهوات.

Paradise is surrounded by difficult things and the Hellfire is surrounded by desirable things.¹¹

Therefore, following the Sunnah outwardly and inwardly, loving it, and acting upon it brings about Paradise in the hereafter, as well as happiness in the *dunyā*.

How can this not be the case when the servant is walking upon the path of Muṣṭafā ﷺ? Allāh the Exalted has said:

﴿ فَاِمَّا يَأْتِيَنَّكُمْ مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ
وَلَا يَشْقَى ﴾

Then if there comes to you guidance from Me, then whoever follows My guidance shall neither go astray, nor fall into distress and misery.

[Sūrah Tā-Hā 20:123]

Ibn 'Abbās رضي الله عنه said, "Meaning, one will not go astray in the *dunyā* nor will he be in a state of misery in the hereafter."

He who traverses upon the path of Muṣṭafā ﷺ will be with him, by Allāh's bounty and mercy, in the gardens of delight. And how great is this as a means of happiness! This also brings about safety from deviation in the *dunyā*, as well as safety from misery in the hereafter. And this is complete guidance, complete happiness, and everlasting joy. O Allāh, make us from among its people.

That happiness is that you bask in its atmosphere,

¹¹ Reported by Muslim (#2822) from the *ḥadīth* of Anas bin Mālik رضي الله عنه.

*So stop your mount, for you have been saved from despair;
Knowledge is not except the Book of Allāh or a narration,
Illuminating with the light of His guidance for all who seek it;
A light for the seasoned one, goodness for the seeker,
A protection for the fearful and a blessing for the destitute;
Cling to their (the Qur'ān and Sunnah) door for those who seek it,
Remove blindness by way of them from every seeker;
Sweet water flows to your heart from their pools,
You can wash what is in it from filth with the water of their guidance;
One who stands with the Prophet, and the followers of the Prophet you
will be,
By their guidance, constantly drawing nearer to the light;
Cling to their gatherings and preserve their company,
And be saddened if you miss a portion of a lesson;
Traverse upon their path and cling to their group,
You will be their companion in the Blessed Company.*



ومن السُّنَّةِ اللَّازِمَةِ الَّتِي مَنْ تَرَكَ مِنْهَا خَصْلَةً - لَمْ يَقْبَلْهَا وَيُؤْمِنُ بِهَا - لَمْ
يَكُنْ مِنْ أَهْلِهَا:

And it is from the required Sunnah, [the Sunnah] which whoever abandons a single characteristic from it has not accepted it, has not believed in it, and he is not from its people:

EXPLANATION

The author رحمته الله now mentions some of the details of the foundations of the sound and correct belief system, which is obligatory upon the believer to have *īmān* in and submit to in the most complete manner. He said: “From the required Sunnah,” meaning, that which is binding upon the Muslim and obligatory for him to cling to and not abandon, such that he said: “...whoever abandons a single characteristic from it.” The word *al-khaṣlah* (الخصلة) means a quality within the individual. Here it means a part of a thing. And these *khiṣāl* (خصال, characteristics) will be mentioned by the author as the foundations of *al-īmān*. He who abandons anything from them, then it is as if he has abandoned all of them. They are the pillars of *īmān* and its obligatory elements.

They have come in the authentic narration in which the Prophet ﷺ said:

أَنْ تَوْمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرٌ
وَشَرٌّ.

***Īmān* is that you believe in Allāh, His angels, His Books, His messengers, the Last Day, and the *qadar*, its good and its evil.¹²**

¹² Reported by Muslim (#8).

Likewise, he said, “(he) has not accepted it, has not believed in it, and he is not from its people.”

This is the clear truth that contains no ambiguity. Indeed, everyone who rejects something and does not accept it, then he is not from the people of that which he has rejected. And the people of *īmān* are those who accept all of it—its pillars and its obligatory elements—and they act upon it outwardly and inwardly.

Allāh has said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً ﴾

O you who believe, enter Islām completely.

[Sūrah al-Baqarah 2:208]

Meaning, accept the entirety of Islām.



الْإِيمَانُ بِالْقَدَرِ خَيْرٌ وَشَرٌّ.

Al-īmān in al-qadar, its good and its evil.

EXPLANATION

I say: *Al-qadar* is Allāh's secret within His creation. It is that which Allāh, the All-Knowing, the All-Capable, has decreed within everything as it relates to this universe. Nothing departs from His decree ﷻ, His knowledge, and His divine will. His knowledge, ability, and divine will encompass all things, and His decree of them takes place in a manner that He wills and wants. This was decreed before they were brought into existence, and occurs as He wants. That which does not exist, Allāh knows how it would have been had it existed.

All of this is in a divine book which none knows except Him alone. Allāh has said:

﴿عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا﴾

“(He alone) is the All-Knower of the *ghayb* (unseen),
and He reveals to none His *ghayb* (unseen).”

[*Sūrah al-jinn* 72:26]

Therefore, our Lord, the Magnificent King, the All-Wise, the All-Knowing, the Ever-Powerful, is not such that there will be in His creation except what He wants and has decreed, and there is nothing in His creation created in vain; exalted be Allāh above that. Allāh has said:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾

**“Did you think that We had created you in play
(without any purpose), and that you would not be
brought back to Us?”**

[Sūrah al-Mu'minūn 23:115]

Therefore, His divine decree for affairs and His knowledge of them before they come into existence—whether they be good or evil—as well as their existence in proportion to His knowledge, decree, and divine will, all make up *al-qadar*.

Therefore, *imān* in *al-qadar*, its good and its evil, is a pillar of the servant's *imān*. This is that the servant believes that Allāh has decreed everything in this life, and He knows it and has willed it. (The servant knows that) he exists by way of Allāh's knowledge and will ﷻ. Therefore, nothing departs from Allāh's decree, knowledge, and will. As it is said, “From a grain of corn to the celestial bodies.”

Everything in creation and existence is by Allāh's decree, knowledge, and divine will. The human being is part of that creation.



وَالْتَّصَدِيقُ بِالْأَحَادِيثِ فِيهِ، وَالْإِيمَانُ بِهَا.

And to affirm the narrations regarding it and to have *īmān* in them.

EXPLANATION

Many narrations have come affirming the fact that Allāh has decreed and preordained all things, in general and in detail, before creating them and bringing them into existence. He has decreed those who are miserable and those who will be blessed. He has decreed their provisions and their lifespans. All things have been created by Him. Therefore, before He created them and brought them into existence, they were within His knowledge and He decreed them, willed them, and wanted them to be. Then He put them into existence just as He knew them, decreed them, willed them, and wanted them to be.

The best example for this is what was mentioned by Ibn Mas‘ūd رضي الله عنه when he said, “The truthful and trustworthy said to me:

إن أحدكم يجمع خلقه في بطن أمه أربعين يوماً نطفة، ثم يكون علقة مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يرسل الله إليه الملك، فينفخ فيه الروح ويؤمر بأربع كلمات: بكتب رزقه وعمله وأجله وشقي أو سعيد.

“Indeed, the creation of one of you is brought together in the womb of his mother for a period of 40 days as a *nutfah* (mixed drops of male and female semen), then as a clot for a similar period, then as a lump of flesh for a similar period. Then the angel is sent to him and commanded to write four things regarding him. He writes: (1) his provisions, (2) his life span, (3) his actions, and (4) whether he will

be wretched or blessed.’”¹³

Likewise, there is that which he ﷺ said in the *ḥadīth* of Ibn ‘Abbās رضي الله عنه:

رفعت الأقلام وجفت الصحف .

The pens have been lifted and the pages have dried.¹⁴

And [there is] other than this from the narrations similar to when he was asked, in the *ḥadīth* of Surāqah, “What is the use of doing actions?” He said:

اعملوا فكلّ ميّسر لما خلق له .

Do actions, for everyone shall have facilitated for him the action for which he has been created.¹⁵

So in this universe, which is created both high and low, that which is general and that which is detailed, there is nothing except that it exists by Allāh’s decree, knowledge, and divine will. Even the leaf that falls from the tree and the raindrop that falls from the sky.

Then the author رحمته الله said, “*And to have imān in them.*” Meaning, *imān* in the narrations that clarify this and explain it. It is obligatory to have *imān* in them and to submit to them totally in one’s heart and mind, outwardly and inwardly, and to understand them as the Companions رضي الله عنهم understood them from Muṣṭafā ﷺ (and to submit to them) as they submitted to them and acted upon them. It is likewise obligatory upon us to submit to them and act upon them without dispute, argumentation, or debate. Rather, we must submit to them, be pleased with them, and accept them.

This was the action of the Companions, and this was due to their clarity and their completion in explaining the Lord’s actions, Exalted and High be He. This is due to the truthfulness of their *imān* and the

¹³ Reported by al-Bukhāri (#3208, 3332, 6594, and 7454) and Muslim (#2643).

¹⁴ Reported by at-Tirmidhi (#2516), graded *ṣaḥīḥ* by al-Albāni in *Ṣaḥīḥ al-Jāmi’* (#2514).

¹⁵ Reported by al-Bukhāri (#4949) from the *ḥadīth* of ‘Alī bin Abī Ṭālib.

excellence of their certainty, the purity of their hearts, and the fact that they knew that the Lord ﷻ does what He wills and is incapable of nothing. Therefore, that which He decrees is, and there is no way to hinder it from being. That which He wants is, and that which He does not want is not.



لَا يُقَالُ لِمَ وَلَا كَيْفَ .

And one is not to say “Why?” or “How?”

EXPLANATION

This is because Allāh the Exalted has said:

﴿ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴾

He cannot be questioned as to what He does, while they will be questioned.

[Sūrah al-Anbiyā' 21:23]

This speech from the Imām ﷺ blocks the response of the obstinate rejecters and the people of desires and innovation, from the proponents of theological rhetoric and other than them, because the servants have nothing to do with the affair and the affair is entirely in Allāh's Hands, as Allāh has said:

﴿ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

**Surely, His is the creation and commandment.
Blessed be Allāh, the Lord of all that exists!**

[Sūrah al-A'rāf 7:54]

Hence, the entirety of the creation is His and (they are all) His servants, and He is their Master and King. It is obligatory for them to understand that their affair belongs to Him. He has created them as He has willed and not as they will. His creation and His divine will is the best creation and the best will.

Allāh has said:

﴿ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴾

So blessed be Allāh, the best of creators.

[Sūrah al-Mu'minūn 23:14]

Therefore, the Majestic Creator is such that, since He is singled out with the creation, He is likewise singled out with the command. Therefore, the command is His command, and His command within His creation is authoritative. He does not command except with what is good. Hence, all good is in His Hand, and evil is not attributed to Him. Therefore, the one whom He has ennobled with *īmān* and success, then this is by way of His bounty and His favor. The one whom He has humiliated with disbelief and wickedness, then this is by way of His justice, and He is not an oppressor to them.

Allāh has said:

﴿ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴾

He cannot be questioned as to what He does, while they will be questioned.

[Sūrah al-Anbiyā' 21:23]

And Allāh has also said:

﴿ هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

He it is Who created you, then some of you are disbelievers and some of you are believers. And Allāh is All-Seer of what you do.

[Sūrah at-Taghābun 64:2]

And Allāh has also said:

﴿ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ ﴾

Not for you (O Muḥammad ﷺ), but for Allāh is the decision.

[Sūrah Āli 'Imrān 3:128]

Therefore, he who asks why or how is guilty of heresy and disbelief, and he has entered himself into that which does not concern him. He is a weak slave who has been created, and thus he is destroyed, he is sick, and he is dead. He has entered himself into the affairs of the Owner, the King, and the Ever-Powerful; the One who manages the affairs, the Truth, the Creator, the All-Wise, the All-Knowing, the One who gives life and causes death, the Ever-Living, the One who sustains and protects all that exists, the One who does not die. The *jinn* and mankind will pass away. They are those whom He causes to die and then He will bring them to life.

Allāh the Exalted says:

﴿ وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

And of knowledge, you (mankind) have been given only a little.

[Sūrah al-Isrā' 17:85]

The entirety of the creation, both mankind and the *jinn*, the first of them and the last of them, do not know anything within the knowledge of Allāh except what is similar to a drop of water in the magnificent ocean. That which they do know, Allāh has favored them with.

Allāh the Exalted has said:

﴿ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ﴾

And they will never compass anything of His knowl-

edge except what He wills.

[Sūrah al-Baqarah 2:255]

The author رحمته said, “*One is not to say ‘Why?’ or ‘How?’*” This is due to the completeness of Allāh’s knowledge and wisdom, and the completeness of Allāh’s ability and divine will, as well as the weakness and inability of the deficient creation.



إِنَّمَا هُوَ التَّصْدِيقُ وَالْإِيمَانُ بِهَا.

There is only to be *at-taṣḍīq* (affirmation) and *īmān* in them.

EXPLANATION

I say: *At-taṣḍīq al-jāzīm* (firm affirmation) and true *īmān* is that which contains no doubt in what is authentically narrated and affirmed from the Prophet ﷺ, who does not speak from his own desire. One is to have *īmān* in the narrations regarding *al-qadar*, some of which have preceded, such as the statement of the Prophet ﷺ:

رفعت الأقلام وجفت الصحف .

The pens have been lifted and the pages have dried.¹⁶

And his statement:

فيكتب رزقه وعمله وأجله وشقي أو سعيد .

The angel writes his provisions, his lifespan, his actions, and whether he will be wretched or blessed.¹⁷

Meaning, this takes place before his creation and his existence in this life; these things are already written and predetermined for him. There is nothing upon the weak slave except to act upon what he has been commanded with and to humble himself and turn to Allāh, seeking refuge with Him such that He will accept him and give him success in what He loves and is pleased with; and He will write him among the people of happiness and nobility, and not place him among the

¹⁶ Reported by at-Tirmidhi (#2516). Graded *ṣaḥīḥ* by al-Albāni in *Ṣaḥīḥ al-Jāmi'* (#2514).

¹⁷ The reference for this *ḥadīth* has preceded.

people of misery and the Fire. If he says why or how, then he is guilty of heresy and disbelief.

So he is not to say, “Why did Allāh make so-and-so a believer?” Nor is he to say, “Why did Allāh make so-and-so a disbeliever?” Or, “Why does so-and-so believe and why has so-and-so disbelieved?” Or, “Why has Allāh made so-and-so rich and why has Allāh made so-and-so poor?” He is only to affirm and act upon what Allāh has commanded; and Allāh is a guardian of the pious and the guardian of those who turn to Him in repentance. (He is also) the guardian of the patient, those who humble themselves before Him, and those who are obedient to him and truthful.



وَمَنْ لَمْ يَعْرِفْ تَفْسِيرَ الْحَدِيثِ وَيَبْلُغُهُ عَقْلُهُ فَقَدْ كُفِيَ ذَلِكَ وَأُحْكِمَ لَهُ،
فَعَلَيْهِ الْإِيمَانُ بِهِ وَالتَّسْلِيمُ لَهُ.

He who does not know the explanation of the narration and whose intellect cannot grasp it, then that is sufficient and the affair has been decided for him. Therefore, it is upon him to have *imān* in it and to submit to it.

EXPLANATION

This is because it is the truth which contains no falsehood. It is the speech of Allāh and the speech of His Messenger ﷺ. The principle regarding the intelligent human being is that he follows the meanings of the Qur'ān and the Sunnah, and he ponders and tries to comprehend their meanings so he may act upon that in accordance with what the Messenger ﷺ and his noble and eminent Companions understood. He traverses upon their guidance and their path with excellence; thus, he is from the most intelligent of the slaves, the soundest of them in understanding, and the most guided of them.

Perhaps one will come whose intellect and understanding are weak, so he does not know the explanation of the narration, or perhaps it is ambiguous to him and his intellect cannot grasp it. He should not reject it. Rather, it is upon him to submit to it, for there exists one who is more intelligent than him and has more understanding and knowledge than him.

Allāh the Exalted has said:

﴿ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴾

But over all those endowed with knowledge is the

All-Knowing (Allāh).

[Sūrah Yūsuf 12:76]

This is balance and justice, for indeed the speech of Allāh and His Messenger ﷺ is of the utmost authority and it contains no schism, nor does it contain contradiction and opposition. They affirm one another, they (the Book and the Sunnah) explain one another, and they guide to that which is firmer.

The Imām ﷺ encountered those whose desires had overcome them. They were overcome by philosophy, doubt, argumentation, and disputation, and they had little *taqwā*. They were those who sought ascendancy and were arrogant and deluded by what they had from knowledge, to the point that Shaykh-ul-Islām Ibn Taymiyyah ﷺ said the well-known statement concerning them: “They were given intelligence but not purity of heart.” Due to this, when Imām Aḥmad ﷺ encountered these people and their disputation in the religion and regarding the narrations of the Messenger ﷺ, he said this. He was addressing the general people and informing them that it is upon the believer to have *īmān* and to submit to what his intellect cannot grasp, and to not contradict it. This is because what has come from Allāh and His Messenger ﷺ in its entirety both emanate from one light.

The eloquent are silenced by it and the intelligent believe in it. This individual whose intellect cannot grasp it and understand it by way of the pure revelation, perhaps his intellect can grasp some of it or most of it and he can understand it, believe in it, and submit to it. That one is such that he cannot grasp it, while someone else’s intellect can grasp it. All of it emanates from one light.

So it is obligatory that one accepts it, because he is not the most intelligent of people. Even though he has intelligence and understanding, there is one who is more intelligent than him and has more understanding and knowledge than him. This is because the people are, as has preceded, variant in their understanding, their intellects, and their levels of knowledge. Rather, the servant himself may encounter a time when his mind is hindered from understanding and

comprehending. So he whose mind is hindered from the Qur'ān or the narrations such that he does not understand them, it is obligatory upon him not to reject them. Rather, (he must) submit to the One who has revealed them and ask Allāh to grant him success in understanding and to enlighten his mind and his insight in that, and to make him firm upon the truth.

Allāh has indeed spoken the truth when He said:

﴿ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴾

But over all those endowed with knowledge is the All-Knowing (Allāh).

[Sūrah Yūsuf 12:76]



مِثْلُ حَدِيثِ "الصَّادِقِ الْمَصْدُوقِ" وَمِثْلُ مَا كَانَ مِثْلَهُ فِي الْقَدْرِ .

Such as the *ḥadīth* of the truthful one who is believed, and that which is similar to it regarding *al-qadar*.

EXPLANATION

I say: The *ḥadīth* of the truthful one who is believed is a reference to the *ḥadīth* of Ibn Mas'ūd رضي الله عنه which is in the *Ṣaḥīḥ* [of al-Bukhārī], wherein he said, "The truthful one who is believed narrated to me:

إن أحدكم يجمع خلقه في بطن أمه .

"Indeed, the creation of one of you is brought together in the womb of his mother..."

This *ḥadīth* proves with a clear indication that no one enters or departs from this *dunyā* except by way of the decree, knowledge, will, and wanting of Allāh the Exalted. Allāh has preordained His decree and is all-knowledgeable of it. He wrote and He willed it to be and He wanted it to happen. Thus occurs everything that happens in this life. Allāh decrees it with an excellent and complete decree, and He ordains what He wills, Glorified be He. As Allāh has said:

﴿ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴾

He cannot be questioned as to what He does, while they will be questioned.

[*Sūrah al-Anbiyā'* 21:23]

Hence, there is nothing due upon the believing slave except to believe in Allāh's decree for everything in existence, such that nothing departs from His decree, knowledge, and will ﷻ.

As Allāh, the Majestic and High, has said:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

Verily, We have created all things with *qadar*.

[Sūrah al-Qamar 54:49]

Likewise, Allāh said:

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي
الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي
ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾

And with Him are the keys of the *ghayb* (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but it is written in a clear record.

[Sūrah al-An'ām 6:59]

And Allāh has said:

﴿ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴾

He has created everything, and has measured it exactly according to its due measurements.

[Sūrah al-Furqān 25:2]

Allāh has also stated:

﴿ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴾

And each and every thing they have done is noted in (their) records (of deeds).

[Sūrah al-Qamar 54:52]

So all things in this universe are written and decreed by Him ﷻ and recorded in the Preserved Tablet. Nothing occurs in the universe and in this life except what is written, recorded, and known, and willed by way of Allāh's perfect and complete will, His complete and all-encompassing knowledge, and His authoritative will. Allāh knew it before it came into existence. Due to this, Muṣṭafā ﷺ said, in the *ḥadīth* of Ibn 'Abbās:

رفعت الأقلام وجفت الصحف .

The pens have been lifted and the pages have dried.

This is in opposition to the despicable and filthy Qadariyyah, for they have denied this. May Allāh the Exalted fight them for their slander.

Imām Aḥmad رحمته الله said, "...and that which is similar to it regarding *al-qadar*." Meaning, similar to the *ḥadīth* of Ibn Mas'ūd in affirmation of the *qadar* and the fact that Allāh decrees all things. Therefore, it is upon the Muslim slave to have *īmān* in that and to affirm it, and he must not reject it. Meaning, he should not reject the likes of these affirmed narrations that come in affirmation of *al-qadar*. And he must believe that all of these things are created by way of the decree, will, and knowledge of Allāh.

As Allāh the Exalted has said:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

Verily, We have created all things with *qadar*.

[*Sūrah al-Qamar* 54:49]

Īmān in *al-qadar* is one of the six articles of faith concerning which he who disbelieves in a single one of them has lost his *īmān*.

We ask Allāh to make *īmān* firm in our hearts and to not allow our hearts to deviate after He has guided us. O turner of the hearts and sight, make our hearts firm upon Your religion. O controller of the hearts, turn our hearts toward Your obedience.



وَمِثْلُ أَحَادِيثِ الرُّؤْيَةِ كُلِّهَا، وَإِنْ نَأَتْ عَنِ الْأَسْمَاعِ وَاسْتَوْحَشَ مِنْهَا
الْمُسْتَمِعُ.

And also like the narrations that speak regarding the seeing of Allāh (in the hereafter); even if the ears are repulsed by them and the one who hears them is confused.

EXPLANATION

Meaning, similar to *īmān* in the narrations regarding *al-qadar*—since the Qadariyyah have gone astray in this regard—are the narrations regarding seeing Allāh in the hereafter that are affirmed from the Messenger of Allāh ﷺ. The Mu'tazilah have gone astray in this, so it is obligatory upon the believer to have *īmān* in all of the narrations that speak regarding seeing Allāh in the hereafter. This is in reference to the believers seeing their Lord on the Day of Judgment in Paradise, wherein they shall dwell for eternity.

Verses and authentic narrations have come regarding this, such as the statement of Allāh ﷻ:

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ ﴾

**Some faces that Day shall be shining and radiant;
looking at their Lord (Allāh)...**

[Sūrah al-Qiyāmah 75:22-23]

Likewise, the saying of Allāh:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ﴾

For those who have done good is the best and even

more.

[Sūrah Yūnus 10:26]

This is since the Prophet ﷺ has explained *az-ziyādah* (“even more”) to mean the believers seeing their Lord on the Day of Judgment. He also said:

إنكم سترون ربكم يوم القيامة.

Indeed, you shall see your Lord on the Day of Judgment.¹⁸

And he also said:

ما منكم من أحد إلا وسيكلمه ربه ليس بينه وبينه حاجب ولا ترجمان.

There is none from among you except that his Lord shall speak to him with there being neither veil nor interpreter between them.¹⁹

And other than this from the narrations and verses that have come regarding this. Therefore, it is upon the believing slave to submit, have *īmān* in, and yield to these narrations. He must not dispute, argue, or contend with them as the people of innovation and misguidance have done, from the Muʿtazilah and other than them from those whose vision has been blinded.

Therefore, Imām Aḥmad رحمته الله said it is obligatory upon you, O slave of Allāh, to believe in this even if your hearing may be repulsed by these narrations, and your nature and your hearing does not comprehend it. You are not to say, “How?” And your *īmān* is not correct until your desires, your nature, and that which your soul inclines toward is subservient to what the Messenger ﷺ — who was a sincere and trustworthy advisor — has come with from his Lord ﷻ.

¹⁸ Reported by al-Bukhāri (#7436) from the *ḥadīth* of Jarīr bin ‘Abdillāh رضي الله عنه.

¹⁹ Reported by Ibn Khuzaymah (1/363) from the *ḥadīth* of Buraydah bin al-Ḥaṣīb al-Aslami.



وَأَمَّا عَلَيْهِ الْإِيمَانُ بِهَا، وَأَنْ لَا يَرُدَّ مِنْهَا حَرْفًا وَاحِدًا وَغَيْرَهَا مِنَ الْأَحَادِيثِ
الْمَأْثُورَاتِ عَنِ الثَّقَاتِ .

Certainly, it is due upon one to have *īmān* in them and to not reject a single letter from them, and the same for other *aḥādīth* that have been reported on the authority of trustworthy narrators.²⁰

EXPLANATION

The speech of the author here is clear, since he repeated the fact that it is obligatory on the Muslim slave to submit and have *īmān* in the authentic narrations that have been affirmed, and to not reject them simply because he does not understand and comprehend them. And he is not to reject a single letter from them, for he who rejects a single letter from them, it is as if he has rejected all of them.

²⁰ **Translator's Note:** Shaykh 'Ubayd al-Jābirī said:

“This is a principle that contains a number of affairs; firstly, when do we accept the *ḥadīth*? If the transmission of it is authentic from the Prophet ﷺ, then we accept it. And that has five conditions, which are:

- 1) Trustworthiness of its narrators.
- 2) Their precision.
- 3) Continuity in the chain of narration.
- 4) Being free of irregularity.
- 5) Being free from defect.”

(*At-Taqrīr al-Aḥmad bi-Sharḥ Uṣūl as-Sunnah lil-Imām Aḥmad* p. 47)



وَأَنْ لَا يُخَاصِمَ أَحَدًا وَلَا يُنَاطِرَهُ، وَلَا يَتَعَلَّمَ الْجِدَالَ.

And one is not to argue with anyone or debate with him, nor is he to learn the skills of argumentation.

EXPLANATION

This is the path of the Salaf, may Allāh's pleasure be upon them. It is to abandon differing, disputation, debate, and argumentation in the religion, for indeed, this is the foundation of diversion and misery. One is simply to have certainty and submit to the Lord of all that exists.

Allāh the Exalted has said:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا ﴾

But no, by your Lord, they can have no faith, until they make you (O Muḥammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

[Sūrah an-Nisā' 4:65]

One is also to leave off debate and argumentation with others, for indeed it brings about enmity, hatred, and aversion of the hearts. The principle is knowledge, learning, and comprehension of the religion,

calling to Allāh upon clear insight and knowledge,²¹ and speaking with that which is better.

Allāh the Exalted has said:

﴿ اذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ ﴾

Invite (mankind, O Muḥammad ﷺ) to the way of your Lord (i.e., Islām) with wisdom and fair preaching.

[Sūrah an-Naḥl 16:125]

Allāh has also said:

﴿ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۖ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۗ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾

Then high above all be Allāh, the True King. And be not in haste (O Muḥammad ﷺ) with the Qur'ān before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."

[Sūrah Ṭā-Hā 20:114]

A man will always be a scholar as long as he seeks knowledge, for if he thinks that he has already acquired knowledge, then he is ignorant, and it is upon him to have *taqwā* of Allāh.

²¹ **Translator's Note:** It is reported from Imām Mālik bin Anas that a man came to him named Abul-Juwayriyyah who was accused of *al-irjā'*, and [Abul-Juwayriyyah] said, "O Abū 'Abdillāh, listen to me — I want to speak with you concerning something and debate with you and inform you of my opinion." [Imām Mālik] said, "And if you should win the debate?" He said, "If I win the debate, then you follow me." [Imām Mālik] said, "And if there comes another man who speaks with us and overcomes us?" He said, "Then we will follow him." Mālik رحمته الله said, "O servant of Allāh, Allāh ﷻ sent Muḥammad ﷺ with one religion, and I see you wanting to change to another religion."

(Reported by al-Ājurri in *Ash-Shari'ah* [1/437 and 5/2546] and Ibn Baṭṭah reported it by way of him in *Al-Ibānah* [2/507])

Allāh the Exalted said:

﴿ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ﴾

And take a provision (with you) for the journey, but the best provision is *at-taqwā* (piety, righteousness, etc.).

[*Sūrah al-Baqarah* 2:197]

And Allāh has also said:

﴿ وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ﴾

So be afraid of Allāh; and Allāh teaches you.

[*Sūrah al-Baqarah* 2:282]



فَإِنَّ الْكَلَامَ فِي الْقَدَرِ وَالرُّؤْيَا وَالْقُرْآنِ مَكْرُوهٌ وَمَنْهِيٌّ عَنْهُ.

Indeed, theological rhetoric regarding *al-qadar*, the seeing of Allāh in the hereafter, and the Qur'ān is detestable and prohibited.

EXPLANATION

I say: Theological rhetoric regarding *al-qadar* has already been defined and understood. However, here the author is warning against disputing, delving deep into it, and negating it, for it is blameworthy that this should occur from the person and it indicates his ignorance of *at-tawhīd* and his deviation, rejection, and arrogance. The *ahādīth* have come in criticism of al-Qadariyyah, i.e., those who dispute regarding *al-qadar*, saying that there is no divine decree.

Abū Dāwūd has reported on the authority of Ibn 'Abbās رضي الله عنه from the Prophet ﷺ that he said:

القدرية مجوس هذه الأمة.

Al-Qadariyyah are the Majūs of this *ummah*.²²

Also in [*Sunan*] Abū Dāwūd there comes [the narration] on the authority of Ḥudhayfah bin al-Yamān رضي الله عنه from the Prophet ﷺ that he said:

لكل أمة مجوس ومجوس هذه الأمة الذين يقولون: لا قدر.

Every *ummah* has Majūs and the Majūs of this *ummah* are those who

²² Reported by Abū Dāwūd (#4691) from the *ḥadīth* of 'Abdullāh bin 'Umar رضي الله عنه. Graded *ḥasan* by al-Albāni in *Ṣaḥīḥ al-Jāmi'* (#4442).

say there is no divine decree.²³

As well as other narrations that have come criticizing them.

Also [like this is] the affair of theological rhetoric regarding seeing Allāh in the hereafter, meaning [their] negation of that. Those who say that Allāh will not be seen on the Day of Judgment are not correct. He who delves deep into that, disputes it, and claims that Allāh will not be seen, then he is criticized and prohibited from that, as the author رحمته الله has mentioned. Imām at-Ṭaḥāwī رحمته الله said, “Seeing Allāh in the hereafter is true for the people of Paradise. However, they will not encompass Him nor are they to (delve into the) how, as the Qur’ān has textually mentioned.”

Also [like this is the affair of] theological rhetoric regarding the Qur’ān, which is the speech of Allāh, the Majestic and High. Imām Aḥmad رحمته الله was tormented regarding this issue and put to trial greatly due to it from the people of desires; i.e., regarding the affair that the Qur’ān is the speech of Allāh, the Magnificent, and not created. He was beaten, imprisoned, and punished on account of the *fitnah* of the Qur’ān’s creation. Many of the scholars were put to trial due to it—from them are those who were killed, from them are those who were imprisoned, and from them are those who were tormented and beaten. This was from the schemes and plots of the Jews upon the tongues of the deviant Mu’tazilah who claimed Islām. May Allāh give them what they deserve.

The author رحمته الله said, “Indeed, theological rhetoric regarding *al-qadar*, the seeing of Allāh in the hereafter, and the Qur’ān is detestable and prohibited.”

This is due to what it brings about from tribulations in the religion. Also, researching into it, delving deep into it, and arguing regarding it are from the affairs that cause doubt in the religion, schisms, and tribulations. These affairs disturb a person’s *īmān*. This is from what the Shayṭān and his associates want. Therefore, the Imām رحمته الله desired

²³ Reported by Abū Dāwūd (#4692). Graded *ḥasan* by al-Albānī in *Ṣaḥīḥ al-Jāmi’* (#5163).

to follow the path of the Salaf رضي الله عنهم, for they did not delve into this due to the soundness of their disposition, the purity of their intellects, and the truthfulness of their *īmān*. This is the path of safety; not that of philosophy and deviant ideologies.

Al-Imām aṭ-Ṭaḥāwī رحمته الله mentioned in his blessed book of *'aqīdah*: “There is no safety except by way of the Qur'ān, and we testify that it is the speech of the Lord of all that exists. We do not say that it is created, nor do we oppose the *jamā'ah* of the Muslims.”

Ibn Abil-'Izz, the explainer of *Al-'Aqīdah aṭ-Ṭaḥāwiyyah*, said, “In general, Ahlus-Sunnah in their entirety, from the people of the four *madhāhib* and other than them from the earlier and later generations, are in agreement upon the fact that the Qur'ān is the speech of Allāh and not created.”²⁴

²⁴ *Explanation of "Al-'Aqīdah aṭ-Ṭaḥāwiyyah"* by Ibn Abil-'Izz (p. 185).



لَا يَكُونُ صَاحِبُهُ - وَإِنْ أَصَابَ بِكَلَامِهِ السُّنَّةَ - مِنْ أَهْلِ السُّنَّةِ حَتَّى يَدَعَ
الْجِدَالَ وَيُسَلِّمَ وَيُؤْمِنَ بِالْآثَارِ.

Even if the one who does so arrives at the Sunnah by way of his speech, he is not from Ahlus-Sunnah until he abandons disputation and submits to and believes in the narrations.

EXPLANATION

I say: This is an excellent comment from this noble Imām رحمته الله. Imām Aḥmad is excluding the person of theological rhetoric and the one who pursues the knowledge of theological rhetoric from being from Ahlus-Sunnah until he abandons this preeminent description of the people of theological rhetoric; i.e., argumentation and debate regarding the religion.

He said, *“Even if the one who does so ...”* The pronoun here is in reference to theological rhetoric, which came about in the preceding section in which he said, *“Indeed, theological rhetoric regarding al-qadar, the seeing of Allāh in the hereafter, and the Qur’an...”*

Theological rhetoric regarding these three affairs and delving into them are such that the one who does so is referred to as a person of theological rhetoric and he is from the people of theological rhetoric.

Ash-Shāfi‘i رحمته الله said, “My ruling regarding the people of theological rhetoric is that they are to be beaten with stalks and shoes and they are to be paraded through the cities and towns, and it is to be said, “These are those who have abandoned the Book of Allāh and the Sunnah and follow theological rhetoric.”

Therefore, the reality of Imām Aḥmad’s statement رحمته الله that the person

of theological rhetoric is not from Ahlus-Sunnah — and that which is other than the Sunnah is innovation — is that he is from the people of innovation.

And his statement, “...until he abandons disputation and submits to and believes in the narrations.” This is clear and contains no ambiguity. It means that the person of theological rhetoric must abandon disputation and argumentation and believe in the narrations and follow them in truth and sincerity (this is in reference to the authentic narrations). He must believe in them and follow them outwardly and inwardly. At that point, he will be from Ahlus-Sunnah and Allāh will pardon what preceded from him, and Allāh will accept repentance of the one who repents. And Allāh knows best.



وَالْقُرْآنُ كَلَامُ اللَّهِ وَلَيْسَ بِمَخْلُوقٍ وَلَا يَضْعُفُ أَنْ يَقُولَ: لَيْسَ بِمَخْلُوقٍ،
فَإِنَّ كَلَامَ اللَّهِ لَيْسَ بِبَائِنٍ مِنْهُ، وَلَيْسَ مِنْهُ شَيْءٌ مَخْلُوقٌ، وَإِيَّاكَ وَمُنَاطَرَةَ
مَنْ أَحَدَثَ فِيهِ، وَمَنْ قَالَ بِاللَّفْظِ وَغَيْرِهِ، وَمَنْ وَقَفَ فِيهِ، فَقَالَ: لَا أَدْرِي
مَخْلُوقٌ أَوْ لَيْسَ بِمَخْلُوقٍ، وَإِنَّمَا هُوَ كَلَامُ اللَّهِ فَهَذَا صَاحِبُ بِدْعَةٍ مِثْلُ
مَنْ قَالَ: (هُوَ مَخْلُوقٌ). وَإِنَّمَا هُوَ كَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ.

And the Qur'ān is the speech of Allāh. It is not created. One should not be afraid to say that it is not created, for indeed the speech of Allāh is not distinct from Him, and no part of it is created. Beware of disputing with the one who innovates regarding it and the one who says his articulation of the Qur'ān is created and other than this.

Likewise [with the one] who is hesitant regarding it such that he says, "I don't know whether it is created or not." It is nothing except the speech of Allāh. Therefore, the one who does this is a person of innovation just like the one who says it is created, for it is only the speech of Allāh and it is not created.

EXPLANATION

The author رحمته الله said, "*The Qur'ān is the speech of Allāh.*" I say: The Qur'ān is the speech of Allāh written in the *mushaf* that is well known among the people; (it is) likewise preserved in their chests and recited in their prayer. It is what Allāh has revealed to His Messenger ﷺ by way of the trustworthy angel Jibril as revelation from Allāh, the Majestic and High. This, in reality, is the speech of Allāh, the Majestic and High. Allāh spoke with it and Jibril heard it from Him and descended with it to Muḥammad, the best of mankind, in order for him to guide the people therewith. The Messenger ﷺ conveyed it to us and it reached us preserved and complete.

Imām aṭ-Ṭaḥāwī رحمته said, “The Qur'ān is the speech of Allāh. From Him it began, without questioning how it is as a statement. Allāh sent it down to His Messenger ﷺ by way of revelation. The believers affirmed it in truth and are certain that it is the speech of Allāh the Exalted in reality. It is not created like the speech of created beings.”

I say: The Imām رحمته affirmed this before Imām aṭ-Ṭaḥāwī, so he was, in that, upon guidance and firmness. And he was put to trial regarding this such that he رحمته was tormented, beaten, and imprisoned, and he was patient, anticipating the reward from Allāh. This is the trial by way of which Allāh elevated him, to the point that it was said, “Were it not for Abū Bakr during the Wars of Apostasy and Aḥmad during the *fitnah* (of the Qur'ān), Islām would have been lost.” Meaning, true Islām.

Therefore, he is the Imām of Ahlus-Sunnah, in truth and in sincerity, for he faced the Imāms of the deviant innovators, the ignorant philosophers from the Mu'tazilah, the obstinate Jahmiyyah, and other than them from those who were in agreement with them and aided them upon it until the Day of Judgment. He affirmed the sound Islamic creed and he clarified it as it is in the Noble Qur'ān—that it is the speech of Allāh and the speech of Allah is an attribute of Allāh ﷻ. And His attributes, Glorified be He, are a part of His essence. Thus, they are not created, for His essence is not created. He is the Creator and all else besides Him is created. Hence, His attributes ﷻ are not separate and distinct from Him, as the author رحمته said: “*The speech of Allāh is not distinct from Him.*” Meaning, it is not separate from Him.

So the attribute of speech is constantly a part of His essence and not separate from Him. He speaks by way of the attribute of speech. He spoke with the Qur'ān; therefore, the Qur'ān is His speech. He is the Creator and He is not created, so similarly, His attributes are not created. Hence, His speech is not created and the Qur'ān is from His speech. And the greatness of this attribute is the greatness of Him ﷻ.

The Imām رحمته said, “*And beware of disputing with the one who innovates regarding it.*” The Imām رحمته is warning against those who have been put to trial regarding the Qur'ān, and they are the people

of theological rhetoric whom Allāh has allowed to go astray.

Allāh the Exalted has said:

﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ ﴾

Say (O Muḥammad): “Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought they were acquiring good by their deeds!”

[Sūrah al-Kahf 18:103-104]

Therefore, the author is warning against debating with those who have been led astray in this regard—the deviants who are upon a wayward path—and this is the path of theological rhetoric, boldness against Allāh, and speaking concerning Him without knowledge. This is to say the statement that the Qur’ān, which is the speech of Allāh and is an attribute from His great attributes, is created.

Allāh the Exalted has said:

﴿ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ﴾

Tremendously heinous is the word that comes out of their mouths. They utter nothing but a lie.

[Sūrah al-Kahf 18:5]

Then the author ﷺ also mentioned, in connection to these deviants, those who are similar to them from those who speak the statement of *al-lafẓ*. Meaning, he who says that his articulation of the Qur’ān is created. So [the author] declares the one who says this to be an innovator. This is because the statement, “My articulation of the Qur’ān is created,” is an ambiguous statement. This is because the statement, “My articulation of the Qur’ān...” can either be

understood to mean that which is articulated itself or the act of articulation, i.e., the performance of the act and the sound; meaning, the speech of the person himself. This ambiguity is what prevents one from speaking with this statement, and this is due to it being possible to interpret this statement either way; i.e., that which is articulated is created (meaning the Qur'ān); and this is what has prevented Imām Aḥmad رحمته الله from saying this statement, and Allāh knows best.

Therefore, the statement of Imām Aḥmad رحمته الله wherein he said, *“And beware of debating with the one who innovates regarding it,”* means he who says the Qur'ān is created, and then he mentions, in connection to [this type of person], *“And the one who says his articulation of the Qur'ān is created and other than this.”* Meaning, [other than this] from the deviant statements that had no effect upon the Salaf, may Allāh's pleasure be upon them.

He also mentioned, in connection to that, he who is hesitant regarding this, meaning regarding the Qur'ān, and thus he says, “I don't know if it is created or not created,” meaning, he is in doubt and he is hesitant, so these doubts have entered upon him. Thus, he also warned against [this type of person], for it is a must that one be firm and not hesitant regarding the fact that the Qur'ān is the speech of Allāh which He spoke with, in reality, and it is an attribute of His رحمته الله. This is an indication of the correctness of one's *īmān*, and Allāh knows best.

Imām aṭ-Ṭaḥāwī رحمته الله said, “Indeed the Qur'ān is the speech of Allāh. From Him it began. And we do not question its ‘how’ in statement. He revealed it to His Messenger by way of revelation. The believers affirmed it in truth and are certain that it is the speech of Allāh, in reality, and it is not created like the speech of the creation.”

Then Imām Aḥmad رحمته الله refuted the speech of the people of innovation and misguidance with his statement: *“It is only the speech of Allāh and it is not created.”* This is because speech is from the greatest of Allāh's attributes. Therefore, affirmation of this attribute for Allāh, the Majestic and High, is from the foundation of *īmān* and it is magnification of Allāh, the Majestic and High. To negate it is negation of the

attribute of Allāh, the Majestic and High, and it is attributing inability to Allāh, such that one says He does not have the ability to speak. It is likewise attributing deficiency to Allāh, the Majestic and High, for He is perfect in His essence, His attributes, and His actions, with a perfection that is absolute.

Allāh said:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

**There is nothing like unto Him, and He is the
All-Hearer, the All-Seer.**

[Sūrah ash-Shūrā 42:11]

Therefore, Allāh, in regard to His essence, His attributes, His names, and His actions, is absolutely perfect. He is between negation and affirmation — negation without denial of His attributes, and affirmation without likening them to the creation.

Al-Imām aṭ-Ṭaḥāwi رحمته الله said, “He who does not avoid negation of Allāh’s attributes and likening them to the creation will slip and not arrive at absolving Him from deficiency.”



وَالْإِيمَانُ بِالرُّؤْيَةِ يَوْمَ الْقِيَامَةِ كَمَا رُوِيَ عَنِ النَّبِيِّ مِنْ الْأَحَادِيثِ الصَّحَاحِ.

And to have *imān* in the fact that the believers will see Allāh on the Day of Judgment, as is reported from the Prophet ﷺ by way of the authentic narrations.

EXPLANATION

I say: This issue is from the noblest issues connected to the foundations of the religion and from the most eminent of them, as Ibn Abil-'Izz al-Hanafi رحمه الله mentioned in his explanation of *Al-Aqidah at-Tahawiyyah*. Meaning, the issue of the believers seeing their Lord on the Day of Judgment; and it is the greatest bliss of Paradise, as has been authentically mentioned in the narrations and *ahādith* from the Prophet of Allāh ﷺ wherein he mentioned that the believers would see their Lord in Paradise with their eyes, in reality, and it will not be a dream or vision.

Allāh the Exalted has said:

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ ﴾

Some faces that Day shall be shining and radiant. Looking at their Lord (Allāh)...

[Sūrah al-Qiyāmah 75:22-23]

And Allāh the Exalted has also mentioned:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ﴾

For those who have done good is the best (i.e.,

Paradise) and even more.

[Sūrah Yūnus 10:26]

Az-ziyādah (“even more”) mentioned here has been explained by the Prophet ﷺ in that which is reported in *Ṣaḥīḥ Muslim* on the authority of Ṣuḥayb, in which he said:

النظر إلى وجهه الكريم.

Looking at His noble Face.

Al-Ḥusnā is Paradise.

Muslim has reported in his *Ṣaḥīḥ*, in “The Book of *Īmān*, Chapter: Affirmation of the Believers Seeing Their Lord in the Hereafter,” on the authority of Ṣuḥayb ؓ who said, “The Messenger of Allāh ﷺ recited the statement of Allāh:

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

For those who have done good is the best (i.e., Paradise) and even more.

[Sūrah Yūnus 10:26]

“Then he said:

إذا دخل أهل الجنة الجنة، وأهل النار النار، نادى مناد يا أهل الجنة إن لكم عند الله موعدا يريد أن ينجزكموه، فيقولون: ما هو؟ ألم يثقل موازيننا ويبيض وجوهنا، وأدخلنا الجنة، ونجانا من النار، فيكشف الحجاب، فينظرون إليه، فما أعطاهم شيئا أحب إليهم من النظر إليه وهي الزيادة.

“When the people of Paradise enter Paradise and the people of the Hellfire enter the Fire, a caller will call out saying, “O people of Paradise, indeed you have an appointment with Allāh and He wants to favor you with something.” They will say, “What could this be?”

Did not He make our scales of good deeds heavy, brighten our faces, enter us into Paradise, and save us from the Fire?" So He will remove the veil and they will look at Him, and they will not have been given anything more beloved to them than looking at Him. And this is the increase.'"

Many narrations have come in the *Ṣaḥīḥayn*²⁵ containing affirmation of the seeing of Allāh. From them is the *ḥadīth* of Abū Hurayrah رضي الله عنه, the *ḥadīth* of Abū Sa'īd, the *ḥadīth* of Jarīr bin 'Abdillāh al-Bajali, and the *ḥadīth* of Abū Mūsā. All of them are in the *Ṣaḥīḥayn*, and [there are] other than them from the *aḥādīth* that are affirmed from the Messenger of Allāh صلى الله عليه وسلم indicating clearly the affirmation of the believers seeing their Lord on the Day of Judgment, in reality, with there being no dispute regarding it.

Imām Ibn Abil-'Izz al-Ḥanafī, the explainer of *Aṭ-Ṭaḥāwīyyah* صلى الله عليه وسلم, said, "Approximately 30 Companions have narrated *aḥādīth* regarding the seeing of Allāh, and those who have knowledge of them are certain that the Messenger صلى الله عليه وسلم said it."

A group from among the proponents of theological rhetoric, from the Jahmiyyah, the Mu'tazilah, and other than them from those who negate Allāh's attributes, have negated the believers seeing Allāh in the hereafter.

Imām Ibn Abil-'Izz al-Ḥanafī also mentioned in his explanation of *Aṭ-Ṭaḥāwīyyah*, on p. 207: "The ones who oppose the believers seeing Allāh are the Jahmiyyah and the Mu'tazilah and those who follow them from the Khawārij and the Shī'ah; (they have negated this). And their statement is false and rejected by way of the Book and the Sunnah. The Companions, the Ṭābi'ūn, the Imāms of the religion whose Imamate is known in the religion, and the people of *ḥadīth* have all affirmed the believers seeing Allāh in the hereafter."

He went on to say: "This issue is from the noblest of issues connected to the religion's foundations and the most eminent of them, and it is the pinnacle to which all who aspire must aspire, and for which those

²⁵ **Translator's note:** Meaning, *Ṣaḥīḥ Muslim* and *Ṣaḥīḥ al-Bukhārī*.

who compete must compete. Those who are veiled from seeing their Lord have truly been deprived and they have been driven away from its door.”

May Allāh make us from those who see Him and who are ennobled by Him.



وَأَنَّ النَّبِيَّ قَدْ رَأَى رَبَّهُ، فَإِنَّهُ مَا ثُورَ عَنْ رَسُولِ اللَّهِ، صَحِيحٌ، رَوَاهُ قَتَادَةُ،
عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ؛ وَرَوَاهُ الْحَكَمُ بْنُ أَبَانَ، عَنْ عِكْرِمَةَ، عَنْ
ابْنِ عَبَّاسٍ؛ وَرَوَاهُ عَلِيُّ بْنُ زَيْدٍ، عَنْ يُونُسَ بْنِ مِهْرَانَ، عَنْ ابْنِ عَبَّاسٍ،
وَالْحَدِيثُ عِنْدَنَا عَلَى ظَاهِرِهِ كَمَا جَاءَ عَنِ النَّبِيِّ، وَالْكَلَامُ فِيهِ بَدْعَةٌ،
وَلَكِنْ نُؤْمِنُ بِهِ كَمَا جَاءَ عَلَى ظَاهِرِهِ، وَلَا نُنَازِرُ فِيهِ أَحَدًا.

And that the Prophet ﷺ saw his Lord, for it is indeed reported from the Messenger of Allāh ﷺ in an authentic narration reported by Qatādah on the authority of ‘Ikrimah from Ibn ‘Abbās. It is also reported from al-Ḥakam bin Abbān from ‘Ikrimah from Ibn ‘Abbās. It is reported as well from ‘Alī bin Zayd on the authority of Yūsuf bin Mihrān from Ibn ‘Abbās. And the *ḥadīth*, according to us, is to be taken upon its apparent meaning as it has come from the Prophet ﷺ, and theological rhetoric regarding it is an innovation. However, we believe in it as it has come, upon its apparent meaning, and we do not debate anyone regarding it.

EXPLANATION

I say: The statement of Imām Aḥmad رحمته الله in which he said, “*And that the Prophet saw his Lord...*”—the people of knowledge interpret this to mean that “seeing,” here, means in a dream; or he saw him with his heart and it is not that he saw him in a state of wakefulness with his eyes.

Shaykh-ul-Islām Ibn Taymiyyah رحمته الله said:

“As for *ar-ru'yah* (الرؤية), the seeing of Allāh), that which is affirmed in the *Ṣaḥīḥ* on the authority of Ibn ‘Abbās رحمته الله is that he said, ‘Muḥammad saw his Lord with his heart on two occasions.’ ‘Ā’ishah, (however), rejected that he saw his Lord. From among the people

there are those who reconcile between the two viewpoints, and they say that ‘Ā’ishah was rejecting the seeing with the eyes whereas Ibn ‘Abbās affirmed the seeing with the heart. The wordings that are affirmed from Ibn ‘Abbās رضي الله عنه are either absolute or restricted by way of the seeing being with the heart. At times, he said, ‘Muḥammad saw his Lord,’ and other times he said, ‘... with his heart,’ and no explicit wording is affirmed from Ibn ‘Abbās mentioning that he saw Him with his eyes.

“Similarly, Imām Aḥmad رضي الله عنه at times mentions the seeing as being absolute and at other times mentions it being with his heart. And no one has said they heard Imām Aḥmad saying he saw Him with his eyes. However, a group of his companions heard some of his absolute speech and they understood it from him to mean that [the Prophet] saw Him with his eyes, just as some of the people deem the speech of Ibn ‘Abbās to be absolute and understand from it that he saw Him with his eyes. That which necessitates that he saw Him with his eyes is not found in the evidences, and this is not affirmed from any of the Companions, nor is there in the Book and the Sunnah anything that would indicate this.

“Rather, the authentic texts indicate the negation of that, as is within *Ṣaḥīḥ Muslim* on the authority of Abū Dharr رضي الله عنه that he said, ‘I asked the Messenger of Allāh ﷺ, “Did you see your Lord?” He said:

نور، أنى أراه؟

““There was light; how could I see Him?!””²⁶

“Allāh the Exalted has said:

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا﴾

**Glorified (and Exalted) be He (Allāh) Who took His
slave for a journey by night from al-Masjid al-Ḥarām**

²⁶ Reported by Muslim (#178).

to the farthest *masjid* (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him of Our signs.

[Sūrah al-Isrā' 17:1]

“If he had seen Him with his eyes, then this would have had more right to be mentioned. Similarly, Allāh said:

﴿ أَفْتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ ﴾

Will you then dispute with him about what he saw?!

[Sūrah an-Najm 53:12]

“Allāh has also said:

﴿ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴾

Indeed, he (Muḥammad) did see, of the greatest signs, of his Lord (Allāh).

[Sūrah an-Najm 53:18]

“Had he seen Him with his eyes, then it would have been more proper to mention this.

“In the *Ṣaḥīḥayn*, on the authority of Ibn 'Abbās رضي الله عنه, it is mentioned concerning the statement of Allāh the Exalted:

﴿ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ ﴾

And We made not the vision that we showed you but a trial for mankind, and likewise the accursed tree.

[Sūrah al-Isrā' 17:60]

“That he said, ‘This is in reference to the seeing of the eye. The Messenger of Allāh ﷺ saw Him on the night of al-Isrā'. This is a reference to him seeing the signs about which he informed the

people he had seen with his eyes on the Night of Ascent. This was a trial for him, since some of them affirmed and believed in [these signs], whereas some of them belied him. And he did not inform them that he had seen his Lord with his eyes. And there is nothing in the authentic *aḥādīth* concerning al-Mi'rāj that would indicate this. And had this occurred, he would have mentioned that just as he mentioned other than it."²⁷

Imām Ibn al-Qayyim رحمته الله mentioned in what he transmitted from his *shaykh*, Shaykh-ul-Islām Abū 'Abbās Ibn Taymiyyah رحمته الله:

“Shaykh-ul-Islām Ibn Taymiyyah said, ‘The statement of Ibn ‘Abbās that he saw Him is not contradictory to this. Nor is his statement, ‘He saw Him with his heart.’ It has been authentically reported from him that [the Prophet] said:

رَأَيْتَ رَبِّي تَبَارَكَ وَتَعَالَى .

I saw my Lord, the Blessed and High.²⁸

“However, this was not on the night of al-Isrā'. Rather, it was in al-Madīnah when he was taken from them during the Fajr prayer, and then he informed them that he had seen his Lord ﷻ on that night in his dream. It is on this that Imām Aḥmad based his viewpoint and thus said, “Yes, he saw Him in truth, for indeed the dreams of the prophets are reality and true.”

“However, Aḥmad رحمته الله did not say, “He saw Him with his two eyes in a state of wakefulness,” and whoever reported this from him was mistaken. However, sometimes he said, “He saw Him,” and other times he said, “He saw Him with his heart.” Therefore, the two narrations are reported from him. A third narration is reported from him, which came about at the liberty of his companions, in which he said, “He saw Him with the two eyes of his head.” And the texts of Imām Aḥmad are present, but none of them contain this.

²⁷ *Majmū' al-Fatāwā* of Ibn Taymiyyah (6/509-510)

²⁸ Reported by Ibn Khuzaymah in *At-Tawḥīd* (2/538). Graded *ṣaḥīḥ* by al-Albānī in *Mukhtaṣar as-Silsilah as-Ṣaḥīḥah* (#3169).

“As for the statement of Ibn ‘Abbās رضي الله عنه in which he said, “He saw Him with his heart on two occasions,” this is extracted from the statement of Allāh:

﴿ مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴾

The (Prophet's) heart lied not (in) what he (Muḥammad) saw.

[Sūrah an-Najm 53:11]

“Likewise, the statement of Allāh:

﴿ وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَى ﴾

And indeed he (Muḥammad) saw him at a second descent (i.e., another time).

[Sūrah an-Najm 53:13]

“What is apparent is that his statement is derived from this, due to what is authentically reported from the Prophet ﷺ, that what he saw was Jibrīl عليه السلام, and he saw him on two occasions in the actual form in which he was created. And the statement of Ibn ‘Abbās is what Imām Aḥmad رحمته الله based his statement on when he said, “He saw Him with his heart.” And Allāh knows best.”

I say: This is an abridgment of the research regarding Muṣṭafā seeing his Lord in the life of this world and that which Imām Aḥmad mentioned رحمته الله, wherein he said, “*Indeed the Prophet ﷺ saw his Lord.*”

What is apparent, and Allāh knows best, is that a person seeing the Lord, the Majestic and High, in this *dunyā* with his two eyes in a state of wakefulness is not possible. Imām Ibn Abil-‘Izz al-Ḥanafī رحمته الله mentioned in his explanation of *Al-Aqīdah at-Taḥāwīyyah*: “The *ummah* is in agreement upon the fact that no one in the life of this world will see Him with his two eyes. And they did not dispute regarding that except concerning our Prophet Muḥammad ﷺ.”

Then he mentioned their points of contention and said, “And the

statement that he saw Him with his two eyes has no clear and decisive text to support it.”

Our *shaykh*, Shaykh Muḥammad Amīn ash-Shinqīṭī رحمته الله mentioned in his book *Aḍwā' al-Bayān*: “The reality that the texts of the legislation indicate is that he عليه السلام did not see Him with his eyes. And there has not come from the Salaf anything stating that he saw Him. What is intended by *ar-ru'yah* (that he saw Him) is that he saw Him with his heart, as is reported in *Ṣaḥīḥ Muslim*, and Allāh knows best.”

Al-Ḥāfiẓ Ibn Ḥajar رحمته الله transmitted in *Al-Fathḥ*, on the authority of al-Qāḍī ‘Iyāḍ رحمته الله, that he said, “The authentic and well-known narrations affirm its occurrence (i.e., that the believers will see their Lord in the hereafter). As for in the *dunyā*, Mālik رحمته الله said, ‘He has never been seen in the *dunyā* because He is everlasting, and that which is everlasting cannot be seen by that which is temporal. However, in the hereafter the visions will be given the ability to be everlasting, so that which is everlasting can see that which is everlasting.’”²⁹

In *Ṣaḥīḥ Muslim*, it is mentioned on the authority of Abū Dharr that he said, “I asked the Messenger of Allāh عليه السلام, ‘Have you seen your Lord?’ He said:

نور، أنى أراه؟

“‘There was light; how could I see Him?!’”³⁰

In another narration, he said:

رأيت نوراً.

I only saw light.³¹

Similarly, there is the *ḥadīth* of Abū Mūsā al-Ash‘arī رضي الله عنه, which is also in *Ṣaḥīḥ Muslim*, in which he said:

²⁹ *Fathḥ al-Bārī* (8/484)

³⁰ Reported by Muslim (#178)

³¹ Reported by Ibn Ḥibbān (#58). Graded *ṣaḥīḥ* by al-Albānī in *Dhilāl al-Jannah* (#441).

حجابه النور- وفي رواية: النار- لو كشفه لأحرقت سبحات وجهه ما انتهى إليه بصره من خلقه.

His veil is made of light (in another narration: fire); if it were to be removed, then the light from His Face would scorch everything from His creation as far as His vision reaches.³²

Imām Ibn Abil-'Izz al-Ḥanafī رحمته الله, the explainer of *Aṭ-Taḥāwīyyah*, said, "The meaning of his statement to Abū Dharr wherein he said, 'I saw light,' is that he saw the veil. And the meaning of his statement, 'There was light, I was not able to see Him,' is that the 'light' refers to the veil that prevented him from seeing Him. Therefore, his statement, 'How can I see Him?' means, 'How will I be able to see Him when there is the light; i.e, a veil between me and Him preventing me from seeing him?' This is explicitly mentioned in the verse, and Allāh knows best."

³² Reported by Muslim (#179)



وَالْإِيمَانُ بِالْمِيزَانِ يَوْمَ الْقِيَامَةِ كَمَا جَاءَ، يُوزَنُ الْعَبْدُ يَوْمَ الْقِيَامَةِ فَلَا يَزِنُ
جَنَاحَ بَعُوضَةٍ، وَتُوزَنُ أَعْمَالُ الْعِبَادِ كَمَا جَاءَ فِي الْأَثَرِ، وَالْإِيمَانُ بِهِ،
وَالْتَّصَدِيقُ بِهِ، وَالْإِعْرَاضُ عَمَّنْ رَدَّ ذَلِكَ، وَتَرَكُ مُجَادَلَتِهِ.

And to have *imān* in the scale on the Day of Judgment, as has come in the narration: “The servant shall be weighed on the Day of Judgment and he will not be equal in weight to a mosquito’s wing.” And the actions of the people shall be weighed, as has come in the narration. (One must have) *imān* in this and affirm it, and turn away from the one who rejects this and abandon argumentation with him.

EXPLANATION

I say: The scale is well known. It is the tool that weighs things so their weight and measure may be known and so one may compensate another by way of it. Allāh, the Majestic and High, has informed us regarding the scale, as has the trustworthy Messenger. For indeed Allāh, the Majestic and High, due to the completion of His Justice with His servants, shall set up the scales on the Day of Decision in order to call people to account and recompense each slave in proportion to what he has earned in this life. However, what is the description of this scale? The description is unknown. It is upon us to have *imān* in it and to affirm what Allāh, the Majestic and High, and His Messenger ﷺ have informed us with.

The verses and *ahādith* regarding this are many. From them is the statement of Allāh, the Majestic and High:

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ
شَيْئًا ۗ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ

بِنَا حَاسِبِينَ ﴿

And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We as reckoners.

[Sūrah al-Anbiyā' 21:47]

Al-Hāfiẓ Ibn Kathīr رحمته الله cited a narration from the *Musnad* in which Muṣṭafā رحمته الله clarified the description of the reckoning, the scale, and the recompense. He رحمته الله said, “Imām Aḥmad رحمته الله reported on the authority of ‘Ā’ishah رحمته الله that a man from among the Companions of the Prophet رحمته الله sat in front of him and said, ‘O Messenger of Allāh, indeed I have some servants that lie to me, betray me, and are disobedient to me. If I curse them and beat them, then what is my affair as it relates to them?’

“The Messenger of Allāh رحمته الله said:

يحسب ما خانوك، وعصوك، وكذبوك، وعقابك إياهم، فإن كان عقابك إياهم بقدر ذنوبهم كان كفافا، لا لك ولا عليك، وإن كان عقابك إياهم دون ذنوبهم كان فضلا لك وإن كان عقابك إياهم فوق ذنوبهم اقتص لهم منك الفضل.

Their betrayal of you, disobedience to you, and lying to you, and your punishment of them, shall be called to account. If your punishment of them is in proportion to their action, then it will be sufficient and will neither be for you nor against you. If your punishment of them was less than their action, then it will be a virtue for you. And if your punishment of them was more than their action, then they shall take from you in proportion to what you have done on the Day of Judgment.

“He said, ‘The man began to weep and sob, so the Messenger of Allāh رحمته الله said:

أما تقرأ كتاب الله:

Have you not read the Book of Allāh wherein He said:

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۖ وَكَفَىٰ بِنَا حَاسِبِينَ ﴾

And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We as reckoners.

[Sūrah al-Anbiyā' 21:47]

“The man said, ‘By Allāh, O Messenger of Allāh, I have not found anything better for me and for them than separation from them. And I call you to witness that I have set all of them free.’”³³

What is apparent, and Allāh knows best, is that the slave shall be weighed as well, and his actions shall be weighed. Similarly, the scrolls on which his actions are written shall be weighed. It is reported in *Ṣaḥīḥ al-Bukhārī* on the authority of Abū Hurayrah رضي الله عنه that the Messenger of Allāh ﷺ said:

إنه ليأتي الرجل العظيم السمين يوم القيامة لا يزن عند الله جناح بعوضة.

Indeed a man shall come on the Day of Judgment being very large and fat, but he will not weigh the weight of a mosquito's wing with Allāh.

Then he said:

اقرأوا إذا شئتم:

³³ Shaykh al-Albānī رحمته الله declared the *ḥadīth* to be *ṣaḥīḥ* in *Ṣaḥīḥ at-Tirmidhī* (#3531), and Allāh knows best.

Recite if you wish:

﴿ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ﴾

We shall not give them any weight on the Day of Resurrection.³⁴

[Sūrah al-Kahf 18:105]

Al-Ḥāfiẓ al-Ḥākimi رحمته الله mentioned: “What is apparent from the texts, and Allāh knows best, is that the doer of the action, his action, and the scrolls of his actions shall all be weighed, because the *aḥādīth* that clarify the Qur'ān all mention this and there is no contradiction between them.”³⁵

³⁴ Reported by al-Bukhāri (#4729)

³⁵ *Ma'ārij al-Qubūl* (3/1205)



وَأَنَّ اللَّهَ يُكَلِّمُ الْعِبَادَ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُمْ وَبَيْنَهُ تُرْجُمَانٌ، وَالْإِيمَانُ بِهِ
وَالْتَّصَدِيقُ بِهِ.

And that Allāh the Exalted will speak to His servants on the Day of Judgment without an interpreter between Him and them. We must have *īmān* in this and affirm it.

EXPLANATION

Allāh speaking to His servants and them speaking to Him are both affirmed in the Book, the Sunnah, and the consensus [of the Muslims]. The attribute of speech is an attribute of perfection, and Allāh, the Majestic and High, has absolute perfection in terms of His essence, as well as His attributes. Therefore, the attribute of speech is not negated except by one who deludes himself, although some of those who claim (ascription to) Islām have mentioned this negation.

O our Lord, do not allow us to go astray after You have guided us.

Imām Aḥmad رحمته الله said, “*Without an interpreter between Him and them.*” This is extracted from the authentic narration in the *Ṣaḥīḥayn* in which he رحمته الله said:

ما من أحد إلا وسيكلمه الله ليس بينه وبينه حاجب ولا ترجمان.

There is no one except that his Lord shall speak to him without any veil or interpreter between Him and them.³⁶

Also from what is affirmed in the *Ṣaḥīḥayn* is the narration:

³⁶ Reported by al-Bukhārī (#6039) and Muslim (#1016).

يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَا آدَمُ فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ - قَالَ -
يَقُولُ أَخْرَجَ بَعَثَ النَّارِ .

Allāh ﷻ has said, “O Ādam,” and Ādam will say, “I am here at your service, O Allāh.” And then He will call out with a voice that is heard: “Remove the portion of your offspring that is for the Fire.”³⁷

From the greatest evidences for Allāh speaking to His slaves is this Noble Qur'ān, for it is His speech to which no falsehood can come, from before it or behind it. It is a challenge to the *jinn* and mankind, all together (to produce something similar to it). It is the speech of Allāh with which He spoke, in reality, and revealed to His Prophet, who is the seal of His messengers and His chosen slave. Allah challenges the *jinn* and mankind by way of it, up until the Day of Resurrection, to produce something similar to it, and Allāh knows best.

³⁷ Reported by al-Bukhāri (#7483) and Muslim (#222).



وَالْإِيمَانُ بِالْحَوْضِ، وَأَنَّ لِرَسُولِ اللَّهِ حَوْضًا يَوْمَ الْقِيَامَةِ تَرِدُ عَلَيْهِ أُمَّتُهُ،
عَرْضُهُ مِثْلُ طُولِهِ، مَسِيرَةَ شَهْرٍ، آتِيَتْهُ كَعَدَدِ نُجُومِ السَّمَاءِ عَلَى مَا صَحَّتْ
بِهِ الْأَخْبَارُ مِنْ غَيْرِ وَجْهِ.

And to have *īmān* in *al-Hawḍ* (the Fountain) and that the Messenger of Allāh ﷺ has a *hawḍ* on the Day of Judgment. And his *ummah* will come to it. Its width and its length are one month's journey. And its vessels are similar in number to the stars in the sky. [This is] based on what is authentically reported in the narrations from numerous routes of transmission.

EXPLANATION

I say: *Al-Hawḍ* is well known. It is the place where water collects. The *Hawḍ* here refers to the *Hawḍ* of the Prophet ﷺ on the plains on the Day of Judgment. His *ummah* will come to it and drink from it. Many *aḥādith* that are affirmed from the Messenger of Allāh ﷺ have come regarding it, to the point that they have reached a number greater than 30 and perhaps 40. Some of them are in the *Ṣaḥīḥayn*. Al-Ḥāfiẓ Ibn Ḥajar رحمته الله has mentioned them and their number in his book *Fath al-Bāri* (the explanation of *Ṣaḥīḥ al-Bukhāri*), and he mentioned within it *al-Hawḍ*—its description, its length, its width, its vessels, its taste, its smell, its color, and its coolness. He mentioned how it is cooler than ice, sweeter than honey, whiter than milk, and how its smell is better than the smell of musk and its vessels are similar in number to the stars in the sky.

The narrations regarding *al-Hawḍ* are *mutawātirah*.³⁸ Al-Ḥāfiẓ

³⁸ **Translator's note:** Dr. Maḥmūd aṭ-Taḥḥān mentioned, when defining *at-tawātur*: "Legislatively, it refers to that which so many narrators have reported that it is impossible for them to have united upon a lie." (*Taysīr Muṣṭalaḥ al-Ḥadīth* p. 19)

Ibn Hajar رحمته الله said that they are more than 50 in number, as he mentioned in *Al-Fath*, and he said: “From that which is obligatory upon every sound-minded person is that they know these narrations and believe in them, and (that they believe) in the fact that Allāh the Exalted has specified His Prophet Muḥammad ﷺ with the *Hawḍ*, specifically mentioning it by name. And (he mentioned) its description and its drink in the authentic and well-known narrations which constitute knowledge that is irrefutable.”³⁹

I say: Despite this, some people of theological rhetoric reject it—may Allāh fight them for their slander—to the point that al-Ḥāfiẓ Ibn Kathīr رحمته الله said, “That which has come regarding the *Hawḍ* of Muḥammad—may Allāh make us of those who drink from it on the Day of Judgment—from the authentic and well-known narrations that have come by way of various routes of transmission, are abundant in number. Despite this, many of the people of innovation arrogantly negate them. Those who reject it say that it does not exist. They are deserving, therefore, of being blocked from coming to it. And he who denies a blessing will not attain it.”

Due to this, the people of knowledge from Ahlus-Sunnah wal-Jamā'ah, especially Imām Aḥmad, the Imām of Ahlus-Sunnah, have mentioned the *Hawḍ* in their books of *'aqidah* due to the denial of it by the heretical people of theological rhetoric, and Allāh knows best.

It has been reported that some people from [the Prophet's] *ummah* will be driven away from it. They will be identified by the marks of their *wuḍū'*, as the Messenger ﷺ has informed us of that. And the Messenger ﷺ will call out to them saying:

أصحابي أصحابي .

My Companions, my Companions.

Meaning, he will say to the angels who are driving them away from

³⁹ *Fath al-Bāri* (11/477)

his *Hawḍ* to leave them so they may come to the *Hawḍ*, for indeed these are his people from the Muslims, whom he will recognize by the traces of their *wuḍū'*, and the angels will say to him:

إنك لا تدري ما أحدثوا بعدك .

You do not know what they invented after you.

Meaning, that which they innovated into your Sunnah and your religion. Therefore, he will say:

سحقاً سحقاً .

Away with them, away with them.⁴⁰

Meaning, take them far away from me. And why are they being driven away and taken far away from him? It is due to the greatness of the crime they have committed, i.e., innovating into Allāh's religion and His legislation that which Allāh has not legislated and that which Allāh has not revealed. Due to this, every innovator and every person who invents an innovation in the religion of Islām exposes himself to being driven away from the *Hawḍ* of the Messenger of Allāh ﷺ.

O Allāh, make us firm upon the Sunnah of Your Prophet ﷺ until we meet him at the *Hawḍ*. And make us of those who will drink from his magnificent *Hawḍ*, O Allāh, the Most Generous, O Hearer of supplications.

And we are [more] merciful upon the people of innovation (than they are to themselves) by clarifying the Sunnah to them and magnifying it in their hearts so they can cling to it and thus abandon the innovation. For indeed, intense thirst on the Day of Judgment is a tremendous punishment.

⁴⁰ Reported by al-Bukhāri (#6583) from the *ḥadīth* of Sahl bin Sa'd as-Sa'idi ؓ.



وَالْإِيمَانُ بِعَذَابِ الْقَبْرِ، وَأَنَّ هَذِهِ الْأُمَّةَ تُفْتَنُ فِي قُبُورِهَا، وَتُسْأَلُ عَنِ
الْإِيمَانِ وَالْإِسْلَامِ، وَمَنْ رَبُّهُ؟ وَمَنْ نَبِيُّهُ؟ وَيَأْتِيهِ مُنْكَرٌ وَنَكِيرٌ، كَيْفَ شَاءَ
اللَّهُ، وَكَيْفَ أَرَادَ، وَالْإِيمَانُ بِهِ وَالتَّصَدِيقُ بِهِ.

And *īmān* in the punishment of the grave, and that this *ummah* will be tested in their graves and asked about *īmān*, Islām, who is one's Lord, and who is his prophet. Munkar and Nakir will come to him in a manner that Allāh wills and how He wants. We must have *īmān* in this and affirm it.

EXPLANATION

After the death of the individual and his burial in his grave, there shall either be mercy and bliss or there shall be punishment and the Fire. This is affirmed by way of the Book, the Sunnah, and the consensus of the Muslims. No one rejects this and negates it except a heretical Jahmi, as Imām Aḥmad رحمته الله has said. Allāh the Exalted has mentioned:

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا
وَفِي الْآخِرَةِ ﴾

**Allāh will keep firm those who believe, with the word
that stands firm in this world and in the Hereafter.**

[Sūrah Ibrāhīm 14:27]

Likewise, Allāh, the Majestic and High, said concerning Fir'awn and his people:

﴿ فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مِمَّا مَكْرُوهًا ۗ وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ

العَذَابِ ﴿٤٥﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ
السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾ ﴿

An evil torment encompassed Fir'awn's people. The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!"

[Sūrah Ghāfir 40:45-46]

Regarding to His statement, "...morning and afternoon," this means that they are now being punished in the Fire of Hell in this *dunyā*, inside their graves. This is since morning and afternoon exist now, whereas there shall be no morning or afternoon in the hereafter.

Allāh has mentioned:

﴿ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمَهْرِيرًا ﴾

They will see there neither the excessive heat of the sun, nor the excessive bitter cold.

[Sūrah al-Insān 76:13]

Their life in the graves is *barzakhiyyah* (related to the period between death and the resurrection) and none knows it except Allāh. Had Allāh not informed us regarding it, then we would not have known anything about it. There is no knowledge for us except what Allāh has taught us.

Īmān in the punishment of the grave is included in *īmān* in the Last Day, since it is from the affairs of the unseen which are not grasped by way of the intellect. It only comes about by way of information and revelation. The Prophet ﷺ has informed us regarding it with what has come in the Qur'a'n and the Sunnah. This is from the conveyance that was due upon him, and he has indeed conveyed it. Therefore, it is upon us to have *īmān* in it, to accept it, to be pleased with it, and to ask Allāh for firmness with the firm statement in this life and the

hereafter.

The *fitnah* of the grave refers to the questioning therein; and we ask Allāh for firmness. One will be questioned concerning his Lord, his religion, and his prophet. Many authentic *aḥādīth* have come regarding this, mentioning that when the slave is placed in his grave, the two angels come to him, make him sit up, and ask him these questions. From what has come regarding the punishment of the grave is that which is in *Ṣaḥīḥ Muslim*, wherein the Prophet ﷺ said:

إِنَّ هَذِهِ الْأُمَّةَ تَبْتَلَى فِي قُبُورِهَا، فَلَوْلَا أَنْ لَا تَدَافِنُوا لِدَعْوَتِ اللَّهِ أَنْ يَسْمَعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ.

Indeed, this *ummah* shall be tested in their graves. Were it not that you would be prevented from burying your deceased, I would have supplicated to Allāh to allow you to hear the punishment of the graves which I hear.⁴¹

Therefore, Muṣṭafā ﷺ would hear and know about a portion of that, since Allāh caused him to hear it and informed him of it, and he is the one who is truthful and believed.

It has been reported that the believer shall have his grave expanded for him and will experience bliss therein, whereas the disbeliever and the hypocrite will have his grave tightened to the point that his ribs interlace. Therefore, the grave is either a garden from the gardens of Paradise or a pit from the pits of the Fire. This is a reality and it is not allegorical. Every deceased person shall be questioned and tried, whether he is buried in his grave or not buried in his grave, whether he is at land or at sea, whether beasts of prey ate him or he was consumed by a whale—even if he was burned and his ashes were scattered in the wind. Indeed, Allāh is able to do all things and He is not incapable of anything.

It is narrated that a man had transgressed against himself and the fear of Allāh had gripped him as a result, so he said to his sons, “When I

⁴¹ Reported by Muslim (#2867) from the *ḥadīth* of Zayd bin Thābit.

die, burn my body and crush it into ashes, and wait for a day when the wind is intense and toss me into it. For indeed, if Allāh were to catch hold of me, He would punish me severely in a manner in which He has not punished anyone from mankind.” Allāh commanded the earth to gather what was thrown into it from his body, and the sea to gather what was thrown into it from his body, and [He] brought him back again and then questioned him, saying, “What has caused you to do what you have done?” He said, “The fear of you, O Lord.” So Allāh forgave him.⁴²

This indicates that Allāh is able to resurrect the human being a second time, as Allāh has said:

﴿ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ﴾

Just as We began the first creation, We shall repeat it.

[Sūrah al-Anbiyā' 21:104]

Therefore, the ability of Allāh is over everything and there is nothing He is incapable of. He created this creation, with its heavens and earth and all that is in them from signs and lessons, out of nothingness. This is evidence for the greatness of Allāh and His ability.

Allāh has said:

﴿ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

Verily! Our word unto a thing, when We intend it, is only that We say unto it, “Be!” and it is.

[Sūrah an-Naḥl 16:40]

And Allāh has also mentioned:

﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴾

⁴² Reported by al-Bukhārī (#3481) from the *ḥadīth* of Abū Hurayrah رضى الله عنه.

**Has there not been over man a period of time, when
he was nothing to be mentioned?**

[Sūrah al-Insān 76:1]

May Allāh fight against the atheists, the materialists, the secularists, the communists, the disbelievers, and the rejecters, for they have not estimated Allāh with His rightful estimate. May Allāh fight them for their slander.

The *ḥadīth* of al-Barā' bin 'Āzib رضي الله عنه likewise speaks regarding this issue, and its chain of narration is authentic. It is reported by Imām Aḥmad in his *Musnad* from a number of routes of transmission. It is in the *Musnad* (4/287, 288, 295, and 297). It is also reported by Abū Dāwūd (#4153) as well as Ibn Mājah (#1548). It is a long *ḥadīth* regarding the taking of the servant's soul, and its bliss and punishment in the grave. Shaykh al-Albānī رحمته الله has graded it *ṣaḥīḥ* in *Ṣaḥīḥ Ibn Mājah* (#1258). Therefore, one may return to it if he wants the reminder, for indeed, there is a lesson in it for one who seeks to be reminded, and it is from the light of prophecy, and Allāh knows best.



وَالْإِيمَانَ بِشَفَاعَةِ النَّبِيِّ وَيَقُومُ يَخْرُجُونَ مِنَ النَّارِ بَعْدَ مَا احْتَرَقُوا وَصَارُوا
فَحْمًا، فَيُؤْمَرُ بِهِمْ إِلَى نَهْرٍ عَلَى بَابِ الْجَنَّةِ كَمَا جَاءَ فِي الْأَثَرِ، كَيْفَ شَاءَ
اللَّهُ، وَكَمَا شَاءَ، إِنَّمَا هُوَ الْإِيمَانُ بِهِ، وَالتَّصَدِيقُ بِهِ.

And to have *īmān* in the intercession of the Prophet ﷺ and in the fact that people will be taken out of the Fire after having been burned and turned into charcoal. Allāh will command that they be tossed into a river at the door of Paradise, as has come in the narration. This will occur as Allāh wills and however He wants. It is upon us only to have *īmān* in it and to affirm it.

EXPLANATION

The term *ash-shafā'ah* (الشفاعة) is derived from *ash-shaf'* (الشفع, even), which is the opposite of *al-witr* (odd). This is when the interceder speaks on behalf of the one for whom he is interceding, or the one who is interceding seeks to intercede for another and speaks to the one who is being interceded with.

The verses and authentic *ahādith* as well as the consensus of the *ummah* establish that our Prophet ﷺ is the interceder on the plains of resurrection. Many *ahādith* have proven that Muṣṭafā ﷺ will take some people who have entered the Fire out of it on the Day of Judgment and thus they will exit from it. This is from the bounty of the Most Merciful of those who show mercy and the intercession of the chief of the messengers. This will also be for those whom Allāh wills to have His grace upon from other than them, and thus [He will] allow them to intercede in order to remove people from the Fire.

The filthy and despicable Khawārij deny this and say that whoever enters the Fire will never come out of it. Sufficient for them is that

they will be prevented from Allāh's mercy, since they prevent others from it. Anas bin Mālik رضي الله عنه said, "Whoever denies the intercession will have no portion of it."⁴³

I say: The intercession is of two types:

- 1) The affirmed intercession (شفاعة مثبتة)
- 2) The negated intercession (شفاعة منفية)

One may also say "the correct intercession" and "the false intercession."

The false intercession is that which the polytheists connect to their idols; thus, they worship them and believe that they shall intercede for them with Allāh. As Allāh the Exalted has said:

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ﴾

And they worship besides Allāh things that hurt them not, nor profit them, and they say, "These are our intercessors with Allāh."

[Sūrah Yūnus 10:18]

So Allāh belied them by way of His statement:

﴿ قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ﴾

Say: "To Allāh belongs all intercession."

[Sūrah az-Zumar 39:44]

As well as His statement:

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

⁴³ Reported by Hinād in *Az-Zuhd* (#179).

Who is he that can intercede with Him except with His permission?

[*Sūrah al-Baqarah* 2:255]

And Allāh also said:

﴿ وَكَمْ مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيُرِضَىٰ ﴾

And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and pleases.

[*Sūrah an-Najm* 53:26]

Therefore, no one can intercede with Allāh except after Allāh has given him permission and His pleasure. The intercession is sought from Allāh alone; this is the correct intercession and it is that which is affirmed by the believers and believed in by them.

As for the affirmed and true intercession, this is the intercession of the Messenger ﷺ, as well as the rest of the prophets, the truthful, the martyrs, and the righteous, as is reported from the Prophet ﷺ in detail, and they are five types:

1) The greater intercession. This is specific to our Prophet Muḥammad ﷺ and it is for the people who have been standing in order for the Judgment to commence. This is what the prophets and messengers will all pass on, from Ādam to Nūḥ to Ibrāhīm to Mūsā to ‘Īsā, and ‘Īsā will say, “Go to Muḥammad ﷺ.” So he will head towards the throne of ar-Raḥmān and he will fall down prostrate beneath it, and Allāh will reveal to him statements of praise and excellent statements of laudation upon Allāh, which He had not revealed to anyone before him. Then it will be said to him, “O Muḥammad, raise your head; ask and you shall be given, intercede and your intercession shall be accepted.”⁴⁴ This is the greater intercession.

⁴⁴ Reported by Ibn Mājah (#3481); graded *ṣaḥīḥ* by al-Albānī in *Ṣaḥīḥ Ibn Mājah* (#3481).

2) The intercession for the people of Paradise so that they may enter into it; and [the Prophet] is the first who will enter it, as is reported in the authentic narrations. From them is the *ḥadīth* of Abū Hurayrah as well as Ḥudhayfah رضي الله عنه, which is in *Ṣaḥīḥ Muslim*, wherein he said:

يَجْمَعُ اللَّهُ تَبَارَكَ وَتَعَالَى النَّاسَ، فَيَقُومُ الْمُؤْمِنُونَ حَتَّى تُرْلَفَ لَهُمُ الْجَنَّةُ، فَيَأْتُونَ آدَمَ، فَيَقُولُونَ: يَا أَبَانَا، اسْتَفْتِحْ لَنَا الْجَنَّةَ، فَيَقُولُ: وَهَلْ أَخْرَجَكُم مِّنَ الْجَنَّةِ إِلَّا خَطِيئَةُ أَبِيكُمْ آدَمَ، لَسْتُ بِصَاحِبِ ذَلِكَ، اذْهَبُوا إِلَى ابْنِي إِبْرَاهِيمَ خَلِيلِ اللَّهِ، قَالَ: فَيَقُولُ إِبْرَاهِيمُ: لَسْتُ بِصَاحِبِ ذَلِكَ، إِنَّمَا كُنْتُ خَلِيلًا مِّنْ وَرَاءَ وَرَاءَ، ااعْمَدُوا إِلَى مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي كَلَّمَهُ اللَّهُ تَكْلِيمًا، فَيَأْتُونَ مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَقُولُ: لَسْتُ بِصَاحِبِ ذَلِكَ، اذْهَبُوا إِلَى عِيسَى كَلِمَةِ اللَّهِ وَرُوحِهِ، فَيَقُولُ عِيسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَسْتُ بِصَاحِبِ ذَلِكَ، فَيَأْتُونَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَقُومُ فَيُؤَذَّنُ لَهُ.

Allāh ﷻ will gather the people and the believers will stand until Paradise draws near to him. Ādam will come and they will say, “O our father, open Paradise for us.” So he will direct them to Ibrāhīm and Ibrāhīm will direct them to Mūsā, and Mūsā will direct them to ‘Īsā, and ‘Īsā will direct them to Muḥammad. So he will stand and permission will be granted for him.⁴⁵

3) [The Prophet’s] intercession for his uncle, Abū Ṭālib. The evidence for this is in *Ṣaḥīḥ Muslim* as well (#209), and it comes on the authority of ‘Abbās bin ‘Abdul-Muṭṭalib رضي الله عنه that he said, “O Messenger of Allāh, will you be able to benefit Abū Ṭālib at all? For indeed, he used to protect you and get angry on your behalf.” He said:

نعم هو في ضحضاح من نار ولولا أنا لكان في الدرك الأسفل من النار.
Yes, he will be in a shallow portion of the Fire. Were it not for me, he

⁴⁵ Reported by Muslim (#195) from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

would have been in the lowest depths of the Fire.⁴⁶

4) His intercession for people such that their levels and stations in Paradise will be elevated.

5) His intercession for those who deserve the Fire so that they will not enter it, or for those who have entered it to come out of it. This is (exclusively) for the believers from the people of *tawhīd*. As for the disbelievers, then [it is] as Allāh has said:

﴿ فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ ﴾

Now we have no intercessors, nor a close friend (to help us).

[Sūrah ash-Shu'arā' 26:100-101]

And in regard to this, the prophets, the truthful, the martyrs, and the righteous will all share in this along with him such that they will be able to intercede as well, as is reported in *Ṣaḥīḥ Muslim* wherein Allāh ﷻ said concerning the commencement of the Judgment:

شفعت الملائكة وشفع النبيون وشفع المؤمنون ولم يبق إلا أرحم الراحمين فيقبض قبضة من النار فيخرج منها قوما لم يعملوا خيرا قط قد عادوا حمما فيلقاهم في نهر في أفواه الجنة يقال له نهر الحياة فيخرجون كما تخرج الحبة في حميل السيل ألا ترونها تكون إلى الحجر أو إلى الشجر ما يكون إلى الشمس أصيفر وأخضر وما يكون منها إلى الظل يكون أبيض.

The angels have interceded. The prophets have interceded. The believers have interceded. And it does not remain except the Most Merciful of those who show mercy. So He will take a portion from the Fire and He will remove from it a people who have not done any good. They will have been burned and He will toss them into the river at the gate of Paradise, which is called the River of Life. And

⁴⁶ Reported by Muslim (#209).

they will come out like a seed carried by the torrent comes out. Have you not seen a stone or the trees, and that the part facing the sun is yellow or green and the part that is shaded is white?⁴⁷

And Allāh knows best.

⁴⁷ Reported by Muslim (#183)



وَالْإِيمَانُ أَنَّ الْمَسِيحَ الدَّجَالَ خَارِجٌ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ وَالْأَحَادِيثُ
الَّتِي جَاءَتْ فِيهِ، وَالْإِيمَانُ بِأَنَّ ذَلِكَ كَائِنٌ، وَأَنَّ عَيْسَى ابْنَ مَرْيَمَ عَلَيْهِ
السَّلَامُ يَنْزِلُ فَيَقْتُلُهُ بَبَابِ لُدٍّ.

And *īmān* that al-Masīḥ ad-Dajjāl will come out and there will be written between his two eyes “*kāfir*.” And to affirm the *ahādīth* that have come regarding him and to have *īmān* that this will take place. And to believe that ‘Īsā bin Maryam ﷺ will descend and kill him at the gate of Ludd.

EXPLANATION

Al-Masīḥ ad-Dajjāl is the Jewish Messiah of misguidance. He is called Masīḥ because he will sweep the entirety of the earth—meaning, he will enter into it—with the exception of Makkah and Madīnah. The *ahādīth* have come regarding his coming out, his description, his timeframe, and his tribulations, and [these narrations] are many, reaching the level of *at-tawātur*. Some of them are in the *Ṣaḥīḥayn*, and it is not for the one who has intellect to reject them. None rejects them except one who is obstinate, arrogant, and has deluded himself. Imām ash-Shawkānī رحمته الله has mentioned them in his treatise *At-Tawdīḥ Fī Tawātur Mā Jā’a fil-Muntaẓar wad-Dajjāl wal-Masīḥ*. He has mentioned 100 narrations in it.

As-Suyūṭī has mentioned in his book *Ad-Durr al-Manthūr* that the *ahādīth* regarding it are *mutawātirah*. Likewise, this is mentioned by al-Kattānī in his book *An-Naẓam al-Mutanāthir*.

Allāh has made [the Dajjāl] to be a trial for the slaves. Rather, he is the greatest trial that will take place before the Hour and he will emerge in this *ummah*; there is no avoiding it, to the point that every

prophet has warned his *ummah* against him. He is a person from among the human beings by way of whom Allāh will put His slaves to trial.

Allāh has said:

﴿ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴾

Do people think they will be left alone because they say, "We believe," and will not be tested?

[Sūrah al-'Ankabūt 29:2]

Allāh will give him the ability to do certain things that no human being can do, as a trial for them.

Muṣṭafā has informed us regarding him, advising the *ummah* and fulfilling his obligation in doing so, and these things that he will be able to do are from the likes of bringing the dead to life, causing the rain to come down, causing vegetation to grow, and other than this from what the truthful one, the one who is believed, has informed us of and which is authentically reported from him.

This Dajjāl will claim divinity by way of what Allāh causes to occur at his hands from these tribulations, while Allāh has caused similar actions to occur at the hands of the one who will kill him, i.e., the Messiah of guidance, 'Īsā, the son of Maryam. He also did the likes of these things, such as bringing the dead to life and curing the one who was born blind and the leper. However, as he would say, this all occurred by Allāh's permission, and this was an affirmation of his servitude to his Lord. But the Messiah of misguidance, due to his arrogance, his disbelief, and his Jewish nature, will claim he is doing these things from his own ability, and he will want from this that the people worship him. May Allāh fight him.

Due to this, his helpers and followers are the Jews, the most despicable and worst nation, in terms of their disbelief, to be found on the face of the earth. (They are) those who murdered the prophets and spread much corruption on earth; and every time they kindle

the flame of war, Allāh extinguishes it. Those who spread corruption on earth from disbelief, *shirk*, heresy, fornication, *ribā'*, obstinacy, shamelessness, and widespread corruption, as well as various types of deviations and every false doctrine on the earth, [this] is brought about by way of them and at their hands. And today they are in a seemingly superior position on earth, as Allāh has said:

﴿لَتُفْسِدَنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا﴾

**Indeed, you would do mischief on the earth twice,
and you will become tyrants and extremely arrogant!**

[Sūrah al-Isrā' 17:4]

The Jews will be the greatest helpers to ad-Dajjāl and from his followers, may Allāh fight them; how they slander! And they have not gathered in Palestine except to cause corruption and to await their greatest criminal, the one-eyed Dajjāl. However, this is by the permission of Allāh so that He may bring about His decision regarding them.

He is coming, and this is inevitable, as the authentic reports from the Messenger of Allāh regarding that affirm. Due to this, it is obligatory to have *īmān* in his emergence and to affirm that, as the narrations have authentically mentioned. This is from the '*aqidah*' of the Muslim. Rather, it is obligatory upon the Muslim to seek refuge with Allāh from his *fitnah*, especially in the five prayers, since it is the greatest *fitnah* from which no one will be safe except the one whom Allāh makes safe. Therefore, O Allāh, protect us from his *fitnah*.

Likewise, it is obligatory upon the Muslim to have *īmān* in the descent of 'Īsā bin Maryam ﷺ from the heavens. He will descend, and this is inevitable, after Allāh had raised him up to Himself and protected him from the evil of the Jews when they wanted to kill him and crucify him. Therefore, he will descend in order to break the cross and slaughter the pigs while the Jews are with their greatest liar at the gate of Ludd, where Allāh has gathered them today for their demise.

The authentic *aḥādīth* have come regarding the Muslims fighting the Jews and slaughtering them in Palestine to the point that a Jew will hide behind a tree and a stone, fleeing from the Muslim killing him; and the stone and tree will speak and say, “O Muslim, O slave of Allāh, there is a Jew behind me; come kill him.” For they are the most despicable nation, to the point that the trees and stones curse them and seek refuge with Allāh from their evil and desire that they should be killed. They are the nation of corruption and vileness.

Allāh will bring humiliation, anger, and curses upon them until the Day of Judgment. They are the followers of ad-Dajjāl and his helpers, as is inevitable. Similarly, (his followers are) from those whom the Jews have put to trial, from the secularists, the liberalists, and other than them, by way of their heresy and ideologies, and their deviant shenanigans and deviated ideas. And Allāh is the one who will bring about His command; however, most of mankind do not know.

The term “ad-Dajjāl” (الدجال) is derived from *ad-dajal* (الدجل), which means “a lie,” for he is the biggest liar from Allāh’s creation, to the point that he will claim divinity, while Allāh says:

﴿ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ ﴾

And there is no (true) deity except Allāh

[Sūrah Āli ‘Imrān 3:62]

He will delude the servants and lie to them, and they will believe him. And none will believe in him and attest to his truthfulness except the one for whom Allāh has decreed misery.

The *aḥādīth* that have come regarding his emergence, his description, and the description of his *fitnah* are many. Rather, they are *mutawātirah*, as has been transmitted by the people of knowledge, and they are mentioned in the authentic books of narrations and the *Masānīd*. Likewise are the narrations regarding ‘Īsā bin Maryam ﷺ and his killing of the Dajjāl, to the point that this is a portion of the belief system of the Muslims and none rejects it except an arrogant and obstinate person who deludes himself, and Allāh knows best.

Point of Benefit: Ḥudhayfah bin al-Yamān رضي الله عنه, the secret-keeper of the Messenger of Allāh and the one who was knowledgeable regarding *fitan*, mentioned, “The first of the tribulations is the murder of ‘Uthmān and the last of the tribulations is the emergence of ad-Dajjāl. By He in whose Hands is my soul, no man will die who has within his heart an atom’s weight of pleasure for the murder of ‘Uthmān except that he will follow ad-Dajjāl if he encounters him. And if he does not encounter him, he will believe in him from within his grave.”⁴⁸

⁴⁸ *Al-Bidāyah wan-Nihāyah* (7/192)



وَالْإِيمَانُ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ كَمَا جَاءَ فِي الْخَبَرِ: أَكْمَلُ الْمُؤْمِنِينَ
إِيمَانًا أَحْسَنُهُمْ خُلُقًا.

And *īmān* is statement and action. It increases and decreases. As has come in the narration: “The most complete of the believers in his *īmān* is the best of them in character.”

EXPLANATION

I say: All praise is for Allāh, this is the statement of the Salaf and there is no difference between them in this. *Īmān* in Allāh, in reality, is the greatest thing in this life and the most valuable of that which Allāh gives to His servant in the *dunyā*. None rejects it and denies it except one for whom Allāh has written misery, and thus he is the most miserable of all the creation.

Īmān is that which is firmly embedded in the heart, and actions attest to its truthfulness. Due to this, Ahlus-Sunnah state: “*Īmān* is statement and action.” *Īmān*, in its linguistic definition, is *taṣḍīq* (affirmation) in the heart. Affirmation in the heart is the statement of the heart and the actions of the heart from *at-tawakkul* (trust), *al-i’timād* (reliance), *al-inābah* (turning repentantly to Allāh), *al-khawf* (fear), *ar-rajā’* (hope), *al-isti’ānah* (seeking aid), *al-istighāthah* (seeking salvation), *aṭ-ṭuma’nīnah* (tranquility), and *as-sakīnah* (comfort); these are the actions of the heart, and the actions of the heart are not actualized except that they purify the actions of the limbs. Otherwise, there is no *īmān* for the person. This is because actions of the limbs are a must for *īmān* to be actualized.

Due to this, Ahlus-Sunnah are united upon the fact that *īmān* is statement and action; it increases and decreases. [This is] in opposition to the deviant Murji’ah and other than them from the people of

innovation. Allāh ﷻ has said:

﴿ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ﴾

And Allāh would never make your *īmān* to be lost.

[Sūrah al-Baqarah 2:143]

Meaning, your prayer towards Bayt al-Maqdis. This was before the changing of the *qiblah* to the Ka'bah. Allāh has referred to the prayer as being *īmān*, while it is an action. This indicates that *īmān* is statement and action, because the prayer consists of statements and actions. It is opened by way of the *takbīr* and closed by way of the *taslīm*. Due to this, Imām Aḥmad stated that whoever abandons the prayer has disbelieved, as shall come; he deemed it to be a part of *al-īmān* because Allāh named it as such. And he who abandons *īmān* has disbelieved, and there is no ambiguity in this.

It is authentically reported that the Prophet said, as is within *Ṣaḥīḥ Muslim*:

الإيمان بضع وسبعون شعبة أعلاها قول لا إله إلا الله وأدناها إمطة الأذى عن الطريق والحياء شعبة من الإيمان.

***Al-īmān* is seventy-some odd branches; the highest of them is the statement “*lā ilāha illAllāh*” (none has the right to be worshiped except Allāh) and the lowest of them is to remove something harmful from the path, and modesty is a branch of *īmān*.**⁴⁹

Therefore, he included all actions under the title of *al-īmān*. The statement “*lā ilāha illAllāh*” is an action of the tongue, and to remove something harmful from the path is an action of the limbs. And *al-ḥayā'* is from *īmān*, and this is an action of the heart. The truthful one who is believed combined these three affairs in this narration; and he has been given *jawāmi' al-kalim* (concise speech that is profound in its meanings and implications). So what can there be after truth except misguidance? Thus, he has considered these and other than

⁴⁹ Reported by Muslim (#35) from the *ḥadīth* of Abū Hurayrah ﷺ.

them to be *al-īmān*.

He said, “*Al-īmān* is seventy-some odd branches.” And he mentioned these three examples to indicate that *īmān* is statement, action, and belief. May prayers and peace be upon the truthful advisor. He clarified the affairs of the religion to us and he left us upon a radiant and clear path; its night is like its day, and none deviates from it except one who is destroyed.

Therefore, after the Messenger has clarified *al-īmān*, there is no need for any other speech. He said, “*Al-īmān* is seventy-some odd branches.” And this is what is called *īmān*. It is more than seventy-some odd branches, and all of them are established within the believing slave. They are of various levels, all of them entering into these three primary pillars that Muṣṭafā ﷺ has mentioned. The servant must establish each of them, otherwise they will be of no benefit to him. So he must say that none has the right to be worshiped except Allāh, and if the servant says it without believing in it and acting upon it, it will not benefit him. Similarly, removal of something harmful from the path — if a person were to do it without having sound belief, then it would not benefit him. It will be like scattered floating dust particles. Likewise, having *al-ḥayā'* (modesty), which is an action of the heart. However, if one does not openly display actions upon the limbs, then he has no modesty in reality. And there is no good in the one who has no modesty.

Due to this, the statement means that *īmān* brings together all actions, it is of various branches (which Muṣṭafā ﷺ has mentioned), and it increases and decreases in the servant in proportion to his establishment of those branches and his actualization of them in his life. And we say that the servants vary in their *īmān*, its increase, and its decrease, in proportion to their establishment of these branches. Allāh ﷻ has informed us and mentioned that *īmān* increases, as is within his statement:

﴿لِيَزِدَّادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ﴾

That they may grow more in faith along with their

(present) faith.

[Sūrah al-Faḥ 48:4]

Likewise, Allāh said:

﴿ فَزَادَهُمْ إِيمَانًا ﴾

But it (only) increased them in faith.

[Sūrah Āli ‘Imrān 3:173]

Everything that is subject to increase is also subject to decrease. And the increase or decrease of *īmān* is in relation to the servant’s actions—legislatively, intellectually, and by way of common sense. This is something the servant himself knows and recognizes in his life. The more he establishes what Allāh has commanded and stays away from what Allāh has prohibited, he will find within himself pleasure, contentment, tranquility, and the love for Allāh that those who do not have these affairs will not find; to the point that one of them may say, “We are in a state of happiness which, if the kings had known we had it, they would have sought to seize it from us by way of the sword.”

I say: This is the fruit of *īmān* due to the establishment of what Allāh, the Majestic and High, has commanded, and the abandonment of what Allāh has prohibited, out of fear, love, and hope. Shaykh-ul-Islām Ibn Taymiyyah رحمته الله mentioned, in *Majmū’ al-Fatāwā*, the statement of Imām ash-Shāfi‘i رحمته الله: “There was consensus among the Companions and the Tābi‘īn after them and those who encountered them upon the statement that *īmān* is statement, action, and intention. And one of them will not suffice without the others.”⁵⁰

I say: These three affairs are the pillars of *al-īmān*:

- 1) Statement
- 2) Action

⁵⁰ *Majmū’ al-Fatāwā* 7/209

3) Intention

Statement of the tongue, action of the limbs, and the intention of the heart. It could also be said “statement and action.” The statement of the heart and the statement of the tongue. The action of the heart and the action of the limbs. It increases and decreases; and the terminology used by the Salaf revolves around this. All of them are correct and bear the same meaning; i.e., that action is from *īmān*, and this is the action of the heart as well as the limbs. So he who says with his tongue and believes with his heart but does not act, then he is a Murji'i, if he does not have an excuse for not acting or a reason that prevents him from doing actions.

Shaykh-ul-Islām Ibn Taymiyyah رحمته الله mentioned in his book *Kitāb al-Īmān*, which is from the greatest of the books that were written in this regard, “In regard to *īmān*, its origin is the *īmān* in the heart and it is a must that two affairs be present: *at-taṣdīq* (affirmation) in the heart, as well as its confirmation and recognition of it. Due to this, it is said that [*īmān*] is the statement of the heart, then the statement of the body and its actions. And it is a must that actions of the heart be present, such as love of Allāh and His Messenger, sincerity in one's actions for Allāh alone, reliance of the heart upon Allāh alone, and other than this from the actions of the heart that Allāh and His Messenger have made obligatory and considered to be a part of *al-īmān*.

“Moreover, the origin regarding the heart, if it has acknowledgment of and desire for that which is with Allāh, is that this will necessarily lead to the action of the body, and it is not possible for the body to do other than that which the heart desires. Due to this, the Prophet ﷺ said:

ألا وإن في الجسد مضغة إذا صلحت صلح الجسد، وإذا فسدت فسد الجسد كله، ألا وهي القلب.

“Indeed, there is a morsel of flesh in the body; if it becomes pure, then the body in its entirety becomes pure, and if it is corrupted,

then the body in its entirety is corrupted, and this is the heart.”^{51 52}

I say: Imām Aḥmad used as evidence the authentic narration that mentions, “*The most complete of the believers in terms of imān,*” using this narration to establish that *imān* increases and decreases. This is because decrease is the opposite of completion. Therefore, the statement:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا.

The most complete of the believers in terms of *imān* is the best of them in his character.⁵³

Means the one who has correct and complete *imān*. Shaykh-ul-Islām Ibn Taymiyyah رحمته الله also said in *Al-Majmū’ al-Fatāwā* (7/582): “Complete *imān* in the heart without its outward components from action and statement is like something that makes something else binding without the thing that it makes binding, or the complete reason without the presence of that which justifies it; it will be prevented from existing.”

I say: Perhaps his intended meaning by “complete” is correct. *Imān* obligates statement and action. Therefore, he who abandons statement while having the ability to make the statement is a disbeliever by way of consensus, as Shaykh-ul-Islām has affirmed.

He also mentioned in *Majmū’ al-Fatāwā*: “*Imān* is statement and action, as has preceded. From that which is inconceivable is that a person can be a believer with firmness in his heart, meaning one who has correct *imān* in the fact that Allāh has made prayer, *zakāh*, fasting, and Hajj obligatory upon him, yet he lives the entirety of his life and does not make a single prostration, nor does he fast Ramaḍān, nor does he pay the *zakāh* for the sake of Allāh, nor does he make Ḥajj

⁵¹ *Kitāb al-Imān* (pp. 176-177)

⁵² Reported by al-Bukhārī (#52 and 2051) and Muslim (#1599) from the *ḥadīth* of an-Nu‘mān bin Bashīr رضي الله عنه.

⁵³ Reported in *Shu‘ab al-Imān* (6/2718) from the *ḥadīth* of ‘Ā’ishah رضي الله عنها. Graded *ṣaḥīḥ* by al-Albānī in *Mukhtaṣar as-Silsilah as-Ṣaḥīḥah* (#284).

to His House. This is inconceivable and this does not emanate except with hypocrisy and heresy in the heart. It will not take place with the presence of true *īmān* except due to an excuse, such as one having embraced Islām at the beginning of the day and then dying before Zuhur. In this case, no prayer was obligatory upon him and he was not able to form a single *rak'ah* for the sake of Allāh. By way of this, one could be Muslim yet not perform a single *rak'ah* for the sake of Allāh, and Allāh knows best.”⁵⁴

I say: By way of this, it is known that action is a required element of *īmān* by way of the heart and the tongue, and it is not separate and distinct from it. And this is along with the ability to do so, and Allāh knows best.

Shaykh-ul-Islām also mentioned in *Majmū' al-Fatāwā*: “If the person does not utter the statement of *īmān* while having the ability to do so, this indicates that he does not have the obligatory *īmān* in his heart that Allāh has made binding upon him.”⁵⁵

He also mentioned in *Majmū' al-Fatāwā*: “It is inconceivable that the one who believes in his heart with the *īmān* that is binding would not utter the two testimonies while having the ability to do so, for not uttering the two testimonies while having the ability to do so negates complete *īmān* in the heart.”⁵⁶

I say: He is referring here to the correct *īmān* in the heart. He also mentioned: “If the servant is devoid of actions in totality, then he is not a believer. This is because the reality of the religion is obedience and yielding in submission, and this is not completed except through actions, and not by statement only. Therefore, he who does not do actions at all for the sake of Allāh has not practiced the religion for Allāh, and he who does not practice the religion for Him is a disbeliever.”

As for the *ḥadīth* that states:

⁵⁴ *Majmū' al-Fatāwā* (7/616)

⁵⁵ *Majmū' al-Fatāwā* (7/188)

⁵⁶ *Majmū' al-Fatāwā* (7/553)

يدخل الجنة أناس لم يعملوا خيراً قط.

Some people will enter Paradise without having done any good at all.⁵⁷

Along with his statement:

إن الجنة لا يدخلها إلا نفس مؤمنة.

Indeed, Paradise is such that no one will enter it except a believing soul.⁵⁸

This is what the Murji'ah cling to, yet they have no evidence in these narrations, because it is understood that the lack of doing any good actions is in reference to the outward actions, and it is not conceivable from this that they did no actions with the heart, from sincerity, certainty, truthfulness, and fear of Allāh, and they were prevented from doing actions due to ignorance or some other permissible excuse. This is because the absence of actions while one has the ability to perform them, having no excuse (for not performing them), negates *īmān*, as has been established.

Therefore, that which is ambiguous cannot be used as evidence against that which is clear and decisive, except by one who has an illness in his heart. This is because the origin is that the unclear is to be referred back to that which is clear, and what is clear here is that *īmān* is statement and action. Therefore, if a narration comes indicating that there was no action whatsoever for an individual but he was considered a believer, then this is interpreted to mean that he did not have outward actions or he did not have the ability to perform actions due to ignorance or an excuse from the legislative types of excuses, and Allāh knows best.

⁵⁷ Reported by al-Bukhāri (#6204) from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

⁵⁸ Reported by aṭ-Ṭabarāni in *Al-Muʿjam al-Kabīr* (#581). Graded *ṣaḥīḥ* by al-Albāni in *Al-Jāmiʿ aṣ-Ṣaḥīḥ* (#89)



وَمَنْ تَرَكَ الصَّلَاةَ فَقَدْ كَفَرَ وَلَيْسَ مِنَ الْأَعْمَالِ شَيْءٌ تَرَكَهُ كُفْرٌ إِلَّا الصَّلَاةَ،
مَنْ تَرَكَهَا فَهُوَ كَافِرٌ، وَقَدْ أَحَلَّ اللَّهُ قَتْلَهُ.

And he who abandons the prayer has disbelieved. There is no action concerning which the one who abandons it has become a disbeliever except the prayer. He who abandons it is a disbeliever, and Allāh has made it permissible to execute him.

EXPLANATION

I say: This is due to the greatness of its affair, and the fact that it is the practical application of the religion of Islām. Many narrations have come regarding this, establishing that the abandonment of the prayer is disbelief and that there is no action in Islām of which the abandonment is disbelief except the prayer.

It is authentically reported from ‘Umar bin al-Khaṭṭāb رضي الله عنه that he said, “There is no portion of Islām for the one who abandons the prayer.”⁵⁹ Similarly, that which is reported on the authority of Jābir bin ‘Abdillāh that Mujāhid said to him, “What separated disbelief and *imān* from the actions during the time of the Messenger of Allāh ﷺ?” He said, “The prayer.”

Likewise, the Prophet ﷺ mentioned:

بين الرجل وبين الشرك والكفر ترك الصلاة.

That which lies between a man and *shirk* and disbelief is the abandonment of the prayer.⁶⁰

⁵⁹ Reported by Imām Mālik in *Al-Muwattaʿa*’ (#84).

⁶⁰ Reported by Muslim (#82), from the *hadīth* of Jābir bin ‘Abdillāh رضي الله عنه.



وَحَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ الصِّدِّيقُ، ثُمَّ عُمَرُ بْنُ الْخَطَّابِ، ثُمَّ عُثْمَانُ بْنُ عَفَّانٍ نُقَدِّمُ هَؤُلَاءِ الثَّلَاثَةَ كَمَا قَدَّمَهُمْ أَصْحَابُ رَسُولِ اللَّهِ، لَمْ يَخْتَلِفُوا فِي ذَلِكَ، ثُمَّ بَعْدَ هَؤُلَاءِ الثَّلَاثَةِ أَصْحَابُ الشُّورَى الْخَمْسَةُ: عَلِيُّ بْنُ أَبِي طَالِبٍ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَعْدُ، كُلُّهُمْ يَصْلُحُ لِلْخِلَافَةِ، وَكُلُّهُمْ إِمَامٌ، وَنَذْهَبُ فِي ذَلِكَ إِلَى حَدِيثِ ابْنِ عُمَرَ: كُنَّا نَعُدُّ وَرَسُولَ اللَّهِ حَيًّا وَأَصْحَابَهُ مُتَوَافِرُونَ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ ثُمَّ نَسَكْتُ - ثُمَّ مِنْ بَعْدِ أَصْحَابِ الشُّورَى أَهْلُ بَدْرِ مِنَ الْمُهَاجِرِينَ، ثُمَّ أَهْلُ بَدْرِ مِنَ الْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ عَلَى قَدْرِ الْهَجْرَةِ وَالسَّابِقَةِ، أَوْلَا فَأَوْلًا، ثُمَّ أَفْضَلُ النَّاسِ بَعْدَ هَؤُلَاءِ أَصْحَابُ رَسُولِ اللَّهِ الْقَرْنُ الَّذِي بُعِثَ فِيهِمْ. وَكُلُّ مَنْ صَحِبَهُ سَنَةً أَوْ شَهْرًا أَوْ يَوْمًا أَوْ سَاعَةً، أَوْ رَأَاهُ فَهُوَ مِنْ أَصْحَابِهِ، لَهُ مِنَ الصُّحْبَةِ عَلَى قَدْرِ مَا صَحِبَهُ، وَكَانَتْ سَابِقَتُهُ مَعَهُ، وَسَمِعَ مِنْهُ، وَنَظَرَ إِلَيْهِ نَظْرَةً، فَأَدْنَاهُمْ صُحْبَةً هُوَ أَفْضَلُ مِنَ الْقَرْنِ الَّذِي لَمْ يَرَوْهُ، وَلَوْ لَقُوا اللَّهَ بِجَمِيعِ الْأَعْمَالِ، كَانَ هَؤُلَاءِ الَّذِينَ صَحَبُوا النَّبِيَّ ﷺ وَرَأَوْهُ وَسَمِعُوا مِنْهُ، وَمَنْ رَأَاهُ بِعَيْنِهِ وَأَمَنَ بِهِ وَلَوْ سَاعَةً، أَفْضَلُ لِصُحْبَتِهِ مِنَ التَّابِعِينَ، وَلَوْ عَمِلُوا كُلَّ أَعْمَالِ الْخَيْرِ.

And the best of this *umma* after its Prophet is Abū Bakr aṣ-Ṣiddiq, then ‘Umar bin al-Khaṭṭāb, then ‘Uthmān bin ‘Affān. We give these three precedence just as the Companions of the Messenger of Allāh ﷺ gave them precedence, and none of them differed in that. Then after these three come the five Companions of the *shūrā*, and they are: ‘Alī bin Abī Tālib, Ṭalḥah, az-Zubayr, ‘Abdur-Raḥmān bin ‘Awf, and Sa’d. All of them were fit for the *khilāfab* and each of them was an Imām. And in regard to this, we utilize the *ḥadīth* of Ibn ‘Umar in which he said, “We used to consider, while the Messenger of Allāh ﷺ was alive and his Companions were widespread, that Abū Bakr, then

'Umar, then 'Uthmān were the best of the people, and then we would remain silent thereafter.”

And then after the Companions of the *shūrā* come the people of Badr from the Muhājirūn, and then the people of Badr from the Anṣār; from among the Companions of the Messenger of Allāh ﷺ [each one's rank is] according to his *hijrah* and precedence [in religion].

And then the best of the people after these are the Companions of the Messenger of Allāh ﷺ in general, the generation in which he was sent. Everyone who accompanied him, whether for a year, a month, a day, an hour, or who saw him, then he is from his Companions. His Companionship is in proportion to how long he accompanied him, and precedence is given to those who preceded in accompanying him and who heard from him and looked at him.

And the least of them in Companionship is better than the generations that have not seen him, even if they met Allah with all the good actions. They were those who accompanied the Prophet ﷺ and saw him and heard from him; and those who saw him with their eyes and believed in him, even if they only accompanied him for an hour, are better, due to this companionship with the Prophet, than the Tābi'īn, even if they were to perform all acts of righteousness.

EXPLANATION

I say: The Companions ﷺ are the best of mankind after the prophets and messengers, may Allāh's pleasure and peace be upon all of them. Many verses and *ahādīth* have come regarding their virtues, praising them in general as well as in detail. The *'aqīdah* of Ahlus-Sunnah wal-Jamā'ah is that we supplicate for Allāh's pleasure upon them all, without exception. And this is a matter of consensus among Ahlus-Sunnah wal-Jamā'ah.

The Companion in general is he who met the Prophet ﷺ, believed in him, and died upon that [belief].

We withhold from speaking about what occurred between them from

differences, and we do not delve deep into it, for all of them were *mujtahidûn* and each of them shall have a reward due to the truthfulness of their *imān* and their good intention in seeking to aid their religion, the one who was mistaken from among them as well as the one who was correct. And desires and doubts did not overtake them. Desires and doubts overtook those who came after them.

As for them, Allāh ﷻ commended them with His statement:

﴿ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ﴾

Allāh is pleased with them and they with Him.

[Sūrah al-Mā'idah 5:119]

Likewise, there is what was mentioned by the chief of mankind regarding them, especially the *ḥadīth* in the *Ṣaḥīḥayn* in which he ﷺ said:

لَا تَسُبُّوا أَصْحَابِي، فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ وَلَا نَصِيفَهُ.

Do not revile my Companions, for by He in whose Hands is my soul, if one of you were to spend gold equal to Mount Uḥud in charity, it would not equal a handful spent by one of them, not even half of that.⁶¹

Therefore, the Companions ﷺ are such that none loves them except a believer and none hates them and reviles them except a hypocrite whose hypocrisy is well known, even if he claims Islām, prays, and fasts, such as the Rāfiḍah and those of their ilk. May Allāh give them what they deserve. From Allāh's abandonment of them is that they revile and belittle the best of the Companions.

The best of the Companions after the Messenger of Allāh ﷺ without any dispute is Abū Bakr aṣ-Ṣiddīq, the second of the two who were in the cave, and he was [the Prophet's] beloved friend and close

⁶¹ Reported by al-Bukhāri (#3673) and Muslim (#254).

Companion in the *dunyā* and the hereafter.

Then comes 'Umar al-Farūq رضي الله عنه, for Islām spread greatly during his time. He conquered the land of Khosrow, and Caesar was swamped during his era.

Then comes 'Uthmān, Dhun-Nūrayn (the Possessor of the Two Lights), the rightly-guided and righteous *khalīfah* who was a martyr, for the Messenger ﷺ attested to martyrdom for him. During his time, the Jew Ibn Saba' appeared and incited the movement against 'Uthmān until ['Uthmān] was killed while being patient, anticipating the reward from Allāh ﷻ.

Similarly, the people of knowledge are united upon this. Imām Aḥmad cited the narration of Ibn 'Umar رضي الله عنه in *Ṣaḥīḥ al-Bukhārī* in which he said, "During the time of the Messenger ﷺ, we did not deem anyone to be equivalent to Abū Bakr, then 'Umar, then 'Uthmān, and we would remain quiet thereafter regarding the Companions of the Messenger of Allāh ﷺ, and we would not make distinctions between them."⁶²

Then Imām Aḥmad رحمته الله mentioned the Companions of the *shūrā* and those whom the Messenger ﷺ was pleased with when he died.

Then next in virtue come the people of Badr from the Muhājirūn and the Anṣār. Then come the Companions of the Ridwān pledge, concerning whom it is authentically reported that the Prophet ﷺ said:

لا يلج النار أحد بايع تحت الشجرة.

No one who pledged allegiance under the tree will enter the Fire.⁶³

And this was revealed in the statement of Allāh the Exalted wherein he said:

⁶² Reported by al-Bukhārī (#3697).

⁶³ Reported by at-Tirmidhi (3860) from the *ḥadīth* of Jābir bin 'Abdillāh رضي الله عنه.

﴿ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ﴾

**Verily, those who give the pledge to you (O Muḥammad ﷺ), they are giving the pledge to Allāh.
The Hand of Allāh is over their hands.**

[Sūrah al-Fath 48:10]

And then come the rest of the Companions in terms of their virtue. Imām Aḥmad رحمته الله also mentioned those who saw him and accompanied him, even if it was only for an hour.



وَالسَّمْعُ وَالطَّاعَةُ لِلْإِمَّةِ وَأَمِيرِ الْمُؤْمِنِينَ الْبِرِّ وَالْفَاجِرِ، وَمَنْ وَلِيَ الْخِلَافَةَ،
وَاجْتَمَعَ النَّاسُ عَلَيْهِ، وَرَضُوا بِهِ، وَمَنْ عَلَيْهِمُ بِالسَّيْفِ حَتَّى صَارَ خَلِيفَةً،
وَسُمِّيَ أَمِيرَ الْمُؤْمِنِينَ.

And to hear and obey the Imāms and the leader of the Muslims, whether he be righteous or wicked, and he who takes responsibility of the *khilāfah* and upon whom the Muslims are united and pleased with, as well as he who seizes control over them by way of the sword until he becomes the *khilāfah* and is referred to as the chief of the believers.

EXPLANATION

This is a great principle and tremendous fundamental from the fundamentals of Ahlus-Sunnah wal-Jamā'ah as it relates to the obligation of hearing and obeying. [This is] obedience to Allāh, obedience to His Messenger, and obedience to the leader of the Muslims—the leader of the Muslims in any land from the lands of Allāh, and they are the scholars as well as the Muslim leaders, even if one of them is an Abyssinian slave. We do so out of *īmān* in Allāh and adherence to the command of His Messenger ﷺ, since he has commanded us with that. Likewise, we give sincere advice to them and we do not rebel against them.

Hearing and obeying is in what is good and does not contain evil, as has come in the authentic narration:

إنما الطاعة في المعروف.

Obedience is only in what is good.⁶⁴

⁶⁴ Reported by al-Bukhāri (#7257) from the *ḥadīth* of 'Alī bin Abī Ṭālib ؑ.

Therefore, he whose leadership is affirmed and the affair is given to him — and this is confirmed by the people of influence, whether it is their choice, by way of contract, or by him forcefully seeking control over them — it is obligatory to hear and obey him, and to enter what the people of knowledge and influence have entered into, and to not rebel and separate. Indeed, all separation is evil, as is affirmed by Ibn Mas‘ūd رضي الله عنه.

Many verses, *aḥādith*, and narrations from the Salaf have come regarding this issue; meaning, the obligation of hearing and obeying the ruler. I will mention some of them, by Allāh’s permission, as a reminder to the one who has a heart and the one who will listen and bear witness.

Allāh the Exalted has said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
الْأَمْرِ مِنْكُمْ ﴾

O you who believe! Obey Allāh and obey the Messenger (Muḥammad ﷺ), and those of you (Muslims) who are in authority.

[*Sūrah an-Nisā’* 4:59]

Likewise, the Messenger ﷺ said:

من يطع الأمير فقد أطاعني ومن أطاعني فقد أطاع الله، ومن يعص الأمير
فقد عصاني ومن عصاني فقد عصى الله.

He who obeys the ruler has obeyed me, and he who obeys me has obeyed Allāh. He who disobeys the ruler has disobeyed me, and he who disobeys me has disobeyed Allāh.⁶⁵

⁶⁵ **Translator’s Note:** I was not able to find a reference for this exact wording used by the Shaykh. However, I found many similar wordings in the authentic books, from them:

من أطاعني فقد أطاع الله ومن عصاني فقد عصى الله ومن يطع الأمير فقد أطاعني
ومن يعص الأمير فقد عصاني.

He also mentioned in the well-known, authentic *ḥadīth* of 'Irbād bin Sāriyah:

أوصيكم بتقوى الله، والسمع والطاعة، وإن تأمر عليكم عبد حبشي .

I advise you to have *taqwā* of Allāh, and to hear and obey even if an Abyssinian slave is appointed as a ruler over you.⁶⁶

Imām Ibn Rajab رحمته الله mentioned in his exemplary book *Jāmi' al-'Ulūm wal-Hikam*, in explanation of this *ḥadīth*:

“These two statements together comprise happiness in the *dunyā* and the hereafter. As for the *taqwā* of Allāh, then this contains happiness in the hereafter for the one who clings to it. As for hearing and obeying the rulers of the Muslims, then this contains happiness in the *dunyā*, and by way of it, the beneficial affairs in the servant's life are set in order, and by way of it, they are able to seek help regarding the affairs of their religion in obedience to their Lord. As 'Alī bin Abī Tālib رضي الله عنه said, 'Indeed, the people are such that nothing will rectify them except an Imām, be he righteous or wicked. If he is wicked, then the believer worships his Lord (by being patient).'

“Likewise, the Prophet صلى الله عليه وسلم commanded with these two principles in his sermon during the Farewell Pilgrimage, as is reported by Imām Aḥmad رحمته الله and at-Tirmidhi from the narration of Ummul-Ḥuṣayn al-Aḥmasiyyah رضي الله عنها in which she said, 'I heard the Messenger of Allāh صلى الله عليه وسلم deliver a sermon during his Farewell Pilgrimage, and I heard him saying:

يا أيها الناس، اتقوا الله، وإن أمر عليكم عبد حبشي مجدع، فاسمعوا له وأطيعوا ما أقام فيكم كتاب الله .

He who obeys me has obeyed Allāh, and he who disobeys me has disobeyed Allāh; and he who obeys the ruler has obeyed me, and he who disobeys the ruler has disobeyed me.

(Reported by al-Bukhāri [#2797])

⁶⁶ Reported by Abū Dāwūd (#4707), at-Tirmidhi (#2646), Ibn Mājah (#42, 43, 44), Aḥmad (4/126), ad-Dārimi (#95), at-Ṭabarāni (#623), Ibn Ḥibbān (1/178), al-Ḥākim in *Al-Mustadrak* (1/176), and al-Bayhaqi in *Al-Kubrā* (10/114).

“O people, have *taqwā* of Allāh; even if an Abyssinian slave whose head is like a raisin is appointed as leader over you, hear and obey as long as they establish the Book of Allāh among you.”⁶⁷

“And Muslim reported from him the mention of hearing and obeying as well.”⁶⁸

Included in hearing and obeying them is not reviling, belittling, or mocking them. Nor should one rebel against them with his tongue, his speech, riots, or whatever resembles that, from those who speak against him on the pulpits and other than that. The principle regarding them is that we must supplicate, if they are righteous, for Allāh to increase them in righteousness, and if they are sinners, for Allāh to overlook them, guide them, and rectify their affairs. And for Allāh to make them excellent in their leadership and rectify their advisors.

The Salaf used to desire that if a supplication of theirs was to be answered, it would be [their supplication] for the rulers, because the *ummah* is rectified by way of their rectification. Anas bin Mālik ؓ said, “Our seniors from the Companions of the Prophet ﷺ prohibited us by saying, ‘Do not revile your leaders and don’t be deceptive towards them, and don’t hate them. Have *taqwā* of Allāh and be patient, for indeed, the affair is near.’”

It’s reported on the authority of Usāmah bin Zayd that it was said to him, “Will you not enter upon ‘Uthmān and speak with him?” He said, “Do you think I have not spoken to him [just because] I have not made you hear it? By Allāh, I have spoken to him in private without opening an affair which is not praiseworthy that I should be the first to open.”⁶⁹

In the *ḥadīth* of Ḥudhayfah, [Ḥudhayfah] said, “The Messenger of Allāh ﷺ said:

تسمع وتطيع للأمر وإن ضرب ظهرك وأخذ مالك، فاسمع وأطع.

⁶⁷ Reported by at-Tirmidhi (#1706).

⁶⁸ *Jāmi’ al-‘Ulūm wal-Hikam* (p. 492).

⁶⁹ Reported by al-Bukhāri (#3269) and Muslim (#2989).

“You will hear and obey your leader even if your back is beaten and your wealth is taken; hear and obey.”⁷⁰

It's reported on the authority of Suwayd bin Ghafalah that he said, “Umar bin al-Khaṭṭāb said to me, ‘Perhaps you will live after me. Therefore, hear and obey the Imām even if he is an Abyssinian slave, even if he beats your back. Be patient even if he deprives you, be patient. And if calls you to some affair that diminishes your *dunyā*, then say, “I hear and I will obey; my blood and not my religion.”⁷¹

I say: This is the path of the Salaf رضي الله عنهم. They deemed it obligatory to hear and obey the rulers even if they were oppressors. One must obey them in what is good and not what is evil, adhering to the command of Allāh, and the command of His Messenger صلى الله عليه وسلم when he said:

إنما الطاعة في المعروف.

Indeed, obedience is only in what is good.⁷²

This is in opposition to the Khawārij and the Mu'tazilah, the proponents of *fitnah*, may Allāh fight them. They deem it permissible to rebel against the rulers and thus declare blood and *fitnah* to be permissible. And how much *fitnah*, killing, fighting, and absence of patience have these Khawārij brought about?! They harm Islām and the Muslims, and they corrupt instead of rectifying.

The Imām al-Ḥāfiẓ Ibn Ḥajar رحمته الله mentioned in *Al-Fath* (13/9): “Ibn Baṭṭāh said, ‘In the *ḥadīth* lies evidence for the absence of rebelling against the rulers, even if they are oppressors. The jurists are united upon the obligation of hearing and obeying the leader and making *jihād* along with him.’⁷³

⁷⁰ Reported by Muslim (#1847) .

⁷¹ Reported by Ibn Abī Shaybah in *Al-Muṣannaḥ* (6/544), as well as by al-Khallāl in *As-Sunnah* (1/111) and al-Ājurri in *Ash-Shari'ah* (#70).

⁷² Reported by al-Bukhāri (#6826) from the *ḥadīth* of 'Alī رضي الله عنه.

⁷³ *Fath al-Bāri* (13/9)



وَالْعَزُومَ مَاضٍ مَعَ الْأَمِيرِ إِلَى يَوْمِ الْقِيَامَةِ الْبَرِّ وَالْفَاجِرِ لَا يُتْرَكُ.

Likewise, participating in battles along with the rulers is binding until the Day of Judgment, whether they be righteous or wicked, and it is not to be abandoned.

EXPLANATION

I say: Participating in battles refers to *jihād* if the ruler calls for it. And *jihād* is such that its virtue is well known. The Prophet ﷺ said that it is the apex of the affair of Islām.

Jihād is of two types:

- 1) Defensive *jihād*
- 2) Offensive *jihād*

What is apparent is that what is intended here is the offensive *jihād*. As for the defensive *jihād*, then it is obligatory upon every individual. If the enemy attacks the land, everyone must defend themselves. Even the woman must defend herself and her honor.

Similarly, if robbers were to attack a person, then he may defend himself if he is able and with whatever means he has at his disposal, as shall come (if Allāh wills) in the section that deals with fighting against highway robbers; and Allāh knows best.



وَقِسْمَةُ الْفَيْءِ وَإِقَامَةُ الْحُدُودِ إِلَى الْأئِمَّةِ مَاضٍ .

And the division of the war booty and the establishment of the prescribed punishments being the responsibility of the rulers is continuously binding.

EXPLANATION

I say: This is also a principle from the principles of Ahlus-Sunnah wal-Jamā'ah. The prescribed punishments are such that no one can establish them except the ruler, and the affair is to be taken to him in order to preserve lives, unify the word of the Muslims, and out of obedience to Allāh, as well as to oppose the innovators from the Khawārij, who are the dogs of the Hellfire. And all praise is for Allāh, the affair is clear to the believer.



لَيْسَ لِأَحَدٍ أَنْ يَطْعَنَ عَلَيْهِمْ، وَلَا يُنَازِعُهُمْ.

It is not for anyone to revile them or dispute with them.

EXPLANATION

I say: This is due to what this contains from *fitan*, evil, sins, corruption, and chaos, the full extent of which is not known by any except Allāh. Regarding this blessed nation, the nation of *at-tawhīd*, the nation of the family of Sa‘ūd, Shaykh Ibn Bāz رحمته الله mentioned, “And this nation, all praise is to Allāh, is such that nothing emanates from it that obligates rebellion against it. None deems it permissible to rebel against the government except the Khawārij, who declare Muslims to be disbelievers due to sins.”⁷⁴

He also mentioned, “If the rulers were to command with disobedience, then they are not to be obeyed in disobedience, but it is not permissible to rebel against them due to it.”⁷⁵

He also mentioned, “This indicates that it is not permissible to dispute with the rulers or to rebel against them, except those from whom you see clear disbelief, in which case you will have an evidence from Allāh.”⁷⁶

⁷⁴ *Majmū’ al-Fatāwā* (41/91)

⁷⁵ *Majmū’ al-Fatāwā* (8/203)

⁷⁶ *Majmū’ al-Fatāwā* (8/203)



وَدَفَعُ الصَّدَقَاتِ إِلَيْهِمْ جَائِزَةً نَافِذَةً، مَنْ دَفَعَهَا إِلَيْهِمْ أَجْرَأْتُ عَنْهُ، بَرًّا كَانَ
أَوْ فَاجِرًا.

And the *ṣadaqah* is to be given to them; and this is permissible and binding. He who gives it to them has fulfilled his obligation, whether they are righteous or wicked.

EXPLANATION

I say: The term *ṣadaqah* here refers to the obligatory *zakāh*. The Muslim is to give this to the appointed ruler of the land in which he lives and upon whom the people are united; meaning, the people of authority and influence. And this removes the obligation from him and frees him from blame, and this has exonerated him before Allāh, the Majestic and High, whether that ruler is righteous or wicked, a sinner or one who is obedient. This does not harm the one who has paid the *zakāh* at all before Allāh, as is reported in the narration:

عليهم ما حملوا وعليكم ما حملتم.

For them is what they bear and upon you is what you bear.⁷⁷

For indeed, Allāh will ask each individual concerning what he has done.

⁷⁷ Reported by Muslim from the *ḥadīth* of Wā'il bin Hujr (#1846).



وَصَلَاةُ الْجُمُعَةِ خَلْفَهُ وَخَلْفَ مَنْ وَّلَاهُ، جَائِزَةٌ بَاقِيَةٌ تَامَّةٌ رَكَعَتَيْنِ، مَنْ
أَعَادَهُمَا فَهُوَ مُبْتَدِعٌ تَارِكٌ لِلْأَثَارِ، مُخَالِفٌ لِلسُّنَّةِ، لَيْسَ لَهُ مِنْ فَضْلِ
الْجُمُعَةِ شَيْءٌ؛ إِذَا لَمْ يَرَ الصَّلَاةَ خَلْفَ الْأَئِمَّةِ مَنْ كَانُوا بَرَّهُمْ وَفَاجِرِهِمْ.
فَالسُّنَّةُ: بِأَنْ يُصَلِّيَ مَعَهُمْ رَكَعَتَيْنِ، وَيَدِينُ بِأَنَّهَا تَامَّةٌ، لَا يَكُنُ فِي صَدْرِكَ
مِنْ ذَلِكَ شَكٌّ.

And praying the Jumu'ah prayer behind him or behind the one he appoints is sound and complete, as being two *raka'āt*. The one who repeats them is an innovator who has abandoned the narrations and opposed the Sunnah. He has no portion of the Jumu'ah prayer if he does not see prayer behind the Imāms, whether they are righteous or wicked, (to be correct). The Sunnah is that one prays two *raka'āt* with them and that he worships Allāh with the belief that they are sound, and there is nothing from doubt in his heart regarding this.

EXPLANATION

I say: The prayer is the greatest pillar of Islām after the two testimonies, and there is no portion of Islām for the one who abandons it. Due to its great status, it was made obligatory in the heavens on the night of al-Isrā'. From Allāh's bounty upon the believers is that He has obligated the congregational prayer to be established in His houses (i.e., the *masājid*) in His expansive land.

Allāh has said:

﴿ يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ ﴾

O My slaves who believe! Certainly, spacious is My

earth. Therefore, worship Me (alone).

[Sūrah al-'Ankabūt 29:56]

And He has specified Jumu'ah with increased virtue. It is the best of the days of the week and Ādam was created on it, the Hour shall be established on it, and there is an hour of response (a time wherein supplications are surely answered) on it.

Jumu'ah prayer is obligatory as two *raka'āt* along with the *khuṭbah* as a reminder and admonition. The heedless hearts are reminded and the sleeping minds are awakened to what Allāh loves and what Allāh hates. The Imām delivers the sermon and prays the prayer, either (leading it) himself or one whom he appoints. The Muslims gather for it in the lands in which they reside.

He who establishes it has established the religion, and he who squanders it has squandered his religion. Therefore, establishing it with the Imām of the Muslims and their general population is from the greatest of the signposts of Islām and its pillars.

The Shayṭān has played with the people; those whom he has led astray in the life of this world while they think they are doing good, from the deviant groups, do not see Jumu'ah and the congregational prayers with the oppressive ruler to be binding. [This is because] they deem [this ruler] to be a disbeliever, and thus they have gone astray and led others astray. Due to this, Imām Aḥmad رحمته الله mentioned this principle, and it is agreed upon among Ahlus-Sunnah, the people of Islām, that it is obligatory to attend the Jumu'ah prayer as well as the congregational prayer behind the rulers, even if they are oppressive and have sins and disobedience with them; this does not prevent the prayer behind them. Upon them (the rulers) is their oppression and their sin, whereas the prayer is for us and for them.

Likewise, Ahlus-Sunnah does not see it permissible to repeat the prayer after having prayed it with them. Indeed, this is an innovation that the extremists from those who are rigid have invented, although they are lighter (in their deviation) than the aforementioned group. However, they are upon error and misguidance. Due to this, Imām

Aḥmad رحمته mentioned this, and he also stated that there should not be any worry or hesitation in your heart regarding the correctness of the prayer behind them (i.e., the sinful rulers), and Allāh knows best.



وَمَنْ خَرَجَ عَلَى إِمَامٍ مِنْ أُمَّةِ الْمُسْلِمِينَ وَقَدْ كَانَ النَّاسُ اجْتَمَعُوا عَلَيْهِ وَأَقْرَبُوا لَهُ بِالْخِلَافَةِ، بِأَيِّ وَجْهِ كَانَ، بِالرِّضَا أَوْ بِالْعَلْبَةِ - فَقَدْ شَقَّ هَذَا الْخَارِجُ عَصَا الْمُسْلِمِينَ، وَخَالَفَ الْأَثَارَ عَنْ رَسُولِ اللَّهِ ﷺ: فَإِنْ مَاتَ الْخَارِجُ عَلَيْهِ مَاتَ مِيتَةً جَاهِلِيَّةً. وَلَا يَحِلُّ قِتَالُ السُّلْطَانِ وَلَا الْخُرُوجُ عَلَيْهِ لِأَحَدٍ مِنَ النَّاسِ، فَمَنْ فَعَلَ ذَلِكَ فَهُوَ مُبْتَدِعٌ عَلَى غَيْرِ السُّنَّةِ وَالطَّرِيقِ.

The one who rebels against a ruler from among the rulers of the Muslims while the people are united upon him and affirm his leadership by whatever means he attained it, whether they were pleased with him or he overpowered them, then this rebel has divided the Muslims and opposed the narrations from the Messenger of Allāh ﷺ. And if this rebel dies upon this, then he has died the death of the Pre-Islamic Days of Ignorance. And it is not permissible to fight against the ruler or for anyone from the people to rebel against him. He who does this is an innovator who is not upon the Sunnah and the correct path.

EXPLANATION

I say: This is the issue of rebellion against the oppressive rulers; and all praise is due to Allāh, it is something upon which there is consensus among the people of knowledge up to this day of ours—after seeing the great corruption brought about by those who rebelled wanting to change an evil, and who ended up bringing forth a greater evil and a worse form of corruption, in addition to disobeying the Messenger ﷺ in his command to have patience regarding the wicked rulers and their oppression until we meet [the Messenger] at his fountain. And we ask Allāh to give us refuge from tribulations, what is apparent from them and what is hidden.

I say: The rulers are of four categories:

- 1) The just Muslim ruler.
- 2) The oppressive Muslim ruler.
- 3) The disbelieving but just ruler.
- 4) The oppressive disbelieving ruler.

The first is the just Muslim ruler; this is the desired ruler, and they are few. There is no difference of opinion concerning the impermissibility of rebelling against him.

The second is the oppressive Muslim ruler; likewise, what is correct is that it is impermissible to rebel against him as long as the prayer is established, Allāh is worshiped, and one does not see from him clear disbelief of which one would have decisive evidence. The oppression of the oppressor is upon him; he bears what is upon him, and we will bear what is upon us. And its removal is near; it is not perpetual, as Imām al-Ḥasan al-Baṣri رضي الله عنه said when they complained to him regarding the oppression of al-Ḥajjāj. And al-Ḥajjāj, as well as other than al-Ḥajjāj from the oppressive rulers, was removed; and with Allāh all disputes are settled.

Many narrations have come in the authentic books and the *Masānīd* containing advice from the noble Messenger and truthful advisor ﷺ and commanding with patience regarding the oppression of the rulers, and patience is not needed except in times of calamity and transgression. Therefore, he ﷺ commanded us with patience, and this is from the completeness of his sincerity and diligence for the safety of his *ummah* from tribulations and from being destroyed by one another, although this is something that occurs. The Prophet ﷺ was informed of certain affairs from the unseen that Allāh made him privy to, and thus he advised his *ummah* so they would not fall into them. And patience is not needed except with oppression. And Allāh is authoritative over His affair, but most of the people do not know; and none deviates (from the path of) Allāh except one who is destroyed.

As for the disbelieving ruler, in his two types—there is no rulership

for the disbeliever over the Muslim, wherever he may be. However, the just disbeliever is lighter and less harmful than the oppressive disbeliever, and rebellion against him and his removal is contingent upon one being able to do so in a way that causes less corruption; otherwise, one is to be patient and act towards rectification until he has the ability and the capacity to remove him. The Messenger ﷺ exemplified this during the Makkan period, during which he displayed patience while he saw idols being worshipped at the Ka'bah and did not have the ability to break one idol. There was nothing for him to do except call to *tawḥīd*, clarify *shirk*, clarify *īmān* in Allāh and His greatness, and to make clear what Allāh loves and what Allāh hates.

This principle (i.e., the impermissibility of rebellion against the ruler) is such that the understanding of it today in many people's hearts has weakened, especially with the abundance of ignorance and angry groups. The people of innovations, desires, and whims have become prevalent, as have the schemes of Islām's enemies, by way of beautifying revolutions and rebellion against the oppressive rulers with the claim that they wish to change evil. Thus, they have fallen into a greater evil by shedding blood, transgressing against honor, and squandering wealth.

Therefore, corruption and murder have become abundant between the Muslims, some of them killing the others, and this is the *haraj* (killing) that the Prophet ﷺ informed us of. They camouflage themselves with the Book of Allāh and the study of the Sunnah of the Messenger of Allāh ﷺ, and indeed we belong to Allāh and to Him we shall return. He is our Reckoner and He is the best disposer of affairs.

The Shayṭān has beautified their actions for them and has thus hindered them from the path of Allāh, so he is their *walī* today. He has come to them in the manner of an evil plotter calling for change in this life among the slaves, and change is inevitable. However, they have changed to that which is more evil, as opposed to changing to that which is better, for revolutions and uprisings, as well as Muslims carrying weapons against one another, has been beautified for them. The Messenger ﷺ said:

من حمل علينا السلاح فليس منا .

He who carries weapons against us is not from us.⁷⁸

They have been ungrateful for Allāh's favors, and surely Allāh's statement is true wherein He said:

﴿ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ﴾

Verily! Allāh will not change the condition of a people until they change themselves.

[Sūrah ar-Ra'd 13:11]

This is the same whether it be good or evil. Uprisings, unrest, and chaos have not occurred in the Muslim lands except due to that, and due to not understanding the legislative objectives, and not comprehending the concept of weighing the benefits and harms. Therefore, they have done actions that no one with sound intellect would be pleased with, much less the Muslim; and indeed, we belong to Allāh and to Him we shall return.

Muṣṭafā ﷺ has explained these affairs to us, and this is from the completeness of his sincerity to us. He clarified that it is impermissible to rebel against the rulers even if they are oppressive sinners, as long as they establish the prayer and we do not see from them clear disbelief concerning which we would have a proof from Allāh. And along with this, it is a must that we have the ability to remove this disbelief with something less harmful. And Allāh's aid is sought.

⁷⁸ Reported by al-Bukhāri (#6659) from the *ḥadīth* of 'Abdullāh bin 'Umar ؓ.



وَقِتَالُ اللَّصُوصِ وَالْحَوَارِجِ جَائِزٌ إِذَا عَرَضُوا لِلرَّجُلِ فِي نَفْسِهِ وَمَالِهِ، فَلَهُ أَنْ يُقَاتِلَ عَنْ نَفْسِهِ وَمَالِهِ، وَيُدْفَعُ عَنْهَا بِكُلِّ مَا يَقْدِرُ، وَلَيْسَ لَهُ إِذَا فَارَقُوهُ أَوْ تَرَكَوهُ أَنْ يَطْلُبَهُمْ، وَلَا يَتَّبِعَ آثَارَهُمْ، لَيْسَ لِأَحَدٍ إِلَّا الْإِمَامُ أَوْ وُلاةُ الْمُسْلِمِينَ، إِنَّمَا لَهُ أَنْ يَدْفَعَ عَنْ نَفْسِهِ فِي مَقَامِهِ ذَلِكَ، وَيَنْوِي بِجُهِدِهِ أَنْ لَا يَقْتُلَ أَحَدًا، فَإِنْ مَاتَ عَلَى يَدَيْهِ فِي دَفْعِهِ عَنْ نَفْسِهِ فِي الْمَعْرَكَةِ فَأَبْعَدَ اللَّهُ الْمَقْتُولَ، وَإِنْ قُتِلَ هَذَا فِي تِلْكَ الْحَالِ وَهُوَ يَدْفَعُ عَنْ نَفْسِهِ وَمَالِهِ، رَجَوْتُ لَهُ الشَّهَادَةَ، كَمَا جَاءَ فِي الْأَحَادِيثِ وَجَمِيعِ الْأَثَارِ فِي هَذَا إِنَّمَا أَمْرٌ بِقِتَالِهِ، وَلَمْ يُؤْمَرْ بِقِتَالِهِ وَلَا إِتْبَاعِهِ، وَلَا يُجْهَرُ عَلَيْهِ إِنْ صُرِعَ أَوْ كَانَ جَرِيحًا، وَإِنْ أَخَذَهُ أُسِيرًا فَلَيْسَ لَهُ أَنْ يَقْتُلَهُ، وَلَا يُقِيمَ عَلَيْهِ الْحَدَّ، وَلَكِنْ يَرْفَعُ أَمْرَهُ إِلَى مَنْ وُلاهُ اللَّهُ، فَيَحْكُمُ فِيهِ.

And fighting against robbers and rebels is permissible if they attack a man, in regard to his self or his wealth. It is permissible for him to fight in order to defend himself and his property, and he may defend it with everything he has at his disposal. And if they leave him be or flee from him, it is not permissible for him to pursue them or chase after them. This is not for anyone except the Imām or the rulers of the Muslims [to do].

He may only defend himself at that present time, and he should intend in this struggle not to kill anyone. However, if he were to kill him while defending himself in this struggle, then Allāh will distance the one who was killed (from his mercy). And if he is killed in this state while defending himself and his property, then I hope he will be considered a martyr, as has come in the narrations.

And (in) all the narrations regarding this, one is only commanded to fight them, and he is not commanded to kill them or pursue them. Nor should he finish him off if he falls to the ground and becomes wounded. And if he were to take him prisoner, then it is not for him

to execute him, nor should he establish the prescribed punishment against him. However, he is to raise the affair to the one Allāh has made the ruler, so he may judge regarding this affair.

EXPLANATION

I say: “*The robbers*” here refers to the thieves. Included among them are the marauders and those who cut off the pathways in ignorance and falsehood; those who transgress against the servants of Allāh regarding their wealth, their honor, and their blood. It is permissible for the Muslim, if they were to attack him, to defend himself and his property with the least amount of force possible; firstly by way of a statement and a reminder, and by fleeing from them, and by way of admonishment and threatening. If they refuse all but evil, then one may raise his stick and ward them off with it. And if they will not be repelled by anything other than weapons, then he may brandish his weapon.

The origin is that one should not brandish his weapon against the Muslim. It is authentically reported from the Prophet ﷺ that he said:

من حمل علينا السلاح فليس منا .

He who carries weapons against us is not from us.⁷⁹

If he is killed defending himself, his property, and his honor, then he is a martyr, as Imām Aḥmad رحمته الله has mentioned: “*I hope he will be considered a martyr.*”

Many narrations have come indicating this, such as what is in the *Ṣaḥīḥayn* from his statement:

من قتل دون ماله فهو شهيد .

He who is killed defending his property is a martyr.⁸⁰

⁷⁹ Reported by al-Bukhārī (#6659) from the *ḥadīth* of ‘Abdullāh bin ‘Umar رضي الله عنه.

⁸⁰ Reported by at-Tirmidhī (#1418) from the *ḥadīth* of Sa‘īd bin Zayd, graded *ṣaḥīḥ* by

And he who kills these oppressive evildoers while defending himself, then they (the robbers) shall be removed from Allāh's mercy, as Imām Aḥmad has said. This is a supplication against them. It has come in the *ḥadīth* that he said he shall be in the Fire (meaning, the one who was killed).

Likewise, if they were to enter his home, then he may defend against them and expel them from it. And if they flee from him and leave him be and separate themselves from him, he is not to chase or pursue them. It is for the ruler to pursue them, along with his aids, and he may detain and punish them. Perhaps he will beat them and establish Allāh's legislation upon them because they cause corruption, and Allāh, the Majestic and High, has said:

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ﴾

The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or have their hands and feet cut off on the opposite sides, or be exiled from the land.

[Sūrah al-Mā'idah 5:33]

The Imām is to implement that which, in his view, is safer for the people in regard to their persons, their property, and their honor. And this defense of one's self from the robbers who attack him is with the intention not to kill him. He is only defending himself and repelling them from him. But if [the attacker] dies or he kills them, then there is nothing due upon the one who defended himself. He is exempt from the blood that he shed.

Likewise, if he injures or breaks something, then there is nothing due upon him. The treatment is the ruler's responsibility, and this is so he

al-Albāni in *Ṣaḥīḥ al-Jāmi'* (#6444).

may establish Allāh's legislation regarding the transgressor; and Allāh knows best.



وَلَا نَشْهَدُ عَلَى أَحَدٍ مِنْ أَهْلِ الْقِبْلَةِ بِعَمَلٍ يَعْمَلُهُ بِجَنَّةٍ وَلَا نَارٍ نَرْجُو
لِلصَّالِحِ وَنَخَافُ عَلَيْهِ، وَنَخَافُ عَلَى الْمُسِيءِ الْمُنْذِبِ، وَنَرْجُو لَهُ رَحْمَةَ
اللَّهِ.

And we do not testify for anyone from the people of the *qiblah* that he is in Paradise or the Fire due to an action of his. We hope for the one who is righteous and we fear for him; and we fear for the sinner, yet we have hope in Allāh's mercy for him.

EXPLANATION

This is also a principle from the principles of Ahlus-Sunnah: not testifying that anyone is in Paradise or the Fire, except those for whom the Messenger of Allāh ﷺ has testified and informed us of, such as the ten promised Paradise by the Messenger ﷺ and other than them, like Thābit bin Qays bin Shammās, as well as 'Ukāshah. Likewise for the Fire—we do not attest for that with certainty for anyone. All of this is in relation to a specific individual. As for in general, the believers are the people of Paradise and its residents. Paradise is prepared for them. Whereas the disbelievers are people of the Fire and its residents, and it is prepared for them. Allāh does what He wills, as Allāh has said:

﴿ إِنَّ رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ ﴾

Verily, your Lord is the doer of what He wills.

[Sūrah Hūd 11:107]

And all of His actions are just and merciful, and your Lord has not wronged anyone, and to Him is the return. And for Allāh is the affair, firstly and lastly. However, in this life, we are now in the abode of

action, and it is that in which there is no good for us except through servitude to Allāh and making the actions for Him, the King of everything, and being humble for His sake, consulting Him and supplicating to Him.

In this life that we live in now, it is obligatory upon us to live our lives in accordance to what our Lord, Glorified be He, loves, and to live our lives in the worship of Him, in servitude to Him alone, there being no partners for Him. And [this is by] hearing and obeying Him, actualizing His *tawhīd*, magnifying Him, and honoring His commands and His prohibitions, as well as ruling among and upon the slaves of Allāh by what Allāh has legislated and commanded.

Allāh has said:

﴿ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ
مَا تَدْعُوهُمْ إِلَيْهِ ﴾

You should establish the religion and make no divisions in it. Intolerable for the polytheists is that to which you (O Muḥammad) call them.

[Sūrah ash-Shūrā 42:13]

The establishment of the religion is by raising its signposts, which are the *tawhīd* of Allāh, the worship of Him, and the establishment of His legislation on the earth and among His servants.

Allāh has said:

﴿ إِنَّ الْأَرْضَ لِلَّهِ ﴾

“Verily, the earth is Allāh’s.”

[Sūrah al-A’rāf 7:128]

This is from praying for His sake, fasting for His sake, paying *zakāh* for His sake, making Hajj for His sake, commanding the good, forbidding the evil, fearing Him, turning to Him in repentance,

being truthful, fulfilling trusts, and everything Allāh has commanded with. Also, abandoning everything Allāh has prohibited, joining the ties of the womb, excellence towards near relatives and orphans as well as the indigent, and other than this from acts of righteousness and goodness from what is in the human being's natural disposition. We should also refrain from harming others.

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

Verily, Allāh enjoins justice and goodness, and giving (help) to kith and kin, and forbids lewdness, evil, and oppression. He admonishes you, that you may take heed.

[Sūrah an-Nahl 16:90]

We must also rule by what Allāh has legislated, in the entirety of the life of the slave of Allāh. All of this is obligatory upon the people, and Allāh knows best.

Allāh has said:

﴿ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَن
آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِندَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allāh and the Last Day and does righteous good deeds, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

[Sūrah al-Baqarah 2:62]

Therefore, he who believes in Allāh, actualizing *īmān*, and believes in the Last Day, the Day of recompense and reward, and he acts for that Day by doing righteous deeds and avoiding evil deeds, then Allāh

will not allow his reward to be lost. This is from the completeness of His justice ﷻ upon His believing servants. This is a tremendous glad tidings for every believer who is truthful in his *īmān*.



وَمَنْ لَقِيَ اللَّهَ بِذَنْبٍ يَجِبُ لَهُ بِهِ النَّارُ تَائِبًا غَيْرَ مُصِرٍّ عَلَيْهِ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ، وَيَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ، وَيَعْفُو عَنِ السَّيِّئَاتِ، وَمَنْ لَقِيَهُ وَقَدْ أُقِيمَ عَلَيْهِ حَدُّ ذَلِكَ الذَّنْبِ فِي الدُّنْيَا، فَهُوَ كَفَّارَتُهُ، كَمَا جَاءَ فِي الْخَبَرِ عَنْ رَسُولِ اللَّهِ ﷺ، وَمَنْ لَقِيَهُ مُصِرًّا غَيْرَ تَائِبٍ مِنَ الذُّنُوبِ الَّتِي قَدْ اسْتَوْجَبَ بِهَا الْعُقُوبَةَ فَأَمَرَهُ إِلَى اللَّهِ، إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ، وَمَنْ لَقِيَهُ وَهُوَ كَافِرٌ عَذَّبَهُ وَلَمْ يَغْفِرْ لَهُ.

He who meets Allāh with a sin that would obligate the Fire for him, but he is repentant and not persistent upon it, indeed Allāh will accept his repentance, and He will forgive His slaves and pardon their sins. He who meets Allāh after having the prescribed punishment implemented upon him for that sin in the *dunyā*, then it is an expiation for him, as has come in the narration from the Messenger of Allāh ﷺ. And he who meets Allāh being persistent upon his sin and not repentant from the sins that obligate punishment, then his affair is with Allāh. If He wills, He will punish him, and if He wills, He will forgive him. He who meets Allāh as a disbeliever, Allāh will punish him and not forgive him.

EXPLANATION

All of the servants are commanded with the obedience of Allāh, their Creator, their Provider, the One who gives them life and will cause them to die. They are likewise prohibited from disobeying Him. Sins and disobedience obligate the Fire and distance from Allāh, just as acts of obedience obligate Paradise and nearness to Allāh, the King, the Exalted.

Therefore, he who is overwhelmed by sins and destructive deeds and he meets Allāh, the Majestic and High, while being from the people

of *tawhīd*, then one of two affairs applies to him:

1) He has repented from them, and thus he will have hope for Allāh's forgiveness, for Allāh has named Himself at-Tawwāb (the One who accepts repentance) and al-Ghaffār (the All-Forgiving). Therefore, this repentant individual has hope for Allāh's forgiveness and mercy, and (hope) that Allāh will not punish him. And all sins less than *shirk* are subject to be forgiven, even if an individual dies upon them without repenting, for they are under the will of Allāh ﷻ. As for *shirk*, if the person were to die upon it without repenting from it, then he will not be forgiven, for Allāh ﷻ has said:

﴿اللَّهُ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.

[Sūrah an-Nisā' 4:48]

Allāh has likewise said:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

Verily, whoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers there are no helpers.

[Sūrah al-Mā'idah 5:72]

It is authentically reported from the Prophet ﷺ that he said:

من لقي الله لا يشرك به شيئاً دخل الجنة ومن لقيه وهو يشرك به شيئاً دخل النار.

He who meets Allāh not associating anything in worship with Him will enter Paradise. And he who meets Allāh associating something with Him in worship will enter the Fire.⁸¹

Therefore, *shirk* is different from all other sins, and it is obligatory upon the believer who has sound intellect to be afraid of it and to be cautious of it. This is because all sins, such as fornication, the consumption of intoxicants, murder, and other than these from the major sins, are under the will of Allāh, the Majestic and High. If Allāh wills, He will punish for them, and if He wills, He will forgive them. However, *shirk* will not be forgiven (for the one who dies upon it), and Allāh knows best.

Moreover, some sins have prescribed punishments in the *dunyā* and some of them do not have prescribed punishments. He who commits a sin and has the prescribed punishment applied to him in the *dunyā*, and he is repentant along with the establishment of the prescribed punishment, then the prescribed punishment will be an expiation for him, if Allāh wills. And if the prescribed punishment is applied to him but he is not repentant from the sin, then it is as if he has persisted upon that sin.

Similarly, in the hereafter, his affair is with Allāh. If Allāh wills, He will punish him, and if He wills, He will forgive him. As for in the *dunyā*, then the establishment of the prescribed punishment upon him is a means of rebuke for him and for other than him. Therefore, at times the prescribed punishments are an expiation, and at other times they are a means of rebuke. And Allāh knows best.

2) He who meets Allāh not being repentant for his sin—whether the prescribed punishment is meted out to him or not—then his affair is with Allāh. If He wills, then He will punish him, and if He wills, He will forgive him.

All of this is regarding the monotheistic Muslim. As for the *mushrik*, then Allāh said concerning him:

⁸¹ Reported by Muslim (#93) from the *ḥadīth* of Jābir bin 'Abdillāh رضي الله عنه.

﴿ اللَّهُ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.

[Sūrah an-Nisā' 4:48]

Sins, no matter how abundant they are, are all under the will of Allāh, and the one who commits them has not become a disbeliever as long as he does not deem [these sins] to be permissible.⁸²

Due to this, the *'aqidah* of Ahlus-Sunnah is balanced between that of the Khawārij and that of the Murji'ah, for the Khawārij declare Muslims to be disbelievers on account of their sins, whereas the Murji'ah say that sins are not harmful as long as *īmān* is present.

The Murji'ah have another *'aqidah* that emanates from this, and it is their statement that *īmān* does not increase or decrease, and this is a clear error. Indeed, sins weaken and harm *īmān*. This statement of theirs opposes what is clearly stated in the Qur'ān, for they say that *īmān* does not increase or decrease, while Allāh, the Majestic and High, says:

﴿ وَيَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا ﴾

And the believers may increase in faith.

[Sūrah al-Muddaththir 74:31]

And some speech regarding this has preceded when discussing the affair of *al-īmān*. And Allāh knows best.

⁸² This is regarding the Muslim, and he is in one of two states:

- 1) He is repentant for these sins. Therefore, if Allāh wills, he will pardon him. And the one who repents from a sin is like one who has no sin.
- 2) He is persistent upon his sin until he dies. This person's affair is with Allāh; if He wills, He will punish him, and if He wills, He will forgive him. And Allāh knows best.

Although actions are by the *tawfiq* of Allāh due to His just wisdom, they are the reason for either the mercy of Allāh or His punishment. Therefore, he who does righteousness, then it is by the *tawfiq* of Allāh, and he who does other than this, then it is due to a wisdom that Allāh willed. Allāh will not be asked about what He does, whereas they will be asked. He upon whom Allāh has mercy, then it is by way of His *tawfiq*, and he who is punished, then it is by way of His justice and His wisdom. And Allāh knows best.

As the poet said:

ما للعباد عليه حق واجب، كلا ولا سعي لديه ضائع.
إن عذبوا فبعدله أونعموا، فبفضله وهو الكريم الواسع.

*That which the slaves have been given necessitates upon them an
obligatory right,*

And no effort of theirs shall be squandered.

If they are punished, it is by His justice.

*If they are favored, it is by His bounty, and He is the Generous and the
Expansive (in His favors).*

Those who have intellects are commanded to do righteousness and are prohibited from doing evil actions and causing corruption on earth from *shirk* and oppression, as well as the rest of the acts of disobedience and destructive sins. This is a great corruption, and Allāh said:

﴿ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴾

And Allāh does not like the corrupters.

[Sūrah al-Mā'idah 5:64]

Allāh ﷻ has also said:

﴿ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ﴾

And do not do mischief on the earth, after it has been set in order.

[Sūrah al-A'rāf 7:56]

And no one's actions will save him unless Allāh covers him with His mercy. It is authentically reported from the Prophet ﷺ that he said:

لَنْ يُدْخِلَ أَحَدًا عَمَلُهُ الْجَنَّةَ.

The actions of none of you will enter him into Paradise.

The Companions said, "Not even you, O Messenger of Allāh?" He said:

لا، ولا أنا، إلا أن يتغمّدني الله بفضلٍ ورحمةٍ.

Not even I, unless Allāh covers me with His bounty and mercy.⁸³

This is because the actions of the slaves, no matter how abundant they are, are by the *tawfiq* of Allāh and the favor that He has given them, and one favor cannot combat another favor that He has given them. And His favors cannot be enumerated, nor are they something minor. And Allāh knows best.

⁸³ Reported by al-Bukhāri (#5673) from the *ḥadīth* of Abū Hurayrah رضى الله عنه.



وَالرَّجْمُ حَقٌّ عَلَى مَنْ زَنَا وَقَدْ أَحْصَنَ إِذَا اعْتَرَفَ أَوْ قَامَتْ عَلَيْهِ بَيِّنَةٌ، وَقَدْ رَجَمَ رَسُولُ اللَّهِ ﷺ وَقَدْ رَجَمَتِ الْأَئِمَّةُ الرَّاشِدُونَ.

And stoning the one who fornicates and has been previously married or is currently married is true and correct, if he confesses or the proof is established against him. The Messenger of Allāh ﷺ stoned the adulterers, as did the Imāms of guidance.

EXPLANATION

I say: Stoning the fornicator is known in Allāh's legislation by way of the Book and the Sunnah, as well as the consensus [of the Muslims], and no one disputes this except the people of desires and innovation, those who are astray. The *muḥṣan* is the one who has had intercourse within the confines of a lawful marriage. Therefore, the prescribed punishment for he who fornicates after that is that he is pelted with stones until he dies. This is established by way of the Qur'ān, the Sunnah, and the consensus [of the Muslims], as well as the action of the four rightly-guided *khulafā'* ﷺ.

The Khawārij and the Mu'tazilah, as well as those who traverse upon the path of the people of misguidance, reject this. It is authentically reported from the chief of the believers, 'Umar bin al-Khaṭṭāb ﷺ, in *Ṣaḥīḥ al-Bukhārī* and others, that he said, "The verse of stoning was revealed with the Book of Allāh—we recited it, we understood it, and the Messenger of Allāh ﷺ stoned and we likewise stoned after him." Then the recitation of the verse was abrogated; however, its ruling remained. The authentic Sunnah also affirmed this from the Messenger of Allāh ﷺ, as well as the consensus of the Muslims, and thus it became something known to be from the religion by way of necessity.

Ibn al-Mundhir رحمته الله said in his book *Al-Ijmā'*, "And there is consensus upon the fact that the free person, if he marries another free person in a sound marital contract in which the marriage is consummated and he is a *muḥṣan*, it is obligatory to stone him if he fornicates."

I say: There were four situations in which this occurred and it is affirmed that the Messenger of Allāh ﷺ established the prescribed punishment of stoning. They are:

- 1) The affair of Mā'iz
- 2) The affair of al-Ghāmidīyah
- 3) The woman who was repentant
- 4) The two Jews

So what can remain after the truth except misguidance? Therefore, no consideration is given to the one who rejects or denies this, for he is upon the brink of destruction, if he has not disbelieved.

Imām Aḥmad رحمته الله mentioned this affair here to oppose those who oppose this matter from the people of innovation and desires, from the Khawārij and other than them who claim Islām while in fact they are upon misguidance. It is as if he wanted to clarify that the *ummah* is united upon this and that no consideration is given to the one who opposes Allāh and His Messenger ﷺ and follows a way other than that of the believers. Therefore, he is upon misguidance, and Allāh knows best.



وَمَنْ اِنْتَقَصَ اَحَدًا مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ ﷺ، اَوْ اَبْعَضَهُ بِحَدَثٍ كَانَ مِنْهُ، اَوْ ذَكَرَ مَسَاوِيَهُ كَانَ مُبْتَدِعًا، حَتَّى يَتَرَخَّمَ عَلَيْهِمْ جَمِيعًا، وَيَكُوْنُ قَلْبُهُ لَهُمْ سَلِيْمًا .

And whoever belittles a single one of the Companions of the Messenger of Allāh ﷺ, or hates him due to something that occurred from him, or mentions his shortcomings, then he is an innovator until he supplicates for Allāh's mercy upon them all and [until] his heart is safe in regard to them.

EXPLANATION

The Companion is the one who met the Prophet ﷺ as a believer and died upon that. Their virtue, their sanctity, the exalted nature of their status, and the mention of their excellent qualities is from that which the *ummah* is united upon, and speech regarding this has preceded. None belittles them or reviles them except a hypocrite or one who is ignorant and deluded and misguided by the hypocrites.

Ibn 'Umar ؓ said, "Do not revile the Companions of Muḥammad ﷺ, for the standing of one of them for an hour with the Messenger of Allāh ﷺ is better than the actions of one of you for 40 years."

Allāh has said:

﴿ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوا عَنْهُ ﴾

Allāh is well-pleased with them as they are well-pleased with Him.

[Sūrah at-Tawbah 9:100]

This is what our Lord has said about them, so we say what our Lord said. We say, "O Allāh, indeed we are pleased with them, so be pleased with them, O our Lord!"

I say: It is sufficient for them as an honor that Allāh has praised them and is pleased with them. Similarly, Allāh said:

﴿ أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾

O Prophet (Muḥammad ﷺ), Allāh is sufficient for you and for the believers who follow you.

[Sūrah al-Anfāl 8:64]

Allāh has also said:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ
رُحَمَاءُ بَيْنَهُمْ ﴾

Muḥammad ﷺ is the Messenger of Allāh, and those who are with him are severe against disbelievers, and merciful among themselves.

[Sūrah al-Fath 48:29]

The verses and *ahādith* in this regard are many. Allāh has said:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا
فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴾

And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.

[Sūrah al-Aḥzāb 33:58]

Without doubt, the Companions are the first of the believers. As for the one who declares them to be disbelievers or claims that they apostated after the Messenger of Allāh ﷺ, then this person is a disbe-

liever and a heretic, without doubt; he has denied what is explicitly stated in the Qur'ān regarding Allāh's pleasure with them. His statement implies that the carriers of the Book and the Sunnah are disbelievers or wicked people, and this is in opposition to the statement of Allāh ﷻ:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ﴾

You are the best of peoples ever raised up for mankind.

[Sūrah Āli 'Imrān 3:110]

Therefore, without doubt, the Rāfiḍah are disbelievers. Shaykh-ul-Islām Ibn Taymiyyah ﷻ mentioned in *Al-'Aqīdah al-Wāsiṭiyyah*, "Chapter: From the principles of Ahlus-Sunnah wal-Jamā'ah is purity of the heart and tongue for the Companions of the Messenger of Allāh ﷻ, as Allāh ﷻ has described them in His Book with this statement:

﴿ وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ
آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴾

And those who came after them say, "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."

[Sūrah al-Ḥashr 59:10]

"(It is also) obedience to the Messenger of Allāh ﷻ, for he has said:

لا تسبوا أصحابي. فوالذي نفسي بيده! لو أن أحدكم أنفق مثل أحدٍ ذهباً، ما أدرك مدَّ أحدِهِم، ولا نصيفَهُ.

Do not revile my Companions, for by He in whose Hands is my soul, if one of you were to spend gold equal to Mount Uḥud in charity,

it would not equal a handful spent by one of them, not even half of that.⁸⁴

“And we must accept what has come in the Book and the Sunnah as well as the consensus [of the Muslims] regarding their virtues and their status.”

He also said, “And they (Ahlus-Sunnah) give precedence to the Muhājirūn over the Anṣār and believe that Allāh said concerning the people of Badr, who were 310-some odd men, ‘Do what you wish, for I have already forgiven you.’ They likewise believe that, ‘None who pledged their allegiance under the tree will enter the Fire,’ as the Prophet ﷺ has reported. Rather, Allāh is pleased with them and they are pleased with Him. And they were more than 1,400 people.

“They also testify to Paradise for those whom the Messenger of Allāh ﷺ has testified will be in Paradise, such as the ten [Companions], Thābit bin Qays bin Shammās, and other than them from the Companions. And they believe that the *khalīfah* after the Messenger of Allāh ﷺ was Abū Bakr, then ‘Umar, then ‘Uthmān, then ‘Alī; and he who reviles a single one of these *khulafā’*, then he is more astray than a domestic donkey.

“And they consider the wives of the Messenger of Allāh ﷺ to be the Mothers of the Believers. And they believe that they are his wives in the hereafter, particularly Khadijah رضي الله عنها, the mother of most of his children and the first to believe in him and support him, and she has a lofty position. Also, aṣ-Ṣiddīqah bint aṣ-Ṣiddīq, concerning whom the Prophet ﷺ said, ‘The virtue of ‘Ā’ishah over other women is like that of *tharīd* over other foods.’ Imām Mālik رحمته الله said, ‘Those who revile the Companions are people who wish to criticize the Prophet ﷺ. However, they were not able to do so, so they criticize his Companions.’”⁸⁵

Imām Abū Zur’ah رحمته الله said, “If you see a man belittling any one of the Companions of the Messenger ﷺ, then know that he is a *zindīq*.

⁸⁴ Reported by Muslim (#2540) from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

⁸⁵ Shaykh-ul-Islām Ibn Taymiyyah reported this from him in *Aṣ-Ṣarīm al-Maslūl* (1/581).

This is because the Messenger of Allāh ﷺ, according to us, is the truth, and the Qur'ān is the truth, and this Qur'ān and the Sunnah have only reached us by way of the Companions of the Messenger ﷺ. And the heretics only desire to criticize our witnesses in order to falsify the Book and the Sunnah. Therefore, criticism of them takes precedence, for they are heretics.”⁸⁶

Also, there are other deviant people of innovation and misguidance who oppose this, and they are the Rāfiḍah, for they hate the Companions of the Prophet ﷺ and they transgress against them aggressively and insolently, and they mention their errors and spread them. They revile them, while the Companions of the Messenger of Allāh ﷺ are *mujtahidūn* who will be rewarded and forgiven for their mistakes, if they even had mistakes. They have entered into that which does not concern them, and thus they have gone astray and led others astray.

The scholars have made excuses for the Companions of the Messenger of Allāh ﷺ for what occurred between them, especially Shaykh-ul-Islām Ibn Taymiyyah رَحْمَةُ اللهِ عَلَيْهِ، who said in *Al-'Aqīdah al-Wāsiṭiyyah*: “Either it is a lie and has no basis, and thus is from what their enemies have fabricated against them; or it is something that has been added to, altered, or changed from its reality. And for what is authentic from it, then they have been pardoned; either they were *mujtahidūn* who were correct or they were *mujtahidūn* who were mistaken, and the Prophet ﷺ has informed us that he who makes *ijtihād* and is correct will receive two rewards, and he who makes *ijtihād* and is in error will still receive one reward.”

⁸⁶ Ibn 'Asākir reported this in his book of history (38/32).



وَالنَّفَاقُ هُوَ: الْكُفْرُ، أَنْ يَكْفُرَ بِاللَّهِ وَيَعْبُدَ غَيْرَهُ، وَيُظْهِرَ الْإِسْلَامَ فِي الْعَلَانِيَةِ، مِثْلَ الْمُنَافِقِينَ الَّذِينَ كَانُوا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. وَقَوْلُهُ ﷺ: ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ - هَذَا عَلَى التَّغْلِيظِ، نَزْوِيهَا كَمَا جَاءَتْ، وَلَا نُفَسِّرُهَا. وَقَوْلُهُ ﷺ: لَا تَرْجِعُوا بَعْدِي كُفْرًا ضَلَالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ - وَمِثْلُ: إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ - وَمِثْلُ: سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ - وَمِثْلُ: مَنْ قَالَ لِأَخِيهِ يَا كَافِرُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا - وَمِثْلُ: كُفْرٌ بِاللَّهِ تَبَرُّؤٌ مِنْ نَسَبٍ وَإِنْ دَقَّ - وَنَحْنُ هَذِهِ الْأَحَادِيثِ مِمَّا قَدْ صَحَّ وَحُفِظَ، فَإِنَّا نُسَلِّمُ لَهُ، وَإِنْ لَمْ نَعْلَمْ تَفْسِيرَهَا، وَلَا نَتَكَلَّمُ فِيهَا، وَلَا نُجَادِلُ فِيهَا، وَلَا نَفْسِّرُ هَذِهِ الْأَحَادِيثَ إِلَّا مِثْلَ مَا جَاءَتْ، لَا نَرُدُّهَا إِلَّا بِأَحَقِّ مِنْهُ.

And hypocrisy is disbelief. It is that one disbelieves in Allāh and worships other than Him while outwardly manifesting Islām, like the hypocrites who lived during the era of the Messenger of Allāh ﷺ. In regard to his statement: “Whoever possesses [these] three characteristics is a hypocrite...” then this is to discourage from their way, and we narrate it as it has come and we do not explain it away.

And in regard to his statement: “Do not revert to being disbelievers after me and go astray, striking each other’s necks.” Likewise, his statement: “When two Muslims meet with their swords, then the murderer and the one who was killed are in the Fire.” Likewise, his statement: “Reviling a Muslim is wickedness and fighting him is disbelief.” Likewise, his statement: “He who says to his brother, ‘O disbeliever,’ then the statement will return to one of them.” Likewise, his statement: “It is disbelief in Allāh for one to deny his lineage, even if he deems it to be insignificant.”

And we submit to the likes of these narrations, from that which is

authentically reported and preserved, even if we do not know their explanation; and we do not speak regarding them nor do we debate or seek to explain these narrations away except with the likes of what they have come with. And we do not reject them, except for that which has more right to be accepted than them.

EXPLANATION

I say: The term *an-nifāq* (النفاق) is derived from the word *an-nafq* (النفق) and it is a burial in the earth, like a crypt or a basement that is covered in it. It is called *nifāq* for this reason, because the hypocrite covers his disbelief and hides it by outwardly manifesting Islām. In reality, his inner condition dictates that he is a disbeliever. This is in reference to *an-nifāq al-akbar* (major hypocrisy), which is hypocrisy in belief. The one who has this is a disbeliever who will be in the lowest depths of the Hellfire. And he will not find any helper, nor will his statement of *tawḥīd*, his testimony that “none has the right to be worshiped except Allāh” which he outwardly professed, benefit him.

Allāh the Exalted has said:

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ﴾

When the hypocrites come to you (O Muḥammad), they say, “We bear witness that you are indeed the Messenger of Allāh.”

[Sūrah al-Munāfiqūn 63:1]

Likewise, Allāh has said:

﴿ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴾

And when they meet those who believe, they say, “We believe,” but when they are alone with their *shayāṭīn*

(devils), they say, “Truly, we are with you; verily, we were but mocking.”

[Sūrah al-Baqarah 2:14]

They outwardly manifest Islām while inwardly concealing disbelief and hypocrisy. As for his statement, “Whoever possesses [these] three characteristics is a hypocrite...” and in another *ḥadīth*, “Whoever possesses [these] four characteristics is a hypocrite...” then this is in reference to the hypocrisy of action and not the hypocrisy in belief.

Thus, I say: Disbelief is divided into two categories:

- 1) *Kufr i'tiqādi* (*kufr* in one's belief system)
- 2) *Kufr 'amali* (disbelief in action)

The Salaf referred to this as *kufr dūna kufr* (كفر دون كفر, disbelief that is less than true disbelief). Major disbelief expels one from the religion, whereas minor disbelief does not expel one from the religion.

Likewise, *an-nifāq* is of two types: there is *nifāq akbar* (major hypocrisy) and *nifāq asghar* (minor hypocrisy). One form of hypocrisy expels one from the religion, and the other form does not expel one from the religion. Similarly, *shirk* is of two types: from it there is that which is major, and from it there is that which is minor. Also like this is *al-fisq* (wickedness), as well as *az-ẓulm* (oppression). All of these have a minor form and a major form.

As for that which is major, it is what encompasses all of its types and categories and has reached its pinnacle. The Prophet ﷺ clarified this to those who asked him, “And who from among us has not wronged his own soul?” He said:

إن الشرك لظلم عظيم.

Indeed, *shirk* is a tremendous form of oppression.⁸⁷

⁸⁷ Reported by at-Tirmidhi (#3067) from the *ḥadīth* of 'Abdullāh bin Mas'ūd; graded *ṣaḥīḥ* by al-Albāni in *Ṣaḥīḥ al-Jāmi'*.

Also like this are *al-fisq*, *ash-shirk*, *an-nifāq*, *al-baghī* (oppression), and other than this from the destructive and deadly sins. And we ask Allāh to safeguard us from this, and Allāh knows best.

The statement of Imām Aḥmad رحمته الله here is in regard to hypocrisy in action: “Whoever possesses [these] three characteristics is a hypocrite...” or “Whoever possesses [these] four characteristics is a hypocrite...” And he commented by saying, “*This is to discourage.*” He رحمته الله intends that this is mentioned for the purpose of discouragement and rebuke, because its affair is weighty and heinous upon the Muslim whose heart has life. Therefore, he must avoid it and stay far away from it. This does not mean that the one who does them is a hypocrite who has major hypocrisy that necessitates him being in the lowest depths of the Hellfire, and that he is one who secretly conceals disbelief. We seek refuge with Allāh from this.

However, due to the severity of these characteristics and actions and their heinous nature, they are mentioned like this so the people will flee from them. This is the meaning of his statement رحمته الله wherein he said, “*We narrate them as they have come, and we do not seek to explain them away.*”

These *aḥādīth* which have been cited all denote this, and their chains of narration are authentic. The Imāms have preserved them until they reached us. So it is obligatory that they be narrated as they are in order to rebuke, censure, and discourage. Allāh has said:

﴿ إِنَّ فِي ذَٰلِكَ لَذِكْرًا لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ
وَهُوَ شَهِيدٌ ﴾

**Verily, therein is indeed a reminder for him who has
a heart or gives ear while he is heedful.**

[Sūrah Qāf 50:37]

And this is what is apparent from the statement of Imām Aḥmad رحمته الله wherein he said, “*We do not seek to explain them away.*” And Allāh knows best.

It is not [the case] that he deems the one who does them to be a hypocrite who has major hypocrisy with him and thus conceals disbelief while outwardly manifesting Islām and who will be in the lowest depths of the Hellfire, and Allāh knows best.

It has also been reported regarding disbelief that the Prophet ﷺ said:

لا ترجعوا بعدي كفارا، يضرب بعضكم رقاب بعض.

Do not revert to becoming disbelievers after me by striking each other's necks.⁸⁸

And likewise his statement:

سببُ المسلمِ فسوقٌ، وقتالُه كفرٌ.

Reviling a Muslim is wickedness and to fight him is disbelief.⁸⁹

And his statement:

تكفُرْنَ العشيرَ.

You are ungrateful to your husbands.⁹⁰

And other than this from the *ahādīth* and narrations regarding this. The intended meaning of these narrations is not major disbelief that expels one from the religion; it is only the disbelief that is less than actual disbelief, as has been authentically reported from Ibn 'Abbās رضي الله عنه, and Allāh knows best.

This is the meaning of the statement of Imām Aḥmad رحمته الله wherein he said, "...a means of discouragement," and his statement, "And we do not seek to explain them away." Meaning, they are mentioned, and they remain as they have come, in order to rebuke and discourage

⁸⁸ Reported by an-Nasā'i (#4126) from the *ḥadīth* of 'Abdullāh bin 'Umar; graded *ṣaḥīḥ* by al-Albāni in *Mukhtaṣar as-Silsilah as-Ṣaḥīḥah* (#1974).

⁸⁹ Reported by al-Bukhāri (#6044) from the *ḥadīth* of 'Abdullāh bin Mas'ūd رضي الله عنه.

⁹⁰ Reported by Ibn Ḥibbān (#3320) from the *ḥadīth* of al-Ḥakīm bin Hizām; graded *ṣaḥīḥ* by al-Albāni in *Ṣaḥīḥ al-Jāmi'* (#7980).

these qualities and blameworthy characteristics. It is not to be understood from them that their meaning is literal. So may Allāh have mercy upon Imām Aḥmad with a vast and expansive mercy. O Allāh, safeguard us from every evil and from these despicable characteristics.

The Khawārij, who are a people of desires, have disputed regarding this matter, and they interpret them based on their apparent meanings and they have made some of the statements of the Messenger ﷺ contradict other [statements of his]. Thus, they have declared the Muslims to be disbelievers and their blood and honor as lawful to violate, while they safeguard the wealth and blood of the polytheist. Thus, they have gone far astray. The statement of the Messenger ﷺ regarding them is true, wherein he said:

يَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَدْعُونَ أَهْلَ الْأَوْثَانِ.

They kill the people of Islām and they leave the idol worshipers alone.⁹¹

O Allāh, safeguard us from lying against You, or from speaking regarding You without knowledge.

⁹¹ Reported by al-Bukhāri (#7432) from the *ḥadīth* of Abū Sa'īd al-Khudri ؓ.



وَالْجَنَّةَ وَالنَّارَ مَخْلُوقَتَانِ قَدْ خُلِقَتَا، كَمَا جَاءَ عَنِ رَسُولِ اللَّهِ ﷺ: دَخَلْتُ
الْجَنَّةَ فَرَأَيْتُ قَصْرًا - وَرَأَيْتُ الْكَوْثَرَ - وَاطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ
أَهْلِهَا... كَذَا، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ... كَذَا وَكَذَا، فَمَنْ زَعَمَ أَنَّهُمَا لَمْ
تُخْلَقَا، فَهُوَ مُكَذِّبٌ بِالْقُرْآنِ وَأَحَادِيثِ رَسُولِ اللَّهِ ﷺ، وَلَا أَحْسَبُهُ يُؤْمِنُ
بِالْجَنَّةِ وَالنَّارِ. مَنْ مَاتَ مِنْ أَهْلِ الْقِبْلَةِ مُوحَّدًا يُصَلَّى عَلَيْهِ، وَيُسْتَغْفَرُ
لَهُ وَمَنْ مَاتَ مِنْ أَهْلِ الْقِبْلَةِ مُوحَّدًا يُصَلَّى عَلَيْهِ، وَيُسْتَغْفَرُ لَهُ وَلَا يُحْجَبُ
عَنْهُ إِلَّا سْتِغْفَارًا، وَلَا تَتْرُكُ الصَّلَاةُ عَلَيْهِ لِذَنْبِ أَذَنْبِهِ صَغِيرًا كَانَ أَوْ كَبِيرًا،
أَمْرُهُ إِلَى اللَّهِ تَعَالَى. آخِرُ الرَّسَالَةِ وَالْحَمْدُ لِلَّهِ وَحْدَهُ وَصَلَوَاتُهُ عَلَى مُحَمَّدٍ
وَأَلِهِ وَسَلَّمَ تَسْلِيمًا.

And Paradise and the Fire are created. They have already been created, as it has come from the Messenger of Allāh ﷺ that he said, "I entered Paradise and I saw a castle." He likewise said, "I saw *al-Kawthar*." And he said, "I saw Paradise and I saw that the majority of its inhabitants..." And he said, "I looked into Paradise and I saw...(such-and-such)." He who claims that they are not created, then he has belied the Qur'ān and the narrations of the Messenger of Allāh ﷺ, and I do not deem him to be a believer in Paradise and the Hellfire.

He who dies from the people of the *qiblah* as a *muwahhid* (true monotheist) is to be prayed upon and forgiveness is to be sought for him, and forgiveness being sought for him is not to be prevented nor is prayer over him to be abandoned due to a sin that he committed, whether it be major or minor. His affair is with Allāh the Exalted.

This is the end of the treatise, and all praises are for Allāh alone. May prayers and peace be upon Muḥammad, his family, and his Companions.

EXPLANATION

I say: Paradise is the abode of the pious, and the Fire is the abode of the disbelievers. Thus, Allāh has made them so He may reward the obedient one for his obedience, and He may requite the sinful and the disobedient, obstinate one and the disbeliever for his actions. This is from the completion of His justice, and Allāh is such that:

﴿ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴾

Your Lord treats no one with injustice.

[Sūrah al-Kahf 18:49]

Paradise and the Hellfire are both known. Paradise is the abode of delight, and the Fire is the abode of punishment and burning, and they are both created and in existence. And they are prepared and ready. Each of them awaits their people and their inhabitants. O Allāh, make us from the people of Paradise and its inhabitants and do not make us from the people of the Fire and its inhabitants.

Muṣṭafā has informed us that he entered Paradise, and he saw it and its people. Likewise, he entered the Fire, and he saw it and its people. Therefore, it is obligatory upon us to believe in that and to not reject it or deny it. Imām Aḥmad رحمته الله mentioned this, and he mentioned that it is from the principles of Ahlus-Sunnah. This is due to the denial of that by the obstinate ones and the people of desires, such as the Mu'tazilah and other than them. Without doubt, they have deviated in this regard. He who claims that they are not in existence is one who denies the Qur'ān, for Allāh, the Exalted and High, has said concerning Paradise:

﴿ أُعِدَّتْ لِلْمُتَّقِينَ ﴾

(It is) prepared for the pious.

[Sūrah Āli 'Imrān 3:133]

And He said likewise concerning the Fire:

﴿ أُعِدَّتْ لِلْكَافِرِينَ ﴾

(It is) prepared for the disbelievers.

[Sūrah al-Baqarah 2:24]

And preparation means that they exist and they are ready. Therefore, they are actually in existence. Allāh, the Majestic and High, said concerning Fir'awn:

﴿ أُعِدَّتْ لِلْكَافِرِينَ ﴾

The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): “Cause Fir'awn's people to enter the severest torment!”

[Sūrah Ghāfir 40:46]

As for in the hereafter, Paradise and the Fire will remain for eternity and they will never perish. They will remain because Allāh will cause them to remain. And there is neither sun nor moon therein.

Allāh has said:

﴿ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ ۗ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا
زَمْهَرِيرًا ﴾

They will see there neither the excessive heat of the sun, nor the excessive bitter cold.

[Sūrah al-Insān 76:13]

And Allāh knows best. This is what Allāh has facilitated from the explanation of these blessed principles. And Allāh is the granter of success.