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

Text under study
Lum’atul l’tiqaad al-haadee ila saabeel ir-rashaad by Ibn Qudaamah al-Maqdisi, a short text about ‘aqeedah (creed and belief)

Explanation by
Shaykh Saalih al-Fawzaan

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

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

Acknowledgements
To Aboo Talhah for reading through the questions and answers and offering suggestions

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

Q1. What is the full name of Ibn Qudaamah rahimahullaah as mentioned by Shaykh al-Fawzaan hafidhahullaah here?
It is: Aboo Muhammad ‘Abdullaah ibn Ahmad ibn Muhammad ibn Qudaamah, al Hanbaalee.

Q2. Which books authored by Ibn Qudaamah on the issue of fiqh are mentioned here?
(In order of increasing size:)
a) ‘Umdat ul Fiqh.
b) Al Muqni’ - which is larger in size than ‘Umdat ul Fiqh, and is more detailed.
c) Al Kaafee - which is more extensive than al Muqni’.
d) Al Mughnee - which is the well known and tremendous work in fiqh, a book which contains a large amount of the fiqh of the salaf and the four madhabs, along with their evidences, and in which the imaam mostly gives preference to one saying which is strongest.

Q3. Which book on usool written by Ibn Qudaamah is mentioned here?
It is the book: Rawdat un Naadhir wa Jannat ul Manaadhir.

Q4. Why do the scholars mention the false doubts and errors in their books on aqeedah?
The scholars mention these in order to repel and refute them and clarify instead what is in fact the correct aqeedah, due to the people being in need of this.

Q5. Which books on aqeedah mentioned by the shaykh have the word sunnah in their title?
The shaykh mentions:
As Sunnah by ‘Abdullaah ibn Ahmad ibn Hanbal.
As Sunnah of al Khallaal.
As Sunnah of Ibn Abee ‘Aasim.

Q6. Which books on aqeedah mentioned by the shaykh have the word sharee’ah in their title?
The shaykh mentions:
Ash Sharee’ah of Al Aajurree.
Q7. Which books on *aqeedah* mentioned by the shaykh have the word *tawheed* in their title?

The shaykh mentions:
- *At Tawheed* of ibn Khuzaymah.
- *At Tawheed* of ibn Mandah.
- *At Tawheed* of Shaykh ul Islaam al Mujaddid (the reviver) Muhammad ibn 'Abdil Wahhaab.
- *Tajreed ut Tawheed* of the Imaam and historian al Maqreezee.

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

- *Usool I’tiqaadi Ahl is Sunnah wal Jamaa’ah* by al Laalikaaee.
- *Al Aqeedah* at Tahaawee – commonly known as *Al Aqeedat ut Tahaawiyyah*.
- *Lum’at ul I’tiqaad* by ibn Qudaamah.

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

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

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

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

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

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

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

For this reason, Jibreel ‘alaiyhissalaam said to the Prophet *sall Allaahu ‘alaihi wa sallam* ‘Tell me about *al eemaan*.

And the Prophet *sall Allaahu ‘alaihi wa sallam* replied: *Al eemaan is that you truly believe in Allaah, and His angels, and His books, and His messengers, and the Day of Judgement, and you truly believe in al qadr (the Divine Predeceer), both the good of it and the evil of it.*

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

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

*Ar Rashaad* (correct guidance) is the opposite of *al ghayy* (error) and *ad dalaal* (misguidance). So this *i’tiqaad* (that which is contained in this book) guides to the correct path which leads on to Allaah *subhaanahu wa ta’ala* - in contrast to the the creeds and beliefs of the people of misguidance which lead to destruction and straying.

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

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

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

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

O Chiefs! There has been delivered to me a noble letter. It is from Sulaymaan, and it reads: *bismillaah ir rahmaan ir raheem.*

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

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

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

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

---

1. Soorah an Naml (27) aayaat 29 to 30
Q1. Why does the imaam then say ‘alhamdulillah’?  
He does this following the example of Allaah who began His Book in this way, and the example of the Prophet sall Allaahu ‘alaiyhi wa sallam who would begin his speech with the praise of Allaah. And al hamd means ath thanaa (praise) - so He is praised for His Self, His Names, His Attributes and His Actions.

Q2. Why does the imaam prefix the hamd of Allaah with al?  
This is done for the purposes of al istighraaq (to show that the hamd is all inclusive) – meaning that all praises are for Allaah, the Mighty and Majestic.

Q3. What is the difference between shukr and hamd?  
Hamd (praise) is more general than shukr (thanks). Thanks are given in return for actions only - whereas praise is more extensive than this and is perfect and complete praise are deserved by Allaah, the Mighty and Majestic, alone, having no partner.

Q5. What purpose is served by something having a particular name?  
It distinguishes it from other things (which do not have that name).

Q6. Which of the names of Allaah is intended when we say ‘bismillaah’ (‘in the name of Allaah’)?  
When one says in the name of Allaah, he intends by this all the names of Allaah.

Q7. In which book can we find the list of all of Allaah’s Names?  
Only Allaah knows all the Names of Allaah, so there is no book that we can get hold of in which we can read all of Allaah’s Names.

Q8. Which other beings are allowed to take the name ‘Allaah’ and why?  
No other being may take the name ‘Allaah’ except Allaah Himself. This is because the word Allaah is derived from ulohiyyah (worship) which means ‘uboodiyyah (worship). So He is the ma’bood (the One who should be worshipped), the ma’looh (the One taken as a deity), the One whom the hearts venerate and love with great reverence and exaltation.

Q9. Which attribute of Allaah is contained in the two Names ar-Rahmaan and ar Raheem?  
These two names contain the attribute of ar rahmah (mercy).

Q10. Which of the two, Rahmaan and Raheem, can be applied to other than Allaah?  
It is permissible for the name Raheem to be applied to other than Allaah. An example of this is Allaah’s statement about the Prophet sall Allahu ‘alaiyhi wa sallam:  

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

Q11. What is the difference in meaning between these two Names ar-Rahmaan and ar-Raheem?  
Ar Rahmaan is more general than ar Raheem, since ar Rahmaan indicates His all encompassing mercy to all of the created beings. And ar Raheem indicates His mercy which is specific to the believers – as is shown by His Statement, the most High:  

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

---

2 So since the name Allaah is derived from a word referring to worship, only the One who is worshipped in Truth can take on this name Allaah.
3 Soorah at Tawbah (9) aayah 128
4 Soorah al Ahzaab (33) aayah 43
5 Some of the salaf hold that the difference between ar Rahmaan and ar Raheem is that the former indicates the One who possesses extensive mercy, whereas the latter indicates the One who causes His mercy to reach others. In other words, ar Rahmaan relates to His Dhat (His Self) whereas ar Raheem relates to His actions. From those who held this view were Imaam ibn ul Qayyim and from the modern day scholars Shaykh al ‘Uthaymeen rahimahumallaah.
6 And shaykh al Fawzaan hafidhahullaah explains that this phrase means: perfect and complete praise are deserved by Allaah, the Mighty and Majestic, alone, having no partner.
given on account of His Self and His Names and Attributes and Actions.

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

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

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

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

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

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

Worship of Allaah is not specific to one place.

The Prophet sall Allaahu ‘alaiyhi wa sallam said:

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

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

Q4. When Allaah says that He is with us wherever we are, does this mean He is with us in terms of His Dhaat (Self) or His Knowledge?

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

Allaah, the Most High says:

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

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

9 Soorah az Zukhruf (43) aayah 84
10 Qataadah rahimahullaah said with regards to this aayah: ‘He (Allaah) is worshipped in the heaven, and He is worshipped in the Earth.’ (Tafseer at Tabaree) - and this statement from Qataadah refutes what some misguided people say about this aayah when they say that Allaah’s Dhaat is in the Heaven and in the Earth.

11 Taken from a hadeeth of Jaabir ibn ‘Abdillaah radi Allaahu ‘anhumaa, reported by al Bukhaaree(335), Muslim and others.
Nor less than that, nor more than that except that He is with them wherever they are.
Then He will inform them on the Day of Resurrection of what they did.
Indeed Allaah fully knows everything.\textsuperscript{12}

And He, the Most High says:

He (Allaah) is the One who created the Heavens and the Earth in six days then He ascended over the Throne.
He knows whatever enters into the Earth and whatever comes out of it.
And whatever descends from the heavens and whatever ascends to them.
And He is with you wherever you are.
And Allaah sees whatever you do.\textsuperscript{13}

Q2. Since when has Allaah had knowledge of everything?

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

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

The statement of Allaah, the Most High:

Nothing whatsoever is hidden from Allaah in the earth or in the heavens.\textsuperscript{14}

And the statement of Allaah, the Most High:

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

Q4. Where is Allaah’s \textit{dhaat} and how is this different from where Allaah’s \textit{ilm} is?

Allaah’s Dhaat (Self) is High and above the Heavens.
His Knowledge is in every place, such that no place is without it.

One affair does not preoccupy Him away from another affair

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

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

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

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

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

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

\textbf{جل عن الأشياء والأنداد}

He is far greater than having things which resemble Him or having equals

Q1. What is the meaning of the word جل (\textit{jalla})?

It means: He is tremendously great.

Q2. What is the meaning of the word الأشياء (\textit{ashbaah})?

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

Q3. What is the meaning of the word والأنداد (\textit{andaad})?

It is the plural of \	extit{nidd} and it also means: something which resembles Him.

\textsuperscript{12} Soorah al Mujaadilah (58) aayah 7
\textsuperscript{13} Soorah al Hadeed (57) aayah 4
\textsuperscript{14} Soorah aale ‘Imraan (3) aayah 5
\textsuperscript{15} Soorah Saba (34) aayah 3
Q1. What is the meaning of saahibah (wife)?

It means: a wife.

Q2. Why is Allaah glorified above and far removed from having any wife or children (awlaad) (saahibah)?

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

Q3. Which people attribute offspring to Allaah?

The shaykh mentions:

- The Christians, those who say that the Maseeh (referring to ‘Eesaa ‘alaiyhis Salaam) is the son of Allaah.
- The Jews, those who say that ‘Uzayr is the son of Allaah.
- The people of Jaahiliyyah from the mushrikoon who say that the angels are the daughters of Allaah.

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

He, the most High, says:

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

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

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

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

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

Q1. What is intended by the word hukm (preordainment) and His qadr (predecrree).

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

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

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

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

---

16 Soorah ash Shooraa (42) aayah 11
17 Soorah Maryam (19) aayahat 88 to 95
Q1. Whom is refuted in the statement of Allaah, `laus for as samee’ (`the All Seeing)?

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

Q2. What language point is made with regards to the word `shay‘ (thing)?

The word `shay‘ meaning ‘a thing’ is used in the indefinite form – i.e. a thing rather than the thing. When the indefinite noun is used in the context of a denial (there is not a thing…), it makes it general – i.e. there is not a single thing like Him.

Q3. What two attributes are contained in the part of the aayah `wa huwa as samee’ (the All Seeing)?

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

Q4. What is the significance of the fact that Allaah says that He is `al basir (the All Seeing)?

The fact that Allaah affirms that He affirms the Attributes of hearing and seeing for Himself, as well as denying any likeness for Himself proves that affirming the Attributes of Allaah does not necessitate tashbeeh ( likening Allaah to His creation).

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

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

To Allaah belong the Most Perfect Names.

Soorah Al A’raaf (7) aayah 180

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

Soorah TaahHaa (20) aayah 8

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

It means: they are complete and perfect.

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

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

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

18 Soorah ash Shooraa (42) aayah 11

19 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasiitiyyah: ‘So there is nothing that resembles Allaah, azza wa jall, because that which resembles a deficient thing is itself deficient. Rather even seeking a comparison between a deficient thing and a perfect thing renders the perfect thing deficient! Just as is said: Do you not see that the power of the sword decreases when it is said that the sword is indeed sharper than the stick?’ (Sharh al ‘Aqeedah al Waasiitiyyah p91)

20 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasiitiyyah with regards to the statement of Allaah, the Most High: And He is the All Hearing, the all Seeing.

Soorah ash Shooraa (42) aayah 11

‘He (Allaah) affirms hearing and seeing for Himself subhaana huwa ta’ala, in order to explain His perfect nature, and (to explain) the deficiency of the idols which are worshipped besides Him. For the idols which are worshipped besides Allaah ta’ala cannot hear… and nor do they see.’ (Sharh al ‘Aqeedah al Waasiitiyyah p92)
Q4. Can an Attribute be derived from every Name of Allaah? What examples does the shaykh bring to show this?

Yes, every Name has an Attribute along with it. So for example:

Al Qadeer (the One who is Fully Able) gives rise to al qudrah (ability).
As Samee (the All Hearing One) gives rise to as sam’ (hearing).
Al Baseer (the All Seeing One) gives rise to al basr (seeing).
Al ‘Aleem (the All Knowing) gives rise to al ‘ilm (knowledge).
Al Hakeem (the All Wise) gives rise to al hikmah (wisdom).

Q1. In how many places in the Qur’aan does Al Hadeed (57) aayah 4 (and not Al Hadeed (57) aayah 57 as is misprinted in some versions of Shaykh al Fawzaan’s explanation) mention His istiwa’ over His throne? Where are these places?

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

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

g) Al Hadeed (57) aayah 4

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

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

Q3. How does the shaykh explain the meaning of the word أستوى (istiwa’)?

He explains it to mean: istaqaar (He was settled) and ‘ala’ (He was high) and irta’a (He was elevated).

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

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

When a created being rises upon something, then the created being is in need of that thing to raise and hold it up, so that it does not fall. Allaah has no need of the Throne nor of the Heavens; rather it is the Throne and the heavens which are in total need of Him.

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

اِلْحَمَّامُ عَلَى الْعَرْشِ اِسْتَوَى

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

وَمَا فِي الْأَرْضِ

To Him belong whatever is upon the Earth – all of the created things belong to Him - the Perfect and Most High - whether they be humans or cattle or jinn or mankind or animals or birds or other than that. So everything which crawls upon the Earth or walks upon the Earth or is found upon the Earth belongs to Allaah - the Perfect and Most High. He is in charge of it and in control of it, and gives it sustenance.

لا، لا وَمَا بَيْنَهُمَا لِهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنَّ نَجْرَهُ بَيْنَ الْقُوْلِ إِنَّ يَعْلَمُ السَّرُّ وأَخْفِيهُ

The most Merciful istiwa’ (ascended) over the Throne. To Him belongs whatever is in the Heavens and whatever is upon the Earth and whatever is between them and whatever is under the soil. And if you speak out aloud then indeed He knows the secret and that which is even more hidden.

الرَّحْمَٰنُ عَلَى الْعَرْشِ اِسْتَوَى

He was settled in the heavens and on the earth and to Him is whatever is in the heavens and whatever is in the Earth and whatever is between them and whatever is under the soil.

竺iwaa (7) aayah 57

竺iwaa (57) aayah 4

竺iwaa (57) aayah 57

竺iwaa (57) aayah 57 as is misprinted in some versions of Shaykh al Fawzaan’s explanation.

竺iwaa (57) aayah 57 as is misprinted in some versions of Shaykh al Fawzaan’s explanation.

竺iwaa (57) aayah 57 as is misprinted in some versions of Shaykh al Fawzaan’s explanation.

竺iwaa (57) aayah 57 as is misprinted in some versions of Shaykh al Fawzaan’s explanation.

竺iwaa (57) aayah 57 as is misprinted in some versions of Shaykh al Fawzaan’s explanation.
This refers to whatever created things are between the Heavens and the Earth, and the nature of these created beings is not known except to Allaah.

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

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

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

Q1. How does shaykh al Fawzaan explain this point?

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

Q4. What is the meaning of حكماً؟

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

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

The Shaykh mentions:

And My Mercy encompasses everything. Soorah al A’raaf (7) aayah 156

Q3. What is the meaning of عزً؟

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

Q1. How does shaykh al Fawzaan explain Qeer مخلوق عزة وحكماً?

He has subjugated every created being to His Might and His Judgement.
Q1. What is meant by the phrase كتابه العظيم وعلي لسان نبي الكريم (kitaabihi al adheem)?

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

---

Q2. What is the meaning of وما خلفهم؟

This refers to the matter of this worldly life.24

Q3. What is the meaning of ولا يحيطون به علما؟

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

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

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

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

No, even the angels do not have this knowledge. They say to Allaah:

How free of imperfections You are, we have no knowledge except for that which You have taught us.25

---

22 Soorah TaaHaa (20) aayah 110
23 As stated by Qataadah rahimahullaah. (Tafseer at Tabaree)
24 As stated by Qataadah rahimahullaah. (Tafseer at Tabaree)
25 As occurs in Soorah al Baqarah (2) aayah 32
Q2. What is the significance of the fact that Allaah’s Names and Attributes are tawqeefiyyah?

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

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

It is the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam.

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

Everything which occurs in the Noble Qur’aan and everything which is authentically reported from the Prophet sall Allaahu ‘alaiyhi wa sallam is obligatory to have eemaan in it and to submit to it. So with regards to this information about Allaah, then we have:

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

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

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

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

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

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

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

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

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

Soorah al Hashr (59) aayah 7

And His Statement, the Perfect and Most High:

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

Soorah an Najm (53) aayah 3 to 4

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

Such a person is from the people of misguidance, denying the truth of the Messenger sall Allaahu ‘alaiyhi wa sallam. And whoever denies the Truth of the Messenger sall Allaahu ‘alaiyhi wa sallam has committed kufr.

20-26 Meaning the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam

27 Shaykh Abdar Rahmaan ibn Naasir as Sa’dee rahimahullaah said in his tafsir of this aayah: “That which the Messenger came with, it is obligatory upon the servants to take hold of this and to follow it, and it is not permissible to oppose it. And (the aayah shows) that the text of the Messenger dealing with the ruling of a (particular) matter is just the same as the text of Allaah the Most High. There is no concession for anyone nor any excuse for him to abandon it. And it is not permissible to give anyone (else’s) statement precedence over his statement.”
Q1. What is the meaning of تلقية؟

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

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

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

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

He hafidhahullaah mentions that this misguided approach is rejection of what has come from Allaah and from His Messenger sall Allaahu ‘alaiyhi wa sallam.
It also constitutes believing in some of the Book and disbelieving in other parts.

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

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

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

These people twist the meaning in order to try to make it agree with their own desires and ideas, and with their principles of logic, and theological rhetoric and intellectual reasoning.

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

They have eemaan in whatever comes from Allaah and His Messenger, both in wording and in meaning – meaning they accept the words and they accept the meaning of those words. They do not interfere in this using interpretations and distortions and explanations which do not conform with the true meanings of these texts.

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

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

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

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

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

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

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

It is to affirm whatever Allaah affirmed for Himself and what His Messenger sall Allaahu ‘alaiyhi wa sallam affirmed for Him, without falling into tahreef (distortion) or ta’teel (negating) and without takyeeef (asking how the attribute is)
Q1. How does it seem that ibn Qudaamah rahimahullaah is subdividing the texts relating to Allaah’s Names and Attributes in this part of his book?

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

a) Those whose meaning and explanation is apparent to us and therefore we believe in its meaning and explanation.
b) Those whose meaning is not apparent to us, we make tafweed of them (we leave and entrust them) to Allaah, the Most High.

Q2. Is this division correct? Why?

No, this is not correct at all. The meaning of all of the texts regarding Allaah’s Names and Attributes are known; there is nothing from them which is unclear or obscure.

Q3. Which of the salaf said that some or all of Allaah’s Names and Attributes are from the mutashaabihahat?

None of them said this. Shaykh ul Islaam ibn Taymiyyah rahimahullaah mentioned that he did not find anyone from the salaf nor from the scholars whose opinion is taken account of who said that the Names and Attributes or anything from them are from the mutashaabihah (those whose meaning is unclear) that which is not known except to Allaah.

Q4. What is the meaning of the term muhkam?

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

Q5. What is the meaning of mutashaabih?

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

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

If these texts are referred back to other texts which clarify them, then the difficulty in understanding the text that we have disappears, and the Truth is made manifest. So this approach is found in the Qur’aan and the Sunnah – that evidences whose meaning is not clear to us are referred back to other texts to clarify them; parts of the Qur’aan help to explain other parts of the Qur’aan, and parts of the Sunnah help to explain other parts of the Sunnah.

Q7. What is the meaning of al umm?

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

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

Soorah aale ‘Imraan (3) aayah 7.

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

“And from eemaan in Allaah is: to have eemaan in whatever He has described Himself with in His Book and in whatever His Messenger described Him with, without falling into tahreer or ta’eeel, and without falling into takyeel or tamtheel.
Rather they believe that (for) Allaah, the Perfect. There is nothing like Him, and He is the All Seeing, the All Hearing.”

Soorah ash Shooaraa (42) aayah 11.
Literally it means ‘the mother’ and it refers to the origin/source which something relates back to.
And the aayah from Soorah aale ‘Imraan mentioned by the Imaam here states that:

From it\textsuperscript{29} are aayaat which are \textit{muhkam}, and they are the \textit{umm} of the Book.

Soorah aale ‘Imraan (3) aayah 7

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

They return the \textit{mutashaabihaat} back to the \textit{muhkam}, and they use parts of the Speech of Allaah\textsuperscript{30} to explain other parts.
And they use parts of the speech of the Messenger \textit{sall Allaahu ‘alaiyhi wa sallam} to explain other parts.
And they use the Sunnah to explain the Speech of Allaah.
And they use the Speech of Allaah to explain the Sunnah.

This is because all of it is from Allaah, and so they say:

\textit{We believe in it, all of it is from our Lord.}

Soorah aale ‘Imraan (3) aayah 7

And this includes the \textit{muhkam} and the \textit{mutashaabihaat}.

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

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

**Q10. Why do they follow this incorrect approach?**

They do this for an evil purpose.

\textit{…seeking al fitnah (trials).}

Soorah aale ‘Imraan (3) aayah 7

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

They cut off that which Allaah has commanded should be joined.
Soorah al Baqarah (2) aayah 28

So this is the path of the people of deviation in every time and in every place.
They try to cause separation between one part of the Qur’aan and another, and between one portion of the speech of the Messenger \textit{sall Allaahu ‘alaiyhi wa sallam} and another, with the false claim that:
We are using the Speech of Allaah and the Speech of the Messenger as proofs!

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

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

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

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

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

\textit{...and none knows its \textit{ta'weel} except Allaah and those who are firmly grounded in knowledge. They say ‘We believe in it, all of it is from our Lord.’}

Soorah aale ‘Imraan (3) aayah 7

So this implies that Allaah knows the explanation and the meaning, as do the people who are firmly grounded in knowledge – in contrast to the people who are not \textit{raasikhoona fil ‘ilm} and who do not therefore know the meaning of the \textit{mukham} and the \textit{mutashaabihaat}.
Allaah taught the \textit{raasikhoona fil ‘ilm} the explanation and the meaning of these aayaat because these scholars are the inheritors of the Prophets.
Q15. What is the second meaning of ta’weel mentioned by Shaykh al Fawzaan?

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

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

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

..and none knows its ta’weel except Allaah.

And those who are firmly grounded in knowledge, they say ‘We believe in it, all of it is from our Lord.’

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

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

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

Are they waiting for other than its ta’weel?

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

On the Day when its ta’weel occurs.

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

And as shown by the statement of Yoosuf ‘alaiyhisalam:

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

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

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

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

...and they fell down prostrating to him.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

a) Soorah al Jinn (72) aayah 23

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

Soorah al Jinn (72) aayah 23

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

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

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

Soorah an Nisaa (4) aayah 48

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

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

Soorah an Nisaa (4) aayah 31

b) Soorah an Nisaa (4) aayah 93

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

Allaah, the Most High, says:

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

Soorah an Nisaa (4) aayah 93

And the Messenger sall Allaahu ‘alaiyhi wa sallam stated:

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

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

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

Soorah al Hujuraat (49) aayah 9

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

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

Soorah al Hujuraat (49) aayah 10

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

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

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

b) Soorah al Baqarah (2) aayah 178?

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

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

Soorah al Baqarah (2) aayah 178

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

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

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

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

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

Soorah al Baqarah (2) aayah 27

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

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

‘All of it’ refers here to the muhkam and the mutashaabihah. So since all of it is from our Lord, then some parts of it explain others.

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

He quotes the aayah:

Do they not reflect on the Qur’aan?

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

The people of knowledge mention that the mujtahid must be a scholar of the Book and of the Sunnah of the Messenger of Allaah sall Allaahu ‘alaiyhi wa salam.

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

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

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

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

Soorah an Nisaa (4) aayah 82

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

Zaygh means the same as inhiraaaf and this refers to ‘deviation’. The sign of deviation mentioned here in this aayah is when a person seeks the ta’weel (interpretation) of the mutashaabih without referring back to the muhkam.

40 Meaning he does not become a kaafir only through his act of killing a Muslim.
41 Soorah aale ‘Imraan (3) aayah 7
42 Referring to the scholar who has attained the ability to derive rulings directly from the texts.
43 Soorah aale ‘Imraan (3) aayah 7
Q2. What is meant by the statement of Allaah ﷺ 

Fiyyaun ma tasha’iyn mana?

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

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

ابتعاذ الفتنة وابتعاذ تأويله؟

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

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

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

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

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

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

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

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

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

He sall Allaahu ‘alaiyhi wa sallam said:

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

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

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

Shaykh al Fawzaan hafidhahullaah divides the people of deviation into:

a) the pretenders to knowledge, those who have not reached the level of knowledge which would qualify them to speak about knowledge – so the shaykh calls these people johhaal (ignorant people) who have ventured into something which they are not capable of doing correctly.

b) those who do have some knowledge, but they seek to misguide the people and to divert the people away from the Truth.

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

---

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

47 Shaykh Muhammad ibn Saalih al ‘Uthaymeen divides the people of Aqeedah into:

- a) the pretenders to knowledge, those who have not reached the level of knowledge which would qualify them to speak about knowledge – so the shaykh calls these people johhaal (ignorant people) who have ventured into something which they are not capable of doing correctly.

- b) those who do have some knowledge, but they seek to misguide the people and to divert the people away from the Truth.

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

---

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

45 See the answer to question 9 in this section for an explanation of this term.
Q8. What is the meaning of *rusookh*?⁵⁰

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

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

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

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

He was Ahmad ibn Muhammad ibn Hanbal ash Shaybaaneer.⁵² His kunyah was Aboo ‘Abdillaah.

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

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

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

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

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

---

Cal al’alim Abu Aboo ‘Abdillaah Ahmad bin Muhammad bin Hanbal (may Allaah be pleased with him) said:

Qal al’alim Abu Aboo ‘Abdillaah Ahmad bin Muhammad bin Hanbal (may Allaah be pleased with him) said:

٩٨١

28

 صلى الله عليه وسلم إن الله ينزل في قول النبي إليه السماء الدنيا و إن الله يرى في القيادة وما أشبه هذه الأحاديث

with regards to the statement of the Prophet sall Allaahu ‘alaihi wa salam

‘Allaah descends to the lowest heaven’ and

‘Allaah will be seen on the Resurrection’

---

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

⁵¹ Soorah aale ‘Imraan (3) aayah 7

⁵² He died in 241AH at the age of 71 rahimahullaah.

⁵³ Hadeeth of Aboo Hurairah radi Allaahu ‘anhu reported by Ahmad in his Musnad and a similar wording is reported by Al Bukhaaree (1145) and Muslim.
Q1. Which scholars of the salaf will Imaam ibn Qudaamah go on to quote to show the position of the salaf in the matter of the Names and Attributes of Allaah?

He will go on to quote the speech of:
- Imaam Ahmad ibn Hanbal
- Imaam ash Shaafi’ee
- Abdullaah ibn Mas’ood radi Allaahu ‘anhu , the Noble Companion
- The emir ul mu’mineen (leader of the Muslims) ‘Umar ibn ‘Abdil ‘Azeez
- Imaam al Awzaa’ee
- rahimahumullaah.

Q1. ‘We have eemaan in them’ – to what does this refer here?

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

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

‘We have eemaan in them’55 and we attest to the truth of them’. So this correct approach of Imaam Ahmad is in contrast to the innovators who meet these texts about Allaah with denial and misinterpretation and distorting the meaning.

We attest to their truthfulness without asking ‘How?’

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

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

Q3. How does Allaah descend to the lowest heaven?

Only Allaah knows the answer to this.57

55 Shaykh ul Islaam ibn Taymiyyah stated in ‘Aqeedah al Waasitiyyah’ ‘And from eemaan in Allaah is: To have eemaan in whatever He has described Himself with in His Book and in whatever His Messenger described Him with, without falling into tahreef (distortion) or ta’teel (negation) and without falling into takyeef (asking how) or tamtheel (likening Allaah to the Creation).’

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

The meaning of this phrase is not that we hold as our ‘aqeedah that they (the Attributes) do not have a kayfiyyah. Rather we hold as our ‘aqeedah that they have a kayfiyyah but that we have been denied the knowledge of the kayfiyyah. This is because, no doubt, Allaah’s istiwa’ (ascending) upon the Throne has a kayfiyyah, however you do not know it. His descent to the lowest heaven has a kayfiyyah but you do not know it. This is because there is nothing in existence that does not have a kayfiyyah – however sometimes (the kayfiyyah) is known and sometimes it is unknown. (Sharh al ‘Aqeedah al Waasitiyyah p89)

56 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah stated in his explanation of al ‘Aqeedah al Waasitiyyah:

Therefore some of the salaf said that when the Jahmee (the one who rejects the Names and Attributes of Allaah) says to you: If Allaah descends to the heaven, then how does He descend? Then say: Indeed Allaah has informed us that He descends, and He did not inform us how He descends. And this is a most beneficial qaa’idah (fundamental principle). (Sharh al ‘Aqeedah al Waasitiyyah p78)
So we do not ask foolish questions such as 'Does the Throne of Allaah become empty of Allaah (when He descends) or not? And does this happen or this or this?'

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

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

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

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

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

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

Q1. What does the Imaam mean here by وَلا مُعَنِّي? And what did he not mean here?

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

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

Indeed you will see your Lord just as you see this moon, you will not be put to trouble in seeing Him.
Hadeeth reported by Al Bukhaaree (554) and Muslim.

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

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

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

The well known statement of Imaam Maalik when he was asked ‘How did Allaah make istiwaab (rise over the Throne)?

He rahimahullaah replied:

Al Istiwaab is known. And kayf (how Allaah rose) is not known. And to have eemaan (in the ascending upon the Throne) is obligatory. And to ask a question about it (i.e. about the kayfiyyah of Allaah’s rising over the throne) is an innovation.62,63

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

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

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

Tafweed means ‘entrusting something to someone’. Someone who performs tafweed is called a mutawwidad.

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

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

61 Reported by Imaam al Laalikaaee in Sharh Usool l’tiqaad Ahl is Sunnah wal jamaa’ah

62 Shaykh Saalih al Fawzaan stated in Al Irshaad ilaa Saheeh il i’tiqaad:
And that which Imaam Maalik said regarding al istiwaab is a foundation with regards to all of the Attributes, and it is the statement of (all of the) ahl us sunnah wal jamaa’ah without any exception. (Al Irshaad: p150)

63 Shaykh Muhammad ibn Saalih al ‘Uthaymeen stated in his explanation of Al ‘Aqeedah al Waasitiyyah:
To ask a question about it is a bid’ah (innovation) because those who were more eager than us for knowledge did not ask about it – and they were the Companions. (Sharh al ‘Aqeedah al Waasitiyyah p79)
This was the position of Imaam Ahmad rahimahullaah and all the scholars of ahl us sunnah wal jama’ah – they would affirm the meaning of the Attribute of Allaah and entrust the knowledge of how the Attribute was back to Allaah.

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

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

ولا معنى
‘Without giving a meaning’

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

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

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

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

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

It was free of error and misguidance and anything deceptive.

Q2. Who was the most truthful of all creation?

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

The most truthful of all the creation was the Prophet sall Allaahu ‘alaiyhi wa sallam, he who did not speak from his own desires.65 So whatever he came with is true upon that which is apparent from it and upon its reality.

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

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

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

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

(Aqeedah ut Tawheed: p89)

65 As mentioned in Soorah an Najm (53) aayah 3.
When, for example, the Messenger informed us that:

**Our Lord descends...**

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

**His command descends.**

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

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

These people say with regards to the statement of Allaah:

**And your Lord comes...**

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

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

This means that we do not say how the Attributes of Allaah subhaanahu wa ta’ala are, such that we mention confines and limits for them, and say how they are. This is not a part of our knowledge nor is it within our ability to do so. For no one knows the confines and limits of the Attributes, nor how they are, except for Allaah subhaanahu wa ta’ala.

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

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

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

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

---

66 Part of a hadeeth of Aboo Hurairah reported by al Bukhaaree (7494) and Muslim.
67 Soorah al Fajr (89) aayah 22
68 Soorah ash Shooraa (41) aayah 11
Q4. What false concept is refuted by Allaah’s statement؟

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

Q5. Which two attributes can be taken from Allaah’s statement؟

The two attributes are:

a) As Sam’ (hearing) which is derived from His Name as Samee (the All Hearing).

b) Al Basr (seeing) which is derived from His Name al Baseer (the All Seeing).

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

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

Soorah TaaHaa (20) aayah 46

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

We say just as He said

Q1. What aayah is being referred to here?

This refers to the aayah from Soorah ash Shooraa:

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

Soorah ash Shooraa (41) aayah 11

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

We use this aayah to refute the people of tashbeeih (likening) and the people of ta’eeel (negation) – as mentioned in the preceding answers.

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

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

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

They do not encompass Him (Allaah) with knowledge.

Soorah TaaHaa (20) aayah 110

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

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

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

Q1. Which type of people make this statement؟

This is the statement of the raasikhoona fil ‘ilm.69

69 This term means ‘those firmly grounded in beneficial knowledge’ and it is applied to the scholars of the salaf and to those scholars from the later generations who followed in their footsteps.
Q2. How do these people deal with the muhkam and the mutashaabih?

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

Q3. How might the people of deviation misunderstand the part of the aayah from Soorah ash Shooraa: ليس كمثله شيء وهو السميع البصير?

They take this part of the aayah - There is nothing like Him.

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

Q4. What is the response to this false idea?

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

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

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

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

They take this part of the aayah - … and He is the all Hearing, the All Seeing.

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

Q6. What is the response to this false idea?

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

There is nothing like Him.

Sooorah ash Shooraa (41) aayah 11

Q7. What is the attitude of the believer, the person of tawheed to the aayah: ليس كمثله شيء وهو السميع البصير?

He takes hold of the entire aayah, not just taking one part and leaving the other part. And he says: All of it is from our Lord.

Sooorah aale ‘Imraan (3) aayah 7

70 See box 24 question 14 for more details.
71 Since if that were the case, the second part of the aayah would be contradicting the first part.

People who make resemblance between Allaah and His Creation.

73 People who give Allaah a body.

74 People who are worthless.
Q1. Are the Names and Attributes from the matters of the unseen and if so, what is the significance of this?

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

![Image](image.png)

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

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

43

![Image](image.png)

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

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

Sooonah al Hashr (59) aayah 7

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

Sooonah an Nisaa (4) aayah 64

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

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

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

They follow the Messenger and they follow the Qur’aan. Whatever the Qur’aan affirms, they affirn. Whatever the Messenger affirms, they affirm. And whatever the Qur’aan negates or the Messenger *sall Allaahu ‘alaiyhi wa sallam* negates, then they negate that as well.

---

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

…the Attributes of Allaah, the Mighty and Majestic, are from the affairs of the hidden and unseen, and it is not possible for the intellect to fully perceive the affairs of the hidden and unseen. So we do not then describe Allaah with that with which He has not described Himself, nor do we ask “How?” about His Attributes, because this is something not possible. We do not currently fully perceive the reality of what Allaah has described the bliss of Paradise with – and this despite the fact that it is something created...

So if it were said: ‘Describe (the bounties of Paradise) to us!’

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

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

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

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

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

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

“Al *Istiwaaw* is known. And *kayf* (how Allaah rose) is not known. And to have *eemaan* (in the ascending upon the Throne) is obligatory. And to ask a question about it (i.e. about the *kayfiyyah* of Allaah’s rising over the throne) is an innovation. And I do not see you except to be an evil man.”

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

---

| The Islam Study Guides | page 26 | Lumatul Ittiqaad Q&A | Listen to the lessons on www.ittibaa.com |
And they do not go beyond the Qur’aan and Sunnah in negating or affirming.  

Q1. Why was this man called Ash Shaafi’ee?
This was an ascription to his great great grandfather, Shaaafi’.  

Q2. Which tribe was he from?
He was from the tribe of al Muttalib ibn ‘Abd Manaaf.  

Q3. What is his nickname and why?
al Muttalib was the brother of ’Abdul Muttalib, the grandfather of the Prophet (sall Allaahu ‘alaiyhi wa sallam). So Imaam ash Shaafi’ee was from the ahl ul bayt (the family of the Prophet). He is therefore given the title of ‘aamil ul quraysh. (the scholar of the Quraysh tribe).  

Q4. What virtues of his does Shaykh al Fawzaan mention?
He had a tremendous position in defending the sunnah of the Messenger (sall Allaahu ‘alaiyhi wa sallam) and in refuting the people of deviation and misguidance.  

Q1. How does the shaykh describe the person who does not believe in that which has come from Allaah?
This person does not truly believe in Allaah, the Perfect and Most High.  

Q2. What is the meaning of the statement of the Imaam?
This means upon what was intended by Allaah. It means upon ‘what was intended by Allaah’ and means that we have eemaan in Allaah and in whatever came from Allaah upon what was intended by Allaah, and we do not enter into anything (in that) with something from ourselves, explaining with an explanation from ourselves. Rather we stop in accordance with what came from Allaah, the Perfect and Most High upon what was intended by Allaah. Allaah gave Himself Names and described Himself with Attributes, so we have eemaan in them upon what was intended by Allaah. So we do not distort their meaning away from their being as they came.  

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

as sam’‘hearing  
al basr ‘seeing  
al hayaa ‘life  
al qudrah ‘ability  
al kalaam ‘speech  
al iraadah ‘will  

We affirm them (and the rest of the Attributes) for Allaah because He is the One who gave Himself these Names and Attributes.
Q1. What is the meaning of the phrase وما جاء عن رسول الله؟

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

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

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

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

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

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

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

As for by statement: an example is…. his statement when taking his oath: ‘No, by the Turner of the Hearts…’

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

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

(Sharh al ‘Aqeedah al Waasitiyyah p66 to 67)

Q3. When and how did the deviation away from this approach occur in this ummah (nation)?

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

57 As Shaykh al Fawzaan mentions, the greatest matter with which the Prophet sall Allaahu ‘alaiyhi wa sallam came was the Names and Attributes of Allaah.

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

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

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

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

79 And as Shaykh al Fawzaan mentions, the greatest matter with which the Prophet sall Allaahu ‘alaiyhi wa sallam came was the Names and Attributes of Allaah.
Q1. How do these people make the Ulumm and the Emarah?

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

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

The statement of Allaah, the Most High:

And the first82 and foremost83 from the muhaajireen84 and the ansaar85 (those Muslims originally resident in Al-Madeenah at the time of the Prophet) and those who followed them upon goodness — Allaah is pleased with them and they are pleased with Him.

Soorah at Tawbah (9) aayah 100

And the statement of the Prophet sall Allaahu ‘alaiyhi wa salam:

82 Meaning ‘first from this ummah’ (Sharh al ‘Aqeedah al Waasitiyyah of Shaykh al ‘Uthaymeen p383)
83 Meaning ‘foremost in righteous deeds’ (ibid)
84 Meaning ‘those who emigrated to Al-Madeenah’ (ibid)
85 Meaning ‘the people of Al-Madeenah at the time of the Prophet sall Allaahu ‘alaiyhi wa salam’ (ibid)
Upon you is to follow my sunnah and the sunnah of the rightly guided khulafaa ur raashideen after me.⁸⁶

Q2. What is the meaning of منار؟

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

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

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

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

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

Aboo Bakr, ‘Umar, ‘Uthmaan and ‘Alee raashideen after me..

Q3. Who are the khulafaa ur raashideen?

This term, meaning the rightly guided caliphs, refers to four people: Aboo Bakr, ‘Umar, ‘Uthmaan and ‘Alee raahum Allahan.'

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

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

Q1. What is meant by the term ‘sunnah’?

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

Q2. What three proofs does the Shaykh quote to show that we are commanded to follow the Prophet sall Allaahu ‘alaiyhi wa sallam?

He quotes the statement of Allaah, the Most High:

Whatever the Messenger gives you, then take it.
And whatever he forbids you from, then withhold from it.

Soorah at Hashr (59) aayah 7

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

Soorah at Ahzaab (33) aayah 21

Whoever obeys the Messenger has indeed obeyed Allaah.

Soorah an Nisaa(3) aayah 80

Q3. What is the meaning of rushd?

It means ‘guidance and following the Truth’.

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

Q3. What is the meaning of المهديين؟

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

So the Prophet sall Allaahu ‘alaiyhi wa sallam said:

Adhere to my sunnah

And the sunnah of the rightly guided orthodox caliphs after me

Q1. What is the meaning of qhayy?

It means ‘misguidance and deviation away from the Truth’.

WHOSE EXCLUDED RASHIDIN

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

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

⁸⁷ Reported by Ahmad in his Musnad, Muslim, al Bayhaqee and in the version collected by An Nasa’ee there is the addition ‘and every misguidance is in the Fire’. (declared saheeh by al Albaanee).
Q1. What are we commanded to cling onto here?
To the sunnah of the Messenger and the sunnah of the rightly guided caliphs.

Q2. What example does the shaykh bring in this context?
He brings the example of a drowning person who clings onto a rope so as not to drown. So if he fears the rope will slip from his hands, then he will bite onto it with his molar teeth due to his eagerness to cling onto the rope since it is his means to being saved. The sunnah of the Messenger sall Allaahu 'alayhi wa sallam is like the example of this rope in the hand of the drowning person – if he lets go of it, he will be destroyed.

Q1. What is the meaning of ومحدثات؟
Literally ‘newly introduced affairs’, it refers to every innovation which the people of innovation have introduced into the religion.

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

Whoever does an action with which our affair is not in accordance, then it is rejected.
(Hadeeth of Aa’ishah radi Allaahu ‘anhaa, reported by Ahmad in his Musnad and Muslim).

Whoever introduces into this affair of ours that which is not from it, then it is rejected.
(Hadeeth of Aa’ishah radi Allaahu ‘anhaa, reported by al Bukhaaree (2697), Ahmad in his Musnad and Muslim).

Q3. What must our approach be to the ومحدثات?
The affairs of the religion do not allow anything new to be introduced nor any additions to be made – so we adhere to these affairs in both letter and spirit without adding anything to them or taking anything away from them.  

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

Muhaadaraat fil ‘aqeedah wal bid’ah’ (1/101)
88 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Wasitiyyah commenting on the part of the hadeeth ‘and beware of newly introduced affairs’:

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

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

(Sharh al ‘Aqeedah al Wasitiyyah p639 to 640)
There is no such thing as a good innovation in the religion. Every single newly invented matter in the religion is a bid’ah and therefore a misguidance.

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

His sall Allaahu ‘alaiyhi wa sallam statement:

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

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

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

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

These misguided people might use justifications such as: ‘These innovations are good, they contain reward, and they spur people to do acts of worship, etc, etc!’

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

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

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

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

This day I have completed your religion for you.
Sooarah al Maaidah (5) aayah 3

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

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

I have completed your religion for you.
Sooarah al Maaidah (5) aayah 3

And the Messenger sall Allaahu ‘alaiyhi wa sallam did not die without Allaah having completed the religion by means of him.
Or such a person is accusing the Messenger sall Allaahu ‘alaiyhi wa sallam of concealing something which Allaah revealed upon him90 and not explaining them to his nation.91

57 وقال عبداللله بن مسعود رضي الله عنه

ابتعوا ولا تبندعوا فقد كفيم

90 Referring to those innovations which the innovator deems to be part of the religion.
91 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasitiyyah commenting on the dangers of bid’ah (innovation):

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

This day I have completed your religion for you.
Sooarah al Maaidah (5) aayah 3

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

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

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

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

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

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

(Sharh al ‘Aqeedah al Waasitiyyah p639 to 640)
Q1. Who was ‘Abdullaah ibn Mas’ood?  
He was a Companion of the Prophet sall Allaahu ‘alaiyhi wa sallam and from the first and foremost Muslims. He was also from the muhaajireen (those who emigrated from Makkah to Al-Madeenah).  

Q2. What virtues of his are mentioned here by Shaykh al Fawzaan?  
He was distinguished by his knowledge, his piety, his worship and his following of the Messenger sall Allaahu ‘alaiyhi wa sallam. He was from the greatest of the scholars among the Companions and he was one of their fuqahaa (jurists).  

Q3. What is meant by the word أتبعو؟  
This word means ‘follow!’ and refers to following whatever occurs in the Book of Allaah and in the Sunnah of His Messenger. This is similar to the statement of Allaah which also uses the word أتبعو:  

Follow that which has been sent down to you from your Lord.  
Soorah al A’raa (7) aayah 3  

Q4. What is meant by the words ولا تبدعوا؟  
This means ‘do not innovate!’ and this is in agreement with the statement of the Messenger sall Allaahu ‘alaiyhi wa sallam:  

And beware of newly introduced matters.  

Q5. What is meant by the words فقد كفيتم؟  
This means ‘you have been sufficed from any trouble, you do not need to make any addition or to trouble yourself. It is sufficient for you to act upon what occurs in the Book of Allaah and the Sunnah of His Messenger sall Allaahu ‘alaiyhi wa sallam and that which the Companions of the Messenger sall Allaahu ‘alaiyhi wa sallam said.’  

Q6. So based on this statement of ibn Mas’ood, what is obligatory upon us with regards to following?  
It is obligatory to closely follow the Book of Allaah and the Sunnah of His Messenger as well as closely following the Companions of the Messenger sall Allaahu ‘alaiyhi wa sallam, who were the students of the Messenger sall Allaahu ‘alaiyhi wa sallam. There is no room for anyone to add or delete anything to the religion, or to invent matters for the people thinking that they are something good and that they would draw a person closer to Allaah.  

Q7. And based on this statement, what is obligatory upon the student of knowledge?  
If something related to the religion occurs to him which he deems to be good and he wishes to say it or write it, then he must look to see:  
Is this something that occurs in the Book of Allaah and in the Sunnah of the Messenger of Allaah; did any of the salaf say this thing which the student wishes to say?  
So if he finds it in these sources, then alhamdu lillah, he has been guided to what is correct.  
And if he does not find it, then let him beware and distance himself from the matter which occurred to his thinking, and let him know that this was in fact an innovation.  

Q8. What error of some of the students of knowledge does the shaykh point out here?  
Some of the students bring new phrases and new wordings, and they have erred away from what is correct by doing this. So it is not permissible for anyone to bring a phrase which has come from himself or to delve too deeply and bring a meaning which were not said by the salaf nor understood by them – especially in the issue of the Names and Attributes of Allaah.  

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

Q9. What tremendous principle about our following of the salaf does Shaykh al Fawzaan highlight here?  
It is that a person must not allow himself free rein, saying and doing what you like, especially in the issue of the Names and Attributes and that you do  

---

92 He died in Al-Madeenah in the year 32AH in his sixties.
Q10. What is the path to safety and salvation mentioned by the Shaykh here?

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

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

“They are the Companions of Allah’s Messenger sall Allaahu `alaiyhi wa sallam, the people most abundant in knowledge and the people who fell least into takalluf (unnecessarily overburdening themselves). They were chosen by Allaah to be the Companions of His Prophet sall Allaahu `alaiyhi wa sallam.”

Q12. How did the Companions derive their knowledge about Islaam?

They took what was required from the Book and the Sunnah without entering into unnecessary things and into splitting wordings. They did not go beyond what was necessary, nor delve too deeply into wordings.

And Umar Ibn Abdil Azeez – may Allaah be pleased with him – said

Q1. Whose words does this statement resemble?

This is just like the speech of ibn Mas’ood radi Allaahu `anhu.

Q2. Who is being referred to in this statement of `Umar ibn Abdil `Azeez?

The people here refers to the Companions of Allaah sall Allaahu `alaiyhi wa sallam, and their students from the taabi’oon (the Successors to the Companions) and the atbaa’ut taabi’een (the Successors to the Successors).

So if these people did not speak with a matter from the religion, then it is not permissible for you to introduce it and to speak with it.

Q1. Who was `Umar ibn `Abdil `Azeez?

He was `Umar ibn `Abdil `Azeez ibn Marwaan, from the khaleefahs of Banoo Umayyah.

His mother was the grand daughter of `Umar ibn al Khattaab radi Allaahu `anhu.

He died in 101AH at the age of 40, and he was khaleefah for two and a half years.

Q2. With what praiseworthy words does the shaykh describe him?

He was a just khaleefah, a great imaam and a scholar who was rabbanae (who led the people upon correctness).

He is counted as one of the heads of the mujaddideen (the revivers of the Muslim nation).

Based upon knowledge, as opposed to stopping due to ignorance.

So when the salaf stopped (and did not speak about a matter) it was because they viewed it as impermissible to enter into that matter – and this was done based upon knowledge.

Al Basar – literally ‘clear sightedness’ - refers here to clear sightedness of the heart, and this is al ilm
Q2. What behaviour must we adopt, based on these words of 'Umar?

When the salaf withheld from speaking about a matter, they did so because they considered there to be no goodness in it – so they left it. And upon us is to leave whatever they left, and to not introduce phrases and wordings and understandings from our own selves.

Q1. What does the Imaam mean by this statement?

The salaf had full ability in matters of knowledge. Their stopping from speaking about a matter was due their considering there to be no goodness in it and that entering it was impermissible. And their stopping was not due to ignorance. So we should stop along with them upon this.

Q2. What matters of belief and action about which we withheld our speech without altering it? Whatever they withheld their speech without altering it. Whatever they left, and to not introduce wordings and expressions which the salaf did not say.

Q2. What the statement of the ahl us sunnah wal jamaa'ah in response to this doubt?

It is: There is no salvation except through following the salaf. So if you wish to refute these newly invented matters of belief, then refute them with the saying: ‘Whatever was newly introduced after the salaf contains no goodness’.

Q1. In what matters of the religion did the salaf fall short?

They did not fall short in any of the matters of their religion, especially in the matters of ‘aqeedah related to Allaah’s Names and Attributes. They did not fall short in these matters nor were they negligent of them; rather they explained and clarified such matters.

Q3. How should this affect our behaviour?

We should speak with their speech, conveying their speech without altering it. Whatever they remained silent about, then we should do the same and not enter into it. And if a matter presents itself to us, and we do not find any speech from the salaf about it, then we should know that the salaf remained silent.
Q1. What is the meaning of مفسل الفقه؟

Literally ‘whatever exceeds them’, this means ‘whatever is additional to their way’.

Q2. What is the meaning of محصر؟

This means: an extremist, a person who goes beyond the due limit.

Q3. How does shaykh al Fawzaan hafidhahullaah describe the مفسل الفقه؟

He describes the one who falls short as being lazy and neglectful in following the salaf and negligent towards their knowledge.

Q4. So the person who opposes the salaf falls between what two extremes?

They fall between two extremes:
- a) that of going above and beyond the due limit
- b) that of falling short

Q5. And safety and security lies where?

It lies in proceeding along with the salaf, neither proceeding ahead of them nor falling behind them.

Q1. Who was al Imaam al Awzaa’ee?

He was Aboo ‘Amr ‘Abdur Rahmaan al Awzaa’ee, the imaam of the people of Shaam.

Q2. How does the shaykh describe the deen of al Islaam?

It lies between the one who goes beyond the due limit and the one who falls short, the religion of i'tidaal (being correctly balanced) and istiqaamah (uprightness).

Q3. What aayah from Soorah al Faatihah is relevant to this topic?

Guide us to and upon as siraat al mustaqaem (the straight way).

وقال الإمام أبو عمرو الأوزاعي
رضي الله عنه

Imaam Aboo ‘Amr al Awzaa’ee radi Allaahu ‘anhu said:

Q1. What approach were the salaf upon?

In proceeding along with the sala, following the sala and negligent, it lies in proceeding along with the sala, neither proceeding ahead of them nor falling behind them.

They were upon straight and true guidance, between the extremes of the one who goes beyond the due limit and the one who falls short.
And if it were not for the fact that the people would become a single community of disbelievers desiring this life alone, We would have provided for those who disbelieved in ar Rahmaan silver roofs and silver stairways for them to ascend upon, and silver locks upon their doors and silver thrones for them to sit upon; and zukhruf (gold)...97

Q3. How might the people of misguidance convince us that their lies are the truth?

They adorn their lies saying that their speech is 'intellectual evidences' and 'decisive proofs' – and these people may have fluency and eloquence, thereby captivating the one who is listening to them. However, as long as they are not upon the path of the salaf, then no attention is to be paid to their speech since it is merely falsely beautified speech.

Q4. What line of poetry does the Shaykh quote here?

Adorning the speech can make that which is false seem beautiful And the Truth may be spoiled by being expressed badly.

Q5. What criterion do we use to judge whether a statement about Allaah’s Attributes is true or false?

So long as the speech regarding this matter (that of the Names and Attributes of Allaah) was not something said by as salaf us saalih (the pious predecessors), then know that it is something false and futile.

Q6. What names might the people of misguidance give to their statements of kalaam and mantiq in order to beautify them for the ordinary person?

They give them names such as 'intellectual proofs' and 'decisive principles'. However no attention is paid to these statement if they contradict the path of as salaf us saalih (the pious predecessors).

87 Soorah az Zukhruf (43) aayaat 33 - 35
And Muhammad ibn `Abdir Rahmaan al Adramee (or Aadhaarmee) said to a man who spoke with an innovation:

Q1. What were the circumstances in which the conversation occurred which the Imaam is about to mention?

The Imaam al Adramee was debating with a man in the presence of al Waathiq al Mu’tasim, the Abbaasid khaleefah.

Q2. What fitnah had become manifest at this point in Islaamic history?

The innovated statement that the Qur’aan was created – and this had become manifest from the time of the khaleefah, al Ma’moon. This had occurred through the influence of the Mu’tazilah.

Q3. Who was at the forefront of promoting this misguided belief?

It was Ahmad ibn Abee Duwaad, the man mentioned in this narration brought by Imaam ibn Qudaamah.

Q4. During the caliphate of which three khaleefahs was this innovated belief manifest?

This belief remained a fitnah (trial) during the caliphate of:
1) al Ma’moon
2) al Mu’tasim (al Ma’moon’s brother)
3) al Waathiq ibn al Mu’tasim

This remained until the caliphate of al Mutawakkil who aided the sunnah and subdued the people of innovation.

Q1. To what was he calling the people?

To the innovated saying that the Qur’aan is created.

Q1. With what was this misguided man describing the Messenger sall Allaahu ‘alaiyhi wa sallam and his Companions here?

He was describing them with jahl (ignorance).

Q2. How might this man have fallen into accusing the Messenger sall Allaahu ‘alaiyhi wa sallam and his Companions of kitmaan (concealment)?

Had he said that they knew it but they did not then explain it to the people, this man would have been accusing the Messenger sall Allaahu ‘alaiyhi wa sallam and his Companions of concealing the Truth.

Q1. What is the response to the new statement of the misguided man?

So ibn Abee Duwaad retreated and said: ‘I say that they did know it.’

The response to this is then: ‘If they (the Messenger sall Allaahu ‘alaiyhi wa sallam and his Companions) knew it, then why did they not explain it to the people?’

And he called the people to it:

ولدا الناس إليها
And he called the people to it:

He said: ‘So something which those people did not know – do you know it?’

So the man replied: ‘In that case then, I say that they did know it.’

‘Did Allaah’s Messenger sall Allaahu ‘alaiyhi wa sallam know it and Aboo Bakr and ‘Umar and ‘Uthmaan and ‘Alee – or did they not know it?’

He (the man) replied: ‘They did not know it.’
Q1. Who are the scholars to whom the imaam refers here?

They include people such as the four imaams98, and Sufyaan ath Thawree99 and Sufyaan ibn 'Uyaynah100 and the imams from the scholars of hadeeth who came after the Companions.

والمراضخين في العلم من تلاوة آيات الصفات وقراءة أخبارها وإمارةها كما جاءت فلا وسع الله عليه

and those who were firmly grounded in knowledge regarding the recitation of the ayaat of Allaah’s Attributes and reading the narrations about them and passing them on just as they came, then may Allaah not grant him sufficiency.

Q1. What examples does the shaykh bring of the Attributes of Allaah which are:

Dhaatiyyah (attributes relating to Allaah’s Self) – such as wajh (His Face) and yadain (His Two Hands).

Ma’nawiyyah (descriptive attributes) - such as ilm (knowledge), iraadah (will) and qudrah (ability).

98 Referring to 1) Imaam Aboo Haneefah an Nu’maan ibn Thaabit (died 150 AH), 2) Imaam Maalik ibn Anas (died 179AH) 3) Imaam Muhammad ibn Idrees ash Shaafi’ee (died 204AH) 4) Imaam Ahmad ibn Hanbal (died 241AH)
99 The Imaam of the Memorisers, born in the year 97AH and who died in Basrah in the year 161AH.
100 Imaam Ahmad ibn Hanbal said about him: ‘The Imaam is Sufyaan ath Thawree, no one takes precedence over him in my heart.’ As quoted in the book ‘Mountains of Knowledge’ (Salafi Publications)
101 He was born in the year 107AH and who died in the year 198AH. Sufyaan ath Thawree was asked about him, so he said: ‘He is unique, how amazing he is!’ As quoted in the book ‘Mountains of Knowledge’ (Salafi Publications)
**Q2. What is the meaning of أخبار?**

This word ‘narrations’ refers to the ahaadeeth of the Messenger sall Allaahu ‘alaiyhi wa sallam. So sometimes these are called the ahaadeeth, and sometimes the sunnah all of these are names for the same thing.

**Q3. What was the approach of the salaf to the أخبار and why?**

They would read them and affirm them just as they came.
They did not attempt to misinterpret them with ta’weel (false interpretation), and they did not put themselves to difficulty by trying to gain awareness of their kayfiyyah (how these attributes were).
They did not regard the narrations as something problematic since they knew their meaning - the narrations had been revealed in their language and they were Arabs who spoke pure Arabic.
So they did not ask about these narrations, trying to research into them since they knew what they indicated.
They did not raise any objections to the narrations and it did not enter into their minds that the narrations contained tashbeeh (likeness between the Creator and the creation).
These people knew that the Attributes of Allaah are specific to Him and the attributes of the creation are specific to them.
It is as Allaah says:

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

**Q4. When and how did the deviated approach to the أخبار occur?**

It was the latecomers from the non Arabs and their children came – those who had the stains of idol worship and their doctrines of disbelief in their natures – and they acted haphazardly, pretending to have knowledge.
Whereas the people who were raasikhoona fil ilmi - and some of them were non Arabs too -

---

101 Soorah ash Shooraa (41) aayah 11
102 This term means ‘those firmly grounded in beneficial knowledge’ and it is to be applied to the scholars of the salaf and to those scholars from the later generations who followed in their footsteps.

---

**Q1. What attribute is affirmed for Allaah here?**

It is the attribute of al wajh (the Face) of Allaah as Allaah says:

*And the majestic and noble Face of your Lord will remain.*

**Q2. What was the approach of the salaf to this attribute?**

They read this aayah, and did not raise any objection to it nor did they consider it problematic. They affirmed it just as it came.

**Q3. How do the people of deviation try to corrupt this? What is their faulty reasoning?**

They say:

‘What is meant by wajh (the Face) of Allaah is dhaat (the Self) of Allaah. Because if we affirm a Face for the Creator, and this (attribute of a face) is something found amongst the creation as well, then this would necessitate resemblance between the Creator and the creation.’

---

103 Soorah ar Rahmaan (55) aayah 27
104 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasiitiyyah:

*And al wajh (the Face) – its meaning is known, but its kayfiyyah (how the Face is) is unknown. We do not know how the Face of Allaah the Mighty and Majestic is, just as it is the case with the rest of His attributes. However we have eemaan that He has a Face, which is described with majesty and nobility, and described with magnificence and greatness and tremendous light... (Sharh al ‘Aqeedah al Waasiitiyyah p237)*

105 Soorah ar Rahmaan (55) aayah 27
106 High and Exalted is Allaah above what these misguided people say!
Q4. What is the response of the people of sunnah to this?

We say: 'No, not at all, (this response of yours is not correct). Affirming a Face for Allaah does not necessitate it resembling the face of the creation. Rather Allaah, the Majestic and Most High has a Face which befits His Majesty and we do not know how this Face is. And the creation (each) have a face which befits them.'

Q1. What attribute is affirmed for Allaah here?

It is the attribute of al yadain (the Two Hands) of Allaah.

Q2. What blameworthy characteristic do the Jews attribute to Allaah?

They attribute Him with the attribute of al bukhl (miserliness), as mentioned in the aayah:

The Jews say: 'The Hand of Allaah is closed up from giving'. Rather their hands are tied up from giving.\(^{109}\)

Q3. How may a person go to extremes in spending?

Either by:
a) withholding from spending in charity, which is miserliness and having one’s hand closed up or
b) totally opening the hand in spending i.e. extravagance.

Q4. Why does Allaah curse the Jews in Soorah al Maaidah (5) aayah 64?

He says:

Be they cursed for what they say.\(^{110}\)

Meaning for their belittling Allaah when they say:

The Jews say: 'The Hand of Allaah is closed up from giving'.

Q5. What is the meaning of al la'n (curse)?

It is: being rejected and distanced from the mercy of Allaah, the Perfect and Most High.

Q6. Which aayaat does the shaykh quote to show that Allaah has two Hands?

He quotes the aayah:

(Allaah) said: O Iblees! What prevented you from prostrating to that which I created with My Two Hands?\(^{112}\)

Q7. Which of the creation did Allaah create with His Two Hands?

He - the Perfect and Most High – created the Prophet Aadam \(\text{\textbar alaiyhissalaam}\) with His Two Hands.

---

\(^{107}\) Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of al 'Aqeedah al Waasitiyyah:

So therefore we say: this Face is a tremendously great Face, it is not possible that it resembles the faces of the created beings. And built upon this we say: from our 'aqeedah is that we affirm a real and true Face for Allaah, and we take it from His Statement: And the majestic and noble Face of your Lord will remain.

Soomrah ar Rahmaan (55) aayah 27

And we say that this Face does not resemble the faces of the created beings, as per His statement, He the most High:

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

Soomrah ash Shooraa (42) aayah 11

And we are ignorant of how this Face is, as per His statement, He the most High:

They do not encompass Him in (their) knowledge.  

Soomrah TaHaa (20) aayah 110

So if a person were to try to imagine this kayfiyyah (how the Face really is) in his heart or to speak about it with his tongue, then we would say: You are an innovator, astray! (You are) saying about Allaah that which you have no knowledge of. And Allaah has indeed forbidden us from saying about Him that which we do not know.

(Sharh al 'Aqeedah al Waasitiyyah p237)

\(^{108}\) Soomrah al Maaidah (5) aayah 64

\(^{109}\) Soomrah al Maaidah (5) aayah 64

\(^{110}\) Soomrah al Maaidah (5) aayah 64

\(^{111}\) Soomrah al Maaidah (5) aayah 64

\(^{112}\) Soomrah Saad (38) aayah 75
Hands.\textsuperscript{113} This gives nobility to Aadam 'alaiyhissalaam from amongst all of the creation.\textsuperscript{114} As for the rest of creation, then Allaah created them by His Command – He said 'Be' and the created being would come into existence.

Q8. How do the people of misguidance misinterpret Allaah's Attribute of His Hand?

They say that what is meant by the Hand of Allaah is, in fact, the qudrah (ability) of Allaah.

Q9. How can this false interpretation be refuted?

It can be refuted from two angles:
1) If Hand did really mean 'ability', then there would not be any special distinction for Aadam alaiyhissalaam over anyone else from the creation, for all of the creation was created by the ability of Allaah.
2) That Allaah stated: My Two Hands...\textsuperscript{115}

So is it then to be said that this means "two abilities"? Does Allaah have two abilities or one ability? Rather He has a single qudrah (ability). And the use of the dual form (Two Hands) shows that this refers to real Hands, as is understood from the language meaning. These Two Hands are particular to Him, and do not resemble the hands of the creation.

Q10. Why do these people misinterpret this Attribute of Allaah?

They do so out of fear of tashbeeh (likening Allaah to His creation) – in their misguided opinion.

Q11. How can these people be refuted in this?

There is no resemblance between the Hand of Allaah and the hand of the creation. Rather the resemblance occurs in the mind of the person who does not understand the Speech of Allaah. As for the people of knowledge, then this issue is not a problem for them.

\textsuperscript{113} As shown by the aayah quoted - Soorah Saad (38) aayah 75
\textsuperscript{114} Mujaahid rahimahullaah narrated from ibn 'Umar 'radi Allaahu 'anhumaa' who said: Allaah created four things with His (own) Hand: the 'arsh (Throne), and 'adn (the Garden of Paradise), and the qalam (pen) and 'Aadam, then He said to every thing: Be! And it was. (Tafseer at Tabaree, tafseer of Soorah Saad (38) aayah 75 and Shaykh al Albanaee mentioned about it in 'Mukhtasarul-'Uluww' (p. 100) : "Its chain of narration is Saheeh to the standard of Muslim")
\textsuperscript{115} Soorah Saad (38) aayah 75
\textsuperscript{116} Soorah al Maaidah (5) aayah 116
\textsuperscript{117} Soorah al Fajr (89) aayah 22
Q2. In what way is this attribute different from the others which the imaam has mentioned so far?

The attribute is from the *sifaat ul af'aaal* (attributes which are actions).

The attributes discussed so far (the Face of Allaah, the Two Hands of Allaah and the Self of Allaah) are all from the *sifaat udh dhaat* (attributes which relate to Allaah's Self).

Q3. This attribute is the mentioned in the context of which occurrence?

It is mentioned in the context of the terrors of the Day of Resurrection which are mentioned in Soorah al Fajr.

**Nol!** When the earth is ground to powder. And your Lord will come with the angels in rows.

Soorah al Fajr (89) ayaat 21 to 22

So He will come with a real and true coming\(^{118}\) to pass judgement between His slaves.\(^{119}\)

\(^{118}\) Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of al 'Aqeedah al Waasitiyyah:

Do we know the *kayfiyyah* of the coming (how the coming will be)?

The answer: We do not know it, because Allaah, the Perfect and Most High, has informed us that He will come but He did not inform us how He will come. And because the *kayfiyyah* (of the coming) is not known except through:

a) witnessing (the coming itself) or
b) witnessing the equivalent (of the coming) or
c) through a truthful report about the coming.

And all of this is not found with regards to the Attributes of Allaah the Most High.

And because if you are ignorant about the *dhaat* (the Self) then you are ignorant about the *sifaat* (the attributes) – meaning the *kayfiyyah* (how the attributes are)...

So we have *eemaan* (true faith) that Allaah will come in a true and real way and with a *kayfiyyah* that befits Him, which is unknown to us.

(Sharh al 'Aqeedah al Waasitiyyah p233 to 234)

\(^{119}\) Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of al 'Aqeedah al Waasitiyyah:

'What does the *mu'attil* (the person who denies the attributes of Allaah) say about His Statement, He the most High:

**And your Lord will come..**

Soorah al Fajr (89) aayah 22

and its like?'

Soorah al Fajr (89) aayah 22

The answer: he says that:

Q1. **هل ينظرون إلا أن يأتينهم الله**

And His saying:

*Do they await except that Allaah should come to them..?*

\(^{120}\) This is because Allaah the Most High said:

*The amr of Allaah will come so do not seek to hasten it.***

Soorah an Nahl (16) aayah 1

So it is binding upon us that we explain every coming which is Allaah has linked to Himself by using this aayah, and that we say: what is in intended is: the command of Allaah will come."

So it is said: “Indeed this evidence which you sought to use as a proof is in fact a proof against you and not for you! If Allaah the Most High had intended 'His command will come' in the other aayah, then what prevented from saying ‘His command’? So when He intended the *amr*, then He used the expression ‘*amr*’. And when He did not intend this, then He did not use that expression.

(Sharh al 'Aqeedah al Waasitiyyah p235)

With regards to the statement ‘Do they await..’:

The following questions are taken from the Questions and Answers on al 'Aqeedah ut Tahawiyah available on salafitalk.net regarding point 58 of the treatise:

Q. The Shaykh mentions that the word 'nadhr' has different meanings when followed by different words in the Qur’aan. What is the meaning when nadhra is followed by *ilaah*?

A. 'Nadhra ilaah' means to see with one’s eyes.

Do they not yandhuuroona ilaah (look at) the camels, how they are created?

Soorah Al Ghaashiyyah (88) Aayah 17

Q. What does ‘nadhr’ mean when it has no preposition/postposition following it?

A. It has the meaning of ‘stopping and waiting’.

On the Day when the hypocrite men and women will say to the believers “*Undhuuroona* (wait for us)! Let us take some of your light!”

Soorah Al Hadeed (57) Aayah 13

Do they yandhuuroona (await) except that Allaah should come to them...

Soorah Al Baqarah (2) Aayah 210

...and its like?’

Soorah al Fajr (89) aayaat 21 to 22

So he says that:

---

**Questions and Answers on Salafitalk.net**

Soorah Al Fajr (89) aayah 22

Soorah Al Ghaashiyyah (88) Aayah 17

Soorah Al Baqarah (2) Aayah 210

---

> **Sharh al ‘Aqeedah al Waasitiyyah**

> **Shaykh Muhammad ibn Saalih al ‘Uthaymeen**

> **And his saying:**

> "Do they await except that Allaah should come to them..?"

> **Soorah Al Baqarah (2) ayah 210**

> "The meaning is: the amr (command) of your Lord will come.."

> **Soorah an Nahl (16) ayah 1**

> "So it is binding upon us that we explain every coming which is Allaah has linked to Himself by using this aayah, and that we say: what is in intended is: the command of Allaah will come."

> **Soorah Al Hadeed (57) ayah 13**

> "Indeed this evidence which you sought to use as a proof is in fact a proof against you and not for you! If Allaah the Most High had intended ‘His command will come’ in the other aayah, then what prevented from saying ‘His command’? So when He intended the amr, then He used the expression ‘amr’. And when He did not intend this, then He did not use that expression.

> **Soorah Al Baqarah (2) ayah 210**

> "So it is said: ‘Indeed this evidence which you sought to use as a proof is in fact a proof against you and not for you! If Allaah the Most High had intended ‘His command will come’ in the other aayah, then what prevented from saying ‘His command’? So when He intended the amr, then He used the expression ‘amr’. And when He did not intend this, then He did not use that expression."

---

*The Study Guides*
Q2. - why will this occur?
‘Except that Allaah should come to them…’ – He will come to carry out the judgement.

Q3. What circumstances will mankind be in on that day?
Do they await except that Allaah should come to them screened in the shade of clouds and the angels; and the affair will be concluded. And all affairs will return to Allaah.

Soorah al Baqarah (2) aayah 210

The people will stand for a very long time on that Day, lasting for fifty thousand years, with their eyesight fixed. The sun will be drawn close, and sweat will be a bridle for them. Some of the people will have the sweat come up to the level of their mouths, and some of them less than that, in accordance with their deeds.

When the standing becomes prolonged for them, they will seek someone to intercede for them with their Lord for Him to carry out the judgement between them.

Q4. Why will the Prophet sall Allaahu ‘alaiyhi wa sallam be approached on that day?
The Prophets will push away the intercession until it comes to Muhammad sall Allaahu ‘alaiyhi wa sallam and he will fall down in prostration in front of his Lord.
So he sall Allaahu ‘alaiyhi wa sallam will ask Allaah to pass judgement between His servants and give them relief from the standing, so He will come to judge between them.

Q1. What attribute is affirmed for Allaah here and what category of Allaah’s attributes does it come under?
It is the attribute of ar ridaa (being pleased or pleasure). It is from the attributes which are f’liyyah (those attributes which are actions).

Q2. Which of the creation resemble Allaah in this attribute?
Even though this aayah confirms the attribute of ridaa for both Allaah and his creation, none of the creation resemble Allaah in this attribute - or indeed in any of the other attributes. The ridaa of Allaah is specific to Him and the ridaa of the created being is specific to him.

And the saying of Allaah the Most High:
Allaah is pleased with them and they are pleased with Him...122

Q1. Whom does Allaah love and why?
This aayah affirms the attribute of al mahabbah (love) for Allaah, and He loves His servants in accordance with their deeds which they do.124

Q2. What characteristics of the believers are mentioned in the aayah quoted by the shaykh (Soorah al Maaidah (5) aayah 54)?
O you who believe! Whoever from amongst you turns back from his religion, then Allaah

84
وقوله تعالى
رضي الله عنهم ورضوا عنه

Q. What does ‘nadhr’ mean when it is followed by fee (‘in’ or ‘on’)?
A. In this case, it means ‘reflecting upon and considering something’.

Do they not yandhuroo fee (reflect on) the dominion of the Heavens and the Earth...

Sooarah Al A’raaf (7) Aayah 185

85
وقوله تعالى
بحمه وبحونه
And His saying, He the most High:
He loves them and they love Him... 123

122 Soorah al Maaidah (5) aayah 119 and this phrase also occurs in other places in the Qur’aan including Soorah at Tawbah (9) aayah 100, Soorah al Mujaadilah(58) aayah 22 and Soorah al Bayyinah (98) aayah 8

123 Soorah Al Maaidah (5) aayah 54

124 And this attribute is mentioned in other aayaat including:
Allaah loves those who constantly turn in repentance to Him and He loves those who purify themselves.

Sooarah al Baqarah (2) aayah 222
He loves the people of taqwa (those who fear Him and are dutiful to Him).

Sooarah aale ‘Imraan (3) aayah 76
He loves the people of ihsaan (the doers of good).

Sooarah al Baqarah (2) aayah 186

44
Listen to the lessons on www.ittibaa.com
will bring a people whom He loves and they love Him.  
They will be humble with the believers, stern towards the disbelievers, fighting jihaad in Allaah’s cause and not be turned away by the blame of the blamer.  

So through these actions, the believers became deserving of the love of Allaah.

Q3. What action mentioned in this aayah in particular is from the most tremendous attributes of the believers?

It is their fighting jihaad in Allaah’s cause to raise high the word of Allaah.

Q4. What is the consequence of a person attaining Allaah’s love?

The person will attain bliss in this world and in the Hereafter, and he will attain honour bestowed by Allaah the Majestic and Most High.

Q5. What proof does the shaykh quote to show that Allaah’s love does not resemble the creation’s love?

The aayah quoted by the imaam here:

He loves them and they love Him….

- affirms mahabbah for Allaah as well as mahabbah for the Creation. However there is no resemblance between these two loves. To prove this, the shaykh quotes the aayah:

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

Q1. What attribute is affirmed for Allaah here and what category of Allaah’s attributes does it come under?

It is the attribute of al ghadab (anger) and it is from the category of sifaat ul fi’liyyah (those attributes relating to Allaah’s actions).

The attributes can be divided into three categories:

a) an attribute of absolute perfection
b) an attribute of perfection in a restricted manner
c) an attribute of absolute deficiency

As for the attribute of absolute perfection, then this is established for Allaah, the Mighty and Majestic – such as His being mutakallim (the One who speaks), and the One who does what He wishes and the One who is fully able… and the like of that.

As for the attribute of perfection in a restricted manner, then Allaah is not to be described with these in an absolute way except with a restriction. For example, makr (the attribute of plotting), khidaa’ (the attribute of deception) and istihzaa (the attribute of mocking)… and that which resembles that… So if this attribute occurs in comparison with those people who perform this action, then it is (an attribute of) perfection. And if it is mentioned in an unrestricted manner (without being compared to anything else), then it is not correct to link it to Allaah, the Mighty and Majestic. So therefore it is not correct to describe Him in an unrestricted manner with the attribute of makr (plotting) or istihzaa (mocking) or khidaa’ (deception). Rather these are to be applied in a restricted manner, so we say: He is the One who plots against the plotters, He is the One who mocks the hypocrites, He is the One who deceives the hypocrites… so these are used in a restricted manner because they do not come (in the Qur’aan and the Sunnah) except in an restricted manner.

As for the attribute of absolute deficiency, then Allaah is not to be described with this under any circumstances – (attributes such as) the One who is incapable and the One who is treacherous, and the One who is blind and the One who is deaf, because these are (attributes) of deficiency without exception. So Allaah is not to be described with these… And look at the difference between al khaadi’ (the One who deceives) and al khaain (the One who behaves treacherously); Allaah the Most High says:

And His saying with regards to the disbelievers: Allaah is angry with them….
Q2. To which of the creation does this apply and why?

Allaah becomes angry with the *kuffaar* (the disbelievers) and with some of those people who commit the major sins. This is because He has *gheera* over those things which He has prohibited and becomes angry if they are violated.

Q3. What major sin is mentioned in this context in Soorah an Nisaa (4) aayah 93?

Whoever deliberately kills a believer, then his due recompense – if Allaah were to apply it – is the Fire, remaining in it forever. And Allaah is angry with him and curses him. Soorah an Nisaa (4) aayah 93

Indeed the hypocrites seek to deceive Allaah but He is the One who deceives them. Soorah an Nisaa (4) aayah 142

So He affirmed His *khidaa* (deception in a manner that befits His Majesty) of the one who tries to deceive Him. However He said with regards to *khiyaanah* (treachery/betrayal):

But if they intend to betray you, they indeed betrayed Allaah before, so He gave you power over them. Soorah al Anfaal (8) aayah 71

And He did not say: So He betrayed them. This is because *khiyaanah* (treachery/betrayal) is deception in the issue of a trust, and deception in the issue of a trust is a deficiency, and there is nothing praiseworthy in it ever. Therefore, the attributes of deficiency are rejected from Allaah, without exception.

(Sharh al ‘Aqeedah al Waasitiyyah p115-6)

129 Jealousy and sense of honour in a manner that befits His Majesty, subhaanahu wa ta’ala.
130 At Tabareeq rahimahullaah adds in his explanation of this aayah after mentioning various statements of the salaf about its meaning: Aboo Ja’far stated: The saying which is closest to what is correct is the saying of the one who says: Whoever kills a believer deliberately, then his recompense if He gives it to him, is the Hellfire remaining therein forever. However He pardons and bestows honour upon the people who have *eeimaan* (true faith) in Him and in His messenger, so He does not give them the recompense of eternity in it. So He either pardons him with His Favour and does not enter him into the Fire, or He enters him into it then (later) takes him out of it through His Favour and His Mercy – due to what has preceded from His Promise to His believing servants in His statement:

O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Do not despair of the Mercy of Allaah. Indeed Allaah may forgive all sins.

Soorah az Zumar (39) aayah 53

So Allaah is angry with the person due to his committing the crime of killing a believer deliberately and in transgression against the murdered person.

Q4. In what way does this attribute of Allaah resemble the attribute of the creation which has the same wording?

There is no resemblance between the Anger of Allaah and the anger of the created being, due to the tremendous difference between the Creator and the creation.

So even if the two attributes share the same wording – that of ‘anger’ – and the same meaning, then they do not share in the *kayfiyyah* (how the attribute is) and in the full reality of that anger.
Q1. What attribute is affirmed for Allaah here?

It is the attribute of al karaahah (Allaah’s hating).

Q2. This aayah informs us about which people?

This aayah informs us about the hypocrites at the time of the military expedition to Tabook:

And if they had truly wanted to go out to fight, they would have made preparations to do so. However Allaah hated their going out. And it was said to them: “Sit at home with those who sit at home”. And if they had gone out amongst you, they would not have increased you except in harm, and they would have been active in causing dissension amongst you. And there are some amongst you who would have listened to them, and Allaah has full knowledge of the wrongdoers.

Soorah at Tawbah (9) aayah 46

The hypocrites stayed behind at this time, and Allaah made it clear to the believers that it was He who had made them stay behind.

Q3. What doubts are there about the authenticity of this hadeeth?

Had these people gone forth with the believers, they would have brought about harm for the believers. They would have caused splits among the Muslims, and they would have desired to cause dissension among them and separation.

And there would have been some from among the Muslims who would have listened to these hypocrites, and been affected by their speech and believed them.

Q1. What three things does Allaah ask in the version of the hadeeth quoted by the shaykh here?

This authentic hadeeth is with regards to an nuzool (Allaah’s Descending):

Our Lord descends every night to the lowest Heaven when the last third of the night remains, and He says:

Is there anyone who will ask – so that I should forgive him?

Is there anyone who will seek forgiveness – so that I should forgive him?

Is there anyone who will repent – so that I should accept his repentance?

Q2. What should this hadeeth encourage us to do?

It should encourage us to be awake in the last third of the night calling upon Allaah the Majestic and the Most High, performing tahajjud (the night prayer) and seeking forgiveness from Allaah, so that he acquires this tremendous virtue.

For as the hadeeth shows, this is a time when response is given to a person’s requests from Allaah.

133 Soorah at Tawbah (9) aayah 46

134 Part of a hadeeth of Aboo Hurayrah radi Allaahu ‘anhu , reported by al Bukhaaree (7494) and Muslim.

135 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasitiyyah commenting on this phrase ‘so that I should forgive him?’:

Al maghfirah (forgiveness) is to conceal the sin and to overlook it.

(Sharh al ‘Aqeedah al Waasitiyyah p399)
This hadith is authentically established from the Prophet sall Allaahu 'alaiyhi wa sallam, needing no speech to be made regarding its being established from him and no accusation regarding its chain of narration.

The hadith has come by way of many chains of narration from a whole group of the Companions.

**Q4. How does the action of Allaah mentioned in this hadith occur?**

We do not know how this Descending occurs nor do we try to enter into this – just as is the approach with the other Attributes.

Allaah descends just as He wishes – so we affirm this for Him and we entrust the kayfiyyah (how it occurs) to Allaah, the Perfect and Most High.136

---

**Q5. How do we respond to those misguided people who say that this hadith refers to the command of Allaah?**

This can be refuted from a number of angles:

a) the Prophet sall Allaahu 'alaiyhi wa sallam ascribed the Descending in this hadith to the Lord, and he did not ascribe it to the command. **Our Lord descends every night...**

b) the command of Allaah descends continuously and always, and is not specific to the last third of the night.

c) Allaah is reported as saying in this hadith:

- **Is there anyone who will ask – so that I should give to him?**
- **Is there anyone who will seek forgiveness – so that I should forgive him?**
- **Is there anyone who will repent – so that I should accept his repentance?**

So does the command of Allaah give and forgive and accept repentance?

Rather all of these are attributes of Allaah the Majestic and Most High, and not attributes of His Command.

---

**Q6. To what extent has Allaah commanded us to delve into how He descends?**

Allaah has not given us the duty of asking foolish and frivolous questions about how He descends – questions such as: How does He descend? How can He descend in the last third of the night when this part of the night occurs at different times in different parts of the world etc, etc?

It is sufficient for us to know that Allaah descends to the lowest Heaven every night in the last third of the night.137

---

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

And by this, it becomes clear to every person who reads this hadith that what is intended by the nuzool (the Descending) here is the Descending of Allaah Himself. And we do not need to say: bi dhaatihi (Himself) – for as long as the action (of Descending) is linked to Him, then it is His (action).

However some of the scholars have said: He descends bi dhaatihi. This is because they were forced to say this and compelled to do so because there were people who distorted this hadith and said: It is the amr (command) of Allaah which descends!

And other (misguided people) said: Rather it is the mercy of Allaah which descends!

And other (misguided people) said: Rather it is one of the angels of Allaah which descends!

And this is all baatil (false and futile). For indeed the command of Allaah descends continuously and always, and its descent is not specific to the last third of the night.

Allaah the Most High says:

He arranges (every) amr from the heavens to the Earth, then it (the amr) ascends to Him...

Soorah as Sajdah (32) aayah 5

And as for their statement: "The mercy of Allaah descends to the lowest Heaven when the last third of the night remains..." Subhaan Allaah! The mercy descends only in the last third of the night?...

And then we say: What benefit is there for us in the Mercy descending to the lowest heaven?

Then we say to the one who says: it is one of the angels of Allaah (which descends). Is it comprehensible that one of the angels of Allaah would say:
Q7. Then what is upon us with regards to this narration?

It is upon us to hasten to comply with what is contained in this narration so that the opportunity of asking Allaah at this time of night does not escape us.

We should not waste time posing questions about the Descending, and ponder and spend time asking such and such a person about it.

Allaah has informed us of His Descending so that we can utilise this opportunity every night to ask of Him.

So we say: He descends, and we do not speak about His istiwaa upon the Throne (by saying): Does His Throne become devoid of Him or not?...

We say: He descends in a real and true way whilst His ‘uloow (being High above the Creation) is real and true, and there is nothing like Him.

As for the istiwaa (Allaah’s rising) above His Throne then this is an action, and is not from His Attributes which are dhaatiyyah (relating to Allaah’s Self, rather than those relating to His actions).

We are – in my opinion – not entitled to say: Does His Throne become devoid of Him or does it not (when He descends)?

Rather we remain silent just as the Companions radi Allaahu ‘anhum remained silent about this...

So we say:

Have eemaan (True Faith) that Allaah descends in this particular time, and when you have true faith in that, then there is nothing upon you beyond this.

So do not say: How? And how?

Rather say: When it is the (last) third of the night in Saudi, then Allaah descends. And when it is the (last) third of the night in America, then Allaah’s Descending occurs as well. And when the dawn emerges, then the time of Descending finishes in every place in accordance with that place.

Therefore, our position is that we say: Indeed we have eemaan in that which has reached us from the path of Muhammad, the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam in that Allaah descends to the lowest heaven when the last third of the night remains, and He says:

Is there anyone who will call upon Me – so that I should respond to him?

Is there anyone who will ask of Me– so that I should give to him?

Is there anyone who will seek forgiveness – so that I should forgive him?

(Sharh al ’Aqeedah al Waasi’iyyah p400 - 402)

Q1. What is the basis of عجبت؟

This Imam now discusses the attribute of عجبت (Allaah’s marvelling).

The basis of عجبت is something departing from what is usual or normal.

138 This narration is da’eef (weak) since its chain of narration contains ‘Abdullaah ibn Lahee’ah, whose memory became weak in later life. It was declared da’eef by ibn Hajr and as Sakhaawee, and al Albaanee declared it weak in “ad Da’eeefaah”. However al Albaanee later declared this hadeeth to be saheeh (authentic) in as Saheehah (no. 2843) based on a version reported by ar Ruwayyanee in his Musnad.

This version has ibn Wahb reporting from his teacher ibn Lahee’ah and the former’s narrations from the latter are authentic.

Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Wasa’iyyah:

Allaah, the Most High, states:

Rather, you marvel ( ‘ajibta) and they mock.

(Sharh al ‘Aqeedah al Wasa’iyyah p411)

And at Tabaree mentions in his tafseer:

His statement:

Rather, you marvel ( ‘ajibta) and they mock.

(Sharh al ‘Aqeedah al Wasa’iyyah p411)

And at Tabaree mentions in his tafseer:

His statement:

Rather, you marvel ( ‘ajibta) and they mock.

(Sharh al ‘Aqeedah al Wasa’iyyah p411)

And at Tabaree mentions in his tafseer:

His statement:

Rather, you marvel ( ‘ajibta) and they mock.

(Sharh al ‘Aqeedah al Wasa’iyyah p411)

And at Tabaree mentions in his tafseer:

His statement:

Rather, you marvel ( ‘ajibta) and they mock.

(Sharh al ‘Aqeedah al Wasa’iyyah p411)

And at Tabaree mentions in his tafseer:

His statement:

Rather, you marvel ( ‘ajibta) and they mock.

(Sharh al ‘Aqeedah al Wasa’iyyah p411)

And at Tabaree mentions in his tafseer:

His statement:

Rather, you marvel ( ‘ajibta) and they mock.

(Sharh al ‘Aqeedah al Wasa’iyyah p411)

And at Tabaree mentions in his tafseer:

His statement:

Rather, you marvel ( ‘ajibta) and they mock.

(Sharh al ‘Aqeedah al Wasa’iyyah p411)
Q2. What type of youth is mentioned in the hadeeth about those who will receive the shade of Allaah on the Day when there is no shade except His shade?

It is the youth who grew up upon the worship of Allaah. 

This is an example of something which is a departure from that which is usual, for the youth has exited from the overwhelming desires which are the norm for such a person; and he has become accustomed to worship. So this unusual occurrence is a proof for the strength of his eemaan.

Q3. What type of old person will Allaah not speak to on the Day of Judgement nor will He purify him nor look at him?

It is the ‘old man who commits zinaa’ (fornication) or in an alternative wording, ‘a little grey haired old man who commits fornication’. This is another example of something which is departing from the norm, for the old person (in general) inclines towards worship and away from his diminishing desires.

Q4. In what way is the عجب عجب of Allaah similar to the عجب of the creation?

Although Allaah affirms that the creation also marvels:

Al ‘ajab (marvelling) is: to deem something to be unusual or strange.

(Sharh al ‘Aqeedah al Waasitiyyah p409)

And he rahimahullaah adds in his explanation of Lum’at ul t’iqaad:

And al ‘ajab is of two types:

1. The first of the two: that the (‘ajab) emanates from the reasons (for that strange thing) being hidden from the person who is amazed so he is astonished by it, he thinks it something great and he marvels at it. And it is impossible that this type be applied to Allaah because nothing whatsoever is hidden from Allaah.

2. The second: that the reason (for the ‘ajab) is something departing from its usual type, or from that which is supposed to occur for it – and the person who marvels at this has knowledge of it. And this (type) is the one that is affirmed for Allaah, the Most High.

(Ta’leeq mukhtasar ‘alaa kitaab Lum’at ul I’tiqaad p24)

140 Part of the hadeeth of Aboo Hurayrah radi Allaahu ‘anhu reported by al Bukhaaree (860) and Muslim.

141 Part of the hadeeth of Aboo Hurayrah radi Allaahu ‘anhu reported by Muslim (107) and by Ahmad in his musnad.

142 Part of a hadeeth reported by at Tabaraanee in al Mu’jam ul Kabeer from the hadeeth of Salmaan radi Allaahu ‘anhu.

If you (O Muhammad) are amazed, then indeed their saying is amazing – “That when we are turned to dust, we shall indeed be (raised) in new creation?!”

- there is no similarity between the marvelling of Allaah and the marvelling of the creation.

Q1. What attribute is affirmed for Allaah here?

It is the attribute of ad dakh (laughter) for Allaah. We affirm that the created beings also laugh in a manner which befits Him, He the Perfect and Most High.

143 Soorah ar Ra’d (13) aayah 5
144 Reported by al Bukhaaree (2826), Muslim and Ahmad in his Musnad.
145 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasitiyyah:

In this (hadeeth) is an affirmation of laughter for Allaah the Mighty and Majestic. And it is a laughter that befits His Majesty and His Tremendous Greatness.

And it is not possible for us to make tamtheel of it ( likening the laughter to the creation’s laughter), because it is not permissible for us to say: Indeed Allaah has a mouth and teeth and the like of that! But rather we affirm laughter for Allaah in a manner which befits Him, He the Perfect and Most High.

(Sharh al ‘Aqeedah al Waasitiyyah p407 - 408)

146 Some people of misguidance distort the attributes of Allaah away from their correct literal meaning - due to their futile belief that affirming the same attribute for the Creator and the creation necessitates making tashbeeh (resemblance) between Allaah and His creation. So in order to avoid this, they twist the meaning of Allaah’s attributes to mean something else. With regards to Allaah’s laughter, these people say that Allaah’s laughter really means Allaah’s pleasure or His reward or His iradaah (wish) to grant reward.

Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasitiyyah in response to these people of tabreef (distortion):
laugh, but there is a great difference between the laughter of Allaah and the laughter of the created being.\footnote{Shaykh Muhammad ibn Saalih al ‘Uthaymeen adds in his explanation of Al ‘Aqeedah al Waasitiyyah: So if someone were to say to you: Affirming laughter (for Allaah) necessitates that there is a resemblance with the created being: Then the answer to this is: It does not: There is nothing like Him and He is the all Hearing, the all Seeing. Soorah ash Shooraa (42) aayah 11 And from another angle, the Prophet sall Allaahu ‘alaiyhi wa sallam only said the like of this (statement about Allaah’s laughter) on the basis of revelation - because it is from the matters of the ghayb (hidden and unseen). And it is not from the matters which are based on ijithaad (personal deduction) in which the Messenger sall Allaahu ‘alaiyhi wa sallam strive to reach the correct decision, and then Allaah would either confirm his decision or not confirm it. Rather it (the issue of Allaah’s Laughing) is from the affairs of the hidden and unseen which the Messenger sall Allaahu ‘alaiyhi wa sallam received by way of revelation. (Sharh al ‘Aqeedah al Waasitiyyah p408)\footnote{A shaadh hadeeth which is reported in one way, with a chain of narration which is authentic, but which contains a contradiction to something which is more authentic than it. (See Shaykh al Fawzaan’s explanation of Al ‘Aqeedat ut Tahaawiyyah point 163). The hadith which is reported in one way, with a chain of narration which is authentic, but which contains a contradiction to something which is more authentic than it. (See Shaykh al Fawzaan’s explanation of Al ‘Aqeedat ut Tahaawiyyah point 163).}}

\footnote{Shaykh Muhammad ibn Saalih al ‘Uthaymeen adds in his explanation of Al ‘Aqeedah al Waasitiyyah: So if someone were to say to you: Affirming laughter (for Allaah) necessitates that there is a resemblance with the created being: Then the answer to this is: It does not: There is nothing like Him and He is the all Hearing, the all Seeing. Soorah ash Shooraa (42) aayah 11 And from another angle, the Prophet sall Allaahu ‘alaiyhi wa sallam only said the like of this (statement about Allaah’s laughter) on the basis of revelation - because it is from the matters of the ghayb (hidden and unseen). And it is not from the matters which are based on ijithaad (personal deduction) in which the Messenger sall Allaahu ‘alaiyhi wa sallam strive to reach the correct decision, and then Allaah would either confirm his decision or not confirm it. Rather it (the issue of Allaah’s Laughing) is from the affairs of the hidden and unseen which the Messenger sall Allaahu ‘alaiyhi wa sallam received by way of revelation. (Sharh al ‘Aqeedah al Waasitiyyah p408)\footnote{A shaadh hadeeth which is reported in one way, with a chain of narration which is authentic, but which contains a contradiction to something which is more authentic than it. (See Shaykh al Fawzaan’s explanation of Al ‘Aqeedat ut Tahaawiyyah point 163). The hadith which is reported in one way, with a chain of narration which is authentic, but which contains a contradiction to something which is more authentic than it. (See Shaykh al Fawzaan’s explanation of Al ‘Aqeedat ut Tahaawiyyah point 163).}}

“\textbf{Q2. What is the explanation of this hadeeth?}”

The killer was upon \textit{kuf\textbackslash r} (disbelief), and the one who was murdered was a believer. So the former killed the latter. Then Allaah granted the killer repentance, he accepted Islaam and then entered Paradise. And so the killer and the killed came together in Paradise, because the killer repented and Allaah accepted his repentance.

\textbf{Q1. What is a saheeh hadeeth?}

A saheeh (authentic) hadeeth has the following characteristics:
1. reported by a trustworthy narrator
2. the narrator is complete in his precision
3. every stage of the chain of narration must have a narrator like this, each one narrating directly from the previous one
4. the hadeeth is free from \textit{shudhoodh} \footnote{Shaykh al Fawzaan’s explanation of Al ‘Aqeedat ut Tahaawiyyah point 163). The hadith which is reported in one way, with a chain of narration which is authentic, but which contains a contradiction to something which is more authentic than it. (See Shaykh al Fawzaan’s explanation of Al ‘Aqeedat ut Tahaawiyyah point 163).} e) the hadeeth is free any ‘illah (hidden defect)\footnote{A shaadh hadeeth which is reported in one way, with a chain of narration which is authentic, but which contains a contradiction to something which is more authentic than it. (See Shaykh al Fawzaan’s explanation of Al ‘Aqeedat ut Tahaawiyyah point 163).}

\textbf{Q2. What is our approach to a saheeh hadeeth which tells us about Allaah?}

It is obligatory for us to have \textit{eemaan} in it and to hold it as our ‘\textit{aqeedah} (creed and belief).

\textbf{Q3. What is the difference in this issue between an aahaad hadeeth and the mutawaatir hadeeth?}

There is no difference in our approach to the authentic narration about Allaah, be it a \textit{mutawaatir} hadeeth\footnote{A shaadh hadeeth which is reported in one way, with a chain of narration which is authentic, but which contains a contradiction to something which is more authentic than it. (See Shaykh al Fawzaan’s explanation of Al ‘Aqeedat ut Tahaawiyyah point 163).} or an \textit{aahaad} hadeeth.\footnote{A shaadh hadeeth which is reported in one way, with a chain of narration which is authentic, but which contains a contradiction to something which is more authentic than it. (See Shaykh al Fawzaan’s explanation of Al ‘Aqeedat ut Tahaawiyyah point 163).}
Both of these types of authentic hadith amount to knowledge and certainty.

**Q4. What do the people of misguidance say about the ahaad narrations and why?**

They say that the ahaad narration only amount to dhann (surmise i.e. that which is not certain knowledge).
They say this because of the stain of 'ilm ul kalaam (theological rhetoric) and 'ilm ul mantiq (logic) upon their thinking.
And if only their understanding and their eemaan had been correct, they would not have made such statements about the ahaadeeth of the Messenger sall Allaahu 'alaiyhi wa sallam.

**Q5. How may ahaadeeth be categorised according to their authenticity?**

The people of early times divided the ahaadeeth into two categories:
a) Saheeh (authentic) - a hadeeth whose chain of narration was authentic.
b) Da’eeef (weak) - a hadeeth whose chain of narration is not authentic.
And the hadeeth which was later to be known as 'hasan' (good) came under the category of saheeh.

In the time of the later scholars of ahaadeeth, the hadeeth came to be divided into three categories:
a) Saheeh (authentic)
b) Hasan (good)
c) Da’eeef (weak)

**Q6. What is the significance of Imaam at Tirmidheee in this regard?**

It is said that that the first scholar to subdivide the ahaadeeth into three categories like this was Imaam at Tirmidheee rahimahullaah.

**Q7. What is the role of weak ahaadeeth in issues of ‘aqeedah?**

There is no role for weak ahaadeeth in issues of ‘aqeedah unless it is supported by other evidences.

---

**Q1. What important characteristic of the hadeeth which is saheeh is mentioned here?**

It is that the hadeeth’s narrators must be declared trustworthy.

**Q1. How does the approach of the people of misguidance differ from what the imaam mentions here?**

The people of misguidance reject that which is authentic from the Messenger sall Allaahu 'alaiyhi wa sallam, saying that this does not amount to knowledge. They say this based on their principles of logic and theological rhetoric.
This is in contrast to the ahl us sunnah wal jamaa‘ah who have eemaan in it and hold as their ‘aqeedah that which it indicates.

---

151 Shaykh ul Islaam ibn Taymiyyah rahimahullaah states in al ‘Aqeedah al Waasitiyyah:
And whatever the Messenger described his Lord with, He the Mighty and Majestic, from the authentic ahaadeeth which the people of knowledge have taken with acceptance – then it is obligatory to have eemaan in this..

Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah comments on this in his explanation of al ‘Aqeedah al Waasitiyyah:
This is an important principle which the author rahimahullaah has brought…So (this refers to) whatever the Messenger has described his Lord with, and likewise whatever he has named his Lord with, for there are Names with which the Messenger has named his Lord which are not present in the Qur’aan.
An example is ash Shaafee (the One who cures). So the Prophet sall Allaahu ‘alaiyhi wa sallam said:
So cure, You are ash Shaafee, there is no cure except Your cure.
(Reported by al Bukhaaree in the Book of Medicine) and by Muslim.
And ar Rabb (the Lord and Nurturer) – this (Name) does not come in the Qur’aan without being linked (to something else e.g. in the first aayah of Soorah al Fatihah), but in the sunnah the Messenger sall Allaahu ‘alaiyhi wa sallam said:
As for the rukoo’ (bowing in prayer) then glorify ar Rabb in it.
(Reported by Muslim in the Book of Prayer).
(Sharh al ‘Aqeedah al Waasitiyyah p396)
Q2. What is the meaning of ﻷ ﻮا ﻥﺤﺟد؟

‘And we do not deny it’ – meaning we do not deny those Names and Attributes which it indicates. So we affirm what it indicates just as Allaah and His Messenger sall Allaahu ‘alaiyhi wa sallam affirmed it.

Q3. What is it obligatory for a Muslim do and for him/her to not do in this regard?

It is obligatory upon the Muslim to have eemaan (true faith) and taseel (submission) and inqiyaad (compliance) with that which is authentic from Allaah and His Messenger.

And that he does not interfere with it, with his intellect and his thinking, and by his raising points of objection and raising doubts – and that he does not accept the speech of those people who lead others astray, nor the doubts of the people of tashbeeih (resemblance). He does not pay any attention to these affairs.

And it is not right for a believing man nor for a believing woman that when Allaah and His Messenger have decreed a matter, that they should have any other choice in their affair. And whoever disobeys Allaah and His Messenger, then he has strayed with a clear straying.152

Q4. What is the central issue around which this topic revolves?

It is the issue of thuboot (establishment) and sihhah (authenticity). So whatever whose authenticity is established, it becomes obligatory to have eemaan in it and to accept it, to affirm it and to act upon it – without any hesitation, withholding, or paying attention to that which the people of misguidance say.

Q1. What two ploys do the people of misguidance use when they do oppose the authentic texts about Allaah’s attributes?

They either:

a) reject the text (i.e. not accept it) or
b) they affirm the text but make ta’weel (misinterpretation) of it

Q2. When do they use the second of these two ploys?

When they are unable to reject the texts, they resort to making ta’weel of them.153

Q3. What is ta’weel?

It is to take the wording away from its correct meaning to another meaning which is incorrect.

Q4. What examples of ta’weel does the shaykh bring here?

Examples include misinterpreting:

a) Allaah’s Hand to mean His ability
b) Allaah’s Face to mean His Self
c) Allaah’s istiwaa (ascending) to mean His conquering the Throne

And we do not declare it to resemble the attribute of the created beings

And if they (the people of desires and innovations) are able to deny it (the text), they deny it – as per their statement with regards to their false and futile principle: The aahaad narrations are not to be accepted in (issues of) creed and belief! And ibn ul Qayyim rahimahullaah has refuted this principle and rendered it null and void using many evidences at the end of ‘Mukhtasar as sawaa’iq’. And if they are not able to deny it, then they twist its meaning, just as they twisted the meaning of the texts of the Qur’aan.

(Sharh al ‘Aqeedah al Waasitiyyah p397)

And we do not misinterpret it with an interpretation that is contrary to what is apparent from it

152 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasitiyyah:

So if they (the people of desires and innovations) are able to deny it (the text), they deny it – as per their statement with regards to their false and futile principle: The aahaad narrations are not to be accepted in (issues of) creed and belief! And ibn ul Qayyim rahimahullaah has refuted this principle and rendered it null and void using many evidences at the end of ‘Mukhtasar as sawaa’iq’. And if they are not able to deny it, then they twist its meaning, just as they twisted the meaning of the texts of the Qur’aan.

(Sharh al ‘Aqeedah al Waasitiyyah p397)

153 Soorah al Ahzaab (33) aayah 36
They are a people of misguidance, a people who affirm the evidences and do not question their authenticity nor their meanings, but they fall into the error of likening them to the attributes of the created beings.

Q3. What is the meaning of samiy in the aayah quoted from soorah Maryam?

Do you know any samiy (namesake) for Him?154

Meaning: you do not know anyone who deserves His Name in reality, and who is like Him.

Q4. What is the meaning of the aayah quoted from soorah al Baqarah?

So do not set up andaad (rivals) for Allaah.155

The word ‘andaad’ means ‘others who are similar and others who are alike.’
So we are not to set up andaad to Him in worship of Him, nor in His Names and Attributes, nor in His actions.156

Q1. What is the meaning of the word نظير ؟

This means ‘someone who equals something else’. So no one equals Allaah, the Mighty and Majestic.

Q2. What two groups of misguidance are mentioned by the shaykh here?

So we believe that no one resembles Allaah in His Self, nor in His Names and Attributes and He has no equal in these.
Nor does He have anyone who shares with Him in that which He deserves from worship nor in perfect Attributes and characteristics of splendour and majesty.

So this contains a refutation of the mushabbihah (the people who declare resemblance between the Creator and the creation)

Q3. In what way have each of these groups gone astray?

The mushabbihah go beyond the due limit in affirming the Names and Attributes – to the extent that they liken them to the attributes of the created beings.
And the mu’attilah went beyond the due limit in trying to declare Allaah free from deficiencies that they declared Allaah the Majestic and Most High to be free from His own Names and Attributes.

Q4. In what way are the ahl us sunnah wal jamaa’ah justly balanced between these two groups?

They are upon the middle and best way. They do not negate the Names of Allaah and yet they

98

Q1. What is the meaning of the phrase of the imaam’s?

The word سمات means characteristics and particular qualities, and the محدثين are the created beings. For every created being is something which has been brought about having not existed beforehand.
So we do not declare likeness between the Attributes of Allaah and the attributes and characteristics of the created beings.

Q2. How is the meaning of this phrase different from that of the preceding phrase mentioned by the imaam?

There is no difference. The imaam rahimahullaah mentions this phrase by way of emphasising the previous one.

And we know that Allaah, the Perfect and Most High, has no one who resembles Him and no equal to Him.

Q1. What is the meaning of the word نظير ؟

This means ‘someone who equals something else’. So no one equals Allaah, the Mighty and Majestic.

Q2. What two groups of misguidance are mentioned by the shaykh here?

So we believe that no one resembles Allaah in His Self, nor in His Names and Attributes and He has no equal in these.
Nor does He have anyone who shares with Him in that which He deserves from worship nor in perfect Attributes and characteristics of splendour and majesty.

So this contains a refutation of the mushabbihah (the people who declare resemblance between the Creator and the creation)

Q3. In what way have each of these groups gone astray?

The mushabbihah go beyond the due limit in affirming the Names and Attributes – to the extent that they liken them to the attributes of the created beings.
And the mu’attilah went beyond the due limit in trying to declare Allaah free from deficiencies that they declared Allaah the Majestic and Most High to be free from His own Names and Attributes.

Q4. In what way are the ahl us sunnah wal jamaa’ah justly balanced between these two groups?

They are upon the middle and best way. They do not negate the Names of Allaah and yet they

154 Soorah Maryam (19) aayah 65
155 Soorah al Baqarah (2) aayah 22
156 These reflecting the three categories of Tawheed: respectively Tawheed ul Uloohiyyah, Tawheed ul Asmaa was Sifaat and Tawheed ur Ruboobeeyah.
157 Shaykh ul Islaam ibn Taymiyyah rahimahullaah states in al ‘Aqeedah al Waasitiyyah:
And they (the ahl us sunnah wal jamaa’ah) are justly balanced between the sects of (this Muslim) nation, just as (this) nation is justly balanced between the (other) nations.
Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah comments on this phrase in his explanation of al Aqeedah Al Waasitiyyah:

(Other) nations – meaning: the previous nations. And that is from a number of angles:
With regards to Allaah, the Most High: the Jews would describe Allaah, the Most High, with deficiencies, so they link Him to the created being. And the Christians would link the created being, the one who is deficient, with the Perfect Lord.
As for this nation, they do not describe the Lord with deficiencies nor do they link the created being with Him.
With regards to the Prophets, then the Jews called ‘Eesaa ibn Maryam a liar and disbelieved in him. And the Christians went beyond the due limit with regards to him, to the extent that they made him into an object of worship.
As for this nation, then they have eemaan (true faith) in him without going beyond the due limit, and they say: he is the servant of Allaah and His messenger. (And the shaykh brings further examples of this nation being balanced in issues of worship, forbidden food and drink, and retribution – until he rahimahullaah says):

So these are two extremes:
 a) the people of ta’eeel (those who deny Allaah’s attributes), the Jahmiyyah
 b) the people of tamtheel (those who declare resemblance between Allaah and the Creation), the mushabbihah

The Jahmiyyah reject the Attributes of Allaah, the Mighty and Majestic – in fact, the extreme ones from amongst them reject the Names, saying:
It is not permissible for us to affirm a Name nor an Attribute for Allaah, because if you were to affirm a Name for Him, you would have likened Him to those beings which have names – or (if you affirmed) an Attribute, then would have likened Him to those beings which have attributes!!

So we do not affirm (any) Name or Attribute!
And those Names which Allaah has linked to Himself – then this is in a metaphorical sense, and it is not in the sense of being actually called those Names!

And the Mu’tazilah reject the Attributes and they affirm the Names.
And the Ash’arees affirm the Names and seven of the Attributes.

And all of these (sects) come under the heading of ta’eeel (denial) – however some of them are people of ta’eeel with a complete ta’eeel, such as the Jahmiyyah – and some of them with only a partial ta’eeel, such as the Mu’tazilah and the Ash’arees.

And as for the people of tamtheel, the mushabbihah, then they affirm Attributes for Allaah and they say: It is obligatory for us to affirm Attributes for Allaah because He has affirmed them for Himself.
However they say:
The Attribute (of Allaah) is indeed like the Attributes of the created beings.
So these people have gone beyond the due limit in affirmation, and the people of ta’eeel have gone beyond the due limit in tanzeeh (trying to free Allaah of deficiencies).

So these (people of tamtheel) say:
It is obligatory for you to affirm a Face for Allaah, and this face is like the face of the most beautiful person from the Children of Aadam.
They say: This is because Allaah has addressed us with that which we understand and comprehend. He said: And the majestic and noble Face of your Lord will remain.

Soorah ar Rahmaan (55) aayah 27
And we do not understand or comprehend ‘The Face’ except with that which we have seen with our own eyes, and the most beautiful of that which we have seen with our own eyes is the human...

As for the ahl us sunnah wal jamaa’ah, then they say: We take from both sides in the appropriate and correct way.
We take in an appropriate way from the aspect of tanzeeh - so we do not make tamtheel ( likening Allaah to the creation). And we take appropriately from the aspect of ithbaat (affirming), so we do not make ta’eeel (denial of Allaah’s Attributes).

So (we make) ithbaat bilaa tamtheel (affirmation without likening) And tanzeeh bilaa ta’eeel (freeing Allaah of deficiencies without denying His Attributes).
So we affirm but without tamtheel...

So in summary: they (the ahl us sunnah wal jamaa’ah) are justly balanced in the issue of the Attributes – between the two extreme groups:
one group went beyond the due limit in tanzeeh and denying, and they are the people of ta’eeel from the Jahmiyyah and other than them and one group who beyond the due limit in ithbaat (affirming) and they are the people of tamtheel.

The first principle: the issue of the Names and Attributes

(Shaykh ul Islaam ibn Taymiyyah states: So they (the ahl us sunnah wal jamaa’ah) are justly balanced in the issue of the Attributes of Allaah, the Perfect and Most High – between the people of ta’eeel , the Jahmiyyah and the people of tamtheel , the mushabbihah.)

(Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah continues)

As for the ahl us sunnah wal jamaa’ah, then this is in a metaphorical sense, and it is not in the sense of being actually called those Names!

So these (people of tamtheel) say:
It is obligatory for you to affirm a Face for Allaah, and this face is like the face of the most beautiful person from the Children of Aadam.
They say: This is because Allaah has addressed us with that which we understand and comprehend. He said: And the majestic and noble Face of your Lord will remain.
Soorah ar Rahmaan (55) aayah 27
And we do not understand or comprehend ‘The Face’ except with that which we have seen with our own eyes, and the most beautiful of that which we have seen with our own eyes is the human...

As for the ahl us sunnah wal jamaa’ah, then they say: We take from both sides in the appropriate and correct way.
We take in an appropriate way from the aspect of tanzeeh - so we do not make tamtheel ( likening Allaah to the creation). And we take appropriately from the aspect of ithbaat (affirming), so we do not make ta’eeel (denial of Allaah’s Attributes).

So (we make) ithbaat bilaa tamtheel (affirmation without likening) And tanzeeh bilaa ta’eeel (freeing Allaah of deficiencies without denying His Attributes).
So we affirm but without tamtheel...

So in summary: they (the ahl us sunnah wal jamaa’ah) are justly balanced in the issue of the Attributes – between the two extreme groups:
one group went beyond the due limit in tanzeeh and denying, and they are the people of ta’eeel from the Jahmiyyah and other than them and one group who beyond the due limit in ithbaat (affirming) and they are the people of tamtheel.
declare Allaah the Majestic and Most High to be free of all deficiencies, without resorting to ta’teel (negation of Allaah’s Attributes). And the ahl us sunnah wal jamaa’ah affirm the Names and Attributes for Him with an affirmation that is free of tashbeeh (likening Allaah to the creation).

Q5. Of what sin are both the people of tashbeeh and the people of ta’teel guilty?

They both are guilty of ghuloo (going beyond the due limit) in their position – the mushabbiyah go beyond the due limit in affirming the Names and Attributes and the mu’attilah went beyond the due limit in trying to declare Allaah free from deficiencies.

Q1. How does the shaykh describe this aayah?

This aayah is the meezaan (measure and criterion) for the people of the Truth.

Q2. Whom does the first part of this aayah refute?

There is nothing like Him...

This refutes the mushabbiyah (the people of tashbeeh - resemblance), those who have gone beyond the due limit in affirming.

Q3. Whom does the second part of this aayah refute?

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

This refutes the mu’attilah (the people of ta’teel – negation), those who have gone beyond the due limit in declaring Allaah free of deficiencies.

Q4. What foolishness and misguidance of the mu’attilah does the shaykh highlight here?

They have gone to such an extreme in their attempt to declare Allaah free of deficiencies, out of fear of falling into tashbeeh (likening Allaah to the creation) that they have fallen into tashbeeh which is even more evil than the one from which they fled!

For they have likened Allaah to non existent things and impossible things.

---

And the ahl us sunnah wal jamaa’ah say: Do not go beyond the due limit in affirming nor in denying! So we affirm without making resemblance, as per His statement, He the most High:

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

Sooorah ash Shooraa (42) aayah 11

(Sharh al ‘Aqeedah al Waasitiyyah p438 - 441)

---

158 Soooraah ash Shooraa (42) aayah 11

---

And from that is His saying, He the Most High: Ar Rahmaan (the Most Merciful) istawaaw (ascended) upon the Throne.

159 For they have stripped Allaah of His Attributes and that thing which has no attributes cannot exist.

160 Soooraah TaaHaa (20) aayah 110

161 Soooraah TaaHaa (20) aayah 5
Q1. What attribute of Allaah’s is affirmed here?

It is the attribute of al istiwaa (Allaah’s ascending).  

Q2. What Qur’aanic references does the Shaykh mention which prove Allaah to have this attribute?

Ar Rahmaan (the Most Merciful) istawaa (ascended) upon the Throne.

And then He istawaa (ascended) upon the Throne – the Most Merciful.

And the Shaykh mentions the other references:

Soorah al A’raa (7) aayah 54
Soorah Yoonus (10) aayah 3
Soorah ar Ra’d (13) aayah 3
Soorah as Sajdah (32) aayah 4
Soorah al Hadeed (57) aayah 4

Q3. How does Shaykh al Fawzaan hafidhahullaah describe the ‘arsh of Allaah?

The ‘arsh (Throne of Allaah) is the ceiling for all created things, and is the most tremendous of all the created things.

Q4. Is the kursee of Allaah the same as His ‘arsh? If not, then how does one compare to the other?

His kursee (Footstool) extends over the Heavens and Earth.  

Soorah al Baqarah (2) aayah 255

The kursee of Allaah is not the same as His ‘arsh (Throne).

The relationship between the kursee and the ‘arsh is like that of a ring thrown into the desert – indicating the smallness of the kursee compared to the ‘arsh.

Q5. Where is the ‘arsh of Allaah?

It is the highest of all the created things, and beneath it is jannat ul firdaws (the garden of Paradise) i.e. the ceiling of jannat ul firdaws is the ‘arsh of Allaah.

Q6. What does ‘arsh mean in a linguistic sense? How does this help us to imagine what the ‘arsh of Allaah is like?

Linguistically, the ‘arsh means: the throne upon which the king sits. However, the Throne of Allaah cannot be imagined by us, nor can its greatness or its expansiveness.

Q7. What is the meaning of istiwaa?

The istiwaa (Ascending) means, as explained by the salaf:

Al ‘uloow (being high)
Al istiqraar (being established)
As su’ood (ascending)
Al irti faa’ (elevation)

162 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Wasitiyyah:

And in the mention of “ar Rahmaan” (in this aayah) is an indication that despite His Highness and His Tremendous Greatness, He is described with ar Rahmaan (Mercy).

(Sharh al ‘Aqeedah al Wasitiyyah p324)

163 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tiqaad:

And the salaf (pious predecessors) have consensus upon affirming the istiwaa of Allaah upon His Throne, so it is obligatory to affirm it (the istiwaa) without tahreek (distorting its meaning), ta’eeel (negating its meaning), takyeeel (asking how it is) and tamheel (resemblance to the creation).

And it is a real and true istiwaa with the meaning of al ‘uloow (being high) and al istiqraar (being established) in a manner than befits Allaah the Most High.

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p25)

164 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Wasitiyyah:

‘The ‘arsh’ is that ceiling which encompasses the creation, and we do not have knowledge of what this throne is made is made from because no authentic hadeeth from the Prophet sall Allaahu ‘alaiyhi wa sallam occurs which explains from where this Throne was made. However we do know that it is the greatest of the created things of which we are aware.

(Sharh al ‘Aqeedah al Wasitiyyah p317)

165 Imaam at Tabaree rahimahullaah adds in his explanation of this aayah (Soorah 20 aayah 5): Ar Rahmaan ascended upon and was high upon His Throne.

(Ta’leeer at Tabaree)

166 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Wasitiyyah:
Q8. How do the people of misguidance twist the meaning of istiwaal? 

They explain it to mean isteelaal (gaining authority over or conquering). So they say that Allaah's istiwaal upon the Throne means: He conquered it. These misguided people try to use the following line of poetry as proof:

Bishr made istiwaal over 'Iraaq, without use of the sword or shedding any blood

So these misguided people say that the istiwaal here means 'Bishr conquered 'Iraaq' – and so there is therefore a precedent for using istiwaal to mean 'conquering'.

Q9. How does the Shaykh respond to this?

He mentions that:

a) the explanation of istiwaal to mean isteelaal has no aspect of correctness in the Arabic language,

However, 'to be high' and 'to be elevated' and 'to ascend' – all of these have one meaning. As for 'to be established', then this is different from them.

(Sharh al 'Aqeedah al Waasitiyyah p317)

b) The supposed author of this line of poetry which they quote was al Akhtal, a Christian – and since al Akhtal was a person of misguidance, his speech cannot be quoted as evidence.

c) This line of poetry cannot be authentically ascribed to al Akhtal with any certainty, since it does not occur in any of his well known collection of poems.

d) If istiwaal is taken to mean isteelaal then this would necessitate that the Throne did not originally belong to Allaah but He then conquered it later on by seizing it from the one who was originally in authority over it. And this suggestion contains kufr and misguidance.

e) If istiwaal is taken to mean isteelaal then this isteelaal (being in authority) would not be restricted to the Throne alone – since Allaah is in authority over all His creation.

168 Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of al 'Aqeedah al Waasitiyyah, refuting those who use this line of poetry to prove that istiwaal means isteelaal:

We say: the istiwaal in the line of poetry can carry the meaning of 'uloow (being high) since 'uloow is of two types:

1) 'uloow in the physical sense, such as our being ascended upon a throne
2) 'uloow in the figurative sense, with the meaning of 'having command over' and 'being victorious over'.

So the meaning of Bishr made istiwaal over 'Iraaq means: he had 'uloow with the 'uloow of being victorious and conquering.

(Sharh al 'Aqeedah al Waasitiyyah p320)

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

And in summary, our refutation of their speech (about istiwaal meaning isteelaal) is from a number of angles:

Firstly: That this speech of theirs opposes the apparent meaning of the text.

Secondly: (their speech) opposes the consensus of the Companions and the consensus of the salaf without exception.

Thirdly: That the (verb) istawaa does not occur in the Arabic language with the meaning of istawlaa (he conquered and gained authority); and the line of poetry which they seek to use a proof for this, then using this as proof is deficient and incomplete.

Fourthly: That (their speech) necessitates several false and futile matters, which include:

a) That the 'arsh was under the dominion of other than Allaah before the creation of the Heavens and the Earth.

b) That the word istawlaa (He conquered) implies that most likely there was a contest between Allaah and someone other than Allaah, so He overcame him and conquered him.

c) That it is (therefore) correct for us to say – in their (misguided) opinion – that Allaah made istiwaal over...
Q10. Where can the response of Shaykh ul Islaam ibn Taymiyyah rahimahullaah to the same issue be found?

It can be found in his fataawa (religious verdicts) where he rahimahullaah refuted this false interpretation of istiwaalah from twenty different aspects.

Q11. What Qur’aanic proofs can the people of misguidance use to defend their distortion of istiwaalah?

They cannot bring a single Qur’aanic aayah to prove their distortion of istiwaalah since in each of the seven places where the Qur’aan mentions this Attribute of Allaah, it is with the word “istiwaalah” and not “isteeleelah”. So the fact that this attribute always comes with the one wording proves that its meaning is one, the meaning of Highness and Elevation.

Q12. Which category of Allaah’s Attributes does istiwaalah come into? Is this the same as category as the attribute of ’uloow?

It is from the Attributes which are actions, so the istiwaalah is linked to His creation of the Heavens and the Earth with a ‘thumma’ (meaning ‘then’).

The One who created the Heavens and the Earth is six days, thumma (then) He made istiwaalah upon the ‘arsh (Throne).

So it is from the Attributes which are actions which He does when He wishes and if He wishes.

As for the ’uloow (Highness) of Allaah, then this is an Attribute of Allaah’s dhaat (Self) which does not become separate from Allaah. For He is always High above.

the Earth and the trees and the mountains and mankind and the camel, because He istawlaa (has authority) over these things. So if it is correct for us to apply the word istawlaa to a thing, then it is correct for us to apply the word istawlaa to that thing, because these two (words) follow on, one from the other, in their opinion. Therefore these aspects demonstrate clearly that their explanation (of istawlaa to mean istawlaa) is false and futile.

(Sharh al ‘Aqeedah al Waasitiyyah p322-323)

171 Soorah al Hadeed (57) aayah 4
172 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tiqaad:
And the salaf (pious predecessors) have consensus upon affirming the ’uloow (Highness) of Allaah, so it is obligatory to affirm it (the ’uloow) without tahreef (distorting its meaning), ta’eeel (negating its meaning), takyeef (asking how it is) and tamtheel (resemblance to the creation). And it is a real and true ’uloow in a manner than befits Allaah.

(Q13. What different meanings can the verb istawaa take?

It can have various meanings:

a) perfection and completeness, and it takes this meaning when it occurs in an intransitive form when it does not affect something else. This is shown by Allaah’s saying about Moosaa ‘alaiyhisalamaa:

When he attained full strength and istawaa (became complete).

b) to turn full attention to, and it takes this meaning when it is followed by (ila), as shown by the aayah:

Then He istawaa ila (turned full attention to) the Heavens.

173 c) being equal to, and it takes this meaning when joined to a

An example would be the phrase: Istawaa such and such a person wa someone else - meaning that these two people were equal.

And He (Allaah) made for you ships and cattle to ride upon. So that you should istawaa ‘ala (mount upon) their backs.

175 d) elevation, and it takes this meaning when joined with

And He (Allaah) made for you ships and cattle to ride upon. So that you should istawaa ‘ala (mount upon) their backs.

And it is this meaning that occurs in the aayah that Imaam ibn Qudaamah discusses here:

Ar Rahmaan (the Most Merciful) istawaa (ascended) ‘ala (upon) the Throne.

Q14. In what way is the istiwaalah of Allaah similar to the istiwaalah of the creation?

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p26)

176 Soorah al Qasas (28) aayah 14
174 Soorah al Baqarah (2) aayah 29
175 Soorah az Zukhruf (43) aayah 10 to 13
171 Soorah al Qasas (28) aayah 32
Q1. How may في السماء be interpreted? each word in the phrase

The السماء can take one of two meanings: word
a) ‘uloow (Highness) or
b) the seven constructed heavens

So if the السماء means ‘the One who is in first meaning is taken, then the One the ‘uloow i.e. the One who is High above’.

If the second meaning is taken, then the One who is above في السماء can take the meaning of ‘upon’ the Heavens’, since the word as well as its more common meaning of ‘in’.

For example, the statement of Allaah:

So proceed fee (upon) the Earth!178

And the statement of Fir’awn (Pharaoh):

And I will certainly crucify you fee (upon) the trunks of date palm trees.179

Q2. Which part of the Self of Allaah is in the creation?

There is no part of Allaah’s Self which is in the creation nor is there any part of the creation within Allaah’s Self.

So it is not correct to say that Allaah is inside the heavens since they are part of Allaah’s creation.

Q3. What is the misguided belief of the Jahmiyyah and the Mu’attilah about Allaah in this context?

These two groups say that Allaah cannot be described as being High above, nor that He is outside the universe, nor that he is inside the universe. For this would mean that Allaah does not exist! High and Exalted is Allaah above what they say.

Q4. What erroneous belief is held by the halooliyyah in this issue?

These people say that Allaah exists within the creation i.e. that Allaah is in every single place. Such people are refuted by the aayah quoted from Soorah TaaHaa (20:5).

Rather the people of the sunnah say that Allaah’s Self is above His Throne as He Himself said.

Our Lord is Allaah who is above the heavens, pure and perfect is Your Name.180

Q1. What is the authenticity of this hadeeth?

This hadeeth is weak, as mentioned by Shaykh al Albaanee rahimahullaah in his checking of al Mishkaat, since it contains the narrator Ziyaadah ibn Muhammad who was declared very weak by Imaam al Bukhaaree.

Q2. Why then does the shaykh quote it?

He, like other authors, sometimes mentions weak ahaadeeth in the matters of aqeedah (creed and belief). However these weak ahaadeeth pertain to authentic evidences, supporting their meaning.

177 Soorah al Mulk (67) aayah 16
178 Soorah an Nahl (16) aayah 36
179 Soorah TaaHaa (20) aayah 71
180 Reported by Aboo Daawud (3892) from the hadeeth of Aboo Darda’.
So this is done for strengthening and for using something as an indirect evidence, and not by way of totally depending on it as a proof.

He hafidhahullaah mentions that the Mu’attilah hold it impermissible to ask the question “Where is Allaadah?” since they believe that Allaadah is not in any direction. So this hadeeth of the slave girl is the severest hadeeth upon these misguided people.

And some of them go as far as to say that the meaning of the word ayn (where) in the statement ‘ayn Allaadah?’ is actually ‘who’ – so the question actually means “who is Allaadah?”

Q6. How does the Shaykh refute them?

He mentions that this misinterpretation of ‘where’ to mean ‘who’ is something that does not occur in the Arabic language or indeed any language. But these misguided people are liars and are not ashamed to tell lies.

So this hadeeth proves that the person who denies that Allaadah is above the Heavens or who denies Allaadah’s ‘uloow (being above) is not a mu’min (believer).

---

Q1. To whom did the slave girl belong?

She belonged to Mu’aawiyah ibn al Hakam as Sulamee radi Allaahu ‘anhu.

Q2. Why did he want to free his slave girl?

He had slapped his slave girl on the face, and then felt remorse for doing this. So he went to the Prophet sall Allaahu ‘alaiyhi wa sallam to ask him about setting her free as an expiation for what he had done.

Q3. What praiseworthy characteristic of the slave girl did the Prophet sall Allaahu ‘alaiyhi wa sallam testify to here?

It was the characteristic of having eemaan (true faith) based on her saying the Allaah was above the heavens and that Muhammad sall Allaahu ‘alaiyhi wa sallam was the Messenger of Allaah.

Q4. This hadeeth proves the permissibility of asking what question?

This hadeeth shows that it is permissible to ask the question: ‘Where is Allaadah?’

Q5. What deviation of the Mu’attilah does the shaykh mention here?

181 Reported by Maalik in his Muwatta (2/292), Muslim (837), Ahmad in his musnad, Aboo Daawud and others.
O Allaah grant me rushd (right guidance) and protect me from the evil of my self.  

Q1. What similitude does Allaah mention in the aayah quoted by the Shaykh from Soorah az Zumar (39:29)?

Allaah has struck an example (for the disbeliever who worships many different objects of worship and who obeys a group of devils and for the believer who worships Allaah alone):
a slave who belongs to many different masters who dispute with each other and a slave who belongs entirely to a single master. Are these two equal when compared to each other?
All praise is for Allaah. Rather most of them do not know.  

So this is like the example of the person of tawheed on one hand and the person of shirk on the other. The latter is like the servant who is owned by several masters, and he does not know which one of them to try to please because their requirements and desires are different. So the slave is confused about this matter due to these varying demands and remains anxious throughout his life.

As for the person of tawheed, then his example is that of a slave owned by a single master, and so he knows what his master desires and demands. So he is at ease with his master.

Q2. Under what circumstances did the mushrikoon make their du’aa purely and sincerely for Allaah alone?

They would make their supplication for Allaah alone when they fell into dire difficulty, and they would forget their other objects of worship at that time. This was because they knew that none could save them from disasters and calamities except Allaah the Most High.

Q3. What benefit is gained by a person if Allaah grants him rushd?

If Allaah grants the person rushd (right guidance), then he will attain the good of this world and of the hereafter. And this rushd means ‘correctness and truth in every matter’.

Q4. What benefit will be gained if Allaah saves him from avarice?  

He will be saved from bukhil (miserliness) and from withholding the rights. He will also be safe from transgressing against the people by taking and plundering their wealth in any way. He will restrict himself to that which Allaah has made permissible for him i.e. that which is halaal.

So the person who is granted rushd and saved from the shuhh of his own soul has had the good of this world and of the next brought together for him by Allaah, the Perfect and Most High.

And amongst what is related is the story of a slave who owned by a single master, and so he knew what his master desires and demands. So he is at ease with his master.

---

182 Reported by at Tirmidhee (3483) from the hadeeth of ‘Imraan ibn Husayn. And al Albaanee declared this hadeeth to be da’eeel (weak) in his checking of at Tirmidhee.
183 Soorah az Zumar (39) aayah 29

---

184 This being in reference to a version of the hadeeth mentioned by Shaykh al Fawzaan hadithahullaaah in which the Prophet salla Allaahu ‘alayhi wa sallam taught Husayn to say: O Allaah grant me rushd and save me from the shuhh (avarice) of my own soul.
Q1. What was the approach of the salaf to the authentic texts affirming the Attributes of Allaah?

They accepted this information just as it came from Allaah and from the Messenger of Allaah sall Allaahu 'alaiyhi wa sallam. They did not have doubts about that nor did they interfere with that using their own understandings and intellects nor did they not make analogy between Allaah and His creation. Rather they believed that Allaah is greater than every single thing, He the Perfect and Most High.

Q2. What doubt do the Mu'attilah try to raise about this approach?

They claim that the Attributes (which the authentic texts affirm for Allaah) are also found in the created beings, so were we to affirm these Attributes for Allaah, we would have made resemblance between Him and the created beings – High and Exalted is Allaah above that!

Q3. What tremendous principle of the people of the sunnah refutes this doubt?

The principle which they bring is:
There is no resemblance between the Attributes of the Creator and the attributes of the created being – just as there is no resemblance between the Self of the Creator and the selves of the created beings.

And that merely sharing in the wordings and meanings (of the Attributes) does not indicate resemblance in the full reality of these attributes (between those of the Creator and those of the creation) and in how these attributes are.

Q4. What benefits will come to the person who understands and accepts this principle?

Nothing from the ayaat of the Names and the Attributes will be a problem for him, for the only people who do have a problem with them are those who misunderstand them...
those who do not understand and who are not aware of this principle.

The person who understands this principle will not have even the slightest doubt about affirming what Allaah has affirmed for Himself, and negating that which Allaah has negated for Himself.

Q5. What doubts did the salaf have about these narrations regarding Allaah’s Attributes?

They had no doubts about these narrations, finding no problem in reporting them, reading them, memorising them and relaying them to each other.

And this proves that these narrations are to be taken upon what is apparent from them and in accordance with what they indicate, without interfering with their meanings.

Q6. What praiseworthy characteristics of the Qur’aan and the Sunnah are mentioned by the Shaykh here – and why does he mention this?

The Qur’aan is of the utmost clarity and eloquence, and similarly the Sunnah is of the utmost clarity and eloquence.

And that which is intended by the Qur’aan and the Sunnah is that which is dhaaahir (apparent) from their wordings.

Q7. What would be the implication of the Qur’aan and the Sunnah were not supposed to be taken upon their apparent meaning?

They would have resulted in leading the people astray. And Allaah sent down the Qur’aan and the Sunnah for the guidance of mankind and not for their misguidance, and not to lead the people into believing the opposite of what these texts indicate.

So the saying of the people of misguidance – that the texts are in need of misinterpretation and twisting the meanings – is to describe the Qur’aan and Sunnah as misguiding the understanding and intellect of mankind.

And this is therefore accusing the Speech of Allaah and the speech of his Messenger sall Allaahu ‘alaiyhi wa sallam of lack of clarity and lack of guidance.

Q8. What advice does the shaykh give to those people who twist the texts of the Qur’aan and the Sunnah away from their apparent meaning?

He hafidhullaah says that it is obligatory for these misguided people to accuse their own intellects and understanding and not to accuse the Book and the Sunnah.

For their intellects and understanding are the location of accusation and deficiency, whereas the Qur’aan and the Sunnah are but revelation from Allaah, the Hakeem (All Wise), the Hameed (One deserving of all praise).

The Qur’aan is not approached by falsehood from in front of it, nor from behind it; it is revelation sent down from Hakeem (One who is All Wise), the Hameed (One deserving of all praise).

Soorah al Fussilat (41) aayah 42

Q9. What is obligatory upon us then with regards to the Speech of Allaah and the Speech of the Messenger sall Allaahu ‘alaiyhi wa sallam?

It is obligatory upon the servant to submit to the Speech of Allaah and the Speech of His Messenger.

And if something from it is a problem for him, then let him accuse his own intellect and understanding and not accuse the texts of deficiency or lack of clarity, or any other accusation, stating that it is only through his false intellectual principles and principles of logic that certainty will come about!

For if guidance does not come about through the Book of Allaah and the Sunnah of the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam then through what does it come about?
**Q1. Who was Imaam Maalik rahimahullaah?**

He was the Imaam Maalik ibn Anas, the Imaam of al Madeenah, one of the four imaams. He is the imaam in al Madeenah to whom people travelled on camels.  

**Q2. What praiseworthy statement about Imaam Maalik is mentioned by the Shaykh hafidhahullaah?**

He hafidhahullaah mentions the saying:  

"No one else gives fataawaa (religious verdicts) whilst Maalik is in al Madeenah."

**Q3. What is the meaning of the first part of Imaam Maalik’s answer here?**

With regards to his statement ‘The ascending is not unknown’ and in another narration ‘The ascending is known’:

then what the imaam meant here was that the meaning of istiwaaw is known.

---

186 Soorah TaaHaa (20) aayah 5  
187 He was born in 93AH in al Madeenah and died there in 179AH – rahimahullaah.

However the man was not asking the Imaam about the meaning of istiwaaw; rather he was asking about how the istiwaaw occurred.

Imaam Maalik replied that we must not enter into anything other than the meaning of istiwaaw and the meaning of this word is not unknown.

So the man should have asked about the meaning of istiwaaw if he did not know it and the Imaam could then have explained what istiwaaw meant since this is something not unknown.

**Q4. What is the meaning of the second part of Imaam Maalik’s answer?**

With regards to his statement ‘and the how cannot be comprehended’:

This then implies that asking questions about the kay(y) (how) is not permissible since we do not know the kay(y) of Allaah’s Names and Attributes (how they are).

**Q5. What Qur’aanic proof does the Shaykh quote to prove this?**

He mentions the aayah:

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

So we do not encompass Allaah with regards to His Dhaat (Self), His Names and His Attributes. No one from the creation knows the kay(y) of His Self, His Names and His Attributes – none knows this except Allaah alone, the Perfect and Most High. And that is because of His Tremendous Greatness.

**Q6. Should the man have asked Imaam Maalik about how Allaah's istiwaaw occurs? If not, then why not?**

No, he should have not asked this question since it is not from the right of the created being that he ask about the kay(y), because it is impossible for the imaam to give a response to this question!

**Q7. What is the meaning of the third part of Imaam Maalik’s answer?**

With regards to his statement ‘And believing in it is obligatory’:

---

188 Soorah TaaHaa (20) aayah 110
This refers to having *eemaan* in the *istiwaal* with its meaning, and without delving into the *kayfiyyah* (how the *istiwaal* is).

So believing in it in this way is an obligation upon every Muslim and upon his *tasleem* (submission) and *inqiyaad* (compliance) to it.

**Q8. What is the meaning of the fourth part of Imaam Maalik’s answer?**

With regards to his statement ‘And asking a question about it is an innovation’:

This means that asking a question about the *kayfiyyah* of the *istiwaal* (how it occurs) is an innovation.

For this man was asking about how the *istiwaal* occurs.

**Q9. What lie do the people of misguidance tell against Imaam Maalik in this context?**

They say that the meaning of his statement ‘And asking a question about it is an innovation’ was that it is therefore obligatory to make *tafweed* of (leave and entrust) the meaning of *istiwaal* to Allaah Himself.\(^1\)

And this is a false and futile accusation against Imaam Maalik, for he did not say this.

Rather the Imaam said that ‘the ascending is not unknown’ such that a person would need to ask about the meaning of it. And it is the *kayfiyyah* of the *istiwaal* which must be left and entrusted to Allaah.

**Q10. What happened to the man who asked Imaam Maalik this question? Why?**

Imaam Maalik said to him: *I do not see you except that you are an evil man.*

And he commanded that the man be expelled from the Imaam’s circle.

For this is something obligatory upon the scholars – that they seek to keep the people who wish to cause doubts far away, driving them away so that they become disciplined and are put to shame in front of the people.

**Q11. About what matters should we ask questions? And about what matters should we not ask questions?**

It is not the case that everything can be asked about – rather asking question has limits.

Questions should be asked about matters which are problematic from those matters of worship and of every day dealings which the people need.

Indeed asking about these matters is something praiseworthy:

So ask the people of *dhikr* (the reminder) if you do not know.

**Soorah an Nahl (16) aayah 43**

As for asking about matters in order to cause a person to make a mistake and about things of which the people have no need, then this is just a case of overburdening oneself with unnecessary things, and wasting time and leading people into error and causing problems amongst the people.

This is something which is forbidden and the person who does this must be disciplined.

**Q12. How was ‘Umar ibn al Khattaab radi Allaahu ‘anhu a fine example in this regard?**

He radi Allaahu ‘anhu beat Sabeegh, a man who used to ask about matters from the *mutashaabihaat* of the Qur’aan\(^1\) which the people had no need of and he expelled this man from Madeenah.

**Q13. How was Imaam Maalik protecting his students by his action towards this man who asked him the question?**

He expelled this man from his circle in order to discipline him and to guard the students of knowledge from the man’s doubts and from his *tashkeek* (trying to provoke doubts).

**Q14. What were the circumstances concerning the revelation of Soorah al Baqarah aayah 189?**

The Companions were asking the Prophet *sall Allaahu ‘alaiyhi wa sallam* about the crescent moon and why it changes its appearance becoming larger and larger before becoming full, and then decreasing in size.

So Allaah revealed the aayah:

\(^1\) See the questions relating to box 24 of these Questions and Answers for a further discussion of *mutashaabihaat*.

---

\(^1\) See question 4 relating to box 31 of these Questions and Answers for a further discussion of *tafweed*.
They ask you about the crescent moons. Say: they are signs to mark fixed periods for the people and for the Hajj (pilgrimage).191

Q15. Why does the shaykh quote these circumstances here?

The shaykh hafidhuhullaah mentions that the Companions were asking about the reality of the crescent moons, but that Allaah did not answer their question and instead informed them about the benefits of the crescent moons. And that is what was befitting that they should have asked about in the first place, because there was no benefit in their questioning about the reality of the crescent moons.

Q16. What alternative explanation does the shaykh give of this aayah with regards to the person in ihraam?

He mentions that in the Days of Jaahiliyyah (pre Islaaemic ignorance) that the people after assuming the state of ihraam would not enter the houses through their doors. Instead the people in ihraam would enter the houses from the backs.193

So in this aayah, Allaah forbade them from this and told them that there was no harm in entering the houses via the door whilst the person was in a state of ihraam.

Q17. What innovation related to being in ihraam does the shaykh mention?

He mentions that some people nowadays will not enter a roofed building or a car with a roof, whilst they are in a state of ihraam.

Q18. How does the shaykh refute this innovation?

The Prophet sall Allahu ‘alaiyhi wa sallam had a garment held over him whilst he was in a state of ihraam and whilst he was throwing stones at the jamarah (place of stoning).

And he had tent pitched for him at Namirah and he entered it whilst in a state of ihraam, and he did not prevent himself from taking the shade of the tent.

Q19. What question should the man have asked Imaam Maalik?

He should have asked about the meaning of the istiwa’ in the aayah, and not about the kayfiyyah (how the istiwa’ occurs).

For there is no benefit in asking about the kayfiyyah nor any need for it, and it is something which the intellects cannot reach anyway.

Q1. Why does the Imaam rahimahullaah single out this Attribute with a section of its own?

The Speech of Allaah is singled out in this way due to the importance of this matter and because of the great amount of misguidance and deviation that has occurred regarding this Attribute.

Q2. Which category of Allaah’s Attributes does this Attribute come under?

His Speech is from those Attributes which are fi’liyyah (related to His Actions) which He does however He wishes and whenever He wishes.

He spoke in the past and He will speak in the future and He will speak on the Day of Resurrection.

Q3. At what time did Allaah not possess this Attribute?

His Attribute of Speech has always existed – it is therefore eternal in its type. The individual instances of Allaah speaking194 are however newly occurring.

191 Soorah al Baqarah (2) aayah 189
192 Reported by al Waahidee in Asbaab un nuzool (page 56) but its chain of narration contains al Kalbee who was accused of lying.
193 And this is mentioned by at Tabaree in his tafseer of the aayah from al Baraa’ and Ibraaheem and others.
194 An example is when Allaah spoke to Moosaa ‘alaiyhiussalaam.
So just as there was no beginning for Allaah Himself, there was no beginning for His Attributes and His Actions – He the Perfect and Most High.

**Q4. Who differs from the ahl us sunnah wal jamaa’ah in their ideas about this Attribute?**

The shaykh hafidhullaah mentions that the Jahmiiyah differed from the ahl us sunnah wal jamaa’ah with regards to Allaah’s Speech, as did those misguided sects who followed them in that.

**Q5. What do these misguided people say about this Attribute of Allaah? And who else shares with them in their incorrect belief?**

They say:
“Allaah Himself does not speak – rather He created the Speech in something else, either in Jibreel ‘alaiyhisallaam or in Muhammad sall Allaahu ‘alaiyhi wa sallam. And the Speech being ascribed to Allaah is just an example of ascribing a created thing to its Creator.”

So they say that the one who speaks is not Allaah but is in fact one of the creation, whether that be Jibreel ‘alaiyhisallaam or Muhammad sall Allaahu ‘alaiyhi wa sallam.

This was also the misguided position which the Mu’tazilah held – namely, that the Speech of Allaah is something created.

**Q6. What approach do the Ashaa’irah have to this Attribute?**

They tried (in vain) to harmonise sayings which contradicted each other.

They said:
“Allaah is described with al kalaam an naafsee (speech within Himself) only. His Speech exists within Himself only, and He does not speak with letters or a voice that can be heard. Rather it is just speech within the self, and it was Jibreel ‘alaiyhisallaam or Muhammad sall Allaahu ‘alaiyhi wa sallam who expressed it in words.”

So the Ashaa’irah believe that the Qur’aan is just an expression of the Speech of Allaah expressed in words by Jibreel ‘alaiyhisallaam or Muhammad sall Allaahu ‘alaiyhi wa sallam, who expressed the meaning existing within Allaah’s Self.

This sect says that the meaning of the Qur’aan is with Allaah; but as for the wordings, then these are from the created beings.

So they say that the Qur’aan is created with regards to the words and letters, but not created with regards to the meaning!

**Q7. What is the belief of the ahl us sunnah wal jamaa’ah with regards to this Attribute?**

They say that the Qur’aan is the Speech of Allaah with regards to its wordings and its meaning. It is not just the Speech of Allaah with regards to the letters, but not the meanings nor vice versa.

Allaah spoke with it in reality; Jibreel heard it and conveyed it to Muhammad sall Allaahu ‘alaiyhi wa sallam.

**Q8. Why does the Shaykh hafidhullaah mention Moosaa ‘alaiyhisallaam in this context?**

This prophet is mentioned because he heard the Speech of Allaah directly without any intermediary. For this reason, Moosaa was particularised as being the kaleem ullaah (the one to whom Allaah spoke directly).

Those messengers! We gave excellence to some of them over others. From them are those to whom Allaah spoke.”

And Shaykh al Fawzaan says that this refers to Moosaa ‘alaiyhisallaam.

**Q9. Will Allaah speak to His servants on the Day of Judgement?**

Yes, He will speak to the people of Paradise and will give them the salaam with speech that they will hear – and they will respond to the salaam.

**Q10. How does Allaah speak?**

We do not know how He speaks. None has knowledge of this except Allaah, the Perfect and Most High.

**Q11. How does the Shaykh hafidhullaah explain the meaning of the ? Imaam’s phrase**

Soorah al Baqarah (2) aayah 253

195 For the Qur’aan is known as ‘the Speech of Allaah’.

196 Soorah al Baqarah (2) aayah 253
Q1. What important role of Jibreel ‘alayhissalaam does the shaykh mention here?

Jibreel heard the Speech of Allaah, and conveyed it to His prophets.

Q1. What special characteristic of Moosaa’s does the Imaam mention here?

Moosaa was given the tremendous distinction of hearing the Speech of His Lord without any intermediary between him and Allaah.\(^{197}\)

\(^{197}\) See the answer to question 3 for more discussion of this.

\(^{198}\) Shaykh Muhammad ibn Saalih al ‘Uthaymeen adds in his explanation of ‘Lum’at ul ‘I’tiqaad with regards to the statement of the Imaam “He is One who speaks with kalaam qadeem (Eternal Speech)”: Meaning – eternal in its type, newly occurring in its individual cases. (This statement of the Imaam’s) is not correct except with this meaning, upon the madh-dhab of the ahlu sunnah wal jamaa’ah – even if the apparent meaning of his statement is that (the Speech of Allaah) is eternal in its type and in its individual cases.

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il ‘I’tiqaad p31)

\(^{199}\) Shaykh Muhammad ibn Saalih al ‘Uthaymeen adds in his explanation of ‘Lum’at ul ‘I’tiqaad with regards to the statement of the Imaam “Moosaa ‘alayhissalaam heard it from Him without any intermediary”:

As per His Statement, He the Most High:

\(<\text{اللّه ﷺ}
\text{هو ﺑﺎﻟّم})\> is eternal in its type and in its individual cases.\(^{197}\) \(^{198}\) Rather it is eternal in its type, but newly occurring in its individual cases. (This statement of the Imaam’s) is not with this meaning, upon the madh-dhab of the ahl us sunnah wal jamaa’ah – even if the Speech does the Imaam mention here?

It is heard from Him by whichever of His creation He wishes

Q1. What effect does hearing the Speech of Allaah have upon the inhabitants of the heavens?

When they heard it, they fell unconscious.\(^{201}\)

\(^{200}\) Shaykh Muhammad ibn Saalih al ‘Uthaymeen mentions the reference for this to be the hadeeth of an Nawaas ibn Sim’aan ibn Khaalid al Kulaabee, the noble Companion rads Allaahu ‘anhu who said that the Messenger of Allaah sal Allaahu ‘alayhi wa sallam said:

When Allaah wishes to reveal a matter, He speaks with revelation. The heavens are struck with trembling...

Or he said:

…a severe shuddering, out of fear of Allaah, the Mighty and Majestic.

So when the inhabitants of the heavens hear that, they faint or fall prostrate, and the first one to raise his head is Jibreel. Allaah tells him that which He wishes of His revelation.

Then Jibreel passes by the angels; every time he wishes of His revelation. The heavens are struck with trembling.

Then Jibreel finally takes the Revelation to where Allaah the Mighty and Majestic commanded him.
And He will give permission to them and they will visit Him

**Q1. What will be the circumstances when this occurs?**

They will visit Him at a certain time and they will gather together in Paradise. He will manifest Himself to them, they will see Him, and He will speak to them. And they will speak to Him.\(^{202}\)

**Q2. Which of the Prophets was able to see Allaah in this worldly life?**

No one is able to see Allaah, the Majestic and Most High, in this world. As for the Hereafter, then Allaah will give certain people the ability and power to see Him.

---

And Allaah spoke to Moosaa takleeman (with speech).

The literal translation of this aayah is:

And Allaah spoke to Moosaa takleeman (with speech).

The addition of the verbal noun *takleeman* acts to emphasise the word *kallama* (Allaah spoke) at the beginning of the aayah. So Allaah truly did speak to Moosaa directly and without any intermediary,

---

\(^{202}\) Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of *Lum’at ul itiqaad*:

This is as per the hadeeth of Aboo Hurayrah that the Prophet sall Allaahu ‘alaiyhi wa sallam said: *Indeed the People of Paradise when they enter it will descend to places in accordance with their actions, then He will give permission to them on the equivalent of the Day of Jumu’ah (Friday) from the days of this worldly life. So they will visit their Lord (to the end of the hadeeth).*

Narrated by ibn Maajah and at Tirmidhee, and he declares it to be *da’eef* (weak).

\(^{203}\) Soorah an Nisaa (4) aayah 114
Q1. What is point of importance that this quote illustrates?

This aayah mentions ‘My Speech’ which means ‘My speaking to you without any intermediary and My calling to you’.

Q1. To whom does this aayah refer?

Allaah spoke directly to Moosaa, without any intermediary.

Q3. And what then happened to Moosaa ‘alaayhissalaam?

No one has ever seen Allaah in this world. Even when Allaah spoke to Moosaa, he did not see His Lord.

He (Moosaa) said: ‘O my Lord, show me Yourself so that I may look upon You.’ He (Allaah) said: ‘You will not see Me’.

Q2. What happened to the mountain when Allaah manifested Himself to it, as mentioned in the aayah from Soorah al A’raaf (7:143)?

Allaah, the Exalted tells us that He then said to Moosaa:

‘However look at the Mountain; if it stays fixed in its place, then you would see Me.’ But when His Lord manifested Himself to the mountain, He made it collapse and become dust.

So if this is what happened to a mountain, then what would be the effect on a human being who is made of flesh and blood? How could a mere human being see Allaah with his eyes in this world?

204 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Wasitiyyah: “Takleeman”: (this is a) masdar muakkid (a verbal noun, which acts to emphasise)... And the people of knowledge say: it negates the possibility of something being metaphorical. So this indicates that it was Speech in a true and real sense, because the masdar muakkid negates the possibility of it being something metaphorical.

(Sharh al ‘Aqeedah al Wasitiyyah p357)

205 Soorah al A’raaf (7) aayah 144

206 Soorah al Baqarah (2) aayah 253

207 Ibn Katheer rahimahullaah mentions that this aayah refers to Moosaa, Muhammad and Aadam ‘alaayhimmussalaatu wa salaam.

208 Soorah ash Shooraa (42) aayah 51

209 Soorah al A’raaf (7) aayah 143

210 It is important to note that this Aayah is used (falsely) as a proof by some people to reject the ru’yah of Allaah (the believers’ seeing their Lord in the Hereafter). The people of the Sunnah respond by saying: this statement of Allaah’s - you will not see Me – applies in this world only. Moosaa ‘alaihissalaam was asking to see Allaah in this dunyaa and no one, not even the Prophets, will see Allaah in this world. As for in the Hereafter, then the believers will truly see Allaah. See point 58 of the explanation of al ‘Aqeedah at Tahawiiyyah of Shaykh al Fawzaan halidhabullaah.

211 Soorah al A’raaf (7) aayah 143
And Moosaa fell down unconscious. 212

He fainted from the severe terror.

And then when he regained consciousness, he said: 'Subhaanak (I declare You free of all imperfections!) I repent to you213, and I am the first of the believers. 214 215

Q4. What is the meaning of the phrase  \( \text{وَحِيَانُ} \)?

This word, mentioned in the aayah quoted by ibn Qudaamah rahimahullaah -

It is not for any human being that Allaah should speak to him except by  \( \text{وَحِيَانُ} \) (revelation).….216

- means that Allaah inspires him, just as Allaah inspired the mother of Moosaa to do what she did with her son 217 and as occurred to the Messenger of Allaah sall Allaahu 'alaiyhi wa sallam when revelation was sent directly to him without the angel being an intermediary in this.

Q5. Did Moosaa see Allaah with his own eyes when He spoke to him?

No, he did not see Allaah in this worldly life ever. Allaah spoke to him from behind a veil but without any intermediary. And this is an example to illustrate the point that ibn Qudaamah makes:

212 Soorah al A’raaf (7) aayah 143

213 At Tabaree mentions that Mijaahid rahimahullaah said about this statement “I repent to You”:
(I repent to you)– for asking You for the ru’yah (seeing Allaah).

214 Soorah al A’raaf (7) aayah 143

215 At Tabaree rahimahullaah mentions in his Tafseer that Abul ‘Aaliyah rahimahullaah said about this statement “I am the first of the believers”:
There were believers before him (Moosaa). However he was saying that “I am the first of those who believe that no one from Your creation shall see You until the Day of Resurrection.”

216 Soorah ash Shooraa (42) aayah 51

217 Allaah, the Exalted states in soorah TaaHaa: And We indeed bestowed a favour upon you (O Moosaa) another time. When We inspired (awhayanaa) your mother with that which We inspired. Saying: ‘Put him into the box and put it upon the river, and the river will cast it onto the bank where an enemy of Mine and an enemy of his will take hold of it.’ Soorah TaaHaa (20) aayah 37 to 39

218 Soorah ash Shooraa (42) aayah 51

219 Soorah TaaHaa (20) aayah 11 to 12

220 Soorah TaaHaa (20) aayah 14

221 See Soorah al Qasas (28) aayah 15 to 20

222 See Soorah al Qasas (28) aayah 27 to 28

Q6. What then are the methods by which Allaah speaks to humans in this world?

He, the Exalted speaks to them in one of three ways:
a) through direct revelation to the person
b) speaking directly to the person, from behind a veil
c) via an angel, whom Allaah sends to that person.

Q7. Who will see Allaah with their own eyes – and when?

This will only occur in the Hereafter for the believers specifically.

وقال تعالى:
فلما أتاه نودي يا موسى إني أنا ربك
وقال سبحانه وتعالى إني أنا الله
لا إله إلا أنا فاعيدني
The Speech of Allaah is with letters and a voice which is heard.
And He, the Most High, said:
And when he (Moosaa) came to it, he was
called “O Moosaa, I am indeed your Lord.”219
And He the Perfect and Most High said:
I am Allaah. None has the right to be worshipped except Me.
So worship Me.220

Q1. What had happened to Moosaa before the incident mentioned in this aayah?

He ‘alaiyhis salaam fled from Fir’awn (Pharaoh) when he had killed a Coptic man, and then they plotted together to kill him.221 So Moosaa fled to Madyan, where he tended sheep for an old man for ten years, so that he could then marry the old man’s daughter.222

When Moosaa had completed the time period, he went back with his wife to Egypt to rejoin his...
family, but he lost his way whilst making this journey. So on that bitterly cold night, when he caught sight of a fire, he was happy and approached it to either take away some news about the correct route or some fire to keep him his wife warm.

So when Moosaa completed the term, and he travelled with his wife, he perceived a fire from the right hand side of the mountain. So he said to his wife, “Remain! I have seen a fire.”

When he arrived at the fire, he was called:

O Moosaa!

Q2. In this aayah, who was the one calling Moosaa?

It was Allaah, the Majestic and Most High who called Moosaa.

I am indeed your Lord.

Q3. Who was the intermediary in this situation?

There was a direct address to Moosaa, with no intermediary.

Q4. Did Allaah speak to Moosaa with a voice in the real sense or in a metaphorical sense?

Allaah spoke to Moosaa without any intermediary, and Moosaa heard His Speech in a real sense (haqeeqee), and not in a metaphorical manner. It was Speech, with letters and a voice which Moosaa heard.

Q5. How do the people of misguidance distort the reality of this situation involving Moosaa?

Since the Jahmiyyah and their like believe that Allaah does not speak, they say that Allaah created the Speech within a tree, and it was the tree which spoke.

Q6. How does the Shaykh respond to this?

He asks: Does the tree say: “O Moosaa, I am indeed your Lord.”

Does the tree say:

So take off your shoes, you are in the sacred valley of Tuwaa, and I have chosen you. So listen to that which will be revealed. Indeed I am Allaah, none has the right to be worshipped except Me. So worship Me and perform the prayer for My remembrance.

Rather this is the Speech of the Lord of the whole of the creation, Allaah.

And it is not permissible that this should be said by anyone other than Allaah.

Soorah al Qasas (28) aayah 29
Soorah TaaHaa (20) aayah 11
Soorah TaaHaa (20) aayah 12
Soorah TaaHaa (20) aayah 14

227 Soorah TaaHaa (20) aayaat 11 to 12
228 At Tabaree rahimahullaah mentions in his Tafseer that Aboo Ja’far rahimahullaah said that the meaning of the phrase “Indeed I am Allaah” is: Indeed I am the object of worship, the One for whom worship is not correct unless it is for Him. There is none truly worthy of worship except Me, so do not worship other than Me! So there is no object of worship besides Me for whom worship is permissible or correct. (End of quote)
And this emphasizes the point of Shaykh al Fawzaan hafidhahullaah, that this can only be the Speech of the Lord of the whole of creation, and cannot be the words of a tree!
229 Soorah TaaHaa (20) aayah 12 to 14
230 Soorah TaaHaa (20) aayah 11 to 12
Q1. Who are the أهل السماء?

Literally 'the inhabitants of the heavens, they are the angels, those who are in the heavens.

Q1. What does this narration show about the Speech of Allaah?

It shows that the Speech of Allaah is such that its individual instances newly come about and that He speaks whenever He wishes. So this Speech mentioned in this narration will come about on the Day of Judgement.

Q2. How does this narration show that the Speech of Allaah is not just a metaphorical idea?

Allaah will speak with a Voice, as shown by this hadeeth, and those who are distant and those who are close will hear this Voice. So this negates the false idea that His Speech is just a metaphorical idea. Rather it is a Speech in reality, with a Voice that will be heard.

231 This occurs from Ibn Mas’ood in a mawqoof form, but with a different wording which is:
When Allaah speaks with the Revelation, the inhabitants of the heavens hear something. And then when the terror is removed from their hearts, and the sound (or the voice) becomes quiet, they know that it is the Truth. Then they call out:
What has your Lord said? They say: The Truth.
Shaykh Badr ul Badr mentions:
This is mentioned by al Bukhaaree in munqati’ form (disconnected form i.e. without the full chain of narration) in his Saheeh, and he mentions it with a connected chain of narration in Khalaq A’laal il ‘Ibaad. Al Albanaee mentions in as Saheehah (1293) that this saying is authentic as a statement of ibn Mas’ood and also as a hadeeth of the Prophet sall Allaahu ‘alaiyhi wa sallam with the wording:

When Allaah, the Most High, speaks with the Revelation, the inhabitants of the heavens hear from the heavens a clanging noise like the dragging of a chain over a rock.
So they fall unconscious, and continue in that state until Jibreel comes to them.
Then the terror is removed from their hearts, and they say: O Jibreel! What has your Lord said? So he says: The Truth.
So they say: The Truth, the Truth.
Reported by Aboo Daawud, ibn Khuzaaymah, al Bayhaqee.

232 Reported by Ahmad in his Musnad and by Al Bukhaaree in a ma’alq form i.e. without a connected chain of narration in a chapter heading before hadeeth 78, and also before hadeeth 7481, and its chain of narration is hasan (good).
Q1. What were the circumstances under which this conversation took place?

Moosaa alaiyhisalaam was upon the road with his wife, travelling back to see his family.

Q2. Why could Moosaa not see the location of the one speaking to him?

Moosaa could not see Allaah, because Allaah cannot be seen in this world. He subhaanahu wa ta’ala is veiled away from His creation in this world, because none can see Him due to His Tremendousness and Glory.

Q3. When will the believers see Allaah?

They will only see Him on the Day of Resurrection, as an honour bestowed on them by Allaah.

Q4. What is the significance of أنت أفقؤ؟ the statement?

As for the statement “I am above you”, then this affirms al ‘uloow for Allaah (Allaah’s being above).

Q5. What وعن يمينك وعن شمالك؟ is the meaning of the statement?

As for the statement “and to your right and to your left”, then this means that Allaah, the Majestic and Most High, is muheet (He encompasses and surrounds).

So even though Allaah is above, He also encompasses and surrounds His creation from every direction. Nothing of their affairs is hidden from Him.

Q6. What Attributes of Allaah are affirmed by this narration?

This narration affirms the Attributes of
a) al kalaam - Speech
b) al fawqiyah – Allaah’s being above
c) al ihaatah - Allaah’s encompassing

And the narration shows that attribute b) does not negate attribute c).

233 Shaykh Badr ul Badr mentions in his checking of Lum’at ul ‘itiqad that this is reported by Imaam Ahmad in his book “Az Zuhd” as a narration of the taab’ee Wahh ibn Munabbih which may be one of the Israeeeliyyaat which he took from the People of the Book.

During his journey, he lost his way and feeling the cold, he approached a fire which he had seen hoping to take information about the correct route and to take a burning torch back with him to keep warm.

ومن كلام الله سبحانه القرآن العظيم

TheSTUDYGUIDES

Islam

TheSTUDYGUIDES

Listen to the lessons on www.itibaa.com
And from the Speech of Allaah, the Perfect, is the Tremendous Qur’aan.²³⁴

Q1) Which category of Allaah’s Attributes does the Attribute of Speech come under?

It is a sifat fi’iyah – an Attribute which is an action.

Q2. Which prophet, mentioned by the Shaykh here, was spoken to by Allaah without any intermediary?

It was Moosaa ‘alaiyhis salaam.²³⁵

Q3. Is it correct to say that Allaah’s Speech is eternal in an unrestricted sense? If not, then what should be said instead?

No, it is not permissible to say that Allaah’s Speech is eternal in an unrestricted sense. Rather it is eternal in its type – i.e. Allaah has always had the attribute of Speech - but it is newly occurring with regards to individual instances of His Speech.²³⁶

Q4. Is Allaah’s Speech restricted to the Qur’aan only?

No, the Qur’aan is an individual instance of the Speech of Allaah.²³⁷

²³⁴ Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasitiyyah:

And there has occurred a great deal of differing in this issue (of the Qur’aan being the Speech of Allaah, the Most High), between the Mu’tazilah and the people of the Sunnah. And there has occurred a great deal of evil to the people of the Sunnah on account of it. From those who were harmed for the sake of Allaah in this was Imaam Ahmad ibn Hanbal rahimahullaah, the Imaam of the Sunnah – the one about whom some of the scholars stated:

Indeed Allaah the Perfect and Most High protected Islaam (or he said: helped it) with Aboo Bakr on the Day of Apostasy and with Imaam Ahmad on the Day of the Mihnah (Trial).

²³⁷ See the questions relating to Boxes 120 and 124 for more details.

²³⁸ See question 3 relating to Box 110 for more detail.


²³⁹ Soorah al Kahf (18) aayah 109
²⁴⁰ Soorah Luqmaan (31) aayah 27
²⁴¹ Soorah YaaSeen (36) aayah 82
²⁴² Soorah ash Shu’araa (26) ayaat 193 to 195

His Speech in its entirety cannot be enumerated by other than Allaah Himself.

Say: If the ocean were ink to write the words of my Lord, then the ocean would be exhausted before the words of my Lord were finished – even if We brought the like of it to replenish it.²³⁸

And if whatever trees are on the Earth were to be made into pens and the ocean were ink to write down the words of Allaah, and then the ocean would still not be finished. Allaah is All Mighty, All Wise.²³⁹

For Allaah creates by Speech, and gives provision by Speech and controls by Speech.

His Command is that whenever He wishes something, He says to it, “Be!” – and it is.²⁴⁰

Q5. Who is ar rooh ul ameen referred to in the aayaat from Soorah ash Shu’araa mentioned by the Shaykh (26: 193 to 195)? Why is he called ameen?

Ar rooh ul ameen (the trustworthy spirit) descended with it. Upon your heart, so that you be one of the warners. In a clear Arabic tongue.²⁴¹

The spirit referred to here is Jibreel ‘alaiyhis salaam. He is described with trustworthiness because he was entrusted with the revelation of Allaah, and he did not add anything to that revelation nor take anything away from it. Rather he conveyed it just as Allaah commanded him.

Q6. What is the ‘chain of transmission’ by which the Qur’aan came to us?

Jibreel took it from His Lord, conveyed it to Muhammad sall Allaahu ‘alaiyhi wa sallam who in turn conveyed it to his nation. And his sall Allaahu ‘alaiyhi wa sallam nation reported it to him.

…Talking about the Qur’aan is part of talking about the Speech of Allaah in general. However, when the trial (at the time of Imaam Ahmad) occurred with regards to it, and (this issue) became an area of differing between the Mu’tazilah and the ahl us sunnah, then the people devoted speech specifically to the statement about the Qur’aan.

²³⁸ Soorah al Kahf (18) aayah 109
²³⁹ Soorah Luqmaan (31) aayah 27
²⁴⁰ Soorah YaaSeen (36) aayah 82
²⁴¹ Soorah ash Shu’araa (26) ayaat 193 to 195

(Sharh al ‘Aqeedah al Waasitiyyah p360)

(Sharh al ‘Aqeedah al Waasitiyyah p361)
Q7. What would have happened to Muhammad sall Allaahu 'alaiyhi wa sallam had he forged a lie against Allaah?

And if he (Muhammad) had made any false sayings against Us, We would have seized him with strength. And then We would have cut off his aorta. 

So Allaah would have taken the severest revenge upon him had he falsely attributed anything to Allaah, the Majestic and Most High.

Q8. Why does the Shaykh mention the ayaat about ar rooh ul ameen and the Prophet sall Allaahu 'alaiyhi wa sallam here?

This is a declaration of the reliability of the chain of narration of the Qur’aan, for both Jibreel ‘alaiyhissalaam and Muhammad sall Allaahu ‘alaiyhi wa sallam have been declared to have conveyed it from Allaah in a trustworthy manner.

Q9. Where do the Jahmiyyah claim that the Qur’aan originated?

These misguided people claim that the Qur’aan originated from al lawh ul mahfooth (the Preserved Tablet) – whereas the truth is that the Qur’aan originated from Allaah Himself.

Q10. What events occurring around the end of time are mentioned by the Shaykh here?

The Qur’aan will return to Allaah at the end of time, when action upon the Qur’aan is abandoned and it will be raised up from the copies of the Qur’aan and from the hearts of men. So nothing from the Qur’aan will be found upon the earth.

Q1. What is a habl?

This means “rope” and it is that which the person clings to in order to attain salvation and security from great danger.

And cling all of you together to the Rope of Allaah, and do not separate away.

Q2. What is the habl ullaah?

The Rope of Allaah has been explained as being the Qur’aan or Islaam.

The Rope of Allaah has been explained as being the Qur’aan or Islaam.

And Shaykh al Albaanee declared this narration to be saheeh (authentic).

Q1. What is a habl kitaab?

It is called the kitaab (Book) of Allaah because it is maktuub (written) in al lawh ul mahfooth (the Preserved Tablet) and it is maktuub in the written copies of the Qur’aan.

Q2. What other names of the Qur’aan are mentioned by the Shaykh here?

He mentions:

242 Soorah al Haqqah(69) ayaat 44-46

And His Strong Rope

And it is the clear Book of Allaah

And the heavens to the Earth.... (to the end of the hadeeth).

And Shaykh al Albaanee declared this narration to be saheeh (authentic).
Q1. What is a *siraat*?

It means “a pathway” in the Arabic language.

Q2. What explanations does the Shaykh give of *as siraat ul mustaqeem*?

This occurs in ayaat such as:

Guide us upon *as siraat al mustaqeem*!  
245
And this is My *siraat mustaqeem* (Straight Path)...

This phrase – meaning “the Straight Path” – can mean the Qur’aan or the Messenger or Islaam; and in fact all of these are true.

Q1. Whose heart is referred to here?

Upon your heart...

This refers to the Prophet sall Allaahu 'alaiyhi wa sallam.

Q2. How does the Shaykh describe the Qur’aan based on the aayah from Soorah al An’aam (6:19)?

He describes it as being *hujjat ullaah* (the Proof of Allaah) upon His servants. So whoever the Qur’aan reaches, with that person being able to understand it if he so wished, then the proof has been established upon him and he has no excuse.

Is not for Him the *khalq* (Creation) and the *amr* (Command)?

So He made the Command something other than the Creation – and the Qur’aan is from the Command as per His Statement, He the Most High:

And thus We have sent down to you a *Rooh* (an inspiration and a mercy) from Our *amr* (Command).

That is the *amr* (Command) of Allaah, which He has sent down to you.

And because the Speech of Allaah is an Attribute from His Attributes; and His Attributes are not created.

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p33)

Q1. What aayah does the Shaykh quote where Allaah describes His Book with these words?

He mentions:

It is certainly revelation sent down by the Lord of all the creation.  
The Trustworthy Spirit descended with it. 
Upon your heart so that you should be one of the warners. 
In a clear Arabic tongue.

Q2. What false belief of the Jahmiyyah is mentioned by the Shaykh here?

He mentions their misguided belief that the Qur’aan is created.

Rather the truth is that the Qur’aan is revelation sent down from Allaah, and it is not created. Allaah spoke with the Qur’aan and He sent it down to His Messenger, with Jibreel as the intermediary.

Q1. What aayah does the Shaykh quote where Allaah describes His Book with these words?

He mentions:

And the proof that it is not created is His Statement, He the Most High:

The trustworthy spirit brought it down to the heart of the chief of the messengers.
Q1. What virtue of the Arabic language is mentioned here by the Shaykh?

He mentions that it is the most clear and eloquent of languages.

Q2. What virtue of the Quraysh is mentioned here by the Shaykh?

He mentions that it is the most clear and eloquent of the dialects of the Arabs.

Q1. What virtue of the Arabic language is mentioned here by the Shaykh?

He mentions that it is the most clear and eloquent of languages.

Q2. What virtue of the Quraysh is mentioned here by the Shaykh?

He mentions that it is the most clear and eloquent of the dialects of the Arabs.

Q1. How does this statement refute the innovators?

The innovators claim that Jibreel took the Qur’aan from *al lawh ul mahfooth* (the Preserved Tablet). So this statement tells us that Jibreel took it from Allaah, and not from the Preserved Tablet.

Q2. What proofs does the Shaykh quote to affirm the statement of ibn Qudaamah *rahimahullaah*?

This is the revelation of the Book - there is no doubt in it – from the Lord of the whole of the creation.

It is revelation from One who is All Wise, Deserving of all praise.

The revelation of the Book is from Allaah, the All Mighty, the All Knowing.

And these ayaat, and others, show that Jibreel took the Qur’aan from Allaah, the Majestic and Most High.

Q1. With whom did the Qur’aan originate? And, as the Shaykh mentions, where did it not originate?

It originated from Allaah, and it did not originate from other than Him e.g. *al lawh ul mahfooth* (the Preserved Tablet), Muhammad or Jibreel ‘alaihimussalaatu wasalaam.

Q1. Is the basmalah found at the beginning of every soorah?

The basmalah - referring to the phrase *bismillaah ir rahmaan ir raheem* (in the Name of Allaah, the Extremely Merciful, the Bestower of Mercy) – is an aayah from the Qur’aan. It acts to separate one soorah from the next and is found at the beginning of every soorah except for Soorah at Tawbah (the 9th soorah).

There are two (possible) angles to its meaning:

*Firstly:* That it is just as occurs in some narrations – that it will ascend to Him in a single night. So the people will enter the morning and the Qur’aan will not be with them – not in their chests, nor in the masaahif (written copies of the Qur’aan). Allaah, the Mighty and Majestic, will have raised it up. And this – and Allaah knows best – will be when the people completely turn away from it, not reciting it with its wording, nor (holding it as) their ‘aqeedah nor acting (upon it). So it will be raised, because the Qur’aan is more noble than remaining amongst a people who have forsaken it and turned away from it, thereby not according it its true standing…

*Secondly*, with regards to the meaning of their statement “*to Him it returns*”: that it returns back to Allaah, being attributed (to Him) i.e. that none other than Allaah is to be attributed with it. So the One who speaks with the Qur’aan is Allaah, the Mighty and Majestic, so He is attributed with it.

(Sharh al ’Aqeedah al Waasitiyyah p364)

Shaykh Muhammad ibn Saalih al ‘Uthaymeen *rahimahullaah* adds in his explanation of *al ’Aqeedah al Waasitiyyah* with regards to the phrase “*It returned to Him*”:

(Sharh al ’Aqeedah al Waasitiyyah p364)
Q2. How many soorahs are there in the Qur’aan?

There are 114 soorahs.

Q3. What is a soorah?

A soorah is a section of the Qur’aan which begins with the basmalah. Linguistically, it means something which is protected and raised. So the soorahs of the Qur’aan are given this name because of their elevated station and because of their being impregnable and immune from anyone adding to them, taking away from them or distorting them.

Q4. Is the Qur’aan mahfoodh?

Yes, the Qur’aan is mahfoodh (protected) and remains just as it was when it was revealed to Muhammad ﷺ. Allaah has guaranteed that He will guard and protect it.

We have indeed sent down the Reminder and We will certainly protect it.256 257

Q5. When will the enemies of Islaam be able to change the Qur’aan?

They will never be able to change the Qur’aan, add to it or take anything from it, despite the great number of enemies of Islaam who have hatred (for it). And this is from the aayaat (signs) of Allaah, subhaanahu wa ta‘aala.

Q6. Who was Musaylamah and how did Allaah deal with him?

This fool and liar used to claim that the Qur’aan would come down to him, so Allaah exposed him and humiliated him – and he has subsequently come to be known as Musaylamah al kadh-dhaab (the great liar).

And this is the punishment for the one who tries to alter the Qur’aan – that he be exposed and humiliated, and that he become a laughing stock in the eyes of the people. And then Allaah will destroy him.

Q7. What is the meaning of محكمات؟?

It has the meaning of perfect and precise. So all of the Qur’aan is muhkam in the sense that it is perfect and precise.

Q8. Why does the Shaykh quote the aayah from Soorah Hood (11:1)?

This is a Book whose aayaat are muhkam (precise and perfect) then explained in detail.258

So all of the Qur’aan is muhkam i.e. precise and perfect.

Q9. What point does the Shaykh prove by quoting the aayah from Soorah az Zumar (39: 23)?

Allaah sent down the best of speech, a Book which is mutashaabih (a Book whose parts resemble each other).259

So all the Qur’aan is mutashaabih in the sense that each part of it resembles the rest in beauty, truthfulness and sweetness of wording.260

Q10. What explanation does the Shaykh give of muhkam and mutashaabih based on the aayah from Soorah aale ‘Imraan (3:7)?

There is another meaning to these words. The Qur’aan has parts which are muhkam and those which are mutashaabih, meaning “that which is clear and apparent” and “that which requires further clarification” respectively.

So those parts which are muhkam do not require anything further to explain their meaning. And those which are mutashaabih have a general

256 Soorah al Hijr (15) aayah 9
257 At Tabaree mentions in his Tafseer that Qataadah rahimahullaah stated about the statement of Allaah: 
...and We will certainly protect it...

258 Soorah Hood (11) aayah 1
259 Soorah az Zumar (39) aayah 23
260 At Tabaree mentions in his Tafseer that Qataadah rahimahullaah stated about this aayah:
The aayah resembles the aayah, and the letter resembles the letter.
And Sa’eed ibn Jubayr rahimahullaah stated about this aayah:
Part of it resembles other parts, and part of it attests to the truthfulness of other parts, and part of it corroborates other parts.
wording and need something else to explain them.²⁶¹

So in one sense all of the Qur’aan can be called muhkam²⁶² and all of it is mutashaabih.²⁶³ And in another sense, part of the Qur’aan can be called muhkam and some of it can be termed mutashaabih.²⁶⁴

Q1. What is the meaning of aayah in the linguistic sense?

It means “a sign”.

Q2. Why are the aayaat of the Qur’aan so called?

This is because they are indications and signs of the greatness of Allaah.

Q3. How does the Shaykh subdivide the types of aayah?

He divides them into two types:

a) the aayah which are recited (i.e. the aayaat of the Qur’aan)
b) the aayah which are created

Q4. Are the sun and moon aayaat? If so, then why?

They are examples of the second type of aayah, the aayah makhlooq (created aayah). They are signs and indications of the ability of Allaah, the Majestic and Most High.

Q1. How many huroof are there?

There are twenty eight huroof (letters) of the Arabic alphabet.

And al harf (letter) means the cut off edge of something because letters are cut off i.e. they do not have any meaning in and of themselves unless they are assembled with other letters.

Q2. How is the Qur’aan structured with regards to huroof and kalimaat and aayaat and suwar?

The Qur’aan is letters, words, aayaat and suwar (soorahs).

The letters make up the words of the Qur’aan. From these words, the aayaat of the Qur’aan are made up.

The soorahs of the Qur’aan are composed of these aayaat.

And the Qur’aan is composed of these soorahs.

Q1. What is the meaning of فَعَرْبِه فَرْعَبَة فَلْهُ بِكِل حَرَفٍ عَشَرَ حَسَنَات? (Whoever recites it correctly, then he will receive ten good deeds for every letter)

This means that the reciter recites the Qur’aan with correct recitation which does not contain any grammatical mistakes.

Q2. What is the reward of the person who recites one letter of the Qur’aan? Does the reward vary according to the proficiency of the person in reciting?

The person who recites one letter of the Qur’aan will receive ten good deeds.

Whoever recites it with a recitation that is not precise and correct because he is not able to do so, will also receive a reward but less so than the reciter who has a recitation which is precise and correct.

The person who is a skilled reciter of the Qur’aan will be with the noble angels who are scribes. And the person who recites the Qur’aan and stumbles with it and it is difficult for him will receive two rewards.²⁶⁶

²⁶¹ See the questions relating to Box 24 for further information about this issue.
²⁶² As per the answer to question 8 of this section.
²⁶³ As per the answer to question 9 of this section.
²⁶⁴ As mentioned in the previous paragraph (question 10).
²⁶⁵ Allaah states in Soorah al ‘Ankaboot: Rather it is aayaat bayyinaat (clear aayahs).
²⁶⁶ Reported by Ahmad in his Musnad and by Muslim (798) from the hadeeth of ‘Aaishah.
Q1. What is the meaning of this phrase?

Its beginning refers to Surah al-Faatihah (the first soorah) and its end is Surah an Naas (the 114th soorah).

Q1. What is the meaning of أجزاء وأبعاض?

The Qur’aan has 30 parts, each juz’ being of ten double pages.

Q2. What is the meaning of حجب in this context?

It means the amount that the reciter would recite in the Night Prayer.

Q1. Is the Qur’aan still the Speech of Allaah in all these circumstances?

Yes, it is the Speech of Allaah jalla wa ‘alaa, whether it be recited or written or preserved in the chests of people.

Q2. How can we understand the reciter’s recitation of the Qur’aan to be the Speech of Allaah?

When he recites, then he is reciting only the Speech of Allaah, but the voice is the voice of the reciter and that is created. However that which he recites is the Speech of Allaah, and that is not created.

Q3. Similarly, how can we understand the mus-haf that we possess to be the Speech of Allaah?

That which is written is the Speech of Allaah, its letters and its meanings. However the pages and the ink and the writing are from the actions of humans so they are created.

Q4. What is the meaning of umm ul kitaab in the aayah quoted from Surah az Zukhruf (43:4)?

And it is contained in the umm ul kitaab (the foundation of the book) with Us. Indeed it is exalted, full of wisdom.267

And this umm ul kitaab refers to al lawh ul mahfoodh (the Preserved Tablet). So this Preserved Tablet with which Allaah wrote the decreed measures of all the created things. And the Qur’aan is contained within this Preserved Tablet.

Q1. Who rejects naskh?

This is done by the Jews and those who are like them.

Q2. How does the concept of abrogation demonstrate the wisdom of Allaah?

Allaah legislates something at one particular time for the welfare of the people at that time, then their condition changes and their need for that

267 Surah az Zukhruf (43) aayah 4
comes to an end, so then Allaah abrogates that which came beforehand with a new ruling.

Allaah states:

Whatever *aayah* We abrogate or cause to be forgotten, then We bring one better than it or one like it. Do you not know that Allaah has full ability over all things? 268

**Q3. What is the meaning of *naskh*?**

The scholars of *usool ul fiqh* define it as:

The taking away of a ruling which was confirmed by a textual proof, and its replacement by another ruling which is established by a later evidence – this being proved by an evidence which comes later on.

**Q4. How do the ayaat from Soorah al Baqarah mentioned by the Shaykh here (2:240 and 2:234) provide an example for *naskh*?**

And those of you who die and leave behind wives should bequeathe for their wives a year's maintenance and residence without their being turned out. 269

So the *'iddah* (waiting period for the woman after the death of her spouse before she can remarry) was a whole year to begin with. And then Allaah, the Most High, abrogated it, with His saying:

And those of you who die and leave behind wives, then they (the wives) should wait for four months and ten days. 270

**Q5. What other example of *naskh* does the Shaykh bring?**

The Muslims used to pray at the beginning of Islaam towards *bayt ul maqdis* (Jerusalem); this was then abrogated and changed to praying towards the Noble Ka'bah.

**Q1. What is the meaning of each of these two words?**

The *'aam* text is a comprehensive wording that covers all individual cases. The *khaas* text is the wording specific to one group.

An example of this is the statement of Allaah, the Most High:

Mankind is truly in loss. 271

This is a wording general to all of mankind. But then Allaah specifies an exception by saying:

...except for those who have *eemaan*. 272

And the general text is taken and understood in the light of the specific.

**Q1. What is an *amr*, as mentioned by the imaam here?**

It is the request for an action, such as in the saying of Allaah:

And establish the prayer and give the zakaat. 273

So this *aayah* contains a request for the prayer and a request for the zakaat.

**Q2. What is a *nahee*?**

It is a request for withholding, such as in the saying of Allaah:

And do not come close to zinaa (fornication). 274

---

268 Soorah al Baqarah (2) aayah 106
269 Soorah al Baqarah (2) aayah 240
270 Soorah al Baqarah (2) aayah 234
271 Soorah al 'Asr (103) aayah 2
272 Soorah al 'Asr (103) aayah 3
273 Soorah al Baqarah (2) aayah 43
274 Soorah al Israa (17) aayah 32

This aayah contains a prohibition of the means leading to fornication with regards to looking and uncovering the private parts, and being in seclusion with a non related woman, and a woman’s travelling on a journey without a mahram. All of these would be means leading to fornication.

And Allaah did not say, “Do not commit fornication” here. For when something is forbidden and the means leading to it are also forbidden, then that is more effective and far reaching that merely forbidding the thing itself alone.

Q4. What explanation does the Shaykh give of the quote from Soorah al Baqarah (2:188)? [275]

And do not devour each other’s property unjustly.

This is a prohibition, with the meaning that some of you should not devour the property of other unjustly i.e. in other than a legislated manner and without the permission of the person who owns the property.

And the aayah that the Imaam quotes from Soorah Fussilat -

Falsehood does not approach it (the Qur’aan) from before it or from behind it. It was sent down by One All Wise, One deserving of all praise. [278]

- shows that there was nothing that came before the Qur’aan nor after it which can show it to be a lie.

Q1. What kind of accusations did the enemies of the Prophet sall Allaahu ‘alaiyhi wa sallam make against the Qur’aan?

They made statements about the Qur’aan such as:

This is just the stories of the ancient people which he has copied! Nothing actually came down to him from Allaah. Rather it is just fables!

And others said:

This Qur’aan is poetry.

And others said:

This Qur’aan is sihr (sorcery).

And others stated:

And if I so wished, then I could bring the like of what Allaah has sent down!

And they said that the Qur’aan was from Muhammad sall Allaahu ‘alaiyhi wa sallam.

This is just the saying of a man! [280]

275 Soorah al Baqarah (2) aayah 188
276 Soorah Fussilat (41) aayah 42
277 Soorah Fussilat (41) aayah 41
278 Soorah Fussilat (41) aayah 42
279 Soorah al Israa (17) aayah 88
280 Soorah al Muddath-thir (74) aayah 25
And those who disbelieved said: This is just a lie which he invented, and some other people helped him upon it. Then they had come with something unjust and a lie. And they (also) said: It is tales of the ancient people which he has written down, and it is dictated to you morning and evening.  

Q2. How did Allaah respond to them?

Allaah challenged them by telling them to bring the like of this Qur’aan – for indeed these people claimed that the Qur’aan was from the speech of Muhammad sall Allaahu ‘alaiyhi wa sallam and he was a human like these people were. And the Qur’aan was composed of letter and words and aayaat in the language that these people spoke to each other in.

And these people were not able to bring the like of the Qur’aan.

Q3. When was this verse from Soorah al Israa revealed?

Say: If mankind and the jinn were to unite to produce the like of this Qur’aan, they could not produce its like, even if they helped each other.  

This aayah was revealed whilst the Messenger sall Allaahu ‘alaiyhi wa sallam was in Makkah before the migration to Madeenah and when he had neither power nor state nor strength.

Yet despite that he issued the people with this challenge, and they were unable to rise to the challenge.

Q4. What challenge does Allaah issue in Soorah Hood in this regard?

Since the mushriks were unable to rise to the challenge of bringing the like of the Qur’aan, Allaah then challenged them to bring only ten soorahs.

Or do they say: He invented it?
Say: Then bring ten soorahs like it which have been invented and call whomsoever you can besides Allaah.

And the mushriks were not able to do this either.

Q5. What challenge does Allaah issue in Soorah al Baqarah in this regard?

He challenged them to bring a single soorah like that of the Qur’aan:

And if you are in any doubt about that which We have sent down to Our slave then bring a soorah of the like thereof; and call your witnesses (to bear witness that what you have brought is truly like the Qur’aan) besides Allaah, if you are truthful.

Q6. What is shown by the complete inability of the enemies of Islaam to rise to this challenge?

This makes it clear that the Qur’aan is the Speech of Allaah, the Majestic and Most High. For had it been from the Speech of a man, then they would have been able to bring the like of it.

Q7. What is the most tremendous of the miracles given to the Prophet sall Allaahu ‘alaiyhi wa sallam?

It is the Qur’aan. And this is a miracle which remains throughout the ages.

Q8. What is the proof that no one will ever be able to compose anything to match the Qur’aan?

And if you are in any doubt about that which We have sent down to Our slave then bring a soorah of the like thereof; and call your witnesses (to bear witness that what you have brought is truly like the Qur’aan) besides Allaah, if you are truthful. And if you do not do it – and you will never be able to do it - then fear the Fire whose fuel is men and stones, which has been prepared for the kaafireen.

And the challenge stands until the Day of Resurrection.

281 Soorah al Furqaan (25) aayaat 4-5
282 Soorah al Israa (17) aayah 88
283 Soorah Hood (11) aayah 13
284 Soorah al Baqarah (2) aayah 23
285 Soorah al Baqarah (2) aayah 23 to 24
And this is the Arabic book about which those who disbeliefed said:
We will never believe in this Qur’aan.\textsuperscript{286} \textsuperscript{287}

**Q1. What evil characteristics of the people who made this statement are shown by this statement of theirs?**

This was a case of ‘\textit{innaad}’ (obstinate rejection) and \textit{mukaabarah} (arrogance).

---

\textsuperscript{286} Soorah Saba (34) aayah 31
\textsuperscript{287} And at Tabaree \textit{rahimahullaah} mentions in his tafseer of this aayah that it refers to the \textit{mushrikoon} from the Arabs who stated that they would never believe in the Qur’aan which Muhammad \textit{sall Allaahu ‘alaiyhi wa sallam} came with, nor in the book brought by others to be a poet or a person who spoke with poetry. So how could this Qur’aan which he brought be poetry? Therefore this accusation of the \textit{mushriks} was a clear lie.

---

---

**Q1. To whom do these aayaat refer?**

They refer to al Waleed ibn al Mugheerah al Makhzoomi, one of the severest opponents of the Messenger of Allaah \textit{sall Allaahu ‘alaiyhi wa sallam} in Makkah.

**Q2. With what was he threatened and why?**

Allaah threatened him by saying:

\textit{I shall enter him into the scorching fire. And what will make you know what the scorching fire is? It does not let him remain (without burning and consuming him) and it does not let him die.}\textsuperscript{290}

Allaah issued this threat because al Waleed made the statement that the Qur’aan was the speech of a man whilst knowing that this was not the case and whilst knowing that it was in fact the Speech of Allaah.

**Q3. How were his actions affected by the attitudes of his people?**

Al Waleed had already acknowledged that the Qur’aan could not possibly be the speech of a man. But when he saw how his people turned against him and how they rebuked him, then he declared outwardly to them:

**This is nothing but the saying of a man.**\textsuperscript{291}

So Allaah said about him:

**He (al Waleed) thought and he plotted. So cursed is he – how he plotted! Then cursed is he – how he plotted! Then he thought about it. Then he frowned and he scowled. Then he turned away from believing and arrogantly rejected. Then he said, “This is nothing but sorcery taken from others! This is nothing but the saying of a man.”**\textsuperscript{292}

---

\textsuperscript{288} And one of them said: This is nothing but the saying of a man.
\textsuperscript{289} And Allaah, the Perfect, said:
\textit{I shall enter him into the scorching fire.} (without burning and consuming him) and it does not let him die.

\textsuperscript{289} And Allaah, the Most High, said:
\textit{This is nothing but the saying of a man.}

---

---

\textsuperscript{290} \textit{I shall enter him into the scorching fire. And what will make you know what the scorching fire is? It does not let him remain (without burning and consuming him) and it does not let him die.}

\textsuperscript{291} Soorah al Muddath-thir (74) aayah 25
\textsuperscript{292} Referring to the Qur’aan.
\textsuperscript{293} Soorah al Muddath-thir (74) aayah 25
\textsuperscript{294} Soorah YaaSeen (36) aayah 69
Q1. What conclusion must the person of sound mind and intellect come to about the Qur’aan?

They must realize that this Qur’aan is the Speech of Allaah, and not the speech of anyone else. And as for anyone reciting it, or writing it down, or memorizing it, then it is still the Speech of Allaah which they are reciting or writing or memorizing.

Q1. Whom does this aayah address?

And if you are in any doubt...

And this is referring to the kuffaar.

Q2. How does Shaykh al Fawzaan explain each part of this aayah from Soorah al Baqarah?

Allaah only challenged them with something that was of the same type as their speech, having letters, words and sentences like their speech,

295 Soorah al Baqarah (2) aayah 23

296 Soorah al Baqarah (2) aayah 23 to 24

297 Referring here to His challenge to them to bring something like the Qur’aan if these mushriks were indeed truthful.

87 Listen to the lessons on www.ittibaa.com
Page Lumatul 'Ittiqaad Q&A
295
87
Listen to the lessons on www.ittibaa.com
with meanings that they knew and constructions that they were aware of – for these people were Arabs who spoke Arabic clearly and eloquently.

So the Qur’aan used letter and words from their own language with meanings that they understood, since it was in their language that they spoke to one another in.298

298 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tiqaad:
The Qur’aan is letter and words, and the author rahimahullaah mentioned eight evidences for this:
1) That the kuffaar said: Indeed it is poetry! And it is impossible for it to be described with this unless it is letters and words.
2) That Allaah challenged those who rejected it (the Qur’aan) to bring the like of it – and if it were not letters and words, then this would not be an reasonable challenge. For a challenge cannot occur except with something known, where it is known what it is.
3) That Allaah informed that the Qur’aan is recited to them:
And when Our clear ayaat are recited to them, then those who have no hope in the meeting with Us say, “Bring us another Qur’aan besides this one – or change it!”

Sooorah Yoonus (10) aayah 15
And nothing is recited except that which is letters and words.

4) That Allaah informed that it is preserved in the chests of the people of knowledge and written in al lawh ul mahfoodh (the Preserved Tablet).

No, but it is clear ayaat in the chests of those who have been given knowledge.

Sooorah al ‘Ankaboot (29) aayah 49
That this is a Noble Qur’aan. In a Book well guarded (al lawh ul mahfoodh) . None shall touch it except the purified.

Sooorah al Waqii’ah (56) aayah 77 to 79
And nothing can be memorised or written except that it is letters and words.

5) The statement of the Prophet sall Allaahu ‘alaiyhi wa sallam:
Whoever recites the Qur’aan and recites it correctly, then there is for him ten good deeds for every letter, and whoever recites it and makes grammatical mistakes in it, then it is for him a good deed for every letter...
(This hadeeth is reported by at Tabaraanee in al Awsat and he declares it to be weak.)

6) The statement of Aboo Bakr and ‘Umar: To recite the Qur’aan correctly is more beloved to us than to memorise some of its letters.
(This statement is weak, as mentioned by Shaykh Badr al Badr in his notes to Lum’ah ul i’tiqaad)

7) The statement of ‘Alee radi Allaahu ‘anhu: Whoever disbelieves in one letter from it, then he has indeed disbelieved in all of it.

8) The complete consensus of the Muslims – as the author reports – that whoever rejects a Soorah from it or an aayah or a word or a letter is a kaafir.
(Ta’leeq mukhtasar ‘alaa kitaab lum’at ul i’tiqaad p34 - 35)

Q2. What would have been the consequences if the Qur’aan had been revealed to the Prophet sall Allaahu ‘alaiyhi wa sallam in a language other than Arabic?

And if We had sent it down to any of the non Arabs, and he had recited it to them, they would not have believed in it.299

And if We had sent it down as a non Arabic Qur’aan, then the people would have said, “If only its verses were clearly explained! What is this - a non Arabic Book sent down to an Arab??”300

Q3. What then prevented the Arabs from bringing the like of this Qur’aan?

Since the Qur’aan was in their language, using words and letters and constructions that they knew and understood, then their inability to bring the like of it was only due to the Qur’aan’s being a miracle and being the Speech of Allaah.

So it was and continues to be something inimitable which no one can bring the like of it.

Q4. The Qur’aan resembles the speech of which human?

Since it is from the Speech of Allaah, which is one of His Attributes, it does not resemble the speech of any of the creation.

Allaah tells us:

There is nothing like Him, and He is the all Hearing, the All Seeing.301

So none of the Attributes of Allaah (and this includes His Speech) resemble the attributes of any of the creation.

298 Soorah ash Shooraa (41) aayah 11
299 Soorah Fussilat (41) aayah 44
300 Soorah ash Shu’araa (26) aayah 77 to 79
301 Soorah Fussilat (41) aayah 44

Page 152

 وقال تعالى واذا تتفق عليهم آياتنا بئات قال الذين لا يرون لقاءنا انت بقران غير هذا أو بدله قل ما يكون لي ان أبدل من تلقاء نفسى

298 Soorah ash Shu’araa (26) aayah 198 to 199
300 Soorah Fussilat (41) aayah 44
301 Soorah ash Shooraa (41) aayah 11
And He the Most High said:

And when Our clear ayaat are recited to them, then those who have no hope in the meeting with Us say,

“Bring us another Qur’aan besides this one – or change it!”

Say:

“It is not for me to change it of my own accord.”

So He affirmed that the Qur’aan is the ayaat which is recited to them.

Q1. What is the meaning of Our ayaat - this refers to the ayaat of the Qur’aan. Clear – this refers to their being clear in their wordings, their meaning and in what they indicate. They do not contain any ambiguity or obscurity.

Q2. What did the mushriks tell the Prophet sall Allaahu ‘alaiyhi wa sallam to do here?

Those who did not believe in the Resurrection and in the Accounting of Deeds told the Messenger sall Allaahu ‘alaiyhi wa sallam “Bring something other than this Qur’aan, and then we will accept Islaam and believe! We are ready to accept Islaam if you bring us something other than this Qur’aan.”

This was because they thought that the Qur’aan was from the speech of the Messenger sall Allaahu ‘alaiyhi wa sallam.

Q3. What was the Prophet sall Allaahu ‘alaiyhi wa sallam told to say in response?

He was told to say:

“It is not for me to change it of my own accord.”

Meaning: ‘I am just one who conveys. And as for the One who can change it or abrogate it and abrogate from it whatever He wishes, then that is Allaah, the Majestic and Most High.’

Q4. What was the role of the Prophet sall Allaahu ‘alaiyhi wa sallam in the transmission of the Qur’aan?

He was merely one who conveyed and followed and who acted as an intermediary between the people and Allaah, as Allaah told him to say:

I only follow that which was sent as Revelation to me. I fear that if I were to disobey my Lord, the Punishment of a Tremendous Day.

And the Prophet sall Allaahu ‘alaiyhi wa sallam did not act independently with regards to the Qur’aan – rather he just conveyed it just as it had come to him from Allaah.

And if he (Muhammad) had invented any false sayings against Us, We would have seized him with power. And then We would have cut off his aorta.

Q5. Why was the Prophet sall Allaahu ‘alaiyhi wa sallam told to tell the mushriks that he had spent much time amongst them before the advent of Prophethood?

Say: If Allaah had willed, I would not have recited it to you and nor would He have made it known to you. Indeed I lived amongst you for forty years previously. Will you not understand?

So he was in Makkah for forty years before Prophethood and the people knew him well. They did not know him to have studied nor traveled and learned in another town. The people knew his trustworthiness, and his manners and behaviour.

And during all those forty years, he did not speak to them with anything from the Qur’aan.

When Allaah wished to raise him as a Messenger, then He revealed this Qur’aan to him, and he conveyed it just as it had come.

So what prevented Muhammad sall Allaahu ‘alaiyhi wa sallam to not speak with the Qur’aan for all those forty years, and then to suddenly start speaking with it then if it really were his speech and not the Speech of Allaah?
Q1. What beliefs does the Shaykh hafidhahullaah draw from this aayah?

The clear aayah means ‘clear proofs proving that it is indeed from Allaah, the Majestic and Most High’.

In the chests of those given knowledge means those who memorise it in their chests and who recite it; so its being easily memorized and recited is a proof that it is from Allaah the Perfect and Most High.

Q2. Why, in this case, would Allaah swear an oath by them in the aayah preceding the one mentioned by ibn Qudaamah rahimahullaah?

Allaah swears an oath by the places of the setting of the stars because these stars have no control at all; rather they are just objects created by Him.

Q3. What alternative explanation does the Shaykh give for the mawaqii' un nujoom?

He mentions that the nujoom here refers to the nujoom of the Qur’aan – since the Qur’aan came down munajjaman (bit by bit) to the Messenger sall Allaahu 'alaiyhi wa sallam.

Q4. Why was the Qur’aan revealed in parts?

The parts of the Qur’aan were revealed in accordance with events that occurred from the time that Allaah sent him sall Allaahu 'alaiyhi wa sallam until the time when Allaah caused him to die.

The gradual nature of the revelation of the Qur’aan was something which the enemies of Islaam raised an objection to.

And those who disbelieved said: Why is this Qur’aan not sent down to him all at once?311

So it is not important whether the Qur’aan was revealed all at once or whether it came down bit by bit.

Thus We sent it down to you in order to strengthen your heart with it. And We sent it down to you gradually.

And they do not bring any example to you to rebut you except that We bring the Truth to you to refute it, and explain it in the best manner.312

307 Soorah al ‘Ankaboot (29) aayah 49
308 Soorah al Waqii’ah (56) aayah 77 to 78
309 Soorah al Waqii’ah (56) aayah 75 to 76
310 And this is mentioned by at Tabaree rahimahullaah in his tafseer as being the opinion of, amongst others, Mujaahid rahimahullaah.
311 Soorah al Furqaan (25) aayah 32. And at Tabaree mentions in his tafseer of this aayah with regards to the statement: “Why is this Qur’aan not sent down to him all at once?” ‘Just as the Tawraat was sent down to Moosaa all at once’.
312 Soorah al Furqaan (25) aayah 32 to 33
So this therefore is the wisdom behind sending down the Qur’aan in successive parts, because this was easier for the Muslims. For if all the duties, commands and prohibitions had come down all at once, that would have been difficult for the nation.

Q5. What is the kitaab maknoon?

The well guarded book referred to here is al lawh ul mahfoodh (the Preserved Tablet).

Q6. Who are the mutahharoon?

It is not touched except by the mutahharoon (purified ones). This refers to the honourable angels ‘alaiyhimussalaatu wassalaam.

Q7. What false beliefs does the next aayah from Soorah al Waaqi’ah (56: 80) refute?

It is revelation sent down from the Lord of the whole of the creation.

So this aayah proves that the Qur’aan was revelation sent down from Allaah, and not from the Preserved Tablet nor from Jibreel nor Muhammad ‘alaiyhimussalaam.

Q2. In what way was the Arabic of the Qur’aan structurally different from the Arabic spoken at the time it was revealed?

There was structurally no difference between the two in the sense that both were composed of letters and words.

Q3. What is the significance of this in terms of proving the miraculous nature of the Qur’aan?

This likeness of the Qur’aan to the Arabic which the Arabs at that time spoke and addressed each other in makes it all the more remarkable that these people of eloquence could not bring a single soorah like the Qur’aan when they were challenged to do so.

So the Qur’aan is not from the speech of the creation – rather it is from the Speech of the Creator, subhaanahu wa ta’ala.

Q4. What is the first explanation of the scholars give of the meaning of these individually separated letters that occur at the beginning of certain soorahs?

Some of the scholars say about the meaning of these letters: Allaah knows best. And these scholars do not speak about this issue any further.

Q5. What is the second explanation they give? What proof do they give to back this up?

Other scholars say that these individually separated letters are an indication of the i’jaaz (miraculous nature) of the Qur’aan i.e. the Qur’aan is composed of the like of these letters, yet you mushriks are unable to bring the like of the shortest of the soorahs of the Qur’aan!

As evidence for this point of view, the scholars point out that in most cases, these individually separated letters are followed by a mention of the Qur’aan. And this was the preferred opinion of Shaykh ul Islaam ibn Taymiyyah rahimahullaah and a group from the people of knowledge.

Alif. Laam. Meem. This is the Book, about which there is no doubt.

Saad. By the Qur’aan, containing reminders.

---

313 Soorah al Waaqi’ah (56) aayah 79
314 Soorah al Waaqi’ah (56) aayah 80
315 Soorah Maryam (19) aayah 1
316 Soorah ash Shooraa (42) aayah 1 to 2
317 Soorah al Baqarah (2) aayah 1
Q1. What is the meaning of "فَأَعْرِبهِ؟" in Arabic?  

Q2. What is the reward of the person who recites without doing this?  

Q3. What alternative hadith does the Shaykh quote with a similar meaning to his hadith?  

Q4. What then does Allaah seek from us in this respect?  

Q5. Why does the author rahimahullaah actually quote this hadith?  

Q6. What is proved by the fact that the reciters of the Qur’aan differ in the beauty of and quality of their recitation?  

---

319 Soorah Saad (38) aayah 1  
320 Soorah Qaaf (50) aayah 1  
321 Soorah ash Shooraa (42) aayah 1 to 3  
322 Soorah Hood (11) aayah 1  
323 Soorah Yoosuf (12) aayah 1 to 2  
324 Reported by Ahmad in his Musnad and by Muslim (798) from the hadeeth of ‘Aaishah.
This proves that the recitation of the Qur’aan is an action of the people. But as for what is read and recited, then it is the Speech of Allaah, the Perfect and Most High.

This is just as the scholars have said:

As sawtu sawt ul qaari
Wal kalaamu kalaam ul baari

The voice is the voice of the reciter
And the Speech is the Speech of Al Baari (the Creator).

This hadith tells us that what is intended is not merely recitation of the Qur’aan; rather what is intended is recitation in order to act upon the Qur’aan.

So the recitation is a means, and the goal is to act upon the Noble Qur’aan.

The reward is therefore for the person who recites the Qur’aan and then acts upon it.

Q2. Why does the Shaykh quote the two ayaat from Soorah Faatir (35: 29 to 30) here?

Those who recite the Book of Allaah and who establish the prayer and who spend from that with which We have provided them secretly and openly, having hope in a trade that will never fail. So that He may give them their rewards in full and give them more from His Bounty. Indeed He is One who forgives extensively, One who appreciates and rewards abundantly.327

So Allaah did not stop at the saying “Those who recite the Book....”

Rather He said in addition: “and who establish the prayer and who spend from that with which We have provided them secretly and openly....”

So along with recitation, there must be action on the Noble Qur’aan.

Q3. How might a person recite the Qur’aan but not benefit from his recitation?

A person might recite the Qur’aan for show or to be heard or to be praised, then this will not benefit the person at all.

This is also true for those people who hire themselves out to recite the Qur’aan at occasions and at parties, and their only occupation is that of being a Qur’aan reciter.

Such people are the furthest from those who act upon the Qur’aan – indeed some of them do not even pray!

Q4. How does the Shaykh explain لا يتجاوز القرآن تراقيهم?

325 Meaning they go to great lengths with regard to the recitation, doing so for show and to be heard and to vie with others and for fame. (‘Awn ul Ma’bood)

326 Shaykh Badr al Badr hafidhahullaah mentions in his checking of jum’ah that this hadith occurs with a number of similar wordings from a hadeeth of Sahl ibn Sa’d, reported by Ahmad, Aboo Daawud (831) and others. There is a weakness in the narration of Aboo Daawud; however there is a witness which strengthens it from the hadeeth of Jaabir ibn ‘Abdillaah reported by Ahmad and Aboo Daawud (830) which is saheeh.

Shaykh al Albaanee rahimahullaah declared the hadeeth quoted here by the Imaam rahimahullaah to be hasan saheeh (259 of as Saheehah).

327 Soorah Faatir (35) ayaat 29 to 30
This phrase – that the Qur’aan will not go beyond their collarbones – means that the Qur’aan does not reach their hearts. It is recited upon their tongues in order to achieve some worldly gain, but does not reach their hearts.

**Q5. Why does the Shaykh mention the Khawaarij here?**

Some people use the Qur’aan as an evidence but in an incorrect way, as is done by the Khawaarij. For these misguided people are from those who recite the Qur’aan most out of all the people; however they shoot out from the religion just as the arrow shoots straight through the game animal. These people do not acquire knowledge and understanding of the Qur’aan, nor do they learn the meanings of the Qur’aan in the required manner.

**Q6. What three matters must the Muslim try to perform with regard to reciting the Qur’aan?**

1) The recitation, and giving importance to it.  
2) Acquiring knowledge of the meanings and the explanation and what Allaah meant by His Speech.  
3) Acting upon the Noble Qur’aan as is wanted by Allaah the Most High and holding what is contained in the Qur’aan as ‘aqeedah.

The first two of these categories are means. But the third of the three is the true goal.

**Q7. Can the Jahmiyyah, Mu’tazilah and the Ashaa’ir be considered to be ahl ul Qur’aan?**

No. Although they may recite the Qur’aan with a good recitation, these people hold as ‘aqeedah that which opposes what the Qur’aan indicates. These people say that the Qur’aan is dhawaahir ladhhiyyah (wordings which convey apparent meanings) but that these people cannot build their ‘aqeedah on anything other than principles of logic which are certain.

So these people are not people of the Qur’aan, (even if they read it precisely) because they do not build their ‘aqeedah on it, instead building it upon ilm ul kalaam (theological rhetoric).

**Q8. Can the Qur’aan be a proof against the one who recites it? How?**

Yes, as the Prophet sall Allaahu ‘alayhi wa sallam said:

**The Qu’raan will be a proof for you, or against you.**

It will be a proof for you if you act upon it, and a proof against you if you do not act upon it in ‘aqeedah, or in prayer, fasting or pilgrimage or in avoiding the forbidden matters and fulfilling the obligatory duties.

So it is obligatory to turn to the Book of Allaah, to give importance and attention to it – and not merely recite it in a beautiful tone with a nice voice and attracting the listeners.

**Q9. What effect does hearing the Qur’aan have on the believers?**

The believers are only those who when Allaah is mentioned, their hearts tremble and when His ayaat are recited to them, it increases them in eemaan.

So when the believer hears the recitation of the Book of Allaah, it increases him in eemaan. It makes him weep and it has an effect on him.

**Q10. What effect did reciting and hearing the Qur’aan have on the Messenger of Allaah sall Allaahu ‘alayhi wa sallam?**

Part of a hadeeth of Aboo Maalik al Ash’aree reported by Ahmad in his Musnad, Muslim (22902) and at Tirmidhee.  
329 Soorah al Anfaal (8) aayah 2  
330 At Tabaree quotes ibn ‘Abbaas radi Allaahu ‘anhumaa in his tafseer of this aayah: Nothing from the remembrance of Allaah enters the hearts of the hypocrites when they carry out His religious obligations, and they do not believe in anything from the ayaat of Allaah and they do not place reliance upon Allaah, and they do not offer their prayers when they are absent (away from the rest of the people) and they do not give the zakaat on their wealth. So Allaah the Perfect informed that they are not believers, and then He described the believers – so He said: The believers are only those who when Allaah is mentioned, their hearts tremble - so they carry out His religious obligations and when His ayaat are recited to them, it increases them in eemaan. - He said this: tasdeeqan (attesting to the Truth) And they place their reliance upon their Lord. - they do not hope in other than Him.
When he recited the Qur’aan in the prayer, a murmuring noise like that of a cooking pot could be heard coming from his chest, due to his weeping.  

And when he sall Allaahu ‘alayhi wa sallam listened to ibn Mas’ood’s recitation of Soorah an Nisaa up to the aayah:

So how will it be when We bring from every nation a witness, and We bring you as a witness over those people?  

He sall Allaahu ‘alayhi wa sallam said:

Enough!

And ibn Mas’ood radi Allaahu ‘anhu said:

So I turned and his two eyes were shedding tears.

So this is how the Qur’aan acts within the hearts of the believers, when they hear it or recite it. It causes in them khawf (fear) and khashyah (fearfulness) and weeping. It causes them to perform righteous deeds and to become a righteous example.

Q1. What then is the ruling upon the person who rejects more than one letter from the Qur’aan?

So if a person commits kufr by rejecting one letter of the Qur’aan then the kufr of a person who rejects more than one letter (e.g. he rejects an aayah or a soorah or several soorahs) is even worse.

Q2. The Shaykh mentions which erroneous belief about the individually separated letters here?

He mentions the erroneous belief that TaaHaa and YaasAeen are from the names of the Messenger sall Allaahu ‘alayhi wa sallam; both of these are unconnected letters that occur at the beginning of certain soorahs.

So the practice of calling children by the names TaaHaa and YaasAeen on the assumption that they are from his sall Allaahu ‘alayhi wa sallam names is incorrect.

And the Muslims are agreed upon enumerating the number of the soorahs of the Qur’aan and its aayahat and its words and its letters.

Q1. To where can a person refer if he wants to know more about this issue?

They can refer to the books of the sciences of the Qur’aan which are called usool ul tafsir, such as the book “Al Itqaan” of Imaam as Suyootee.

ولا خلاف بين المسلمين في أن مجلد من القرآن سورة أو آية أو كلمة أو حرفًا متفقة عليه أنه كافر

And Allah's Messenger said: 

Orphan’s eye is not shared by anyone other than a person who is not related to them.

والتق في المسلمون على عد سور القرآن وأياته وكلماته وحرفه.

And the Muslims are agreed upon enumerating the number of the soorahs of the Qur’aan and its aayahat and its words and its letters.

331 A hadeeth reported by Ahmad in his Musnad, Aboo Daawud (904) and declared authentic by al Albaanee rahimahumullaah.

332 Soorah an Nisaa (4) aayah 41

333 A hadeeth reported by al Bukhaaree (4882), Muslim, Ahmad in his Musnad and others.

334 Shaykh Badr al Badr mentions in his checking of lum’ah that the chain of narration for this statement is very weak.

335 Shaykh Badr al Badr mentions that he could only find this as a statement of ibn Mas’ood radi Allaahu ‘anhu: Whoever disbelieves in one letter of the Qur’aan, then he has disbelieved in all of it.
And there is no disagreement between the Muslims about the act that whoever denies from the Qur’aan a single surah or a single aayah or a single word or a single letter which has been agreed upon, that he is a kaafir. And this contains a decisive proof that it consists of letters.

Q1. What shart (condition) does the Shaykh mention here?

He mentions the person who rejects even a single letter from the Qur’aan is a kaafir, but with the condition that there is agreement that the rejected letter is actually a letter from the Qur’aan.

Q2. How will the faces of the believers be on the Day of Judgement?

Faces on that Day will be shining, looking at their Lord. 336

So the faces of the believers on that Day will be shining with light and splendour. And through looking at their Lord on that Day, the faces will be increased in light, beauty, joy and happiness.

Q3. What is the meaning of nadhara when it is followed by ilaah?

Its meaning is “to see with the eyes”. So this aayah mentions that the faces of the believers will be naadhirah ilaah (looking with their eyes at) their Lord.337

Q4. What is the meaning of nadhara when it has no postposition following it?

When it occurs with no postposition, then it carries the meaning of “waiting”.

Q5. What will the hypocrites seek to take from the believers on the Day of Judgement? Why?

Undhuroona (Wait for us) so that we may take from your light338 339

So the believers will be given light which will precede them and to their right.

The hypocrites will also be given light initially but it will then be extinguished. And they will then come to be in darkness. So when they are then ordered to proceed, they will say to the believers, “Wait for us” such that they take something from their light because the hypocrites will be in total darkness, not knowing where they are going.

Q6. Do the hypocrites perform acts of worship along with the Muslims in this world? Will they then be treated the same as the Muslims on the Day of Judgement?

It will be said to them (when the hypocrites request light from the believers): Go back and seek light!

And a wall will be placed between them (i.e. between Paradise and the Fire). It will have a gate, inside which is Mercy and outside which is Punishment.

337 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rhahimahullaah adds in his explanation of al ‘Aqeedah al Waasitiyyah:

And it is a seeing which originates in the faces, and the seeing which originates in the faces occurs by means of the eye. This is in contrast to the seeing which originates in the hearts, for indeed this occurs by way of insight, and reflecting and pondering. (Sharh al ‘Aqeedah al Waasitiyyah p380)

338 And this meaning of nadhara is also found in the aayah:

Do they yandhuroona (wait for) anything other than Allaah should come to them… Soorah al Baqarah (2) aayah 210

339 Soorah al Hadeed (57) aayah 13

---

And it is a seeing which originates in the faces, and the seeing which originates in the faces occurs by means of the eye. This is in contrast to the seeing which originates in the hearts, for indeed this occurs by way of insight, and reflecting and pondering.
The hypocrites will call to the believers, "Did we not used to be with you (in the worldly life)? They (the believers) will say, "Yes, indeed but you afflicted yourselves (with hypocrisy) and you awaited (something evil to happen to the believers) and you doubted, and you were deceived by your own false hopes – until Allaah’s command came to pass and Satan deceived you with regards to Allaah.\textsuperscript{340}

So the hypocrites used to pray and fast and make \textit{jihaaad} with the believers but this was not done out of \textit{eemaan}. Rather these actions of good were done out of \textit{nifaq} (hypocrisy). So they will be given light on the Day of Resurrection in order to deceive them and as a plot against them, just as they used to plot in this world.

So Allaah will give them some light, then take it away and that will be in order to cause them severe regret.

\textbf{Q7. What is the meaning of \textit{nadhara} when it is followed by \textit{fee}?}

In this case it carries the meaning of "reflecting and taking a lesson".

\textit{Say: Undhuroo fee} (see and reflect upon) whatever is in the Heavens and the Earth!\textsuperscript{341}

Soorah al Hadeed (57) aayah 13 to 14

Soorah Yoonus (10) aayah 101

\textsuperscript{342} With regards to why the Shaykh makes the point about the different meaning of \textit{nadhara} – then this is explained in the Questions and Answers on \textit{al ‘aqeedah at tahaawiyyah} under the section on the \textit{ru’yah} of Allaah:

\textbf{Q8. Why does the Shaykh mention this point about the different meanings of \textit{nadhara}?}

A8. To highlight the fact that the \textit{aayah} from Soorah Al Qiyaamah which mentions the believers seeing their Lord uses the \textit{nadhara ilaa} form – meaning that the believers will see Allaah, the Most High, with their eyes.

Some faces on that Day will be shining. \textit{Naadhirah ilaa} (looking at) their Lord.

Soorah Al Qiyaamah (75) Aayaat 22 and 23

And the believers will see their Lord in the Hereafter with their eyes

\textbf{Q1. What false ideas does this statement of the Imaam’s refute?}

It is a refutation of those who say that they will look at Allaah with their hearts or that they will look upon His favours or His Paradise (but not at Him).

These false ideas are in fact \textit{tahreef} (distortion) of the Speech of Allaah.

Rather the believers will look at Allaah with their eyes, with a true and real seeing, there being no screen between them and Him. And this will be an honour for them, for their having worshipped Him in this world without having seen Him.

\textbf{Q2. Which of the believers has seen Allaah in this worldly life?}

No one has seen Allaah in this \textit{dunyaa}.

\textbf{Q3. If the believer has never seen Allaah in this life, then upon what does he base his belief in Allaah?}

He bases his \textit{eemaan} in Allaah based on the \textit{aayaat} in His creation and the \textit{aayaat} in the Qur’aan. So Allaah will reward him on the Day of Resurrection for this by showing Himself to him, and he will see Him with his eyes.

\textbf{Q4. Which of the \textit{kuffaar} will see Allaah on the Day of Judgement?}

Allaah will block and screen the disbelievers from seeing Him on the Day of Resurrection.

\textbf{But no! On that Day they will be blocked away from their Lord.}\textsuperscript{343}

This is because these people disbelieved in Him in this world, and did not attest to his sole right to have all worship directed to Him nor to His Names and Attributes.

\textbf{Q5. Why does the Shaykh quote the \textit{aayaat} from Soorah Yoonus (10: 26) and Soorah Qaaf (50:35)?}

\textsuperscript{343} Soorah al Mutaffifeen (83) aayah 15
For those who did well, there will be the best reward and a ziyaadah (an addition). And their faces will not be overcome by darkness nor humiliation.344

The “best reward” here refers to Paradise and the ziyaadah refers to looking at the Face of Allaah. And this explanation of ziyaadah was the one given by the Prophet sall Allaahu 'alaiyhi wa sallam.345

They will have whatever they wish for in it (Paradise). And We have with us a mazed (something extra).347

And the “something extra” here is: looking at the Face of Allaah.348

So these aayaat prove that the believers will look at Allaah.

Q6. Are there many evidences from the sunnah proving the ru'yah of Allaah?

Yes, there are many evidences from the sunnah which are mutawaatir, as has been mentioned by Imam ibn ul Qayyim in his book “Haadiy il arwaah ilaa bilaad il arwaah”.349

Q7. How many times will the believers see Allaah in the Hereafter?

They will see Him at two places: a) on the open plain of the Resurrection, on the gathering place b) when they enter Paradise when they see Him.

Q8. Why do the Mu'tazilah reject the ru'yah?

They and their offshoots deny the ru'yah with the argument that “Things cannot be seen unless they are solid bodies, and bodies resemble each other. So if we were to affirm the ru'yah then we would be affirming that Allaah is a body – and bodies resemble each other.”

And this is their faulty methodology with regards to all the Attributes of Allaah.

Q9. How do the ahl us sunnah respond to this feeble argument of theirs?

They say that the believers will see their Lord, but this does not necessitate tashbeeh (resemblance) as the Mu'tazilah claim, for nothing resembles Allaah.350

Q10. How can the believers see Allaah on the Day of Judgement when there are so many of them?

The Prophet sall Allaahu 'alaiyhi wa sallam said:

You will certainly see your Lord just as you see the Moon on the night when it is full, and just as you see the Sun, clearly when there is no cloud obscuring it. You will not be harmed or you will not have to jostle or crush to see Him – He the Perfect and Most High. 350

This was in response to the question “How will we be able to see our Lord when He is One and we are many?”

So the Prophet sall Allaahu 'alaiyhi wa sallam gave an example from the created things which they could see without having to jostle or crush i.e. the

344 Soorah Yoonus (10) aayah 26
345 See Muslim (181) and also reported in the Musnad of Ahmad and also by at Tirmidhee (3105) from the hadeeth of Suhaab ar Roomee radi Allaahu 'anhu.
346 Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of al 'Aqeedah al Waasitiyyah: “And this aayah is a proof to affirm the ru'yah of Allaah from the explanation of the Messenger sall Allaahu 'alaiyhi wa sallam - and he was the most knowledgeable of the people with regards to the meanings of the Qur’aan without any doubt. And he explained it (this aayah) to mean looking at the Face of Allaah, and it is a ziyaadah (an addition) to the blessing of Paradise.
(Shahr al 'Aqeedah al Waasitiyyah p384)
347 Soorah Qaaf (50) aayah 35
348 And this is mentioned by at Tabaree rahimahullaah in his talseer of this aayah.
349 Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of al 'Aqeedah al Waasitiyyah: “And the refutation against them (the Mu'tazilah and their like) is that: if the ru'yah of Allaah the Most High necessitates that He be a body, then let it be so – but we know with certain knowledge that it would not resemble the bodies of the created beings because Allaah the Most High states: There is nothing like Him and He is the All Hearing, the All Hearing. (This is the case) albeit the statement about the body (of Allaah), (being) rejected or affirmed, is from that which these people of kalaam have innovated, and there is neither affirmation of it (the Body) nor rejection of it in the Book and the Sunnah.
(Shahr al 'Aqeedah al Waasitiyyah p389)
350 The like of this is reported by al Bukhaaree (854), Muslim and Ahmad from the hadeeth of Jareer ibn 'Abdillaah.
Moon on the night when the moon is full. This is something that everyone can see whilst they are in their own place. And this is also true for the Sun.

So if this is the case for created matters such as the Sun and the Moon, then Allaah is greater and more tremendous!

Q11. Is Allaah like the moon?

No, for the Prophet sall Allaahu 'alaiyhi wa sallam was comparing the seeing of Allaah to the seeing of the Moon and the Sun.

And he was not likening what is seen to what is seen i.e. he was not comparing Allaah Himself to the Moon and the Sun, for Allaah does not resemble the Moon or the Sun or anything else from His Creation.

Q12. Can we use the aayah from Soorah al An’aam (6:103) to deny the ru’yah? Why not?

The people’s sights cannot tudrikhu (encompass Him).

This aayah is used by the people who deny the ru’yah as a proof to show that Allaah cannot be seen.

However this is a false and futile argument, because the aayah does not contain a denial of the ru’yah. It only denies that Allaah can be fully encompassed for not everything which is seen is fully encompassed.

The Shaykh hafidhahullaah brings the example of the Sun, which can be seen but not fully encompassed and perceived. And this is the case for a created matter, so how about for the Creator Himself?

Q13. Can we use the aayah from Soorah al A’raaf (7:143) to deny the ru’yah? Why not?

He (Moosaa) said: O my Lord, show me Yourself so that I can look at You.

He (Allaah) said: lan taraanee (you will not see Me).

So the people who deny the ru’yah use this aayah too in order to prove their point. However this is also a false and futile argument, because this aayah only proves that Allaah will not be seen in this worldly life.

This aayah does not prove that Allaah will not be seen in the Hereafter.

Q14. Does the Arabic word lan imply “never, ever”? And what is the significance of this in the context of the ru’yah?

No, it does signify “never, ever”. It is merely a negation for a certain length of time in the future. And this is shown by the statement of Allaah about the Jews:

Say: If the abode of the Hereafter is just for you alone with Allaah, to the exclusion of the rest of Mankind, then wish for death if you are indeed truthful! And they lan (will not) wish for it at all.

(Sharh al ’Aqeedah al Waasitiyyah p388)

353 Soorah al A’raaf (7) aayah 143
354 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ’Aqeedah al Waasitiyyah:
Moosaa ‘alaiyhisalaam did not ask from Allaah (in this aayah) the ru’yah in the Hereafter; rather he only asked for a ru’yah at that time, as per his statement: Show me Yourself so that I can look at You.

Soorah al A’raaf (7) aayah 143

Meaning: (show me) now.

355 Meaning: You are not able to see Me at this time.

So Allaah the Most High said to him:
You will not see Me.

So the people who deny the ru’yah use this aayah too in order to prove their point. However this is also a false and futile argument, because this aayah only proves that Allaah will not be seen in this worldly life.

So the people who deny the ru’yah use this aayah too in order to prove their point. However this is also a false and futile argument, because this aayah only proves that Allaah will not be seen in this worldly life.

So when Moosaa saw what happened to the mountain, he came to know that he did not have the ability to see Allaah, and he fell down unconscious due to the terror of what he had seen.

(Sharh al ’Aqeedah al Waasitiyyah p387)

356 Soorah al Baqarah (2) aayah 94 to 98
So Allaah mentions that the Jews *lan yatamannawhu* (will not long for death) but this is only in this worldly life. As for the Hereafter, then they will certainly long for death, as when they will say:

O Maalik (the angel in charge of the Fire) let your Lord put an end to us!

So despite Allaah telling us about them that they will not long for death (using the Arabic word *lan*), then they will long for death in the Hereafter, showing that the word *lan* does not imply “never, ever in the future”.

And the significance of this in the context of the *ru'yah* is that when Allaah tells Moosaa:

*lana taraanee* (you will not see Me).

Then this does not necessitate that ‘you will never, ever at any point in the future see Me.’ And Allaah did not say to Moosaa ‘lana taraanee’ (you cannot see Me).

Rather the use of *lan* means that Allaah will not be seen for a certain period of time (i.e. in this world) but it does not prove that Allaah will never ever be seen.

Q15. How can the believers see Allaah in the Hereafter when they are unable to see Him in this life?

We are unable to see Allaah in this worldly life due to the weakness of our bodies and of our senses. As for in the Hereafter, then Allaah will give the believers the ability by which they can see Allaah – and the affairs of the Hereafter are different to the affairs of this world.

Q16. What point does the Shaykh highlight about seeing Allaah in this worldly life, based on the request of Moosaa *'alaihissalaam* to see Him?

He mentions the error made by some people who say that seeing Allaah in this life is impossible.

Rather it is something possible, but Allaah has not given us the ability to do this.

If seeing Allaah in this world were something impossible, then Moosaa would not have asked for it - for it would not have been befitting for him to ask for something impossible or forbidden.

The fact that we cannot see Allaah in this world is due to the weakness of our senses, and not because seeing Allaah in this dunyaa *per se* is something impossible.

And they will visit Him, and He will speak to them and they will speak to Him.

**Q1. What hadeeth does the Shaykh quote to show that Allaah will speak to the believers on the Day of Judgement?**

He quotes the hadeeth:

*There is not one of you except that His Lord will speak to him on the Day of Resurrection; there will be no interpreter between Him and him.***

**Q2. What is the benefit to be taken from the aayaat quoted by Shaykh ul Islaam ibn Taymiyyah?**

The benefit to be taken from them (these aayaat) is:

1. Showing the believers’ seeing their Lord on the Day of Resurrection and that it is the most tremendous of the blessings which they will attain.
2. In the context of the aayaat quoted by Shaykh ul Islaam ibn Taymiyyah *ru'yah* of Allaah (75:22–23, 83:35, 10:26 and 50:35):
   - The benefit to be taken from them (these aayaat) is: affirmation of the believers’ seeing their Lord on the Day of Resurrection and that it is the most tremendous of the blessings which they will attain.
   - And this is the statement of the Companions, the Taabi’een (Successors to the Companions) and the imaams of the Muslims – in contrast to the Raafidah (Shee‘ah) and the Jamaah and the Mu’tazalah, those who reject the *ru'yah* and thereby oppose the Book and the Sunnah and the consensus of the salaf of this nation and its imaams.

---

356 Reported by at Tirmidhee (2849) and ibn Maajah (4336) and Shaykh al Albaanee rahimahullaah mentions that the narration about the believers visiting Allaah is da’eeef (weak) - see hadeeth 1722 of ad Da’eeefah.

357 Reported by al Bukhaaree (6539), Muslim and Ahemed from the hadeeth of ‘Adiyy ibn Haatim rahimahullaah.

358 Reported by al Bukhaaree (6539), Muslim and Ahemed from the hadeeth of ‘Adiyy ibn Haatim radi Allaahu ‘anhu.

359 Soorah al Qiyaamah (75) aayaat 22 to 23

360 Soorah ul Alaa (83) aayaat 35:26 to 35:35

361 Shaykh Saalih al Fawzaan

359

358 Soorah az Zukhruf (43) aayah 88

357 Soorah al A’raaf (7) aayah 143
Q1. How do the Mu’attilah twist the meaning of these ayaat?

The Mu’attilah (those who deny the Attributes) say that the meaning of the word *ilaa* (at) in the aayah *ilaa rabbihaa naadhirah* (looking at their Lord) means *ilan* (a favour).

So the translation of this aayah would instead be: awaiting the *ilan* (favour) of their Lord.

However, *ilaa*, as mentioned in this aayah, is a preposition not a noun and simply does not mean favour here.

Q2. Why do they twist the meaning in this way?

The reason why these misguided people misinterpret the aayah is their bigoted adherence to their own *madh-hab* (position). And what they have fallen into here is *tahreef* (distortion) of the Speech of Allaah.

Q1. Who will be screened from seeing their Lord on that Day and why?

The *kuffaar* (disbelievers) will be screened away from seeing their Lord on the Day of Resurrection. And this will be as a humiliation for them for their disbelief in Allaah in this world.

(Sharh al ‘Aqeedah al Waasitiyyah p76)

Shaykh Muhammad ibn Saalih al ‘Uthaymeen

*rahimahullaah*

adds in his explanation of *al ‘Aqeedah al Waasitiyyah*:

Every proof from the Book and the authentic Sunnah which is used as a proof to (try to support) falsehood or to reject the Truth, then it will be a proof *against* the one who brings it, and not a proof for him.

(Sharh al ‘Aqeedah al Waasitiyyah p388)

Soorah al Mutaffifeen (83) aayah 15

Q1. What point of benefit of Imaam ashShaafiee’s is mentioned here?

It is the statement of the Imam’s that if the enemies of Allaah will be screened away from Him on that Day, then this is a proof that His *awliyya* (beloved servants) will see Him *subhaanahu wa ta’aala*. For if this were not the case, then there would be no difference between the believers and the disbelievers.

So this aayah from Soorah al Mutaffifeen is a proof for the *ru’yah* of Allaah, even though it does not actually mention the believers’ seeing Allaah.

(Sharh al ‘Aqeedah al Wasitiyyah p76)

Reported by al Bukhaaree (554) and Muslim from a hadeeth of Jareer ibn ‘Abdillaah.

Q1. How can the believers see Allaah on that Day when there are so many of them who wish to do so?

An alternative wording is:

*Laa tudaam-moona* (you will not have to jostle and crowd) to see Him – meaning you will not
have to gather in a single place, and crowding occur.
For this is what occurs when people want to see something in this world; they jostle and crowd in order to see it.
However Allaah, the Majestic and Most High, is more apparent that anything and the people will not have to crowd and jostle to see Him.

Q1. What Attribute of Allaah’s will be discussed now?

It is Qadaa (Ordainment) and Qadr (Predecree). So Allaah ordained and predecreed everything which occurs in this creation.

Q2. What is the proof quoted by the Shaykh to prove the importance of this belief?

In order to prove that eemaan in qadaa and qadr is one of the six pillars of eemaan and from the fundamentals of eemaan, the Shaykh quotes the hadeeth of Jibreel when the Prophet sall Allaahu 'alaiyhi wa sallam stated:

Eemaan is that you truly believe in Allaah and His angels and His books and His messengers and in the Last Day, and that you truly believe in qadr (Predecre) the good of it and the bad of it.

Q3. What is the first marhabah of this belief?

The first marhabah (level) is that Allaah knew whatever was and whatever will be, in His Eternal Knowledge which has been His Attribute always and will be forever so.

Q4. What is the second marhabah of this belief?

And when the servant actualises eemaan in the Knowledge of Allaah, and that He – the Majestic and Exalted – fully encompasses everything, then it is obligatory upon him to have khawf (reverential fear) of Allaah and khasyah (awe) of Him and fervent desire of that which is with Him – He the Majestic and Exalted – because every movement which you make then indeed Allaah knows it.

(Sharh al Arba’een an Nawawiyyah p50)
The second level is that He wrote that in al lawh al mafroodh (the Preserved Tablet) in which He wrote everything that was going to occur until the establishment of the Hour.  

Q5. What is the third martabah of this belief?

The third is that nothing occurs in this creation with regards to something coming into existence or something being destroyed or death or life or existence or non existence except with His mashiy’ah (wish and will).

So if He wills something, it occurs.

Q6. What proof does the Shaykh quote to prove this?

367 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Imaam An Nawawee’s Forty Hadeeth:

And al lawh al mafroodh (the Preserved Tablet)– we do not know what its form is, from which substance (it is made), whether it is made from wood or from iron. We do not know its size, this Tablet nor its width. So Allaah is more knowledgeable about that. And it is obligatory for us to truly believe that there is a Tablet in which Allaah wrote the decreed measures of everything. And we are not entitled to delve (into this matter) beyond that.

(Sharh al Arba’een an Nawawiyyah p51)

368 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Imaam An Nawawee’s Forty Hadeeth:

(The third level) is that we truly believe that everything which occurs in the creation, then it is by the wish of Allaah the Most High, so nothing escapes from His wish ever. And for this reason the Muslims have agreed in consensus upon this statement: Maa shaa Allaah kaan, wa ma lam yasha lam yakun That which Allaah wishes, occurs. And that which he does not wish, does not occur...

So everything which occurs in the creation, then it is by the wish of Allaah. And when a person truly believes in this, he is safe and secure from the action of Shaytaan (which occurs) when he does an action and there occurs that which is in opposition to what was intended, he says, “Woe to me, if only I had not done (that)!"

Then this is from the action of Shaytaan because that which you did, then indeed Allaah the Mighty and Majestic wished it. And it (therefore) had to take place. However if it were a sin then upon you is repentance and seeking forgiveness.

(Sharh al Arba’een an Nawawiyyah p51)

His Command when He wills anything is just that He says to it, “Be!” and it is.  

Q7. What is the fourth martabah of this belief?

It is that when He wills anything, He creates it and brings it into existence. So there is nothing in this creation except that which Allaah has created and which He has brought into existence.

Q8. What proofs are quoted by the Shaykh to prove this?

Allaah is the Creator of everything and He is a guardian over everything.

Q9. Who creates the actions that we do?

Allaah is alone in creating and bringing things into existence. So the deeds of the servants are from amongst those things which Allaah created.

And Allaah created you and whatever you do.

However these deeds are from the actions of the servants which they perform themselves from their own will and wish and ability. But it is Allaah who created these actions and brought them into existence.

Q10. Who is able to stop Allaah doing what He wishes to?

No one is able to stop Him doing what He wishes to do.

Allaah does whatever He wills.

And if Allaah had wished, they would not have fought each other. However Allaah does whatever He wills.

Allaah is fa’aal lima yureed (One who does whatever He wills).

In contrast, the created being may will something but then not be able to do it.

367 Soorah YaaSeen (36) aayah 82
368 Soorah az Zumar (39) aayah 62
369 Soorah as Saaffaat (37) aayah 96
370 Soorah al Hajj (22) aayah 14
371 Soorah al Baqarah (2) aayah 253
372 Soorah al Burooj (85) aayah 16

Q8. What proofs are quoted by the Shaykh to prove this?

Allaah is the Creator of everything and He is a guardian over everything.
He willed whatever the creation do

Q1. What are the two types of *iraadah* mentioned by the Shaykh here?

He mentions:

1) *al iraadah al kawniyyah* (Allaah’s Universal Creational will) which covers every single thing.

2) *al iraadah ash shar’eeyyah* (Allaah’s Legislative Religious will).375

So the Universal Creational will is the one which Imaam ibn Qudaamah *rahimahullaah* refers to in this point. This includes the good and the evil, the *kufr* and the *eemaan*, the obedience to Allaah and the disobedience. All of these Allaah has willed to occur, but this does not necessitate that Allaah loves for the servants to commit these actions.

This type of will covers everything that Allaah willed to exist.

And that which Allaah wills and wishes from his *al iraadah al kawniyyah* must occur.

375 Shaykh Saalih al Fawzaan *hatidhahullaah* adds in his explanation of *al ‘Aqeedah al Waasitiyyah*:

And the difference between the two *iraadahs*:

1) *al iraadah al kawniyyah* (Allaah’s Universal Creational will) – sometimes Allaah loves it and is pleased with it, and sometimes He does not love it and is not pleased with it. And the *al iraadah ash shar’eeyyah* (Allaah’s Legislative Religious will) – then it is a must that Allaah loves it and is pleased with it. So Allaah wills for disobedience to occur *kawnan* (with *al iraadah al kawniyyah*) but He is not pleased with it *shar’an* (with *al iraadah ash shar’eeyyah*).

2) *al iraadah al kawniyyah* (Allaah’s Universal Creational will) – is an intended goal for other than itself – such as the creation of Iblees (Satan) and the rest of the evil matters. For on the basis of this, there comes about striving and repentance and seeking forgiveness and other than that from the things beloved (to Allaah). And *al iraadah ash shar’eeyyah* (Allaah’s Legislative Religious will) - is an intended goal in and of itself.

3) *al iraadah al kawniyyah* (Allaah’s Universal Creational will) must occur. (Whereas) *al iraadah ash shar’eeyyah* (Allaah’s Legislative Religious will) - it is not inevitable that it will come to pass. So sometimes it occurs and sometimes it does not occur.

(Sharh al ‘Aqeedah al Waasitiyyah p37 to 38)
The second type of *iraadah* mentioned here - *al *iraadah ash shar’eeeyyah* – applies to acts of obedience only, those things which Allaah loves but which may occur or may not occur. This type of *iraadah* is illustrated in the aayaat:

Allaah wants ease for you and He does not want difficulty for you.  

And Allaah wishes to accept your repentance, but those who follow desires want you to deviate greatly away.  

**Q2. Which of them must happen and which of them may or may not happen? What examples does the Shaykh give of the latter type?**

The *al *iraadah al kawniyyah* (Allaah’s Universal Creational will) must certainly occur.

The *al *iraadah ash shar’eeeyyah* (Allaah’s Legislative Religious will) may or may not occur.

Examples of the latter include: Allaah’s willing the *kaafir* to accept Islaam, but this *kaafir* did not end up accepting Islaam. So that which Allaah willed and legislated (the second type of *iraadah*) did not happen in this case.

Allaah’s willing all of mankind to have *eemaan*; but the believer obeyed and the *kaafir* disobeyed.  

Q3. What would be the consequence if all of mankind were to be righteous?

If this were the case, then there would be no one from the people of the Fire.

And likewise, were all the people to be *kuffaar*, then there would be no one from the people of Paradise.  

---

376 Soorah al Baqarah (2) aayah 185
377 Soorah an Nisaa (4) aayah 27
378 Shaykh Saalih al Fawzaan hafidhahullaah adds in his explanation of *al *Aqeedah al Waasi’tiyyah*:

An important point to note: the two types of *iraadah* – the *kawniyyah* and the *shar’eeeyyah* – come together with regards to the person who is sincere and obedient (to Allaah).

And *al *iraadah al kawniyyah* (Allaah’s Universal Creational will) occurs alone in the case of the person who is disobedient (to Allaah).

Another important point to note: whoever does not affirm both types of *iraadah* and does not distinguish between the two has indeed gone astray – such as the Jabariyyah and the Qadariyyah.

So the Jabariyyah affirmed *al *iraadah al kawniyyah* (Allaah’s Universal Creational will) only.

And the Qadariyyah affirmed *al *iraadah ash shar’eeeyyah* (Allaah’s Legislative Religious will) only.

And the ahlu us sunnah wal jama’ah affirmed both *iraadahs* and made the distinction between the two (types).

*(Sharh al ‘Aqeedah al Waasi’tiyyah* p38)

---

Q1. Why does Allaah not make all of mankind into believers?

If He had wished for all the creation to have *eemaan* then the whole of the creation would have truly believed. However due to His *hikmah* (wisdom), He caused this matter of *eemaan* (whether a person accepts *eemaan* or not) to relate to the people’s own choice.

And if your Lord had wished, He would have made all of mankind a single nation.  

And if Allaah had wished, they would not have done it. So leave them and whatever lies they invent.  

And if We had wished, We would have given everyone its guidance.  

Q2. Who compels the *kuffaar* to disbelieve?

The believer chooses *eemaan* through his own wish and will.

And the *kaafir* chooses *kufr* thorough his own wish, will and choice.

On account of this difference in the people with regard to their choosing or not choosing *eemaan*, *jihaad* in Allaah’s path comes about and Allaah’s Names and Attributes are manifested, from His Bestowing favour and His Mercy (upon the believers) and His Anger and His Punishment (upon the *kuffaar*).

Q3. What would be the consequence if all of mankind were to be righteous?

If this were the case, then there would be no one from the people of the Fire.

And likewise, were all the people to be *kuffaar*, then there would be no one from the people of Paradise.

379 Soorah Hood (11) aayah 118
380 Soorah Al An’aam (6) aayah 137
381 Soorah as Sajdah (32) aayah 13
So Allaah from His Wisdom decreed *eemaan* and *kufr*. He ordered with commands and prohibitions as a test and a trial; so whoever obeys Him becomes from the people of Paradise and whoever disobeys Him becomes from the people of the Fire because of the person’s own actions and choice.

**Q1. To whom does Allaah give guidance?**

He guides and misguides for a *hikmah* (wise purpose). So Allaah guides only the person who deserves guidance and whom He knows is fitting for guidance. And Allaah knows best those who will be guided.

**Q2. Why does Allaah not give guidance to certain people?**

He misguides people in accordance with His *hikmah* and His ‘*adl* (Justice). And Allah is the most knowledgeable about those people who are not fitting for His guidance.

You (O Muhammad) cannot guide those whom you love. However Allaah guides whomever He wishes. And He knows best those who are guided.384 385

**Q3. Did the Prophet *sall Allaahu ‘alaiyhi wa sallam* seek forgiveness for Aboo Taalib after the latter had died?**

Yes, he was keen for his paternal uncle to be guided before he died, and when Aboo Taalib died, the Prophet *sall Allaahu ‘alaiyhi wa sallam* said:

I will certainly seek forgiveness for you as long as I am not forbidden from doing so.386

However, Allaah did forbid him from seeking forgiveness for his uncle:

It is not right for the Prophet nor for those who believe that they should seek forgiveness for the mushrikeen (people of shirk), even if they be close relatives.387 388

---

384 Soorah al Qasas (28) aayah 56
385 And at Tabaree rahimahullaah mentioned about the aayah:
And *He knows best those who are guided.*
Sooorah al Qasas aayah 56

386 And he mentioned from Qataadah rahimahullaah said about this aayah:
(He knows best) the one for whom Allaah has decreed guidance and misguidance.

387 Soorah at Tawbah (9) aayah 113
388 And at Tabaree rahimahullaah mentioned that Mujaahid rahimahullaah said about the aayah:
And Allaah revealed about Aboo Taalib:

**Q4. What role did the Prophet sall Allaahu ‘alaihy wa sallam have in guiding people?**

Al Hidaayah (guidance) is in the Hands of Allaah, the Most High.

And if your Lord had wished, all those upon the Earth would have believed, each and every one of them. Would you then compel the people so that they are believers?390

The Prophet sall Allaahu ‘alaihy wa sallam was given the responsibility of al balaagh (conveying the Message). So he guided the people in the sense that he conveyed the Message of Islaam and directed the people towards guidance. This type of guidance is illustrated by the aayah:

And indeed you (O Muhammad) guide to a way that is straight.391 392

*It is not right for the Prophet nor for those who believe that they should seek forgiveness for the mushrikeen (people of shirk)….*

Sooarah at Tawbah (9) aayah 113

The believers were asking, “Should we not seek forgiveness for our fathers and yet Ibraaheem sought forgiveness for his father who was a disbeliever?” So Allaah sent down:

And Ibraaheem’s seeking forgiveness for his father was only because of a promise which he had made to him (his father)…. Soorah at Tawbah (9) aayah 113

And indeed you (O Muhammad) guide to a way that is straight.

Sooarah ash Shoooraa (42) aayah 52

And indeed you O Muhammad guide our servants to a way that is straight, through supplication to Allaah and clarification for them.

And he mentioned that Qataadah rahimahullaah said about His statement:

And indeed you (O Muhammad) guide to a way that is straight.

Sooarah ash Shoooraa (42) aayah 52

Allaah, the Blessed and Most High said:

And for every nation is a haad (guide).

Sooarah ar Ra’d (13) aayah 8

A caller calling them to Allaah, the Mighty and Majestic.

Meaning: you show the way and you direct towards guidance!

But as for the hidaayah (guidance) of the hearts and the guidance to accept the Truth when it comes to a person, then this type of guidance is in the Hand of Allaah alone. It is not in the hand of the Messenger sall Allaahu ‘alaihy wa sallam even if he eagerly desired guidance – as for example was the case with his uncle, Aboo Taalib.

Q1. What is hikmah?

Allaah is not asked about what He does, for He does whatever He wishes to for a hikmah (wise purpose), and He does not do anything except for a hikmah.

And hikmah is: to place matters in their due places.

Q2. Is there hikmah underlying Allaah’s decision to send certain people to Paradise and others to the Fire?

Yes, there is hikmah in Allaah’s placing guidance for those people with whom He is dealing for it and also in His placing misguidance with those who are fitting for that.

There is hikmah in His guiding certain people to Paradise due to their being fitting for that, and likewise for those whom He guides to the Fire. All of this is done due to hikmah.

Q3. Which Muslim can feel safe from being misguided?

There is no Muslim who can feel safe from this. Every Muslim must turn to Allaah, calling upon Him for guidance and tawfiq (being granted correctness). And the Muslim must not be amazed with himself nor with his own knowledge; rather
he should entrust his affair to Allaah, the Most High.

And the Muslim should have fear of Allaah and that Allaah misguide him and cause his heart to deviate.

Q4. What supplication did the Prophet sall Allaahu 'alaiyhi wa sallam used to make in this regard?

He used to say frequently:

O Allaah, Turner of the hearts, make my heart firm upon your religion and upon obedience to You.

So 'Aaishah radi Allaahu 'anhaa would say to him: You frequently say, "O Allaah, Turner of the hearts, make my heart firm upon your religion and upon obedience to You!"

So he sall Allaahu 'alaiyhi wa sallam responded:

And what will make me secure, when the hearts of the servants are between two fingers from the Fingers of ar Rahmaan (the Most Merciful One) – if He wishes to turn around the heart of a slave, He turns it around.394

Q5. Which aayaat from Soorah al An’aam (6) aayah 109 to 110 does the Shaykh quote here and why?

And they (the Quraysh in the time of the Prophet sall Allaahu ‘alaiyhi wa sallam) swore their strongest oaths that if a sign came to them, they would certainly believe in it.395

But eemaan was not in their hands!

And how do you know – perhaps if signs came to them they would disbelieve. And We turn their hearts (away from eemaan) and their eyes (away from guidance), as they did not believe in it the first time. And We leave them wandering blindly.396

These aayaat show that eemaan is in the Hand of Allaah, the Most High.

Q1. What do these aayaat affirm?

The first aayah affirms qadr (predecreed). So every single thing, without exception, is predecreed.397 The second aayah affirms that everything is from the creation of Allaah and is predecreed by Allaah. Nothing unexpectedly occurs or happens on its own ; rather it is in accordance with the ordainment and the predecreed of Allaah.

394 Reported by Ahmad in his Musnad from the hadeeth of ‘Aaishah, and declared by al Albanaee to be saheeh due to its supports in his checking of as Sunnah of ibn Abee ‘Asim.
395 Soorah al An’aam (6) aayah 109
396 Soorah al An’aam (6) ayaat 109 to 110
397 Soorah al Qamar (54) aayah 49
398 Soorah al Furqaan (25) aayah 2
399 And at Tabaree rahimahullaah mentioned from Aboo Hurayrah radi Allaahu ‘anhu that the mushrikoon of the Quraysh argued with the Prophet sall Allaahu ‘alaiyhi wa sallam about qadr so Allaah sent down the aayah:
We have created everything in accordance with a predecreed measure.
Soorah al Qamar (54) aayah 49

398 Shaykh Muhammad ibn Saalih al ‘Uthaymeen
399 And He, the Most High said:
We have created everything in accordance with a predecreed measure.
Soorah al Hadeed (57) aayah 22

400 Meaning before We create it. And the pronoun (‘it’) in the statement:
We bring it into existence.
Soorah al Hadeed (57) aayah 22

401 We bring it into existence.

Soorah al Hadeed (57) aayah 22
Q1. Which examples of calamities are brought here by the Shaykh?

He mentions the calamities upon the servants:
a) which affect the servants themselves, from illnesses and death and the rest of the bodily afflictions
b) which affect the Earth, from drought, failure of the fruit crop, plant diseases which reduce the harvest and affect the grain and the fruits
c) which occur upon the oceans and which cause huge amounts of wealth to be lost.

Q2. Why do these calamities occur?

All of these occur in accordance with the ordainment and predecreed of Allaah. All of these matters occur for a hikmah (wise purpose) and they come about due to the actions of the servants which oppose the legislation of Allaah and obedience to Him.

Corruption has appeared upon the land and the sea because of the (sins) which the people earned, so that He should strike them (with punishment) for a part of what they have done, so that they should turn back and repent.

Q3. What is the Book referred to in the aayah? Which martabah of qadr is this a proof for?

These calamities were written in al lawh al mahfooth (the Preserved Tablet). This therefore contains a proof for the second level of qadr, that of kitaabah (writing).

So these calamities do not occur randomly; rather they were something established and predecreed, which Allaah knew and wrote in al lawh al mahfooth.

Q4. Which other martabah is proved by this aayah?

This aayah also proves the fourth level of qadr, that of khalq (creating and bringing into existence). So the aayah shows that everything which occurs is from the creation of Allaah, the Perfect and Most High.

Q1. What type of iraadah is affirmed by this aayah?

This aayah contains affirmation of al iraadah al kawniyyah (Universal Creational will) i.e. that which relates to whatever will actually occur in the creation, and not to that which Allaah wishes to occur in the creation.

Q2. How does Allaah deal with the person who sincerely seeks guidance and is willing to accept it if it were to come to him?

He places in the soul of such a person the capacity to accept the Truth, and iqbaal (turning towards the Truth) and raghbah (desire for) good and his chest is opened to Islaam.

403 Soorah al An’aam (6) aayah 125
404 And Shaykh al Fawzaan adds in his explanation of Lum’at ul I’tiqaad that there is an alternative recitation of this aayah which was the recitation of Naafi’ al Madanee (d 169AH) and Abu Bakr Shu’bah ibn Ayyaash al Koofee (d193AH):

He makes his chest dayyiqan (tight) and harijan (restricted).

402 Soorah ar Room (30) aayah 41

403 Soorah al An’aam (6) aayah 125
404 And Shaykh al Fawzaan adds in his explanation of Lum’at ul I’tiqaad that there is an alternative recitation of this aayah which was the recitation of Naafi’ al Madanee (d 169AH) and Abu Bakr Shu’bah ibn Ayyaash al Koofee (d193AH):

He makes his chest dayyiqan (tight) and harijan (tight)

So the meaning of ‘tight’ is repeated here, and this is something fine according to the Arabic language since the words used to express ‘tight’ are different from each other.
Q3. How does Allaah deal with the person who is the opposite of this?

Whomever Allaah wills, in His ordainment and predecree, to misguide him through His justice and His knowledge that this person is not suitable for guidance, then He does not place in him the capacity to accept guidance. And Allaah makes this person’s chest tight instead of opening it and making it expansive; so He makes it tight and he does not accept anything.

And when Allaah alone is mentioned, the hearts of those who do not believe in the Hereafter shrink away with aversion. And when those (who are worshipped) besides Him are mentioned, then they rejoice.

So this type of person delights in falsehood and closes his mind to the Truth because Allaah did not place in him the capacity to accept that, due to His knowledge that the person was not suitable for guidance.

Q4. How is Allaah’s being Hakeem reflected in the issue of the guidance or misguidance of the people?

Allaah is Hakeem (all Wise), putting all matters in their due places. So He places guidance with those who deserve it and will accept it and will be at ease with it.

And Allaah places misguidance with those who will not accept the Truth and will not be at ease with it. And this is in accordance with Allaah’s Universal Creational will.

Q5. What happens to the person who does not sincerely seek guidance when he hears the Qur’aan and other such reminders of the Truth?

Some people have desire for the Truth and to hear the Truth, whereas in contrast some people shut themselves off when they hear the Truth or the Qur’aan or other such reminders. This shows that there are causes for guidance or misguidance which are actually found with the servants.

The person who is eager for the Truth and accepts the Truth – then Allaah grants this to him. And the person who hates the Truth and hates the people of Truth – then Allaah deprives him of it. And this shows that Allaah is Hakeem, as mentioned in the previous answer.

Q6. How does Shaykh al Fawzaan explain the continuation of this aayah from Soorah al An’aam that mentions ascending to the sky?

(He makes his chest dayiyiqan (tight) and harajan (restricted))... as if he is ascending to the sky...

He explains this to mean that eemaan is impossible for such a person, just as it is impossible for him to ascend to the sky by himself without any means (such as an aeroplane) to help him.

.. likewise does Allaah place rijs (filth) upon those who do not have eemaan.

This is because of their lack of eemaan.
Q1. In what form did Jibreel 'alayhissalaam appear to the Prophet sall Allaahu 'alaiyhi wa sallam in this hadeeth?

He appeared in the form of a man, with extremely white clothes and extremely black hair. There were no signs of having travelled upon him, but none of those people present recognised him.

Q2. Why did the Companions find this appearance odd?

They were perplexed at where this stranger could have come from, since he did not bear any marks of having travelled there but he was not a resident of the city either for no one recognised him.

Q3. Which angels appeared to humans in the form of angels, rather than in the form of men?

None of them come in the form of angels because the people are not capable of seeing them in this form. Rather the angels would come in the form of men since Allaah gave them the ability to do this.

Q4. How did the Prophet sall Allaahu 'alaiyhi wa sallam define 'Islaam' in this hadeeth?

He sall Allaahu 'alaiyhi wa sallam said: "Islaam is that you bear witness that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah and that you establish the prayer and that you give the zakaat and that you fast Ramadaan and that you perform Hajj to the House if you are able to make your way to it."

Q5. Why were the Companions perplexed by the response of Jibreel to this definition?

So Jibreel replied to this definition of Islaam by saying:

You have spoken the Truth.

The Companions were amazed by this response because it opposed the normal state of affairs where the person asking the question is ignorant of the answer.

Q6. How did the Prophet sall Allaahu 'alaiyhi wa sallam define 'Eemaan' in this hadeeth?

He sall Allaahu 'alaiyhi wa sallam said:

"Eemaan is that you truly believe in Allaah and in His angels and in His books and in His messengers and in the Last Day and that you truly believe in qadr (predecree), the good of it and the bad of it."

And Jibreel replied again:

You have spoken the Truth.

Q7. How does Shaykh al Fawzaan hafidhahullaah distinguish eemaan from Islaam here? Which one of the two is sufficient for a person to have even if he does not have the other?

Islaam refers to the outward actions whereas eemaan refers to the inward actions. And both of these are essential for the person to have; one of them is not enough if the other is absent.

Q8. What does this hadeeth tell us about the person who does not truly believe in qadr?

So the Prophet sall Allaahu 'alaiyhi wa sallam declared believing in qadr to be one of the six pillars of eemaan. And this shows that the person who does not truly believe in qadr does not have correct eemaan because he has left out one of the pillars of eemaan.

So his response showed that he was aware of the definition of Islaam even before the Prophet sall Allaahu 'alaiyhi wa sallam had told him of it.

412 Part of the hadeeth of ‘Umar ibn al Khattaab which was reported by Muslim (8), Ahmad, ibn Maajah and at Tirmidhee.

413 This hadeeth is brought by adh Dhahabee rahimahullah in Siyar A’laam an Nubalaa and it is weak as mentioned by Shaykh Badr al Badr in his explanation of Lum’at ul i’tiqaad.
Q1. What is meant when a person refers to the good of qadr?

It means all the beloved, desired and beneficial affairs. So this includes the acts of obedience to Allaah.

Q2. What is meant when a person refers to the bad of qadr?

It means all the harmful and disagreeable affairs. This includes all the sins.

Q3. What is meant when a person refers to the sweet of qadr?

It refers to whatever is agreeable to the souls, from delightful things and pleasurable things.

Q4. What is meant when a person refers to the bitter of qadr?

It is that which is not agreeable to the souls from calamities and painful matters, worries and affairs which cause grief.

Q5. What does Shaykh al Fawzaan hafidhahullaah say about the person who only truly believes in the sweet of qadr and not in the bitter of it?

He says that such a person is merely following his desires and his lusts. He is only a believer in whatever delights him alone. In contrast, the person who believes in the sweet of it and the bitter of it is the true believer.

Q6. What is the response of the believer to calamities and misfortunes that befall him?

It is to have patience upon these calamities and to know that they are from Allaah and they only occur by the preordainment and predecre of Allaah.

And this is the factor which distinguishes the person who truly believes in qadaa and qadr from the one who does not.

Those who when a calamity strikes them they say:
*Innaa illaahi wa innaa ilaiyhi raaji’oon.*
Truly we belong to Allaah and truly to Him we will be returning.*414*

And this aayah is in reference to the people of *sabr* (patience):

*And give glad tidings to the people of patience.*
*Those who when a calamity strikes them they say: Innaa illaahi wa innaa ilaiyhi raaji’oon.*
Truly we belong to Allaah and truly to Him we will be returning.*415416*

These calamities had to occur since Allaah had preordained and predecreed them.

Q7. Why should a believer repent when a misfortune occurs to him?

So the believer does not become exasperated nor angry at a calamity; rather he is patient and he takes account of himself. It may be that the calamity is a punishment for a sin or an evil act or an act of disobedience.

And whatever calamity strikes you, then it comes about due to the sins which your hands have earned. And He pardons a great deal.*417*

Q8. Can it be said that a misfortune befalling a believer is something good for him?

Yes, if it causes him to repent for his sins. So in this way, the calamity – although painful for him – turns out to be good for him in the end and it is something for his benefit.

Q9. How can a person commit a sin through his attitude to misfortunes that befall him?

Yes, if he becomes exasperated and angry. And such a person is not saved from the calamity; rather he still suffers it but at the same time, he gets no reward because he was not patient upon it.

---

*414* Soorah al Baqarah (2) aayah 156
*415* Soorah al Baqarah (2) aayah 156
*416* And al Baghawee rahimahullaah mentions in explanation of this aayah:
*And give glad tidings to the people of patience. (patient) upon the tests and the calamities, then He described them and He said: Those who, when a calamity strikes them, they say: Truly we belong to Allaah. (His) slaves and possession And truly to Him will we be returning. In the Hereafter.*
*417* Soorah ash Shooraa (42) aayah 30
Q1. Who was the al Hasan referred to here?

He was al Hasan ibn 'Alee ibn Abee Taalib radi Allaahu ta’ala ‘anhumaa, the son of the Prophet's sall Allaahu ‘alayhi wa sallam daughter Faatimah radhi Allaahu ‘anhaa.

Q2. What is the full wording of the du’aa mentioned here?

O Allaah! Continually guide me and make me amongst those whom You have guided; and make me one of those whom You save and secure from all evils; and make me one of those whom You love, and whose affairs You take care of; and protect me from the evil of that which You have ordained. Indeed You Alone ordain, and none can contradict Your ordainment.

So the point of evidence to be taken from this supplication is his statement:

418 Al Mubaarakfooree rahimahullaah stated in Tuhfat ul Ahwadhee about this section of the hadeeth: O Allaah! Continually guide me - Meaning: Make me firm upon guidance - or increase me in the causes of being guided. Amongst those whom You have guided - Meaning: Amongst that group whom You have guided or he whom You have guided from the prophets, or the awliyaa, just as Sulaymaan stated: And admit me, by Your Mercy, amongst Your righteous servants.

419 Al Mubaarakfooree rahimahullaah stated in Tuhfat ul Ahwadhee about this section of the hadeeth: …the evil of that which You have ordained - of that which You qaddarta (predecreeed) for me.

Q3. What is being asked for in this du’aa?

It is a supplication to Allaah that He should protect him from the evil of the preordainment and predecree, such that He aids upon patience, bearing troubles and being pleased and satisfied with the preordainment and predecree of Allaah.

Q4. Which matters which are ordained for the believer by Allaah are bad for him?

Alaah does not ordain and predecree for the believer anything other than that which is good for him.

If something pleasing befalls him (the believer), then he gives thanks for it and that is good for him. And if a calamity befalls him, then he has patience upon it, and that is good for him. And that is not the case except for a believer.

Q5. What is the point of relevance to be taken from the hadeeth quoted?

It is his sall Allaahu ‘alayhi wa sallam statement: (Protect me from) the evil of that which You have decreed....

For this shows that:

a) sharr (evil) enters into preordainment and predecree
b) it is desirable and legislated for the person to supplicate to Allaah for Him to protect him from the evil of the preordainment and predecree and that He does not make it a cause for him to become misguided, vexed, angry and to have dislike for the ordainment of Allaah and His predecree.

In this way, the person becomes one of the fortunate ones and not one of the wretched ones.

and protect me from the evil of that which You have ordained.

This shows that the Prophet sall Allaahu ‘alayhi wa sallam attributed sharr (evil) to preordainment and predecree; and sharr is that which is disagreeable which strikes the person, or those things which happen to him which are disliked by him- and which are pre-ordained and pre-decreed.

418 Al Mubaarakfooree rahimahullaah stated in Tuhfat ul Ahwadhee about this section of the hadeeth: O Allaah! Continually guide me - Meaning: Make me firm upon guidance - or increase me in the causes of being guided. Amongst those whom You have guided - Meaning: Amongst that group whom You have guided or he whom You have guided from the prophets, or the awliyaa, just as Sulaymaan stated: And admit me, by Your Mercy, amongst Your righteous servants. Soorah an Naml (27) aayah 19

And ibn al Maalik stated: Meaning - Make me from those whom You have guided to the Straight Path. 419 Al Mubaarakfooree rahimahullaah stated in Tuhfat ul Ahwadhee about this section of the hadeeth: …the evil of that which You have ordained - of that which You qaddarta (predecreeed) for me.

420 Reported by Abu Daawud (1425), ibn Maajah (1178), at Tirmidhee (484) and an Nasaee and declared authentic by al Albanaee in al Irwaa .

421 Reported by Muslim(2999) and Ahmad from the hadeeth of Suhayb ar Roomee radi Allaahu ‘anhu.
And we do not make the preordainment and predecree of Allaah an excuse for ourselves for leaving off his commands, and avoiding his prohibitions.

Q1. What is obligatory upon the believer when he falls into a sin?

He must repent to Allaah and acknowledge his sin.

Q2. And what must the believer not do when he falls into a sin?

He must not rely on the excuse that this sin was just Allaah’s preordainment and predecree upon him, for these cannot be used as a proof for committing sins.

Q3. Why must he not do this?

Preordainment and predecree can only be used as a proof for calamities about which the person has no choice. The person ascribes these calamities to preordainment and predecree so that he can have patience upon them.

As for sins, then the person has choice and ability in these; he can choose to do them or not do them.

So sins are from his actions which he has earned and chosen to do. And he should blame himself for these, and not blame preordainment and predecree; he should deem himself responsible for them and therefore repent to Allaah for them.

Q4. What was the approach of Aadam and Hawaa ‘alaiyhimussalaam when they fell into their sin?

They both said:

O, our Lord! We have wronged ourselves, and if You do not forgive us and have mercy

And if the person were compelled (to do) an action, then he would not be mustatee’ (someone who is able to do) that action – or to refrain (from that action) – because he was compelled (in that) and unable to escape (from doing that).

3) That every person knows the distinction between the action which is done by choice and (the action) which is done through compulsion, and that a person is only able to escape from doing the first (of these two).

4) That before the sinner embarks upon committing the act of disobedience, he does not know what has been predecreed for him. And through his ability he performs or leaves off (that action). So how can he proceed upon the path of error and try to justify it with the qadr which is unknown to him (at that stage). Is it not more appropriate that he proceeds upon the correct path, saying, “This is what was predecreed for me”?

5) That Allaah informed that He sent the Messengers in order to cut off the excuse:

So that there should not be any excuse with the people with Allaah after the sending of the Messengers.

And if qadr were an excuse for the sinner, then it would not have been cut off by the sending of the Messengers.

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad pp37 to 38)

422 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul I’tiqaad:
The qadr cannot be used by the sinner as a proof (to justify) committing acts of disobedience

The servants’ actions – be they acts of obedience or acts of disobedience – are all the creations of Allaah, as has preceded. However that is not a proof for the sinner (to justify) his committing acts of disobedience, and that is based on many evidences which include:

1) That Allaah links the servant’s act to (the servant) himself and makes it something that he himself has earned. So He said:

This Day every person shall be recompensed for that which he earned.

Soorah Ghaafir (40) aayah 17

And if he had no choice in committing the action and ability to do that, then it (the action) would not be linked to him.

2) That Allaah has commanded the servant and prohibited him, and He has not assigned him with religious obligations except with that which he is able to do – as per His statement:

Allaah does not entrust a person with Islaamic duties beyond that which he is able to do.

Soorah al Baqarah (2) aayah 286

Have taqwaa of Allaah as much as you are able to.

Soorah at Taghaabun (64) aayah 16

And if the person were compelled (to do) an action, then he would not be mustatee’ (someone who is able to do) that action – or to refrain (from that action) – because he was compelled (in that) and unable to escape (from doing that).

3) That every person knows the distinction between the action which is done by choice and (the action) which is done through compulsion, and that a person is only able to escape from doing the first (of these two).

4) That before the sinner embarks upon committing the act of disobedience, he does not know what has been predecreed for him. And through his ability he performs or leaves off (that action). So how can he proceed upon the path of error and try to justify it with the qadr which is unknown to him (at that stage). Is it not more appropriate that he proceeds upon the correct path, saying, “This is what was predecreed for me”?

5) That Allaah informed that He sent the Messengers in order to cut off the excuse:

So that there should not be any excuse with the people with Allaah after the sending of the Messengers.

Sooorah an Nisaa (4) aayah 165

And if qadr were an excuse for the sinner, then it would not have been cut off by the sending of the Messengers. 

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad pp37 to 38)
upon us then we will certainly be from the losers.  

And in another aayah:

**So Aadam learned from his Lord some words (of repentance) and He accepted his repentance. Indeed He is the at Tawwaab (the One who accepts repentance again and again), ar Raheem (the One who bestows Mercy).**  

And they did not say:  
**O our Lord, this was Your preordainment and predeedr upon us (that we committed this sin)!**  

Rather they acknowledged their sin:

**O our Lord! We have wronged ourselves.....**

**Q5. Was this true of other prophets?**

Yes. All the Prophets from whom some infringements were seen turned back to Allaah and repented to Him, seeking forgiveness from His Lord. So Allaah accepted their repentance.

**Q6. What sins does Allaah compel us to do?**

Even though the sins do occur by the preordainment and predeedr of Allaah, the Muslim must not ascribe the sins to these. For he has the choice to commit these sins, and had he so wanted, he could have left off these sins since he was not compelled to commit them.

This means that the Muslim must hold himself responsible for the sin, and repent to Allaah, seeking his forgiveness. And Allaah forgives those who repent to Him.

Q1. **What was the hikmah behind sending the Messengers and revealing the Books?**

We have indeed sent revelation to you (O Muhammad) just as We sent Revelation to Nooh (Noah) and the prophets who came after him.

And We sent revelation to Ibraaheem (Abraham), Ismaa‘eel (Ismael), Ishaaq (Isaac), Ya‘qoob (Jacob) and the asbaa‘at (the tribes). And (to) ’Eesaa (Jesus), Ayyoob

423 Soorah al A’raaf (T) aayah 23  
424 Soorah al Baqarah (3) aayah 37  
425 At Tabaree mentions in his tafseer of this aayah that ibn ‘Abbaas radi Allaahu ‘anhumas said: (Aadam) said: O my Lord! Did you not create me with Your Hand?  
(Allaah) said: **Of course.**  
He said: O my Lord! Did You not breathe into me from Your spirit?  
He said: **Of course.**  
He said: O My Lord! Did You not cause me to live in Your Paradise?  
He said: **Of course.**  
He said: O My Lord! Did Your Mercy not precede Your Anger?  
He said: **Of course.**  
He said: Do you consider that I were to repent and to rectify, You would return me to Paradise?  
He said: **Yes.**  
(He said – and this is His Statement:  
**So Aadam learned from his Lord some words (of repentance)**  
Soorah al Baqarah (2) aayah 37

And at Tabaree mentions that ’Abdur Rahmaan ibn Yazeed ibn Mu’aawiyah said about this aayah:  
Aadam said:  
Allaahuma laa ilaaha ill Ant, subhaanak wa bihamdik  
Astaghfiruka wa atoobu ilayk  
Tub ‘alayya innaka anta tawwab ar raheem  
O Allaa! There is no deity truly worthy of worship except You, How free of all imperfections are You and with Your praise. I seek Your forgiveness and I repent to You. Accept my repentance, indeed You are the One who accepts repentance again and again, and the One who bestows Mercy.

And At Tabaree mentions in his tafseer that ad Dahhaak said about the aayah :  
O, our Lord! We have wronged ourselves, and if You do not forgive us and have mercy upon us then we will certainly be from the losers.  

These are the words which Aadam learned from his Lord.
(Job), Yoonus (Jonah), Haaroon (Aaron) and Sulaymaan (Solomon). And We gave the Zaboor (Psalms) to Daawud (David).

And (there are) messengers whose stories We have related to you before and (there are) messengers whose stories We have not related to you. And Allaah spoke directly to Moosaa.

(Allaah sent) messengers as bringers of glad tidings and as warners so that there should not be any excuse with the people with Allaah after the sending of the Messengers.428

These aayaat show the hikmah (wisdom) behind sending the messengers and the sending down of the books, which was to cut off any excuse for the people.

The people would therefore be unable to say: O our Lord, no one came to forbid us, and warn us against sins! No one came to explain what good is and what evil is! No one came to explain what guidance is and what misguidance is! So we have no knowledge.

**Q2. Which people does Allaah punish before He sends messengers to them?**

Allaah does not punish a people before sending a messenger to them and making the matter clear to them.

And We would not punish until We send a messenger.429 430

So We shall certainly question those to whom the Messengers were sent and We will certainly question the Messengers (who were sent).431

On that Day when Allaah will gather the Messengers and He will say: What answer did your people give to you? They will say: We have no knowledge (except that which You taught us). Indeed You are the Great Knower of the affairs of the hidden and the unseen. 432

---

428 Soorah an Nisaa (4) aayaat 163 to 165
429 Soorah al Israa (17) aayah 15
430 At Tabaree mentions in his tafseer that Qataadah said about this aayah: Indeed Allaah, the Blessed and Most High, does not punish anyone until there first has come to him information from Allaah, and an explanation has come to him from Allaah, and He does not punish anyone except for his sin.
431 Soorah al A’raaf (7) aayah 6
432 Soorah al Maaidah (5) aayah 109
433 Soorah an Nisaa (4) aayah 165

---

و نع م أ ل الله سبحانه و تعالى ما أمر و نهى إلا المستطيع للفعل وال ترك وأنه لم يجب أحدا على معصية ولا اضطره إلى ترك طاعة

And we know that Allaah, the Perfect and Most High, did not command and forbid except a person who was able to do the action and leave (it), and that He did not force anyone to commit a sin nor did He compel him to leave an act of obedience.
Q1. Whom does Allaah command and prohibit?
He commands only the person who is able to do that action or to leave it. This is the person to whom commands and prohibitions are directed.

Q2. Which three types of people is the pen lifted from? Why?
It is lifted from:

a) the small child who has not reached puberty
b) the insane person
c) the person who is forced to do something, having no choice in that

So the pen is raised from these people and they are not addressed with commands nor prohibitions. Duty and responsibility are only placed upon the sane person who has the ability to act and who has a choice in the matter.

Q1. How does the Shaykh explain his aayah?
He explains wuss’ahaa (what it is able to bear) to mean: its capability and ability. And whatever the soul is not held accountable for whatever is outside its ability and capability.

Q1. Which day is being referred to here?
It refers to the Day of Resurrection.

436 Soorah at Taghaabun (64) aayah 16
437 At Tabaree rahimahullaah mentions in his tafseer of this aayah: So have taqwa of (fear and be dutiful to) Allaah as much as you are able. Soorah at Taghaabun (64) aayah 16
438 (This aayah) was sent down after His statement: Fear Allaah as He should be feared. Soorah aale ‘Imraan (3) aayah 102
439 And at Tabaree reports the like of this from Qataadah rahimahullaah. And this is also reported by al Baghawee rahimahullaah in his tafseer of the aayah from Soorah al Hajj (22) aayah 78.
436 Soorah al Baqarah (2) aayah 286
437 And in his tafseer of this aayah, at Tabaree quotes from ibn ‘Abbaas radi Allaahu ‘anhumaa who said: Allaah does not burden a soul except what it is able to bear. Soorah al Baqarah (2) aayah 286
438 And He, the Most High, said: Today every person shall be recompensed for the deeds which he did. Soorah al Baqarah (2) aayah 185
439 He commands only the person who is able to do (what it is able to bear). Soorah at Taghaabun (64) aayah 16
436 Soorah at Taghaabun (64) aayah 16
437 At Tabaree rahimahullaah mentions in his tafseer of this aayah: So have taqwa of (fear and be dutiful to) Allaah as much as you are able.
438 At Tabaree rahimahullaah mentions in his tafseer about this aayah: Today, every person who does deeds will be rewarded according to his deed, and he will receive the reward of his deed; so the person who did good will be recompensed with good and the person who did evil will be recompensed with his recompense.
439 And Allaah, the Most High, said: Fear Allaah as He should be feared. Soorah at Taghaabun (64) aayah 16
436 Soorah al Baqarah (2) aayah 286
437 And in his tafseer of this aayah, at Tabaree quotes from ibn ‘Abbaas radi Allaahu ‘anhumaa who said: Allaah does not burden a soul except what it is able to bear.
Q2. This aayah shows that the person will not be taken to account for what?

It shows that a person will not be taken to account for:

a) the earning of someone else
b) someone else’s action
c) what the person himself did whilst not intending to do that
d) what the person himself did whilst ignorant of it
e) what the person himself did whilst being unable to leave that action.

Rather the person is held accountable for that which he himself did by his own choice, his own will and his own taking on that action.  

Q3. Why will there be no oppression on that day?

This is because if Allaah were to hold the people responsible for deeds which they did not themselves do, then He would have made dhulm (oppression) against them – and High and greatly Exalted is Allaah above doing that! For dhulm is to put something in other than its due place.  

Q4. What will punishment and reward be linked to on that day?

They will be connected to kufr (disbelief) and eemaan (true faith), to obedience and disobedience. So punishment and reward are matters which are connected to the actions of the servants which they actually did by their own choice and will. And this is ‘adl (justice).

Q5. What acts of oppression does the Shaykh mention here that Allaah subhaanahu wa ta’ala is free and far removed from?

Allaah does not take a person to account for:

a) Something which the person did not do
b) Something which the person did without having any choice in that
c) Something which the person did without having knowledge
d) Something which the person did mistakenly

For if He were to take the person to account for any of these, this would be an act of oppression from Allaah which He is declared free of.

Q6. To whom is Allaah ghafoor raheem in the context of the aayah from Soorah al Ahzaab (33:5)?

And there is no blame or fault upon you with regard to that which you did mistakenly; rather it is with regard to that which you did deliberately.

And Allaah is Ghafoor (the One who forgives extensively) and Raheem (has mercy).

So Allaah is Ghafoor and Raheem to the person who repents sincerely and seeks the forgiveness of His Lord. So Allaah has opened the door of repentance and hope for this person, despite their mistakes and their deliberate acts of disobedience. He did not cause this person to despair.

441 At Tabaree rahimullah mentioned in his tafseer of the aayah:

*There will be no injustice done to anyone this Day.*

Soorah Ghaafir (40) aayah 17

He says: *There will be no injustice done to anyone this Day,* which was due to him from reward for his action in this worldly life, *(WHETHER THAT BE THE REWARD) being reduced if he were a doer of good or the sin of a crime which he did not do being placed upon the evildoer so that he is punished for it.  

442 Soorah al Ahzaab (33) aayah 5
وقد على أن للعباد فعلًا وكسبًا يجزى عليهم حسن الذكر والثواب وعلى سيئته بالعقاب

So this shows that the person has actions and deeds which he earns; he will be given reward for the good deeds and is liable to punishment for the bad deeds.

Q1. What is 'adl and what is its opposite?

'Adl (justice) is putting a thing in the place which befits it. And in this context, it refers to punishing the person who does evil and rewarding the person who does good.

And the opposite of 'adl is dhulm, which is to put a thing in other than its due place, and in this case, it would be to give reward to the evildoer and to punish the doer of good. And Allaah is declared free of doing that.

Shall We make the Muslims just like the criminals?
What is wrong with you? How is it that you judge?  

Shall We make those who have true faith and do righteous deeds just the same as those who cause corruption on the Earth? Or shall We make the people of taqwaa just like the wicked ones?

Q2. What is the evil thought about Allaah which is negated by the aayah quoted from Soorah al Jaathiyah (45: 21)?

Or do those who earn evil deeds think that We shall make them just the same as those who have true faith and who perform righteous deeds, just the same in this life and after death?
Evil is the judgement which they make!

Q3. On account of what will Allaah punish the servants?

We are not asked about the preordainment and predecree of Allaah, nor will we be punished for these – rather we will be punished only for our actions which are our own doings.

So Allaah does not punish the person for the fact that Allaah decreed that the person was going to do such and such an action. Rather reward and punishment is connected to the actions of the servants themselves which appeared from the servants by their choice and their will and their knowledge and their deliberate action.

192

191

وهو واقع بقضاء الله وقدره

And this occurs by the preordainment of Allaah and His predecree

Q1. Which actions of ours do not occur by the qadaa and the qadr of Allaah?

None of our actions escape from the preordainment and predecree of Allaah.

Q2. Why then can we not use these as an excuse for our evil actions?

We cannot use this as an excuse since we have choice and wish and ability in our actions so we are responsible for them.

Q3. On account of what will Allaah punish the servants?

We are not asked about the preordainment and predecree of Allaah, nor will we be punished for these – rather we will be punished only for our actions which are our own doings.

So Allaah does not punish the person for the fact that Allaah decreed that the person was going to do such and such an action. Rather reward and punishment is connected to the actions of the servants themselves which appeared from the servants by their choice and their will and their knowledge and their deliberate action.

And this occurs by the preordainment of Allaah and His predecree

وهو واقع بقضاء الله وقدره

And this occurs by the preordainment of Allaah and His predecree

Q1. Which actions of ours do not occur by the qadaa and the qadr of Allaah?

None of our actions escape from the preordainment and predecree of Allaah.

Q2. Why then can we not use these as an excuse for our evil actions?

We cannot use this as an excuse since we have choice and wish and ability in our actions so we are responsible for them.

Q3. On account of what will Allaah punish the servants?

We are not asked about the preordainment and predecree of Allaah, nor will we be punished for these – rather we will be punished only for our actions which are our own doings.

So Allaah does not punish the person for the fact that Allaah decreed that the person was going to do such and such an action. Rather reward and punishment is connected to the actions of the servants themselves which appeared from the servants by their choice and their will and their knowledge and their deliberate action.

And this occurs by the preordainment of Allaah and His predecree

وهو واقع بقضاء الله وقدره

And this occurs by the preordainment of Allaah and His predecree

Q1. Which actions of ours do not occur by the qadaa and the qadr of Allaah?

None of our actions escape from the preordainment and predecree of Allaah.

Q2. Why then can we not use these as an excuse for our evil actions?

We cannot use this as an excuse since we have choice and wish and ability in our actions so we are responsible for them.

Q3. On account of what will Allaah punish the servants?

We are not asked about the preordainment and predecree of Allaah, nor will we be punished for these – rather we will be punished only for our actions which are our own doings.

So Allaah does not punish the person for the fact that Allaah decreed that the person was going to do such and such an action. Rather reward and punishment is connected to the actions of the servants themselves which appeared from the servants by their choice and their will and their knowledge and their deliberate action.

And this occurs by the preordainment of Allaah and His predecree

وهو واقع بقضاء الله وقدره

And this occurs by the preordainment of Allaah and His predecree

Q1. Which actions of ours do not occur by the qadaa and the qadr of Allaah?

None of our actions escape from the preordainment and predecree of Allaah.

Q2. Why then can we not use these as an excuse for our evil actions?

We cannot use this as an excuse since we have choice and wish and ability in our actions so we are responsible for them.

Q3. On account of what will Allaah punish the servants?

We are not asked about the preordainment and predecree of Allaah, nor will we be punished for these – rather we will be punished only for our actions which are our own doings.

So Allaah does not punish the person for the fact that Allaah decreed that the person was going to do such and such an action. Rather reward and punishment is connected to the actions of the servants themselves which appeared from the servants by their choice and their will and their knowledge and their deliberate action.

And this occurs by the preordainment of Allaah and His predecree

وهو واقع بقضاء الله وقدره

And this occurs by the preordainment of Allaah and His predecree

Q1. Which actions of ours do not occur by the qadaa and the qadr of Allaah?

None of our actions escape from the preordainment and predecree of Allaah.

Q2. Why then can we not use these as an excuse for our evil actions?

We cannot use this as an excuse since we have choice and wish and ability in our actions so we are responsible for them.

Q3. On account of what will Allaah punish the servants?

We are not asked about the preordainment and predecree of Allaah, nor will we be punished for these – rather we will be punished only for our actions which are our own doings.

So Allaah does not punish the person for the fact that Allaah decreed that the person was going to do such and such an action. Rather reward and punishment is connected to the actions of the servants themselves which appeared from the servants by their choice and their will and their knowledge and their deliberate action.
And eemaan is speech on the tongue and action on the limbs and beliefs of the heart; it increases with acts of obedience and it decreases through disobedience.

Q1. What is the meaning of eemaan in a linguistic sense?

It is: tasdeeq (to believe) in an unseen matter which has been informed of, whilst trusting the one who informed of it.

So we hold that this person has spoken the truth and we believe him i.e. we trust him in what he has informed of providing that he is someone trustworthy.

Q2. What types of haqeeqah are there?

The scholars of usool mention that there are three types:

1) haqeeqatun shar'eeyyatun (a reality relating to a legislation)
2) haqeeqatun 'urfiyyatun (a reality relating from that which is commonly known)
3) haqeeqatun lughawiyyatun (a reality of the language)

So the definition of eemaan that we are concerned with in this section of the book relates to the first of these three categories.

Q3. What does salaat mean?

The lughawee (linguistic) meaning of this word is du'aa (supplication) only.

However in the sharee'ah the word means more than that; in this case, it refers to the salaat (prayer) which is well known, referring to the statements and actions that begin with the takbeer (saying Allaahu akbar) and end with the tasleem (saying assalaamu 'alaikum wa rahmatullaah).

And the same is true for zakaat, siyaam (fasting) and hajj (pilgrimage). All of these are realities relating to the Islamic sharee'ah, even though they have a meaning in the linguistic sense as well.

Q4. What examples does the Shaykh bring of eemaan being statement upon the tongue?

He mentions: uttering the two shahaadahs, and dhikr (remembrance of Allaah) and tasbeeh (saying subhaan Allaah) and tahleel (saying laa ilaaha ill Allaah).

Q5. Does the heart come into the definition of eemaan?

Yes, for eemaan includes belief of the heart, such that the heart is true to what the tongue says.

Q6. Can it be said that the limbs of a person play a role in his eemaan?

Yes, for eemaan includes action of the body parts such that a person moves the parts of the body in acts of worship and in obedience to Allaah, and in abandoning disobedience and withholding from sins.

Q9. Can a person’s eemaan be correct without all three of these parts of the body being involved?

No, all three parts are necessary for a person’s eemaan to be correct, each of them being connected to the rest.

Q10. Can a person’s eemaan increase? What is the proof?

Yes, a person’s eemaan increases through acts of obedience. So whenever a person does an act of obedience to Allaah, his eemaan increases. And conversely, it decreases through sin.

The believers are only those who, when Allaah is mentioned, their hearts tremble. And when His aayaat are recited to them, it increases them in eemaan. And they place their trust in their Lord.

And Allaah increases those who are guided in guidance.

447 And at Tabaree rahimahullaah mentions that ar Rabee’ rahimahullaah said about the statement of Allaah: (And when His aayaat are recited to them, it increases them) in eemaan. Soorah al Anfaal (8) aayah 2

448 Soorah al Anfaal (8) aayah 2

449 Soorah Maryam (19) aayah 76

In khashyah (awe).
And when a soorah is sent down, then from them are some who say, "Which of you have been increased in eemaan by this? "

So as for those who are believers, then it increased them in eemaan and they rejoice.

And as for those who have sickness in their hearts (hypocrisy and doubt), it increased them in *rijs* (filth) on top of their filth.451

So the latter group of people were increased in *rijs* by the revelation of a soorah because they did not believe in the Qur'aan. So the more the Qur'aan increased, the more their doubts and misgivings increased.

And so that those who believe should increase in eemaan. And so that those given the Scripture and the believers should not doubt.452

**Q11. How many angels guard over the Hellfire? Is this number sufficient for doing the job?**

There are nineteen angels who guard over the Fire, which is in agreement with the previous scriptures which stated that the gatekeepers over the Hellfire are nineteen in number.453 And when the believers heard about the number of the gatekeepers, it increased them in eemaan.

And so that those given the Scripture and the believers should not doubt. And so that those who have sickness in their hearts and the *kuffaar* should say, "What did Allaah intend by this example?".455

The *kuffaar* upon hearing about the number of the gatekeepers asked why there should be only nineteen guarding the Fire – surely the people of the Fire would therefore be able to overcome such a small number?

And We did not make the guardians of the Fire except (to be) angels.456

And a single angel is able to overcome the whole of mankind through the power given to him by Allaah, the Perfect and Most High.
Q14. What benefit does the Shaykh take from the hadeeth of Aboo Sa’eed al Khudree radi Allaahu ‘anhu?

**Whoever amongst you sees an evil then let him correct it with his hand. And if he is not able to, then with his tongue. And if he is not able to, then with his heart. And that is the weakest part of eemaan.**

This hadeeth proves that there is eemaan which is complete and eemaan which is deficient and weak. Rejecting an evil with the heart is the weakest of eemaan, and beyond that there is no eemaan. So the person who does not even reject the evil with his heart is not a person of eemaan.

Therefore eemaan can become strong, it can become weak and it can decrease such that it goes away completely. And this is shown by another version of the hadeeth which contains the statement:

**And there is beyond that any eemaan to the extent of a mustard seed.**

Q15. Can a person’s eemaan decrease until he is close to kufr?

Allaah, the Most High, states:

**On that day, they (the hypocrites) were closer to kufr than they were to eemaan.**

Eemaan became so weak in their hearts that they became closer to kufr (disbelief), so all that remained in their hearts was just a tiny amount. So this aayah shows that eemaan can become weak (i.e. decrease) to the extent that it comes close to kufr.

Q16. Can a person’s eemaan decrease until it is like the weight of a mustard seed?

The Prophet sall Allaahu ‘alaiyhi wa sallam told us that Allaah will say on the Day of Resurrection,

**“Take out from the Fire whoever has the slightest mustard seed of eemaan in his heart.”**

So this hadeeth confirms that eemaan can become weak until it is just like the weight of a mustard seed and (yet) this would necessitate that the person who has this tiny amount of eemaan will exit from the Fire on the Day of Resurrection.

This hadeeth also shows the virtue of eemaan such that even if it were to become very weak, still the one who possesses it will not remain forever in the Fire.

Q17. Which of the Companions had the greatest eemaan?

It was Aboo Bakr radi Allaahu ‘anhu, whose eemaan was equivalent to the eemaan of the whole Muslim nation.

Q18. Who mistakenly thinks that the eemaan of this Companion was the same as the most sinful of the people?

It is the same people as those who say eemaan is just tasdeeq (believing) and that occurs in the heart and does not vary in level – it is the statement of the Murjiah.

462 From the hadeeth of Aboo Sa’eed al Khudree radi Allaahu ‘anhu reported by al Bukhaaree (22), Muslim (184) and Ahmad in his Musnad.
463 And ibn Hajr rahimahullaah mentions in Fath ul Baaree about this statement:

**Take out from the Fire whoever has the slightest mustard seed of eemaan in his heart!**

And what is meant by “mustard seed” here is: whatever actions are done in addition to having the basis of tawheed - as per another version (of the hadeeth):

**Take out the one who says ‘laa ilaaha ill Allaah’ and who does an atom’s weight of good.**

And al ‘Aqeedah al Waasiyyah mentions in ‘Umdat ul Qaaree about this hadeeth:

It contains a proof for the people of the sunnah against the Murjiah in that it is known from it (this hadeeth) that a group of the sinners from the believers will enter the Fire – for their madh-dhab (i.e. that of the Murjiah) is that an act of disobedience does not harm in the presence of eemaan, so that the sinful (believer) does not enter the Fire.

(And in it (this hadeeth) is a evidence against the Mu’tazilah in that it proves that the sinful (Muslim) does not have to remain forever in the Fire.

464 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasiyyah:

And two innovating extreme groups have opposed the ahl us sunnah in this (issue of the definition of eemaan):

**The first group: The Murjiah – they say:**

469 Hadeeth reported by Muslim(49), Ahmad in his Musnad, Aboo Daawud, ibn Maajah, at Tirmidhee and an Nasaaee.
470 Soorah aale ‘Imraan (3) aayah 167
471 And Shaykh ‘Abdur Rahmaan ibn Naasir as Sa’dee rahimahullaah said about this aayah in his explanation of the hadeeth:

In this aayah is a proof that the servant may sometimes have with him a characteristic of kufr, and a characteristic of eemaan, and that he may be closer to one of them than he is to the other.
And this is a tremendous mistake which they have fallen into.

Even if we were to leave aside the error of the Murjiah in that they have not included action of the limbs here, then in addition, *eemaan* in the hearts is not of one level; it increases and decreases, it becomes strong and it becomes weak, it can become complete and it can become little in amount. So it is not of a single level.

### Q19. What is *al irjaa*?

It is the root of the name *murjiah* and it means *ta’kheer* (to put something back). So they put back actions from the definition of *eemaan*.

So they all say that ‘*eemaan* is merely *tasdeeq* (to believe) in the heart and the people of *eemaan* are all the same with regards to the basis of *eemaan* – they do not have different levels.’

And although all the Murjiah have this belief, this misguided group can be subdivided into four different groups according to their different sayings about *eemaan*.

---

*Eemaan* is (just) affirming with the heart – and anything other than that is not from *eemaan*.

For this reason, they hold the opinion that *eemaan* does not increase nor decrease, because it is affirming with the heart, and the people are (all) equal in it. So in their opinion, the person who worships Allaah all night and day is just like the person who disobeys Allaah all night and day, as long as his act of disobedience (to Allaah) does not take him out of the religion!

So if we found a man who commits fornication and steals and drinks intoxicants and acts unjustly towards the people – and another man who has *taqwaa* (fear and dutifulness) of Allaah, far removed from all these (sinful) matters – then both these people would be equal in *eemaan* and hope in the opinion of the Murjiah! Neither of the two people would be punished because actions do not enter into the meaning of *eemaan*.

The second group: The Khawaarij and the Mu’tazilah – they said:

*Actions do indeed enter into the meaning of eemaan and they are a condition for its remaining (in a person); so the person who performs his act of disobedience from the major sins goes out from eemaan.*

However the Khawaarij say: *He is a kaafir (disbeliever)!* And the Mu’tazilah say: *He is ‘ee manzilah bayna manzilatayn’ (upon a level between the two levels), so we do not say (he is a) believer and we do not say that he is a disbeliever. Rather we say: He has gone out of eemaan, and he has not entered into kufr, and he has come to be upon a level between the two levels.*

(Sharh al ‘Aqeedah al Waasitiyyah p575 -576)

---

### Q20. What do the Jahmiyyah say about *eemaan*?

This group, which represents the first of the four subdivisions of the murjiah, says:

*Eemaan is just ma’rifah (awareness that Allaah exists) in the heart!*

So, according to these people, if a person is aware that Allaah exists, then he is a believer.

### Q21. Was Iblees a person of *eemaan*?

In the opinion of the Jahmiyyah, Iblees (Shaytaan) was indeed a believer since he has awareness of Allaah.

Allaah tells us that Shaytaan said to Him:

**O my Lord, because You misled me.**

### Q22. Why do some people say that Fir’awn and the disbelievers are in fact people of *eemaan*?

The Jahmiyyah hold this foolish belief because Fir’awn and the rest of the *kuffaar* have awareness of Allaah in their hearts. However these disbelievers denied Allaah outwardly out of pride and obstinacy.

In fact there is no one on the face of the Earth who does not have any awareness of his Lord at all; those who are *kuffaar* choose to reject Allaah outwardly out of pride and obstinacy only.

Therefore the Jahmiyyah would say that all of mankind are in fact believers since they all have awareness in their hearts of Allaah.

And this is the foulest of the sayings.

### Q23. What do the Ashaa’irah say about *eemaan*?

This is the second group of the murjiah and they say:

*Eemaan is tasdeeq bil qalb (believing/affirming in the heart), and having awareness of Allaah alone is not enough.*

---

465 Soorah al Hijr (15) aayah 39
This is also an incorrect statement because the kuffaar also have affirmation in their hearts.

Those people do not hold you to be a liar (O Muhammad) but rather the wrongdoers willfully deny the signs of Allaah. 466 467

And they (Fir’awn and his people) denied the signs wrongfully and arrogantly, but in their own souls they were convinced of them.

So see what was the end of those who caused corruption. 468 469

Q24. Why might the kuffaar refuse to openly acknowledge that Islaam is the truth?

The kuffaar affirm within their hearts the truth of the Messenger sall Allaahu ‘alaiyhi wa sallam, knowing that he was the Messenger of Allaah. However they refused to acknowledge this outwardly, doing so out of pride and obstinacy, and to protect their nobility (as they claimed) and their position amongst the people. Or they may have done this out of bigotry towards their false religions.

Q25. Why did Aboo Taalib refuse to accept Islaam whilst on his death bed?

And at Tabaree rahimahullaah, in his tafseer of this aayah, quotes a narration from Aboo Saalih who said: Jibreel came to the Prophet sall Allaahu ‘alaiyhi wa sallam One day and he said to Allaahu ‘alaiyhi wa sallam was saa, grieving. So he said to him:

What is making you sad?
So he said:These (people) hold me to be a liar. So Jibreel said to him:

They do not hold you to be a liar; indeed they know that you are truthful.

But rather the wrongdoers willfully deny the signs of Allaah."

And as Sa’deeh rahimahullaah adds in his tafseer of this aayah:

Their denial was not based upon doubt or misgivings. Rather they denied, despite their knowing and their certainty of the correctness (of the signs).

Abboo Taalib stated upon his deathbed that he was “upon the religion of ‘Abdul Muttalib” despite the Prophet sall Allaahu ‘alaiyhi wa sallam requesting him to say laa ilaaha ill Allaah.

Yet this kaafir would be deemed to be a person of eemaan by the Ashaa’irah because he affirmed the truth of Islaam in his heart but did not manifest it outwardly out of fear of blame and abuse from his people and out of bigoted adherence to his old religion.

Abboo Taalib himself said in his lines of poetry:

Q26. Did the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam seek forgiveness for Aboo Taalib after the latter had died?

Yes, but then he was told by Allaah:

It is not right for the Prophet and for the believers that they should seek forgiveness for the mushriks even if they be close relatives, after it becomes clear to them that they (the mushriks) are from the people of the blazing fire. 471 472

Q27. What is the statement of the murjiah ul fugahaa about eemaan?

466 Soorah al An’aam (6) aayah 33
467 And al Baghawee rahimahullaah adds in his tafseer of this aayah:

They do not inwardly hold you to be a liar because they know of your truthfulness in that which has come before; rather they just deny My Revelation and reject My Signs just as He said:

And they (Fir’awn and his people) denied the signs wrongfully and arrogantly, but in their own souls they were convinced of them... Soorah an Naml (27) aayah 14

468 Soorah an Naml (27) aayah 14
469 And as Sa’deeh rahimahullaah adds in his tafseer of this aayah:

Their denial was not based upon doubt or misgivings. Rather they denied, despite their knowing and their certainty of the correctness (of the signs).

470 As reported by al Bukhaaree (1360, 3884, 4675), Muslim and in the Musnad of Ahmad from the hadeeth of al Musayyib ibn Hazm.
471 Soorah at Tawbah (9) aayah 113
472 And at Tabaree rahimahullaah adds in his tafseer of this aayah:

He says: After they have died upon their shirk with their Lord to do something which they already know that He will not do.
This is the third group of the murjiah and they say:

Eemaan is just affirmation of the heart and attesting to this upon the tongue.

**Q28. Into which category of murjiah do the Hanafees fall?**

They fall into this third category of murjiah, and they say:

Eemaan is speech upon the tongue and belief of the heart.

As can be seen from this definition, they do not place actions in the definition of eemaan.

**Q29. What is the statement of the karramiiyyah about eemaan?**

This is the fourth group of the murjiah and they say:

Eemaan is just attesting upon the tongue.

**Q30. Which group of kuffaar do these people mistakenly hold to be believers? Why?**

They would therefore hold that the munaafiqoon (hypocrites) were believers since the hypocrites testify that laa ilaaha ill Allaah Muhammad rasool ullaah (even though they do not truly believe it in their hearts and may not act upon it with their limbs)

**Q31. What is the statement of the ahl us sunnah wal jama‘ah about eemaan?**

The position of truth is different and distinct from what these four groups say and it is that:

Eemaan is speech upon the tongue, belief of the heart and action of the limbs.

It increases through obedience (to Allaah) and decreases through disobedience (to Allaah).

---

**And they were not commanded except to worship Allaah alone, making their religion purely and sincerely for Him (following the religion of tawheed and avoiding shirk), and that they establish the prayer and give the zakaat – and that is the straight and true religion.**

**Q1. What does this aayah prove?**

It proves that eemaan is speech and action and belief, because Allaah called these matters the deen ul qayyimah (the straight and true religion).

So He made 1) the worship of Allaah with ikhlaas (purity and sincerity) for Him, and 2) establishing the prayer and 3) the giving of the zakaat, all of these, to be the religion; and these three matters contain belief, speech and action.

**Q2. What is the difference between ad deen and al eemaan?**

Ad deen and al eemaan mean the same thing.

---

فجعل عبادة الله تعالى وإخلاص القلب وإقامة الصلاة وإ.ExecuteNonQueryه كله من الدين وقال رسول الله صلى الله عليه وسلم: “الإيمان بضع وسبعون شعبة أعلاها شهادة أن لا إله إلا الله وأدناها إمامة الأذى عن الطريق So He made the worship of Allaah, the Most High, and purity and sincerity of the heart and establishment of the prayer and giving the zakaat - all of it – to be from the religion.

And the Messenger of Allaah salAllahu ‘alaihi wa sallam said:

**Eemaan is of seventy and odd branches, the highest of them is the testimony that laa ilaaha ill Allaah and the lowest of them is removing that which is harmful from the path.**

---

472 Soorah al Bayyinah (98) aayah 5
474 Hadeeth reported by al Bukhaaree (9), Muslim (35), Ahmad in his Musnad, Aboo Daawud, ibn Maajah, at Tirmidhee and an Nasaeee rahimahumullaah from the hadeeth of Aboo Hurayrah radi Allaahu ‘anhu.
Q1. How does the hadeeth quoted show that the definition of eemaan given by the ahl us sunnah wal jamaa’ah is the correct definition?

The hadeeth continues:

And al hayaa (sense of shame) is a branch of eemaan.

So the Prophet sall Allaahu ‘alaiya wa sallam made the following matters to be from the branches of eemaan:

a) the statement laa ilaaha ill Allaah (which is speech)
b) removing that which is harmful from the path (which is an action)
c) sense of shame (which is a belief, a matter of the heart)

This therefore is in agreement with the definition of eemaan given by the ahl us sunnah that eemaan is sayings and actions and beliefs.

475 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Wasitiyyah after mentioning the hadeeth “Eemaan is of seventy and odd branches, the highest of them is the testimony that laa ilaaha ill Allaah, and the lowest of them is removing that which is harmful from the path. And al hayaa is a branch of eemaan”.

So this is speech of the tongue and its action and action of the limbs, and al hayaa is an action of the heart...

And what also proves this likewise is His statement, He the Most High: And Allaah would never cause your eemaan to be lost. Soorah al Baqarah (2) aayah 143

The scholars of tafseer said (about this statement “your eemaan”): Meaning your prayer towards the Bayt ul Maqdis (in Jerusalem).

So Allaah, the Most High, called the prayer “eemaan”, whilst it is an action of the limbs and an action of the heart and speech of the tongue. (Sharh al ‘Aqeedah al Wasitiyyah p575)

476 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Wasitiyyah commenting on the statement of Shaykh ul Islaam ibn Taymiyyah rahimahullaah: “Eemaan is speech and action: Speech of the heart and the tongue, and action of the heart and the tongue and the limbs.”

So the author (ibn Taymiyyah) made speech and action for the heart, and he made speech and action for the tongue.

As for the speech of the tongue, then this matter is clear; and it is nutq (utterance).

Q2. Does this hadeeth show that eemaan increases and decreases?

The hadeeth indicates that eemaan has a higher and lower level, so this shows that eemaan increases and decreases.

As for its action (i.e. action of the tongue), then it is its harakat (movements), and these are not nutq (utterance). Rather utterance springs from them if you are not mute.

As for speech of the heart, then it is its acknowledgement and its tasdeeq (belief).

As for its action, then it is an expression of its movements and, such as ikhlaas (purity and sincerity in intention) in the actions; so this is action of the heart.

And likewise for tawakkul (placing reliance upon Allaah) and rajaa (having hope in Allaah) and khawf (having fear of Allaah).

So the action (of the heart) is not merely serenity and peacefulness in the heart. Rather there are movements in the heart (as well).

As for action of the limbs, then this is obvious – (those matters) such as bowing in the prayer, and prostrating in the prayer, and standing in the prayer, and sitting in the prayer.

(Sharh al ‘Aqeedah al Wasitiyyah p574)

477 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Wasitiyyah:

And the causes for an increase in eemaan are four in number:

The first: Knowledge of Allaah, the Most High, through His Names and His Attributes. So whenever a person increases in his knowledge of Allaah through His Names and His Attributes, his eemaan increases.

The second: Reflecting upon the signs of Allaah, both universal and legislational. Allaah, the Most High, said:

Do they not look at the camels – how they are created?
And at the sky – how it is raised?
And at the mountains – how they are set up firmly (such that they do not fall)?
And at the Earth - how it is spread out?

Soorah al Ghaashiyyah (88) ayaat 17 to 20

And He, the Most High, said:

Say (O Muhammad to the mushriks from your people): Behold (all the signs) in the heavens and the earth (proving the reality of that tawheed of Allaah which I am calling you to)!

But neither the signs nor the warners benefit those who do not believe.

Soorah Yoonus (10) aayah 101.

And so whenever a person increases in knowledge of that which Allaah, the Most High, has laid down in the creation, from the wondrous aspects of the created matters and from the far reaching wise purposes, it...
increases him in eemaan in Allaah, the Mighty and Majestic.

And likewise, reflecting upon the legislative signs of Allaah increase the person in eemaan in Allaah, the Mighty and Majestic. This is because if you look at the legislative signs – and they are the rulings with which the messengers came – you will find in them that which will dazzle the intellects from far reaching wise purposes and tremendous secrets by which you will come to know that this sharee’ah was sent down from Allaah, and that it is built upon justice and mercy. So you will, through this, have your eemaan increased.

The third: Abundance of acts of obedience and doing these in the best manner because actions come into eemaan and since they come into it, it follows by necessity from that that it (eemaan) will increase with an abundance of them (acts of obedience).

The fourth: Leaving off acts of disobedience, seeking nearness to Allaah, the Mighty and Majestic. For indeed the person increases in eemaan in Allaah the Mighty and Majestic through that.

(Q1. What false saying of the Murjiah does this aayah from Soorah at Tawbah (9:124) refute?)

Allaah said:

So as for those who believed, then it increased them in eemaan.

This aayah therefore proves that eemaan increases and that it is not one (unchanging) entity in contrast to what the Murjiah falsely claim. Rather eemaan is something which varies in level; it increases and it decreases.

(Q2. What has caused the believers to increase in eemaan that is mentioned in this aayah?)

The aayah clearly shows that eemaan increases because of the sending down of the Qur’aan, it hearing it and acting in accordance with it.

(Q1. What were the circumstances which this aayah relates to?)

He is the One who sent down tranquillity into the hearts of the believers so that they should increase in eemaan along with their eemaan.

This occurred with regards the incident of al Hudaybiyyah, and the test for the Muslims that occurred within it. The kuffaar prevented them from performing ‘umrah and from entering Makkah.

However, despite the reluctance of some of the Companions to accept this peace treaty, Allaah sent down tranquillity into their hearts and they submitted to the command of Allaah and His Will.

478 Shaykh Muhammad ibn Saalih al ‘Uthaymeen
479 Soorah al Mutaffifeen (83) aayah 14
480 Soorah at Tawbah (9) aayah 124
481 Soorah al Fat-h (48) aayah 4
482 Soorah al Fat-h (48) aayah 4
Messenger out of obedience to Allaah and His Messenger.

Q2. Did this peace treaty turn out to be good for the Muslims or not?

Yes, and Allaah placed in it humiliation for the kuffaar.

From the greatest of the results that ensued from this peace treaty was that the war between the Muslims and the kuffaar stopped to give the Muslims a pause for breath.

In addition, those who wished to migrate to Madeenah were now able to do so without fear of harm and those who wished to become Muslim were now able to do so without being prevented from that.

And in the end, the clear victory (of Makkah being conquered by the Muslims) occurred.

All of these were from the tremendous fruits of this peace treaty.

Q3. Were the Muslims happy with this treaty initially?

No, some of them disliked it because they saw that they were being sent back from Makkah without being allowed to perform 'umrah, giving in to the demands of the kuffaar.

However the Companions submitted to the treaty out of obedience to Allaah and His Messenger sall Allaahu 'alaiyhi wa sallam.

And Allaah sent down tranquillity into their hearts and they did not act upon their emotions which they had initially; and the final outcome was good for the Muslims.

Q4. What means for a person to increase his eemaan are illustrated by this aayah?

It shows that the person who submits to the command of Allaah and His Messenger and complies with it will have his eemaan increased by that.

And the Messenger of Allaah sall Allaahu 'alaiyhi wa sallam said:

Whoever says laa ilaaha ill Allaah and he has in his heart eemaan of the weight of a grain of wheat or of a mustard seed or of a tiny amount, then he will come out from the Fire.

So he made it (i.e. eemaan) something which has different levels.

Q1. Will everyone who says laa ilaaha ill Allaah be taken out of the Fire?

No, for there will be people who say laa ilaaha ill Allaah (none truly has the right to be worshipped except Allaah) whilst not holding its meaning as their belief – for example, the munaafiqoon (the hypocrites). So their statement laa ilaaha ill Allaah will not benefit them.

However, the one who said laa ilaaha ill Allaah whilst truly believing in its meaning, and having certainty in what this kalimah (statement) indicates will be saved from remaining in the Fire forever – even if this eemaan in his heart is of the weight of a seed or a tiny amount.

Q2. Which false saying(s) about eemaan does the Shaykh refute in this regard?

This therefore refutes those people who say that eemaan is just statement upon the tongue.

It also refutes those people who say that eemaan is just tasdeeq (affirmation) of the heart and that eemaan is just one (unchanging) entity which does not increase nor decrease. This is because Allaah will say to the Messenger sall Allaahu 'alaiyhi wa sallam:

Take out (from the Fire) whoever has in his heart the slightest, slightest, slightest mustard seed’s weight of eemaan.

483 Reported by al Bukhaaree (44), Muslim, Ahmad in his Musnad and at Tirmidhee from the hadeeth of Anas ibn Maalik. And the wording of the hadeeth mentioned here is very close to, but not identical to, the wording of al Bukhaaree and Muslim.

484 Reported by al Bukhaaree (7510) and Muslim from the hadeeth of Anas ibn Maalik.
So this shows that this person’s *eemaan* has decreased until it very weak, but since this *eemaan* is combined with the statement *laa ilaaha ill Allaah* and with belief in its meaning, then it will benefit that person by causing him to be taken out from the Fire after he has entered it.

**Q3. Will a person with very weak *eemaan* be benefited by his *eemaan* in the Hereafter?**

Yes, as shown by the version of the hadeeth:

Take out (from the Fire) whoever has in his heart the slightest, slightest, slightest mustard seed’s weight of *eemaan*.

**Q4. Which people will remain forever in the Fire?**

Only the people of *shirk* (associating partners with Allaah in worship) and the people of *kufr* (disbelief) will remain forever in the Fire.

The people of *eemaan* - even if be very weak *eemaan* - will not remain forever in the Fire, even if they enter it for some time on account of their sins.

**Q5. Is *eemaan* one single, unchanging entity?**

No, it can decrease until it is of the level of a mustard seed as shown by this hadeeth. And this therefore refutes those misguided people who say that *eemaan* is one single unchanging entity and that it is an action of the heart alone.

**Q1. How does the Shaykh explain what *eemaan* in the *ghayb* means?**

He explains the *ghayb* (hidden and unseen) to mean:

That which is hidden from the people and which they do not witness from the affairs of the past and the affairs of the future which the people do not witness since they have passed by and finished or because they have not yet happened.

**Q2. Does the intellect have any role in this aspect of *eemaan*?**

No, because our knowledge of the *ghayb* depends solely on information taken from authentic sources i.e. from the *naqil* (that which is reported) and not the *’aql* (intellect).

**Q3. What are the sources of information about this aspect of *eemaan*?**

The *naqil* (that which is reported) comprises the true reports from Allaah and His Messenger *sall Allaahu ‘alaiyhi wa sallam*.

**Q4. What is the approach of the Muslim to these sources?**

It is obligatory to have *eemaan* (true belief) in and to submit to everything which everything which Allaah’s Messenger *sall Allaahu ‘alaiyhi wa sallam* informed us about from the *ghayb* of the past and the *ghayb* of the future.

And the Muslim does not interfere in this using his own intellect and his own understanding because the matters of the *ghayb* cannot be truly perceived by the person’s intellect nor by his thinking.

Rather *eemaan* in the hidden and unseen is only founded upon submitting and believing in the reports from Allaah and His Messenger.

**Q5. Which aspects of the *ghayb* do we have to have seen before believing in them?**

None of them. For *eemaan* (true faith) is in fact nothing other than true faith in the *ghayb* (hidden and unseen). As for having true faith in something which has been witnessed, then there is no special distinction for any person in that! This would not be called ‘eemaan’.

**Q6. When will a person’s having *eemaan* in the *ghayb* not be accepted by Allaah?**

There are two times when it will not be accepted:

1) When the Day of Resurrection is established.
2) When a person reaches his time of death, meaning - he is just about to die.

So in these cases, the person sees that which he used to be told of, from those matters which were


---

485 Reported by al Bukhaaree (7510) and Muslim from the hadeeth of Anas ibn Maalik.
hidden from him, but which he now sees with his own eyes. At this stage, it will be 'too late' to have eemaan if he did not have it before.

The Prophet sall Allaahu 'alaiyhi wa sallam said:

Allaah will accept the repentance of the servant as long as he is not experiencing the gharghara (death rattle).486 487

This refers to the time just before death when the soul rattles in the throat. For at this stage, eemaan has come to an end, as has the ability to perform any action and the person falls into those matters of the ghayb which he had been told of before, seeing them with his own eyes.

Allaah, the Most High, says about the person who sees that which he used to be told of:

You were heedless of this so now We have removed your cover and today, your sight is sharp.488 489

Q7. What is the relevance of the aayah from Soorah al An’aam (6:158) in this regard?

The Day when some of the signs of Your Lord come — then no soul will benefit from its eemaan if it had not believed previously and earned good deeds based upon its eemaan.490

The scholars of tafseer (explanation of the meanings of the Qur’aan) mention that the sign referred to in this aayah is the rising of the Sun from its place of setting (i.e. the West) before the Day of Resurrection. At that time eemaan will not be accepted.491

For at this time, the Truth of Islaam will be something actually experienced and witnessed and not something hidden from the people.

Allaah, the Most High says:

Rather they have denied that which they could not encompass with their knowledge492 and that which has not yet been fulfilled. Likewise did those people who came before them deny. So see what was the end of the wrongdoing disbelievers.493

Q8. What is the first attribute that Allaah mentions in the Qur’aan about the people of taqwaal?

Allaah, the Most High, stated:

This Qur’aan is the Book in which there is no doubt. A guidance for the people of taqwaal (who are dutiful to Allaah). Those people who have eemaan in the ghayb (hidden and unseen)494 and they establish the Prayer.495

486 Reported by at Tirmidhee (3837) and Ahmad in his Musnad from the hadeeth of ibn ‘Umar radi Allaahu anhumaa. And al Albanaanee declared it to be hasan (good)
487 Al Mubaarakfooree rahimahullaah stated in Thuhtat ul Ahwadhee about the statement: ...as long as he is not experiencing the gharghara...
Meaning: as long as the soul has not reached the throat – meaning: as long as death is not certain. For repentance after death has become certain, then this is not accepted– as per His Statement, He the Most High: And there is no repentance for those who continue to do evil deeds until death comes to one of them and he says, “Now I repent!”; nor for those who die whilst they are kuffaar (disbelievers).

488 Soorah Qaaf (50) aayah 22
489 And at Tabaree rahimahullaah mentions that Mujaahid rahimahullaah said about Allaah’s statement: So now We have removed your cover..
(This is addressed) to the kaafir on the Day of Resurrection.
490 Soorah al An’aam (6) aayah 158
491 The Prophet sall Allaahu ‘alaiyhi wa sallam stated: The Hour will not be established until the Sun rises from its place of setting. So when it rises and the people see it, they will all have eemaan but that will be when eemaan does not benefit a soul.
And he then recited the aayah from Soorah al An’aam (6:158).
Reported by al Bukhaaree (4636) from the hadeeth of Aboo Hurayrah radi Allaahu ‘anhuma.
492 And at Tabaree rahimahullaah adds in his tafseer about this statement of Allaah:
Rather they have denied that which they could not encompass with their knowledge...
From that which Allaah sent down to you (O Muhammad) in this Qur’aan from (His) threat against them for their disbelief in their Lord.
And as Sa’dee rahimahullaah adds in Tayseer al Kareem ar Rahmaan fee tafseer kalaam il Mannaan when commenting on this aayah:
And in this is a proof showing the obligation to verify and check in the affairs, and that it is not befitting for a person to rush into accepting something or rejecting it before he has encompassed it with knowledge.
493 Soorah Yoonus (10) aayah 39
494 And at Tabaree rahimahullaah adds in his tafseer that Qataadah rahimahullaah said about:
Those people who have eemaan in the ghayb...
Those who believed in Paradise and the Fire, and the resurrection after death, and the Day of Resurrection – and all of this is ghayb.
The first attribute which Allaah describes them with is that they believe in the ghayb (hidden and unseen) i.e. in that which is hidden from them and which they do not witness.

So these people rely instead on true reports from Allaah and His Messenger, and they have eemaan in the ghayb based on that, just as if they were seeing those matters with their own eyes.

Q9. What is the difference between our attitude to what Allaah tells us about the ghayb and what the Prophet sall Allaahu ‘alaiyhi wa sallam told us about it?

There is no difference in our attitude to these sources of information for we have eemaan in everything which is authentically reported from the Prophet sall Allaahu ‘alaiyhi wa sallam just as we believe in the correct reports which come from Allaah, the Knower of the unseen and the witnessed.

For the Prophet sall Allaahu ‘alaiyhi wa sallam did not speak from his own desires; rather it was just revelation sent to him.

Q10. What examples of our matters of the ghayb from the past does the Shaykh mention?

He mentions the reports found in the Qur’aan and the authentic Sunnah which deal with the story of Aadam and the angels, the previous nations such as the people of Nooh and ‘Aad and Thamood, and the people of Ibraaheem and the companions of Madyan and other nations beside them.

Allaah has informed us about all of this, so it is obligatory to have eemaan in it.

Q11. What examples of our matters of the ghayb in the future does the Shaykh mention?

He mentions eemaan in:
1) the Signs of the Final Hour
2) that which will occur before the establishment of the Hour
3) that which will occur at the end of time
4) the punishment of the grave and its bliss
5) the Last Day and whatever will occur in it
6) the Resurrection and the raising of the dead
7) Paradise and the Fire
8) Allaah Himself

Q12. Does our belief in Allaah come into eemaan in the affairs of the ghayb? If so, then why?

Yes, eemaan in Allaah comes into eemaan in the hidden and unseen, because we do not see Allaah in this life. Rather we have belief in Allaah based solely upon:
a) the signs in the creation
b) the signs in the Qur’aan
c) the reports from His Messengers ‘alaiyhi wasallam

So we have eemaan in Allaah, His Names and His Attributes, and in the obligation of worshipping Him alone based upon the true reports and the clear signs and shining proofs which are before our very eyes.

Q13. Which of the kuffaar deny that Allaah is the Creator?

Not one of the disbelievers claim that anyone other than Allaah has created the creation or that the creation somehow created itself.

Were they created by nothing – or are they themselves the creators? 496 Or did they

496 And as Sa'dee rahimahullaah adds in Tayseer al Kareem ar Rahmaan fee tafseer kalaam il Manaan , commenting on this aayah and asking how the Creation came into existence:

Either they were created by nothing i.e. no Creator created them. Rather they exist without being brought into existence and without Someone who has brought (them) into existence – and this is the very essence of absurdity!

Or they were the creators of their own selves – and this is also something absurd - for this cannot be imagined, that someone would bring himself into existence!

So if these two affairs have been shown to be false and futile and it has become clear that they are preposterous, then the third option must be accepted and it is that Allaah, He is the One who created them.

And when this must be accepted, it is known that that Allaah, the Most High, is the One and only (True) object of worship, the One for other than whom worship is not befitting nor correct.
create the heavens and the Earth? Rather they do not have certain faith. 497

Who is it who can claim that he has created even the slightest thing from the heavens and the Earth? None of the kufr claim this, despite the severity of their kufr and their obstinate rejection of the Truth.

Q14. How does Allaah challenge the kufr in this regard?

Show me what they (those false gods) created from the earth! Or do those whom they associate have any share in the heavens? 498

Or did We give them a Book (commanding them to associate others) so that they are upon clear evidence in their associating others along with Him? 499

So Allaah challenges the kufr to show what their false gods have created. For no one claims that these false gods which they worship has created anything from the Heavens and the Earth.

Do they set up for Allaah partners whom they claim create like His creation, such that they are confused (about what they created from the heavens and the Earth)?

And if you were to ask them who created the heavens and the Earth? They would surely say, “Allaah!”

And if you were to ask them who created them, they would surely say, “Allaah!”

Q15. What is mentioned (in Soorah Al ‘Araf aayah 54) together with the creation being for Allaah?

Is not for Him the creation and the command? 505

Exalted is Allaah, the Lord of the whole of the creation. 506

Because the creation is Allaah’s, then likewise the command is for Him also. He is the One who commands and forbids and legislates.

Soorah Luqmaan (31) aayah 25

Q1. What is the ruling upon the person who has eemaan in some of what the Prophet sall Allaahu ‘alaiyhi wa sallam told us of, but not in all of it?

Such a person has disbelieved in all of that which the Prophet sall Allaahu ‘alaiyhi wa sallam came with.

Q2. What role do our intellects have in determining what information that we have received from the Prophet sall Allaahu ‘alaiyhi wa sallam we should believe in?

We have eemaan in everything which he came with, whether our intellects can picture what he told us of or not.

The intellect has no role in determining whether we accept something from him sall Allaahu ‘alaiyhi wa sallam.

497 Soorah at Toor (52) aayah 35 to 36
498 And as Sa’dee rahimahullaah adds in Tayseer al Kareem ar Raahmaan fee taseer kalaam il Manaan when commenting on this aayah:

So if they (the false gods) did not create a single thing, and they do not share with the Creator in His creation, then why do you worship them and call upon them despite your affirmation that they (the false gods) are deficient?

499 Soorah Faatir (35) aayah 40
500 As mentioned by al Baghawee rahimahullaah in his tafseer of this aayah.
501 Soorah ar Ra’d (13) aayah 16
502 Soorah Luqmaan (31) aayah 25
503 Soorah az Zukhruf (43) aayah 87
504 And as Sa’dee rahimahullaah adds in Tayseer al Kareem ar Raahmaan fee taseer kalaam il Manaan when commenting on this aayah:

Meaning - and if you were to ask the mushrikeen (people of shirk) about tawheed ur ruboobeeyah and who is the Creator, they would certainly affirm that it is Allaah alone, having no partner in that.

505 And as Sa’dee rahimahullaah adds in Tayseer al Kareem ar Raahmaan fee taseer kalaam il Manaan when commenting on the word “command” in this aayah:

And “the command” comprises His rulings of the religion and of the shar’eeah; and then the rulings of recompensing – and that will be in the Everlasting Abode.

506 Soorah al A’raaf (7) aayah 54
wa sallam or not, since the intellect is deficient and does not fully encompass all things. Nothing fully encompasses all things except Allaah, the Majestic and Most High.

Q1. What important condition does the Imaam rahimahullaah mention here for our believing in any particular narration from the Prophet sall Allaahu 'alaiyhi wa sallam?

He mentions that it is obligatory to believe in the hadeeth providing that the chain of narration is authentic; and it is the scholars of hadeeth who decide whether the chain of narration is authentic or not.

As for those narrations whose chain of narration is not authentic, then we are not required to have eemaan in them.

Q2. How can we imagine what the punishment (or bliss) of the grave is like?

We cannot imagine what these aspects of the ghayb are like.

Q3. Which types of punishment or bliss in the grave would we see if we dug open a dead person’s grave? Why?

If we were to dig into the person’s grave, we would not see whether the person’s grave is a garden from the gardens of Paradise or a pit from the pits of the Fire.

So some people reject that there is punishment and bliss the grave on this basis. However, the punishment and bliss in the grave are not from the ghayb.
world that we can see in this worldly life; rather they are from the world of the Hereafter which none but Allaah know of.

It is not a condition for something to be true and correct that a person must have seen it first. There are matters which are present which we are unable to see but they exist nevertheless.

Q4. Why does the Shaykh hafidhahullaah mention an example of two people sleeping?

He mentions the example of two people who are sleeping side by side. One of them is experiencing a peaceful, delightful sleep whilst the other is having a disturbed, troubled sleep. Yet each one does not perceive what the other person is experiencing, despite the closeness of one to the other.

And if this is the case with the affairs of this world – showing how limited our perceptions are of what is occurring around us – then how about with regards to the affairs of the Hereafter which are not known except to Allaah?

Q5. Why does the Shaykh hafidhahullaah mention an example of two dead people?

He mentions that there are some dead people who are bliss and there are also some who are in torment – even if some of them are side by side with the others.

So similarly to the example of the two people sleeping, a dead person who is in bliss does not perceive or experience the punishment that another dead person is experiencing – and vice versa.

Q6. What benefit of Allaah’s concealing the affairs of the ghayb from us is mentioned by the Shaykh here?

He has done this as a mercy to us.

The Prophet sall Allaahu ‘alaiyhi wa sallam said:

*If it were not for the fact that you would no longer bury the dead, I would have asked Allaah to let you hear something from the torment of the people of the graves which He caused me to hear.*

---

Q7. What would be the effect on us if we were to hear the screaming of the person being punished in the grave?

The dead person who is being punished will scream which will be heard by everything except for the Jinn and the Mankind. And if a person were to hear this screaming, he would swoon – meaning he would die.

Q8. What is the first of the affairs of the Hereafter?

It is the punishment of the Grave.

---

And one of the chains of narrations mentioned by Imaam Ahmad is:

Yazeed narrated to us that Humaid narrated to us from Anas that the Prophet sall Allaahu ‘alaiyhi wa sallam said: (the hadeeth)

Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasitiyyah commenting on why Allaah has not allowed us to hear the screaming of those being punished in their grave:

And that is for a tremendous hikmah (wise purpose), from that (are the following):

Firstly – That which the Prophet sall Allaahu ‘alaiyhi wa sallam indicated with his statement:

*If it were not that you would not bury (your dead), I would have supplicated to Allaah that He make you hear (something) from the punishment of the grave.*

(Reported by Muslim)

Secondly – that in the concealment of that (screaming) is a sitr (veiling) for the dead person.

Thirdly – that in that there is no disturbance for his (the dead person’s) family, because if his family were to hear their dead relative being punished and screaming, they would never be at ease.

Fourthly – that his family would not be put to shame, because the people would say (if his screaming could be heard): This is your son (being punished)! This is your father! This is your brother! And the like of that.

Fifthly – that we would be destroyed because it is a scream which is not something easy and comfortable. Rather (it is) a scream which may necessitate that the hearts fall from their places so the person dies or loses consciousness.

Sixthly – if the people were to hear the screaming of these people being punished, then eemaan in the punishment of the grave would fall into the category of having eemaan in that which has been actually seen and not from the category of eemaan in the ghayb (hidden and unseen). And therefore the benefit of being tested would vanish because the people would believe in that which they had actually seen without any doubt. However if (the punishment) remains hidden from them and they do not come to know of any except by means of the report (from the Qur’aan or authentic Sunnah) then it becomes from the category of the hidden and unseen.

(Sharh al ‘Aqeedah al Waasitiyyah p482 to 483)
Q1. What are al masjid ul haraam and al masjid ul aqsaas as mentioned in the aayah quoted from Soorah al Israa (17:1)?

Allaah the Most High said:

Perfect is He, the One who took His slave on the Journey by Night from al masjid ul haraam (the Sacred Mosque)....

- and this is in the noble city of Makkah.

...to al masjid ul aqsaas...

- and this is in Jerusalem in Palestine.

...the neighbourhood of which We have blessed so that We should show him from our signs. 512

Q2. How long did it used to take to travel from one to the other?

This journey used to take the camel rider one month to make. And the Prophet sall Allaahu 'alaiyhi wa sallam was taken on that journey, there and back, in a single night.

Q3. What was the order of events that occurred on that night?

Jibreel 'alaiyyhissalaam came to the Prophet sall Allaahu 'alaiyhi wa sallam whilst the latter was asleep in Makkah and carried him upon al Buraaq, a riding beast ridden by the prophets.

And he went with him to Jerusalem and then took him up to the Heavens – meaning both the spirit and the body of the Prophet sall Allaahu 'alaiyhi wa sallam travelled. The Prophet sall Allaahu 'alaiyhi wa sallam was awake during this whole episode and not asleep.

Q4. Where in the Qur’aan is the Mi’raaj mentioned and where is the Israa mentioned?

The Mi’raaj is mentioned at the beginning of Soorah an Najm (the 53rd soorah) and the Israa is mentioned at the beginning of Soorah al Israa (the 17th soorah, which is also known as Soorah Banee Israael).

Q5. What did the Prophet sall Allaahu 'alaiyhi wa sallam see on that night?

He sall Allaahu 'alaiyhi wa sallam saw amazing matters from the Kingdom of the Heavens and the Earth. He saw Paradise and the Fire, and the people of the Fire in it and the people of Paradise in it.

Allaah spoke to him sall Allaahu 'alaiyhi wa sallam with that which He wished from His revelation. And He made obligatory upon him the five daily prayers.

Then he sall Allaahu 'alaiyhi wa sallam descended to the Earth and then came back to Makkah – all in a single night. And the next morning he informed the people of what had happened.

Q6. What effect did hearing about the Israa and Mi’raaj have on the people of eemaan?

It only served to increase their eemaan because they had believed in him sall Allaahu 'alaiyhi wa sallam from the beginning. So because they believed that he was the Messenger of Allaah, they would not accuse him of lying.

So when Aboo Bakr radi Allaahu 'anhu was told by the mushriks about the Israa and Mi’raaj which his friend sall Allaahu 'alaiyhi wa sallam claimed to have undergone, he said:

If he has said this, then it is just as he has said. I believe him with regard to news coming from the heavens, so should I not believe him in this? 513

Q7. What effect did hearing about the Israa and Mi’raaj have on the people who had weak eemaan and the disbelievers?

As for the people who were weak in eemaan or who were kuffaar then they took this incident of

512 Soorah al Israa (17) aayah 1

513 Reported by al Haakim (3/62) and was declared authentic due to its supports by al Albaanee in as Saheehah (no 306). And at the end of the report it states that that is why Aboo Bakr was called as Siddeeq (the one who attested to the Truth).
Q8. Was the Prophet **sallAllahu ‘alaiyhi wa sallam** asleep during the Israa and the Mi’raaj?  

No, he was awake. No one denies that strange and miraculous things may be experienced by someone in their dreams. So the Quraysh would not have denied the Israa nor the Mi’raaj if the Prophet **sallAllahu ‘alaiyhi wa sallam** had merely dreamed them.

Q9. What is the meaning of the word ‘abd in the first aayah from Soorah al Israa (17:1) – and what does it not mean?

Perfect is He, the One who took His ‘abd (slave)...  

And ‘slave’ refers to the soul and the body combined.  
The person’s rooh (soul) alone is not called ‘abd. Likewise, a person’s jasad (body) alone is not called ‘abd.

---

Q1. Who is the Moosaa being referred to here?

He was Moosaa ibn ‘Imraan **alayhisaswaa**, the Kaleem o Allaah (the one to whom Allaah spoke).

Q2. What did he do to the Angel of Death and why?

The Angel of Death came to Moosaa in the form of a man as a test. The Angel told him that he was going to take Moosaa’s soul so Moosaa struck him on the face and knocked out his eye, for Moosaa was a man of zeal and fervour.

Q3. What did the Angel of Death do after this?

The Angel of Death went back to his Lord and told Him that He had sent him to a servant who did not wish death. Allaah then restored his eye to him and said “Go to him (Moosaa) and tell him to place his hand upon the skin of a bull and whatever his hand covers from the skin of the bull - then he can have for every hair a year of life.”

Q4. What did Moosaa say when the Angel of Death came to him the second time?

The Angel of Death came back to Moosaa and told him of what Allaah had said. Moosaa replied, “And after that?” The Angel answered, “Death.” Moosaa said, ”In that case, (make it) now my Lord."  

---

514 Soorah al Israa (17) aayah 1

---

والك من ذلك أن ملك الموت لما جاء إلى موسى عليه السلام ليفض روحه لطمة ففقاً عينه فرجع إلى ربه فرد عليه عينه  

And from that is that the Angel of Death, when he came to Moosaa **alayhisaswaa** to take his soul – he (Moosaa) struck him and knocked out his eye; so therefore he (the Angel) went back to his Lord and He restored his eye to him.

---

515 This hadeeth is reported in the Musnad of Ahmad from the hadeeth of Aboo Hurayrah and its narrators are reliable, narrators of the Saheeh, except for ibn Lahee’ah; the hadeeth is also reported through authentic chains of narration also in the Musnad of Ahmad and al Bukhaaree (1339) (3407) and Muslim from the hadeeth of Aboo Hurayrah also.
So when he knew that he was the Angel of Death and that he was a messenger of Allaah, then he submitted – whereas initially, Moosaa did not know that he was the Angel of Death.

Q1. What is the meaning of \textit{ashraat} here?
It is the plural of the word \textit{shart} which means ‘a sign’.

Q2. How does the Shaykh \\textit{hafidhahullaah} explain the aayah from Soorah Muhammad (47:18)?
Allaah, the Most High, says:

\textit{So are they awaiting except that the Hour comes upon them; for indeed its \textit{ashraat} (signs) have already come!}^{516}

\textbf{Meaning:} the signs of the establishment of the Hour and the closeness of its taking place.\textsuperscript{517}

\textbf{How will they take admonition when it comes to them?}\textsuperscript{518}

So when the Hour is established, there will be no scope for having \textit{eemaan} and believing only at that time, and repentance will not be accepted from them then.

Q3. How does the Shaykh subdivide the \textit{ashraat us saa’ah}?
He divides them into:

a) The First Signs – which have already occurred and finished.

b) The Intermediate Signs

c) The Latter Signs.

\begin{itemize}
\item \textsuperscript{516} Soorah Muhammad (47) aayah 18
\item \textsuperscript{517} And Shaykh ‘Abdur Rahmaan ibn Naasir as Sa’dee \textit{rahimahullaah} said about the aayah in tayseer il kaleem ir rahmaan : 
\textit{For indeed its \textit{ashraat} (signs) have already come!} Soorah Muhammad (47) aayah 18 
\textit{Meaning:} its signs proving how close it (the Hour) is. \textsuperscript{518} Soorah Muhammad (47) aayah 18
\item \textsuperscript{518} Hadeeth reported by al Bukhaaree (8504), Muslim and Ahmad in his Musnad.
\end{itemize}

Q4. Is the sending of the Messenger of Allaah \textit{sall Allaahu ‘alaiyhi wa sallam} from the \textit{ashraat us saa’ah}?
Yes, his sending was from the First Signs. He was the Prophet of the (Last) Hour, as was shown by his \textit{sall Allaahu ‘alaiyhi wa sallam} statement:

\textit{I have been sent along with the Last Hour like these two.}

And he \textit{sall Allaahu ‘alaiyhi wa sallam} indicated with his index and middle finger.\textsuperscript{519}

Q5. What other \textit{ashraat us saa’ah are mentioned by the Shaykh from the first subdivision?}
They include the conquests and the spread of Islaam widely upon the Earth, as well as the trials and tribulations occurring amongst the people, the wars and the shedding of blood.

Q6. What examples does the Shaykh mention of the second subdivision?
The Intermediate Signs are very many in number. So we live in the midst of amazing matters including inventions and great industries and the rapid means of communication and the lands coming close to each other – all of these are from the Intermediate Signs.

Q7. From whose family will the Mahdi come?
The Latter Signs are ten in number and will occur in the future, one following on in quick succession from the previous one.

From these Signs is the appearance of the Mahdi and he will be from the family of the Messenger \textit{sall Allaahu ‘alaiyhi wa sallam} from the descendants of al Hasan, the grandson of the Messenger \textit{sall Allaahu ‘alaiyhi wa sallam}.

\begin{itemize}
\item The Mahdi’s name will be like that of the Messenger \textit{sall Allaahu ‘alaiyhi wa sallam} i.e. Muhammad ibn ‘Abdillaah.
\end{itemize}

Q8. What will the Mahdi do?
He will spread justice and he will spread Islaam and Allaah will aid the religion through him. He will fill the Earth with justice just as it was previously filled with oppression.

\begin{itemize}
\item \textsuperscript{519} Hadeeth reported by al Bukhaaree (8504), Muslim and Ahmad in his Musnad.
\end{itemize}
And in his time, *al Maseeh ud Dajjaal* will emerge.

Q9. **Will the Dajjaal be a friend of the believers?**

The Dajjaal, the one eyed one, the great liar, will not be a friend to the believers. Rather in his time, there will be a tremendous *fitnah* (trial) and a great test which will occur by Allaah’s permission and from Allaah’s wisdom.

Q10. **What will 'Eesaa *'alayhissalaam* do when he descends before the end of time?**

'Eesaa *'alayhissalaam* will emerge at the end of the time of the Dajjaal whom he will kill. Then 'Eesaa will judge by the sharee’ah of Muhammad sali Allaahu 'alayhi wa sallam.

'Eesaa will remain upon the Earth for some time. He will then die at the time that Allaah has decreed for him to do so.

And there is no one from the People of the Book except that he will certainly believe in him (i.e. 'Eesaa) before his (i.e. 'Eesaa’s) death.520

So he will die and be buried, just as the other prophets were.

Q11. **Which will emerge first – Ya-jooj and Ma-jooj or the Beast?**

Ya-jooj and Ma-jooj are two tribes from the descendants of Aadam *'alayhissalaam*. They will emerge before the Beast and will cause tremendous evil, trials and tribulations, bloodshed and great hardships upon the believers.

Q12. **What will the Beast that emerges before the end of time do?**

The Beast will distinguish between the believer and the *kaaﬁr*.

And when the Word befalls them We will bring out for them a Beast from the Earth.522

who will speak to them declaring that the people did not have certain faith in our signs.523

So the Beast will place a sign upon the believer by which it will be known that he is a believer; likewise he will place a sign upon the *kaaﬁr* by which it will be known that he is a *kaaﬁr*.

So the people will then be able to recognise each other, the believer as a believer and the *kaaﬁr* as a *kaaﬁr*.

Q13. **Where will the Sun rise from before the end of time?**

It will rise from its place of setting; and this is the last of the Major Signs.

When this occurs, then acceptance of *eemaan* and of repentance will cease.

Q14. **What will the Fire do that occurs before the end of time?**

After the Sun has risen from its place of setting, a Fire will emerge from the depths of Aden in Yemen. It will gather the people towards Shaam (Palestine, Syria and Jordan).

The Fire will remain with them wherever they spend the night and stop with them wherever they stop to take a rest. It will drive the people on towards the mahshar (the Gathering Place).

Q1. **Why is *al maseeh ud dajjaal* so called?**

He is called *ad dajjaal* because he is a great liar from the word *dajl* (which means falsehood).

He is called *al maseeh* because either:

a) he proceeds throughout the earth, and he *yamsahuhaa* (he crosses it) quickly because of the rapid means of transport with which Allaah has equipped him which are faster than the wind.

or

(meaning) coming out from the Earth – or a Beast from the Beasts of the Earth, and not from the sky.

520 And that *his* death refers to *Eesaa’s* death is the tafseer given by amongst others ibn ‘Abbaas, Qataadah and al Hasan (Tafseer at Tabareeq).

521 Soorah an Nisaa (4) aayah 189

522 And Shaykh ‘Abdur Rahmaan ibn Naasir as Sa’dee rahimahullaah said about the aayah in tayseer il kareem ir rahmaan:

a Beast from the Earth.

Soorah an Naml (27) aayah 82

Sooman Al-Wasiir
Q2. How will we be able to recognise the Dajjal?

He will claim to be Allaah, the Majestic and Most High – but Allaah is not one eyed.

In addition, “kaafir” will be written between the two eyes of the Dajjal and this will be read by everyone.

Q3. Why is ‘Eesaa alaiyhisallaam called the Maseeh?

He is called maseeh because he used to yamsahu (wipe) his hand upon a sick person and the person would be cured by the permission of Allaah.

Q4. Which maseeh will kill which maseeh? And where will this occur?

The Maseeh of guidance (‘Eesaa) will kill the Maseeh of misguidance (the Dajjal). He will chase the Dajjal and kill him at the gate of Ludd, a city in Palestine.

Q5. How will ‘Eesaa alaiyhisallaam rule?

After killing the Dajjal, ‘Eesaa will rule by the sharee’ah of Islaam, breaking the cross (of the Christians) and killing the swine and setting aside the jizyah (the tax paid by the Jews and Christians).

So ‘Eesaa will judge with the legislation of Muhammad sall Allaahu ‘alaiyhi wa sallam.

Q2. Who was Dhul Qarnain and how did he come to know about Ya-jooj and Ma-jooj?

He was a great king and a person of eemaan whom Allaah established him in the Earth. So he travelled to the eastern parts of the Earth and to the western parts, calling to Islaam and to tawheed and making jihaad in Allaah’s cause.

Dhul Qarnain reached two great mountains and found beyond them a people who could scarcely understand any words – and they were Ya-jooj and Ma-jooj who were threatening the rest of mankind.

Q3. What did Dhul Qarnain build and what effect did it have?

The (people of that area) said: O Dhul Qarnain! Ya-jooj and Ma-jooj are causing corruption upon the Earth so can we pay you a tribute for you to build a barrier between us and them?

So he said: That which my Lord has established me upon is better.

So he refused to take anything from them for doing that task, mentioning that that which Allaah had given him was sufficient for him.

So he asked them to bring materials and then he built this barrier to fill the gap between the two great mountains such that no one could go through it or surmount it.

So they were not able to surmount it nor pierce it.

And in fact, this barrier became one of the great favours of Allaah upon mankind.

Q4. Will this construction remain for ever?

No, because at the end of time, the two tribes will demolish this barrier.

So when the Promise of my Lord comes about, He will level it to the ground. And the Promise of my Lord is ever true.

---

207

وَنْزُولٌ عِيَسِيَّ ابْنِ مَرْيَمَ عِلْيَهُ السَّلَامُ فِي قَتْلِهِ وَخُروْجِ يَأْوِجٍ وَمَآوِجٍ
And the descent of ’Eesaa ibn Maryam alaiyhisallaam so he will kill him (the Dajjal) and the emergence of Ya-jooj and Ma-jooj

Q1. Who are Ya-jooj and Ma-jooj?

They are two tribes from the descendants of ‘Aadam alaiyhisallaam. Their story is mentioned in the Qur’aan.
And We shall leave them to surge amongst each other like waves on that Day.  

Q5. Will Ya-jooj and Ma-jooj spread goodness or corruption?

When they emerge they will cause corruption and bloodshed and evil as is not known except to Allaah.

Q6. How will Ya-jooj and Ma-jooj die?

Mankind will not be able to oppose them. But Allaah will send an worm like illness to afflict them in their necks which will kill them all. The Muslims will then be at peace from them. The creatures of the Earth will eat from their bodies until they become fat.

Q1. How did Ibraaheem 'alaiyhisalaam refute an Numrood's claim to Lordship?

Ibraaheem said to this tyrant king who had claimed Lordship for himself:

So Allaah brings the Sun out from the East – so (you) bring it out from the West!

When this king claimed that it was he who gave life and gave death and that he was the Lord, Ibraaheem responded by mentioning this challenge to bring the Sun out from the West in contrast to what Allaah, the Most High, wills.

So the one who disbelieved was silenced in argument.

Meaning: the king was left speechless because he was not able to do this. For no one can do this except for Allaah, the Most High.

Q2. What will be signified by the rising of the Sun from the maghrib?

When the arrangement of the creation is disrupted and Allaah wills to destroy this world, then the Sun will take the opposite course from that which it taken up to that point; it will emerge from the West at that time.

This will be a proof for the nearness of the establishment of the Hour and for the destruction of this ordered system of the creation and for the world coming to an end and that the Hereafter is occurring.

Q1. What important condition is mentioned here for accepting the reports about the matters of the hidden and unseen?

The essential condition for accepting these reports about the ghayb is that they are authentically reported from Prophet sall Allaahu 'alaiyhi wa sallam.

Meaning – the emergence of Ya-jooj and Ma-jooj.

527 Soorah al Kahf (18) aayah 98 to 99
528 Soorah an Naml (27) aayah 82
529 Al Qurtubee rahimahullaah mentions in his explanation of Muslim 'al Mufhim' that there are no authentic narrations to inform us as to where this Beast will emerge from nor what it will look like.
530 i.e. from the West

531 Soorah al Baqarah (2) aayah 288
532 Soorah al Baqarah (2) aayah 288
As for a da'eef (weak) evidence or an evidence which does not reach the level of being saheeh (authentic) then this is not relied upon in the 'aqeedah of the Muslim.

Q2. What is the difference in this respect between how we approach the aahaad narrations and the mutawaatir narrations? Why?

There is no difference between our approach to the mutawaatir narrations or the aahaad narrations providing that they are saheeh (authentic). If the narration is saheeh then it is obligatory to hold the information contained in it as belief and creed without having doubts in that.

This is because if it is authentic, then it is the speech of one who does not speak from his own desires sall Allaahu 'alaiyhi wa sallam.

And the Punishment of the Grave and its Bliss are true

Q1. Who rejects this aspect of the hidden and unseen?

The Punishment in the Grave and its Bliss are reported in mutawaatir narrations.

It is the Mu'tazilah who deny this aspect of the Islamic 'aqeedah based upon their corrupt intellects, saying, “We do not see anything in the grave”

Q2. How are these people to be refuted?

So it is said to these people:

Are affairs founded upon what you witness and upon what you feel or instead upon the ability of Allaah? Your intellects and your feelings have no role in entering into this matter.

Rather the Punishment in the Grave and its Bliss are affirmed by the Book, the Sunnah and the consensus of the ahl us sunnah wal jamaa'ah.

Q3. What is the meaning of al 'adhaab al adnaa in the aayah quoted by the Shaykh hafidhullaah from Soorah as Sajdah (32:21)?

And We will make them taste the al 'adhaab al adnaa (lesser punishment) before the greater punishment.

Some of the scholars of tafseer said that the al 'adhaab al adnaa refers to the Punishment of the Grave or that it refers to the trials and calamities that come to these people in this world. And it is possible that the meaning of al 'adhaab al adnaa is in fact both of these.

Q4. Why does the Shaykh quote the aayah from Soorah Ghaafir (40:46) here?

They (the people of Fir'awn) will be exposed to the Fire, morning and evening. And the Day when the Hour is established (it will be said): Enter the people of Fir'awn into the severest punishment.

So Allaah's statement:

They (the people of Fir'awn) will be exposed to the Fire, morning and evening.

- refers to the Punishment of the Grave.

And Allaah's statement:

And the Day when the Hour is established (it will be said): Enter the people of Fir'awn...

- shows that the punishment of the morning and evening mentioned in the previous part of the aayah is occurring now – i.e. before the Day of Judgement, in this world – and that is the

533 Reported by a large number of narrators at each stage of the chain of narration.
534 Reported by less than that of the mutawaatir narration at some or all stages of the chain of narration.
535 An Nawawee rahimahullaah mentions in his explanation of Saheeh Muslim: ..the position of the People of the Sunnah is – affirmation of the Punishment in the Grave just as we have mentioned, in opposition to the Khawaarij and the majority of the Mu'tazilah and some of the Muriji-ah who rejected it.
536 Soorah as Sajdah (32) aayah 21
537 As is reported from Mujaahid, quoted in the Tafseer of at Tabaree rahimahumullaah.
538 As is reported from ibn 'Abbaas, Abul 'Aaliyah and al Hasan amongst others, quoted in the Tafseer of at Tabaree rahimahumullaah.
539 Soorah Ghaafir (40) aayah 46
Punishment that they are experiencing in their graves.

And when the Hour is established, they will then go to the severest punishment mentioned in the aayah.

So the aayah contains a proof for the Punishment in the Grave.

Q1. What is the significance of the fact that the Prophet sall Allaahu 'alaiyhi wa sallam used to seek refuge from the punishment of the grave?

This proves that the Punishment in the Grave is true and that it occurs; otherwise the Prophet sall Allaahu 'alaiyhi wa sallam would not have sought refuge from it.

Q2. From what four matters did he sall Allaahu 'alaiyhi wa sallam command us to seek refuge in every prayer?

He sall Allaahu 'alaiyhi wa sallam said:

Seek refuge with Allaah from four:
From the Punishment of the Hellfire and from the Punishment of the Grave and from the trials of life and death and from the trial of al maseeh ud dajjaal.

Q3. Why might a believer be punished in his grave?

There are causes which bring about the Punishment in the Grave and they include:

a) gheebehah (backbiting) and nameemah (spreading tales between the people in order to cause corruption)
b) not cleaning oneself from urine
c) wailing of the mourners over the dead person.

The Prophet sall Allaahu 'alaiyhi wa sallam passed by two graves and said:

These two are being punished and they are not being punished for something major. Indeed it something major.
As for one of them, he did not used to keep himself clean from his urine. And as for the other, he used to walk around spreading tales between the people to cause corruption.

And this shows that the Punishment of the Grave can even occur to a believer, due to the sins that he committed in this world.

And he sall Allaahu 'alaiyhi wa sallam said:

The dead person will be tormented in his grave because of the wailing which is done over him.

---

540 Referring to the Punishment of the Grave.
541 Reported by Muslim (988), Ahmad in his Musnad, Aboo Daawud and an Nasaa-ee from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu.
542 And this is the explanation of nameemah given by Al 'Aynee rahimahullaah adds in 'Umdat ul Qaaree (in chapter 46 of the Book of Manners).
543 Al 'Aynee rahimahullaah adds in 'Umdat ul Qaaree commenting on this part of the hadeeth:

- meaning: (something major) with Allaah.

And his statement:

- meaning: it is not something major with you. Or it is not something great upon you since there is no difficulty in (avoiding) it.

544 Reported by al Bukhaaree (6056) and Muslim from the hadeeth of ibn 'Abbaas radi Allaahu 'anhumaa.
545 Reported by al Bukhaaree (1292) and Muslim from the hadeeth of 'Umar ibn al Khattaab.
546 Al 'Aynee rahimahullaah adds in 'Umdat ul Qaaree commenting on an niyaahah (wailing over the dead):

Wailing is forbidden by consensus because it is an action of jaahiliyyah and he sall Allaahu 'alaiyhi wa sallam made it a condition for the women in their taking the pledge upon (accepting) Islaam that they would not wail over the dead. And this chapter (of Umdat ul Qaaree) proves that the forbiddance of crying upon the dead person is only if it contains wailing, and that it (crying) is permissible without it (wailing)

(and the statement): "will be tormented because of the wailing which is done over him" proves that there is no punishment with regards to the crying done without it (wailing).

(in reference to hadeeth 1291, Kitaab ul Janas-iz, Chapter 33).
And the Trial of the Grave is true and the questioning by Munkar and Nakeer is true.

Q1. What is the sequence of events that occur after the dead person is placed in his grave?

The dead person is placed in his grave which is then filled in over him. The people who accompanied the body to the grave then leave the graveside and the dead person hears their footsteps as they walk away from him. Two angels then come to him and his soul is restored to his body. And this is now the life of the barzakh (the life beyond the barrier) for that person.

Q2. Who are Munkar and Nakeer and what do they ask the dead person?

These are the two angels who come to question the dead person. They sit him up and say to him:

Who is your Lord? What is your religion? And who is your prophet?

Q3. What does the believer reply to these questions?

He or she will reply:

My Lord is Allaah. Islaam is my religion and Muhammad sall Allaahu 'alaiyhi wa sallam is my prophet.

The believer will no stutter or hesitate in giving these answers because he or she was a believer in this world, believing in Allaah and the Messenger sall Allaahu 'alaiyhi wa sallam and adhering to the religion of Islaam.

Q4. What does the hypocrite reply?

The munaafiq (hypocrite) who lived in this world upon doubt, professing Islaam upon his tongue whilst denying it with his heart, will be rendered incapable and confused when he is questioned in his grave.

He will reply to the two angels:

Haah, Haah, I do not know. I heard the people saying something so I said it.

Q5. What is the difference between what the believer experiences in the grave and what the hypocrite experiences?

The believer will experience bliss and a door to Paradise will be opened for him. Whereas the hypocrite will be punished; he will be crushed in his grave until his ribs interlock and a door to the Fire will be opened for him.547

547 As mentioned in the hadeeth of Anas bin Maalik reported by al Bukhaaree (1338, 1374) and Muslim and in the musnad of Ahmad and in the hadeeth of Aboo Hurayrah in at Tirmidhee (1071) and the hadeeth of al Baraa ibn ‘Aazib in Aboo Daawud (4753). The following is the wording of Imaam Ahmad rahimahullaah with authentic additions from others, compiled and authenticated by Shaikh al-Albaanee – rahimahullaah-in ‘Akhlaamul-Janaa`iz (pp.198-202) and it is up to the standard of Imaams Al-Bukhaaree and Muslim:

‘We went out with the Prophet sall Allaahu ‘alaiyhi wa sallam on a funeral of a man from the Ansaar. So we came to the grave and he, sall Allaahu ‘alaiyhi wa sallam had a stick, with which he was prodding the earth. He began looking towards the sky, and looking towards the earth, and raising his gaze and lowering it three times, and then he said:

Seek Allaah’s refuge from the Punishment of the Grave!

…two or three times, and then he sall Allaahu ‘alaiyhi wa sallam said:

O Allaah, I seek your refuge from the Punishment of the Grave. …three times,

And then he sall Allaahu ‘alaiyhi wa sallam said:

The believing servant, when he is departing from this world and going on to the Hereafter – then some angels from the heaven descend upon him, with white faces as if their faces were the sun. With them, there are shrouds from the shrouds of Paradise and perfume for embalming from the perfume of Paradise – until they sit at a distance away from him that can be reached by the sight.

And then the Angel of Death ‘alaiyhis-salaam comes, until he sits by his head and he says:

O Pure soul! (and in one narration - at rest), come out to forgiveness from Allaah and His Pleasure!

So it comes out flowing just like a drop of fluid flows out of a vessel.
So he ‘alaiyhi-salaam takes it - and in one narration – when his soul comes out, then every angel between the Heavens and the Earth makes supplication for it and every angel in the Heaven and the Gates of the (lowest) Heaven are opened for him. And there are no inhabitants (i.e. angels) present at any gate except that they make supplication to Allaah that his soul be taken up from their direction.

So when he (the Angel of Death) takes it, he does not leave it in his hand even for the blink of an eye until he takes it and places it in that shroud and in that perfume – and that is His Saying, He the Most High:

‘Our Messengers take his soul in Death, and they do not fall short in their duty.’

And a smell comes from him like the smell of the purest musk found on the face of the earth.

Then they ascend with it (the believing soul) and they do not pass by any (group of angels) except that they say:

What is this pure soul?

So they say:

It is so and so, the son of so and so.

...mentioning him by the finest names which he used to be called in this world, until they take him to the lowest heaven and they request that it be opened for him – so it is opened for him. And then the closest ones from every heaven accompany him to the next heaven until he reaches the seventh heaven – and Allaah, the Mighty and Majestic says:

Write down the record of My servant in Illiyeen (the highest heaven)!

‘And what will explain to you what is Illiyyon? (in it will be) the written down record. Witnessed by those drawn close.’

Soorah al Mutaaffifeen (83) ayaat 19 to 21

So he sall Allaahu ‘alaiyhi wa sallam said:

Then his record will be written down in Illiyeen. Then it will be said: Return him to the earth, for I have promised them that: From it I created you, and to it I shall return you, then I shall take you out from it again.

So he will be returned to the earth and his soul will be returned to his body, and he will hear the striking of the feet of his companions when they depart from him going away (from his grave).

Then two severe angels will come to him, and they will be very abrupt with him, they will make him sit up and they will say to him: Who is your Lord?

So he will say: My Lord is Allaah.

They will say to him: What is your religion?

So he will say: My religion is Islaam.

So they will say to him: What was this man who was sent amongst you? He will say: He is Allaah’s Messenger sall Allaahu ‘alaiyhi wa sallam.

So they will say to him: How did you know?

So he will say: I read the Book of Allaah, and I believed in it, and I affirmed it.

So he will be abrupt with him, and say: Who is your Lord? What is your religion? Who is your Prophet? And this will be the last trial that the believer will face.

So that is about what Allaah, the Mighty and Majestic said:

‘Allaah will make those who are believers firm, with the firm saying in the life of this world.’

Soorah Ibraaheem (14) aayah 27

So he will say: My Lord is Allaah, my Religion is Islaam and my Prophet is Muhammad sall Allaahu ‘alaiyhi wa sallam.

Then a caller will call from the heavens:

‘My Servant has spoken the Truth, so give him a bed from Paradise, and give him clothing from Paradise and open for him a door towards Paradise.’

So its gentle breeze and fragrance will come to him, and his grave will be expanded for him as far as the eye can see. And then there will come to him (in one narration there will be shown to him) a man with a handsome face, with fine clothing, with a beautiful scent, and he will say:

Receive good news of that which is pleasing for you! Receive good news of pleasure from Allaah and of gardens containing everlasting delight! This is your day which you were promised.

So he will reply to him:
And you – may Allaah give you good tidings – who are you? Your face is the face of one who comes with good.

So he will say:
I am your righteous deeds. For by Allaah, I have not known you except to be quick upon obedience to Allaah, slow to disobey him, so may Allaah reward you with good.

And then a gate will be opened for him from Paradise and a gate from the Fire, and he will say:
This would have been your place, had you been disobedient to Allaah but Allaah has exchanged this for you instead of it.

And when he sees what is in Paradise, he will say:
O My Lord, hasten the establishment of the Hour so that I can return to my family and what is for me!

So it will be said to him:
Be calm.

And he sall Allaahu ‘alaiyhi wa sallam said:
And as for the kaafir (disbelieving servant) (and in one narration – the faajir, the wicked one), when he is departing from this world and going on to the Hereafter, then angels descend upon him from the Heaven – angels who are severe and stern with black faces, having sack-cloths from the Fire.
So they will sit at a distance from him that the sight can reach, and then the Angel of Death will come until he sits by his head and says:
O foul and filthy soul! Come out to the Wrath of Allaah and His Anger!

So it (his soul) will scatter throughout his body. So he will drag it out, just as a pronged roasting-fork with many prongs is pulled through wet wool. The veins and tendons will be torn along with it.

And he will be cursed by every angel between the Heaven and the Earth and by every angel in the Heaven. The gates of the Heaven will be locked. There will not be any inhabitants of any gate except that they make supplication to Allaah that his soul should not ascend from their direction.

So he will take it (the soul) and when he takes it, he will not leave it in his hand even for the blink of an eye – until he places it in that sack-cloth. And there will come out from him a smell like the worst stench of the foulest corpse rotting upon the earth.

And his soul will be returned to his body and he will hear the footsteps of his companions when they are departing from him, and two angels will come to him who are severe. And they will be severe with him, and they will make him sit up and they will say to him:
Who is your Lord?

So he will say:
Haah, haah... I don’t know.

So they will say to him:
What is your religion?

So he will say:
Haah, haah... I don’t know.

So they will say:
So what do you say about this man who was sent amongst you?

So he will not be able to mention his name.

So it is said:
Muhammad.
Q6. What Qur‘anic aayah does the Shaykh hafidhuhullaah quote as a proof for the Punishment of the Grave and the questioning in it?

Allaah makes firm those who are believers with the firm saying in the life of this world and in the Hereafter; and Allaah

So he will say:
Haah, haah...I do not know. I heard the people saying this.

It will be said:
You do not know and you did not recite.

So then a caller from the Heavens will call:

\textit{He has lied. So give him bedding from the Fire, and open for him a door to the Fire.}

So its heat and its scorching wind will come upon him, and his grave will be constricted upon him until his ribs cross over. Then there will appear to him a man with an evil looking face with foul clothing, smelling of an evil stench and he will say:

\textit{Receive news which will upset you. This is your day which you were promised.}

So he will say:
And may Allaah give you news of evil! Who are you? For your face is the one who comes with evil.

So he will say:

\textit{I am your foul deeds. I have not known you except being slow upon obedience to Allaah, quick to disobey Allaah, so may Allaah reward you with evil.}

And then there will be set loose upon him one (angel) who is blind, dumb and deaf and he will have a heavy hammer in his hand. If a mountain were struck with it, it would become dust. So he will strike him with it, until he is smashed to dust. And then Allaah will return him to how he was before, and (then) he will strike him with it again, and he will scream with a scream that will be heard by everything, except for mankind and jinn.

And then a gate will be opened for him from the Fire and bedding will be given to him from the Fire. So he will say:

\textit{O my Lord, do not establish the Hour!}

misguides the \textit{dhaalimeen} (transgressing disbelievers).
And Allaah does whatever He wishes.\footnote{Soorah Ibraaheem (14) aayah 27}

This aayah and its tafsir contain a proof establishing the Punishment of the Grave and the questioning of the dead person by Munkar and Nakeer.

Q7. What are we recommended to do immediately after burying the dead Muslim?

It is recommended that the Muslims stand by the grave after they have finished burying the dead person and not be in a rush to leave the graveside. They should ask for firmness for the deceased and seek forgiveness for him because Allaah will bring benefit to him through that for the supplication of the Muslims is answered.

This is in accordance with the practice of the Prophet \textit{sall Allaahu ‘alaiyhi wa sallam} who would do this when burying the dead person and would say:

\textit{Seek forgiveness for your brother and ask for firmness for him for he is now about to be questioned.} \footnotemark[550]

Q8. Who denies the Punishment of the Grave? Why?

It is denied by the evil heretics such as the Mu‘tazilah who rejected it based upon their corrupt intellects. These misguided people gave precedence to their intellects over the textual evidences. So when their intellects could not perceive the Punishment of the Grave, they rejected it and denied the \textit{ahaadeeth} about it.

Q9. Why do the People of the Sunnah not deny the Punishment of the Grave?

The affairs of the \textit{ghayb} (hidden and unseen) and the matters of the Hereafter cannot be perceived

\footnotetext[548]{And at Tabaree rahimahullaah mentions that Al Baraa ibn ‘Aazib rahimahullaah said:
\textit{The Prophet sall Allaahu ‘alaiyhi wa sallam} mentioned the believer and the \textit{kaafr} ; so he said:}

\footnotetext[550]{From the hadeeth of ‘Uthmaan ibn ‘Affaan radi Allaahu ‘anhu reported by Aboo Daawud (3221) and others, and declared saheeh (authentic) by al Albaanee rahimahumullaah.}

When he is questioned in his grave, the believer says: ‘My Lord is Allaah’, and that is His Statement: Allaah makes firm those who are believers with the firm saying in the life of this world and in the Hereafter.

\textit{Soorah Ibraaheem (14) aayah 27}
by the intellects and therefore there is no scope for the intellects to enter into them.

Rather our beliefs in the matters of the ghayb (hidden and unseen) and the matters of the Hereafter are built upon the authentic reports about them. We do not say anything about these matters unless it is taken from an authentic evidence from the Book and the Sunnah.

The Punishment of the Grave is from the affairs of the Hereafter proved by the authentic reports from the Book and the Sunnah – so we affirm that which is affirmed by these reports.

Q1. What is the Ba’th mentioned here?

It is the Resurrection i.e. the dead people being returned to life. The dead people will be raised up from their graves after they had been dust and bones and Allaah will restore them to how they were before.

Q2. Why will Allaah bring the people back to life after they have died?

He will do this in order to recompense them for the deeds which they used to do.

Q3. What is the difference between this worldly life and the life of the Hereafter in this regard?

This world is the daar ul ‘amal (abode of doing actions) and the Hereafter is the daar ul jazaa-a (abode of being recompensed).

Q4. What would be necessitated if there were to be no Resurrection after death?

There must be a Resurrection for recompense and for taking people to account. For if there were no such Resurrection, this would necessitate that the actions of Allaah, the Perfect and Most High, were without purpose and actions without any result.

Allaah, the Most High, says:

Do you think that We created you ‘abathan (without any purpose) 551 and that you would not be returned to Us? High and Exalted is Allaah, the True King. 552

And Allaah is free and far removed from performing actions without purpose. Rather He created the creation for a wise purpose, namely the Resurrection, the raising from the grave and the recompense for actions.

Q5. What will happen after Israafeel blows into the Horn?

When this angel is given the command by Allaah to blow the Horn which contains the souls, then every soul will fly into its own body. The bodies will come to life and will move. Then the bodies will come out from the graves and proceed to the mahshar (gathering place) as if they were scattered locusts rushing to the caller. None will stay behind.

Q6. What is the meaning of ajdaath (as mentioned in Soorah al Ma’aarij (70:43))?

Allaah, the Most High, says:

On that Day when they will come out from their ajdaath (graves) 553 rushing, as if they were racing to finishing post. Their gaze lowered, covered by humiliation. That will be the Day which they were promised! 554

And He, the Exalted, says:

551 And ibn Katheer rahimahullaah mentions in his tafseer of this part of the aayah: Rather We have only created you for worship and for establishing the commandments of Allaah, the Mighty and Majestic.

And Shaykh ‘Abdur Raahmaan ibn Naasir as Sa’dee rahimahullaah said in Tayseer il kareem ir rahmaan about this part of the aayah: Do you think that We created you ‘abathan (without any purpose)...

You eat and you drink, you experience happiness and you enjoy the pleasures of this worldly life – and (that) We would (then) leave you and not command you nor forbid you, and that We would not reward you nor punish you? And for this reason, He said: and that you would not be returned to Us? ...

You would not dream (that this would be the case)! 552

Soorah al Mu’minoon (23) aayaat 115 to 116

553 And Shaykh ‘Abdur Raahmaan ibn Naasir as Sa’dee rahimahullaah said in Tayseer il kareem ir rahmaan that ajdaath here means quboor (graves).

554 Soorah al Ma’aarij (70) aayaat 43 to 44
And the Horn will be blown, and they will rush from their ajdaath (graves) rushing towards their Lord. The disbelievers will say, “Woe to us! Who has raised us from our place of sleep?” (The believers will say), “This is what ar Rahmaan (the Most Merciful) promised and the Messengers spoke the Truth.” It was just a single blast and then they will all be brought before Us.  

Q7. Who rejects the Ba’th?  
The mushrikoon (people of shirk) denied the Resurrection.

Q8. What foolish reasons do these people give for this rejection?  
Allaah tells us what these people say:

And they said, “When we have become bones and dust, will we then be raised up (to be) a new creation?”  

“And when we have become dust, will we then be (raised as) a new creation?”

Q9. How does the Shaykh hafidhahullaah respond to this?  
The One who created them the first is surely able to restore them after their deaths.

And He is the One who originates the creation and then He will restore it, and that is easier for Him.

Your creation and your resurrection is not except like that of a single soul.  
So why do these mushrikoon not regard the initial creation as being something strange, rather than just the resurrection? For these mushrikoon were at one time non existent with no skins or bones – and then Allaah brought them into existence from their state of non existence.

And I created you before when you were nothing.

So is the One who created them from a state of non existence not able to restore their bodies and bones to how they were before? Rather nothing renders Allaah incapable.

Q9. How many blowings of the Horn will take place?  
The blowing of the Horn will take place three times.

The first time: the blowing of faza’(terror).

On the Day when the Horn will be blown and whoever is in the Heavens and whoever is in the Earth will be terrified except for the one whom Allaah wishes; and all will come to Him humbled.

The second time: the blowing of sa’iq (falling down dead).

The third time: the blowing of ba-th . (resurrection).

The second and the third blowings are mentioned at the end of Soorah az Zumar:

And the Horn will be blown and whoever is in the heavens and all who are upon the
Earth will *sa’iga* (fall down dead) except for him whom Allaah wishes.\(^{565}\)

Then Allaah says:

*Then it will be blown another time.*\(^{566}\)

This is the third blowing.

*Then they will be standing, looking.*\(^{567}\)

Q1. What is the meaning of *vansiloona* here?\(^{568}\)

It means: they will come out from them.

Q10. Which one of these blowings will be the blowing of the *Ba’th*?\(^{569}\)

It is the third blowing.

Q1. Is Israafeel a human?\(^{570}\)

No, he is an angel who is given the duty of blowing the Horn.

Q3. What will the people be like on that Day?\(^{571}\)

They will be barefoot, having no shoes.
They will be uncircumcised i.e. the foreskin which was cut off in this world will be returned to its place.
They will be empty handed, having nothing with them except for their deeds.

This is the Day of Judgement (the Day when Allaah will judge between the servants with the Truth\(^{569}\)\)). We have gathered you and all the earlier peoples. Then if you have any plot, then use it against Me!

Woe on that Day to the deniers.\(^{570}\)

Q1. What will the circumstances be like on that Day?\(^{572}\)

The standing on that gathering place will be lengthy. The Sun will draw near to them and their sweat will pour out from them, covering each person in accordance with his deeds.

---

\(^{565}\) Soorah az Zumar (39) aayah 68

\(^{566}\) Soorah az Zumar (39) aayah 68

\(^{567}\) Soorah az Zumar (39) aayah 68

\(^{568}\) Soorah YaaSeen (36) aayah 51

\(^{569}\) And this is the explanation of at Tabaree.

\(^{570}\) Soorah al Mursalaat (77) ayaat 38 to 40
So the people will be afflicted by severe heat and distress and fatigue because of the long standing.

**Q2. How long will that Day last?**

It will last for fifty thousand years.

**Q3. What will the people wish for?**

They will turn to each other to find something to release them from this standing whose time is prolonged and whose condition is severe.

So the people will say, “There is nothing for you except shafa’ah (intercession). There must be someone to intercede for you with your Lord so that He should release you from this standing.”

**Q4. Whom will the people approach for that and in what order?**

The people will seek intercession from certain prophets.

Initially the people will approach Aadam ‘alaiyhissalaam the father of mankind, requesting from him intercession with their Lord.571

Then Aadam ‘alaiyhissalaam will excuse himself, so the people will go to Nooh (Noah), the first of the messengers but he too will excuse himself.

So the people will then go to Moosaa ‘alaiyhissalaam and he will excuse himself.

So they will then go to ‘Eesaa ‘alaiyhissalaam and he will excuse himself.

They will then go to Ibraaheem ‘alaiyhissalaam and he will excuse himself.

Finally they will go to Muhammad sall Allaahu ‘alaiyhi wa sallam, the final one of the prophets. He will say:

*I am the one for that (intercession).*572

So the intercession for them will be accepted with Allaah.

---

571 Shaykh al Fawzaan mentions here that there is nothing wrong with seeking intercession (i.e. ask him to make supplication for you) from the one who is alive and able to do what you ask.

572 From the hadeeth of Anas ibn Maalik radi Allaahu ‘anhu reported by al Bukharee (7810) and Muslim.

**Q5. What intercession occurs without the permission of Allaah?**

No one can intercede with Allaah except with His permission.

**Q6. How will the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam seek to intercede?**

He will fall down in prostration and make du’aa (supplication) to his Lord, humbly beseeching Him until he is commanded to raise his head.

**Q7. What will be said to him?**

It will be said to the Prophet sall Allaahu ‘alaiyhi wa sallam:

Ask and you will be given.

So he sall Allaahu ‘alaiyhi wa sallam will intercede for the creation for judgement to be carried out upon them. Allaah will accept his intercession.

**Q8. Will Allaah come on that Day? If so, then why?**

Yes, Allaah Himself will come to pass judgement upon His servants and this will be with a true and real coming.

But no! When the Earth is pulverised to dust. And your Lord comes, and the angels in ranks.573

Do they await except that Allaah should come to them, screened by clouds, and the angels; and the affair is ended? And all affairs will return to Allaah.574

**Q9. How will Allaah come on that Day?**

It is a coming which befits Allaah, the Perfect and Most High and befits His Greatness, and we affirm it for Allaah just as He has affirmed it for Himself.

We do not twist the meaning of coming away from its correct meaning by saying for example: *His command comes.*

Rather we affirm the coming of Allaah Himself in a manner that befits His Majesty.

---

573 Soorah al Fajr (89) aayaat 21 to 22

574 Soorah al Baqarah (2) aayah 210
Q10. Will the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam have only one type of intercession on that Day?

No, he has many types of intercession. Some of them are particular to him and some of them he shares along with the prophets and the righteous people.

Q11. What is the greatest type of intercession that he will have?

It is the intercession that we have been discussing so far – the intercession for the people of the standing place. This type of intercession is particular to him sall Allaahu ‘alaiyhi wa sallam.

Q12. What is the magaam mahmood that the Prophet sall Allaahu ‘alaiyhi wa sallam will be given, as mentioned in Soorah Al Israa (17:79)?

It is the praiseworthy standing and it is the same as the intercession for the people of the standing place.

And during the night, get up and offer prayer with it (recitation of the Qur’aan) as an extra duty upon you (in particular). Allaah will certainly raise you to a magaam mahmood (praiseworthy standing).

It is called the praiseworthy standing because he sall Allaahu ‘alaiyhi wa sallam will be praised by the earlier and later peoples.

Q2. What is the difference between the hisaab of the kuffaar and that of the believers on that Day?

The kuffaar will not be taken to account with a reckoning involving the weighing of good and bad deeds because these people will have no good deeds.

However they will be taken to account with a reckoning involving confessing to their actions. They will be asked to confess to their deeds and they will confess to them.

As for the mu’minoon (believers) they will be given a reckoning involving their good deeds and their evil deeds.

Q3. Will all the believers be taken to account on that Day?

No, there will be some believers who do not have any reckoning at all. They will enter Paradise without any hisaab and any punishment.

Q4. Will all the believers have the same hisaab on that Day?

No, some will enter Paradise without any reckoning.

Others will have a light and easy reckoning, and they will go back to their family in joy.

Others will have to give answers regarding his account and it will be made heavy upon him, as mentioned in the hadith:

Whoever is closely examined about his account will be punished.

Q1. Are these mawaazeen just a metaphorical concept?

219

ويمحاسبهم الله تبارك وتعالى
And Allaah, the Exalted and Most High, will bring them to account

220

وتنصب الموازين
And the Balances will be erected

---

575 Soorah al Israa (17) aayah 79

576 As occurs in the hadith of the 70,000 people who will enter Paradise without any reckoning and any punishment, reported by Muslim (191) from the hadith of Jaabir ibn ‘Abdillaah and reported by Ahmad in his Musnad from the hadith of ‘Imraan ibn Husayn.

577 Reported by al Bukhaaree (6536) and Muslim from the hadith of ‘Aaishah radi Allaahu ‘anhaa.
These Balances (of good deeds) are true and real balances, not mere metaphorical ideas.

And the weighing on that Day is the Truth. So whoever’s balance of good deeds is heavier, then they will be the successful ones. And whoever’s balance (of good deeds) is lighter, then they are those who will lose their own souls because they denied and rejected Our ayaat.579

Q2. How will these be used to determine who is successful and who is not?

The person’s good deeds will be placed on one scale of the Balance and the evil deeds placed on another scale, and this is from the completeness of the justice of Allaah, the Perfect and Most High.

So the person whose good deeds outweigh the bad deeds will be blissful and successful.

And the person whose evil deeds outweigh the good, then he will have failed and lost.

Q3. What is the meaning of umm in the aayah quoted by the Shaykh from Soorah al Qaari’ah (101: 9)?

So as for the person whose scale of good deeds is heavy, then he will have a pleasing life (in Paradise580). And as for the person whose scale of good deeds are lighter, then his umm will be the pit of Hell. And what will explain to you what it is? It is a blazing Fire.581

The umm of a thing is ‘that which the thing goes back to’ and in this aayah, his umm can refer to: a) the person going to the Hellfire582

b) the umm ul dimaagh (the meningeal covering of the brain and spinal cord) – meaning that the person will fall down into the Fire upon his head.

Q4. What will the mawaazeen be like?

They will be real Balances with two scales, just as has been mentioned in the ahaadeeth. The meaning of “Balances” is known to us but Allaah knows best how the Balances will be because they are from the affairs of the Hereafter.

Q5. What incorrect saying about the mawaazeen is made by the Mu’tazilah?

They say that there will not be true and real Balances; rather the term “Balances” is just a figure of speech used to denote the establishment of justice.

Q6. Why do these misguided people say this?

They say this due to their filthy methodology of making the intellects the arbitrator and not looking to the texts of the Qur’aan and the Sunnah.

Q1. What is being referred to here?

The Records mentioned here are the Books in which the deeds of the children of Aadam are recorded and they are the Scrolls of deeds. Whatever the person does in this world is written down by the recording angels, whether it be a good deed or an evil deed.

And We have bound each person’s deeds to his neck.583

And on the Day of Resurrection, We shall bring forth for him a Book which he will find spread open.

Q8. How will these be used to determine successful and who is not?

The person’s good deeds will be placed on one scale o
"Read your Record! You suffice as a witness against yourself today."\(^{584}\)

**Q2. What will the person’s Record be filled with on that Day?**

The person’s Book will be filled with his deeds and he will read it.

**Q3. Why will the person who is given his Record in the right hand want others to read it?**

So as for the person who is given the Book in his right hand, then he will say: "Come, read my Book!"\(^{585}\)

The believer - who will be given his Book in his right hand – will be pleased when he is given his Book and will love other to read it. This is because since the Book is something pleasing for him and a person will always love other people to see that which is pleasing. This person was certain during his worldly life that he was going to meet his reckoning so he prepared for that with good deeds.

I dhanantu (knew\(^{586}\)) that I was going to meet my Reckoning.\(^{587}\)

**Q4. What will his destination be?**

So he (the believer) will have a pleasing life in a lofty garden. Its fruits will be close at hand.\(^{588}\)

"Eat and drink at ease\(^{589}\) as a reward for the deeds\(^{590}\) which you did earlier in the days of the past!"\(^{591}\)

---

584 Soorah al Israa (17) aayat 13 to 14
585 Soorah al Haaqqah (69) aayah 19
586 And ibn `Abbaas rahimahullaah said that this meant: I was certain that...
(Tafseer at Tabaree)
587 Soorah al Haaqqah (69) aayah 20
588 And at Tabaree rahimahullaah mentioned in his tafseer of this aayah about the fruit in Paradise that: The person who wishes its fruit will reach and obtain it however he wishes, be he standing or sitting. He will not be prevented from doing this by (being a far) distance (from it), nor will any thorn come between him and it, nor will any fruit be prevented from reaching him by the force of a (far) distance (from it).
(Tafseer at Tabaree and Tafseer ibn Katheer)
589 And at Tabaree rahimahullaah mentioned in his tafseer of this word haneeya (at ease): You (people of Paradise) will not suffer any harm as a result of what you eat nor of what you drink, nor will you, as a result of eating that, need to open your bowels or pass urine.
(Tafseer at Tabaree)
590 Meaning: acts of obedience to Allaah.
(Tafseer at Tabaree)
591 Soorah al Haaqqah (69) aayah 21 to 24
592 Soorah al Haaqqah (69) aayah 28
593 Soorah al Haaqqah (69) aayah 26 to 27
594 And ibn Katheer rahimahullaah mentions in his tafseer of this aayah that ad Dahhaak rahimahullaah said about this refers to: Death, for which there is no life after it.
595 And al Qataadah rahimahullaah said: He will long for death and (yet) there was nothing more hateful to him than it (whilst he was) in the life of this world.
(Tafseer at Tabaree and Tafseer ibn Katheer)
596 Meaning: against the punishment of Allaah.
(Tafseer at Tabaree)
597 Soorah al Haaqqah (69) aayah 29 to 32

---

وَتَطَابِيرُ صِحْفِ الأَعْمَالِ إِلَى الأَيَامِ
وَالشَّمَالِ
فَأَمَّا مِن أُوْتِيَ كَتَابَهُ سُبْهَانَهُ فَسِفُوَّف
يُجَابِهُ حُسَاَبًَا بِسَيْرٍ وَتَنَقَّلِ بِإِلَى
أَهَلِهِ مُسَرُّوْا وَأَمَا مِن أُوْتِيَ كَتَابَهُ
Q1. Which person will be taken to account by Allaah for deeds which he has not done?

Allaah does not make anyone responsible for something which the person did not do.

Q2. Can a person be given his Record in his left hand as well as behind his back?

Yes, this is possible for Allaah tells us that the klaafir will be given his Book in his left hand and in another aayah that he will be given his Book behind his back. So his left hand will be twisted behind his back. This will be a humiliation for him.

Q3. How did some misguided groups try to use their intellects inappropriately when burying their dead?

When a person dies, some misguided people cut off the deceased’s left arm saying that he will therefore have no left hand on the Day of Resurrection, thereby necessitating that he will be given his Book in his right hand.

These foolish people really seem not to believe that Allaah is able to restore the left hand which they have cut off!

Q1. Whom does this statement refute?

This is a refutation of the Mu’tazilah who do not accept that it will be a true and real balance, having two scales and a balancing point.

fmtn thql mtwrtn hflk f’lflk lm hflk
mfljn wnm xft mtwrtn
flk f’lflk lshw xsnm f’l
jnhm xl dyn
ynnb mhd cm lll hll
wsllm
hwsp fit n lqm

So whoever’s balance is of good deeds is heavier then they are the ones who will be successful.
And whoever’s balance of good deeds is lighter then they are the ones who have caused their own souls to be in loss. They will remain in Hellfire forever.

And our Prophet Muhammad sall Allaahu ‘alayhi wa sallam will have a Hawd (lake) on the Resurrection.

Q1. What is the Hawd?

It is a gathering place of water.

600 Referring to - the balance of his good deeds; and his balance of evil deeds is lighter. (Tafseer at Tabaree)

601 Meaning: residing eternally in the Gardens of Delight. (Tafseer at Tabaree)

602 Soorah al Mu’minoon (23) aayaat 102 to 103
Soorah al Haaqqah (69) aayah 25
Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasitiyyah:

And the speech about the Hawd is from several aspects:
Firstly: This Hawd is in existence now because it is established from the Prophet sall Allaahu ‘alaiyhi wa sallam that he delivered a sermon to his Companions one day and he said:
And by Allaah, I am now looking at my Hawd. (al Bukharaee (8590) and Muslim)

And also, it is established from the Prophet sall Allaahu ‘alaiyhi wa sallam that he said:
And my minbar is upon my Hawd. (al Bukharaee(8889) and Muslim).

And it is possible that it may be in this place (i.e. in the Prophets’ mosque in al Madeenah) but this is

And our Hawd will have a Hawd (lake) on the Resurrection.

And the Balance has two scales and a lisaan (balance point); deeds will be weighed with it.

603
Q2. What will the Hawd of the Prophet sall Allaahu 'alaiyhi wa sallam be like?

His Hawd will be filled with pure water with two water channels flowing into it from al Kawthar. Its colour will be like the whiteness of milk and its taste will be sweeter than honey. The drinking vessels of the Hawd will be more numerous than the stars of the sky. The person who takes a single drink from the Hawd will never feel thirsty again.

Q3. Why will the Hawd be particularly welcomed by the people at the time of the hashr?

This will be because the people have become very thirsty in the mahshar (gathering place) so they will need water.

Q4. What will the Prophet sall Allaahu 'alaiyhi wa sallam say about those people from his nation who are turned away from the Hawd?

The nation of Muhammad sall Allaahu 'alaiyhi wa sallam will come to the Hawd to drink but only the people of true belief will be allowed to drink.

As for the hypocrites and those people who tried to change the religion of the Prophet sall Allaahu 'alaiyhi wa sallam, then they will be pushed away from the Hawd and prevented from drinking from it.

So it will be said to him:

O my Lord! (They are) my companions, my companions!

You do not know what they introduced after you; they did not cease apostatising after you.

Indeed We have granted you al Kawthar.

ماؤه أشد بياضًا من اللبن، وأحلى
من العسل
Its water will be whiter than milk and sweeter than honey

Q1. What is the meaning of al Kawthar?

Indeed We have granted you al Kawthar.
It refers to one of the rivers of Paradise; an alternative explanation for *al-kawthar* is 'abundant good'. And the river of Paradise would come into this second definition because it is from good. So there is no contradiction between the two definitions.

> وأباريقه عدد نجوم السماء
> And its drinking cups will be of the number of the stars of the sky

**Q1. What is the meaning of *abaareeq* here?**

Its meaning is: its drinking cups which are drunk from.

> من شرب منه شريئة لم يظماً بعدها أبداً
> Whoever takes one drink from it will never feel thirsty again

**Q1. What benefit will the person who drinks from the *Hawd* experience?**

The thirst will pass away from him, never to return.

> والصراط حق يجوزه الأبرار ويزل عنه الفجار
> And the Siraat (Bridge over the Hellfire) is true, the righteous will cross over it, and the wicked will slip off it.

**Q1. What is the meaning of *Siraat*?**

It is the bridge and the causeway laid across the upper part of Jahannum (the Hellfire). All of the people will have to cross over it.

**Q2. How will the different people pass over the *Siraat*?**

Some people will pass over the *Siraat* like a flash of lightning.

Some people will pass over it like the wind, with the speed in accordance with the strength of those people’s deeds.

Some people will pass over it like a swift horse.

Some people will pass over it like camel riders.

Some people will run over it by foot.

Some people will walk over it.

Some people will crawl over it.

Some people will be snatched from it and thrown down into the Fire because his deeds will be unable to carry him over the *Siraat*.

**Q3. What will determine how the people pass over the *Siraat*?**

Nothing will carry the people over the *Siraat* other than their deeds. So the weaker the person’s deeds, the weaker will be his passing. 608

**Q4. Will everyone pass over the *Siraat*?**

Allaah, the Most High, states:

> So by your Lord, We shall certainly raise them along with their devils; then We shall bring them around the Hellfire upon their knees.

> Then We shall certainly take out from every group of people those who are most insolent in rebellion against *ar Rahmaan* (the Most Merciful). Then We know best who most deserves to be punished in the Fire. And there is not one of you except that he will have to cross it. This is a decree which your Lord will certainly accomplish. 609

The statement

> And there is not one of you... covers the believers and the disbelievers.

---

---

608 Shaykh Muhammad ibn Saalih al ‘Uthaymeen *rahimahullaah* adds in his explanation of *al ’Aqeedah al Waasitiyyah*:

And this (passing) occurs without the choice of the person. And if it were to occur in accordance with his choice, then it (the passing) would have to occur quickly. However the journey (across the *Siraat*) will be in accordance with his quickness to accept the Sharee’ah in this worldly life.

So whoever was quick to accept that which the messengers came with, then he will be quick to pass over the *Siraat*. And whoever was slow in that (acceptance of what the messengers came with) will be slow in passing over the *Siraat*.

*(Sharh al ’Aqeedah al Waasitiyyah p519)*

609 Soorah Maryam (19) ayaat 68 to 71
except that he will have to cross it refers to the crossing the Hellfire. And this crossing refers to crossing the Siraat.

So everyone will have to cross the Siraat but some people will be snatched from it and thrown down into the Fire.

Q5. What will happen to the dhaalimoon at that time?

Then We will save those who had taqwaa (fear of and dutifulness towards their Lord) and we leave the dhaalimoon (wrongdoers) in it upon their knees.610

So the wrongdoers will fall down into the Fire.

Q1. What is the meaning of shafaa’ah?

Linguistically, it means ‘to mediate for someone else in order to bring about a benefit or to repel a harm.’ Sometimes this term may also be used for mediating for something evil.611

Whoever yashfa’ (intercedes) for a good cause, then he will have reward for it. And whoever intercedes for an evil cause then he will have a share in its sin.612

Q2. What example of an evil shafaa’ah is mentioned by the Shaykh?

610 Soorah Maryam (19) aayah 72
611 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Safaareeniyyah about the conditions which must be fulfilled for the shafaa’ah:

As for its technical meaning, then it (shafaa’ah) means: to mediate for someone else in order to bring about a benefit or to repel a harm.

So an example of the first (i.e. of bringing about a benefit) is: the intercession of the Prophet sall Allaahu ‘alayhi wa sallam ‘alaiyhi wa sallam for the people of Paradise that they enter Paradise. This is an example of bringing about good. And an example of the second (i.e. repelling a harm) is: the intercession of the Prophet sall Allaahu ‘alaiyhi wa sallam for the (Muslim) person who enters the Fire that he be taken out of it. This is a repelling of a harm.

(‘al ‘Aqeedah al Safaareeniyyah p385)

612 Soorah an Nisaa (4) aayah 85

He hafidhullaah mentions interceding for a prescribed punishment (for a person who deserves that punishment) to be left off and not carried out.

Q3. What is the meaning of shafaa’ah in the context of the Hereafter?

It means du’a (supplication). So Allaah will honour some of His servants by accepting their supplication for the one being interceded for.

Q4. What are the two conditions which must be fulfilled for the shafaa’ah in the Hereafter?

They are:
1) that Allaah be pleased with the person interceding.
2) that Allaah is pleased with the person being interceded for i.e. that the person be from the people of tawheed and eemaan.613

Q5. What shafaa’ah will there be for the disbeliever?

613 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Safaareeniyyah about the conditions which must be fulfilled for the shafaa’ah:

1) That Allaah be pleased with the person interceding.
2) That Allaah be pleased with the one who is being interceded for.
3) (The shafaa’ah can only occur after) the permission of Allaah for the shafaa’ah (to take place).

And the proof for that (third condition) is His Statement, He the Most High:

And the proof for Allaah being pleased with the one interceded for is His statement, He the Most High:

Who is there who can intercede with Him except with His permission?

614 Soorah al Baqarah (2) aayah 255

So whoever tries to intercede without the permission of Allaah, then the intercession will not benefit him, and it is not a legislated shafaa’ah. There must occur the permission of Allaah for the shafaa’ah. And the proof for Allaah being pleased with the one being interceded for is His statement, He the Most High:

And they will not intercede except for those with whom Allaah is pleased.

615 Soorah al Anbiyaa (21) aayah 28

Meaning: for the one whom Allaah is pleased with. And the proof for Allaah being pleased with the one interceding is His statement, He the Blessed and Most High:

And how many angels are there in the heavens who intercession will avail nothing except after Allaah has given permission to whomsoever He wishes and is pleased with?

616 Soorah an Najm (53) aayah 26

On that Day no intercession shall avail except the one for whom the Most Merciful has given permission and whose word He is pleased.

617 Soorah TaalHaa (20) aayah 109

(al ‘Aqeedah al Safaareeniyyah p386)
Intercession will not be accepted for the *kaafir* (disbeliever).

Allaah, the Most High, states:

The intercession of the intercessors will not benefit them.614

The wrongdoing disbelievers will have no friend nor any intercessor who will be listened to.615

Q6. Why does the Shaykh mention the believers’ entry into Paradise?

Shaykh al Fawzaan mentions this as being the second example of the types of intercession which are specific to the Prophet *sall Allaahu ‘alaiyhi wa sallam*, the first one being his intercession for the people of the standing place.616

The first person who will request that the gate of Paradise is opened will be Muhammad *sall Allaahu ‘alaiyhi wa sallam* and the first of the nations to enter Paradise will be his nation *sall Allaahu ‘alaiyhi wa sallam*.617

---

614 Soorah al Mudath-thir (74) aayah 48
615 Soorah Ghafir (40) aayah 18
616 Shaykh Muhammad ibn Saalih al ‘Uthaymeen ‘ulmaa’ at-Tawheed ‘ulmaa’ al ‘Aqeedah al Safaareeniyyah
617 Shaykh Muhammad ibn Saalih al ‘Uthaymeen ‘ulmaa’ at-Tawheed ‘ulmaa’ al ‘Aqeedah al Safaareeniyyah

---

Q7. Who was Aboo Taalib and what religion did he die upon?

He was the paternal uncle of the Prophet *sall Allaahu ‘alaiyhi wa sallam* and he died upon *kufr* upon the religion of ’Abdul Muttalib – and this was of course the worship of idols.618

Q8. Is he therefore entitled to the *shafaa’ah* of the Messenger of Allaah *sall Allaahu ‘alaiyhi wa sallam*?

Because of Aboo Taalib’s defence of his nephew *sall Allaahu ‘alaiyhi wa sallam* then he will intercede for Aboo Taalib (on the Day of Resurrection) that the punishment for him be reduced.

---

618 Shaykh Muhammad ibn Saalih al ‘Uthaymeen ‘ulmaa’ at-Tawheed ‘ulmaa’ al ‘Aqeedah al Waasitiyyah:
And the paternal uncles of the Messenger *‘ulmaa’ al ‘Aqeedah al Salaareeniyah* was *sall Allaahu ‘alaiyhi wa sallam* were ten in number.

Islaam reached four of them (in their lifetime), so two of them remained upon *kufr* and two of them accepted Islaam:

Aboo Lahab: and he caused great harm to the Prophet *sall Allaahu ‘alaiyhi wa sallam* and Allaah, the Most High,

revealed a complete soorah (i.e. Soorah 111) about him and his wife, the carrier of wood (to hurt the Prophet *sall Allaahu ‘alaiyhi wa sallam*), criticising them both and giving them both a threat.

And the second: Aboo Taalib, and he displayed a great, well known fine treatment towards the Messenger *sall Allaahu ‘alaiyhi wa sallam*. And it was from the great wisdom of Allaah, the Mighty and Majestic, that he (Aboo Taalib) remain upon his *kufr* because had he not been upon *kufr*, this defending of the Messenger *sall Allaahu ‘alaiyhi wa sallam* would not have occurred. Rather he (Aboo Taalib) would have been harmed just as the Messenger *sall Allaahu ‘alaiyhi wa sallam* was harmed. However due to his (Aboo Taalib’s) tremendous status in the eyes of the Quraysh and his remaining upon their religion, they used to exalt him and the Prophet *sall Allaahu ‘alaiyhi wa sallam* used to receive a great deal of protection through that.

And the two (paternal uncles) who accepted Islaam were al ‘Abbaas and Hamzah – and he (Hamzah) was more excellent than al ‘Abbaas to the extent that the Messenger *sall Allaahu ‘alaiyhi wa sallam* gave him the nickname ‘the lion of Allaah’. He was martyred in Uhud *sall Allaahu ‘alaiyhi wa sallam* and the Prophet *sall Allaahu ‘alaiyhi wa sallam* named him as being ‘the head of the martyrs’.

(Sharh al ‘Aqeedah al Waasitiyyah p530 - 531)
However he will not intercede for Aboo Taalib that he be taken out of the Fire altogether because it is not possible for a *kaafir* to exit from the Fire.

This intercession of Prophet sall Allaahu 'alaiyhi wa sallam for his uncle will be an intercession that is specific to him sall Allaahu 'alaiyhi wa sallam and specific for Aboo Taalib. As for the rest of the disbelievers, then no one will intercede for them.619

**Q9. What will be the final destination of Aboo Taalib?**

He will remain in a shallow part of the Fire forever or he will have upon the sole of his foot a burning coal which will cause his brain to boil.

He will not think that there is anyone from the inhabitants of the Fire who is receiving a more severe punishment whereas he is in fact the person who receives the lightest punishment from the people of the Fire.

**Q10. What shafaa'ah will be sought the Muslims who have committed major sins? Who will make this shafaa'ah?**

The Messenger of Allaah sall Allaahu 'alaiyhi wa sallam, as well as the other prophets and the righteous ones, will intercede for these Muslims that they not enter the Fire.

**Q11. What shafaa'ah will be made for the Muslims who have entered the Hellfire?**

If there are Muslims who have already entered the Fire and been punished in it, the Prophet sall Allaahu 'alaiyhi wa sallam and other prophets and the righteous ones will intercede for these Muslims to be taken out of the Fire.

So he sall Allaahu 'alaiyhi wa sallam will make du’aa for these Muslims and beseech Allaah with humility that these Muslims be taken out of the Fire. So Allaah will accept his intercession and will take them out from there.

**Q12. What do the two types of shafaa'ah mentioned in questions 10 and 11 have in common?**

These two intercessions are not restricted to the Prophet sall Allaahu 'alaiyhi wa sallam. Rather he, together with the other prophets and the righteous people, will make these intercessions.

---

619 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Safaareeniyyah, discussing this third type of intercession which is specific to the Prophet sall Allaahu ‘alaiyhi wa sallam:

Why is the intercession of the Messenger sall Allaahu ‘alaiyhi wa sallam for his paternal uncle, Aboo Taalib, specific to the Messenger sall Allaahu ‘alaiyhi wa sallam? The answer: that the shafaa’ah for the person of shirk is something which cannot occur because from the conditions of the shafaa’ah is that Allaah be pleased with the person being interceded for – except in this one case. And this case is not one of complete intercession; it is not an intercession that Aboo Taalib be taken out of the Fire. No, rather it is an intercession that (the punishment) be lessened for him. (al ‘Aqeedah al Safaareeniyyah p387)

Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasiitiyyah:

Allaah will allow His Messenger sall Allaahu ‘alaiyhi wa sallam to intercede for Aboo Taalib, despite his being a kaafir. So this is a special case from (the general rule mentioned in) His Statement, He the Most High:

**So the intercession of the intercessors will not benefit them.**

Soorah al Mudath-thir (74) aayah 48

However it is an intercession which will not take him out of the Fire. Rather he will be in a shallow part of the Fire which will reach up to his ankles, causing his brain to boil. And the Messenger sall Allaahu ‘alaiyhi wa sallam said:

**Were it not for me, then he would surely be in the lowest depths of the Fire.**

Reported by al Bukhaaree in the Book of the Virtues of the Companions and Muslim in the Book of Eemaan.

And this (lessening of the punishment) is not on account of the personality of Aboo Taalib; rather it is on account of the defence which he made of the Prophet sall Allaahu ‘alaiyhi wa sallam and of his Companions.

(Sharh al ‘Aqeedah al Waasiitiyyah p331)
is in fact a *kaafir* (disbeliever), so intercession will not benefit him.\textsuperscript{620}

So they say that whoever enters the Fire will never come out from it.

**Q2. Why are these two misguided sects mistaken in this issue?**

The correct position is that whoever from the people of *tawheed* and *eemaan* enters the Fire will ultimately come out from it, not remaining in there forever. This is true even if these people committed major sins.

So these Muslims will come out from the Fire for one of three reasons:
1) through the intercession of those whom Allaah has allowed to intercede
2) by the mercy of Allaah
3) through their punishment reaching its appointed end.

Only the people of *shirk* and *kufr* will remain in the Fire forever.

**Q3. How will the Muslims who have entered the Hellfire be after they have been taken out of the Hellfire?**

They will come out burnt like charcoal or like something black which has been burned.

**Q4. What will then happen to them?**

They will be cast into a river at the gate of Paradise, the river being called “the River of Life”. Their bodies will sprout and then they will be granted permission to enter Paradise.

---

\textsuperscript{620} Shaykh Muhammad ibn Saalih al ‘Uthaymeen *rahimahullaah* adds in his explanation of *al ‘Aqeedah al Waasitiyyah*:

And this *shafaa’ah* is rejected by two groups from the people of innovations: the Mu’tazilah and the Khawaarij. This is because the position of the Mu’tazilah and the Khawaarij with regards to the person who commits a major sin is that he will remain forever in the Fire of Jahannum. So they hold the opinion that the person who commits *zinaa* (fornication) is just like the person who makes *shirk* with Allaah; intercession will not benefit him and Allaah will never allow anyone to intercede for him. And their statement is refuted with what is reported in a *mutawaatir* form from the hadiths about that (issue).

*(Sharh al ‘Aqeedah al Waasitiyyah* p532)
Q5. How is this different from seeking intercession from a living person?

Intercession – with the meaning of du’aa (supplication) – can be sought from a living person, such that he makes du’aa to Allaah for you. This intercession can be sought from the person who is alive, whether it be when you and he are alive in this world or whether it be when both you and he are alive in the Hereafter.

As for when you are alive and the person you are calling upon is dead, then this is something not permissible.

Q6. What other acts of worship which are in fact shirk akbar are mentioned by the Shaykh?

The Shaykh hafidhullaah mentions the people who turn to the graves and seek the intercession from the dead people, and seek deliverance from them, and perform the sacrifice for them, and make vows for them, and seek blessings from the soil of their graves. All of these actions are shirk akbar. The messengers came to refute this and jihaaad in the path of Allaah was legislated to remove it.

Q7. What is the reason that the graves are visited by the Muslim?

The graves should be visited by the Muslim in order for him or her to take a lesson and to make supplication for the dead believers.

Q8. Which type of shirk akbar is forgiven by Allaah?

No type of shirk akbar will be forgiven by Allaah unless the person repents from it.

Q1. To whom does this aayah refer?

This refers to the angels.

622 Soorah al Anbiyaa (21) aayah 28

Q2. What does this aayah prove?

It affirms the intercession of the angels. It also affirms that this intercession cannot occur without the pleasure of Allaah, the Majestic and Most High and His being pleased with the person being interceded for.

ولا ترفع الكافر شفاعة الشافعين
And the intercession of the intercessors will not benefit the kaafir (disbeliever).

Q1. Who will be interceded for and who will not be interceded for?

The fact that the intercession of the intercessors will not benefit the kaafir shows that it will benefit the believers, providing that the conditions mentioned previously have been fulfilled.

والجنة والنار مخلوقتان لا تغنيان
And Paradise and the Fire are both already created and they will not pass away.

Q1. Are these two abodes in existence currently?

Yes, they are in existence already.

Q2. What is the proof for this?

Amongst the proofs is the statement of Allaah, the Most High about Paradise:

It is already prepared for the people of taqwaa (those who fear Allaah and are dutiful to Him). 623 624

And His statement about the Fire:

It is already prepared for the disbelievers. 625 626

623 Soorah aale ‘Imraan (3) aayah 133
624 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasitiyyah after quoting this aayah in the context of Paradise already being in existence:

And the ahaadeeth with this meaning are mutawaatir. (Sharh al ‘Aqeedah al Waasitiyyah p534)
625 Soorah al Baqarah (2) aayah 24
626 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al
So the verb “already prepared” shows that these two abodes have already been created and are in existence at the moment.

Q3. Can anything from Paradise or the Fire be perceived by us in this worldly life?

Yes, and Shaykh al Fawzaan quotes the following two ahaadeeth as further proofs showing that Paradise and the Fire are already in existence:

1) The statement of the Prophet sall Allaahu ‘alaiyhi wa sallam : That which you experience from severe heat and severe cold is from the breathing in and out of the Fire of Hell; so the severe heat is from the excess heat of the Fire.627 628

So the Fire has two breaths: a breath in the winter time, which we experience as the severe cold and the breath of a summer, which we experience as severe heat.

2) The incident where the Prophet sall Allaahu ‘alaiyhi wa sallam was sitting amongst his Companions when they heard a crash. So he sall Allaahu ‘alaiyhi wa sallam asked them: Do you know what this was? They replied: Allaah and His Messenger know best. He told them: It was a rock which had been thrown down from the edge of the Hellfire seventy autumns ago, and it has just now reached its bottom.629

Q4. Does the dead person experience anything from Paradise or the Fire?

As a further proof for Paradise and the Fire being in existence now, the Shaykh mentions that when the dead person is placed in his grave, there comes to that dead person either bliss from Paradise or punishment from the Fire. And a gate to Paradise will be opened to him - or a gate to the Fire.

So this again proves that these two abodes are in existence already and that it is wrong to say that they will be created on the Day of Resurrection.

Q5. When will Paradise and the Fire come to an end?

They will never come to an end. Those who are destined to stay in each of the two abodes will actually stay there forever.530

---

235 فعالنة مأوى أوليائه والنار عقاب لأعدائه

So Paradise will be the dwelling place of His beloved and obedient servants and the Fire will be a punishment for His enemies

Q1. For whom is Paradise the eternal abode and for whom is the Fire the eternal abode?

Paradise is the abode of reward for Allaah’s awliyaa (beloved and obedient servants) and the Fire is the abode of punishment for His enemies, a recompense for their kufr. 531

628 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasitiyyah: And its inhabitants (i.e. the inhabitants of the Hellfire) will remain in there eternally, for ever, as per His statement, He the Most High: Allaah has indeed cursed the kaafireen (disbelievers) and has prepared for them a blazing Fire. They will remain in there forever.

And Allaah has mentioned their eternity (in the Hellfire) in three ayaat in the Qur’aan: This (ayaah from Soorah al A’raaf) is one of them The second occurs at the end of Soorah an Nisaa (4:169) The third is in Soorah al Jinn (72:23).

631 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Saafaareeniyah: (Question): Will (both) humans and jinn enter Paradise and the Fire – or is this particular to humans (only)? The answer: As for the Fire, then the jinn and humans will enter it according to the texts and the consensus. Allaah, the Most High, said: And We have surely created many of the jinn and humans for the Hellfire.

Soorah al A’raaf (7) aayah 179
What do you say about His statement, He the Most High:
The Anger?
punished - so where would be the Mercy preceding
necessitate punishment then they will certainly be
given Mercy and if they have done that which would
sought the Right Path?
So whoever has embraced Islaam then they have
Then which of the Blessings of your Lord will you
his Lord, there will be two gardens.
And as for the one who fears the standing before
His Lord, there will be two gardens.
Which of the Blessings of your Lord will you
And those who say:
So upon this, the correct saying is that the believers
from the jinn will enter Paradise just like the believers
from the humans, and there is no contradiction to it – because not
mentioning (something) does not exist.
So (based) upon this, we say with regards to this
discussion: the believers from the jinn will enter
Paradise just like the believers from the humans, and
there is no difference.

Q1. What does this Qur’aanic aayah prove?
This is one of the proofs that the Hellfire will
continue for ever.

Q2. Who is Maalik as mentioned in Soorah az
Zukhruf (43) aayah 77?
So they (the mujrimoon) will call out, “O Maalik!”
This refers to Maalik, the Custodian of the
Hellfire.

Q3. What is he asked for in this same aayah?
Let your Lord put an end to us!

Meaning: We created many of the jinn and the humans
(for the Fire) – we ask Allah that He does not make us
from them...
And as for the entry of the believers into Paradise,
then with regards to (believing) humans this (is
proved) by texts and by the consensus. With regards
to the (believing) jinn, then this is an area of differing
(of opinion).
And what is correct is that they (the jinn) will enter
Paradise, and the proof for this is what occurs in
Sooorah ar Rahmaan in which Allah addresses the jinn
and humans; He, the Majestic and Most High, states:
The mujrimoon (disbelieving criminals) will be
known by their marks (of blackness on their
faces), and they will be seized by their forelocks
and their feet. Then which of the Blessings of your Lord will you
faces), and they will be seized by their forelocks
and their feet. Then which of the Blessings of your Lord will you

And as for the one who fears the standing before
His Lord, there will be two gardens.

Indeed My Mercy has preceded My Anger.
(Reported by al Bukhaaree (6986) and Muslim)
And those who say:
Certainly the jinn who is a kaafir will enter the Fire and
the believer from them (the jinn) will not enter Paradise.
These people have made His Anger precede His
Mercy.

And what is correct is that they (the jinn) will enter
Paradise, and the proof for this is what occurs in
Sooorah ar Rahmaan in which Allah addresses the jinn
and humans; He, the Majestic and Most High, states:
The mujrimoon (disbelieving criminals) will be
known by their marks (of blackness on their
faces), and they will be seized by their forelocks
and their feet. Then which of the Blessings of your Lord will you

And as for the one who fears the standing before
His Lord, there will be two gardens.

Soorah al Ahqaaf (46) aayah 31
And (yet) they did not say “and will enter you into
Paradise”?
Then the answer is that staying silent about a matter
does not necessitate that the matter does not exist -
because not mentioning (something) is not the same
as saying that (that something) does not exist.
So if their reward is not mentioned in this aayah, then
it has certainly been mentioned in another aayah (and)
there is no contradiction to it – because not
mentioning (something) is not the same as saying that
(that something) does not exist.
So (based) upon this, we say with regards to this
discussion: the believers from the jinn will enter
Paradise just like the believers from the humans, and
there is no difference.

(Sharh al Aqeedah al Safaareeniyyah p400 to 402)
Sooorah al Ahqaf (46) aayah 31
632 Sooarah az Zukhruf (43) aayah 74 to 75
633 Sooarah az Zukhruf (43) aayah 77
634 As is mentioned by Imaam at Tabaree
rahimaghullaah in his tafeesir of this aayah.
635 Ibid.
636 And at Tabaree rahimaghullaah mentions that ibn
Abbaas rahimaghullaah said about the statement of
Allaah:
They will call out, “O Maalik, let your Lord put an
end to us!”
Sooorah az Zukhruf (43) aayah 77
They will wish Maalik to intercede with them in front of Allaah that He should kill them off by, so that by this removal of life from them, they may have relief from the torment.

**Q4. What is his reply?**

You shall remain in it forever.  

And Death will be brought in the form of a white and black ram and it will be slaughtered between Paradise and the Fire.  

Then it will be said:  

Q5. How is it possible for this amazing event to occur?

Allaah subhaanahu wa ta’ala is fully able to make non physical things, such as Death, into physical objects and individuals.

<table>
<thead>
<tr>
<th>Chapter regarding: The rights of the Messenger and His Companions.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fasl fi Haq al-Rasool wa 'Ashabih</td>
</tr>
</tbody>
</table>

**Q1. What topic is to be discussed now? Why?**

The author will discuss the rights of the Prophet sall Allaahu 'alaiyhi wa sallam as well as the rights of his Companions and of his wives.

The author did this so that the Muslim should be upon baseerah (knowledge and insight) about that which the deviant sects and the innovators disagree about regarding the rights of the Companions and the rights of his wives.

The Muslim will then not be influenced by these sects and their innovators in these issues insha Allaah.

In fact, the rights of the Companions and those of his wives enter into the issue of his rights. So the issue of his rights is the fundamental issue.

**Q2. What other topics linked to this will be discussed as well?**

The author will also mention:

1. the rights of the Muslims
2. not making takfeer of the Muslims (i.e. not declaring them to kuffaar) merely because of a sin which they have committed
3. not making ghuloo (going beyond the due limit) with regards to individuals
4. not passing judgement on an individual that he will be a person of Paradise or of the Fire, if there is no proof for that from the Book or authentic Sunnah.

All of these matters which many of the people of misguidance have fallen into. So it is obligatory upon the ahl us sunnah wal jamaa’ah to make clear the truth in these issues.

---

He (Maalik) will reply to them after a thousand years.

637 Ibid.

638 Reported by al Bukhaaree (4730), Muslim and Ahmad in his Musnad from the hadeeth of Aboo Sa’eed al Khudree radi Allaahu anhu.
Q1. What is the meaning of khaatam here?

It means the last one, the one after whom there is no messenger or prophet.639

And Muhammad is not the father of any of your men, but rather he is the Messenger of Allah and the khaatam (seal) of the prophets.640

Q2. How can it be said that the Prophet sall Allahu 'alaiyhi wa sallam is still in our midst?

It is as if he is still with us in the sense that his sharee’ah (i.e. the Book of Allah and the Sunnah of His Messenger sall Allahu 'alaiyhi wa sallam) are still with us and will remain so until the Day of Judgement.

So there is no need for the sending of a prophet after him sall Allahu 'alaiyhi wa sallam.

Q3. At what times did Allah send prophets to mankind?

He would send them to mankind when the traces of the revealed messages became wiped away and ignorance had become overwhelming in the previous nations. So one prophet would be succeeded by another one who would revive the religion for the people.

Q4. Are we in need of any new messenger in our time?

No, there is no need for any new messenger because the sharee’ah which Allah's Messenger sall Allahu 'alaiyhi wa sallam brought is complete and protected from change.

He sall Allahu 'alaiyhi wa sallam said:

I am leaving behind amongst you that, which if you cling onto it, you will never go astray after me: the Book of Allah and my Sunnah.641

So messengership was sealed with his sall Allahu 'alaiyhi wa sallam messengership.642

Q5. When will the Sharee’ah of Islaam come to an end?

This sharee’ah will remain until the establishment of the Hour.

Q6. What is the role of the scholars of Islaam in this regard?

After the Messenger of Allah sall Allahu 'alaiyhi wa sallam there will not come any new prophets; there will only come mujaddidoon (revivers) from the people of knowledge who will make clear the sharee’ah to the people, teaching them that which the people were ignorant of.

Q7. What, according to the hadeeth does Allah do at the head of every hundred years?

The Prophet sall Allahu 'alaiyhi wa sallam said:

639 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Al ‘Aqeedah al Waasitiyyah:

So in summary, Muhammad sall Allahu ‘alaiyhi wa sallam is the Messenger of Allah and the khaatam (seal) of the prophets. Allahaa sealed the prophethood with him and the messengership as well. This is because when the prophethood comes to an end – and it is more general than the messengership – then the messengership (which is more specific) comes to an end. This is due to the fact that when that which is more general comes to an end, this necessitates that that which is more specific (also) comes to an end. So the Messenger of Allah ‘alaiyhi waslaam is the seal of the prophets. (Sharh al ‘Aqeedah al Waasitiyyah p34)

640 Soorah al Ahzaab (33) aayah 40

641 Quoted by ibn ‘Abdil Barr in “al Istdhkaar” and al Haakim in “al Mustadrak” from the hadeeth of Aboo Hurayrahradi Allahu ‘anhu. And the like of it is reported by al Haakim from the hadeeth of ibn ‘Abbaas radi Allahu ‘anhumaa. And al Albaanee mentions that it is saheeh (authentic) in Saheeh ul Jaami’.

642 Shaykh Saalih al Fawzaan adds in al Irshaad ila saheeh il ‘tiqaad:

And the need of the servants for the messengership is far greater than the ill person’s need for a doctor. For the worst that may ensue by not having a doctor is that the (person’s) body may suffer harm. But not having the messengership will lead to the (people’s) hearts being damaged. And the people of the Earth will only remain as long as there are traces of the messengership present amongst them. So when the traces of the messengership disappear from the Earth, Allahaa will establish (the Day of) Resurrection. (al Irshaad ila saheeh il ‘tiqaad p178, Daar ibn al Jawzee)
Allah will raise for this nation at the head of every hundred years those who will revive his religion for it (i.e. for the nation).  

Q8. In what way do the actions of the scholars resemble those of the Messenger of Allah sall Allaahu 'alaiyhi wa sallam?  

The Prophet sall Allaahu 'alaiyhi wa sallam said:

The scholars are the inheritors of the prophets.  

So the scholars from this nation take on the role of the Messenger sall Allaahu 'alaiyhi wa sallam in explaining and clarifying and giving guidance to the people.

Q9. What is the ruling upon the person who believes that there will be a further prophet coming after the Messenger of Allah sall Allaahu 'alaiyhi wa sallam? Why?  

Allah, the Most High, said:  

... but rather he is the Messenger of Allah and the khaatam (seal) of the prophets.  

And the Messenger of Allah sall Allaahu 'alaiyhi wa sallam said:  

There will come after me thirty great liars, each one of them claiming that he is a prophet. But I am the khaatam (seal) of the prophets, there will be no prophet after me.

So whoever believes that there will be another prophet after the Messenger of Allah sall Allaahu 'alaiyhi wa sallam is a kaafir (disbeliever).

This is because such a person has denied the statement of Allah and the statement of the Messenger sall Allaahu 'alaiyhi wa sallam and has opposed the jmma'(consensus) of the Muslims.

For this reason, the scholars of Islaam have made takfeer (declared to be disbelievers) anyone who claims prophethood after the Messenger sall Allaahu 'alaiyhi wa sallam. This includes Musaylamah al Kadh-dhaab (the great liar) and al Aswad al 'Ansee who claimed prophethood for themselves in the time of the Messenger sall Allaahu 'alaiyhi wa sallam.

Q10. What is the ruling regarding the Qaadiyaanees and why?  

Similarly, the scholars have made takfeer of the Qaadiyaanees, a misguided group of people who believe that Mirzaa Ghulaam Ahmad was a prophet. This is because they believe that this liar was in fact a messenger who came after Allaah’s Messenger sall Allaahu 'alaiyhi wa sallam.

They are called Qaadiyaanees as an ascription to Mirzaa Ghulaam Ahmad who was from Qaadiyaan.

Q11. Will 'Eesaa ibn Maryam salla Allaahu 'alaiyhi wa sallam come after the time of the Messenger of Allaah sall Allaahu 'alaiyhi wa sallam?  

Yes, he 'alaiyhi saalum will come at the end of time.

Q12. Is 'Eesaa therefore the final prophet?  

No, because he will be returning as a prophet and he will come down with the sharee'ah i.e. the sharee'ah of Islaam.

So 'Eesaa is considered to be a mujaddid (reviver) and one of the followers of Muhammad sall Allaahu 'alaiyhi wa sallam.

Q1. What hadeeth does the Shaykh quote to prove this?  

The statement of the Prophet sall Allaahu 'alaiyhi wa sallam:

I am the noble chief of the sons of Aadam and that is not a boast.  

Qaadiyaan is in the state of Punjab in India.  

Reported by Ahmad in his Musnad and ibn Maajah and at Tirmidhee from the hadeeth of Aboo Daawud (4252), at Tirmidhee and Ahmad in his Musnad rahimahullaah. It is a saheeh hadeeth as mentioned by Al Abee Anas al Khudree, and it is a saheeh hadeeth.
Q2. Why should the Messenger of Allah sall Allaahu 'alaiyhi wa sallam be considered the most excellent of the Messengers?

This is due to what Allah particularised him with in terms of making his sall Allaahu 'alaiyhi wa sallam universal, covering all of mankind.

In contrast, the previous prophets were sent specifically to their own peoples. And he sall Allaahu 'alaiyhi wa sallam had his excellence made manifest by Allah on the night of the Israa (Night Journey) when he sall Allaahu 'alaiyhi wa sallam led the other prophets in prayer as the imaam in al Masjid al Aqsa.

In addition, he sall Allaahu 'alaiyhi wa sallam was raised over the lofty heavens (in the Mi'raaj), this being a position that was not attained by any of the other prophets.

So he sall Allaahu 'alaiyhi wa sallam is the most excellent of the prophets without exception.

Q3. Do the prophets differ from each other in terms of their excellence?

Yes, as Allah, the Most High, informs us:

650 Al Mubaarakfooree rahimahullaah stated in Tuhtat ul Ahwadhee about the statement: and that is not a boast. Meaning: that this excellence which I have been given is (in fact) an honour from Allah. I did not obtain it by myself nor did I arrive at it through my own power. So it is not for me that I should boast about it.

651 Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of al 'Aqeedah al Safaareeniyyah:

So if someone were to say: How can we affirm that (some prophets having more excellence than others) and yet the Prophet sall Allaahu 'alaiyhi wa sallam forbade declaring some prophets to be more excellent than others?

So it is said: Far be it from the Messenger sall Allaahu 'alaiyhi wa sallam that he forbid something which Allah had affirmed. It is absolutely impossible that he forbid something which Allah had affirmed. How could Allah inform that He has given excellence to some of the prophets over others, then the Messenger says:

Do not declare superiority of prophets over each other.

This is impossible. However he did forbid declaring some prophets to be more excellent than others if it involves hatred and enmity. So if a person declared Muhammad sall Allaahu 'alaiyhi wa sallam to be more excellent than Moosaa (saying this) in the presence of a Jew and that became a cause for enmity or tribulation or hatred and thus a cause for evil then he is not to be declared more excellent (in such circumstances) – as a means of repelling an evil consequence. So that (situation in) which the Prophet forbade from declaring excellence (of one prophet over the other) is that which would be a cause for corruption. As for that which is narrating that which is (merely) the true state of affairs then it is impossible that the Messenger sall Allaahu 'alaiyhi wa sallam would forbid that when Allah has already affirmed it.

Therefore when we speak about the Messenger 'alaiyhi was saalatu was salaam having been given excellence over all of mankind, then we say this informing of that which Allah said. However we do not say (this) when in (saying it) there may be evil and corruption.

(Qarah al 'Aqeedah al Safaareeniyyah pp 451 to 452)

652 Soorah al Baqarah (2) aayah 253
653 Reported by Ahmad with its like in the Musnad, as well as al Bukhaaree (2412) and Muslim from the hadeeth of Aboo Sa'eed al Khudree.
654 This refers to the Prophet Yoonus 'alaiyhis salaam and the hadeeth is reported by al Bukhaaree with its like (3416) and Muslim.
655 Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of Lum'at ul 'I'tiqaad:
Q1. What false claim of the Jews and Christians does this refute?

This refutes the Jews and Christians, those who truly believe themselves to be upon eemaan (true faith) when they claim that they are following the prophets. However they:
a) deny the Messengership of Muhammad (sall Allaahu 'alaiyhi wa sallam) or
b) deny that his Messengership was universal to all peoples in all times, saying: He was a prophet but for the Arabs only.

And these claims constitute kufr in Allaah, the Mighty and Majestic.

Q2. What Qur’aanic evidences does the Shaykh quote to prove this?

Allaah, the Most High, states:

So no! By your Lord, they will not believe until they make you (O Muhammad) the judge in whatever disputes arise between them, then they do not find any resistance in their souls against that which you decide and they submit with full submission.

And He, the Most High, says:

And We did not send you (O Muhammad) except to the whole of Mankind.

Q3. Are the three “Abrahamic” religions all true and correct?

No, for whoever does not believe in the Messengership of Muhammad (sall Allaahu ‘alaiyhi wa sallam) is a kaafir (disbeliever) and is astray.

So out of the three so called Abrahamic faiths – Judaism, Christianity and Islaam – only one is acceptable to Allaah ever since the raising of Muhammad (sall Allaahu ‘alaiyhi wa sallam) as a prophet and that one is Islaam.

This point of the Imaam’s rahimahullaah contains a refutation of the one who wishes to draw these three “Abrahamic” religions and their adherents close to one another by saying that they are all true and correct.

656 Referring to the Messengership of the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam .
655 Soorah an Nisaa (4) aayah 69
657 Soorah an Nisaa (4) aayah 65
658 Soorah Saba (34) aayah 28
659 Soorah an Nisaa (4) aayah 69
Allaah, the Most High, states:

Say (O Muhammад), “O mankind, I am Allaah's Messenger to all of you. He, to Whom belongs the dominion of the heavens and the Earth. None has the right to be worshipped except Him. He gives life and He gives death. 
So therefore believe in Allaah and in His Messenger, the unlettered Prophet, the one who believes truly in Allaah and in His words. So follow him that you may be guided.”

And all of mankind are commanded to follow Muhammad سَلَّمَ اللهُ عَلیهِ وَ سَلَّمَ.

Q4. Which Jews and Christians have been given permission to remain upon their own religion without having to accept the religion of Muhammad سَلَّمَ اللهُ عَلیهِ وَ سَلَّمَ?

None of them. After he سَلَّمَ اللهُ عَلیهِ وَ سَلَّمَ was raised as a prophet, there is no option for a person other than to follow him سَلَّمَ اللهُ عَلیهِ وَ سَلَّمَ.

Q5. Was Muhammad سَلَّمَ اللهُ عَلیهِ وَ سَلَّمَ the Prophet for the Arabs only?

No, and whoever thinks this is a Каафир (disbeliever). Rather he سَلَّمَ اللهُ عَلیهِ وَ سَلَّمَ was the Messenger to the whole of mankind. This is in contrast to those people who accept that he سَلَّمَ اللهُ عَلیهِ وَ سَلَّمَ was the Messenger to the Arabs alone.

2) affirms the generality of his مESSengership.

Q2. What virtue of the Messenger of Allaah سَلَّمَ اللهُ عَلیهِ وَ سَلَّمَ is mentioned here with regards to his intercession on the Day of Judgement?

Judgement between the servants of Allaah on the Day of Resurrection will not take place except through his سَلَّمَ اللهُ عَلیهِ وَ سَلَّمَ intercession. This has been discussed already in this book.

Q1. Can a person’s eemaan be correct if he believes that the Messenger of Allaah سَلَّمَ اللهُ عَلیهِ وَ سَلَّمَ was sent only to the Arabs?

No, and it is from the virtues of the Prophet سَلَّمَ اللهُ عَلیهِ وَ سَلَّمَ that no one will have eemaan (true faith) after his سَلَّمَ اللهُ عَلیهِ وَ سَلَّمَ being sent to Mankind unless:
1) he believes in him سَلَّمَ اللهُ عَلیهِ وَ سَلَّمَ and

Shaykh Muhammad ibn Sааilh аl ‘Ithаymeen rахimаhullааh аdds in his еxplаnation of Lumm’at аl l’Itiqaad:

Special characteristics of the Prophet سَلَّمَ اللهُ عَلیهِ وَ سَلَّمَ were distinguished by special characteristics; we will speak about those of them which the author (ibn Qudаamаh rахimаhullааh) haа mentioned:

1) Seal of the Prophets, аs per His sаtееmtаnt, He the Most High:
And Muhammad is not the father of any of your men, but rather he is the Messenger of Allaah and the khaаim (sеal) оf thе Prophets.

Sоorаh аl Ahзаа (33) ааyah 40

2) Thе sаyyid (noble chief) оf thе Messengers and its еvіdеncе hаа (аlreаdy) preceded.

3) Thе sеrvant’s eеmаn wаll not bе complete untiг he bеlieves in his (sаll Allaаhu ‘аlаiyyi wа sаllаm ) Messengership, аs per His sаtееmtаnt, He the Мost High:
So no! By your Lord, they will not believe until they make you (O Muhamмаd) the judge in whatever disputes arise between them.

Sоorаh аn Nисаа (4) ааyah 66

4) Judgement wіll not bе carried out bеtween thе people ехсеpt with his (sаll Allaаhu ‘аlаiyyi wа sаllаm ) intercession – and the еvіdеncе for thіs hаа preceded in (thе sеctіon аbоut) intercession.

5) Thе fаct thаt hіs nаtіоn wіll prеcede thе nаtіоns іn еntеrіng Pаrаdіsе ассоrdіng tо thе gеnerаlіty оf hіs sаll Allaаhu ‘аlаiyyi wа sаllаm stаtement:

We аrе thе lаst оnеs - аnd thе frіst оnеs оn thе Dау оf Рrеsurrесtіоn.

6) Thе роssесsoг оf thе Bаnnеr оf Praise, hе wіll саrry іt оn thе Dау оf Рrеsurrесtіоn аnd thоse wоmеn whо раіsе wіll bе bеnеаth іt, аs реr thе hаdееth оf Aboo Sаеed аl Kхудрее раdі Alлааhu ‘аnhu thаt thе Рrоphеt sаll Alлааhu ‘аlаiyyi wа sаllаm sаіd:

I аm thе nоblе сhіеf оf thе sоns оf Аdаm оn thе Dау оf Рrеsurrесtіоn аnd thаt іs nо bаоst. Аnd іn mу hаnd wіll bе thе bаnnеr оf раіsе аnd thаt іs nо bаоst. Аnd thеrе іs nо Prophet, nеіthеr Аdаm nоr аnyоnе bеsіdе hіm, ехсеpt thаt hе wіll bе bеnеаth mу
Q3. In what order will the prophets be approached on the Day of Resurrection?

When the people have been standing for a long time on the Gathering Place they will go to Aadam, then to Nooh (Noah), then to Ibraaheem (Abraham), then to Moosaa (Moses), then to 'Eesaa (Jesus) – and each one of them will excuse himself from fulfilling the request of the people.

Then the people will go to Muhammad ﷺ and he will intercede with his Lord, making supplication to Him and humbly beseeching Him until He gives him what he asked for and carries out judgement between the servants.

Q4. Why will the people approach them?

They will ask the prophets to intercede with Allaah for them that He should carry out the judgement between them and relieve the people from the great length of their standing.

Q1. In what way are the nation of Muhammad ﷺ saal alaikum in this context?

They are saabiqoon (the ones who precede) as well as being the aakhiroon (the ones who came last).

So the Muslims are saabiqoon because they will enter Paradise first and they are aakhiroon because they were the last nation to come in this worldly life.

Q2. Who will open the gate of Paradise?

It will be the Messenger of Allaah ﷺ and the first nation to enter Paradise will be his nation.

Q1. What is the liwaa mentioned here?

A liwaa is a banner held by the head of the army in order to gather the followers around it.

Q2. What virtue of the Messenger of Allaah ﷺ is mentioned by the author here?
This nation will bear witness that the messengers did convey the message to their nations.

Q3. How will they be able to do this?

This nation will know this and be able to bear witness to it because they read it in the Book of Allaah and they learned it from the Revelation sent down.

Then the Prophet sall Allaahu ‘alaiyhi wa sallam Will bear witness for this nation and will commend them so that this nation can indeed be witnesses upon mankind – and the Messenger sall Allaahu ‘alaiyhi wa sallam will be a witness for them.

Allaah, the Most High, said:

And your Lord has not placed any inescapable hardship in the religion upon you. It is the religion of your forefather, Ibraaheem. He (Allaah) has called you the Muslims previously and in this Qur’aan so that the Messenger should be a witness over you and so that you should be witnesses over mankind.

Q4. How does Allaah praise this nation in the Qur’aan?

The fact that the witness of this nation over all the other nations is acceptable to Allaah proves the virtue and integrity of this nation, as well as their true faith in Allaah.

Allaah, the Most High, said:

You are the best nation brought forth for mankind; you command the good and you forbid the evil and you truly believe in Allaah.

This aayah is a testimony from Allaah as to the goodness of this nation.

And his Companions are the best of the companions of the prophets may peace and security be upon them

---

660 Soorah al Baqarah (2) aayah 143
661 Ibid.
662 Soorah al Hajj (22) aayah 78
663 Soorah aale ‘Imraan (3) aayah 110
Q1. What is a sahaabee?

A Companion is: whoever met the Prophet ﷺ believing in him and he/she died upon that.664

Whoever met the Prophet sall Allaahu ‘alaiyhi wa sallam believing in him, even if (that meeting) were hukman (literally “in ruling only”) and died upon that.

As for the (definition) of Companionship of the Messenger ‘alaiyhi wa salam then a Companion is:

Whoever met the Prophet sall Allaahu ‘alaiyhi wa sallam believing in him, even if (that meeting) were hukman (literally “in ruling only”) and died upon that.

So our statement “whoever met” excludes: whoever accepted Islaam in the time of the Prophet sall Allaahu ‘alaiyhi wa sallam but did not meet him. For example, someone who approached Madeenah in order to give the pledge of allegiance to the Prophet sall Allaahu ‘alaiyhi wa sallam. However they have agreed upon calling him (this person) a mukhadram (a person who accepted Islaam in the time of the Prophet sall Allaahu ‘alaiyhi wa sallam but did not meet him in person) and his rank is between that of the out and out Companions and that of the out and out taabi’een.

This is because if you were to look towards his having accepted Islaam in the time of the Messenger you would link him to the Companions; and if you were to look at him not having met him (the Prophet sall Allaahu ‘alaiyhi wa sallam) you would link him to the taabi’een.

For this reason he is on a level between the Companions and the taabi’een and he is called a mukhadram. And that which he (this person) relates from the Prophet sall Allaahu ‘alaiyhi wa sallam is considered munqati’ (disconnected) because he never met the Messenger sall Allaahu ‘alaiyhi wa aalihi wa sallam.

And if (a person) met the Prophet sall Allaahu ‘alaiyhi wa sallam before his being raised (as a prophet) then he (this person) did not see him after and he (this person) believed (in him), then is he to be considered a Companion?

No, he is not. This is because he met the Prophet sall Allaahu ‘alaiyhi wa sallam before the Prophethood and we said (earlier):

Whoever met the Prophet...

with a description of his being a prophet and not with his description of being a man who was to become a prophet. So whoever met the Messenger sall Allaahu ‘alaiyhi wa sallam believing in the Messenger and said that he was the prophet about whom the Tawraat and the Injeel gave glad tidings then believed in the Messenger - but (he did this) before the Messenger was raised (as a Prophet) and then he (the person) did not see him (after being raised as a Prophet) then he is not to be considered a Companion because he believed in the Messenger before he was a prophet.

And our statement:

believing in him

This excludes the person who met the Messenger sall Allaahu ‘alaiyhi wa sallam believing other than him, and when the Messenger died, he believed in the Messenger.

So this (person) is not a Companion because when he met him (the Messenger sall Allaahu ‘alaiyhi wa sallam) he (the person) did not believe in him. For this reason, we say:

believing in him

And included in our saying: Whoever met the Messenger is whoever was blind and met the Messenger, then he is indeed a Companion.

And in this way, we come to know that our statement: Whoever met him is better than the statement of some of the scholars: Whoever saw him, believing in him because if were to say: Whoever saw him… then the blind (Companions) would be excluded by this.

And our statement:

Even it were hukman (meeting him “in ruling only)

Included in this is the child in the cradle if he met the Messenger sall Allaahu ‘alaiyhi wa sallam just as if a child from the children of the Muslims were brought to the Messenger ‘alaiyhi wa salam then the Prophet sall Allaahu ‘alaiyhi wa sallam died before that child had reached the age of discernment, then would this (child) would still be a believer in the Messenger in reality or hukman ? Hukman, but why? Because he was a child with no intellect, but he was a believer with the eemaan of his parents.

So based upon this, Muhammad, the son of Aboo Bakr who was born during the Farewell Pilgrimage is to be considered a Companion.

And our saying:

And died upon that

Included in this is the person who apostatized (from Islaam) then returned back to Ilaam and died upon Ilaam; this person is a Companion. So apostasy does not nullify someone’s being a Companion unless the person dies upon (that) apostasy; in the same way as it (apostasy) does not nullify the good deeds unless the person dies upon the apostasy, as is shown by His Statement, He the Most High:

And whoever from you turns back from his religion and he dies as a kaafir (disbeliever) then (reward of) his (good) deeds will be lost in this world and the Hereafter,

Soorah al Baqarah (2) aayah 217

And this excludes the person who met the Messenger ‘alaiyhi wa salam believing in him then apostatized and died upon apostasy – he is not a Companion.

So our statement:

Died upon that
Q2. Was an Najjaashhee rahimahullaah a sahaabee?

No, because although an Najjaashhee, the King of Ethiopia, believed in the Prophet ﷺ and lived in his time and dying upon that, he did not meet him ﷺ. So his apostasy remains correct and acceptable (to Allaah) if he died upon its (apostasy) and he is not a Companion because apostasy nullifies the actions of the person who apostatized and dies whilst being a disbeliever.

Q3. Was Aboo Taalib a sahaabee?

No, because although he met the Prophet ﷺ, he did not believe in him and he died upon kufr. This is true for all the other kuffaar who lived with the Prophet ﷺ and met him.

Q4. Can an apostate be a sahaabee?

No, if he died upon his apostasy without repenting from it.

Although the apostate may have met the Prophet and believed in him, this person apostatised from his eemaan and died upon that. So he cannot be considered a Companion because he does not fulfil the conditions mentioned in the definition of a Companion.

Allaah, the Most High, says:

And whoever from amongst you apostatises from his religion and dies whilst he is a kaafir - then these people, their deeds are rendered null and void in this world and in the Hereafter. And they are the inhabitants of the Hellfire, they will remain forever in it.

Includes the one who apostatized then returned back to Islaam, for (this person) remains upon the description of being a Companion. As for the person who apostatized and died upon kufr then it is known that he is not a Companion because apostasy nullifies all of the actions if the person dies upon that - and Allaah’s refuge is sought.

And likewise we say this with regards to all the actions – if a person apostatized then returned back to Islaam and died upon Islaam, then his actions prior to his apostasy remain correct and acceptable (to Allaah) if the conditions for their acceptance (to Allaah) were met.

So if a person made Hajj (pilgrimage) then apostatized by leaving the prayer, for example, he started to leave praying, then he returned to Islaam, then do we command him to repeat his Hajj? No, because apostasy does not nullify the actions unless (the person) dies whilst being a disbeliever.

(al ‘Aqeedah al Safaareeniyyah 459)

665 Soorah al Baqarah (2) sayyah 217

So some people will be repelled from his saall Allaahu ‘alaiyhi wa sallam hawd (Lake) when they try to come to drink from it. The Prophet saall Allaahu ‘alaiyhi wa sallam will say:

My Lord - my Companions, my Companions!

It will be said to him:

You do not know what they committed after you; they did not cease turning back after you as apostates.

Q5. Will everyone who apostatises from Islaam have all his good deeds nullified?

No, providing the apostate repents from his apostasy and comes back to Islaam before he dies.

Q6. Who, according to the hadeeth, were the best of peoples?

The Prophet saall Allaahu ‘alaiyhi wa sallam Said:

The best of mankind is my generation, then those who follow on from them, then those who follow on from them.

666 Reported by al Bukhaaree (6876, 6885) and Muslim (2297).
667 Reported by al Bukhaaree (2652) and Muslim from the hadeeth of ‘Abdullaah ibn Mas’ood radi Allaahu ‘anhu.
668 Muhammad ibn Saalih al ‘Uthaymeen adds in his explanation of al ’Aqeedah al Waasitiyyah:

So from the usool (fundamental principles) of the ahl us sunnah wal jamaa’ah is: keeping their hearts and tongues safe and secure towards the Companions of the Messenger of Allaah sal Allahu ‘alaiyi wa sallam – the heart being safe and secure from hatred, rancour, malice and dislike and their (ahl us sunnah wal jamaa’ah) tongues being safe and secure from any statement that is not befitting for them (the Companions).

So their (ahl us sunnah wal jamaa’ah) hearts are safe and secure from that, filled with love and esteem for and extolling the Companions of the Messenger of Allaah sal Allahu ‘alaiyi wa sallam with that which is befitting for them.

So they (ahl us sunnah wal jamaa’ah ) love the Companions of the Prophet sal Allahu ‘alaiyi wa sallam and they deem them to be more excellent than the rest of the creation because loving them (the Companions) is loving the Messenger of Allaah sal Allahu ‘alaiyi wa sallam and loving the Messenger of Allaah sal Allahu ‘alaiyi wa sallam is from love for Allaah.

And their hearts are also safe and secure from reviling (the Companions) and abuse and cursing and declaring them to be sinners and declaring them to be
The second category: If a person abuses some of them – then this (is an issue with) more details.

If the abuse of some of them is from the aspect of i'tiqad (belief), meaning a belief about them that they fell into error and that they were negligent and that they were struck by that which they were struck by from the aspect of i'tiqad (belief) - as the Khawaarij hold as their belief – then this is from the major sins. And it is not counted as something that takes the person (who holds this incorrect belief) out of the religion (of Islaam).

And if the abuse of some of them (the Companions) is from the aspect of having rage against them and malice towards them, then this is indeed kufr and leaving the religion (of Islaam).

The people of knowledge said: (This is) because Allaah the Majestic and Most High said in describing the Companions of the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam

So that He may enrage the kuffaar (disbelievers) with them (the Companions).

...So whoever has in his heart rage towards the Companions of the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam then he is to be described with that which Allaah, the Majestic and Most High described him in terms of him being from the kuffaar.

And as for the Mothers of the Believers (i.e. the wives of the Prophet sall Allaahu ‘alaiyhi wa sallam) then the ruling upon abusing them is the (same as the) ruling upon abusing the Companions. And as for slandering the Mothers of the Believers or one of them, ‘Aaishah or other than her, meaning (saying) that she is not chaste – then this is kufr in Allaah. Whoever slanderously accuses a wife from the wives of the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam then he has committed kufr. (This is) because he has rejected the statement of Allaah, the Majestic and Most High, and the judgement given by His Prophet sall Allaahu ‘alaiyhi wa sallam.

And this differs from the situation of those who slanderously accuse (them) in his (sall Allaahu ‘alaiyhi wa sallam) time because the aayaat (declaring ‘Aaishah radi Allaahu ‘anhaa free of any sexual impropriety) were revealed after their affair of the i’ik (the lie against ‘Aaishah). And as for after that when the aayaat had come down declaring (‘Aaishah) free (of any sexual impropriety) and after the revelation of His Statement, He the Most High: Allaah forbids you from it and warns you not to repeat the like of it ever again, if you are believers.

So He made that a condition of eemaan after that – whoever slanderously accuses one of the wives of the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam then the commits kufr by doing so, as has been affirmed by the people of knowledge.

(Sharh lum’at illi’tiqaad pp74 to 75)
Q1) Did the Companions differ from each other in excellence?

Yes, they have differing levels of excellence.

Q2) If so, then on what basis do they differ from each other in excellence?

They differ from each other in excellence in accordance with precedence in attaining *eemaan* and with *jihaad* and *hijrah* (migration) and giving assistance to the Messenger of Allaah sall Allahu 'alaiyhi wa sallam and in accordance with their level of knowledge.

Allaah, the Most High, stated:

Not equal amongst you are those who spent (in Allaah’s cause) and fought before the conquest (of Makkah). Those are greater in level than those who spent in Allaah’s cause and fought afterwards and fought. And Allaah has promised all of them the best reward (of Paradise). And Allaah is fully aware of what you do.671

---

670 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of *al ‘Aqeedah al Safaareeniyyah* about Aboo Bakr radi Allahu ‘anhu:

And it is said that the first time that he was given the name (as Siddeeq) was when the Prophet sall Allahu ‘alaiyhi wa sallam reported (what happened) during the Israa’ (Night Journey) and the Mi’raaj (Ascension to the heavens), so the Quraysh sought to use this as an opportunity (to attack the Prophet sall Allahu ‘alaiyhi wa sallam). They went to Aboo Bakr and they said: Indeed your companion is speaking with speech of the lunatics – he claims that he went to Bayt al Maqdis and came back from it and we cannot reach there except in (a journey lasting) a month, and we cannot return back except in (a journey lasting) a month.

So he (Aboo Bakr) said:

*If what you say (about his claim) is true, then he is a person who is telling the truth. Look at this caution (in Aboo Bakr’s statement) – he did not (merely) say: Then he is a person who is telling the truth*.

Because it is possible that they were lying upon the Messenger.

(So what Aboo Bakr meant was):

*If what you have narrated to me is true, then he is telling the truth.*

So he was known from that day as as Siddeeq (the truthful one who attests to the truth).

(al ‘Aqeedah al Safaareeniyyah p464)

671 Soorah al Hadeed (57) aayah 10

Despite this we say that the Companions altogether were the best of generations and the most excellent of the nations even if the Companions differed from one another in terms of their excellence.

Q3) Were the Ansaar more excellent than the Muhaajiroon?

No, the Muhaajiroon (those who emigrated to Madeenah) were the more excellent.

Q4) How can this be deduced from the Qur’aanic aayaat quoted by the Shaykh?

Allaah, the Most High, said:

And there is also a share in the booty for the poor and needy from the *muhaajiroon*; those who were expelled from their homes and their property and they left seeking bounty from Allaah and His Pleasure and aiding Allaah and His Messenger. They are the truthful ones.672

These *saadiqoon* (truthful ones) are the Muhaajiroon. Allaah, the Majestic and Most High, then says:

And those who already had homes (in al Madeenah) and accepted *eemaan* before their arrival673, they love those who migrate towards them.674 675

So this refers to the Ansaar. And Allaah mentioned the Muhaajiroon in these aayaat before mentioning the Ansaar, thereby the indicating the virtue of the former over the latter.

And this (mentioning of the Muhaajiroon before mention is made of the Ansaar) is found repeatedly in the Qur’aan.

Allaah, the Most High, says:

**And the first and foremost ones from the Muhaajiroon and the Ansaar.**676

Allaah certainly guided the Prophet and the Muhaajiroon and the Ansaar to turn to Him.677

---

672 Soorah al Hashr (59) aayah 8
673 Referring to the arrival of the Muhaajiroon (Tafseer at Tabaree)
674 Soorah al Hashr (59) aayah 9
675 And at Tabaree *rahimahullaah* mentions with regards to this aayah:

*What is meant by this is that: the Ansaar loved the Muhaajiroon.*

676 Soorah at Tawbah (9) aayah 100
Q5) Who were the best of the Muhaajiroon?

The Muhaajiroon differed from each other in excellence and the most excellent of them without restriction were al khulaafaar ar raashidoon (the rightly guided caliphs): Aboo Bakr, ‘Umar, ‘Uthmaan and ‘Alee. 678

677 Soorah at Tawbah (9) aayah 117
678 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul ‘Itqaad:

So Aboo Bakr – he was as siddeeq (the truthful one, the one who attested to the truth), ‘Abdullaah ibn ‘Uthmaan ibn ‘Aamir from the tribe of Banoo Taym ibn Murrah ibn Ka’b. He was the first of the men to believe in the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam in the year 6AH. He was also his (sall Allaahu ‘alaiyhi wa sallam) companion in the migration, and his deputy in the prayer and the Hajj (pilgrimage). He was his successor in his nation.

Five of the (ten) promised (Paradise) accepted Islaam at his (Aboo Bakr’s) hand: ‘Uthmaan, az Zubayr, Tallah, ‘Abdur Rahmaan ibn ‘Awf and Sa’d ibn Abee Waaqqaaas.

He died in Jumaadah al Aakhirah in the year 13AH at the age of 63 years.

And these five (aforementioned Companions) together with Aboo Bakr and ‘Alee ibn Abee Taalib and Zaid ibn Haarirah constitute the eight who were the first of the people to accept Islaam. This was stated by ibn Is-haaq i.e. (the first) from the men after the (start) of the Messengership.

And ‘Umar – he was Aboo Hafs al Faarooq ‘Umar ibn al Khattaaab, from Banoo ‘Adiyy ibn Ka’b ibn Lu-ayy. He accepted Islaam in the year 6th year after the Prophethood (commenced), after approximately forty men and eleven women (had accepted Islaam). So the Muslims rejoiced in that and Islaam became manifest in Makkah after that. Aboo Bakr chose him to be the caliph of the (Muslim) nation and he shouldered the burden of the caliphate in the best manner until he was killed as a martyr in Dhul Hijjah in the year 23AH at the age of 63 years.

And ‘Uthmaan – he was Aboo ‘Abdillaah, dhul noorayn (possessor of the two lights) ‘Uthmaan ibn ‘Aafaan from Banoo Umayyah ibn ‘Abd Shams ibn ‘Abd Manaaf. He accepted Islaam before the Prophet sall Allaahu ‘alaiyhi wa sallam set off on the Hijrah. He was rich and generous and took over the caliphate after ‘Umar ibn al Khattaaab by the consensus of the Shooora. He was 63 AH at the age of 90 years according to one of the sayings.

And ‘Alee – he was Abul Hasan ‘Alee ibn Abee Taalib. And Aboo Taalib’s name was ‘Abd Manaaf ibn ‘Abdil Muttalib. He (‘Alee) was the first of the youngsters to accept Islaam and the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam gave him the banner on the Day of Khaybar so Allaah gave him victory at his hands. He was given the caliphate after the killing of ‘Uthmaan radi Allaahu ‘anhumaa. He was the legislated caliph until

Q6) Then who after them?

After these ten, the best of the Companions were the saabiqoon (the first ones) to accept Islaam. They were more excellent than those who accepted Islaam later on.

Not equal amongst you are those who spent (in Allaah’s cause) and fought before the conquest (of Makkah). Those are greater in level than those who spent in Allaah’s cause afterwards and fought.

And Allaah has promised all of them the best reward (of Paradise). 680

And the first and foremost ones from the Muhaajiroon and the Ansaar. 681

Q7) Then who after them?

After these ten, the best of the Companions were the saabiqoon (the first ones) to accept Islaam. They were more excellent than those who accepted Islaam later on.

Their special virtues include:
1) Precedence in accepting Islaam
2) Fighting jihaad and making hijrah (migration)

Q8) Then who? What special virtues did they have?

Then after the saabiqoon, the most excellent Companions were those who fought at the Battle of Badr (in 2AH) and those of the pledge of ar Ridwaan (in 6AH).

679 The proof is the hadeeth of Sa’eed ibn Zayd himself (found in Tirmidhee (3757) and declared saheeh by Shaykh Al-Albaanee rahimahullaah) who mentioned the nine of the ten promised Paradise by the Prophet sall Allaahu ‘alaiyhi wa sallam but only when the people implored him by Allaah to disclose the name of the final person did he mention himself as being the final one of the ten.

680 Soorah al Hadeed (57) aayah 10
681 Soorah at Tawbah (9) aayah 100
3) Amongst them were those whom the Prophet ﷺ mentioned with special virtues, not possessed by others.

Q9) Who was Aboo Bakr?

He was 'Abdullaah ibn 'Uthmaan, well known by his kunyah of Aboo Bakr radi Allaahu 'anhu. He was also with him in the Cave of Thawr in Makkah (see next question).

Aboo Bakr's stances alongside the Prophet ﷺ in Makkah before the hijrah are well known as are his defences of the Prophet ﷺ and his expending his person and wealth in aiding the Prophet ﷺ.

And Aboo Bakr was the constant companion of the Prophet ﷺ in his journeys and in his military expeditions. The Prophet ﷺ used to love him greatly and praise him.682

Q10) Why does Islam give him such high status?

He was the person who accompanied the Prophet ﷺ from Madeenah. He was also with him in the Cave of Thawr, he was the second of the two (i.e. the Prophet ﷺ and Aboo Bakr).

When the two of them were in the Cave (of Thawr), he said to his companion (i.e. to Aboo Bakr), "Do not grieve, Allaah is with us."683

So Allaah bears witness to Aboo Bakr's companionship of the Prophet in this aayah.

Q11) Which Qur'aanic aayah quoted by the Shaykh refers to Aboo Bakr in particular?

So if you people do not aid him (the Prophet ﷺ) then Allaah aided him when those who disbelieved drove him out. He was the second of the two (i.e. the Prophet ﷺ and Aboo Bakr).

Q12) The Shaykh mentions which praiseworthy action of Aboo Bakr's which he did after the death of the Prophet ﷺ?

When those Muslims who apostatised did so after the death of the Prophet ﷺ, then Aboo Bakr waged war upon them until Allaah gave firmness to Islam again through him after the time of the Messenger ﷺ.

Q1. Who was 'Umar al Faarooq?

He was 'Umar ibn al Khattaab ibn 'Amr ibn Nu'man. His kunyah was Aboo Bakr. He was the second of the two men (i.e. the Prophet ﷺ and Aboo Bakr) after the death of the Prophet. Therefore no one from this nation can outdo Aboo Bakr since the second man was incapable of trying to outdo him or getting ahead of him, so even more so for everyone other than him (Umar).

(al 'Aqeedah al Safaareeniyyah pp463 to 464)

682 Shaykh Muhammad ibn Saalih al 'Uthaymeen 'alayhis salam adds in his explanation of al 'Aqeedah al Safaareeniyyah about Aboo Bakr radi Allaahu 'anhu :

There is not the like of Aboo Bakr in this ummah (Muslim nation), to the extent that the Messenger sall Allaahu 'alaiyhi wa sallam one day was encouraging (the people) to (give) charity, so the people went away in order to give charity.

So 'Umar radi Allaahu 'anhu said: Now I will (try to) outstrip Aboo Bakr!

Look at how they would try to outdo one another (in performing good deeds).

So he ('Umar) brought half his wealth – Allaahu akbar – he brought half his wealth.

So he brought half his wealth and the Messenger 'alayhi was salaam asked him, "What did you leave for your family?"

So he ('Umar) said: Half my wealth.

So Aboo Bakr brought all his wealth, so the Messenger 'alayhi was salaam asked him, "What did you leave for your family?"

He said: I have left for them Allaah and His Messenger. Allaahu akbar – his entire wealth, with nothing remaining.

So 'Umar said: Now I will never be able to outdo Aboo Bakr.

Therefore no one from this nation can outdo Aboo Bakr since the second man was incapable of trying to outdo him or getting ahead of him, so even more so for everyone other than him (Umar).

683 Soorah at Tawbah (9) aayah 40

684 Shaykh Muhammad ibn Saalih al 'Uthaymeen 'alayhi was salaam adds in his explanation of al 'Aqeedah al Safaareeniyyah about 'Umar radi Allaahu 'anhu :

It has already preceded with us (an explanation of) the excellence of this nation.

So he ('Umar) brought half his wealth – Allaahu akbar – he brought half his wealth.

So he ('Umar) said: Half my wealth.

Therefore no one from this nation can outdo Aboo Bakr since the second man was incapable of trying to outdo him or getting ahead of him, so even more so for everyone other than him (Umar).

(al 'Aqeedah al Safaareeniyyah pp463 to 464)

Soorah at Tawbah (9) aayah 40

Shaykh Muhammad ibn Saalih al 'Uthaymeen 'alayhi was salaam adds in his explanation of al 'Aqeedah al Safaareeniyyah about 'Umar radi Allaahu 'anhu :
Q3. How did his conversion to Islam change the condition of the Muslims in general at that time?

Prior to his conversion, the Muslims were in a state of weakness in Makkah, being threatened by the disbelievers. When 'Umar accepted Islam, Allaah gave might to the Muslims through him and they gained strength through him because of his strength, his bravery and the awe which he inspired in the people radi Allaahu 'anhu.685

Q1. Who was 'Uthmaan?

He was Uthmaan ibn 'Affaa, the third caliph, the one who performed the two hijrahs, radi Allaahu 'anhu. He was one of the very first to accept Islam.

Q2. What were the two migrations that he performed?

He migrated to Abyssinia and later migrated to al Madeenah.

Q3. Why was he called “dhul noorayn”?

Literally this means “the possessor of two lights”, and 'Uthmaan was so called because he married two daughters of the Prophet sall Allaahu alayhi wa sallam: Ruqayyah, who died whilst being married to him in 2AH then Umm Kulthoom, who died whilst being married to him in 9AH.

Q4. Was the Messenger of Allaah sall Allaahu alayhi wa sallam pleased with him as a son in law?

Yes, as he sall Allaahu alayhi wa sallam said:

If I had possessed a third (daughter) I would have married her to you.686

685 Shaykh Muhammad ibn Saalih al 'Uthaymeen reported by ibn 'Asaakir in “Taareekh Dimashq”

686 Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in his explanation of al 'Aqeedah al Salaareeniyah about 'Umar radi Allaahu 'anhu:

And the end of his affair was that he asked Allaah, the Perfect and Most High, that He bestow upon him martyrdom in His Path, and that his death be in the city of His Messenger. So the people were astonished (for) al Madeenah was the city of Islaam, and there was no fighting in it. Then how could (these) be brought together - that he be a martyr in the Path of Allaah (yet) dying in the city of the Messenger of Allaah? So Allaah responded to his invocation and he was killed as a martyr in the city of the Messenger ‘alaihissalaatu was salaam.

(al 'Aqeedah al Salaareeniyah p 467)

686 Reported by ibn 'Asaakir in “Taareekh Dimashq” (39/43 - 45) through chains of narration, some of which
Q5. What other evidences are quoted by the Shaykh ḥafidhahullaah to show the excellence of ‘Uthmaan?

‘Uthmaan radi Allaahu ‘anhu spent his wealth in the cause of Allaah, as well as equipping the army of ‘Usraah (at the time of Taabook). He was the one chosen (by agreement) by the committee charged with choosing the next caliph by ‘Umar radi Allaahu ‘anhu.’

687 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at al ‘Ittiqaad p 270: And after him (‘Umar) was ‘Uthmaan, so leave off dispute.

Meaning: argumentation. So this is a matter which is settled and decided, that ‘Uthmaan was the third in the caliphate and in (terms of) excellence. And he (the author) only said, “leave off dispute” due to the abundance of argumentation with regards to him (‘Uthmaan) and with regards to ‘Alee ibn Aabee Talib – which of them was the more excellent? Until some of the scholars of the Sunnah said: ‘Alee ibn Aabee Talib was more excellent than ‘Uthmaan.

So they put him (‘Alee) on the third level in excellence and ‘Uthmaan on the fourth level on and from them were some who said:

Aboo Bakr, then ‘Umar, then ‘Uthmaan

Then (they) remained silent. And from them were some who went along with that which the author was upon, and it was that the more excellent was ‘Uthmaan then ‘Alee.

Shaykh ul Islaam (ibn Taymiyyah) said:

And this is what the ahl us sunnah wa jamaa’ah are firmly established upon – that their (i.e. the four rightly guided caliphs’) order in (the issue of) caliphate is the same as their order in excellence.

(al ‘Aqeedah al Safaareeniyah p 468)

Q6. How did ‘Uthmaan deal with the issue of being many different recitations of the Qur’aan?

When conquests had occurred and the Companions spread throughout the cities and the reciters (of the Qur’aan) became many with disagreements arising amongst them with regards to the ways of reciting, ‘Uthmaan unified the ways of reciting upon a single written dialect. This was from his great virtues.

He wrote down the well known ‘Uthmaani and distributed it to the cities. In this way, Allaah repelled the fitnah (trial) of disagreement about the Qur’aan as a means of safeguarding His Book:

Q7. How did ‘Uthmaan die?

He was murdered as a martyr, an act of oppression against him and this was foretold by the Prophet sall Allaahu ‘alaiyhi wa sallam.

Q8. Who was the khaleefah after ‘Uthmaan?

It was ‘Alee ibn Abee Taalib, the fourth caliph. He was the son of the paternal uncle of the Prophet sall Allaahu ‘alaiyhi wa sallam and his jihaad and bravery are well known, as was his worship, knowledge and zuhd (abstention from the unnecessary things of this world).

Q9. Whom did he marry?

We have sent down the Reminder (the Qur’aan) and We will certainly safeguard it.

688 Soorah al Hijr (15) aayah 9

689 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul ‘Ittiqaad:

So the caliphate of Aboo Bakr radi Allaahu ‘anhu was for two years and three months and nine nights from 13th Rabee’ ul Awwal 11 AH until 22nd Jumaada al Aakhirah in 13 AH.

And the caliphate of ‘Umar radi Allaahu ‘anhu was for ten years and six months and three days from 23rd Jumaada al Aakhirah 13 AH until 26th of Dhul Hijjah in the year 23 AH.

And the caliphate of ‘Uthmaan radi Allaahu ‘anhu was for twelve years minus twelve days from 1st Muharram in 24 AH until 18th Dhul Hijjah in the year 35 AH.

And the caliphate of ‘Alee radi Allaahu ‘anhu was for four years and nine months from 19th Dhul Hijjah in the year 35 AH until 19th Ramadaan in the year 40 AH.

So the caliphate of these four caliphs in total comprised twenty nine years and six months and four days.

Then al Hasan ibn ‘Alee radi Allaahu ‘anhu was given the pledge of allegiance on the day his father ‘Alee radi Allaahu ‘anhu died. And in Rabee’ ul Awwal in the year 41 AH he handed over the affair to Mu’aawiyah and in this way the sign of the Prophet sall Allaahu ‘alaiyhi wa sallam was made manifest as per his statement:

The caliphate after me will be for thirty years

And his statement about al Hasan:

This son of mine is a sayyid (noble leader) and it may be that through him Allaah brings about rectification between two tremendous groups from the Muslims.

689 Reported by al Bukhaaree (2704). (Ta’leeq mukhtasar ‘alaa kitaab lum’at ul ‘Ittiqaad p 74)
He married Faatimah, the daughter of the Prophet sall Allaahu ‘alaiyhi wa sallam.

Q10. Who were his sons and what virtue of theirs is mentioned by the Shaykh here?

Alee was the father of al Hasan and al Husayn, the two grandsons of the Prophet sall Allaahu ‘alaiyhi wa sallam. Who will be the noble youths of the people of Paradise.

Q1. To whom does “the third” mentioned in this narration refer?

It is said that what ’Alee intended was ‘Uthmaan and it is also said that this refers to Alee himself.

Q1. Why was Aboo Bakr the most deserving of the khilaafah (caliphate) after the Prophet sall Allaahu ‘alaiyhi wa sallam?

Firstly, because Aboo Bakr was the most excellent of the Companions without restriction.
Secondly, because the Messenger sall Allaahu ‘alaiyhi wa sallam chose him to lead the Muslims in prayer when he sall Allaahu ‘alaiyhi wa sallam fell sick. He said:

691 Reported by at Tabaraanee in al Mu’jam al Awsat (vol 7, p239, hadeeth no 7382) and by Ahmad in his book “The Virtues of the Companions) with a hasan chain of narration.
692 A da’eeef (weak) hadeeth due to its chain of narration containing al Jurayj who was mudallis and he reports it with ‘an’ana (i.e. he sometimes reports narrations from people from whom he did not hear directly).
Command Aboo Bakr to lead the people in prayer. 693

The fact that he chose him to lead the prayer and to stand in his sall Allaahu 'alaiyhi wa sallam prayer place is a proof that he had the most right of the Companions to the khilafah (caliphate).

Q1. Who chose 'Umar to be the khaleefah after the Prophet sall Allaahu 'alaiyhi wa sallam?

Yes, as is shown by their statement when they wished to give Aboo Bakr the pledge of allegiance:

Can it be right that Allaah's messenger sall Allaahu 'alaiyhi wa sallam was pleased with you for our religious affairs, and we are not then pleased with you for our worldly affairs?

And he was chosen by the consensus of the Companions.

Q1. Was Aboo Bakr chosen to lead the prayer because the other Companions were not present at that time?

No, for amongst the Companions present at that time were 'Umar, 'Uthmaan and 'Alee together with the other most excellent ones from the Companions.

He sall Allaahu 'alaiyhi wa sallam clearly stated that Aboo Bakr was to be put forward. And when the Companions questioned him about this, he sall Allaahu 'alaiyhi wa sallam persisted in saying that Aboo Bakr be put forward to lead the prayer.

And because of his (Aboo Bakr's) virtue and his precedence, and because the Prophet sall Allaahu 'alaiyhi wa sallam put him forward over all the Companions radi Allaahu 'anhum to lead the prayer.

Q2. Did the other Companions approve of his being the khaleefah after the Prophet sall Allaahu 'alaiyhi wa sallam?

Yes, as is shown by their statement when they wished to give Aboo Bakr the pledge of allegiance:

Q1. Did the other Companions agree straight away to give the pledge of allegiance to Aboo Bakr?

No, for some disagreement occurred initially. The matter was then discussed and the disagreement ended. There was then consensus upon giving the pledge of allegiance to Aboo Bakr radi Allaahu 'anhu.

And because of his (Aboo Bakr’s) virtue and his precedence, and because the Prophet sall Allaahu 'alaiyhi wa sallam put him forward over all the Companions radi Allaahu ‘anhum to lead the prayer.

And because of the consensus of the Companions radi Allaahu ‘anhum upon putting him forward and upon giving him the pledge of allegiance.

Q2. What virtues did 'Umar possess which made him suitable for this job?

As shown by the hadeeth "Allaah has saved my nation from coming together upon misguidance", declared hasan by al Albaanee rahimahullaah in as Saheehah (1331).
It was due to 'Umar’s excellence, which was well known as well as his precedence in accepting Islaam and his strength and his bravery. And it was because 'Umar did not fear the rebuke of anyone, doing so for the sake of Allah.

In addition, 'Umar was put forward by the Companions, acting upon the instructions of Aboo Bakr radi Allaahu 'anhu.

**Q1. How was 'Uthmaan chosen to be the third khaleefah?**

He was chosen by the consensus of the shoora (the consultative body), those who were entrusted with the task by 'Umar ibn al Khattaab when he was at the point of death.\(^{695}\)

\(^{695}\) Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul I’tiqaad:

So the one of them who was most deserving of the khilaafah (caliphate) after the Prophet sall Allaahu 'alaiyhi wa sallam was Aboo Bakr because he was the most excellent one of them and his precedence amongst them in (accepting) Islaam and because the Prophet sall Allaahu ‘alaiyhi wa sallam put him forward to lead the prayer and because the Compansions radi Allaahu ‘anhum had consensus upon giving him precedence and giving him the pledge of allegiance and Allaah would not cause them to unite upon misguidance.

Then ‘Umar radi Allaahu ‘anhu because he was the most excellent one of the Companions after Aboo Bakr and because Aboo Bakr gave (written instructions) entrusting him with the khilaafah.

Then 'Uthmaan radi Allaahu ‘anhu because of his excellence and because the people of the shoora (consultative body) put him forward – and these (people of the shoora) are mentioned in this line of poetry:

'Alee and 'Uthmaan and Sa’d and Talhah
Zubayr and dhu ‘Awf were the men of the consultative body

**Q2. Which people does the Shaykh mention to have made this decision?**

The people of the shoora were six in number:

'Uthmaan
'Alee
‘Abdur Rahmaan ibn ‘Awf
Talhah
Az Zubayr
Sa'd ibn Abee Waqqaas\(^{696}\)

Then 'Alee radi Allaahu ‘anhu because of his virtue and the consensus of the people of his time upon (choosing) him

**Q1. How did 'Uthmaan die?**

He was killed as a martyr, and a person oppressed.

**Q2. How and why was ‘Alee chosen to be the next khaleefah?**

The Muslims united in giving the pledge of allegiance to him because he was the most excellent one of the Companions after the three who preceded him. He was in truth worthy and fitting for the caliphate.

**Q3. What sort of calamities occurred during his caliphate?**

There occurred in his time splitting and the people of desires and the enemies of Islaam infiltrating the ranks of the Muslims, so a great deal of war and splitting took place.

Then 'Alee radi Allaahu 'anhu because of his excellence, and (due to) the consensus of the people of his time upon (choosing) him.

(Ta’leeq mukhtasar ‘ala kilaab lum’at il i’tiqaad p73)

\(^{696}\) With regards to the remaining individuals from the ten Companions promised Paradise: Aboo Bakr had already passed away Aboo ‘Ubaydah had also passed away 'Umar was the current khaleefah, close to death at that time Sa’eed ibn Zayd – but he was left out of the shoora by ‘Umar because (as adh Dhaheebi and ibn Katheer mention) Sa’eeed was the brother in law of ‘Umar as well as his paternal cousin. So he was left out deliberately by ‘Umar so that there be no nepotism in the decision as to who the next khaleefah should be.
Q4. Does this mean that his caliphate was a "bad" one?

No, because all of these trials and tribulations were not something which he wanted.

Q5. How did 'Alee radi Allaahu 'anhu deal with the situation?

He tried to stop these trials and tribulations, striving hard and fighting against the Khawaarrij, expending all his efforts in doing so.

However the matter concluded in a manner that was not what was desired.

Q6. What was the intention of the Companions who fought against 'Alee?

They were not challenging him with regard to the caliphate.

Rather those who fought against him at the Battle of the Camel (in 36AH) and at Siffeen (in 37AH) along with Mu'aawiyyah did so not challenge 'Alee's right to be the caliph, but were instead demanding retaliation to be established upon the murderers of 'Uthmaan.697

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

And the mujtahid if he reaches the correct decision receives two rewards; and if he arrives at an incorrect decision, then he has one reward, as per the statement of the Prophet sall Allaahu 'alaiyhi wa sallam:

If the judge passes a judgement and he makes ijtihaad (strives to reach the correct decision) then reaches the correct decision, then for him are two rewards. And if he makes ijtihaad, then reaches the incorrect decision, then he receives one reward.

(Reported by al Bukhaaree in the Book of al i'tisaam and Muslim)

So whatever occurred between Mu'aawiyyah and 'Alee radi Allaahu 'anhumaa emanated from ijtihaad and ta'weel (difference in interpretation). However, there is no doubt that 'Alee was closer than Mu'aawiyyah to that which is correct in it. Rather we are almost able to say with certainty that he was correct, except that Mu'aawiyyah was a mujtahid .

(Sharh 'al 'Aqeedah al Waasiyyah p618 to 619)

Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah also adds in his explanation of al 'Aqeedah al Waasitiyyah when discussing the attitude of the abl us sunnah wal jamaa'ah towards the disputes that took place between the Companions:

..And there occurred disputes after the murder of 'Umar ibn al Khattaab radi Allaahu 'anhu and the affair became more severe after the killing of 'Uthmaan. So there occurred between them that which occurred between them from that which led to killing.

Q1. Which Companions are being referred to in this hadeeth?

So these issues are well known, and without doubt, they occurred due to ta'weel (interpretation) and ijtihaad (striving to arrive at the true ruling). Each one of them thought that he was upon the Truth. And it is not possible for us to say: 'Aaishah and az Zubayr ibn al 'Awwaam fought against 'Alee – may Allaah be pleased with them all – whilst truly believing that they were upon falsehood and that 'Alee was upon the Truth.

And (yet) their firm belief that they were upon the Truth does not necessitate that they had (actually) arrived at the Truth.

However if they were upon error - and we know that they would not come to this matter except from a basis of ijtihaad - then it is indeed established from the Prophet sall Allaahu 'alaiyhi wa sallam that he said:

If the judge passes a judgement and he makes ijtihaad (strives to reach the correct decision) then reaches the correct decision, then for him are two rewards. And if he makes ijtihaad, then reaches the incorrect decision, then he receives one reward.

(Reported by al Bukhaaree in the Book of al i'tisaam and Muslim)

We therefore say: they reached the incorrect decision and were (also) people who made ijtihaad, so they have a single reward....

So it is obligatory upon us with regards to these matters that we remain silent about whatever occurred between the Companions and that we do not delve into the reports nor the history (books) that deal with these matters – except for a research that (is done) for necessity.

(Sharh 'al 'Aqeedah al Waasiyyah p617 to 618)

698 Reported by Aboo Daawud (4607), Ahmad and at Tirmidhee from the hadeeth of al 'Irbaad ibn Saariyah radi Allaahu 'anhu.
Q1. What happened after these thirty years?

After these thirty years of caliphate, the affair became one of kingship.

Q2. Which Companion was the best of the rulers after these thirty years?

The most excellent and most just of these kings was Mu’awiyyah ibn Sufyaan radi Allaahu ta’ala ‘anhu.

Q2. What did the Prophet sall Allaahu ‘alaiyhi wa sallam command with in this hadeeth?

He commanded us to act upon their sunnah along with his sunnah.

Q1. Who bore witness that these people would go to Paradise?

It was Allaah’s Messenger sall Allaahu ‘alaiyhi wa sallam, the one who does not speak from his own desires. And this shows the tremendous virtue of these Companions; indeed it is the greatest of their virtues.

Q2. Which tribe were they from?

They were all from Quraysh.

Q3. Were they from the Muhajiroon or the Ansaar?

They were all from the Muhajiroon radi Allaahu ‘anhum.

Q4. Were they the only Companions who were promised Paradise?

No, there were others. For example, the Prophet sall Allaahu ‘alaiyhi wa sallam bore witness for ‘Ukkaashah ibn Mihsan that he would be from the people of Paradise, when he said to him: "Make supplication that He makes me one of them!" Thus the Prophet sall Allaahu ‘alaiyhi wa sallam said: “And the seventy thousand who will enter Paradise with neither reckoning nor punishment."

Reported by Ahmad in his Musnad, Aboo Daawud and at Tirmidhee from the hadeeth of Safeenah radi Allaahu ‘anhu and it was declared to be saheeh (authentic) by al Albanaee rahimahumullaah - with the addition of "then Allaah will give kingship to whomsoever He wishes" in the versions reported by Aboo Daawud and at Tirmidhee.

Reported by Ahmad in his Musnad, ibn Maajah and at Tirmidhee from the hadeeth of ‘Abdur Rahmaan ibn ‘Awf. Its chain of narration is strong, to the condition of Muslim. Al Albanaee declared it to be saheeh.

Meaning that ‘Ukkaashah be one of the seventy thousand who will enter Paradise with neither reckoning nor punishment.
And he sali-Allahu 'alaiyhi wa sallam bore witness for Thaabit ibn Qays ibn Shammaas al Ansaeer that he would be in Paradise, saying to him:

You are from the people of Paradise.

And Thaabit ibn Qays was killed as a martyr in the wars of al Yamaamah in 12AH.

Q5. Were Al Hasan and al Husayn promised Paradise?

702 Reported by Ahmad in his Musnad from the hadeeth of 'Imraan ibn Husayn and it is a hadeeth which is saheeh (authentic). A similar narration is reported by al Bukhaaree (5705, 5752 and 6541) and Muslim from the hadeeth of ibn 'Abbaas radi Allaahu anhu.

Thaabit ibn Qays radi Allaahu 'anhu was one of the public speakers of the Prophet sall Allaahu 'alaiyhi wa sallam; he had a loud voice. So when His Statement, He the Most High, was revealed -

Q you who believe, do not raise your voices above the voice of the Prophet and do not speak aloud to him as you speak aloud to one another, lest your deeds be rendered null and void while you do not realise it!

Soorah al Hujaraat (49) aayah 2

- he (Thaabit) feared that his good deeds be nullified without his realising it. So he hid himself in his house. So the Prophet sall Allaahu 'alaiyhi wa sallam was missing him, and sent a man to him to ask him about his hiding himself (in his house). He (Thaabit) said: Indeed Allaah sent down his statement: 

And I am one who raised my voice above the voice of the Prophet sall Allaahu 'alaiyhi wa sallam (so) my deeds have been rendered null and void, I am from the people of the Hellfire!

So the man came (back) to the Prophet sall Allaahu 'alaiyhi wa sallam and he informed him of what Thaabit had said. So the Prophet sall Allaahu 'alaiyhi wa sallam said:

Go to him and say to him, “Indeed you are not from the people of the Hellfire and rather you are from the people of Paradise.”

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

Q1. About which people are we allowed to say that they will be people of Paradise?

We only say with certainty that a specific person will be in Paradise if Allaah’s Messenger sall Allaahu ‘alaiyhi wa sallam bore witness for that for them.

Q2. And about which people are we allowed to say that they will be people of the Fire?

Likewise, we only say with certainty that a specific person will be in the Fire if Allaah’s Messenger sall Allaahu ‘alaiyhi wa sallam bore witness for that for them.

However we have hope for the doers of good and we have fear for those who do evil.

Yes, when the Prophet sall Allaahu ‘alaiyhi wa sallam said: Al Hasan and al Husayn are the two noble chiefs of the youth of the people of Paradise.

وكل من شهد له النبي صلى الله عليه وسلم بالجنة شهدنا له بها كفوله الحسن والحسين سيدا شباب أهل الجنة وقوله لثابت بن قيس إنه من أهل الجنة ولا نجزم لأحد من أهل القبالة بجنة ولا ناز

And everyone for whom the Prophet sall Allaahu ‘alaiyhi wa sallam bore witness that he would be in Paradise, then we bear witness to that for him.

Such as his sali-Allahu ‘alaiyhi wa sallam saying: Al Hasan and al Husayn are the two noble chiefs of the youth of the people of Paradise.

And his saying to Thaabit ibn Qays that he was from the people of Paradise.

And we do not declare anyone from the people of the qiblah to be certainly in Paradise nor in the Fire...

Q5. Were Al Hasan and al Husayn promised Paradise?

705 Reported by Ahmad in his Musnad from the hadeeth of Abu Sa’eed al Khudree and it is a hadeeth whose chain of narration is saheeh. A similar narration is reported by al Bukhaaree in the Book of Virtues and Muslim.

Q1. About which people are we allowed to say that they will be people of Paradise?

706 Reported by Ahmad in his Musnad from the hadeeth of Abu Sa’eed al Khudree and it is a hadeeth whose chain of narration is saheeh.
Q3. And about which people are we allowed to say that they have died as martyrs?

We can say this about a person - that he has died as a martyr - only if there is a proof from the Book or the Sunnah to show this.

However this does not stop us having hope for martyrdom for those who died whilst fighting in Allaah’s cause and fighting for the Word of Allaah to be raised high.

Q4. Will Allaah send all the sinful Muslims to the Fire?

No, for although we have fear for those who are disobedient to Allaah that they will enter the Fire, it may be that Allaah grants them repentance from their sin and accepts it from them.

 algún ha embrazado el credo del martirio.

...except for those whom Allaah’ Messenger sall Allaahu ‘alaiyhi wa sallam declared to be such.

Q1. Who knows whether the people will go to Paradise or the Fire?

This knowledge is from the ‘ilm ul ghayb (knowledge of the hidden and unseen). So none knows it except for Allaah, and that which He informed His Messenger sall Allaahu ‘alaiyhi wa sallam about from it.

Q2. Will all the people who do good deeds go to Paradise?

No, for there will be people who go to the Fire even though they manifest acts of obedience to Allaah. However we hope for the does of good that they will go to Paradise and we have good thoughts about him.

Q3. What difference do a person’s final actions make to his or her destination in the Hereafter?

The Prophet sall Allaahu ‘alaiyhi wa sallam Said: One of you will perform the actions of the people of Paradise until there is not between him and it except for a cubit (distance of a forearm). And then what was written overtakes him and he performs the actions of the people of the Fire, and so he enters it.

And a man may perform the actions of the people of the Fire until there does not remain between him and it except a cubit. And then what was written overtakes him and he performs the actions of the people of the Paradise, and so he enters it. 707

Actions are in accordance with their conclusions and we do not know the conclusions of each individual person.

Q4. Should we therefore harbour suspicion about a Muslim who dies if he appeared to be a person who did good deeds?

No, we have good thoughts about the Muslims who do good deeds, hoping for Paradise for them. And in contrast, we have misgivings about the evil doer, the sinner, fearing an evil destination for him.

لكنا نرجو للمحسن ونخاف على المسيء ولا نكفر أحدا من أهل القبلة بذنب ولا نخرج عن الإسلام يعمال

However we have hope for the doer of good deeds and we fear for the doer of evil deeds. And we do not declare anyone from the people of the qiblah to be a kaafir on account of a sin and we do not eject him from the fold of Islaam due to a (bad) deed (he has committed).

Q1. What topic is going to be dealt with here and is this a minor issue?

It is the topic of takfeer (declaring someone to be a kaafir) and it is a matter which is dangerous and of great importance.

This issue of takfeer is of great importance particularly in this time when the Truth has become obscured by falsehood for many people because of their ignorance and because of the many false claimants to knowledge.

707 Reported by al Bukhaaree (3208), Muslim and Ahmad from the hadeeth of as saadiq al masdooj of ‘Abdullaah ibn Mas’ood radi Allaahu ‘anhu.
Q2. Why have some people, who claim to have knowledge of Islaam, gone astray in this issue?

These people who claim falsely to have knowledge have not taken their knowledge from the ahl ul 'ilm and have begun to give speeches about this issue, despite their ignorance of it.

Q3. What examples of clear kufr are mentioned by the Shaykh?

He hafidhahullaah mentions:
- a) committing shirk with Allaah
- b) sihr (sorcery)
- c) mocking the religion
- d) belittling the Book and the Sunnah

So someone who falls into any of these has clearly fallen into kufr.

Q4. What ruling is passed on a person who falls into these?

The ruling is that he has committed riddah (apostasy) and departed from the religion of Islaam. So he is declared to be a kaafir because of that.

Q5. What examples of major sins are mentioned by the Shaykh?

He hafidhahullaah mentions:
- a) drinking alcohol
- b) taking ribaa (usury)
- c) fornication
- d) drinking intoxicants
- e) stealing

So these are major sins and destructive sins.

Q6. What ruling is passed upon people who fall into these?

So these are major sins and destructive sins. However the ruling upon the person who commits these sins is not that of kufr. Rather we say that he is a believer in accordance with his eemaan and a sinner in accordance with his major sin.

Or it can be said: he is a believer deficient in his eemaan.

2) lesser sins
And the major sins are of two types:
1) major sins that take a person out of the religion and
2) major sins that do not take the person out of the religion.

So the major sins that take a person out of the religion are those such as shirk with Allaah, the Mighty and Majestic, and kufr (disbelief) in Allaah, the Mighty and Majestic; these are major sins that take a person out of the religion. And (they include) supplicating to other than Allaah and seeking deliverance from other than Allaah and worshipping the graves and performing sacrifice for the graves; and sorcery, both learning it and teaching it; and abandoning the prayer deliberately, even if the person does not reject the obligation of it (the prayer) according to what is the correct (opinion).

So these are the major sins that take a person out of the religion.

And there are major sins lesser than that and they are of two types:
1) The major sins related to ‘aqeedah (creed and belief)
2) The major sins related to actions. (As for) the major sins related to ‘aqeedah (creed and belief) – such as the statement of the Khawaarij and the Ash’arees and other than them from those people who reject the Names of Allaah and His Attributes, or those people who reject the Names of Allaah without the Attributes, or those people who reject some of the Attributes and affirm others. So these are major sins, and the person who commits them is a faasiq (sinful person) committing a sin related to ‘aqeedah.

And as for the second type – and it is the major sins related to actions – such as drinking intoxicants and fornication and stealing and killing a person without due right and such as slandering the chaste women, then these are major sins related to actions. And the person who commits them is deemed a faasiq with a sin related to actions. And he does not exit from the religion (by committing them).

So the major sins related to ‘aqeedah (creed and belief) which are lesser than shirk as well as the major sins related to actions, all of these render the person who commits them as being a faasiq (sinful person)…..

Therefore only the major sins containing kufr and shirk take a person out of the religion, just as He, the Most High, said:

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

Soorah an Nisa (4) aayah 48

And Allaah, the Perfect and Most High, has made obligatory the hadd (the due Islamic punishment) upon the one who drinks intoxicants and the thief and the fornicator, and if they were actually kuffaar (rather than sinful Muslims), He would have commanded them to be killed; so the establishment of the Islamic punishments upon them is a proof for their Islaam. And Allaah, the Most High, has deemed those (Muslims) who fight against each other to be brothers in eemaan. He, the Most High, said:

And if two parties from the believers fight, then make peace between both of them.....

Soorah al Hujaraat (49) aayah 9

708 Shaykh Saalih al Fawzaan hafidhahullaah was asked:

Does the person who openly performs an act of disobedience – such as singing, fornication or (taking) usury – commit kufr?

Answer: Acts of disobedience are of two types:
1) major sins
2) lesser sins

Lumatul ‘Ittiqaad Q&A
Listen to the lessons on www.ittabaa.com
Q7. Who opposes the *ahl us sunnah wal jamaa’ah* in this issue?

The Khawaarij and the Mu’tazilah oppose the *ahl us sunnah wal jamaa’ah* in this issue.

Q8. What does each of these two groups say in this matter?

These deviant groups declare the Muslims who fall into major sins which are less than shirk to be *kuffaar*.

So the Khawaarij pass the judgement of *kufr* upon the Muslim who falls into major sins - for example, upon the one who drinks wine, upon the fornicator and upon the person who takes usury.

And the Mu’tazilah say that the major sinner exits from the fold of Islaam but does not enter into *kufr*. Rather this person is, in this world, in a *manzilah bayna al manzilatayn* (station between two stations), being neither a believer nor a disbeliever. And if this person dies upon that then he is a *kaafir* and will remain forever in the Fire.

And both of these groups are misguided in their opinion. For the correct position is that the believer remains a believer even if he commits a major sin; this major sin will reduce his *eemaan* and causes him to be a sinner. But it is not to be

up to His statement, He the Most High:

*The believers are nothing other than brothers. So make peace between your brothers.*

Soorah al Hujaraat (49) aayah 10

So He called the killer a believer and a brother to the one who was killed; and He commanded with making peace between the ones who were fighting against each other and He deemed them to be from the believers.

*And if two parties from the believers fight, then make peace between both of them….*

Soorah al Hujaraat (49) aayah 9

This proves that the major sin which is less than shirk does not take (a person) out of the religion; however the person who commits it is judged to (have committed) a sin, just as He, the Most High, said:

*And those who accuse chaste women and do not produce four witnesses then flog them with eighty lashings and do not accept their testimony ever. They are indeed the faaqsiqoon (sinners).*

Soorah an Noor (24) aayah 4

So He called them faaqsiqoon and commanded with rejecting their testimony, unless they repent to Allaah, the Perfect and Most High. He, the Most High, said:

*O you who believe! If a faaqsiq comes to you with some information, then verify it.*

Soorah al Hujaraat (49) aayah 6

(quoted in Muhaadaraat fil ‘aqeedah wad da’wah 3/410-412)

Q9. How have the Murjiah gone astray in the issue of the effect of sins on *eemaan*?

Rather they (the people of the Sunnah) say (about the major sinner), "He is a believer deficient in *eemaan*, a believer in accordance with his *eemaan*, a sinner in accordance with his major sin, he is loved from one angle and he is hated (another) angle. And if he dies without having repented then his affair is with Allaah, the Perfect and Most High, stated:

*Allaah does not forgive that partners be set up in worship with Him but He forgives less than that to whomsoever He wishes.*

Soorah an Nisaa (4) aayah 48

And just as in the hadith:

*Go and take out of the Fire whomsoever has in his heart the slightest mustard seed of eemaan.*

(Reported by al Bukhaaree in his Saheeh (8/200, 201) from the hadith of Anas ibn Maalik).

So the position of the *ahl us sunnah wal jamaa’ah* is built upon the evidences from the Book and the Sunnah, and the position of moderation and being justly balanced because it is justly balanced between the misguided sects, just as the Islamic nation is justly balanced between the disbelieving nations. Allaah, the Most High, says:

*And likewise We have made you the nation which is wasaat (justly balanced and best so that you should be witnesses over mankind and the Messenger should be a witness over you.*

Soorah al Baqarah (2) aayah 143

(Muhaadaraat fil ‘aqeedah wad da’wah 3/384)
This group is opposite to the Khawaarij and the Mu'tazilah. This group, the Murjiah, say: *Eemaan is just in the heart and is belief in the heart - and actions do not enter into it.* So they believe that no matter what actions a Muslim does, he cannot be judged to be a *kaafir* as long as he is a believer in his heart. Even if he commits *shirk* with Allaah, he is not judged to be a *kaafir* as long as he has *eemaan* in his heart.

**Q10. Can *eemaan* increase and decrease?**

Yes, *eemaan* can increase and decrease.

But the Murjiah do not accept this, and instead believe that *eemaan* is a single entity. The logical consequence of this false position would be that the *eemaan* of Aboo Bakr *radi Allaahu 'anhu* is just the same as the *eemaan* of the most sinful of the people.

**Q11. How are the *ahl us sunnah wal jamaa’ah* balanced in this matter?**

They are balanced between these two extremes: that of the Murjiah on one hand, and the Khawaarij and Mu’tazilah on the other.

For the *ahl us sunnah wal jamaa’ah* say: major sins do harm when there is *eemaan* in the person and they decrease the person’s *eemaan* and the judgement is passed that the one who commits them is a sinner, deficient in his *eemaan* – this opposes the false belief of the Murjiah.

However such a person does not exit from the fold of Islaam because of the major sins that he commits – and this opposes the false belief of the Khawaarij and the Mu’tazilah.

**Q12. What *ahaadeeth* are quoted by the Shaykh to prove this?**

He mentions that Allaah, the Majestic and Most High, will say:

*Take out from the Fire on the Day of Resurrection whoever has in his heart the slightest, slightest, slightest mustard seed of *eemaan*.710*

And he mentions the hadeeth of the Prophet *sall Allaahu ‘alaiyhi wa sallam*;

*There is no servant who says: none has the right to be worshipped except Allaah and*

---

710 Reported by al Bukhaaree (7510) and Muslim from the hadeeth of Anas ibn Maalik.
Q2. What benefits are brought about by their approach to the Muslim ruler?

This approach results in itjima'ul kalimah (concord) and unity of the Muslims and their strength being retained.\(^ {713} \) In contrast, disputing

And what is apparent – and Allaah knows best – is that it is general to every person in authority from the rulers and the scholars... (to the end of his statement)

(Tadseer ul Qur'aan il Adheem, 1/530)

And ibn Taymiyyah rahimahullaah said:
The people in authority are of two types: the scholars and the rulers.

(Majmo' al Fatawa 28/170)

And Abul Qasim al Asbahaanee rahimahullaah stated in al Targheeb:
Allaah, the Mighty and Majestic, said:

O you who believe, obey Allaah and obey the Messenger and those of you in authority.

And whoever disobeyed the ruler has disobeyed me. And whoever obeyed me has obeyed Allaah. And al Mubaarakfooree

And it is reported from ibn 'Umar radi Allaahu anhumaa that the Prophet sall Allaahu 'alaiyhi wa salam said:

And al Barbahaaree

Upon the Muslim is hearing and obeying in that which he loves and that which he dislikes - except if he is commanded with an act of disobedience. So if he is commanded with an act of disobedience, then there is no hearing and no obeying.

(Reported by al Bukhaaree (13/121), Muslim, at Tirmidheeq and others.)

And al Mubaarakfooree rahimahullaah said:

And in it – meaning this hadeeth – (is a proof) that when the imaam commands with a recommended action or a permissible action, then it (becomes) obligatory.

And al Mutahar said: meaning hearing the speech of the ruler and obeying him is obligatory upon every Muslim, regardless of whether he commands with something which his (the Muslim subject’s) character finds agreeable or whether he does not find it agreeable – with the condition that he (the ruler) does not command him with an act of disobedience (to Allaah). So if he command him with that (act of disobedience) then it is not permissible to obey him; however it is not permissible for him (the Muslim subject) to wage war against the imaam.

(Tuhfat ul ahwadheeq 5/368)

And al Barbahaaree rahimahullaah said:

And it is not permissible to fight the Sultaan nor to make rebellion against him, even if he oppresses.

(As Sunnah, pt 78)

\(^ {713} \) Aboo Hurayrah radi Allaah ‘anhu narrated that the Messenger of Allaah sall Allaahu ‘alaiyhi wa salam said:

Whoever obeyed me has obeyed Allaah, and whoever disobeyed me has disobeyed Allaah. And whoever obeyed the ruler then he has obeyed me, and whoever disobeyed the ruler has disobeyed me.

(Reported by al Bukhaaree (13/111), Muslim, an Nassaee and others.)

Al Haafidh ibn Hajar rahimahullaah said:

causes harm to the Muslims and their being overcome by the enemy as well as other adversities.

Q3. Do the ahl us sunnah wal jama’ah pray behind a sinful Muslim ruler? With what important condition?

Yes, they pray behind him, even if he is a faasig (sinner)\(^ {714} \) as long as their sins do not reach the level of kufr.

So if the rulers’ sins do not reach this level, then their authority remains and obedience to them is obligatory.

And no one refuses to pray behind them in this case except for a mubtadi’(innovator) because the Prophet sall Allaahu ‘alaiyhi wa salam commanded with concordance and unity beneath the leadership of the person in charge of the affair.

This is true even if the ruler is a sinner or if he is a tyrant, seizing wealth and shedding blood, for these sins do not make it permissible to oppose him and to rebel against him.\(^ {715} \)

Q4. Did the Companions pray behind the sinful Muslim ruler?

Yes, they did, as long as the sins of the Muslim rulers did not reach the level of kufr and shirk.\(^ {716} \)

And in the hadeeth (is a proof for) the obligation of obedience to the one in authority, and it is restricted to that which is not a command to disobedience (of Allaah).

And the wise purpose behind the command to obey them (the people in authority) is: protecting the unity (of the Muslims) due to the corruption which would be contained in splitting.

(Al Baaaree 13/112)

\(^ {714} \) Shaykh Muhammad ibn Saalih al 'Uthaymeen rahimahullaah adds in 'ash Sharh ul Munti' (4/304):
The faasig (sinful person) is (linguistically) “the one who goes out”. In the technical sense, it is whoever goes out from obedience to Allaah by committing a major sin which is less than kufr – or by persisting upon a lesser sin.

\(^ {715} \) Al Haafidh ibn Hajar rahimahullaah said:

And the scholars of fiqh have consensus upon the obligation of obeying the ruler who has seized authority and (the obligation) of making jihaad with him; that obeying him is better than rebelling against him due to what that (obedience) contains from sparing blood and maintaining calm amongst the common folk.

(Fat-h ul Baaree 13/8)

\(^ {716} \) Muhammad ibn Munkadir narrated that:

(News) reached ibn 'Umar that Yazeed ibn Mu'aawiyah had been given the pledge of allegiance so he said: “If he is good, then we are pleased, and if he is evil, then we have patience.”

(Reported by ibn Abee Shaybah in al Musannaf (11/100)
Q5. Which sinful Muslim rulers are mentioned by name here?

Examples of sinful rulers behind whom the prayer was prayed include:
Al Waleed ibn 'Uqbah, al Hajjaaj, al Mukhtaar ibn 'Ubayd, ibn Ziyaad. It is not mentioned from any of the Companions nor from the Imaams that they abandoned praying behind them.  

And the same is true for the hadj (pilgrimage) which the salaf performed under the leadership of these sinful Muslim rulers, acting upon the instructions left by the Prophet 

Q6. Which ahaadeeth are mentioned by the Shaykh to prove his point?

The Prophet said:

Whoever lives long amongst you, then he will see a great deal of differing; however adhere to my Sunnah.  

He also said:

I enjoin upon you hearing and obeying even if a slave becomes your ruler.  

And in one narration:

Even if an Abyssinian slave whose head is like a raisin becomes your leader.

I enjoin upon you to hear and obey even if a slave becomes your leader for whoever amongst you lives long will see a great deal of differing.

So adhere to my Sunnah and to the sunnah of the rightly guided orthodox caliphs after me; cling onto it and bite onto it with your molar teeth. And beware of newly introduced affairs.

Q7. How have people fallen into innovation in this matter?

Some Muslims have fallen into khurooj (making rebellion) against the leaders of the Muslims, and abandoning praying behind them and violations similar to this.

Q8. Are the Muslim rulers allowed in the Sharee’ah to command their Muslim subjects to make jihaad?

Yes, they are allowed to do this and if they do so, then they must be obeyed in this.

The Prophet said:

If you are called to go forth to fight then go forth.

Q9. Did the Companions refuse to make hajj behind the sinful Muslim ruler?

No, they would perform hajj along the rulers whose acts of disobedience did not reach the level of kufr.

Q10. What feeble excuse is made by those who have innovated in this issue?

These people, who in fact wish to break up Islaam and the Muslims, claim that they are rebelling against the sinful Muslims and not obeying them out of gheerah (sense of honour for and jealousy for Islaam).

But their acts are not those of gheerah; rather they are nothing but acts of bid’ah (innovation in the religion).

---

717 Reported by Ahmad in his Musnad from the hadeeth of al ’Irbaad ibn Saariyah.  
718 Al Awzaa’ee rahimahullaah said: 
Upon you is (adhering to) the narrations from the salaf, even if the people reject you.  
And beware of the opinion of men, even if they beautify it for you with speech.
For the affair will become manifest and clear, and you are from it upon a straight path.  
(Reported by ibn ’Abdil Barr in Jaami Bayaan ul ‘ilm (2/1071))  
And al Awzaa’ee rahimahullaah also said: 
Keep yourself patiently upon the Sunnah and stop where the nation (of the salaf) stopped, and say that which they said, and desist from that which they desisted from, and proceed upon the path of your righteous salaf, for indeed you will be sufficed by that which sufficed them.  
(Reported by al Asbaahnee in al Hujjah (1/102))  
723 Reported by al Bukhaaree (2783), Muslim and Ahmad in his Musnad from the hadeeth of ibn ’Abbaas radi Allaahu ‘anhumaa.  
721 Reported by Ahmad in his Musnad from the hadeeth of al ’Irbaad ibn Saariyah.  
722 Al Awzaa’ee rahimahullaah said: 
Upon you is (adhering to) the narrations from the salaf, even if the people reject you.  
And beware of the opinion of men, even if they beautify it for you with speech.
For the affair will become manifest and clear, and you are from it upon a straight path.  
(Reported by ibn ’Abdil Barr in Jaami Bayaan ul ‘ilm (2/1071))  
And al Awzaa’ee rahimahullaah also said: 
Keep yourself patiently upon the Sunnah and stop where the nation (of the salaf) stopped, and say that which they said, and desist from that which they desisted from, and proceed upon the path of your righteous salaf, for indeed you will be sufficed by that which sufficed them.  
(Reported by al Asbaahnee in al Hujjah (1/102))
Q11. Are the Muslim rulers to be advised when they fall into error?

Yes, they are to be advised in this case in a manner which is befitting which will cause the rulers to have love for good and which will cause them to beware of evil.

So it is not the case that the scholars remain silent about the mistakes of the scholars. Rather they advise the rulers, but in the correct way.

Q12. How did the Salaf do this?

They would advise the sinful Muslim rulers without making open and public criticism of them and without speaking about the rulers in gatherings, or other than these. For such methods of criticism will not bring about good; rather it will only increase the evil.\(^\text{724}\)

So if sincere advice is given to rulers confidentially and they accept, then \textit{alhamdu'llillaah} (all praise is for Allaah). And if the rulers do not accept the advice, then the person has fulfilled his duty and

Q13. What are some of the consequences that may ensue if the Muslim ruler is rebelled against?

Rebellion may lead to shedding of blood, the splitting of the unity of the Muslims and evils which are greater than the private evils particular to those in authority.

And Aboo 'Uthmaan Sa'eed ibn Ismaa'eel rahimahullaah said:

\textit{Give sincere advice to the ruler, and make plentiful supplication that he be righteous and guided in speech and ruling; for if they (the rulers) are righteous, then the servants will be righteous through their (the rulers') righteousness.}

\textit{And beware of supplicating against them with cursing, for the evil will increase and the affliction upon the Muslims will increase. Rather supplicate for them for sincere repentance so that they leave off the evil so that the affliction will be raised from the believers.} (up to the end of his speech)

\(^{725}\text{Imaam at Tahaawee stated in }\textit{al 'aqeedah at tahaawiyyah;}\ \text{And we do not hold rebelling against our rulers and those in authority of our affairs, even if they oppress, and we do not make supplication against them; and we do not take our hand away from obedience to them. And we hold that obedience to them is part of obedience to Allaah, the Mighty and Majestic, an obligation as long as they do not command with an act of disobedience. And we make }\textit{du'aa} (supplication) for them that they be rectified and be kept safe and secure...} (to the end of his speech).
Q2. What benefit is brought about by all the Muslim subjects praying behind their Muslim ruler?

It brings about unity of the Muslims.

We do not try to seek out what is in their heart for the affairs of what is in the hearts is something for Allaah.

The Prophet sall Allaahu 'alaiyhi wa sallam Said:

I have been commanded to fight the people until they say:
Laa ilaaha ill Allaah (none has the right to be worshipped except Allaah).
So if they say it, then they have rendered their blood and their wealth inviolable from me except with its right. And their reckoning will be with Allaah, the Mighty and Majestic.

Q3. Can a Muslim be deemed to have left the religion based upon a sin that he committed?

Yes, for even if that sin is lesser than shirk (which would take him out of Islaam) if he declares that sin to be something lawful, then he is a kaafir.

Q4. Is the person who consumes ribaa (usury) deemed to be a kaafir by his doing this?

Even though taking usury is a major sin, then the Muslim who does so does not leave Islaam providing that the does not declare taking usury to be something halaal (permissible). He is however a faasiq.

And the same is true for the person who steals, or commits fornication or drinks alcohol. On account of doing the sinful action, he does not leave Islaam - if he acknowledges that he is committing a sin.

Q5. Why do we pass the ruling of kufr upon the person who makes permissible that which Allaah has made forbidden (or vice versa)?

We do this because such a person is denying the truthfulness of Allaah and His Messenger sall Allaahu 'alaiyhi wa sallam.

Q6. What proof does the Shaykh hafidhahullaah quote to show the importance of the Muslim believing in qadr?

He quotes the hadeeth of Jibreel, when the Prophet sall Allaahu 'alaiyhi wa sallam Said:

726 Reported by Aboo Daawud (2532) and it is da’eeef (weak).

727 Reported by al Bukhaareee (6924), Muslim and Ahmad in his Musnad from the hadeeth of Aboo Hurayrah.
Q1. What topic is going to be addressed here?

It is the topic of having tawallee (alliance and attachment) for the Companions of the Messenger of Allaah sallAllaahu ‘alaiyhi wa sallam and love of them.

Q2. Why should we love the Companions?

We love them in an unconditional manner because of what Allaah gave to them in particular from companionship of Allaah’s Messenger sallAllaahu ‘alaiyhi wa sallam together with their precedence in accepting Islaam and fighting along with Allaah’s Messenger sallAllaahu ‘alaiyhi wa sallam . We also love them because of what Allaah favoured them with by way of knowledge and action.

So the Companions are the best of nations after the prophets and the best of this nation after its Prophet sallAllaahu ‘alaiyhi wa sallam .

Q3. What should our approach to the Companions be?

It is obligatory to respect them and it is forbidden to speak against any one of them or to hunt for their mistakes and disclose their mistakes to the people.

We are commanded to love the Companions and to ally ourselves and attach ourselves to them and to speak in praise of them, and to leave off seeking out their mistakes and belittling any one of them.

Q4. Did some of the Companions make mistakes?

Yes, but the virtues which the Companions had cover up and wipe away whatever mistakes may have emanated from them.

Q5. What Qur’aanic proof(s) does the Shaykh quote to show in praise of the Muhaajiroon?

Allaah, the Most High, says:

(A share of the booty is) for the poor and needy from the Muhaajireen, those who were forced out from their homes and their property and they left, seeking bounty from Allaah and His Pleasure and aiding (the religion) of Allaah and His Messenger. They are the true ones.729

Q6. What Qur’aanic proof(s) does the Shaykh quote to show in praise of the Ansaaar?

Allaah, the Most High, says:

And those who already had homes in al Madeenah and believed before their arrival – they love those who migrate to them and they do not find any resentment in their chests on account of what they had been given. And they prefer them (the Muhaajiroon) over themselves, even though they themselves were in need. And whoever is saved from the avarice of his own soul, then they are the successful ones.730 731

729 Soorah al Hashr (59) aayah 8
730 Soorah al Hashr (59) aayah 9
731 Shaykh al Fawzaan hafidhahullaah also quotes the statements of Allaah, the Most High in praise of the Companions:

Muhammad is the Messenger of Allaah. And those who are along with him are stern with the kuffaar , merciful amongst themselves. You will see them bowing and prostrating, seeking Bounty from Allaah and His Pleasure. Their signs can be seen upon their faces from the effects of prostration. That is their description in the Tawraat. And their description in the Injeel is that of a seed which sends forth its shoot and it strengthens it and it becomes stout and stands straight on its stem, delighting the sowers so that He may enrage the kuffaar with them. Allaah has promised those from them who believe and work righteous deeds forgiveness and a tremendous reward.

Soorah al Fat-h (48) aayah 29

And Allaah, the Most High, says:

And the first and foremost from the Muhaajireen and the Ansaaar and those who followed them upon goodness - Allaah is pleased with them and they are pleased with Him. He has prepared for them gardens beneath which rivers flow , remaining therein forever. That is the tremendous success.

Soorah at Tawbah (9) aayah 100
Q7. What hadith does the Shaykh quote to show the great virtue of the Companions over the Muslims that came after them?

The Prophet ṣall Allaahu 'alaihi wa sallam said: 

*Do not abuse my Companions, for by the One in Whose Hand is my soul, if one of you were to spend the like of Mount Uhud in gold (in charity) it would not reach a handful of one of them, not even half of it.* 732

So even if one of the Muslims spent the like of Mount Uhud purely or the sake of Allaah, this act of charity would not attain the reward or virtue of the like of a handful of food given by the Companions or even half a handful.

So how then can a later person come looking for mistakes and slips from the Companions and publicises the errors of these great people? This is not permissible.

Q8. Did disputes occur between the Companions?

Yes, but we are likewise forbidden from delving into these disputes which occurred in the caliphate of 'Alee ibn Abee Taalib ᵃᵈᵃˡⁱ. 732

So *fitnah* (trials and tribulations) came upon 'Uthmaan ᵃᵈᵃˡⁱ and he was killed as a martyr and a person oppressed, 'Alee ᵃᵈᵃˡⁱ was then given the pledge of allegiance but he did not attain full control of the situation in his caliphate.

Q9. Who was responsible for stirring up the *fitnah* in the time of 'Alee ᵃᵈᵃˡⁱ?

This was done by the people who infiltrated into the ranks of the Companions and who spread the seeds of discord, provoking *fitnah* until wars occurred.

Q10. What excuse do we find for the Companions who fell into dispute?

The Companions who entered into the disputes that occurred are counted as being *mujtahidoon* (a person who strove to do what was correct), desiring the Truth. So either they arrived at what was correct or they arrived at what was incorrect. And in the latter case, their mistake was forgiven.

Q11. Do the Companions’ good deeds outweigh their mistakes or vice versa?

Their virtues and praiseworthy deeds wiped away and covered over that mistakes emanated from them – may Allaah, the Most High, be pleased with them.

Q12. Are we therefore allowed to delve into the issue of the wars between the Companions?

No, this is not permissible for us. We are not allowed to delve into the wars which occurred nor the trials and tribulations which took place except for the purpose of looking for excuses for these Companions.

And the people of the sunnah do not enter into these issues unless they are compelled to do so – for example to refute someone of falsehood or to debate with a person of deviated beliefs.

As for delving into these issues with the purpose of finding fault in the Companions, then that is not permissible.

Q13. What benefit does the Shaykh ᵃᵈᵃˡⁱ take from the aayah quoted from Soorah al Hashr (59:10)?

Allaah, the Most High, says:

*Allaah certainly guided the Prophet and the Muhaajireen and the Ansaaר, those who followed him in the hour of difficulty (the expedition of Taabook) after the hearts of a group of them almost deviated and doubted (due to the severe hardship) but then Allaah caused them to turn to him. Indeed He is Compassionate and Merciful to them.* 733

Soorah at Tawbah (9) aayah 117

And these troublemakers killed 'Uthmaan and then entered into the army of 'Alee but they were not from the Companions. These infiltrators provoked the fighting at the Battle of the Camel and at Siffeen and other places.

And those who come after them (i.e. after the Companions) say, "O our Lord! Forgive us and our brothers who preceded us upon eemaan and do not place any ill feeling in our hearts towards those who believed! O our Lord, indeed You are Compassionate, Merciful." 733

732 Reported by al Bukhaaree (3673), Muslim and Ahmad in his Musnad from the hadeeth of Aboo Sa’eed al Khudree ᵃᵈᵃˡⁱ.

733 Soorah al Hashr (59) aayah 10
The Shaykh advises us to always remember this aayah about making du’aa for the Companions (and for our attitude towards them) and to not leave it.

Q1. What is meant by wa maa shajara baynahum?

Literally “whatever occurred between them”, this refers to whatever disagreement occurred between them. This disagreement came about between the Companions as a result of ijtihaad (striving to attain correctness).

Q2. Is the mujtahid punished if he arrives at the wrong verdict in an issue of ijtihaad?

No, he is not. For if he arrives at the correct decision, he receives two rewards; and if he arrives at the incorrect decision, then he receives one reward and the error is forgiven.

The Prophet sall Allaahu ‘alaiyhi wa sallam Said:

*When the judge passes a judgement and he strives to reach the correct decision and he attains correctness then there are two rewards for him. And when he judges and strives and makes a mistake then there is a single reward for him.*

And the Companions are the ones to whom this is most applicable.

---

**Q1. Is it sufficient to narrate the virtues of the Companions without truly believing in your heart that they had these virtues?**

No, for as well about speaking about their virtues, a person must believe this in his heart.

**Q2. Is the mujtahid punished if he arrives at the wrong verdict in an issue of ijtihaad?**

No, he is not. For if he arrives at the correct decision, he receives two rewards; and if he arrives at the incorrect decision, then he receives one reward and the error is forgiven.

The Prophet sall Allaahu ‘alaiyhi wa sallam Said:

*When the judge passes a judgement and he striving to reach the correct decision and he attains correctness then there are two rewards for him. And when he judges and strives and makes a mistake then there is a single reward for him.*

And the Companions are the ones to whom this is most applicable.

---

The scholars have differed (on the issue) of whether the statement of the Companion constitutes a proof or not? Meaning – is it allowed for us to depend upon the statement of the Companion in our religion? Or do we say that we do not depend upon the statement of anyone except for the statement of Allaah and His Messenger? So from the scholars are those who say: We do not depend on anything other than the statement of Allaah and His Messenger. As for other than this, then the person is a mujtahid (someone striving to reach the correct answer) – he makes errors (sometimes) and he reaches the correct decision (sometimes). And we are not compelled (to follow) his statement. And from the scholars are those who say: Rather the statement of the Companion certainly constitutes a proof – with the condition that it does not oppose a text, and that it does not oppose other than it. So if it opposes a text then it is rejected, regardless of whether that be a text from the Qur’aan or (from) the Sunnah. And if it opposes other than it, then it is returned back to at tarjeeh ( giving preference to that which is more correct). So we give preference to the one whose statement is most correct. And from the scholars are those who add a third condition which is that (the Companion) be known for (his) fiqh and knowledge, so as to exclude the Companion who did not meet the Messenger sall Allaahu ‘alaiyhi wa sallam much. And this is a condition which is a must.

And without doubt, the person whose statement the Prophet sall Allaahu ‘alaiyhi wa sallam stipulated must be followed, then (this person’s) statement would constitute a proof – if it does not oppose a text – such as the statement of the Prophet “*Take as an model to be followed those two who are after me, Aboo Bakr and ‘Umar*” and “*If they were to follow Aboo Bakr and ‘Umar, they would be rightly guided*”. And this is a testimony from the Messenger sall Allaahu ‘alaiyhi wa sallam that the statement of Aboo Bakr and ‘Umar radi Allaahu ‘anhumaa is true guidance.

(Sharh al ‘Aqeedah al Safaareeniyah p490)
And those who come after them say, “O our Lord! Forgive us and our brothers who preceded us in eemaan and do not place in our hearts any ghill (ill feeling) towards those who believe…”\(^736\)

Q1. What does this aayah tell us about the approach of the believer to the Companions of the Prophet sall Allaahu ‘alaiyhi wa sallam ?

He supplicates for forgiveness for them, he recognises and affirms for them their precedence in Islaam and eemaan .

And he asks Allaah that He should remove from his heart any ghill (i.e. hatred and dislike) towards the Companions of Allaah sall Allaahu ‘alaiyhi wa sallam.

Q2. What is their attitude to the kuffaar ?

They are stern upon disbelievers, strong against them and not deterred by the rebuke of those people who rebuke them (i.e. who rebuke the believers) acting in this way for the sake of Allaah.

They hate the disbelievers and free themselves from them, striving against them for the sake of Allaah, the Mighty and Majestic.

Q3. What is the approach of “those who are with him” to each other?

They are merciful to each other, just like a single body or like a single structure whose parts support each other.

Q4. Are these people described in the Tawraat ?

Yes, as Allaah, the Most High, says:

...stern upon the kuffaar and merciful amongst themselves; you will see them bowing and prostrating, seeking bounty from Allaah and His Pleasure. Their sign is seen upon their faces from the effects of prostration. That is their description in the Tawraat .\(^739\)

Q5. Is the Tawraat available nowadays the same as that revealed to Moosaa ’alaiyhiwassalaam ?

No, parts of the Tawraat which came down to Moosaa ’alaiyhiwassalaam have been denied and distorted by the Jews.

Q6. To whom was the Injeel revealed?

It was the book sent down to ‘Eesaa ’alaiyasalaam .

Q7. Why was the analogy of a seed used in the aayah quoted from Soorah al Fat-h (48: 29)?

Allaah, the Most High, said:

And their description in the Injeel is that of a seed which sends forth a shoot and it strengthens it and it becomes stout, then he would be considered to be from the Companions.

However, being a Companion is of different levels in accordance with what has preceded in this chapter. (Sharh al ‘Aqeedah al Safaareeniyyah pp489 to 490) \(^739\)

And from the special characteristics of the Prophet sall Allaahu ‘alaiyhi wa sallam is that being a Companion of his is something that comes about by meeting him (whilst being) upon eemaan even if it (that meeting) was just for one moment.

For this reason, they said: A Sahabbee (Companion) is the person who met the Prophet sall Allaahu ‘alaiyhi wa sallam believing in him and died upon that – that is a Companion.

As for a person other than the Messenger, then someone cannot be his companion until after a long time has passed.

But from the special characteristics of the Prophet sall Allaahu ‘alaiyhi wa sallam is that his Companion is the person who met him, believing in him and died upon that – such that if we were to suppose that (this person) came to the Prophet and believed in him and turned away to (attend to) his sheep and his camels,
standing straight upon its stem, delighting the sowers.\textsuperscript{740}

So Islam arose as something weak in the beginning, the Companions being few in number, just like the seedling when it first sprouts. Then their affair became stronger just as a shoot becomes stronger. Then it grew up upon its stems.

This is a description of the seedling as it matures.

**Q8. Why does the seed delight the sowers in this aayah?**

The shoot pleases its sowers when it gains its strength and when it has fruits, and because of the fact that some parts of it intertwine with others.

**Q9. Who are the people in this aayah who enrage the kuffaar?**

Allaah, the Most High, says:

So that the kuffaar should become enraged by them.\textsuperscript{741}

It is the Companions who enrage the kuffaar.

**Q10. The kuffr of which sect is proved by this aayah?**

Some of the imaams use this aayah as a proof for the kuffr of the Raafidah She’ah because the Raafidah have hatred for the Companions. This is because Allaah says:

So that the kuffaar should become enraged by them.\textsuperscript{742}

And this shows that the one who is enragued by the Companions is a kaafir.

*وَدَعَاهُُ نَبِيُّ الْلَّهِ ﷺ يَا مَلَكَ الْعَرْشِ بِإِنَّكَ أَجَدَكُمُ اللَّهُ لَكُمْ أَشَدَّرًا مِّنْ ذَهَبٍ* (33:32)

And the Prophet sall Allaahu `alaiyhi wa sallam said:

*Do not abuse my Companions, for if one of you were to spend the like of Uhud in gold (in charity) it would not reach a handful of one of them, not even a half.*\textsuperscript{743}

And from the Sunnah is to supplicate for (Allaah’s) Pleasure upon the wives of Allaah’s Messenger sall Allaahu `alaiyhi wa sallam.

**Q1. Which group from the Companions is now going to be discussed?**

The Imaam will discuss the wives of the Prophet sall Allaahu `alaiyhi wa sallam and they were from the most excellent of the Companions. His wives were from the ahl ul bayt (the people of his household).

**Q2. With what were they commanded in the aayah quoted from Soorah al Ahzaab (33:33)?**

Allaah, the Most High, says:

Allaah wishes to banish evil from the ahl ul bayt (people of the household) and to completely purify you.\textsuperscript{744}

So He commanded them to remain in the houses and he forbade them from going out and displaying themselves. He commanded them to establish the prayer, to give the zakaat and to obey Allaah and His messenger.

And this aayah, which is addressed to the wives of the Prophet sall Allaahu `alaiyhi wa sallam proves that they were from the ahl ul bayt.

---

\textsuperscript{740} Ibid.

\textsuperscript{741} Ibid.

\textsuperscript{742} Ibid.

\textsuperscript{743} Reported by al Bukhaaree (3673), Muslim and Ahmad in his Musnad from the hadeeth of Aboo Sa’eed al Khudree radi Allaahu ‘anhu.

\textsuperscript{744} Soorah al Ahzaab (33) aayah 33.

And in the preceding aayah, Allaah states: *O wives of the Prophet! You are not like any other women. If you have tagwaan (fear of and dutifulness towards Allaah), then do not be soft in speech lest he in whose heart is a disease be moved with desire – but (rather) speak in a manner that is good. And stay in your houses and do not display yourselves like that of the times of Jaahiliyyah (pre Islaamic ignorance). And perform the prayer and give the zakaat and obey Allaah and His Messenger. Allaah wishes to banish evil*(to the end of the aayah)

Soorah al Ahzaab (33) ayaat 32 to 33
Q1. In what sense are they "mothers of the believers"?

Allaah, the Most High, says:

The Prophet has greater rights over the believers than their own selves do; and his wives are mothers to them. 745

They are the mothers of the believers in terms of the believers' having respect for them, honour for them and the prohibition of the believers marrying them after the death of the Prophet sall Allaahu 'alaiyhi wa sallam.

Allaah, the Most High, says:

And it is not right for you to harm Allaah's Messenger nor for you to ever marry his wives after him. That would be a tremendous sin with Allaah. 746

But his sall Allaahu 'alaiyhi wa sallam Wives are not like mothers to the believers in terms of
a) the hijab - these women must cover themselves in front of the believers
b) the believing men not being mahram for these women
c) the believers are prohibited from being in seclusion with these women

For in these aspects, his sall Allaahu 'alaiyhi wa sallam wives are just like the other women and not like mothers.

Allaah, the Most High, says:

O Prophet! Say to your wives and your daughters and to the believing women that they should draw their jilbaabs upon themselves. 747

Q2. Why are they forbidden to marry anyone after the Prophet sall Allaahu 'alaiyhi wa sallam?

It is because they will be his sall Allaahu 'alaiyhi wa sallam wives in Paradise as well as this world. Allaah gave the wives a choice between: a) the Prophet sall Allaahu 'alaiyhi wa sallam divorcing them and their marrying someone else and b) remaining with the Prophet sall Allaahu 'alaiyhi wa sallam and to have patience upon the difficulties that this would entail.

And the wives chose the second of these two options with its concomitant hardships. As a result, Allaah rewarded them with being his sall Allaahu 'alaiyhi wa sallam Wives in this world and in the Hereafter, and Allaah restricted the Prophet sall Allaahu 'alaiyhi wa sallam to being married to them only.

Allaah, the Most High, said:

It is not permissible for you to marry other women after them nor that you should change them for other wives even if their beauty is pleasing to you except for those (slave girls) which your right hand possesses. And Allaah is ever a Watcher over you. 748

Q3. Did they have a life of ease and comfort with the Prophet sall Allaahu 'alaiyhi wa sallam?

No, for his wives endured a life of poverty and great need and the hardships of life.

Q4. Who was the first of the wives of the Prophet sall Allaahu 'alaiyhi wa sallam?

It was Khadeejah bint Khuwaylid - may Allaah be pleased with her.

Q5. When and where did she marry him?

They were married in Makkah before he was raised as a prophet.

Q6. What comfort did she give him at the time of the start of revelation?

When the Prophet sall Allaahu 'alaiyhi wa sallam experienced the distress of revelation coming to him via Jibreel and he sall Allaahu 'alaiyhi wa sallam feared for himself, he mentioned this to Khadeejah. He said: I fear for myself.

So she replied: No by Allaah, Allaah will not disgrace you. Indeed you maintain ties of kinship and you entertain the guests and you aid the needy and you assist those who experience calamities. 749

She continued calming him until his ear was calmed and she aided him for the rest of her lifetime in Makkah, at the time when the harm of the kuffaar was severe. 750

745 Soorah al Ahzaab (33) aayah 6
746 Soorah al Ahzaab (33) aayah 53
747 Soorah al Ahzaab (33) aayah 59
748 Soorah al Ahzaab (33) aayah 52
749 Reported by al Bukhaaree (3), Muslim and Ahmad in his Musnad from the hadeeth of 'Aaishah radi Allaahu 'anhaa.
750 Shaykh Muhammad ibn Saalih al 'Uthaymeen adds in his explanation of al 'Aqeedah al Waasitiyyah:
Q. Whom else did he marry whilst she was still alive?

He sall Allaahu ‘alaiyhi wa sallam loved her intensely and did not marry anyone else whilst she was alive.

Q. Which of his children did she not give birth to?

All of his sall Allaahu ‘alaiyhi wa sallam children were from her, except for Ibraaheem whose mother was Maaria, the Coptic Egyptian who was taken as a slave girl by Allaah’s Messenger sall Allaahu ‘alaiyhi wa sallam. 751

Q. How did the Prophet sall Allaahu ‘alaiyhi wa sallam show his love of her after she died?

After her death, he sall Allaahu ‘alaiyhi wa sallam used to praise her and honour her female friends and mention good about her to the extent that this aroused jealousy in some of his sall Allaahu ‘alaiyhi wa sallam wives. 752

And whoever ponders over the Seerah (life story of the Prophet sall Allaahu ‘alaiyhi wa sallam) will discover the assistance which the Mother of the Believers, Khadeejah radi Allaahu ‘anhu (gave to) the Prophet sall Allaahu ‘alaiyhi wa sallam (the like of) which did not occur from any of the other women. (Sharh al ‘Aqeedah al Waasitiyyah p613)

751 Shaykh Muhammad ibn Saalih al ‘Uthaymeen adds in his explanation of al ‘Aqeedah al Waasitiyyah commenting on the statement of Shaykh ul Islam ibn Taymiyyah rahimahullaah about Khadeejah: “the mother of most of his children”:

And she was as the author (ibn Taymiyyah) stated (here): “the mother of most of his children”: the sons and the daughters.

And he (the author) did not say, “the mother of his children” because there were some of his children who were not from her, and this (refers to) Ibraaheem for he was from Maaria the Coptic Egyptian. And his children who were from Khadeejah were two sons and four daughters: (the sons were) al Qaasim, then ‘Abdullaah, and he is also called at Tayyib and at Taahir. And as for the daughters, they were: Zaynab, then Umn Kuloom, then Faatimah then Ruqayyah. And the older of the boys was al Qaasim and the oldest of the girls was Zaynab. (Sharh al ‘Aqeedah al Waasitiyyah p612)

752 Shaykh Muhammad ibn Saalih al ‘Uthaymeen adds in his explanation of Lum’at ul ‘I’tiqaad that she was Sawdah bint Zam’ah, al Hilaaliyyah. He married her but she died shortly afterwards.

Q. Who is the second wife of the Prophet sall Allaahu ‘alaiyhi wa sallam?

It was Sawdah bint Zam’ah radi Allaahu ‘anhaa.

Q. When and where did she marry him?

He sall Allaahu ‘alaiyhi wa sallam married her after Khadeejah’s death in Makkah.

Q. Did the Prophet sall Allaahu ‘alaiyhi wa sallam divorce her?

No, for although he considered doing this she persuaded him not to by saying to him that she would give up on her right of having one night with him and would give that right to ‘Aaishah instead.

In return, Sawdah radi Allaahu ‘anhaa would remain married to him sall Allaahu ‘alaiyhi wa sallam thereby retaining the nobility and high station that came with this.

And he sall Allaahu ‘alaiyhi wa sallam died before Sawdah radi Allaahu ‘anhaa. 753

Q. Who was the third wife of the Prophet sall Allaahu ‘alaiyhi wa sallam?

It was Zaynab bint Khuzaymah, al Hilaaliyyah. He married her but she died shortly afterwards.

Q. Did he die before her?

No, she died before him and she is therefore one of the two wives of the Prophet sall Allaahu ‘alaiyhi wa sallam.
to die before him, the other being Khadeejah radi Allahu ‘anhuma. 754

Q15. Who was the fourth wife of the Prophet sall Allahu ‘alaiyhi wa sallam?

‘Aaishah as Siddeeqiyah (the truthful woman who attested to the Truth) the daughter of Siddeeq (Aboo Bakr, the truthful man who attested to the Truth). 755

Q16. When did the Prophet marry her?

He married her after the Migration to al Madeenah, although there is some disagreement about this.

Q17. What was unique about her out of all his wives?

From the features of ‘Aaishah which were not shared by any of his other wives were that:

1. She was the only virgin whom he married.
2. The revelation would come down to the Prophet sall Allahu ‘alaiyhi wa sallam whilst he was upon her bed.
3. She was the most beloved of the women to him sall Allahu ‘alaiyhi wa sallam and her father was the most beloved of the men to him sall Allahu ‘alaiyhi wa sallam .
4. When he sall Allahu ‘alaiyhi wa sallam fell ill, he asked permission from his wives that he be nursed in the apartment of ‘Aaishah.
5. He sall Allahu ‘alaiyhi wa sallam died with his head in the lap of ‘Aaishah.

Q18. Who was the most beloved of all women to the Prophet sall Allahu ‘alaiyhi wa sallam?

It was ‘Aaishah radi Allahu ‘anhua.

Q19. Was his fourth wife a person of knowledge?

Yes, ‘Aaishah narrated a large number of ahadeeth and rulings. She was the faqeehah (jurist) from amongst the women and she was counted amongst those from the Companions who delivered verdicts. Other Companions would refer back to her with regards to narrations and verdicts.

Q20. What virtues did Khadeejah have over ‘Aaishah – and vice versa?

The scholars differ in the issue of which of these two wives had the more excellence. What is correct is that each of these two had virtues which the other did not possess and it is not apparent which of the two had greater virtue since the virtues of one of them equalled the virtues of the other.

Khadeejah had the virtue of coming into Islaam earlier and of aiding the Messenger sall Allahu ‘alaiyhi wa sallam and that she was the mother of his children.

Whereas ‘Aaishah had the virtue of learning and acquiring knowledge from the Messenger sall Allahu ‘alaiyhi wa sallam and of teaching the nation the affairs of its religion. As mentioned, the Companions used to refer back to her. She also had the virtue of being drawn close to the Messenger sall Allahu ‘alaiyhi wa sallam and his intense love for her.

Q21. Who were the fifth and sixth wives of the Prophet sall Allahu ‘alaiyhi wa sallam?

The fifth wife was Maymoonah bint ul Haarith al Hilaaliyyah radi Allahu ‘anhua. 756

The sixth wife was Hafsah bint ‘Umar al Khaattab radi Allahu ‘anhua. 757

754 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul I’tiqaad:

Zaynab the daughter of Khuzaymah, al Hilaaliyyah, ‘the mother to the poor and needy’. He married her after her husband died as a martyr at Uhud, and she died in the year 4AH shortly after he sall Allahu ‘alaiyhi wa sallam married her.

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p81)

755 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul I’tiqaad:

‘Aaishah the daughter of Aboo Bakr as Siddeeq. He sall Allahu ‘alaiyhi wa sallam was shown her in a dream two or three times (before he married her) and it was said, “This is your wife”...She died in the year 58AH.

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p80)

756 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul I’tiqaad:

Maymoonah the daughter of al Haarith al Hilaaliyyah. He sall Allahu ‘alaiyhi wa sallam married her in 7AH during the ‘Umrah of the Agreement, after she had previously been married to two Muslims: the first of them being ibn ‘Abd Yaaleel and the second was Aboo Ruhm ibn ‘Abdil ‘Uzzah. He consummated his marriage to her at Sariff and she died there in the year 51AH.

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p81)

757 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul I’tiqaad:
Q23. In what way were the circumstances of her marriage different from that of the other wives? It was that Allaah, the Majestic and Most High, contracted her marriage to the Prophet sall Allaahu 'alaiyhi wa sallam from above the seven heavens.

Allaah, the Most High, said:

**So when Zayd had completed his desire for her We married her to you.**

And Zaynab radi Allaahu 'anhaa used to boast of this fact to the other wives of the Prophet sall Allaahu 'alaiyhi wa sallam, by saying to them: Your families married you off but Allaah married me off from above the Seven Heavens.

Q24. Who were the eighth, ninth, tenth and eleventh wives of the Prophet sall Allaahu 'alaiyhi wa sallam?

The eighth wife was Juwayriyyah bint ul Haarith radi Allaahu 'anhaa.

She was Hafsah, the daughter of ‘Umar ibn al Khaṭṭaab. He sall Allaahu 'alaiyhi wa sallam married her after she had been married to a Muslim called Khunays ibn Khudhaafah who was killed at Uhud. And she died in the 41AH.

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p 81)

758 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tiqaad:

She was Zaynab bint Jahsh al Asadiyyah, the daughter of ‘Umar ibn al Khattaab. He sall Allaahu ‘alaiyhi wa sallam married her after she had been married to a Muslim called Khunays ibn Khudhaafah who was killed at Uhud. She died in 61AH.

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p 81)

759 Soorah al Ahzaab (33) aayah 37
760 Reported by al Bukhaaree (4720) from the hadith of Anas ibn Maalik.
761 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tiqaad:

She was Umm Habeebah Ramlah bint Abee Sufyaan. The Prophet sall Allaahu ‘alaiyhi wa sallam accepted Islaam but then (apostatised) to Christianity and he was ‘Ubaydullaah ibn Jahsh. She died in al Madeenah during the caliphate of her brother (Mu’aawiyah) in the year 44AH.

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p 81)

762 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tiqaad:

She was Umm Salamah Hind, the daughter of Aboo Sufyaan. He sall Allaahu ‘alaiyhi wa sallam married her after her husband had accepted Islaam but then (apostatised) to Christianity and he was ‘Ubaydullaah ibn Jahsh. She died in al Madeenah during the caliphate of her brother (Mu’aawiyah) in the year 50AH.

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p 81)

763 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tiqaad:

She was Umm Habeebah Ramlah, the daughter of Aboo Sufyaan. He sall Allaahu ‘alaiyhi wa sallam married her after her husband had accepted Islaam but then (apostatised) to Christianity and he was ‘Ubaydullaah ibn Jahsh. She died in al Madeenah during the caliphate of her brother (Mu’aawiyah) in the year 44AH.

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p 81)

764 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tiqaad:

She was Zaynab the daughter of Jahsh al Asadiyyah, the daughter of ‘Umar ibn al Khaṭṭaab. He sall Allaahu ‘alaiyhi wa sallam married her after she had been married to a Muslim called Khunays ibn Khudhaafah who was killed at Uhud. And she died in the 41AH.

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p 81)

765 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tiqaad:

She was Hafsah, the daughter of ‘Umar ibn al Khaṭṭaab. He sall Allaahu ‘alaiyhi wa sallam married her after she had been married to a Muslim called Khunays ibn Khudhaafah who was killed at Uhud. And she died in the 41AH.

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p 81)
Q1. What sort of person would Allaah choose to be the wife of His Prophet?

He would only choose the purest and best of the women for His Prophet.

Allaah, the Most High, said:

The foul women are for the foul men and the good and pure women are for the good and pure men.\(^\text{766}\)

Q2. Allaah chose certain women to be the wives of the Prophet sall Allaahu ‘alaiyhi wa sallam. What does this prove?

This proves their virtue above the other women of this ummah (Muslim nation).

Q1. What difference of opinion amongst the scholars regarding the wives of the Prophet sall Allaahu ‘alaiyhi wa sallam is mentioned here?

He mentions the disagreement amongst the people of knowledge as to which of these two wives was the more excellent.

Q2. What is the correct position for us to take with regards to this issue?

The correct position is \textit{tawaqquf} (to withhold in this matter) and that each of the two women had virtues which the other did not possess.\(^\text{767}\)

\(^{766}\) Soorah an Noor (24) aayah 26

\(^{767}\) Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Salaareeniyyah:

‘Aaishah and Khadeejah were from the Mothers of the Believers – may Allaah be pleased with them – and the scholars have differed as to which of the two was the more excellent:

1) So it is said – ‘Aaishah was indeed the more excellent
2) And it is said – Khadeejah was indeed the more excellent...

So the angles (from which this issue is examined) are three:

Firstly – with respect to their both being wives of the Prophet sall Allaahu ‘alaiyhi wa sallam. So in this case, there is no comparison since all of the wives of the Messengers share in this virtue.

Secondly – with respect to their station with Allaah, and there is no comparison (to be made) either because this is something which we are ignorant of. And how often is it the case that two people have the same (amount of) knowledge yet the (difference) between their two stations with Allaah is like that between the Heaven and the Earth? This is because Allaah does not look to our appearances nor our actions; He only looks to (what is in) our hearts. So what remains for us is (to assess) the actions which are manifest – which of the two was more excellent: ‘Aaishah or Khadeejah?

The most correct thing which is said in that (issue) is: that which the author (Shaykh Muhammad ibn Ahmad as Safaareenee) rahimahullaah has indicated - that Khadeejah had the virtue of precedence in (accepting) Islam, and she had the virtue of aiding the Prophet sall Allaahu ‘alaiyhi wa sallam at the beginning of his affair, and that the Prophet sall Allaahu ‘alaiyhi wa sallam would continue to remember her and that he did not marry anyone along with her and that she was the mother of most of his children and that she had great virtues.

‘Aaishah radi Allaahu ‘anhaa in herself was the most beloved of the women to the Messenger sall Allaahu ‘alaiyhi wa sallam, and the great care which she took of the Messenger sall Allaahu ‘alaiyhi wa sallam, and the intensity of her love for him, and that large (amount of) knowledge which she spread in this nation - with this she is distinguished over Khadeejah.

So this (one of the two wives) was more excellent from one angle and this (other one) was more excellent from one angle.

(al ‘Aqeedah al Salaareeniyyah p488 - 489)
Q1. What Qur’anic proof is quoted by the Shaykh hafidhahullaah here?

The foul women are for the foul men and the foul men are for the foul women, and the good and pure women are for the good and pure men, and the good and pure men are for the good and pure women. Those ones are declared innocent and free of what those people say. For them is forgiveness and a generous provision.768

And whoever does not declare them innocent then that person is a kaaafir because he would be denying the truthfulness of Allaah and His Messenger and of the consensus of the Muslims.

Q2. What great virtue of ‘Aaishah’s is mentioned by the Shaykh here?

‘Aaishah radi Allaahu ‘anhaa said about the difficulties encountered during the affair of the ifk (slanderous lie against her):

I did not expect that Allaah would send down Quran which is recited about me; rather I just expected that a dream would come to Allaah’s Messenger sall Allaahu ‘alaiyhi wa sallam in which Allaah would declare me innocent.769

So Allaah sent down Quran about her virtue and her innocence, and this will be recited until the Day of Resurrection.

Q2. What ruling is passed by the scholars on this sect and why?

They pass the ruling that they are munaafiqoon (hypocrites) and disbelievers who will be in the lowest depths of the Hellfire despite their pretense to be Muslim.

768 Soorah an Noor (24) aayah 26
769 Reported by al Bukhaaree (4750).
Q1. In what sense can Mu’awiyah radi Allaahu ‘anh be said to be the khaal (maternal uncle) of the believers?

Mu’awiyah ibn Abee Sufyaan radi Allaahu ‘anhu was called the khaal (maternal uncle) of the believers because of his brother, Umm Habeebah Ramlaah bint Abee Sufyaan. And she was one of the wives of the Prophet sall Allaahu ‘alaiyhi wa sallam and therefore one of the Mothers of the Believers.

In this way, the brother of the Mothers of the Believers will be a maternal uncle to the Believers; but this is a khaal in terms of virtue and not in terms of actual blood lineage.

Q2. Why does the Shaykh describe Mu’awiyah radi Allaahu ‘anh as being ameen?

The Prophet sall Allaahu ‘alaiyhi wa sallam took him as a scribe to write down the Revelation, and Allaah would only choose a person who was ameen (trustworthy) for the writing down of His Revelation.

Q3. What other virtues of this Companion are mentioned here by the Shaykh?

He radi Allaahu ‘anh fought jihaaad along with Allaah’s Messenger sall Allaahu ‘alaiyhi wa sallam and he was made the Governor of Shaam (modern day Palestine, Syria, etc) in the time of ‘Umar ibn al Khattaab radi Allaahu ‘anhu.

Q4. How did Mu’awiyah radi Allaahu ‘anh come to be the khaleefah?

When the fitnah (discord) occurred in the time of ‘Alee radi Allaahu ‘anhu, the pledge was given to al Hasan, the son of ‘Alee radi Allaahu ‘anhumaa.

But al Hasan saw that he would not be able to complete the way that was desired, so he relinquished the khilaaafah (caliphate) to Mu’awiyah in 41AH. He did this in order to preserve the blood of the Muslims and to bring about unity.

Q5. What hadeeth is mentioned by the Shaykh here to show the virtue of al Hasan radi Allaahu ‘anh?

The Prophet sall Allaahu ‘alaiyhi wa sallam said about his grandson, al Hasan:

This son of mine is a sayyid (noble chief) and through him Allaah will bring about peace between two great groups of people from the Muslims.

And the relinquishing of the khilaaafah (caliphate) by al Hasan to Mu’awiyah brought about tremendous benefits for the Muslims, including the unification of the Muslims upon their a single ruler, Mu’awiyah.

Q6. In what manner did Mu’awiyah radi Allaahu ‘anh rule over the Muslims?

He radi Allaahu ‘anh led the people with wisdom and in the correctly legislated manner, with justice. Allaah gave this great Companion intellect, wisdom and gentleness towards the believers.

And Mu’awiyah radi Allaahu ‘anh was a thorn in the throats of the misguided sects of the time and blocked the road against them.

---

771 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul I’tiqaad about Mu’awiyah:

He was the Chief of the Believers, Mu’awiyah ibn Abee Sufyaan. He was born before the raising (of the Prophet sall Allaahu ‘alaiyhi wa sallam as a prophet) by five years and he accepted Islaam in the Year of the Conquest (of Makkah); or it is said he accepted Islaam after Hudaybiyyah but concealed his Islaam. He was appointed by ‘Umar (ibn al Khattaab) to be in charge of Shaam and he continued in that position and he carried the title of Caliph after the judgement of the two judges in the year 37AH. And the people united upon him after the abdication of al Hasan ibn ‘Alee in the year 41AH. He used to act as a scribe for the Prophet sall Allaahu ‘alaiyhi wa sallam and he was one of the scribes of the Revelation. He died in (the month of) Rajab in 60AH at the age of 78AH.

And the author (ibn Qudaamah) mentioned him and praised him as a refutation of the Raafidah (Shee’ah), those who abuse him and revile him.

And he called him ‘ala qiyaad (caliphate) to Mu’awiyah (the maternal uncle of the Believers) because he was the brother of Umm Habeebah, one of the brothers of the believers. And Shaykh ul Islaam ibn Taymiyyah mention in “Minhaaj us Sunnah” vol 2 page 199 a disagreement between the scholars as to whether it can be said about the brothers of the Mothers of the Believers that they are the maternal uncles to the Believers or not.

(Ta’leeq mukhtasar ‘ala qiyaad p82)

772 Reported by al Bukhaaree (2704) and Ahmad in the Musnad from the hadeeth of Aboo Bakrah radi Allaahu ‘anhu.
Q7. What was the ‘aam ul jamaa’at mentioned by the Shaykh here? Why was it so called?

It was the year 41 AH, the year in which Al Hasan abdicated in favour of Mu’aawiyah and it was called ‘aam ul jamaa’at (the year of the united body) because the jamaa’at (the united body upon the truth) was re-established then and unity amongst the Muslims was established.

And this was due to the virtue of Al Hasan radi Allaahu ‘anhu who gave preference to the welfare and unity of the Muslims over and above his own personal benefit.

Q1. What six virtues of Mu’aawiyah radi Allaahu ‘anhu are mentioned by the Shaykh here?

He mentions:
1) He was from the Companions of the Messenger sall Allaahu ‘alaiyhi wa sallam so he had the virtue of Companionship.
2) He was the brother of the wife of the Prophet sall Allaahu ‘alaiyhi wa sallam Umm Habeebah, so he is therefore the maternal uncle to the Muslims.
3) He fought jihaad along with Allah’s Messenger sall Allaahu ‘alaiyhi wa sallam.
4) He was made a governor by Umar ibn al Khattaab radi Allaahu ‘anhu, the second caliph over a tremendous area (ash Shaam) and he governed it in the best manner. So the people loved him because of the fine manner in which he governed.
5) Allah united the Muslims under him and repelled through him the discord which had blazed since the murder of ‘Uthmaan through to the time of Al Hasan’s abdication.
6) He was a scribe of the Revelation and Allah would not choose anyone other than a trustworthy person for the writing down of His Revelation.

Q1. This section follows on from which previous section?

This follows on from the section “The obligation of the Hajj and Jihaad along with every ruler, be he righteous or sinful.” Likewise from the Sunnah is hearing and obeying the ruler, be he righteous or sinful.

Q2. Which proofs from the Qur’aan and the authentic Sunnah are brought by the Shaykh here to prove the point of the Imaam’s?

He mentions the statement of the Prophet sall Allaahu ‘alaiyhi wa sallam:

I enjoin you with taqwaa of (fear of and dutifulness to) Allah and with hearing and obeying, even if a slave is placed in authority over you. 774

And Allah, the Most High, said:

O you who believe! Obey Allah and obey the Messenger and those in authority from amongst you. 775

Q1. In what ways might the Muslim ruler command his subjects with an act of disobedience to Allah?

They might command with doing a prohibited action or leaving an obligatory action.

773 Box 266 of these Questions and Answers
774 Reported by Ahmad in his Musnad, Aboo Daawud and at Tirmidhee from the hadeeth of Al ‘Irbaad ibn Saariyah radi Allaahu ‘anhu and declared to be saheeh by Al Albaanee.
775 Soorah an Nisaa (4) aayah 59
Q2. What is the response of the people of the Sunnah when the Muslim ruler does command his subjects with an act of disobedience to Allaah?

They do not obey him in that sinful act but they remain obedient to him in all other matters which are not sinful. So if he commands with a sin it is not the case that his authority over his subjects ceases or that it is now permissible to rebel against him.

Q1. What hadeeth does the Shaykh quote to prove this point?

The Prophet ﷺ said: 

There is no obedience to a created being in disobedience to Allaah

286 ومن ولي الخلافة
واحتجز عليه الناس ورضوا به أو غلبتهم بسيفه حتى صار الخليفة وسمي امير المؤمنين وجبت طاعته وحرمخت مخالفته والخروج عليه وشف عصا المسلمين
And whoever attains the caliphate and the people unite upon him and are satisfied with him or if he overcomes them with his sword until he becomes the caliph and he is called the Chief of the Believers, then it becomes obligatory to obey him

776 Reported by al Baghawee in Sharh us Sunnah (10/44) from the hadeeth of an Nawwaas ibn Sam’aan, and it is witnessed to by the hadeeth of ‘Alee occurring in the Musnad of Imaam Ahmad and the hadeeth of al Hakam ibn ‘Amr al Ghaffaaree. It is also declared saheeh (authentic) by al Albaanee in as Saheehah (179).

Q1. In what three methods does the Muslim ruler gain his authority?

He gains his authority in one of three ways:

a) the people of influence choose him
b) the person in charge of affairs appoints someone to take charge after him, then it becomes binding to obey him in that

277 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Saafaareeniyah commenting on how a Muslim gains authority:

(Firstly), if the Caliph before him appoints him, then he is the (new) Caliph and it is impermissible to dispute this.
And he is in no need of a bai’ah (pledge of allegiance) because the bai’ah (to the first caliph) suffices for his (the new caliph’s) bai’ah.
This is because the bai’ah to the first (caliph) means that it is binding upon the people to allow the first (caliph) to act freely without restriction. So if the first (caliph) chose to act in this way and said, “Indeed the imaam after me or the caliph after me is so-and-so” then he indeed is the (new) caliph without there being any pledging of allegiance (to the new caliph). And this is one (way of gaining authority).

Secondly, by consensus – meaning consensus of the people of influence upon giving him the bai’ah. This is just as the six people of the shooraa (consultative body) - those whom ‘Umar had designated – agreed in consensus upon giving the bai’ah to ‘Uthmaan ibn ‘Affaan radi Allaahu ‘anhu.
So if the people of influence agree upon a person and appoint him to be the imaam then he becomes the imaam. However this (is only true) with the condition that the original caliph (i.e. the preceding one) did not appoint a specific person (to be the caliph after him). So if he did appoint a specific person then there is nothing more to be said. However if he (the first caliph) died without having appointed anyone, then the people of influence have a meeting; and if they agree in consensus upon a person being the caliph, then he becomes the caliph.

And is it a prerequisite that every single person from the (Muslim) nation give the bai’ah to him (the new caliph)?
The answer: It is not a prerequisite and (in fact) this is something which is not possible. And for this reason only the people of influence gave the pledge of allegiance to Aboo Bakr radi Allaahu ‘anhu. So he did not send for every adolescent, nor for every elderly person, nor for every young person nor for every man that they should pledge allegiance to him. Nor did he send out to Makkah nor to Taab if not to other cities – in fact not even to the (common) folk of al Madeenah.
Q2. How did Aboo Bakr gain his position of rulership?

He obtained it through the first of these three methods – namely, the people of influence chose him. The pledge of allegiance to him was established by consensus.

Q3. How did 'Umar gain his position of rulership?

He gained it by the second of the two methods mentioned; Aboo Bakr appointed him.

Q4. How did 'Abdul Malik ibn Marwaan gain his position of rulership?

So he was content with the pledge of allegiance of whom?

Of the people of influence.

In this way we come to know that (when) the gullible fools say, “I didn’t give a pledge of allegiance (to this ruler)!”, we say, “Who said that it was a condition that you give the pledge of allegiance?”

The pledging of allegiance is not to be done by every single person – (rather) the pledging of allegiance is for the people of influence. So if they agree in consensus and give the bai'ah to him, then he becomes the imaam. It is obligatory upon everyone to adhere to the rulings of the imaam with regards to this man whom the people of influence have united upon. And this is one (way of gaining authority).

Such as the example of whom?

The example of 'Uthmaan, 'Uthmaan radi Allaahu 'anhu was given the pledge of allegiance by the consensus of the people of the consultative body whom 'Umar radi Allaahu ‘anhu had appointed.

Thirdly, by force – meaning if a man rebelled and overthrew the authority, then it is obligatory for the people to yield to him, even if this is through coercion without them being pleased (with him), because he overpowered the authority...

Is there a fourth (way of gaining authority) remaining? They say “No”; these are the three methods by which the imaam becomes the imaam:

a) Appointment
b) Consensus
c) By force

So if we say that the Caliphate is established through one of these three methods, then this means that it is never permissible to rebel against the one who (has become) imaam by one of these (methods).

(al ‘Aqeedah al Safaareeniyah p533 - 534)

Q5. How does the approach of the people of the Sunnah to the Muslim ruler differ according to how the ruler achieved his position of authority?

There is no difference between the three categories mentioned – it is binding upon the Muslims to obey them, in order to bring about unity and to keep the Muslims free from bloodshed and internal disputes.

And from the Sunnah is boycotting the people of innovations

Q1. What is the meaning of *as sunnah* in this phrase? And what does it *not* mean?

It means the way or path of the Prophet sall Allaahu ‘alaiyhi wa sallam in his statements, his actions and his tacit approvals (those things done in his presence of which he did not disapprove).

And it is not referring to the other meaning of *as sunnah* used by scholars which is: something *mustahabb* (recommended) in the Sharee’ah.

And the Imaam ibn Qudaamah rahimahullaah cannot be using the word in the sense of ‘**recommended**’ since boycotting the people of innovations is something *waajib* (obligatory) and not something merely recommended.

Q2. Of these two possible meanings, which is *as sunnah* normally taken to mean?

It is mostly used with the first of these two meanings i.e. the way of the Prophet sall Allaahu ‘alaiyhi wa sallam.

So if it said “*from the Sunnah is such-and such*” then this is taken to mean “*from the way of the Messenger* sall Allaahu ‘alaiyhi wa sallam *is such-and such*”.

Q3. What is the literal meaning of *al hajr*?

It means “leaving” or “abandoning”.

He and others from the kings of the Muslims achieved it by the third of the means mentioned; they forced the people with the sword to submit so that the people would comply with them.

ومن السنة هجران أهل البُدع

And from the Sunnah is boycotting the people of innovations
Q4. What examples does the Shaykh hafidhahullaah bring to illustrate this meaning of al hajr?

He mentions:

1) the related word hijrah which means abandoning the lands of kufr to go the lands of Islaam, fleeing with one’s religion. So this travel is called hijrah since a person is abandoning his homeland for the purpose of fleeing with his religion away from al fitnah (trials and tribulations).

2) Allaah’s statement:

And abandon (fahjur) the idols.778

So “abandon” here means: leave the idols and the worship of them and their people.

3) The statement of the Prophet sall Allaahu ‘alaiyhi wa sallam:

The muhaajir (the person who does hijrah) is the person who abandons that which Allaah has forbidden.779

Meaning: he abandons that which Allaah has forbidden.

Q5. What is the meaning of hijraan ahl il bid’ as mentioned by the Imaam here?

It means: abandoning accompanying them and sitting with them and visiting them and learning from them except when this is done to advise them and to clarify matters.780

Q6. Why are we forbidden from being friendly towards and having love for these people?

We are forbidden from this since it would involve being content with the innovations that they are upon and encouraging the people of innovations. It also involves acceding to what they are upon.

So it is obligatory to abandon them so that the common folk will realise the evil of these people and keep away from them.

Q7. Why do most of these people not accept sincere advice and repent to Allaah?

Most of the innovators do not repent to Allaah nor accept advice because they think that what they are upon is the Truth. And this is due to Shaytaan’s beautification of it for them.

Q8. Why might innovation be more beloved to Shaytaan than sin?

It is reported that some of the salaf said bid’ah (innovation) is more beloved to Shaytaan than sin because the innovator does not repent from his innovation whereas the sinner may repent from his sin.781 782

However if there is in sitting with them a benefit – to clarify the Truth to them and to warn them again innovation – then there is no harm in that. And sometimes that can be something which is desirable, as per His statement, He the Most High:

Call to the path of your Lord with wisdom and fine preaching; and debate with them in a way which is better.783

Soorah an Nahl (16) aayah 126

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad 85)

781 Reported by Al Laalikaaee as a statement of Sufyaan ath Thawree in Sharh Usool il i’tiqaad.
782 Shaykh Saalih al Fawzaan hafidhahullaah was asked:

Which of the two will be punished more severely: the sinner or the innovator?

So he hafidhahullaah replied:

The innovator will be (punished) more severely because innovation is more serious than sin; and innovation is more beloved to Shaytaan than sin because the sinner repents. As for the innovator, then rarely does he repent because he considers himself to be upon the Truth. This is in contrast to the sinner for he indeed knows that he is a sinner and a perpetrator of sin. As for the innovator, then he considers himself to be one who obeys (Allaah) and that he is upon obedience.

For this reason innovation – and Allaah’s refuge is sought – is worse than sin, and for this reason the salaf used to warn from sitting with the innovators for they would have an effect upon those who sat with them and their danger is severe.
This is because the sinner knows that what he has done is forbidden so he will be ashamed of doing it and will rebuke himself and then he will repent to Allaah.

In contrast the innovator holds that what he is upon is the Truth and something legislated so he will not turn back from it.

Q9. What is the meaning of al bid’ah (innovation in the religion)?

It is the introduction of something into the religion which is not actually from the religion, doing so in order to seek closeness to Allaah.

Q10. What hadeeths quoted by the Shaykh show that this is something forbidden in the religion?

The statement of the Prophet sall Allaahu ‘alaiyhi wa sallam:

Whoever introduces into this affair of ours that which is not from it then it will be rejected. 783

And he sall Allaahu ‘alaiyhi wa sallam also said:

Whoever does an action which our affair is not in accordance with, then it is rejected. 784

And he sall Allaahu ‘alaiyhi wa sallam also said:

Adhere to my Sunnah and the Sunnah of the rightly guided orthodox caliphs after me, cling onto it and bite onto it with your molar teeth. And beware of newly introduced affairs because every newly introduced matter is a bid’ah (innovation) and every innovation is misguidance.785

Q11. What is the significance of the aayah quoted from Soorah al Maaidah (5:3) in this regard?

Allaah, the Most High, is not pleased that someone seeks to draw close to Him with anything other than that which He has legislated because the religion has been complete, as occurs in His Statement:

This day, I have completed your religion for you and completed My favour upon you and am pleased for you with Islaam as your religion.786

The Prophet sall Allaahu ‘alaiyhi wa sallam passed away only after Allaah had complete the religion so there is no scope for adding to the religion or inserting things which people think are good.

So anyone who tries to bring an innovation into the religion, then he has accused the religion of being incomplete and has denied the truthfulness of His Saying, He the Most High:

This day, I have completed your religion for you…787 788

Q12. Of the two categories of al bid’ah what is the first?

The first of the two is: bid’ah asliyyah (a primary innovation or that which is an innovation in its very origin). This refers to an innovation which has no basis whatsoever in the religion.

An example would be celebrating the birthdays of the Prophet sall Allaahu ‘alaiyhi wa sallam or other righteous people. This has no basis in the religion of Islam even if some Muslims see it to be something good and encourage it and propagate the idea that it is something evil.

Q13. Did the Prophet sall Allaahu ‘alaiyhi wa sallam allow this type of innovation?

So without doubt innovation is worse than sin and the danger of the innovator to the people is more severe than the danger of the sinner.

For this reason, the salaf said:

Being moderate upon the Sunnah is better than exerting oneself upon innovation.

(Reported from ibn Mas’ood radi Allaahu ‘anhu; refer to al Laalikaaee, al Ibaanah and as Sunnah of ibn Mas’ood)

(Quoted in al ajwibah al mufeedah p26 of Daar ul Manhaj edition)

783 Reported by al Bukhaaree (2697) and Muslim from the hadeeth of ‘Aaishah.

784 Reported by Muslim and Ahmad from the hadeeth of ‘Aaishah.

785 Reported by Ahmad in his Musnad, Aboo Daawud and at Tirmidhee from the hadeeth of al ‘Irbaad ibn Saariyah radi Allaahu ‘anhu and declared to be saheeh by al Albaanee.

786 Soorah al Maaidah (5) aayah 3

787 ibid

788 Ash Shaatibee reports in al I’tisaam that (Imaam) Maalik said:

Whoever introduces in Islaam an innovation which he thinks to be something good then he has (in fact) claimed that Muhammad sall Allaahu ‘alaiyhi wa sallam betrayed his Messengership because Allaah says:

This day, I have complete your religion for you and completed My favour upon you and am pleased for you with Islaam as your religion.

So whatever was not religion on that day will not be religion on this day.
We will look at this "innovation" which he mentioned.  

So the reply is that we say:  

**description of an innovation relating to the Sharee'ah to be applied to it or not?**

Is the description of an innovation relating to the Sharee'ah rejected.  

"What an excellent bid'ah (innovation) this is!" So he praised it and called it an innovation?  

This action (whether the innovated is legislated or not) is something legislated and its being an innovation with respect to that separation which they were upon before that.  

And therefore the person who claims that there is such a thing as a "good innovation" denies the truthfulness of Allaah and His Messenger said:  

789 Reported by Ahmad in his Musnad, Aboo Daawud and at Tirmidhee from the hadeeth of al 'Irbaad ibn Saariyah ‘radi Allaahu ‘anhu and declared to be saheeh by al Albaanee.  

790 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasitiyyah:  

The Prophet sall Allaahu ‘alayhi wa sallam said:  

*Every innovation is misguidance...*  

So he said:  

*Every...*  

Then what is there to take away from this tremendous encompassing word ("every") such that we can (now) divide innovations into different types?  

(Sharh al ‘Aqeedah al Waasitiyyah p642)  

791 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasitiyyah:  

So if you were to say:  

*What do you say about the statement of the Chief of the Believers ‘Umar radi Allaahu ‘anhu when he came out to the people and they were praying behind their imam (in the taraaweeh prayers) of Ramadaan – so he said, “What an excellent bid’ah (innovation) this is!” So he praised it and called it an innovation??*  

So the reply is that we say:  

We will look at this "innovation" which he mentioned. Is the description of an innovation relating to the Sharee’ah to be applied to it or not?  

So if we look (at it) then we do not find other than: the description of an innovation relating to the Sharee’ah is not to be applied to it.  

For it is indeed established that the Prophet sall Allaahu ‘alayhi wa sallam led his Companions (in prayer) in Ramadaan on three nights, then left (off doing) it out of fear that it would be made obligatory upon them. So it is established that the foundation (of this action) is something legislated and its being an innovation relating to the Sharee’ah is rejected.  

And it is not possible that we say, “It is a bid’ah!” and yet the Messenger sall Allaahu ‘alayhi wa sallam prayed it.  

792 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasitiyyah:  

 Rather ‘Umar radi Allaahu ‘anhu only called it a "bid’ah" because the people had left it and had begun to not pray (the taraaweeh prayers) in congregation with a single imam – rather in groups, one man alone, and two men, and three and (some others) in a group. So when he brought them together upon a single imam, their coming together was an innovation with respect to that separation which they were upon before that.  

So he (‘Umar) radi Allaahu ‘anhu went out one night and said, "If I could gather the people under one imam, that would be better!" So he commanded Ubayy ibn Ka’b and Tameem ad Daaree to lead the people in eleven rak’ahs. So the two of them led the people in eleven rak’ahs. So he (‘Umar) went out one night and the people were praying behind the imam, so he said, "What an excellent bid’ah this is!!"  

And in this way we come to know that the speech of the Messenger of Allaah sall Allaahu ‘alayhi wa sallam is not contradicted by the speech of ‘Umar radi Allaahu anhu.  

(Sharh al ‘Aqeedah al Waasitiyyah p642-643)  

792 Reported with a similar wording by ad Daarimee as a saying of Hassaan ibn Atiyyah rahimahullaah (the Taab’ee who died in 130AH) and al Albaanee declared the chain of narration going back to Hassaan to be authentic.
Q17. What example does the Shaykh bring to illustrate this?

He brings the example of fasting on certain days in particular which Allaah and His Messenger sall Allaahu ‘alaihi wa sallam did not specify as days of fasting e.g. the middle day of the month of Sha’baan or during the month of Rajab. This type of fasting, which some people do, is a *bid’ah* (innovation in the religion).

It is an innovation in the religion because, although fasting in and of itself is legislated in Islaam, fasting on these specified days has no evidence from the Sharee’ah.

Q18. What is the ruling upon this kind of *al bid’ah*?

It is the same as the ruling for the first type of innovation – meaning that it is rejected as an innovation in the religion - despite the basis of this second type of innovation being something from the Sharee’ah. It is obligatory to warn against it and against its people.

Q19. What roles did a) Aboo Moosaa and b) ibn Mas’ood radi Allaahu ‘anhumaa have at the time of the incident quoted here?

Aboo Moosaa al Ash’aree, radi Allaahu ‘anhu was the Governor of the city of Koo’ha.

‘Abdullaah ibn Mas’ood, radi Allaahu ‘anhu was the *Muftee* (person who delivers fatwas) and the judge in Koo’ha.

Q20. What strange activities did they witness occurring in the masjid?

They saw Muslims gathered together in the mosque and these people had mounds of pebbles. A man from this group would say, “Say subhaan Allaah or Allaahu akbar or laa ilaaha ill Allaah such and such number of times” and the people would then count that upon the pebbles.

Q21. How did ibn Mas’ood rebuke the people in the masjid?

When he saw this, ibn Mas’ood stood over these people and said:

“Either you people are better guided than the Companions of Allaah’s Messenger sall Allaahu ‘alaihi wa sallam – or you are innovating a tremendous innovation!”

Q22. What futile excuse did they give and what did ibn Mas’ood reply?

They replied, “Why is that O Aboo ‘Abdir Rahmaan? We are remembering Allaah and we wish for good!”

So ibn Mas’ood replied:

And how many people wish for good but do not attain it!

And then he criticised them for their action.

Q23. Is making the *tahleel* and the *takbeer* considered to be a *bid’ah*?

No, they are not in and of themselves innovations – in fact they are praiseworthy actions. But making these *adhkaar* in the manner that this group of people were doing so – in a group together, making the *adhkaar* a specific number of times - is something blameworthy, unless there is an evidence from the Qur’aan or authentic Sunnah to justify it.

Q24. Did ibn Mas’ood rebuke these people for praising Allaah?

No, he rebuked them or praising Allaah in this particular manner or which they had no proof from the authentic Sunnah i.e. they were making remembrance of Allaah in an innovated way.

So he was not criticising them for making remembrance of Allaah *per se*.

Q25. Did these people in the masjid who had the good intentions go on to be imaams of the sunnah later on?

According to the narrator of this narration, he later saw most if not all of these people from the masjid fighting with the Khawaarij against the ‘Alee ibn Abee Taalib and the Companions at the Battle of an Nahrawaan.

So this innovation which they were performing in the mosque led them ultimately to adopting the position of the Khawaarij. Thus the outcome of *bid’ah* can be seen in their example.

Q26. Why do the people of the Sunnah boycott the *ahl ul bid’ah*?

They boycott the *ahl ul bid’ah* (people of innovation) until the latter are deterred from their innovation.

---

793 Reported by ad Daarimee in his “Sunan” and at Tabaraanee in “al Mu’jam al Kabeer” and ‘Abdur Razzaaq and others.
For not boycotting them will merely encourage the people of innovation and assenting to what these people are upon, as well as misleading the rest of the people into being fooled by them.

But if the people of knowledge and those who are taken as examples by the common folk boycott the people of innovation, then the rest of the people will follow suit; and the people of innovation will be put to shame in front of the people.

Q27. What innovations became widespread and manifest during the times of the first three generations of Muslims?

Innovations remained unknown in the time of the Companions and the most excellent generations. They only became apparent after the fourth generation of Muslims.

Q28. Do we mention the good qualities of the innovators when warning against them?

No, this corrupt and innovated principle of al muwaazanaat (mentioning the good points of the innovators as well as their bad points) has no basis in the Sharee’ah. For this would result in the promotion of innovations and will result in the lessening of the seriousness of the innovations in the eyes of the common folk.

We have not been commanded to enumerate the good deeds of the innovators because this is something for Allaah, the Most High.

Rather we are commanded to warn against the mistake of these innovators so that the people should avoid it and so that the innovator should repent from his mistake. 795

And the error that they are upon may be such that it wipes away their good qualities completely, if it is kufur or shirk. And sometimes it may be that it outweighs their good qualities. And it may be that they appear to you to be good qualities but they are not good qualities (in the sight of) Allaah.

(al ajwibah al mufeedah p31)

Shaykh Saalih ibn Muhammad al Luhaydaan hafidhahullaah was asked:

Is it from the methodology of the ahl us sunnah wal jamaa’ah, when warning against the people of innovation and misguidance, to mention the good qualities of the innovators and to praise them and to glorify them – with the claim that (this is) fairness and justice?

So he replied:

And that the Quraysh whilst in Jaahiliyyah (pre Islamic ignorance) and the leaders of shirk – was it the case that none of them had any good qualities? (Yet) is there, in the Qur’aan, a mention of any of their good qualities?

Is there a mention in the Sunnah of any of their noble characteristics?

And they (the Quraysh) used to honour the guest; the ‘Arabs in Jaahiliyyah used to honour the guest and take care of the neighbour. Despite this, the virtues of those who disobey Allaah, the Majestic and Most High, are not mentioned.

The issue is not that of enumerating the good qualities and making things equal; it is only an issue of warning against danger.

If a person wishes to see (this) then let him look at the statements of the scholars such as Ahmad ibn Hanbal and Yahyaa ibn Ma’e’en and ‘Alee ibn al Madeeneen and Shu’bah.

Did any of them, when asked about a person who had been criticised and said “(He is) a great liar” - did they (then) say, “However he is (also) noble in manners, generous in spending wealth, someone who performs much night prayer” !!

So if they say “He was a mukhallat (someone whose memory deteriorated in later life)” and if they say “Needlessness overtook him”, did they (then) say “But he has (this good characteristic) …but he had (this good characteristic)…but he had (this good characteristic)”?

No! So why is it sought from the people nowadays that, when a person is warned against, it be said: But he has (this good characteristic) … and he has (this good characteristic)... and he has (this good characteristic) ?!

This is the false propaganda of the one who is ignorant of the principles of jarh and ta’deel (praising and criticising the narrators) and who is ignorant of the causes of bringing about benefit, and of repelling that which will cause (the benefit) to be lost.

(Quoted in Manhaj ahl is sunnah wal jamaa’ah fee naqd ir rijaal wal hafidhahullaah p10 to 11)

Shaykh Rabee’ ibn Haadee al Madhkhalee hafidhahullaah lists some of the evils that result from al muwaazanaat (deeming it necessary to mention the good points of the people of innovation when mentioning their bad points) in his book, al Mahajjat ul Baydaa:
The most important of (these evils) are:
1) Declaring the salaf to be ignorant
2) Accusing them of oppression and injustice
3) Glorifying the innovations and its people, and disparaging the scholars of the salaf and that which they (the salaf) were upon from the Sunnah and the Truth

1) As for accusing them of ignorance:
Indeed if this methodology (of al muwaazanaat) were to have this station in Islaam, you would certainly have seen that as salaad as saalih (the Pious Predecessors) would have been the firmest of people in adhering to it and the firmest of people in putting it into practice in all of their statements, with regards to the one who was close and the one who was distant, and their friend and their enemy. And they (the salaf) would certainly have established their books and their statements upon this meezaan (rule) with regards to the individuals and the groups; and in the books and writings...

2) And as for accusing them of oppression and injustice:
For indeed their statements and their books (i.e. those of the salaf) are full to the brim of unadulterated jarh (criticism of the people of misguidance), free from al muwaazanaat – so what is to be said about them, and their statements; and their writings whose true nature is like this and which oppose this methodology (of al muwaazanaat)?

So there must be one of two matters here:
Either we say: Their criticising and dispraise (of the people of misguidance), which is free from mentioning their good qualities, is established upon the Truth and justice and giving sincere advice and knowledge and piety and having fear and awe of Allaah, the Lord of all of creation and the furthest from oppression and their (the salaf’s) methodology was established upon deception and ignorance and lack of piety and (lack of) having fear and awe of the Lord of all creation – far from the methodology of the Book and the Sunnah, far from the just Sharee’ah of Allaah, far from the foundations of Islaam and its fundamental principles. So in this way, they (the salaf) were the most oppressive of the creation and the furthest from Justice. But this was not the case, and Allaah and the believers rejected this...

Q29. Is it possible that an innovator might repent from his innovation?
Yes, if Allaah wishes good for him.

3) And as for the third matter, and it is glorifying the people of innovations:
And this is a matter which is clear upon the one who embraced the position of al muwaazanaat between the good qualities and the evil qualities – how could it not be so? And this (false) methodology was not brought about except for this purpose (of glorifying the people of innovations).

(Al Mahajjat ul Baydasa fee himaayat is sunnat ii gharraas pp43 to 47)

796 Shaykh Saalih ibn ‘Abdil ‘Azeez aale Shaykh halidhahullaah adds in his explanation of Lum’at ul I’tiqaad on this point:

“And from Sunnah is to boycott the people of innovations and to dissociate from them”

This is what the imaams of the ahl us sunnah used to enjoin with – not associating with the innovators in their gatherings and not mixing with them, rather boycotting them with speech and physically boycotting them so that their innovations should die out and so that their evil should not spread. So entering along with the innovators and living with them – whether these innovations be small ones or large ones - and remaining silent about that, and not boycotting them and being sociable with them and not raising one’s head in concern at their condition along with their innovations - (these actions) are from the condition of the people of misguidance.

(This is) because the people of the Sunnah are distinguished by the fact that they have their greatest stance which contains strength and sternness along with the people of innovations, regardless of what the innovations are.

So they boycott the people of innovations. Boycotting the innovator is from the fundamentals of Islaam; rather it is from the fundamentals of the people of the Sunnah because innovations are more severe than major sins, the innovation is more severe and worse than the major sins, and that is from five angles, and we will mention some of them here:

The first of them is that innovation is from the shubuhaat (having false doubts) whereas major sins are from zahawaat (following desires); and the angle of shubuhaat (having false doubts) is something which it is difficult to repent from, in contrast to the aspects of zahawaat (desires). Therefore there occurs in the ahaadeeth from the hadeeth of Mu’awwiyyah and others that the Prophet sall Allaahu ‘alaiyhi wa sallam said in description of the people of innovations:
Their desires run through them like rabies runs through a person; it does not leave any vein or any joint except that it enters it.

And he sall Allaahu 'alayhi wa sallam explained – if the hadeeth is authentic, and it has been declared to be authentic by a group of the scholars – that he said: 

*Allaah has refused to accept the repentance of an innovator until he abandons his innovation.*

And there occur some ahaadeeth in that regard also, some of them being authentic and some of them being not authentic; and from them is what is related that he said:

*Whoever honours a person of innovation, then he has assisted in demolishing Islaam.*

And we notice today that in this matter, (people have) abandoned this principle; so it often occurs from the people that they mix with the people of innovation and they do not boycott them with different excuses, either worldly ones or sometimes for reasons of the *da’wah* or for the religion. And this is something that should be pointed out and warned against because boycotting the people of innovations is something certain and definite. So it is not permissible to mix with them based on the (false) claim that is done for *da’wah* nor mixing with them with the claim that it is for worldly reasons nor mixing with them and not criticising them with the claim that this will contain such and such benefit - except for a person who wishes to move them (the innovators) away to that which is better than what they are upon and to criticise them and to change them.

Giving importance to the Sunnah and refuting the innovators, as you know, is something very clear in the condition of the Imaams of the people of Islaam. So their lives would be spent in refuting the innovators; and they did not occupy themselves in refuting the *kuffaar* (disbelievers) from the Jews and the Christians.

So if you look at the speech of Imaam Ahmad (ibn Hanbal) and Sufyaaan and Hammaad ibn Zayd or Hammaad ibn Salamah and Nu’aym – and they were the Imaams of the people of the Sunnah – and al Awwaa’ee ad Is-qaah and ‘Alee ibn al Madeenee and their like from the people of the Sunnah and Islaam, then you will find that most of their speech and their jihaad was in refuting the innovators and in demolishing the fundamental principles of the innovators even though they (the innovators) remained upon the *asl* (basis) of Islaam. And they did not occupy themselves in refuting the Jews and the Christians and the rest of the religions of the people of *kufr*.

And that is because the evil of the innovator is not clear to the people of Islaam and the people of Islaam are not safe from him. But as for the outright *kaadir* from the Jews and the Christians, then his evil and his harm is manifest and clear to every Muslim because Allaah, the Majestic and Most High, has made that clear in His Book and they (the *kuffaar*) are manifest (in their *kufr*).

**Q1. What is the meaning of this word?**

It means separating from them and not keeping company with them or sitting with them.

**Q2. Why is this action from the Sunnah?**

This is done so that the people should beware of them and so that the people of innovation should be put to shame and rendered weak in society.

**Q3. Did the innovators achieve success in propagating their innovations during the**

As for the people of innovations, then the evil from them is abundant and it is therefore not correct to ascribe the *ahl us sunnah wal jama’a*’ah that they are negligent in refuting the Jews and the Christians and are preoccupied with refuting the people of Islaam, as is said by some of the rationalists from the Mu’tazilah and other than them who say that “The people of the Sunnah are preoccupied in refuting the people of Islaam and they leave off refuting the *kuffaar* from the Jews and the Christians and the rest of the people of the false religions.”

The reason for this is what I have explained to you - that the evil of innovations is greater. Those (innovators) can enter upon the Muslims in the name of Islaam. But as for those (*kuffaar*) then people have in their hearts aversion to the Jews and the Christians.

Therefore the approach of the Imaams of Islaam was very clear in refuting the innovators and in refuting the deviant sects; and not a great deal of action is known from them (the Imaams) in refuting the Jews and the Christians.

This does not mean that the believers from the *ahl us sunnah* do not occupy themselves whatsoever in refuting the Jews and the Christians - no, but rather we are mentioning (here) the distinguishing quality of the people of the Sunnah. Otherwise refuting everyone opponent of Islaam from the *kuffaar* and from the people of innovations is a duty and is obligatory.

However it should not be said about a person who is occupied in refuting the innovator, “Why have you abandoned the Jews and the Christians, not refuting them and you have preoccupied yourself with those (innovators)?”

We say: this was the way of the earliest Imaams and each person refutes in his own field. There are some from us who refute the Jews and Christians; and there are some from us who refute the innovators. And we are all in that way defending the homeland of Islaam from the deceptions of the deceivers and from the innovations of the innovators and from the *shirk* of the people of *shirk* and from the misguidance of the *kuffaar* from the Jews and Christians and other than them.
times of the first three generations of Muslims?

No, the innovators were obscure and hidden; they had no value and no one took any notice of them. And they only became manifest after the most excellent generations had passed away.

Q1. Why is there no need for khusoomaat in the religion?

There is no need for argumentation in the religion because the religion is clear, having been clearly explained by Allaah and His Messenger.

Q2. What has Allaah obligated upon us with regards to our religion and what has He not obligated upon us?

It is obligatory upon us to comply with what we have been told to do and to act upon that. When the evidence is authentic from Allaah and/or His Messenger sall Allaahu 'alaiyhi wa sallam then it is obligatory upon us to comply and to leave off argumentation and disputing.

It is also obligatory upon us to not have disputes about the matters of worship and the affairs of the religion and to discuss the religion with questions such as “Why did Allaah legislate such and such? What is the benefit in this ruling? What is the wisdom behind this ruling?”

So some people waste their time asking these questions – as if the people asking these questions have some doubt about the legislation of Allaah.

Q3. What aayah from Soorah al Ahzaab is relevant in this context?

Allaah, the Most High, says:

And it is not for a believing man or a believing woman when Allaah and His Messenger have decreed a matter that they should have any choice concerning their affair. 797

Q4. Is it necessary for us to know the hikmah behind a command from Allaah before we comply with it?

No, it is not necessary. If we know the wisdom behind a ruling, then alhamdulillaha (all praise is for Allaah). And if we do not know it, then we have not been given the duty of searching after it.

We have been given the duty of knowledge and awareness of the proof for that command. And with the knowledge of the proof comes the obligation to comply with the command.

So our compliance with the command is not conditional upon knowing the wisdom behind the command.

Q5. What is the approach of the people of doubt and misguidance in this issue?

Their approach of these people is argumentation and disputing over and entering into discussions about the commands of Allaah and His Messenger sall Allaahu 'alaiyhi wa sallam and thereby wasting time in doing so.

And in this way, the commands and prohibitions of Allaah become diminished in the eyes of these people.

Q6. Are all forms of debate in Islaam forbidden?

No, only those forms in which there is no benefit. As for the debating in which there is benefit, the debating which makes the religion manifest and refutes doubts, then this is obligatory.

And debate with them in the manner which is best. 798

And He also said:

And do not debate with the People of the Book except in the manner which is best – except for those amongst them who transgress. 799

Q7. If not, then what types of debate are forbidden?

It is forbidden to enter into debating where the intention is merely to overcome the opponent or to debate for show or to debate to manifest one’s own personality to the people. For there is no

---

797 Soorah al Ahzaab (33) aayah 36
798 Soorah an Nahl (16) aayah 125
799 Soorah al 'Ankaboot (29) aayah 46
benefit in this type of debating; it only serves to produce malice in the hearts and causes enmity between the people.

The debating where the intent is to make the Truth clear, to subdue falsehood and to rebut false doubts is in fact a praiseworthy debating. This type of debating is done to clarify the Truth and to defend the religion.

Q8. Who was Sabeegh and how did 'Umar radi Allaahu 'anhu deal with him?

He was a man in the time of 'Umar ibn al Khattaab radi Allaahu 'anhu who used to debate about certain matters, asking about the mutashaabihaat in the Qur’aan.

So 'Umar called for him and beat him before banishing Sabeegh from al Madeenah until Sabeegh had repented to Allaah from what he was upon.

This proves that the person who desires nothing but mere debating and disputing in the affairs of worship and causing doubts about the affairs of the religion is an evil man. He should therefore be disciplined and prevented from going into these matters and from manifesting them in front of the people.

Q9. What modern day example does the Shaykh bring here? How are the common folk from amongst the Muslims affected by this?

He mentions that some of the ignorant people raise doubts about certain ahaadeeth and declare them to be da'eeef (weak), and then disseminate these ideas amongst the common folk.

So where is the benefit for the people in this? All this achieves is making the people doubt about the affairs of their religion.

These issues should not be manifested in front of the people nor in front of the people who are beginners in seeking knowledge. Rather these issues are from the affairs of the scholars who are specialized in the science of al jarh wat ta'deel (praising and criticising the narrators) and in the affairs of the Sharee’ah. These issues should be kept amongst the scholars and not spread amongst the ordinary folk.

NEXT LESSON

---

800 See the questions relating to box 24 of these Questions and Answers for a further discussion of mutashaabihaat.
Q3. If not, then who is allowed to look into them and for what purpose?

As for the person who is mutamakkin (proficient) and well grounded in knowledge, then he may examine the books of the innovators in order to refute them and to warn the people against what is in these books.

Q4. What is the danger for the rest of the Muslims in looking into these books?

The danger in them looking into the books is that these people’s thinking may be affected by this, as may their ‘aqeedah (creed and belief).

This is because they are ignorant, unable to distinguish between Truth and falsehood and between what is incorrect and what is correct.

Q5. Can falsehood be made to look appealing and beautiful?

Yes, falsehood may be beautified and be phrased with attractive wordings. In fact, it is generally the case that the people of debating and falsehood have been given eloquence and shaqaashiq (the ability to talk a great deal with speech that is of no substance) so that they may be a fitnarah (trial).

Allaah, the Most High, says about the hypocrites:

And if they speak, then you listen to their words... 802

This is because these people are good at talking to the extent that the listener to their words may think that these people are upon something correct. These people have the ability to make their speech and their arguments seem beautiful and they have a good turn of phrase. And yet despite this, they are hypocrites who will be in the lowest depths of the Hellfire.

This is also illustrated by the line of poetry:

Embellishing speech adorns the falsehood contained therein
And the Truth may suffer as a result of being expressed badly

And Allaah, the Most High, says:

Devils from mankind and the jinn inspiring each other with embellished speech in order to deceive others... 803

Q6. Can a person’s heart be affected by reading these people’s books and listening to their speech?

The people of misguidance for the most part attempt to adorn and embellish their speech and lectures and books. So a person who is ignorant may become deceived by their speech if he reads it or hears it and it may have an effect upon his heart. 804

For this reason, we are warned from looking into the books of the people of innovations and listening to their lectures and classes.

The exception to this is if a person who is able to distinguish between the Truth and falsehood looks into the books and speech of the people of innovation for the purpose of refuting them.

Q7. What feeble excuse do some people give for printing and distributing books of the innovators?

They say that they do this for purposes of culture, claiming that these books contain people’s opinions and people are free to have their own opinions and to express them.

Q8. How does the Shaykh respond to this?

The Shaykh responds by saying that printing and circulating these books is something forbidden and is in fact opening a door of evil to the Muslims.

Rather the books of the people of innovations and misguidance should be seized by the authorities from the libraries and the markets.

Q9. Are these books like poison? Are they more harmful than poison?

Yes, they are like poison. In fact these books are more harmful than poison because poison only attacks the body of the person whereas these books of misguidance attack the person’s eemaan and his intellect.

And as poisons are made illegal for the people to obtain, thereby limiting the effect of the poisons on the people at large, then this is even more the case for these dangerous books, that they should be kept away from the people.

804 BENEFICIAL ANSWERS TO QUESTIONS P188 ENGLISH

TRANSLATION WHO SHALL WE TAKE KNOWLEDGE FROM?

802 Soorah al Munaafiqoon (63) aayah 4
803 Soorah al An’aam (6) aayah 112
Q1. What is the meaning of ad deen here and what scope is there for introducing innovations into it?

Ad deen (the religion) only means that which Allaah and His Messenger legislated. And therefore there is no scope for anyone else bringing new matters into it. People’s speech about ad deen is only to be taken if there is a proof from the Book of Allaah or the Sunnah of the Messenger sall Allaahu 'alaiyhi wa sallam to back it up.

Q2. Are there any muhdathaat (newly introduced matters) which are permissible?

Yes, the muhdathaat relating to every day life and public welfare – and not those relating to affairs of the deen – then the asl regarding them is that they are permissible.

So the newly invented matters such as inventions and manufactured goods which were not present in times past do not count as bid”(innovations in the religion) and do not therefore fall under the statement “and every new introduction into the religion is an innovation”.

---

Q3. Are cars and aeroplanes considered to be from the innovated matters?

Yes, the excuse that these books are important or us to use.

No, they are not qualified as means of violating the religion

---

Q4. Are cars and aeroplanes considered to be from the innovated matters?

No, it is waajib (obligatory) to warn against them, their books, their speech. The fact that their books remain after they die is a calamity for us and not something good.

---

Q5. Are we forbidden from using newly invented weapons such as tanks and rockets?

Yes, the excuse that these books are important or us to use.

No, act that their books, their speech. The act which is to be taken in the absence of any proof to the contrary.

---

805 The “default” ruling about it, which is to be adopted in the absence of any textual proof to the contrary.

806 SEE P 100 OF MUHAADARAAT FIL AEEDEAH VOLUME 1

---

807 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of al ‘Aqeedah al Waasitiyyah commenting on the hadeeth quoted by Shaykh ul Ilaam ibn Taymiyyah rahimahullaah “and beware of the newly introduced matters”

What is meant by it (“matters”) is matters of the religion. As for matters of the dunyaa (worldly life) then these do not fall under this hadeeth because the asl (ruling to be adopted in the absence of any proof) is to reject that which will aid us upon obedience to Allaah.

And whoever uses them for evil, then this is from his evil actions. Otherwise these are things which are beneficial to the people.

Indeed it is obligatory upon the Muslims to utilise that which will aid us upon defeating our enemy.
Q6. What is the meaning of *quwwah* in the aayah quoted from Soorah al Anfaal here (8:60)?

Allaah, the Most High, said:

*And prepare against them what you are able to from *quwwah* (strength) and from steeds (horses) of war*...\(^{808}\)

In this aayah, the word *quwwah* is mentioned in the indefinite form in the context of a command. This indicates that it covers every kind of strength at every time each in accordance with the individual time and ability.

So if we were to continue using only spears, arrows and swords against the might of modern destructive weaponry, then our weapons would not benefit us at all. Rather these destructive modern weapons can only be repelled with the like of them or something even stronger.

Q7. Are there any "weapon" from the older times which will remain effective until the Day of Judgement?

Allaah, the Most High, said:

*And prepare against them what you are able to from *quwwah* (strength) and from steeds (horses) of war*...\(^{809}\)

Allaah mentions horses here because they contain good until the Day of Resurrection.

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

*Good is tied to the forelocks of horses until the Day of Resurrection.*\(^{810}\)

Allaah, the Most High, said:

....and from steeds (horses) of war to cause the enemy of Allaah and the war enemy to fear and others besides them; you do not know them, Allaah knows them.\(^{811}\)

Q8. What two types of *quwwah* must we have?

The two types of strength are:

1) the strength of *hujjah* (evidences), which comes about through beneficial knowledge

2) the strength of weaponry which comes about through preparing the modern tools of *jihaad* in accordance with each individual time.

---

\(^{808}\) Soorah al Anfaal (8) aayah 60

\(^{809}\) Soorah al Anfaal (8) aayah 60

\(^{810}\) Reported by al Bukhaaree (2852), Muslim and Ahmad in the Musnad from the hadeeth of ‘Urwah ibn Abil Ja’d al Baariqee.

\(^{811}\) Soorah al Anfaal (8) aayah 60

---

812 Shaykh Muhammad ibn Saalih al ‘Uthaymeen says in his explanation of *Lum’at ul i’tiqaad*:

*And the people of innovations have (distinguishing) signs; from them are:*

1) That they are known by (something) other than Islaam and the Sunnah, (being characterised) by those innovations in speech, action or *aqeedah* which they have newly brought about

2) That they make *ta’assub* (bigoted adherence) to their opinions, so they do not come back to the Truth even if it is made clear to them

3) That they have hatred for the scholars of Islaam and the Sunnah e.g. ascribing oneself to other than the Messenger of Allaah *sall Allaahu ‘alaiyhi wa sallam*.

---

813 Shaykh Muhammad ibn Saalih al ‘Uthaymeen says in his explanation of *Lum’at ul i’tiqaad*:

*The Raafidah*

They are the ones who went beyond the due limits with regards to the *saa’l ul bayt* and declared the Companions other than them to be *kuffaar* or to be people of *fisq* (evil and sin). And they are of many sects – so from them are the extreme ones who claim that ‘Alee was a deity. And from them are those who are less than that.

And their innovation first manifested itself in the caliphate of ‘Alee ibn Abee Taalib when ‘Abdullaah ibn Saba said to him:

*You are the one worthy of worship.*
Q1. What other names do this misguided sect have?

This sect of the Shee’ah\(^{814}\) is also known as the Ja’fariyyah and the Moosawiyah, \(^{815}\)

So ‘Alee radi Allaahu ‘anhu commanded that they be burned and their leader, ‘Abdullaah ibn Saba fled to the cities.

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p87)

\(^{814}\) Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tiqaad:

They call themselves Shee’ah because they claim that they are making tashayyu’ (taking sides with) the aal ul bayt seeking to support them and calling for their right with regards to the Imaamate being returned (to them).

(Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p87)

\(^{815}\) Shaykh Saalih al Fawzaan was asked:

Are the Raafidah (all) disbelievers - or is there a distinction to be made between their scholars and their common folk in this?

**Answer:** The principle is that anyone who calls upon other than Allaah or who performs the sacrifice for other than Allaah or who performs any act of worship for other than Allaah – then he is a kaafir, regardless of whether he is from the Raafidah or from other than them. 

Whoever worships other than Allaah with any form of worship, then he is a kaafir, as is the case with anyone who claims that it is obligatory to follow anyone other than the Messengers sall Allaahu ‘alaiyhi wa sallam then he is a kaafir (be he) from the Raafidah or other than them.

And the Raafidah consider their imaams to be on a level higher than the level of the messengers, and that their imaams do not err and that they are protected (from committing sin) and that they have the right to make permissible whatever they wish and to make forbidden whatever they wish. Is this not the most severe (form) of kufr? And Allaah’s refuge is sought. This is (the ‘aqeedah) that they have with them in their books, and it is not hidden. And there are many issues other than this with them.

He was asked:

Is there a distinction to be made in this between their scholars and their common folk?

**Answer:** Their scholars are more severe (in this) because they know that this (‘aqeedah) of theirs is false and futile, and (yet) they took hold of it. There is no doubt about their kufr.

As for the common folk from amongst them, then if the proof is established upon them and they (then) persist (upon the falsehood), then they have committed kufr. As for if the proof has not been established upon them

Q2. Who was Zayd and what did the Raafidah ask him to do?

He was Zayd bin ‘Alee bin al Husayn bin ’Alee bin Abeel Taalib – the great grandson of ’Alee ibn Abeel Taalib. \(^{816}\)

The Raafidah asked Zayd to dissociate himself from Aboo Bakr and ‘Umar radi Allaahu ‘anhumaa. \(^{817}\)

Q3. What did he reply?

He told them that he would not dissociate himself from them and that they were in fact the two companions of his grandfather (referring to Allaah’s Messenger sall Allaahu ‘alaiyhi wa sallam) and his two advisors and the two people whom he used to consult.

Q4. Why then are they called the Raafidah?

These people then said to Zayd: In that case we narfuduka (reject you) – and from this root word raafa comes the word Raafidah. So these people rejected Zayd ibn ’Alee who was from the Imaams of the Aal ul Bayt.

then they are people of misguidance and they have not committed kufr.

(Quoted at the end of the Shaykh’s explanation of al Nooniyyah 3/1342 - 1343)

\(^{816}\) He was born in 80AH and died in 122 AH – rahimahullaah.

\(^{817}\) Shaykh Saalih al Fawzaan was asked:

Are Aboo Bakr and ‘Umar radi Allaahu ‘anhumaa the best of the followers of the Prophets without exception?

**Answer:** After the Prophet, the best of all the creation were the Companions of the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam because the best of the Messengers was the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam and the best of the nations was the nation of Muhammad sall Allaahu ‘alaiyhi wa sallam – about this there is no doubt.

And Aboo Bakr and ‘Umar were the two most excellent of this nation, Aboo Bakr radi Allaahu ‘anhu being on the highest level, then ‘Umar after him, then ‘Uthmaan after him, then after him ‘Alee – the four imaams radi Allaahu ‘anhum.

Then the remaining ten who were promised Paradise. Then the Muhaajiroon (emigrants to al Madeenah) were more excellent than the Ansaar. Then the people of Badr and the people of the Bay’at ul Ridwaan.

The Companions differed in their levels of excellence radi Allaahu ‘anhum; however as a group, they were the best of all nations after the Prophets.

(Quoted at the end of the Shaykh’s explanation of al Nooniyyah 3/1343)
Q1. Who was al Jahm? Did he have any incorrect beliefs?

The Jahmiyyah are the followers of al Jahm ibn Safwaan from Samarqand or from Tirmidh.

He had many false and futile ideas and beliefs of kufr. Amongst them were:

1) he had with him the ideas of tajahhum (denial of the Names and Attributes of Allaah, the Mighty and Majestic)\(^819\)

\(^819\) He died in the year 148AH - rahimahullaah .

\(^818\) Shaykh Saalih al Fawzaan was asked: Do all of the Jahmiyyah reject the Names and Attributes or is it only the extreme ones from them (the Jahmiyyah that do this)?

Answer: That which is known from them is that all of them reject the Names and Attributes. And the person who reject some of the Names and Attributes, then he has in him tajahhum (denial of the Names and Attributes) in accordance with that which he rejects.

(Qouted in the Shaykh’s explanation of al Nooniyyah 3/1334)

2) he held the belief of al jabr (that people are compelled to perform their actions and they do not have any choice or ability in this)

3) he held the belief of al irjaa (the belief of the murjiah about eemaan)

4) he held the belief that the Qu’raan is created

And all of these are foul and filthy sayings – may Allaah protect us from them.\(^820\)

Q2. What did he believe about the eemaan of a Muslim?

He believed that eemaan is just awareness (of Allaah) in the heart, even if the person does not attest to it with his actions and even if he does not state it upon his tongue – in fact, even if he does not act at all!

He believed that as long as the person is aware in his heart that Allaah is His Lord and that Muhammad is His Messenger, then he is a mu-min (believer). And action is not a condition for the person’s eemaan being correct, nor is saying nor is attesting; mere awareness in the heart is enough.

Q3. What is the “chain of transmission” for his beliefs?

He took his position from al Ja’d ibn Dirham, who later took it from Abaan the Jew, who took it from Taaloot the Jew.

---

Q5. Who are the Zaydiyyah and who are the Ja’fariyyah?

The Zaydiyyah are a group of the Shee’ah who ascribed themselves to Zayd. The Ja’fariyyah are also a group of the Shee’ah but they ascribed themselves to Ja’far as Saadiq instead.

Q6. Who was Ja’far as mentioned here? Was he from the Ja’fariyyah?

He was Ja’far as Saadiq ibn Muhammad al Baaqir ibn ‘Alee ibn al Husayn.

He has nothing to do with the sect known as the Ja’fariyyah because he was from the scholars of ahl us sunnah and from the scholars of the salaf (predecessors). So the Ja’fariyyah do not follow this man, despite ascribing themselves to him; rather their books are filled with lies upon him.

Q7. Which of the two, Zayd or Ja’far should we attribute ourselves to?

We attribute ourselves to neither of them - nor to any other person except the Messenger of Allaah sall Allaahu ‘alaiyhi wa sallam .

---

\(^820\) Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tiqaad, commenting on the numerous innovated beliefs held by this sect: So they (the Jahmiyyah) are: Mu’attilah (those who negate Allaah’s attributes), Jabariyyah and Murji-ah. And they have many sects.

(‘Omar murjaa al irjaa wa allahu ’anhu) the rightly guided caliphs and they declared this great Companion to be a kaafir (disbeliever).

Initially they fought jihaaad along with him and they urged ‘Alee to make arbitration between him and the believers.

(The Khawaarij are those who rebelled against the Chief of the Believers, ‘Alee ibn Taalib radi Allaahu ’anhu, the fourth of the rightly guided caliphs and they declared this great Companion to be a kaafir (disbeliever).)
and the people of Shaam at the battle of Siffeen. However 'Alee was not in favour of this arbitration, his preference being that they continue fighting against the people of Shaam until the end.

When the arbitration occurred, it produced a result that did not please those people who would end up being the Khawaarij. So they declared 'Alee to be mistaken and to be a kaafir (disbeliever).

Q2. What Qur'aanic evidence did this sect try to use against 'Alee radi Allaahu 'anhu?

The Khawaarij said to him:

You have made men to be judges and (yet) Allaah the Majestic and Most High said:

Indeed judgement is only for Allaah. 822

So they rebelled against 'Alee and departed from obedience to him.

Q3. What happened at an Nahrawaan?

'Alee fought against the Khawaarij at the Battle of Nahrawaan and with the aid of Allaah, he slaughtered them, relieving the Muslims of the evil of these people.

However the beliefs of this deviant sect still remain.

Q4. What does this sect say about the Muslim who commits a major sin?

The Khawaarij say that the Muslim who commits a major sin is a kaafir. So, for example, the fornicator, the thief and the one who consumes alcohol from this Muslim nation are all deemed to be kuffaar (disbelievers) by the Khawaarij.

Q5. How do the ahl us sunnah respond to them in this issue?

The truth is that the Muslim who commits a major sin is a faasiq (sinner) who is deficient in his eemaan. But he does not become a kaafir by his committing the major sin alone.

Q6. What two crimes then are this deviant sect guilty of?

They are guilty of:

1) rebelling against those in authority of the affairs over the Muslims, mistakenly thinking that in doing so, the Khawaarij are enjoining the good and forbidding the evil. However this repugnant action of theirs is in fact an evil and not something good.

2) declaring the major sinners from the nation of Muhammad ﷺ to be kuffaar (disbelievers).

Q7. What ruling should the Khawaarij therefore pass upon themselves?

They should pass the judgement upon themselves that they are kuffaar and thereore eternity in the Hellfire because their action of rebelling against the Muslim ruler is a major sin!

This is not to mention the major sins which people from the ranks of the Khawaarij fall into, since they, like all human beings, fall into sin.

Q8. Is it possible that someone nowadays may be from the Khawaarij?

Yes, because a person is judged to be from the Khawaarij if he takes the position of splitting away from and rebelling against the Muslim rulers or to sinful Muslims who have fallen into sins lesser than shirk to be disbelievers.

He is judged to be a Khaarijee (one of the Khawaarij) regardless of the time or the place that he is in.

Q1. What is the sixth pillar of eemaan?

It is to have true faith in qadr (the Divine Predecree).

Q2. What different aspects are contained in this pillar?

It comprises belief that:

1) Allaah predecreed whatever happened and whatever will occur

822 Soorah al An’aam (6) aayah 57

823 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tiqaad:

And the first person who spoke with it (the beliefs of the Qadariyyah) openly was Ma’bad al Juhanee in the latter stages of the time of the Companions. And he took it from a Magian man in al Basrah.

(Ta’leeq mukhtasar ‘alaa kitaab lum’at ul i’tiqaad p88)
2) Allaah wrote everything down in the Preserved Tablet
3) Allaah wished and willed whatever occurs in His Creation, from good and evil, *kufr* and *eemaan*, obedience and disobedience – all of this occurs with the wish and will of Allaah
4) Allaah is the Creator of everything

And a person must believe that whatever happens to you was not going to miss you and whatever misses you was not going to happen to you.

This is *eemaan* in *qadr* (predeecree) and this is the methodology of the *ahl us sunnah wal jamaa’ah*.

**Q3. What is the first sect which has opposed the *ahl us sunnah* in this pillar?**

It is the Jabariyyah.

**Q4. What incorrect beliefs do they hold?**

They made *ghuloo* (going beyond the due limit) in affirming *qadr* and denied the ability and the wish and will of the human being. So they believe that the person performs his actions without any wish or will or ability in the matter.

**Q5. What is the second sect which has opposed the *ahl us sunnah* in this pillar?**

It is the Qadariyyah – those who deny *qadr*.

**Q6. What incorrect beliefs do they hold?**

They made *ghuloo* in affirming the ability, choice and wish of the human being and they denied a) the will of Allaah b) that Allaah has preordained the actions of the person and c) that Allaah created the actions of the person.

**Q7. How might it be said that each of the two sects has fallen into *ghuloo*?**

The Jabariyyah made *ghuloo* (beyond the due limit) in affirming the wish and will of Allaah until they denied the will of the person.

The Qadariyyah went beyond the due limits in affirming the will of the human being and they denied the wish and will of Allaah.

**Q8. How does the path of the *ahl us sunnah* adopt the justly balanced way between these two deviant sects?**

It is to affirm *qadr* (predecree) and that Allaah has wish and will. Everything occurs by the wish and will of Allaah.

But they also affirm that the person has wish and will and choice, for which he is rewarded or punished.

---

**Q1. What is the literal meaning of *al irjaa*?**

It means *at ta’kheer* (to defer or put something back).

An example of this is when Fir’awn (the Pharaoh) consulted the eminent ones from his people about Moosaa and his people,

They said *arjih* (put him off) and his brother.

Meaning: delay his affair until you wait and bring the sorcerers.

**Q2. How did Fir’awn (Pharaoh) plan to humiliate Moosaa *‘alaiyhissalaam* in front of the people?**

He planned to make the sorcerers challenge Moosaa *‘alaiyhissalaam* in front of the people. Fir’awn and his people thought that they would overcome Moosaa by bringing sorcerers to counter (what they thought to be) the sorcery of Moosaa.

**Q3. Did Fir’awn succeed?**

No, rather Allaah caused the opposite to occur. For He made clear that Moosaa had in fact been sent by Allaah, the Mighty and Majestic and that what Moosaa had with him was a miracle from Allaah which could not be countered by sorcery.

So when this was made clear, the sorcerers repented and fell down in prostration to Allaah because they recognised that what Moosaa had with him was true. They could recognise this because they were specialists in sorcery with experience in this field.

---

824 As shown by the statement of Allaah, the Most High: Allaah is the Creator of every thing.
Soorah ar Ra’d (13) aayah 16

825 Soorah al A’raaf (7) aayah 111
So they could see that what Moosaa had was a miracle and was not from the actions of a mere man.

**Q4. What is the meaning of al irjaa in the Imaam’s statement here?**

It means: to put actions out of eemaan. So all the people of irjaa - who are known as the Murjiah – say that actions do not enter into what eemaan is.

**Q5. What do the first subgroup from the Murjiah believe?**

The first of the four subgroups are the Jahmiyyah and they say that eemaan is merely ma’rifah (awareness) in your heart that Allaah is your Lord.

So they say that even if the person does not do any action nor hold the ‘itqaad (belief) nor attest to it in his heart nor vocalize it upon his tongue, then he is still a person of eemaan (a believer).

**Q6. Was Fir’awn a believer?**

Even though Fir’awn was clearly not a mu’min, the Jahmiyyah would say that he was – since he fulfils their criterion of having awareness in the heart that what Moosaa came with was the Truth.

However Fir’awn made an outward display of denying this due to haughtiness and pride.

And they (the people of Fir’awn) denied the signs but in their hearts they had certainty of them - (denying) wrongfully and from haughtiness. So look at what the outcome of the evildoers was.  

**Q7. Is Iblees a believer?**

Without doubt, Iblees is not a mu’min. But according to the Jahmiyyah, Iblees is a believer because he has awareness in his heart that Allaah is His Lord. He even acknowledged upon his tongue that Allaah was his Lord.

Iblees said to Allaah:

**O My Lord! Because You have misguided me...**  

And he also said, swearing an oath:

**And by Your Might (O Allaah)...**

So he affirmed Might for Allaah, and swore an oath by it.

**Q8. Is everyone on Earth a believer?**

According to the Jahmiyyah, there cannot be a kaafir on the face of the Earth since every human being has awareness that Allaah is their Lord, whether they manifest this outwardly or not.

And this position of the Jahmiyyah is clearly false since there are many disbelievers on the Earth.

And this corrupt belief of the Jahmiyyah is the ugliest of the types of irjaa.

**Q10. What do the second subgroup from the Murjiah believe?**

They hold that eemaan is merely affirmation in the heart.

So they disagree with the Jahmiyyah, and say that awareness in the heart is not enough; a person must affirm (that Allaah is his Lord) in his heart. But they do not stipulate that a person must express this affirmation upon his tongue nor act upon it with his limbs.

So, according to them, as long as a person believes in his heart in Allaah and His Messenger and His religion, then the person is a mu’min (believer) with complete eemaan.

**Q11. Who holds this corrupt belief?**

This is the belief of the Ashaa’irah (the Ash’arees) and whoever else from the scholars of kalaam (theological rhetoric) agrees with them.

**Q12. What do the third subgroup from the Murjiah believe?**

They say that eemaan is merely stating upon the tongue.

So even if the person does not believe it in his heart, as long as he speaks with the statement of eemaan upon his tongue then he is a believer.

This is the belief of the Karramiyyah, the followers of Muhammad ibn Karraam.

**Q13. What do the fourth subgroup from the Murjiah believe?**

They believe that eemaan is just belief in the heart and speech upon the tongue.

---

826 Soorah an Naml (27) aayah 14
827 Soorah al Hjir (15) aayah 39
828 Soorah Saad (38) aayah 82
As for action upon the limbs, then they say that this is not from eemaan but is rather a condition for eemaan or something that completes eemaan and is not from the reality of eemaan.

Q14. What other name do this group go by?

They are called the Murjiah ul Fuqahaa (the Murjiah from the scholars of figh) and this was the belief held by most of the Hanafees.

Q15. What do all four subgroups of the Murjiah have in common?

They all take actions out what they deem to be eemaan and they believe that eemaan is one single entity which neither increases nor decreases. So they believe that the eemaan of Jibreel ’alaiyhissalaam is just the same as the eemaan of the most sinful person from the Muslims.

Q16. Do sins have any effect on a person’s eemaan?

Yes, the truth is that sins cause a person’s eemaan to decrease.

But the Murjiah hold that eemaan is a single unchanging entity; in fact some of them claim that: When a person has eemaan then no sin will harm (his eemaan) – just as when a person is a kaaafir no act of obedience will benefit.

Q17. What is the belief of the ahl us sunnah wal jamaa’ah about eemaan?

The position of Truth is that:

Eemaan is speech upon the tongue and belief in the heart and action of the limbs; it increases through obedience and decreases through sin. So the eemaan of the people is not all of the same level; some of them are more complete in eemaan than others and some of them are more deficient.

Shaykh Saalih al Fawzaan hafidhahullaah adds:
The ahl us sunnah wal jamaa’ah do not make ghuloo (going beyond the due limit) with the ghuloo of the Khawaarij, declaring the one who commits a major sin to be a kaaafir.

Nor are they (the ahl us sunnah) lax with the laxness of the Murjiah, according the sinner (the status of) complete and perfect eemaan.

Rather they (the ahl us sunnah) say: Indeed he is a believer, deficient in his eemaan. So acts of disobedience diminish eemaan but they do not strip him entirely of eemaan. Rather he is a sinful believer or a believer deficient in eemaan.

This is the position of the ahl us sunnah wal jamaa’ah. So they do not strip him (the major sinner) of eemaan absolutely and unrestrictedly – as the Khawaarij say. Nor do they accord him eemaan in an absolute and unrestricted sense – as the Murjiah say.

(Quoted at the end of the Shaykh’s explanation of al Nooniyyah 3/1342 - 1343)
a position between the two positions (of eemaan and kufr).³³⁰

And if this Muslim dies without repenting from the major sin, then he will be a kaafir remaining forever in the Fire.³³¹

Q5. What misguided approach do the Mu’tazielah have towards the Attributes of Allaah?

They deny the Attributes and distort them away from their correct meanings.³³²

Q1. After whom is this sect named?

They are the followers of Muhammad ibn Karraam.³³³

Q2. What error do they fall into with regards to the Attributes of Allaah?

They make ghuloo (going beyond the due limit) in affirming the Attributes of Allaah until they reached the level of declaring resemblance between Allaah and His creation.

³³⁰ In contrast, the Khawarajj say that the Muslim who commits a major sin has become a kaafir in this worldly life.

³³¹ And in this regard, the Khawarajj and the Mu’tazilah hold the same (incorrect) belief.

³³² Shaykh Muhammad ibn Saalih al ‘Uthaymeen adds in his explanation of Lum’at ul ‘I’tiqaad when discussing the Mu’tazilah: And their position: with regards to the Attributes (of Allaah) is ta’teel (negation), just like the Jahmiyyah

³³³ Shaykh Muhammad ibn Saalih al ‘Uthaymeen adds in his explanation of Lum’at ul ‘I’tiqaad when discussing the Mu’tazilah: With regards to the Attributes (of Allaah) is ta’teel (negation), just like the Jahmiyyah

³³⁴ Shaykh Saalih al Fawzaan hafidhahullaah was asked: Are the Ash’arees Jahmiyyah?

So he replied: Yes, they are Jahmiyyah in accordance with those statements of the Jahmiyyah which the (the Ash’arees) hold as their creed and belief.

So they are not “pure” Jahmiyyah but they (the Ash’arees) do have with them tajahhum with regards to denying some of the Attributes; as for the Names (of Allaah), then they do not reject these.

(Quoted at the end of the Shaykh’s explanation of al Nooniyah 3/1325)

³³⁵ Shaykh Muhammad ibn Saalih al ‘Uthaymeen adds in his explanation of Lum’at ul ‘I’tiqaad when discussing these seven attributes that the Ashaa’irah/Kullaabiyyah affirm: They only affirm seven Attributes, claiming that the intellect proves them. And they make ta’weel (distortion) of the other (Attributes). And they (the seven Attributes) are mentioned in the line of poetry: Hāyy ‘aleem qadeer wal kalaam lahu Iraadah wa kadhaak as sam’ wal basar

And with regards to the major sinner is that he will remain in the Fire forever and (in this worldly life) has departed from eemaan being in a position between the two positions of eemaan and kufr.

(Ta’leeq mukhtasar ‘ala‘ kitaab lum’at il ‘I’tiqaad p88)

³³⁶ Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul ‘I’tiqaad when discussing the Karraamiyyah: They are the followers of Muhammad ibn Karraam who died in the year 255AH. They incline towards tashbeeh and (towards) the statement of ijaaz and they are many different groups.

(Ta’leeq mukhtasar ‘ala‘ kitaab lum’at il ‘I’tiqaad p88)
Q1. Are the seven sects which the Imaam has just mentioned the only misguided sects?

No, for the Imaam just brought these seven sects as examples of misguided groups. In fact, the sects are many in number, and they appear and then splinter.

Q2. What hadeeth does the Shaykh hafidhahullaah quote to mention the splitting of the Muslims into sects?

The Prophet sall Allaahu 'alaiyhi wa sallam said:

And this (Muslim) nation will split into seventy three sects, all of the in the Fire except for one.836

The scholars said that these seventy three are the roots of the sects; however their branches and offshoots are more than seventy three.

11. p.285 ; wa ammaa bin-nisbati ilaa imaam... to the end (even though its long.

Q3. In which of these usool did the salaf disagree with one another?

They did not differ in the usool of the religion.

Q4. What is the Muslim’s ‘aqeedah built upon?

It is built upon tasleem (submission) to and ingiyyad (compliance) with what is contained in the Book of Allaah and in the Sunnah of His Messenger sall Allaahu ‘alaiyhi wa sallam .

Q5. In which usool did the later imaams of the Sunnah have disagreements with each other?

They did not disagree in matters of ‘aqeedah because there is no scope for differing or for ijtihaad in these matters.

Q6. What is the ruling upon the person who differs from the salaf in issues of ‘aqeedah?

Such a person is daal (astray).

Q10. In which issues did differing amongst the imaams occur? Why?

They differed in certain issues from the furoo’ (subsidiary issues) of the religion, referring to the practical affairs of fiqh . This is because these issues are not stated directly in a text so they depend upon istinbaat (extracting the rulings) and ijtihaad (personal deduction striving to reach the Truth)

---

836 Reported by Ahmad in the Musnad, Aboo Daawud (4597) from the hadeeth of Mu’awwiyah ibn Abee Suyaan and declared hasnan by al Albaanee rahimahullaah.

837 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tqaad :
And furoo’ is the plural of far’ and its language (meaning) is: that which is built on something else. And its technical usage is: that which is not connected to the issues of creed and belief – such as issues of purification, and prayer and the like.
(Ta’leeq mukhtasar ‘alaa kitaab Lum’at ul i’tqaad p89)
Q11. Which examples does the Shaykh hafidhullaah bring of issues of fiqh about which there is no differing amongst the scholars?

As for the issues which are stated directly in a text, then there is no more to be said about them. The Muslim must simply accept the rulings from the text(s) about them.

So this would include the prohibition of ribaa (usury), the prohibition of zinaa (fornication), the prohibition of alcohol, the prohibition of intoxicants, the prohibitions of cutting off ties of kinship.

Q12. What role is there for ijtihaad in these issues and their like?

There is no role for ijtihaad in these issues and their like whose ruling is already mentioned in a text from the Qur’aan and/or the Sunnah. All that is required of us in this case is tasleem (submission).

Q13. In what issues then do the scholars of fiqh and the mujtahidoon have scope to differ?

The arena in which these people of knowledge have made ijtihaad is in issues of furoo’ (subsidiary matters of fiqh) whose ruling has not been stated directly in a text from the Book or the Sunnah.

So these scholars may have differed from each other in these issues. And in this regard, the madh-dhabs came to be formed.

Q13. Which four madh-dhabs does Shaykh al Fawzaan hafidhullaah mention here?

He mentions the “four madh-dhabs” of:
Aboo Haneefah838
Maalik839
Shaafi’ee840
Ahmad ibn Hanbal841

838 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tiqaad : Aboo Haneefah an Nu’maan ibn Thaabit, the Imaam of the people of ‘Iraq. He was born in the year 80AH and died in the year 150AH. (Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p90)

839 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tiqaad : Aboo ‘Abdillaah Maalik ibn Anas, the Imaam of the Daar ul Hijrah (al Madeenah). He was born in the year 93AH and died in the year 179AH. (Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p91)

840 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tiqaad : Aboo ‘Abdillaah Muhammad ibn Idrees ash Shaafi’ee. He was born in the year 180AH and died in the year 204AH. (Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p91)

841 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tiqaad : Aboo ‘Abdillaah Ahmad ibn Muhammad ibn Hanbal. He was born in the year 164AH and died in the year 241AH. (Ta’leeq mukhtasar ‘alaa kitaab lum’at il i’tiqaad p91)

842 Reported by al Bukhaaree (6464, 6467), Muslim and Ahmad in his Musnad from the hadeeth of ‘Aaishah radi Allaahu ‘anhaa.

Q14. Did all these four imaams make ijtihaad and istinbaat in exactly the same way?

No, each one of these imaams had a certain approach in making ijtihaad and in istinbaat (extracting rulings). But all of these imaams aimed to arrive at the Truth and intended to use the correct proof.

Q15. Do the scholars blindly follow other scholars?

No, it is not permissible for the scholar to blindly follow someone else if he himself has the ability to become aware of the proof and to search for the ruling.

So he should then himself make ijtihaad (striving to reach the correct verdict) according to his own ability. And whatever his ijtihaad leads him to, then he acts upon that.

The Prophet sall Allaahu ‘alaiyhi wa sallam said: *Be upon correctness and be close to correctness.*

Being close to correctness here means: being close to what is correct, even if he did not actually attain it. So if the person has proficiency in knowledge and ability to research and to examine issues deeply then he must perform ijtihaad and he should not blindly follow others.

And blind following is only for the common person from the Muslims and for the beginner.

Q16. Does the mujtahid receive reward from Allaah if he comes to the wrong verdict in a particular issue?

841...
Yes, he receives the reward for his *ijtihaad* although he does not receive the reward for attaining the correct answer. And Allaah forgives him for that mistake.

And if he comes to the correct answer, then he receives two rewards: the reward for attaining correctness and the reward for the *ijtihaad* itself.

**Q17. So are we allowed to follow him if he does come to the wrong verdict?**

No, it is forbidden for us to follow him if we are aware that he has made a mistake in that issue.

**Q18. Do some people follow their desires in issues of ikhtilaaf and *ijtihaad*?**

Yes, for the person may only take that which is in agreement with his own desires and with what he wants - and this is something impermissible and blameworthy.

**Q19. Is affiliating oneself with one of the "four madh-dhabs" something permissible? If so, with what important condition?**

Yes, it is permissible to do this with the condition that the person does not make *ta'assub* (bigoted adherence) to the madh-dhab.

So if evidence is made clear to him then he accepts that, even if it is not from the madh-dhab of his imaam.

**Q20. What did the "four imaams" themselves advise with regards to people following them?**

All of the imaams rahimahumullaah commanded us with following the evidence and not following anyone other than the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam*.

So they used to say: *Do not take our sayings until you are aware of their evidences.*

Imaam ash Shaafi’ee rahimahullaah said:

*If my saying is found to be contrary to the saying of the Messenger of Allaah sall Allaahu 'alaiyhi wa sallam then throw my saying against the wall.*

And he also said:

*If the hadeeth is authentic then that is my madh-dhab.*

And he also said:

*The Muslims are agreed in consensus that whoever is such that the sunnah of the Messenger sall Allaahu 'alaiyhi wa sallam becomes clear to him, it is not right for him to leave it for the saying of anyone.*

And Imaam Maalik rahimahullaah said:

*If it were the case that whenever a man came to us who argues better than another man we would leave that which Jibreel came down with to Muhammad sall Allaahu 'alaiyhi wa sallam for the argument of that one.*

And he also said:

*Every one of us has things which are correct and things which are rejected – except for the occupant of this grave (meaning the Prophet sall Allaahu 'alaiyhi wa sallam).*

So the issue is not one of madh-dhabs; rather the issue is one of following the proof.

**Q21. What is the meaning of fitnah in the aayah quoted (24:63) by Imaam Ahmad ibn Hanbal rahimahullaah?**

Imaam Ahmad rahimahullaah said:

*I marvel at the people who know the chain of narration and its correctness but then hold the opinion of Sufyaaan (ath Thawree instead), whereas Allaah the Most High says: So let those who oppose his command (i.e. that of the Prophet sall Allaahu 'alaiyhi wa sallam) beware lest a fitnah (trial) come upon them or a painful punishment afflict them.*

Do you know what the fitnah is? The fitnah is shirk; perhaps if a person rejects part of his saying, something from deviation may occur in him so he is then destroyed.

**Q21. Should we then abandon the *ijtihaad* of the "four imaams" completely?**

No, we derive benefit from their *ijtihaad* because what they left behind is a treasure store of knowledge which we can benefit from. In light of what they contain, the scholars can derive rulings and research.

**Q22. Is a Hanbalee allowed to take anything from other madh-dhabs?**

Since it is obligatory for us to seek after the truth and accept the truth from the sayings of our imaams then there is no harm for a Hanbalee (for example) to take from a Shaafi’ee (for example).

---

843 Soorah an Noor (24) aayah 63
Q23. Are the "four madh-dhabs" to be considered from the different sects that have arisen in Islaam?

No, these four madh-dhabs are not from the sects in Islaam. These four sects are in fact one group upon the Truth.

Q24. Is affiliating oneself to a madh-dhab like affiliating oneself to the different sects that Imaam ibn Qudaamah has discussed in the previous points? If not, then why not?

No, it is not like affiliating oneself to the Murjiah or the Khawaarij or the Mu'tazilah or their like because these sects differed from the people of the sunnah in matter of usool whereas the four madh-dhabs represent differences in issues of fiqh and istinbaat.

And some of the four madh-dhabs made contain errors in issues of ijtihaad. In that case, the error is left alone and a person takes from someone else who has reached the correct answer in that issue.

Q1. Why should this be a mercy?

This is because Allaah has given scope to the people, commanding people to strive to attain the Truth; but He did not restrict the matter for them and give them the duty of accepting just one saying.

Rather he commanded them with ijtihaad and expending effort to attain awareness of the legislated ruling.

Q2. What important condition must be fulfilled for this to be a mercy?

In order for this differing to be a mercy, it must not oppose a proof from the Book and the Sunnah.

Q3. Is differing in issues of 'ageedah a mercy?

No, it is a punishment and is not a mercy.

844 Shaykh Saalih aale Shaykh hafidhahullaah adds in his explanation of Lum'at il 'i'tiqaad:

The imaams differed in questions of fiqh. Muwaffaq ibn Qudaamah (the author of Lum'ah ul I'tiqaad) said: The differing is mercy. This is correct from one aspect and incorrect from another aspect. Their differing is truly a mercy in the aspect that they strove in accordance with their capability to (direct and) guide the people. And along with their expending effort and their ijtihaad, differing occurred. So it can be said that their differing was a mercy – meaning: the reason for their differing was because they strove with ijtihaad in explaining the issues and to benefit the people – so this is a mercy, even if differences occurred. So if this is what was intended here then this is a mercy.

And if what is meant is that their differing and their having different directions and their having conflicting sayings is a mercy, by which this nation has been shown mercy - then this is not correct. This is because from these differing sayings is that which opposes the Sunnah and from them is that which has split the (Muslim) nation so they are not a mercy, as is clear and apparent.

So therefore his saying “their differing in the religion is a mercy” may be given an explanation which is a correct explanation and it may be given an explanation which is an incorrect explanation. So if the correct explanation is what is intended by it then it is declared to be correct. And if the incorrect explanation is what is intended by it then it is declared to be incorrect.

So this differing – what is our position regarding it?

Firstly it is obligatory to supplicate for mercy upon all the scholars and that they be excused for their differing. And they are not to be followed in what they erred in from their ijtihaad which opposed the Sunnah. So the scholar is not to be followed in his error and he is not be followed upon his statement or his action in which he erred. And the person should love all (the scholars). And we hold as our creed that the mujtahid from them is rewarded with one reward if he errs and with two rewards if he reaches the correct decision. And as for the person who follows them in their statement then if this following is (done) out of ta 'assub (bigoted following) after becoming aware of the proof (contradicting the one he is following) then this is blameworthy and baatil (false and futile).

And this is what the salaaf spoke strongly against - against those people who follow this way and who give precedence to the sayings of men over what the evidences from the Book and Sunnah prove.

And as for if his following is not done out of ta 'assub but rather from being convinced of that which they used as proofs and of their usool then there is no blame or criticism levelled at the one who does this. (Sharh lum'at il 'i'tiqaad pp82 to 83)
Q1. Is this referring to those who differ in issues of ‘aqeedah?

No, it refers to differing in issues of fiqh.

Q2. Why might the mujtahidoon differ?

It is not possible for the people who make ijtihaad to all be upon a single uniform approach to this because people’s faculties, knowledge and conditions vary.

Q3. Which book of Shaykh ul Islaam ibn Taymiyyah’s rahimahullaah is mentioned by Shaykh al Fawzaan in this context?

It is the book “Raf” ul malaam ‘an il a-immatil a’laam” which deals with the topic of the differing between the scholars.

Q4. How are the people of the Sunnah justly balanced in the issue of following a specific madh-dhab?

They do not become inflexible upon blind following of a particular madh-dhab on one hand nor do they entirely forsake the goodness and the fiqh and the principles contained in that madh-dhab on the other.

Q1. How has Allaah been merciful to us in this issue?

Their differing in fiqh is a mercy and istinbaat (extraction of rulings) is a vast mercy and so Allaah has given scope to the people.

He did not command them nor restrict them to taking the statement of just one of the scholars of ijtihaad, be he correct or incorrect in his statement.

Q1. What three usool of proofs are agreed upon by the whole Muslim nation?

They are:

i) The Book (i.e. the Qur’aan)
ii) The Sunnah
iii) The ijmaa’ (consensus)

Q2. What is the fourth asl that the Shaykh mentions as well?

He mentions qiyaas (analogy).

Q3. Is there differing between the scholars with regards to this fourth asl?

The Shaykh hafidhahullaah mentions that there is disagreement in this fourth principle, in that the majority of the scholars accept it but some of the scholars – such as the Dhaahirees – reject it.

And their agreement is a decisive proof

Nouslallah an yasutumana min al-bad’

wa-l-futuha wa-hiibna ‘lila ‘l-Islam

wa-l-senna wa-jubula minin zurku

Rasool Allah صلى الله عليه وسلم في

845 Shaykh Muhammad ibn Saalih al ‘Uthaymeen rahimahullaah adds in his explanation of Lum’at ul i’tiqaad:
The language meaning of ‘ijma’ is: resolution and agreement.
And its technical usage is: agreement of the scholars, those who are mujtahidoon from the nation of Muhammad sall Allaahu ‘alaiyhi wa sallam upon a ruling of the legislation after the Prophet sall Allaahu ‘alaiyhi wa sallam.
And it is a proof, as per His statement, He the Most High:
So if you differ amongst yourselves in a matter then refer it back to Allaah and the Messenger.

Soorah an Nisaa (4) aayah 59
And the statement of the Prophet sall Allaahu ‘alaiyhi wa sallam:
My nation will not come together in consensus upon misguidance.

Reported by at Tirmidhee (2167) (and declared Saheeh by Al Baanees)
(Ta’leeq mukhtasar ‘alaa kitaab Lum’at ul i’tiqaad p90)
2. HIS BIRTH: He was born in the month of Shawalaan in the year 541H in the town of Jammah’see.

3. HIS FAMILY: He was from a family who were noble, upright, and learned. They were from the tribe of Quraish, and they were righteous people (saalihoon)."

He was a blind follower.

Muwaffaqud-Deen: an honorific title meaning ‘one guided to and granted attainment of correctness in the Religion.’

2. HIS BIRTH: He was born in the month of Shawalaan in the year 541H in the town of Jammah’see.

3. HIS FAMILY: He was from a family who were noble, upright, and learned. They were from the tribe of Quraish, and they were righteous people (saalihoon)."

He was a blind follower.

Muwaffaqud-Deen: an honorific title meaning ‘one guided to and granted attainment of correctness in the Religion.’

A BIOGRAPHY OF IMAAM MUWAffAQud-Deen ‘AbDULLAah IBN AhMAD IBN QUdAAMAH-RAHIMahULLaah.

1. HIS LINEAGE: He was Aboo Muhammad, Abdullaaah ibn Ahmad ibn Muhammad ibn Qudaamah ibn Miqaadaam ibn Naasr ibn Abdillaaah ibn Hudhayfah ibn Muhammad ibn Ya’qoob ibn al-Quaasim ibn Ibraaheem ibn Ismaa’eel ibn Yahyaa ibn Muhammad ibn Saalim ibn ‘Abdillaaah ibn ‘Umar ibn al-Khattaab-raaiallaahu ‘alaiyhi wa salaam.

al-Quraashi; al-Maqdisee; al-Jammah’see, then ad-Dimashqee; as-Saaliheel; al-Hanbalee, Muwaffaqud-Deen’.

al-Quraashi; in ascription to the tribe of Qurashi, since he was descended from ‘Umar-raaiallaahu ‘anhu-who was ‘Adawee (i.e. from the sub-tribe of Banoo ‘Adiy who were part of Qurashi).

al-Maqdisee: His family’s ascription to ‘Baytul-Maqdis’ (Jerusalem) since they lived close to it.

al-Jammah’see: In ascription to the village of Jammah’see where he was born; and it is a village on the hills of Nabulus-a city about 40 miles north of Jerusalem in present day occupied Palestine.

ad-Dimashqee: In ascription to Damascus (in Syria) which is where his family migrated to, and where he lived for most of his life, and where he died.

as-Saaliheel: In ascription to the mosque of Saalihiyyah.

His brother Shaikh Aboo ‘Umar said: ‘They ascribe us to as-Saalihiyyah because we settled at the mosque of Aboo Saaleh, not that we were

righteous people (saalihoon).’ [And this is from piety since they were indeed a family of righteousness and rectification.]

al-Hanbalee: in ascription to the Hanbalee madhhab, i.e. that he learned and was an expert in the madhhab, i.e. that he learned and was an expert in the principles and details of Fiqh followed by the students of Imaam Ahmad ibn Hanbal. [and he was not a blind follower.]

‘Muwaffaqud-Deen’- an honorific title meaning ‘one guided to and granted attainment of correctness in the Religion.’

4. HIS EARLY YEARS, AND HIS SEEKING KNOWLEDGE, AND HIS TRAVELLING TO SEEK KNOWLEDGE:

For the first ten years of his life he remained with his family in Palestine, and he began memorization of the Qur’aan.

Then in 551H his father performed Hijrah with the family, fleeing from the invading Christians, and migrated to Damascus. In Damascus he completed memorization of the Qur’aan, and he memorized a large number of ahadeeth.

Then he memorized ‘Mukhtasar al-Khiraqee’-on the Fiqh of Imaam Ahmad. (Then later in life he wrote an explanation of it in 9 volumes, called ‘al-Mughnee’).

He remained in Damascus for 10 years, and at the age of twenty he began his journeys in search of knowledge.

- In 561H: he travelled to the main city of knowledge and of the scholars at that time-Baghdad. He was accompanied by his maternal cousin al-Haafiz ‘Abdul-Ghanee al-Maqdisee; He inclined towards the study of Fiqh and his cousin towards hadeeth, however they accompanied each other to the lectures and acquired both;
There he studied with many of the scholars, amongst them: Shaikh `Abdul-Qaadir al-Jeelaanee (D. 561H), Ibnul-Battee, and Ibnul-Manniyy. He remained in Baghdaad for four years. He studied ‘Mukhtasar al-Khiraqee’ under `Abdul-Qaadir al-Jeelaanee, and then the Shaikh died 50 nights after his arrival; then they studied under Ibnul-Jawzee; then he remained with Ibnul-Manniyy, and learned the Fiqh of the Hanbalee madhhab with him, and its principles, and the different sayings of the scholars- and he excelled in that.

He then returned to Damascus.

- In 567H he again travelled to Baghdaad where he remained for a year.

- In 573H he travelled to Makkah to perform Hajj, and he met the people of knowledge there; amongst them al-Mubaarak ibn at-Tabbaakh.

Then after performing Hajj in 574:-

-Then from Makkah he travelled to Baghdaad-where he again remained for a year.

-Then from Baghdaad he returned to Damascus where he started to write works on many branches of knowledge, the most famous of his works being ‘al-Mughnee.’

5. HIS SHAIKHS:

-His Shaikhs included:

1. His father Ahmad ibn Qudaamah al-Maqdisee (491-558H),
2. His elder brother Aboo ‘Umar Muhammamd ibn Ahmad ibn Qudaamah al-Maqdisee (528-607H),
3. Shaikh `Abdul-Qaadir al-Jeelaanee (471-561H),
4. Abul-Fath Nasr ibn Fityaan ibn Matr Ibnul-Mannee (501-583),
5. Fakhrun-Nisaa. Shuhdah-the daughter of the Muhaddith Aboo Nasr Ahmad ibn al-Faraj Ad-Deenawaree-(>480-574H),
6. Shaikh Badrul-Badr hafizahullaah- in his introduction to his checking of Ibn Qudaamah’s book ‘Ithbaat Sifatil-`Uluww’ gathers a list of his Shaikhs numbering 67, and then said: “and many others besides them.”

6. HIS STUDENTS: Amongst them:

1. al-Bahaa.ul-Maqdisee (d. 624H) who wrote ‘al-`Uddah Sharh al-`Umdah’.
2. Diya.a.ud-Deen al-Maqdisee (d. 643H)
3. the son of his brother: Shamsuddene Ibn Qudaamah (d. 682H)
4. al-Haafiz al-Mundhiree (d. 656H)-who wrote many works, including: ‘Mukhtasar Saheeh Muslim’, ‘Mukhtasar Sunan Abee Daawood’, at-Targheeb wat-Tarheeb’…

Shaikh Badrul-Badr gathers the names of 44 of his students and then says: “And many others.”

7. HIS PHYSICAL DESCRIPTION AND CHARACTERISTICS: His student ad-Diyyaa. al-Maqqadi said: “He was of full height, white, with a bright face, large distinct eyes; he was so handsome that it was as if his face gave off-light; he had a broad forehead and a long beard; a straight nose and his eyebrows joined. He had a small head, slender arms and legs; and a thin body; and full senses and faculties.

He was extremely intelligent; and behaved in a fine manner…”

Ibnul-Najjaar said: “al-Muwaffaq was the imama of the Hanbalees in the main congregational mosque of Damascus. He was fully reliable, an evidence (in narrating), noble. He had plentiful virtues; and he kept away from anything not befitting; he was pious, a worshipper. He was upon the way of the Salaf. Light and dignity could be seen upon him. A man would take benefit from seeing him even before hearing his speech.”

Ibn Katheer said: “He used to engage in optional Prayers between the two night Prayers close to his place of Prayer. Then when he had prayed the `Ishaa. Prayer he would return to his house of the street of ad-Duwalla’ee by the bank of the river .He would take back with him those he could from the poor and needy, and they would eat with him, and his primary house was upon Qaasiyoon….”

ad-Diyyaa. said: “he was fine in his manners: he would hardly ever been seen except that he was smiling: He would relate incidents and joke. I heard al-Bahaa. say; When the people read with him he would joke with us, and be cheerful and at ease. Once they complained to him about some children who studied with him, so he said; “They are children. They have to have some play, and you used to be just like them.”

And al-Bahaa. described him as being courageous, and said: “He used to go forward to the enemy, and he was wounded upon his hand; and he used to take part when the army and the enemy were firing at each other.”

ad-Diyyaa. said: “He used to pray with ‘Khushoo’ (humility and attentiveness). He would hardly ever pray the Sunnah prayer before Fajr and after `Ishaa. Except in his house; and between the two night Prayers he used to pray four rak’ahs, reciting: ‘as-Sajdah’, ‘Yaaseen’, ad-Dukhaan’, and ‘Tabaarak.’ He would hardly miss out on them. He used to stand in Prayer in the last hours of the night reciting 1/7th of the Qur’aan. He would sometimes raise his voice and he had a beautiful voice.”

8. SCHOLARS’ PRAISE OF HIM:

Aboo ‘Amr ibn as-Salaah said: “I have not seen the like of al-Muwaffaq.”
Aboo Bakr ibn Ghanemah-the muftee of Baghdad-said: “I do not know anyone in our time who has reached the level of ijtihad except for al-Muwaffaq.”

Sibt ibn al-Jawzee said: “He was an imam in many fields. After his brother Aboo `Umar and al-`Imaad, there was no one in his time who had greater ‘ruhd’ or piety than him. He had a great deal of ‘hayaa.’ (sense of shame), and he remained aloof from this world and its people. He was easy and mild-mannered, humble, and he had love for the poor. He was fine in manners, generous and giving, whoever saw him then it was as if he had seen one of the Companions; and it was as if light came from his face. He was plentiful in worship.”


ad-Diyaal al-Maqdisee said: “He was an imam with regard to the Qur.aan and its explanation; an imam in the knowledge of hadeeth and its problematic matters; an imam in Fiqh indeed the outstanding scholar of his time in that; an imam in knowledge of the disagreements of scholars; the outstanding scholar of his time in Laws of Inheritance; an imam in ‘Usoolul-Fiqh’; an imam in Arabic Grammar; an imam in mathematics; an imam in the movements and positions of stars and planets.


al-Haafiz Ibn Katheer said: “Shaikhul-Islam. An Imaam. An outstanding scholar. There was not in his time, indeed even for a long time before him, anyone having greater knowledge of Fiqh than him.”

Ibn Rajab said: ‘He used to closely follow the texts in the matter of ‘al-Usool’ (Fundamentals and belief) and in other than it. He did not hold applying any acts of worship for which there was no narration. He used to order affirmation of the texts, and leaving them as they are with regard to what occurs in the Book and the Sunnah from ‘as-Sifaat’ (Allaah’s attributes): not altering them, not declaring how they are, not distorting the meaning; not interpreting them away with ‘ta.weel’, and not negating them.”

9. HIS DEATH:
He died-rahimahullaah-on Saturday, the day of ‘Eidul-Fitr, in 620H, at the age of 79 in his home in Damascus. His funeral which had a huge attendance was held the next day and he was buried on the hill of Qaasiyoon.

10. HIS WIFE, SLAVE- GIRLS AND CHILDREN:
He married his paternal cousin Maryam bint Abee Bakr ibn ‘Abdillaah ibn Sa’d al-Maqdisee. They had a number of children:

Then he took a slave girl, and then another. Then he married ‘Izziyyah- who died before him. All his sons died in his lifetime, and none of them had offspring except for ‘Eesaa- who had two righteous sons, however both of them died without any offspring.
So the Shaikh had no remaining progeny.

11. HIS WORKS:
Dr. ‘Alee ibn Sa’eed al-Ghaamidee lists his works and they come to 38 in number. Amongst his printed works are:
‘al-Mughnee’ in Fiqh, (9 volumes);
‘Rawdatun-Naazir’ in ‘Usoolul-Fiqh’ (2 volumes);
‘Kitaabut-Tawwaabeen’ (1 volume);
‘Dhammut-Ta.weel’ (Booklet);
‘Ithbaat Sifatil-`Uluww’ (1 volume with checking of Shaikh Badrul-Badr-hafizahullaah).
‘Lum`atul-I`tiqaad’
(Printed along with the explanation of Shaikh Ibn `Uthaymeen-rahimahullaah and translated and printed with the title: ‘Sufficiency in Creed.’)
And (printed with the explanation of Shaikh al-Fawzaan-hafizahullaah):-
Sources:
(2) ‘Ikhtiyaaraat Ibn Qudaamah al-Fiqhiyyah’ of Dr. ‘Alee ibn Sa’eed al-Ghaamidee;
(3) The biography of the author included in Shaikh al-Fawzaan’s explanation of ‘Lum’atul-`Iqqaad’;
(4) The biography compiled by Shaikh Badrul-Badr in his checking of ‘Ithbaat Sifatil-’Uluww’.

References:
(1) ‘Siyar A`laamin-Nubalaa.’ (22/165-173) of Dhahabee;
(2) ‘al-Bidaayah wan-Nihaayah’ (13/99-101) of Ibn Katheer;
(3) ‘Shadharaaatudh-Dhahab’ (5/88-92) of Ibnul-`Imaad;
(4) ‘Dhayl Tabaqaatil-Hanaabilah’ (2/133-149) of Ibn Rajab;
(5) ‘al-Mughnee’ verifiers introduction (1/6-37).