

# العقيدة الواسطية

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السلام ابن تيمية الحراني

Al-`Aqidah Al-Wasitiyah  
(Principles of Islamic Creed)

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About the Book	4
About the Author	4
Introduction	5
Methodology of Belief in Allah's Names and Attributes	7
Evidence for Methodology	8
How Allah Describes Himself in the Quran	10
Affirmation and Negation in Surah Ikhlas	11
Affirmation and Negation in Ayat al-Kursi	12
Affirmation of the Attributes of Life, First, Last, Outward, Inward	13
Affirmation of Attributes of Knowledge and Might	14
Attributes of Hearing, Seeing and Will	15
Attribute of Love	16
Attribute of Mercy	17
Attributes Pleasure and Anger, Coming	18
Attributes of Face and Hand	19
Attributes of Eyes, Seeing and Hearing	20
Attribute of Power and Planning	22
Attributes of Forgiveness and Might	23
Attribute of Oneness	24
Attribute of Settling on the Throne and Highness	26
Attribute of Omnipresence	28
Attribute of Speech	29
The Qur'an is Allah's Speech	30
Seeing Allah	32
Evidence from the Sunnah Affirming Allah's Attributes	33
Affirmation of Attributes in the Sunnah not mentioned in the Quran	34
Affirmation of Attributes in the Sunnah mentioned in the Quran	35
Highness	36

Attribute of Closeness in the Sunnah	37
Seeing Allah	38
The People of the Sunnah Adopt a Middle Course in the Deen	39
Allah is Above Everything	42
The Closeness of Allah to His Worshipper ('Ibad)	44
The Qur'an is the Word of Allah	45
Seeing Allah on Judgment Day	47
Belief in the Hereafter :The Test in the Grave and Resurrection	48
The Resurrection	49
The Records of Deeds	50
The Prophet's Fountain (Al-Hawd)	51
Intercession (Shifa'ah)	52
Divine Decree (Al-Qadar )	54
Belief (Iman)	59
The Prophet's Companions (Sahabah)	63
The Prophet's Family (Ahl Al-Bait)	67
The Prophet's Wives ('Ummahat Al-Mu'minin)	68
The Miracles of the Saints (Karamat Al-Awliya')	72
The Path of People of the Sunnah (Ahl As-Sunnah Wal-Jama'ah)	73
The Belief of Ahlul-Sunnah in Issues of Rulings (Ahkam)	75
The Virtue of Ahlul Sunnah Over All Sects	78

## About the Book

*I'tiqād* means assertion. When you say: "I assert that Allah is the truth" means: I am certain that he is the truth. The science of belief or theology (*I'tiqād*) generally means: knowledge of statements of the scholars of the Salaf in matters where misguided statements appeared that were associated with Islam. Most of these matters relate to information (*akhbar*), such as names and attributes of Allah, Judgement Day, Paradise and Hell etc. A few of these issues relate to the rulings (*ahkam*), such as the promotion of virtue and prevention of vice. This science is called *i'tiqaad* because the scholars statements concerning it is certain assertion and because those who oppose it are considered to be innovators. Al-Aqeedah al-Waasitiyyah is from the most famous concise books authored in the science of *I'tiqād*.

## About the Author

Taqi ud-Din Abu-l-'Abbas Ahmad Ibn 'Abd al-Halim Ibn 'Abd as-Salam Ibn Taimiyah al-Harrani al-Hanbali, was born on Monday the 10th of Rabi' al-Awwal 661 H./22nd of January 1263 C.E. at Harran. Muslim historians, like adh-Dhahabi, Ibn Kathir, Ibn al-'Imad al-Hanbali and many others considered him one of the greatest scholars of Islam of all time. Ibn Taimiyah wrote books on all branches of Islamic knowledge. His student Ibn Qayyim al-Jawziyah compiled a list of over 350 works of Ibn Taimiyah, including Muqaddimah fi 'Usul al-Tafsir, al-'Ubudiyah, al-Risalah al-Tadmuriyah, Minhaj al-Sunnah al-Nabawiyah fi Naqd Kalam al-Shi'ah al-Qadariyah, Kitab al-Iman, al-Jawab al-Sahih li-man Baddala Dina al-Masih, Iqtida' al-Sirat al-Mustaqim Mukhalafat As-hab al-Jahim. Ibn Taimiyah died in jail in Damascus on the night of Sunday-Monday 20th Dhu-l-Qa'dah 728 H./26-27 September 1328 C.E.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
الْحَمْدُ لِلّٰهِ الَّذِیْ اَرْسَلَ رَسُوْلَهُ بِالْهُدٰی وَدِیْنِ الْحَقِّ لِیُظْهِرَهُ عَلٰی الدِّیْنِ كُلِّهِ وَكَفٰی بِاللّٰهِ شَهِیْدًا.  
وَأَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِیْكَ لَهُ اِقْرَارًا بِهٖ وَتَوْحِیْدًا.  
وَأَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ صَلَّى اللّٰهُ عَلَیْهِ وَعَلٰی اٰلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِیْمًا مَّرِیْدًا.  
أَمَّا بَعْدُ؛

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## Introduction

In the name of Allah the Compassionate, the Merciful. The praise belongs to Allah Who sent His Messenger with guidance and the religion of truth (i.e., Islam) making it incumbent on all religions. Allah is the best of witnesses, and I testify that there is no god but Allah alone and that He has no partner; I admit and believe in the oneness of Allah. And I testify that Muhammad is His servant and Messenger; May Allah greatly bless him, his family, and his companions.

فَهَذَا اِعْتِقَادُ الْفِرْقَةِ النَّاجِيَةِ الْمَنْصُورَةِ إِلَى قِيَامِ السَّاعَةِ: أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ:  
وَهُوَ الْإِيمَانُ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْبَعْثِ بَعْدَ الْمَوْتِ، وَالْإِيمَانُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

This is the belief of the saved group<sup>1</sup>, the victorious ones<sup>2</sup> to the Day of Judgment,<sup>3</sup> the people of the Sunnah and the Jama'ah.<sup>4</sup> The belief in Allah, His angels, His books, His messengers, the resurrection after death, the belief in Divine Decree (*Qadar*), be it good or bad.

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<sup>1</sup> After the companions (*Sahabah*) muslims differed between themselves in understanding some fundamentals of the Deen. The differences in these issues led to the emergence of sects and groups.

<sup>2</sup> The belief (*aqidah*) described in this book is described as 'saved group' and 'victorious ones'. Saved means they are saved from punishment in the fire in the afterlife and 'victorious' means victorious over the other groups who differ with them in this worldly life.

<sup>3</sup> The groups which are exposed to enter the fire because of its belief (*aqidah*) are not on the truth. The groups that are defeated by clear proofs from the Book and the Sunnah are not on the truth. The groups that die out and do not continue are not on the truth, as the truth remains until judgement day.

<sup>4</sup> They are called the people of sunnah because they are on the way of the Prophet and they are called the Jama'ah because they are united on the way of the sunnah.

وَمِنَ الْإِيمَانِ بِاللَّهِ: الْإِيمَانُ بِمَا وَصَفَ بِهِ نَفْسَهُ فِي كِتَابِهِ الْعَزِيزِ، وَبِمَا وَصَفَهُ بِهِ رَسُولُهُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ مِنْ غَيْرِ تَحْرِيفٍ وَلَا تَعْطِيلٍ، وَمِنْ غَيْرِ تَكْيِيفٍ وَلَا تَمَثِيلٍ.

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## Methodology of Belief in Allah's Names and Attributes

From the belief in Allah<sup>5</sup> is the belief in how He has described Himself in His Book (the Qur'an) and in how His Messenger Muhammad (peace be upon him) has described Him, without distorting or denying and without questioning the how or making resemblance.<sup>6</sup>

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<sup>5</sup> Belief in Allah includes belief in the oneness of Allah's Lordship, oneness of His right to be worshipped and the oneness of His names and attributes. In this book ibn Taymiyyah elaborates on belief in Allah's names and attributes, which is why he says 'part of belief in Allah'.

<sup>6</sup> Ibn Taymiyyah mentions two issues related to belief in Allah attributes. The first issue relates to the sources of knowing Allah's attributes. Ahlul-Sunnah believe in the attributes of Allah that are in the Qur'an and Sunnah. The verse 'The most merciful ascended the throne' is affirmation of the attribute of ascending over the Throne and the meaning of this ascend is to be above. The second issue relates to how these verses are understood. The author mentions four ways that Ahlus-Sunnah avoid that the other groups and sects have fallen into. The first is distortion (*tahreef*) which is denying the intended meaning and changing it with another meaning. The statement that Allah ascending the throne means conquering the throne is an example of distortion. The second is denial (*ta'teel*) which is negating the intended meaning completely without changing it for another meaning. The statement that Allah did not ascend the throne is an example of denial. The third is questioning the how, which is to describe how the attribute is without mentioning an example. The statement that Allah ascended the throne like this and mentioning a manner without resembling with the creation is an example of asking how. The fourth is resembling (*tashbeeh*) which is to specify how the attribute is along with resembling it to the creation. The statement that Allah ascended the throne like a person ascends a chair, specifying the attribute as well as likening it to an attribute of the creation is an example of resemblance.

بَلْ يُؤْمِنُونَ بِأَنَّ اللَّهَ (لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ). فَلَا يَنْفُونَ عَنْهُ مَا وَصَفَ بِهِ نَفْسَهُ، وَلَا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ، وَلَا يُلْحِدُونَ فِي أَسْمَاءِ اللَّهِ وَآيَاتِهِ، وَلَا يُكَيِّفُونَ وَلَا يُمَثِّلُونَ صِفَاتِهِ بِصِفَاتِ خَلْقِهِ. لِأَنَّهُ سُبْحَانَهُ: لَا سَمِيَّ لَهُ، وَلَا كُفَّءَ لَهُ، وَلَا نِدَّ لَهُ. وَلَا يُقَاسُ بِخَلْقِهِ سُبْحَانَهُ وَتَعَالَى.

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## Evidence for Methodology

Rather, they believe that Allah: "There is none like Him; He is the All-Hearer, the All-Seer" (ash-Shura 42/11).<sup>7</sup> They do not negate from Him the way He has described Himself; nor do they change words from their context; nor do they disbelieve in the names of Allah and His signs;<sup>8</sup> nor do they resemble His Attributes with the attributes of His creatures<sup>9</sup> because Allah The Exalted, has no likeness: There is none comparable to Him; There is none equal to Him; The Exalted, the Supreme, is not measured by His creatures;<sup>10</sup>

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<sup>7</sup> After negating the four ways of the other groups in understanding Allah's attributes, the author now brings evidence for the way of Ahlus-Sunnah in dealing with Allah's attributes, which is belief in Allah's attributes and negating any assimilation with the creation's attributes. Ahlus Sunnah believe that from Allah's attributes is ascending on the throne, The ascending is in a manner that is befitting of the majesty of Allah, it is not like the ascending of the creation, because there is nothing like Him.

<sup>8</sup> Atheism in Allah's names and attributes is inclination away from what should be. Inclination away includes negating what is indicated by the attributes and can be one of two ways; negation or distortion. Atheism is not an independent way but it includes the two methods previously mentioned.

<sup>9</sup> The deviation of the other groups and sects results from first resembling the attributes mentioned in the Quran and Sunnah with those of the creation. The outcome of resembling was to then either negate the attributes entirely or to distort the meaning away from its apparent meaning, all with the intention of escaping from falling into resembling the Creator with His creation. Ahlus-Sunnah held the basic principle that Allah's attributes in the Qur'an and Sunnah does not resemble the attributes of the creation.

<sup>10</sup> The validity of the argument and the reason for negating similarity for Allah's attributes is the following: There is no similarity with the self of Allah, so there can be no similarity in the attributes of Allah. Humankind is a self with attributes. An animal is a self with attributes. As the self of a human is not the same as the self of an animal, therefore the attributes of human is not the same as the attributes of an animal. A human eye is not the same as an animal's eye. The strength of a human is not the same as the strength of an animal. If the self of Allah is not like the self of the creation, then the attributes of Allah are not like the attributes of the creation. If the difference between the attributes of human and animals is confirmed, then it is a fortiori (one can argue with greater certainty) that the attributes of the Creator are not the same as those of the creation, they share the word but not the reality.



فَإِنَّهُ أَعْلَمُ بِنَفْسِهِ وَبَعَيْرِهِ، وَأَصْدَقُ قَيْلًا، وَأَحْسَنُ حَدِيثًا مِنْ خَلْقِهِ. ثُمَّ رُسُلُهُ صَادِقُونَ مُصَدِّقُونَ؛ بِخِلَافِ الَّذِينَ يَقُولُونَ عَلَيْهِ مَا لَا يَعْلَمُونَ. وَلِهَذَا قَالَ: (سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ). فَسَبَّحَ نَفْسَهُ عَمَّا وَصَفَهُ بِهِ الْمُخَالَفُونَ لِلرُّسُلِ، وَسَلَّمَ عَلَى الْمُرْسَلِينَ؛ لِسَلَامَةِ مَا قَالُوهُ مِنَ النَّقْصِ وَالْعَيْبِ.

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Indeed, He best knows Himself and others; He is All-Truthful; and His Speech prevails over the speech of His creatures.<sup>11</sup> Moreover, His messengers are truthful.<sup>12</sup> This is opposite to those who speak about Him what they themselves know not.<sup>13</sup> For this reason He said: "Glorified be your lord, the Lord of Majesty, from that which (the unbelievers) attribute (unto Him). And peace be upon the messengers. And praise be to Allah the Lord the Universe." (as Saffat 37/180-182). He glorified Himself of what the opponents of the messengers said of Him; and He sent salutations of peace on the messengers because what they said was free from shortcoming and defect.<sup>14</sup>

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<sup>11</sup> Ahlus-Sunnah believe in the attributes that Allah describes himself with because Allah knows himself better than others, and He is the most truthful in speech, and best in expression than all of his creation.

<sup>12</sup> Ahlus-Sunnah believe in the attributes of Allah that the Prophet described because he is truthful and believed by others because Allah revealed the truth to him and he conveyed what Allah revealed to him to the people.

<sup>13</sup> They are liars because they oppose the speech of the messengers. The messengers are truthful and they convey the truth, so those who oppose them are liars and that which they say in opposition to the messengers is a lie

<sup>14</sup> If Prophet's description of Allah is free from deficiency and defect, then the description of those who oppose them must be deficient and defective.

وَهُوَ سُبْحَانَهُ قَدْ جَمَعَ فِيهَا وَصَفَ وَسَمَّى بِهِ نَفْسَهُ بَيْنَ النَّفْيِ وَالْإِثْبَاتِ . فَلَا عُدُولَ لِأَهْلِ السُّنَّةِ وَالْجَمَاعَةِ عَمَّا جَاءَ بِهِ  
الْمُرْسَلُونَ فَإِنَّهُ الصِّرَاطُ الْمُسْتَقِيمُ، صِرَاطُ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ .

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## How Allah Describes Himself in the Quran

He combined what He described Himself as between negation and affirmation.<sup>15</sup>

Consequently, the people of the Sunnah and Jama'ah do not deviate from what the messengers brought forth<sup>16</sup> Because verily, it is the right path, the path of those upon whom Allah bestowed His grace, the path of the prophets, saints, martyrs, and righteous people.

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<sup>15</sup> The attributes of Allah in the Quran are either affirmed attributes or negated attributes.

<sup>16</sup> The people of the Sunnah describe Allah with affirmation and negation following the description of Allah's attributes that they received from the messengers. The following verses from the Quran followed by sayings of the Prophet evidence for affirmation and negation.

وَقَدْ دَخَلَ فِي هَذِهِ الْجُمْلَةِ مَا وَصَفَ اللَّهُ بِهِ نَفْسَهُ فِي سُورَةِ الْإِخْلَاصِ الَّتِي تَعْدِلُ ثُلُثَ الْقُرْآنِ، حَيْثُ يَقُولُ: ( قُلْ هُوَ اللَّهُ أَحَدٌ \$ اللَّهُ الصَّمَدُ \$ لَمْ يَلِدْ وَلَمْ يُولَدْ \$ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ).

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## Affirmation and Negation in Surah Ikhlas

Included in this<sup>17</sup> is what Allah describes Himself with in Surat al-Ikhlās, which equals a third<sup>18</sup> of the Qur'an, where He says: "Say He is Allah The One, Allah The Eternal.<sup>19</sup> He never begot, nor was begotten. There is none comparable to Him."

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<sup>17</sup> The evidence ibn Taymiyyah mentions is divided into five categories;

1. Attributes of affirmation and negation in one surah
2. Attributes of affirmation and negation in one ayah
3. Attributes of affirmation only
4. Attributes of negation only
5. Attributes of affirmation

The difference between number 5 and number 3 is that the deviation occurred in the attributes mentioned in number 5 so ibn Taymiyyah dedicates a separate chapter to elaborate in greater detail.

<sup>18</sup> The Quran can be categorised as information (*akhbar*) and legislation (*ahkam*). The information is about Allah and Allah's creation. The legislation is Allah's rulings that are directed to his creation. Surah Ikhlas is all about Allah, so from the aspect of meaning it is considered a third of the Quran.

<sup>19</sup> The first two verses mention three attributes of affirmation, which are godship, oneness and eternity. The last two verses mention three attributes of negation, ascendants, descendants and equals.

وَمَا وَصَفَ بِهِ نَفْسَهُ فِي أَعْظَمِ آيَةٍ فِي كِتَابِهِ؛ حَيْثُ يَقُولُ: ( اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ).

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## Affirmation and Negation in Ayat al-Kursi

And what He described Himself with in the greatest Ayah (verse) in His Book (i.e., Ayat al-Kursi): "Allah, there is no god save Him, The Living, The Eternal.<sup>20</sup> Neither slumber nor sleep overtake Him.<sup>21</sup> Unto Him belongs whatsoever is in the heavens and the earth.<sup>22</sup> Who is he who intercedes with Him except by His permission?<sup>23</sup> He knows that which is before them and that which is behind them, while they encompass nothing of His Knowledge except what He wills.<sup>24</sup> His seat (kursi) contains the heavens and the earth, and He is never weary of preserving them. He is The Sublime, The Great."<sup>25</sup> (al-Baqarah 2/255)

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<sup>20</sup> The first verse includes three attributes of affirmation, godship, life and eternity.

<sup>21</sup> The second verse includes two attributes of negation, sleep and slumber.

<sup>22</sup> This verse includes one attribute of affirmation, which is ownership

<sup>23</sup> This verse includes one attribute of affirmation, which is permission for intercession.

<sup>24</sup> This verse includes two attributes, knowledge and will

<sup>25</sup> This verse includes three attributes of affirmation, preservation, sublimity and greatness and one of negation. which is never weary.

وَقَوْلُهُ سُبْحَانَهُ: (هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ).  
وَقَوْلُهُ سُبْحَانَهُ: (وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ).

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## Affirmation of the Attributes of Life, First, Last, Outward, Inward

Allah has also said: "Depend on The Living One, He Who will never die." (al-Furqan 25/58).<sup>26</sup> And He, the Glorified, has said: "He is The First (al-Awwal)<sup>27</sup> and The Last (al-Akhir), The Outward (as-Zahir) and The Inward (al-Batin)

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<sup>26</sup> Affirmation of the attribute of life

<sup>27</sup> The meaning of the first is existence without beginning, the last means existence without end, the outward means the high in his essence and the inward means the close with his knowledge.

وَقَوْلُهُ : (وَهُوَ الْعَلِيمُ الْحَكِيمُ)، (وَهُوَ الْحَكِيمُ الْخَبِيرُ \$ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا )، ( وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ رِزْقِهِ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ) وَقَوْلُهُ: ( وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا يَعْلَمُهَا )، وَقَوْلُهُ ( لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ) . وَقَوْلُهُ: ( إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ) .

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## Affirmation of Attributes of Knowledge and Might

His statement: 'He is The Knower of All Things.' (al-Hadid 57/3), and 'He knows that which goes down into the earth and that which comes out from it, and that which descends from the heavens and that which ascends into it. He is The Merciful, The Forgiving.' (Saba' 34/2)<sup>28</sup> "With Him are the keys of the unknown (mafatih al-ghaib), none but He knows them. He knows what is in the land and the sea; not a leaf falls but He knows it; not a grain amid the darkness of the earth, naught of wet or dry but (it is recorded) in a clear record." (al-An'am 6/59) He has said: "No female conceives or gives birth except with His Knowledge." (Fatir 35/11) And He has said: "That you may know that Allah is able to do all things, and that Allah knows all things." (at-Talaq 65/12) And He has said: "Indeed, Allah is the One Who gives livelihood, The Lord of Unbreakable Might." (adh-Dhariyaat 51/58)

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<sup>28</sup> These verses affirm the attribute of knowledge, the first verse has the name 'al-'Ilm' and the other verses mention the action and the description. Therefore it is possible to understand that every verse is like an explanation and elaboration for the name 'al-'Ilm'.

وَقَوْلُهُ: ( لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ). وَقَوْلُهُ: ( إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا) وَقَوْلُهُ :  
( وَلَوْ لَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ) ، وَقَوْلُهُ: ( وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ) ،  
وَقَوْلُهُ: ( أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ) ، وَقَوْلُهُ: ( فَمَنْ  
يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعْدُ فِي السَّمَاءِ ).

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## Attributes of Hearing, Seeing and Will

His statement: "Nothing is like Him; and He is The Hearer, The Seer." (ash-Shura 42/11).  
And He has said: "Excellent is that which Allah instructs you. Indeed, Allah is ever  
Hearing and Seeing." (an-Nissa' 4/58). His statement: "If only, when you entered your  
garden, you had said: That which Allah wills is; There is no strength save in Allah." (al-  
Kahf 18/39). His statement: "If Allah had so willed it, those who followed after them would  
not have fought one with the other after clear proofs had come unto them. But they  
differed, some of them believing and some disbelieving. And if Allah had so willed it, they  
would not have fought one with the other; But Allah does what He wills." (al-Baqarah  
2/253). His statement: "The beast of cattle is made lawful unto you [for food], except that  
which is announced unto you [herein], hunting being unlawful when you are on  
pilgrimage; Indeed, Allah ordains that which He wills." (al-Ma'idah 5/1). And His  
statement: "Of whomsoever it is Allah's will to guide, his heart He expands into Islam; And  
of whomsoever it is His will to send astray, his heart He made closed and narrow as if he  
were engaged in sheer ascent." (al-An'am 6/125)

وَقَوْلُهُ: ( وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ )، ( وَأَقْسَطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ )، ( فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ )، ( إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ )، وَقَوْلُهُ: ( قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ )، وَقَوْلُهُ: ( فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ )، وَقَوْلُهُ: ( إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يِقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بَنِيَانٌ مَرصُوصِينَ ) . وَقَوْلُهُ: ( وَهُوَ الْعَفُورُ الْوَدُودُ )

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## Attribute of Love

His statement: "And do good; Indeed, Allah loves those who do good." (al-Baqarah 2/195). His statement: "Act equitably; Indeed, Allah loves the equitable." (al-Hujurat 49/9). His statement: "So long as they are true to you, be true to them; Indeed, Allah loves those who keep their duty." (at-Tawbah 9/7). His statement: "Truly, Allah loves those who repent, and loves those who care for cleanliness." (al-Baqarah 2/222). His statement: "Say, [O Muhammad, to mankind]: If you love Allah, follow me; Allah will love you." (Al'Imran 3/31). His statement: "Allah will redeem a people whom He loves, and who love Him." (al-Ma'idah 5/54). His statement: "Indeed, Allah loves those who fight in ranks for His cause, as if they were a solid structure." (as-Saff 6¼). He has said: "He is The Forgiving, The Loving." (al-Buruj 85/14)



وَقَوْلُهُ : ( بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ) ، ( رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا ) . ( وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ) ، ( وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ) ( كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ ) ، ( وَهُوَ الْغَفُورُ الرَّحِيمُ ) ، ( فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ) .

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## Attribute of Mercy

His saying: "In the name of Allah, The Beneficent, The Merciful."

His statement: "Our Lord! You comprehended all things in mercy and Knowledge." (al-Mu'min 40/7)

His statement: "He is Merciful to the believers." (al-Ahzab 3<sup>3</sup>/43)

His statement: "My Mercy has embraced all things." (al-A'raf 7/156)

His statement: "Your Lord has prescribed for Himself Mercy." (al-An'am 6/54)

His statement: "He is The Forgiving, The Merciful." (Yunus 10/107)

His statement: "Allah is better [than any one] at guarding, and He is The Most Merciful of those who show mercy." (Yusuf 12/64)

قَوْلُهُ: (رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ)، (وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ)،  
 وَقَوْلُهُ: (ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ)، (فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ)، وَقَوْلُهُ: (وَلَكِنْ كَرِهَ اللَّهُ انبِعَاثَهُمْ  
 فَثَبَّطَهُمْ)، وَقَوْلُهُ: (كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ). وَقَوْلُهُ: (هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ  
 وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ)، (هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ)، (كَلَّا إِذَا دُكَّتِ  
 الْأَرْضُ دَكًّا دَكًّا وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا)، (وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا).

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## Attributes Pleasure and Anger, Coming

His statement: "Allah takes pleasure in them and they in Him." (al-Ma'idah 5/119)

His saying: "Whoever slays a believer intentionally, his reward is Hell for ever. Allah's wrath is against him and He has cursed him." (an-Nissa' 4/93)

His statement: "That will come to be because they followed that which angered Allah, and shunned that which pleases Him." (Muhammad 47/28)

His statement: "When they angered Us, We punished them." (az-Zakhruf 43/55)

His statement: "But Allah was adverse to their being sent forth and held them back." (at-Tawbah 9/46)

His statement: "It is most hateful in the Sight of Allah that you say that which you do not." (as-Saff 6<sup>1/3</sup>)

His statement: "Will they wait until Allah comes to them in canopies of clouds, with the angels? Then the case will have been already judged." (al-Baqarah 2/210)

His statement: "Are they waiting to see if the angels come to them? Or your Lord [Himself]? Or some of the Signs of your Lord? That Day Signs of your Lord will come." (al-An'am 6/158)

His statement: "Nay! When the earth is pounded to powder, then your Lord will come and the angels will come rank upon rank." (al-Fajr 89/21-22)

His statement: "A day will come when the heaven and the clouds will be rent asunder and the angels will be sent down in a grand descent." (al-Furqan 25/25)<sup>29</sup>

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<sup>29</sup> This verse mentions the heavens and the clouds being rent asunder. The first verse mentions that will happen prior to the coming of Allah.

وَقَوْلُهُ: ( وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ )، (كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ). وَقَوْلُهُ: ( مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ )، (وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ).

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## Attributes of Face and Hand

His saying: "Only the Face of your Lord of Might and Glory will remain." (ar-Rahman 55/27)

His statement: "Everything will perish save His Face." (al-Qasas 28/88)

His statement: "What kept you (Iblis) from falling prostrate before that which I have created with My Hands." (Sad 38/75)

His statement: "The Jews said: Allah's Hand is tied.' May their hands be tied and may they be accursed for the [blasphemy] they utter. Rather, both His Hands are widely outstretched; He gives and spends as He pleases." (al-Ma'idah 5/64)

وَقَوْلُهُ: (وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا) ، ( وَحَمَلْنَاهُ عَلَى ذَاتِ الْأَوْحِ وَدُسِّرْ \$ تَجْرِي بِأَعْيُنِنَا جَزَاء لِمَنْ كَانَ كُفِرًا )،  
(وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَى عَيْنِي) . وَقَوْلُهُ: ( قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ  
وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ) ، وَقَوْلُهُ : ( لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ) ، وَقَوْلُهُ:  
( أَمْ يَحْسُبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلْوَرُسُلْنَا لَدَيْهِمْ يَكْتُمُونَ ) ، ( إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى ) ، ( أَلَمْ يَعْلَم بِأَنَّ اللَّهَ  
يَرَى ) ، ( الَّذِي يَرَاكَ حِينَ تَقُومُ وَتَقْلُبُكَ فِي السَّاجِدِينَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ) ، ( وَقُلْ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ  
وَالْمُؤْمِنُونَ ) .

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## Attributes of Eyes, Seeing and Hearing

His statement: "Wait patiently for the Command of your Lord, [O Muhammad], for verily you are in Our Eyes." (at-Tur 52/48)

His statement: "We carried him [Nuh] on an [ark] made of planks and nails; It floats under Our Eyes, as a reward for him who was rejected." (al-Qamar 54/13-14)<sup>30</sup>

His statement: "I have maintained you [Musa] with My Love that you might be reared under My Eye." (Ta Ha 20/39)

His statement: "Allah has indeed heard her who argued with you [O Muhammad] concerning her husband, and who complained unto Allah; Allah hears the argument between both of you; Indeed, Allah is Hearer, Seer." (al-Mujadalah 58/1)

His statement: "Verily, Allah heard the saying of those [the Jews] who said: Allah is poor and we are rich." (Al'Imran 3/181)

His statement: "Do they think that We do not hear their secrets and their private counsels? Indeed [We do], and Our Messengers are by them to record all." (az-Zakhruf 43/80)

His statement: "Indeed, I will be with you [Musa and Harun], Hearing and Seeing." (Ta Ha 20/46)<sup>31</sup>

His statement: "Is he then unaware that Allah sees?" (al-'Alaq 96/14)

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<sup>30</sup> Proof that Allah has two eyes is mentioned in the Sunnah.

<sup>31</sup> Previously sight and hearing was mentioned. Here the author mentions the action of seeing and hearing.

His statement: "Who Sees you when you stand up [to pray]? And [sees] your movements among those who fall prostrate [in worship]? Indeed, He, and only He, is The Hearer, The Knower." (ash-Shu'ara' 26/218-220)

His statement: "Say [unto them]: Act! Allah will see your actions, and [so will] His Messenger and the Believers." (at-Tawbah 9/105)

وَقَوْلُهُ: ( وَهُوَ شَدِيدُ الْمِحَالِ )، وَقَوْلُهُ: ( وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ )، وَقَوْلُهُ: ( وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ )، وَقَوْلُهُ: ( إِنَّهُمْ يَكِيدُونَ كَيْدًا \$ وَأَكِيدُ كَيْدًا ) .

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## Attribute of Power and Planning

His statement: "He is, in His Power, Supreme." (ar-Ra'd 13/13)

His saying: "They [the unbelievers] plotted and planned, and Allah planned too; Allah is The Best of Planners." (Al-'Imran 3/54)

His statement: "So they devised a plot: and We devised a plot while they perceived not." (an-Naml 27/50)<sup>32</sup>

His statement: "Indeed, they devise a plot [against you O Muhammad] and I devise a plot [against them]." (at-Tariq 86/15-16)

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<sup>32</sup> Makr (plot) means to cause harm with an action that a person thought was beneficial. It is divided into praiseworthy and blameworthy. Praiseworthy is when they are deserving of it and blameworthy is when they are not deserving of it. in the second case it is considered deceit, and this is negated from Allah.

وَقَوْلُهُ: ( إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا )، (وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ) . وَقَوْلُهُ: ( وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ )، وَقَوْلُهُ عَنْ إِبْلِيسَ : ( فِعِزَّتِكَ لَاغْوِينَهُمْ أَجْمَعِينَ ) . وَقَوْلُهُ: ( تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ) . وَقَوْلُهُ: ( فَأَعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا )

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## Attributes of Forgiveness and Might

His statement: "If you do good openly or conceal it, or if you forgive evil, indeed, Allah is Forgiving and Powerful." (an-Nissa' 4/149)

His statement: "Let them forgive and disregard [the transgressions of others]. Do you not wish that Allah forgive you? Allah is Forgiving, Merciful." (an-Nur 24/22)<sup>33</sup>

His statement: "And the might belongs to Allah and to His Messenger." (al-Munafiqun 63/8)

His statement about Iblis (the Satan): "[Iblis] said: Then by Your might, I will lead all of them astray'." (Sad 38/82)

His statement: "Blessed be the Name of your Lord, Full of Majesty, and Honor." (ar-Rahman 5/78)

His statement: "Therefore, worship you Him and be you steadfast in His Service; Do you know of anyone who can be named along with Him?" (Maryam 19/65)

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<sup>33</sup> The meaning of forgive and disregard is similar. Forgive means to conceal and disregard means to wipe it away. Both share the meaning to avoid punishment for the sin.

، (وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ) ، وَقَوْلُهُ: ( فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ) ، (وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ) ، وَقَوْلُهُ: ( وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِّنَ الذَّلِّ وَكِبْرُهُ تَكْبِيرًا ) ، ( يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ) ، وَقَوْلُهُ: ( تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا \$ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ) ، وَقَوْلُهُ: ( مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ \$ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَى عَمَّا يُشْرِكُونَ ) ، ( فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ) ، ( قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ) ..

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### Attribute Of Oneness<sup>34</sup>

His statement: "There is none comparable to Him." (al-Ikhlās 112/4)

His statement: "Do not set up rivals to Allah when you know [The Truth]." (al-Baqarah 2/22)

His statement: "Yet there are some people who take (idols as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only), but those who believe overflow in their love of Allah." (al-Baqarah 2/165)

His statement: "Say: Praise be to Allah, Who begets no son, Who has no partner in [His] dominion and Who [needs] none to protect Him from humiliation; And Magnify Him with all magnificence." (al-Isrā' 17/111)

His statement: "All that is in the heavens and all that is on the earth glorifies Allah; To Him belongs Dominion; To Him belongs Praise; He is Able to do all things." (at-Taghābun 64/1)

His statement: "Blessed is He Who sent down the Criterion [al-Furqān] to His Servant [Muhammad], that He may warn all creatures. He to Whom belongs the dominion of the heavens and the earth, no son has He begotten; Nor has He any partner in His Dominion. It is He Who created all things and ordered them in due proportions." (al-Furqān 25/1-2)

His statement: "Allah did not beget a son; Nor is there any god along with Him; Otherwise each god would have taken away what he had created and some of them would have lorded over others. May Allah, Be Glorified above all that they allege. He knows what is

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<sup>34</sup> This is the fourth category of proofs, verses that comprise attributes that are negated.



hidden and what is exposed. May He Be Exalted over all that they ascribe as partners [to Him]." (al-Mu'minun 23/91-92)

His statement: "Do not invent similitudes for Allah; Indeed, Allah knows and you know not." (an-Nahl 16/74)

His statement: "Say: My Lord forbids only indecencies whether open or secret, sin and wrongful oppression. You're associating with Allah that for which no Revelation has been given, and you're saying things about Allah of which you have no knowledge." (al-A'raf 7/33)

وَقَوْلُهُ: ( الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ) ( فِي [ سَبْعَةٍ ] ) ( مَوَاضِعَ : [ فِي سُورَةِ الْأَعْرَافِ ؛ قَوْلُهُ : ( إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ) وَقَالَ فِي سُورَةِ يُوسُفَ - عَلَيْهِ السَّلَامُ - : ( إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ) وَقَالَ فِي سُورَةِ الرَّعْدِ : ( اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ) وَقَالَ فِي سُورَةِ طهَ : ( الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ) وَقَالَ فِي سُورَةِ الْفُرْقَانِ : ( ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ ) ( وَقَالَ فِي سُورَةِ آلمِ السَّجْدَةِ : ( اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ) وَقَالَ فِي سُورَةِ الْحَدِيدِ : ( هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ) .

وَقَوْلُهُ: ( يَا عِيسَى ابْنِ مَرْيَمَ ارْفُاعِكَ إِلَيَّ ) ، ( بَل رَفَعَهُ اللَّهُ إِلَيْهِ ) ، ( إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ) ، ( يَا هَامَانَ ابْنِ لِي صَرِحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ \$ أَسْبَابَ السَّمَاوَاتِ فَاطَّلَعَ إِلَى إِلِهِ مُوسَى وَإِنِّي لِأَظُنُّهُ كَاذِبًا ) ، وَقَوْلُهُ: ( أَمَّا مَن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورٌ \$ أَمَّا مَن مِّن مَّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ ) .

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### Attribute of Settling on the Throne and Highness<sup>35</sup>

His statement: "The Most Merciful [who is] above the Throne established."

Allah repeated this seven times in the Qur'an.<sup>36</sup>

His statement: "Verily! Your Lord is Allah Who created the heavens and the earth in six days; Then He Mounted the Throne." ( al-A'raf 7/54)

His statement: "Verily! Your Lord is Allah Who created the heavens and the earth in six days; Then He Established Himself on the Throne." ( Yunus 10/3)

His statement: "Allah is He Who raised the heavens without any pillars that you can see; Then He Mounted the Throne." ( ar-Ra'd 13/2)

His statement: "The Beneficent One, Who is Established on the Throne." ( Ta Ha 20/5)

His statement: "Then He Mounted the Throne, The Beneficent One." ( al-Furqan 25/59)

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<sup>35</sup> The fifth category of verses comprise attributes of affirmation only. The verses mentioned here are given a separate mention because the various groups went astray in these attributes. The attributes mentioned are Highness, Closeness, Speech meaning affirmation that the Quran is Allah's speech and affirmation that the believers will see Allah in the afterlife.

<sup>36</sup> Allah is above all of His creation, nothing is above Him. The verses that prove Allah's highness mentioned by the author are three types. The first type is information that Allah is above the throne. The throne is the higher than the rest of creation. The second is information that things are raised up to Him, and that points to his Highness. The third is information that He is above the sky and the sky in Arabic means high.

His statement: "Allah created the heavens, the earth and all that is between them in six days; Then He Mounted the Throne." (as-Sajdah 32/4)

His statement: "He it is Who created the heavens and earth in six days; Then He Mounted the Throne."<sup>13</sup> (al-Hadid 57/4)

His statement: "Behold! Allah has said; 'Oh Jesus! I am taking you and raising you up to Me.'" (Al'Imran 3/55)

His statement: "Rather, Allah raised him up to Him." (An-Nissa' 4/158)

His statement: "To Him good words ascend, and He elevates the pious deed."<sup>14</sup> (Fatir 35/10)

His statement: "O Haman! Build me a tower, that I may reach the roads, - the roads of heavens, and that I may climb up to the God of Moses, though verily I think he [Moses] is a liar." (Ghafir 40/36-37)

His statement: "Do you feel secure that He Who is in Heaven will not cause you to be swallowed up by the earth when it shakes? Or do you feel secure that He Who is in Heaven will not send against you a wind casting down pebbles from the sky? That is that you may know the manner of My Warning." (al-Mulk 67/16-17)

His statement: "It is He who created the heavens and earth in six days and then established Himself above the Throne. He knows all that enters the earth and all that emerges there from and all that comes down from the sky and all that ascends therein; He is with you wherever you may be. And Allah is Seer of what you do." (al-Hadid 57/4)

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ) ، وَقَوْلُهُ: ( مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَاعِيَهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ) ، ( لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ) ، وَقَوْلُهُ: (إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى ) ، ( إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ) ، (وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ) ، ( كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ) .

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## Attribute of Omnipresence

His saying: "There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less or more but He is with them wherever they be: And afterward, on the Day of Resurrection, He will inform them of what they did. Indeed, Allah is Knower of All Things." (al-Mujadalah 58/7)<sup>37</sup>

And his statement addressing Abu Bakr in the cave during the Hijrah: "Grieve not. Indeed, Allah is with us." (at-Tawbah 9/40)

His statement: "Indeed, I will be with you, Hearing and Seeing." (Ta Ha 20/46)

His statement: "Indeed, Allah is with those who protect themselves and with those who do good." (an-Nahl 16/128)

His statement: "Be patient and persevering, for Allah is with those who patiently persevere. 15 (al-Anfal 8/46)

His statement: "How often a small company overcame a big one by Allah's Help! Allah is with those who steadfastly persevere." (al-Baqarah 2/249)<sup>38</sup>

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<sup>37</sup> Omnipresence means that Allah is with His creation. Ibn Taymiyyah mentions closeness after highness to show it is not permissible to explain closeness with a meaning that contradicts Allah's highness.

<sup>38</sup> Allah's closeness is two types. The first is general closeness, meaning that he is with all of the creation. The second type is specific closeness, which means that he is with some people and not others in safeguarding them and protecting them. This specific closeness is two types. The first is that Allah is with specific person as in the verse (do not be sad, Allah is with us). The second is linked to characteristics, like Allah's saying (Allah is with those who fear Him and those who are good doers).

وَقَوْلُهُ: (وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا) ، ( وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ) ، ( وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ) ( وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا ) ، ( وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ) ، ( مِنْهُمْ مَنْ كَلَّمَ اللَّهُ ) ، ( وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ) ، ( نَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ) ، ( وَقَوْلُهُ : (وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ ) ، ( وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنِ تِلْكَ الشَّجَرَةِ ) ، ( وَقَوْلُهُ : (وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ)

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## Attribute of Speech

His statement: "Whose words (Hadith) can be truer than Allah's?" (an-Nissa' 4/87)

His statement: "Whose utterance can be truer than Allah's?" (an-Nissa' 4/122)

His statement: "When Allah said (qala): O Jesus, son of Mary" (al-Ma'idah 5/116)

His statement: "Perfected is the Word (kalimatu) of your Lord in Truth and Justice." (al-An'am 6/115)

His statement: "To Moses Allah spoke (kallama) directly." (an-Nissa' 4/164)

His statement: "Among them [messengers] were those to whom Allah spoke (kallama)." (al-Baqarah 2/253)

His statement: "When Moses came to Our appointed place, and his Lord spoke (kallama) unto him." (al-A'raf 7/143)

And He statement addressing Musa: "We called him (nadainahu) from the right side of [Mount] at-Tur and made him draw near to Us for communion." (Maryam 19/52)

His statement: " When your Lord called (nada) Moses: Go unto the wrong-doing folk'." (ash-Shu'ara' 26/10)

His statement: "And their Lord called both of them (nadahuma) [Adam and Hawwa']: Did not forbid you That Tree, and tell you (wa-aqul): Lo! Satan is an open enemy to you?" (al-A'raf 7/22)

His statement: "On The Day He will call unto them (yunadihim) and say: Where are My partners who you fabricated?" (al-Qasas 28/62)

His statement: "On The Day He will call unto them (yunadihim) and say: What answer gave you to the messengers?" (al-Qasas 28/65)

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ، ( وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ )، ( يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ )، ( وَأَتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ )، وَقَوْلُهُ: ( إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَيَّ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ )، ( وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ )، ( لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ )، ( وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ \$ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ \$ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ) .

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## The Qur'an is Allah's Speech

His statement: "If anyone of the pagans seeks your protection, grant it to him so that he may hear the Words (kalam) of Allah." (at-Tawbah 9/6)<sup>39</sup>

His statement; "A party of them used to listen to the Words (kalam) of Allah, then used to distort it knowingly after they understood it." (al-Baqarah 2/75)

His statement : "They wish to change God's Words (kalam); Say: You shall not follow us.' Thus Allah said (qala) before hand." (al-Fath 48/15)

His statement: "Recite what has been revealed to you of the Book of your Lord; None can change His Words (kalimatihi)." (al-Kahf 18/27)

His statement: "Verily this Qur'an narrates (yaqussu) unto the Children of Israel most of the matters which they dispute." (an-Naml 27/76)

His statement: "This is a Blessed Book (kitabun mubarakun) which We have sent down." (al-An'am 6/92)

His statement: "Had We send down this Qur'an on to a mountain, verily you would have seen it humbled and rent asunder for fear of Allah." (al-Hashr 59/21)

His statement: "When We substitute one Verse (Ayah) for another and Allah knows best what He reveals-they say: You are but a fabricator; But most of them know not. Say: The Trustworthy Spirit (i.e., Gabriel) has brought it (The Qur'an) from your Lord in Truth, in

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<sup>39</sup> Allah is the one who spoke the Qur'an. The purpose of mentioning that Allah speaks is to affirm that the Qur'an is the speech of Allah. Those who negate that the Quran is the speech of Allah, negate that Allah speaks. The evidence in these verses are two types: explicit and implicit. The explicit information mentions that the Quran is His speech. The implicit information is where the verse mentions that the Quran descended from Allah so it is understood that Allah spoke it. This applies to all of the revealed books generally, and the Quran specifically. Narration is not possible without speech, and speech must have a speaker so the verse mentioning that the Quran narrates proves that Allah is the speaker as in another verse (Yusuf: 3) we narrate to you.

order to strengthen those who believe, and as Guidance and Good Tidings for Muslims.  
We know well that they say: It is a man who teaches him; The language of him they falsely  
point to is notably foreign, while this is Arabic, pure and clear." (an-Nahl 16/101-103)

قَوْلُهُ: (وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ \$ إِلَى رَبِّهَا نَاظِرَةٌ)، (عَلَى الْأَرْئِثِ يَنْظُرُونَ ) ، ( لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ) ، وَقَوْلُهُ: ( لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ )، وَهَذَا الْبَابُ فِي كِتَابِ اللَّهِ كَثِيرٌ، مَنْ تَدَبَّرَ الْقُرْآنَ طَالِبًا لِلْهُدَى مِنْهُ؛ تَبَيَّنَ لَهُ طَرِيقُ الْحَقِّ.

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## Seeing Allah

His statement: "Some faces, That Day, will beam (in brightness and beauty), looking toward their Lord." (al-Qiyamah 75/22-23).<sup>40</sup> His statement: "On couches looking (at their Lord)." (al-Mutaffifin 83/35) His statement: " For them who have done good is the best [reward] and extra. (Yunus 10/26) His statement: "There they have all they desire; And there is still more with Us." (Qaf 50/35)<sup>41</sup> The Qur'an is full of verses which deal with this topic; Whoever studies the Qur'an carefully searching for guidance from it, the truthful path will be clear to him.<sup>42</sup>

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<sup>40</sup> Ibn Taymiyyah concludes attributes of Allah in the Quran with evidence of seeing Allah, to show that the believer who believes in the attributes of Allah in this life, will see Allah in the afterlife.

<sup>41</sup> The word 'more' in these two verses have been explained by the Prophet as meaning seeing Allah.

<sup>42</sup> The verses that comprise affirmation and negation of Allah's attributes are plenty, Whoever ponders them, the correct methodology of affirmation what Allah affirmed for himself and negating what he negating from himself, becomes clear and apparent. The path of truth is two matters: contemplating the Quran and having sincere intention. Two things obscure reaching the truth, either not contemplating the Quran or incorrect intention, like searching just for whatever supports his opinion and leaving what doesn't support his opinion.



فَصَلِّ: ثُمَّ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَالسُّنَّةُ تُفَسِّرُ الْقُرْآنَ ، وَتُبَيِّنُهُ ، وَتَدُلُّ عَلَيْهِ ، وَتُعَبِّرُ عَنْهُ ، وَمَا وَصَفَ  
الرَّسُولُ بِهِ رَبَّهُ عَزَّ وَجَلَّ مِنْ الْأَحَادِيثِ الصَّحِيحَةِ الَّتِي تَلَقَّاهَا أَهْلُ الْمَعْرِفَةِ بِالْقَبُولِ؛ وَجَبَ الْإِيمَانُ بِهَا كَذَلِكَ ..

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## Evidence from the Sunnah Affirming Allah's Attributes

The Sunnah<sup>43</sup> of the Messenger of Allah (peace be upon him) interprets the Qur'an and clarifies it, and points to it, and expresses its meaning.<sup>44</sup> We must believe in the authentic narrations (ahadith) that the people of knowledge accepted in which the Messenger (peace be upon him) described his Lord, The Almighty, The Exalted<sup>45</sup>

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<sup>43</sup> Before mentioning the evidence from the Sunnah, the author mentions two matters as an introduction. The first is the relationship between the Quran and the Sunnah and the second is the position of the Sunnah regarding Allah's attributes.

<sup>44</sup> The relationship of the Sunnah to the Quran is that it clarifies the intended meaning of the Quran, it points to what the Quran points to like the Allah's attributes mentioned in the Quran and in the Sunnah and it is independent of the Quran in its expression of meaning for example Allah's attributes not in the Quran but in the Sunnah.

<sup>45</sup> The position towards the Sunnah regarding Allah's attributes is it is an obligation to believe in them so long as the narration (*hadith*) is authentic.

مِنْ ذَلِكَ: مِثْلُ قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((يُنزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟)). مُتَّفَقٌ عَلَيْهِ. وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((لَلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ النَّائِبِ مِنْ أَحَدِكُمْ بِرَأْسِهِ)). مُتَّفَقٌ عَلَيْهِ. وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ؛ كِلَاهُمَا يَدْخُلُ الْجَنَّةَ)). مُتَّفَقٌ عَلَيْهِ. وَقَوْلُهُ: ((عَجِبَ رَبُّنَا مِنْ قُنُوطِ عِبَادِهِ وَقُرْبِ خَيْرِهِ، يَنْظُرُ إِلَيْكُمْ أَزْلِينَ قَنِطِينَ، فَيَظَلُّ يَضْحَكُ يَعْلَمُ أَنَّ فَرَجَكُمْ قَرِيبٌ)). حَدِيثٌ حَسَنٌ. وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ((لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا وَهِيَ تَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا رِجْلَهُ [وَفِي رِوَايَةٍ: عَلَيْهَا قَدَمَهُ] فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ، فَتَقُولُ: قَطَّ قَطَّ)). مُتَّفَقٌ عَلَيْهِ.

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## Affirmation of Attributes in the Sunnah not mentioned in the Quran

From them is the Prophet's saying:<sup>46</sup> "Our Lord descends during the last third of each night to the lower heaven, and says: 'Is there anyone who calls on Me that I may respond to him? Is there anyone who asks Me that I may give unto him? Is there anyone who requests My Forgiveness that I may forgive him?'" (Agreed upon it by al-Bukhari and Muslim)

His (peace and blessings be upon him) saying: "Indeed, Allah is happier with the repentance of his 'abd (worshipper) than any one of you is with finding his lost riding camel." (Agreed upon it by al-Bukhari and Muslim)

His narration: "Allah laughs about two men who kill each other but both enter paradise." (Agreed upon it by al-Bukhari and Muslim)

His narration: "Allah marvels about the despair of His creatures ('ibad), while the changing of their situation from bad to good is very near, He looks at you, and you are very desperate, so He keeps laughing, because He knows that your relief is very close." (Hadith Hassan)

His narration: "(On the Day of Judgment) when a group of unbelievers is thrown into Hell, Hell asks for more until the Lord Almighty puts His foot into it; then it folds up saying: Enough, enough!" (Agreed upon it by al-Bukhari and Muslim)

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<sup>46</sup> The author mentions *ahadith* that mention attributes not mentioned in the Quran and then follows it with *ahadith* that mention attributes mentioned in the Quran. The first type includes ahadith affirming attributes of descending, happiness, laughing, foot and legs

وَقَوْلُهُ: ((يَقُولُ تَعَالَى: يَا آدَمُ! فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ. فَيُنَادِي بِصَوْتٍ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثًا إِلَى النَّارِ)). مُتَّفَقٌ عَلَيْهِ. وَقَوْلُهُ: ((مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ)).

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## Affirmation of Attributes in the Sunnah mentioned in the Quran

His narration: "Allah The Exalted, says: 'Adam!' And Adam answers: 'Here I am, at Your service!' Then a voice calls: 'Verily! Allah orders you to send a delegate from your offspring to Hell'" (Bukhari and Muslim).<sup>47</sup> His narration: "Allah will talk to each person directly without a mediator between them." (Bukhari and Muslim)

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<sup>47</sup> Affirmation of attributes mentioned in the Quran and supported by the Sunnah selected by the author include speech, highness, closeness and the believers seeing Allah in the next life, as these are issues around which the various groups deviated.

وَقَوْلُهُ فِي رُفِيَةِ الْمَرِيضِ: ((رَبَّنَا اللَّهُ الَّذِي فِي السَّمَاءِ، تَقَدَّسَ اسْمُكَ، أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ، كَمَا رَحِمْتُكَ فِي السَّمَاءِ اجْعَلْ رَحِمَتَكَ فِي الْأَرْضِ، اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا، أَنْتَ رَبُّ الطَّيِّبِينَ، أَنْزِلْ رَحْمَةً مِنْ رَحِمَتِكَ، وَشِفَاءً مِنْ شِفَائِكَ عَلَيَّ هَذَا الْوَجَعُ؛ فَيَبْرَأُ)). حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ، وَقَوْلُهُ: ((أَلَا تَأْمِنُونِي وَأَنَا أَمِينٌ مَنْ فِي السَّمَاءِ)). حَدِيثٌ صَحِيحٌ وَقَوْلُهُ: ((وَالْعَرْشُ فَوْقَ الْمَاءِ، وَاللَّهُ فَوْقَ الْعَرْشِ، وَهُوَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ)). حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ، وَقَوْلُهُ لِلْجَارِيَةِ: ((أَيْنَ اللَّهُ؟)). قَالَتْ: فِي السَّمَاءِ. قَالَ: ((مَنْ أَنَا؟)). قَالَتْ: أَنْتَ رَسُولُ اللَّهِ. قَالَ: ((أَعْتَقْتَهَا فَإِنَّهَا مُؤْمِنَةٌ)). رَوَاهُ مُسْلِمٌ.

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## Highness

His saying (peace be upon him) on curing the ill: "Our Lord Allah Who is in heaven, may Your name be sanctified, Your law is in heaven and on earth; As Your Mercy is in heaven so make Your Mercy on earth. Forgive our faults and our sins. You are the Lord of the good people, bestow some of Your Mercy, and some of Your Cure on this pain that the sick may be cured" (Abu Dawud). His narration: "Do you not trust me, while I have the trust of Him Who is in Heaven?" (Sahih hadith) His narration: "The Throne is above the water, and Allah is on the Throne; He knows what you are up to." (Abu Dawud). The saying of the Prophet (peace be upon him) to the maid: "Where is Allah?" She replied: "In heaven." Then he asked her: "Who am I?" And she said: "You are the Messenger of Allah." Then he said "Free her; She is a believer." (Muslim)

وَقَوْلُهُ: ((أَفْضَلُ الْإِيمَانِ أَنْ تَعْلَمَ أَنَّ اللَّهَ مَعَكَ حَيْثُمَا كُنْتَ)). حَدِيثٌ حَسَنٌ. وَقَوْلُهُ: ((إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ؛ فَلَا يَبْصُقَنَّ قَبْلَ وَجْهِهِ، وَلَا عَنْ يَمِينِهِ؛ فَإِنَّ اللَّهَ قَبْلَ وَجْهِهِ، وَلَكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمَيْهِ)). مُتَّفَقٌ عَلَيْهِ، وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَالْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ؛ اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ)). رِوَايَةٌ مُسَلِّمٌ. وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا رَفَعَ الصَّحَابَةُ أَصْوَاتَهُمْ بِالذِّكْرِ: ((أَيُّهَا النَّاسُ! أُرْبِعُوا عَلَيَّ أَنْفُسِكُمْ؛ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا قَرِيبًا. إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ عُنُقِي رَاحِلَتِي)). مُتَّفَقٌ عَلَيْهِ.

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## Attribute of Closeness in the Sunnah

The narration: "When any one of you stands up for prayer, you must not spit in front of you nor to your right, because Allah is in front to you<sup>48</sup>; But you may spit to your left, or under your foot." (Bukhari and Muslim). His saying: "My Lord! The Lord of the Seven Heavens, and The Lord of the great Throne, our Lord and The Lord of all, The Creator of plants and trees, The Revealer of the Tawrah (Old Testament), the Injil (New Testament) and the Qur'an: I seek refuge in You from the evil of myself and from the evil of all creatures; You are The First; Nothing is before You. You are The Last; Nothing is after You. You are the Outward; Nothing is over You. You are the Inward; Nothing is closer than You. Help me to pay my debt and keep poverty from me." (Muslim) The statement (of the Prophet, peace be upon him), when his companions raised up their voices in invocation (Dhikr): "O people, restrain yourselves. Indeed, you are not calling One Who is deaf or absent; Rather, you are calling a Hearer, One very close by; The One Who you are calling is closer to each one of you, closer even than the neck of your riding animal." (Bukhari and Muslim)

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<sup>48</sup> Shows closeness to the praying person

قَوْلُهُ: ((إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ، لَا تُضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِهَا؛ فَافْعَلُوا)). مُتَّفَقٌ عَلَيْهِ.  
 إِلَى أَمْثَالِ هَذِهِ الْأَحَادِيثِ الَّتِي يُخْبِرُ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ رَبِّهِ بِمَا يُخْبِرُ بِهِ؛ فَإِنَّ الْفِرْقَةَ النَّاجِيَةَ أَهْلَ السُّنَّةِ وَالْجَمَاعَةَ يُؤْمِنُونَ بِذَلِكَ؛ كَمَا يُؤْمِنُونَ بِمَا أَخْبَرَ اللَّهُ بِهِ فِي كِتَابِهِ؛ مِنْ غَيْرِ تَحْرِيفٍ وَلَا تَعْطِيلٍ، وَمِنْ غَيْرِ تَكْيِيفٍ وَلَا تَمَثِيلٍ؛

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## Seeing Allah

And the statement of the Prophet, peace be upon him: "You will see your Lord as you see the full moon;<sup>49</sup> Nothing will impair your view of Him; And if you are able to keep the dawn prayers and the mid afternoon prayers, do it." (Agreed upon it by al-Bukhari and Muslim). For examples of these ahadith in which the Messenger of Allah (peace be upon him) relates of his Lord with what he was related, for verily the Saved Group (al-firqah an-najiyah), the people of the Sunnah and the Jama'ah believe in all of that, like they also believe whatever Allah revealed in His Book (i.e., the Qur'an); without distorting or denying and without asking how (takyif) or resembling (tamthil);<sup>50</sup>

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<sup>49</sup> It is a comparison of seeing and not a comparison of object seen. The author concluded the evidence from the Quran that proves the believer will see Allah and likewise here he concludes evidence from the sunnah with a hadith that is evidence that the believer will see Allah.

<sup>50</sup> There is no difference between the way the people of the Sunnah deal with Allah's attributes mentioned in the Quran or the Sunnah.

بَلْ هُمْ الْوَسْطُ فِي فِرْقِ الْأُمَّةِ؛ كَمَا أَنَّ الْأُمَّةَ هِيَ الْوَسْطُ فِي الْأُمَّمِ.

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The People of the Sunnah Adopt a Middle Course in the Deen

Rather, they are in the middle of the different groups of the Ummah, just as the Ummah is in the middle between the different nations.<sup>51</sup>

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<sup>51</sup> *Wasitiyah* means the application of the Deen of Islam without exaggeration and without negligence. The reason the saved group is the only balanced group is because they practice the Deen as it was practised by the righteous predecessors (*salafusalih*) the first three generations.

فَهُمْ وَسَطٌ فِي بَابِ صِفَاتِ اللَّهِ سُبْحَانَهُ وَتَعَالَى بَيْنَ أَهْلِ التَّعْطِيلِ الْجَهْمِيَّةِ، وَأَهْلِ التَّمْثِيلِ الْمُشَبَّهَةِ  
 وَهُمْ وَسَطٌ فِي بَابِ أَفْعَالِ اللَّهِ بَيْنَ الْجَبْرِيَّةِ وَالْقَدَرِيَّةِ.  
 وَفِي بَابِ وَعِيدِ اللَّهِ بَيْنَ الْمُرْجِيَّةِ وَالْوَعِيدِيَّةِ مِنَ الْقَدَرِيَّةِ وَغَيْرِهِمْ.  
 وَفِي بَابِ أَسْمَاءِ الْإِيمَانِ وَالذِّينِ بَيْنَ الْحَرُورِيَّةِ وَالْمُعْتَزَلَةِ، وَبَيْنَ الْمُرْجِيَّةِ وَالْجَهْمِيَّةِ.  
 وَفِي أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الرَّافِضَةِ وَالْخَوَارِجِ.

With regard to the attributes of Allah,<sup>52</sup> the Glorified and Exalted, they are in the middle between the denying Jahmiyah and the people who resemble and make likenesses (ahl at-tamthil al-mushabbihah);<sup>53</sup> They are in the middle between the Qadariyah and the Jabriyah with regard to actions.<sup>54</sup> They are in the middle between the Murji'ah and the Wa'idiyah of the Qadariyah and others without regard to Allah's threat<sup>55</sup>, they are in the middle between the Haruriyah and the Mu'tazilah and between the Murji'ah and the

<sup>52</sup> Ibn Taymiyyah gives five examples where the other groups have deviated in the religion that show that the people of the sunnah are in the middle.

<sup>53</sup> The first issues relates to the attributes of Allah in the Quran and Sunnah, between affirmation and negation. The deviated groups fall into one of two categories, either they negate the attributes of Allah or they affirm the attributes of Allah and resemble them with the attributes of his creation. The people of the Sunnah affirm Allah's attributes and negate similarity. Negation mentioned here by itself without mentioning changing for another word (tahreef) can mean negation with or without replacing its meaning for another word. Ibn Taymiyyah mentions the *Jahmiyah* specifically because they are the first ones who famously negated Allah's attributes.

<sup>54</sup> The second issue relates to the human agency (actions of the human), are they attributed to Allah or to the individuals? The *Jabariyah* say that Allah created the actions of man and He is the doer of those actions, removing agency from the individual. The *Qadariyah* attribute the actions to man specifically saying they created their actions and they are the doers of their deeds, giving him complete agency. The author will mention the position of the people of the sunnah later on in the book.

<sup>55</sup> The third issue relates to Allah's threat of punishment for the somebody who does major sin that does not reach the level of disbelief (fāsiq). The judgement (*hukum*) of the fasiq refers to the afterlife and includes two issues: does the fasiq deserve to enter into the fire? If he enters the fire does he remain in it for eternity? The Murji'ah say that if a fasiq dies without repenting (*Taubah*) then he will not enter the fire. The other group say that if he dies he will enter the fire for eternity. Both are deviations.



Jahmiyah with regard to belief (emaan) and religion (deen)<sup>56</sup>, and between the Rawafid and the Khawarij with regard to the Prophet's Companions.<sup>57</sup>

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<sup>56</sup> This chapter relates to the ruling (*hukum*) of the fasiq in this worldly life. It discusses two issues; Is he considered a muslim or a non-muslim (*kafir*)? Is he considered a believer (*Mu'min*) or not? In this issue there are two deviated groups; the Kharijites (*Hururiyah*, khawarij) and the *Mu'tazilah* who agree the sinner (*Fasiq*) is not a muslim or a mu'min but they differ whether he is a disbeliever (*kafir*) or not. The Karijites consider him a disbeliever while the mu'tazilah say he is not a disbeliever but is suspended in a place between belief and disbelief (*manzilah bayan manzilatayn*) The other sects, the *Murj'iah* and the *Jahmiyah* say that he is not a believer with complete faith (*eman*).

<sup>57</sup> The deviated groups in regards to the companions (sahabah) between love and enmity are divided into two; the *Rawafidh* , who exaggerate the love of the Prophet's family and display enmity to the rest of the sahabah, and the *Khawarij*, who showed enmity to most of the sahabah, including Ali.

فَصَلِّ: وَقَدْ دَخَلَ فِيمَا ذَكَرْنَاهُ مِنَ الْإِيمَانِ بِاللَّهِ الْإِيمَانَ بِمَا أَخْبَرَ اللَّهُ بِهِ فِي كِتَابِهِ، وَتَوَاتَرَ عَنْ رَسُولِهِ، وَأَجْمَعَ عَلَيْهِ سَلَفُ الْأُمَّةِ؛ مِنْ أَنَّهُ سُبْحَانَهُ فَوْقَ سَمَاوَاتِهِ، عَلَى عَرْشِهِ، عَلَى عَلِيٍّ عَلَى خَلْقِهِ، وَهُوَ سُبْحَانَهُ مَعَهُمْ أَيْنَمَا كَانُوا، يَعْلَمُ مَا هُمْ عَامِلُونَ؛ كَمَا جَمَعَ بَيْنَ ذَلِكَ فِي قَوْلِهِ: ( هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ) ، وَلَيْسَ مَعْنَى قَوْلِهِ: ( وَهُوَ مَعَكُمْ ) أَنَّهُ مُخْتَلِطٌ بِالْخَلْقِ؛ فَإِنَّ هَذَا لَا تُوَجِّهُ، اللَّغَةُ، بَلِ الْقَمَرُ آيَةٌ مِنْ آيَاتِ اللَّهِ مِنْ أَصْغَرِ مَخْلُوقَاتِهِ، وَهُوَ مَوْضُوعٌ فِي السَّمَاءِ، وَهُوَ مَعَ الْمُسَافِرِ وَعَيْرِ الْمُسَافِرِ أَيْنَمَا كَانَ. وَهُوَ سُبْحَانَهُ فَوْقَ عَرْشِهِ، رَقِيبٌ عَلَى خَلْقِهِ، مُهَيِّمٌ عَلَيْهِمْ، مُطَّلِعٌ عَلَيْهِمْ إِلَى غَيْرِ ذَلِكَ مِنْ مَعَانِي رَبُّوبِيَّتِهِ. وَكُلُّ هَذَا الْكَلَامِ الَّذِي ذَكَرَهُ اللَّهُ - مِنْ أَنَّهُ فَوْقَ الْعَرْشِ وَأَنَّهُ مَعَنَا - حَقٌّ عَلَى حَقِيقَتِهِ، لَا يَحْتَاجُ إِلَى تَحْرِيفٍ

وَلَكِنْ يُصَانُ عَنِ الظُّنُونِ الْكَاذِبَةِ؛ مِثْلَ أَنْ يُظَنَّ أَنْ ظَاهِرَ قَوْلِهِ: ( فِي السَّمَاءِ ) ، أَنْ السَّمَاءَ تُظَلُّهُ أَوْ تُقَلُّهُ، وَهَذَا بَاطِلٌ بِإِجْمَاعِ أَهْلِ الْعِلْمِ وَالْإِيمَانِ؛ فَإِنَّ اللَّهَ قَدْ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ، وَهُوَ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا، وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ؛ إِلَّا بِإِذْنِهِ، وَمَنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ.

## Allah is Above Everything

What we mentioned of belief in Allah included belief in what Allah has revealed in His Book ( the Qur'an), and what has been authentically reported from His Messenger (peace be upon him), and what the early generation of the Ummah unanimously agreed upon:<sup>58</sup> That Allah, The Glorified, is above His heavens on His Throne,<sup>59</sup> exalted above His creatures, and that He, The Glorified, is with them wherever they be and knows whatever they do. He summed it up in His saying:

"He is the One Who created the heavens and the earth in six days; Then He Settled on the Throne. He knows what goes into the earth and what comes out of it and what descends from heavens and what ascends into it; He is with you wherever you are; Allah sees all what you do." ( al-Hadid 57/4)<sup>60</sup>

<sup>58</sup> All three types of evidence establish that Allah is high and with his servants at the same time.

<sup>59</sup> The particular attributes given detailed attention here are four; highness and being with the servants, closeness and answering supplication, speech of Allah the Quran and the believer seeing Allah on judgement day.

<sup>60</sup> The verse affirms Allah's Highness and being with his servants.

His saying "He is with you" does not mean that He is mixed with the creatures:<sup>61</sup> The language does not indicate this and it is against what the early generation of the Ummah agreed upon, and contrary to Allah's creation of all things; For example, the moon is one of Allah's Signs to be found amongst the smallest of his creatures; It is placed in the skies where it is at the same time with both the traveler and the non-traveller, wherever they are; and He, The Glorified, is on the Throne, watching over His creatures, ruling over them; in addition to the other aspects of His Lordship.<sup>62</sup>

All that Allah The Glorified mentioned - that He is on the Throne (al-'Arsh) and that He is with us - is true and does not warrant distortion.<sup>63</sup> It should be protected from false conjectures, such as thinking that the apparent meaning of His saying "In Heavens" means that the heavens contain Him<sup>64</sup>. This is invalid according to the consensus of all the people of knowledge and faith. Indeed, His *Kursi* encompasses heavens and earth,<sup>65</sup> and it is He Who holds heavens and earth so they do not perish and He Who holds heaven so that it not fall on earth except by His Permission. "It is among His Signs that heaven and earth stand fast by His Order." (ar-Rum 30/25)

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<sup>61</sup> The author mentions three proofs that Allah being with His creatures does not mean mixing. The first is that the word in the arabic language does not necessitate mixing, it is essential to look at context the word is used in to understand its meaning. Secondly, the Salaf of this Ummah have consensus that Allah does not mingle or mix with his creation, which makes certain that the meaning of 'with' in this context is not mixing. Thirdly, it opposes the natural disposition, which is to look towards the sky when calling on Allah in supplication.

<sup>62</sup> If the attribute of being high and being with at the same time is possible with the moon, which is a small creation, then Allah is more befitting to be described with it as it is a necessary aspect of the meaning of Lordship, that He is high and that at the same time nothing from the actions of his servants is hidden from Him.

<sup>63</sup> Distortion would be to say that his Highness is metaphorical, not real, and His being with is not real, and then to describe it with another unintended meaning. Those who distort do so intending to negate attribute of deficiency from Allah and affirm its opposite in their opinion. However, affirmation of highness for Allah is absolute and has no shortcoming and affirmation of 'with' is likewise absolute and perfect so there is no need for distortion.

<sup>64</sup> The assumption that the heavens are either above him or that it encompasses him from all sides is false because it means that some part of his creation is higher than Him or it means that Allah needs the heavens to hold him up and without the heavens he would fall.

<sup>65</sup> If His *Kursi* is higher than the heavens and he is higher than his *Kursi*, then how can the heavens be above Him. Also, the heavens and everything else need Allah for their continuing existence, so He cannot be contained by them.

فَصَلُّ: وَقَدْ دَخَلَ فِي ذَلِكَ الْإِيمَانُ بِأَنَّهُ قَرِيبٌ مُجِيبٌ؛ كَمَا جَمَعَ بَيْنَ ذَلِكَ فِي قَوْلِهِ: ( وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ... )  
الآية، وَقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِمَّنْ عُنُقِ رَاحِلَتِهِ)). وَمَا ذُكِرَ فِي الْكِتَابِ وَالسُّنَّةِ  
مِنْ قُرْبِهِ وَمَعِيَّتِهِ لَا يُنَافِي مَا ذُكِرَ مِنْ عُلُوِّهِ وَفَوْقِيَّتِهِ؛ فَإِنَّهُ سُبْحَانَهُ لَيْسَ كَمِثْلِهِ شَيْءٌ فِي جَمِيعِ نَعُوْتِهِ، وَهُوَ عَلِيٌّ فِي ذُنُوبِهِ، قَرِيبٌ  
فِي عُلُوِّهِ.

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## The Closeness of Allah to His Worshipper ('Ibad)

Included in this is the belief that He is close to His creatures, responding, as He has summed it up in His saying: "If My 'ibad (worshippers) ask you about Me; (say that) I am very close, answering the caller when he calls on Me." (al-Baqarah 2/186)

And the Prophet's (peace be upon him) saying. 'Verily, you are not calling One Who is deaf or absent, the One you call is nearer to each of you than is the neck of your riding animal.'<sup>66</sup> What has been revealed in the Book (i.e., the Qur'an) and in the Sunnah - of His Closeness and His *Ma'iyah* - does not contradict what has been told of His Exaltation and Highness. Indeed, Glory be to Him, there is none like Him in all His Attributes, and He is High in His Nearness and Near in His Highness.<sup>67</sup>

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<sup>66</sup> Understand from the fact that Allah is close to the one supplicating that He answers the supplication.

<sup>67</sup> If one was to argue that it is impossible to combine these two attributes in the creation, does not necessitate the impossibility in relation to Allah as there is nothing like Allah.

وَمِنَ الْإِيمَانِ بِاللَّهِ وَكُتُبِهِ الْإِيمَانُ بِأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ، مُنَزَّلٌ، غَيْرٌ مَخْلُوقٌ، مِنْهُ بَدَأَ، وَإِلَيْهِ يَعُودُ، وَأَنَّ اللَّهَ تَكَلَّمَ بِهِ حَقِيقَةً، وَأَنَّ هَذَا الْقُرْآنَ الَّذِي أَنْزَلَهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ كَلَامُ اللَّهِ حَقِيقَةً، لَا كَلَامَ غَيْرِهِ. وَلَا يَجُوزُ إِطْلَاقُ الْقَوْلِ بِأَنَّهُ حِكَايَةٌ عَنِ كَلَامِ اللَّهِ، أَوْ عِبَارَةٌ؛ بَلْ إِذَا قَرَأَهُ النَّاسُ أَوْ كَتَبُوهُ فِي الْمَصَاحِفِ؛ لَمْ يَخْرُجْ بِذَلِكَ عَنْ أَنْ يَكُونَ كَلَامَ اللَّهِ تَعَالَى حَقِيقَةً، فَإِنَّ الْكَلَامَ إِنَّمَا يُضَافُ حَقِيقَةً إِلَى مَنْ قَالَهُ مُبْتَدَأً، لَا إِلَى مَنْ قَالَهُ مُبَلِّغًا مُؤَدِّيًا. وَهُوَ كَلَامُ اللَّهِ؛ حُرُوفُهُ، وَمَعَانِيهِ؛ لَيْسَ كَلَامُ اللَّهِ الْحُرُوفَ دُونَ الْمَعَانِي، وَلَا الْمَعَانِي دُونَ الْحُرُوفِ.

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## The Qur'an is the Word of Allah

Part of the belief in Allah and His Books<sup>68</sup> is the belief that the Qur'an is Allah's Word revealed, not created, that in Him it originated and to Him it returns<sup>69</sup>, that Allah truly uttered it, that this Qur'an which He revealed to Muhammad (peace be upon him) is truly the Word of Allah not the word of any other, that it is not allowable to say it is a narrative of the Word of Allah or an interpretation of it.<sup>70</sup> That if the people read it or write it in books does not mean it is not the true Word of Allah, The Exalted, because speech is attributed to the one who spoke it initially, not to the one who narrated it.<sup>71</sup> It is the Word

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<sup>68</sup> It is part of belief in Allah as the Quran is Allah's speech. It is also part of belief in His books because the Quran is the final revelation.

<sup>69</sup> This includes five matters; first it is His speech, second it descended from Him, third it is uncreated, as it is an attribute of Allah, so as Allah is uncreated then his speech is also uncreated, fourth that He spoke it originally and fifth that it will return to Him, meaning that in the end of times it will be raised to Him and it will not remain memorised by heart nor written on paper.

<sup>70</sup> This is understood from the previous statement but the author expounds on it here as a rebuttal to those who utter these statements. Three sects have the opinion that Allah doesn't speak in reality but that He created the Quran and others uttered it and that all the verses in the Quran referring to Allah speech is metaphorical. One says that the Quran is created, the second that the Quran is a narrative of Allah's speech and the third that it is meaning of Allah's speech. The difference between them is that the second and third sect mean that Allah is capable of speech, but that he didn't speak, others spoke the Quran. In conclusion, all three groups agree that the Quran is created but they differ in the how. The first state that the Quran is created and the second and third state that it is not created, intending that the meaning is not created, but the wording is created. This in reality leads to the same conclusion that is intended by the first sect.

<sup>71</sup> This is a refutation of those who say it is not the speech of Allah in reality, and that it is the speech of Jibreel, citing as evidence the verse 'It is the speech of a noble messenger' (at-Takweer; 19). In reply, speech is attributed to the One who said it initially, not the one who related or conveyed it. When a person reads the Quran, it is still the speech of Allah and likewise when they write it in the *Mushaf*.

of Allah, its letters and its meaning.<sup>72</sup> The Word of Allah is not the words only, without meaning, and not the meaning only, without words.<sup>73</sup>

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<sup>72</sup> The wording and the meaning is the speech of Allah.

<sup>73</sup> Although this is understood from the previous statement, ibn Taymiyyah elaborates to rebut the statement of two sects; the first one says that the the wording is Allah's speech but not the meaning (based on a definition of speech as wording that does not include meaning). The second group says the opposite, that the speech of Allah is meaning and not the wording (based on the belief that the Quran is the speech of Allah but not in reality). The author did not refute these two statements because the first group is obvious mistake as the speech according to arabs and non arabs includes the wording and the meaning. As for the second group, there statement is built on a false foundation, which is that Allah did not speak the Quran, which he already refuted previously, so once the foundation is false, then anything built on it is also false.

قَدْ دَخَلَ أَيْضًا فِيمَا ذَكَرْنَاهُ مِنَ الْإِيمَانِ بِهِ وَبِكُتُبِهِ وَبِمَلَائِكَتِهِ وَبِرُسُلِهِ: الْإِيمَانُ أَنَّ الْمُؤْمِنِينَ يَرَوْنَهُ يَوْمَ الْقِيَامَةِ عَيْنًا بِأَبْصَارِهِمْ  
كَمَا يَرَوْنَ الشَّمْسَ صَحْوًا لَيْسَ بِهَا سَحَابٌ، وَكَمَا يَرَوْنَ الْقَمَرَ لَيْلَةً الْبَدْرِ لَا يُضَامُونَ فِي رُؤْيَيْهِ. يَرَوْنَهُ سُبْحَانَهُ وَهُمْ فِي  
عَرَصَاتِ الْقِيَامَةِ، ثُمَّ يَرَوْنَهُ بَعْدَ دُخُولِ الْجَنَّةِ؛ كَمَا يَشَاءُ اللَّهُ تَعَالَى.

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## Seeing Allah on Judgment Day

What we referred to of belief in Him, His Books, His Angels and His Messengers<sup>74</sup> includes also belief that the believers will see Him with their eyes, just as they see the sun on a day free of clouds; Just as they see the full moon without obstacle, they will see Him, The Glorified, while they are in the Courts of Judgment; And they will see Him after entering Paradise. This is as Allah, The Glorified, The Exalted, wills.

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<sup>74</sup> Belief in seeing Allah on judgement day is part of the belief in these four pillars of emaan from the angle that Allah is the One being seen, so it is part of belief in Allah, the revelations tell us about that so it is part of belief in the books, the revelations are conveyed by the Angels to the Prophets, so it is part of belief in the Angles, and the messengers conveyed the revelation to mankind, so it is part of belief in the messengers. The author mentioned seeing Allah as part of belief in these four pillars, because he doesn't not mention them separately in the book, instead he suffices with a mention of them here. He will speak about belief in judgement day seperately, so he did not include it here even though seeing Allah is part of judgement day.

فَصَلِّ: وَمِنَ الْإِيمَانِ بِالْيَوْمِ الْآخِرِ الْإِيمَانُ بِكُلِّ مَا أَخْبَرَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّا يَكُونُ بَعْدَ الْمَوْتِ، فَيُؤْمِنُونَ بِفِتْنَةِ الْقَبْرِ، وَبِعَذَابِ الْقَبْرِ وَنَعِيمِهِ. فَأَمَّا الْفِتْنَةُ؛ فَإِنَّ النَّاسَ يُمْتَحَنُونَ فِي قُبُورِهِمْ، فَيَقَالُ لِلرَّجُلِ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟ فَيُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ، فَيَقُولُ الْمُؤْمِنُ: رَبِّيَ اللَّهُ، وَالْإِسْلَامَ دِينِي، وَمُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيِّي. وَأَمَّا الْمُرْتَابُ؛ فَيَقُولُ: هَاهُ هَاهُ؛ لَا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ، فَيُضْرَبُ بِمِرْزَبَةٍ مِنْ حَدِيدٍ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا كُلُّ شَيْءٍ؛ إِلَّا الْإِنْسَانَ، وَلَوْ سَمِعَهَا الْإِنْسَانُ؛ لَصَعِقَ. ثُمَّ بَعْدَ هَذِهِ الْفِتْنَةِ إِمَّا نَعِيمٌ وَإِمَّا عَذَابٌ، إِلَى أَنْ تَقُومَ الْقِيَامَةُ الْكُبْرَى، فَتَعَادُ الْأَرْوَاحُ إِلَى الْأَجْسَادِ.

## Belief in the Hereafter :The Test in the Grave and Resurrection

Part of the belief in the Last Day is the belief in all that the Prophet (peace be upon him) told of what will happen after death,<sup>75</sup> so the believers believe in grave's trial, in the grave's punishment and in the grave's delight. As for the trial, people will be tried in their graves, every one will be asked: "Who is your God? What is your religion? Who is your Prophet?" Allah will make the believers firm with the true words in this life and in the Hereafter, so the believers will say: Allah is my Lord, Islam is my religion, and Muhammad (peace be upon him) is my Prophet." But the doubtful will say: "What? What? I don't know. I heard the people say something, so I said it." As a consequence he will be beaten with an iron bar until he sends out a loud scream which all but human beings will hear, because if they would hear it, they would faint. This trial will be followed either by delight or punishment, until the Big Resurrection (al-Qiyamah al-Kubra) will take place and the souls will be returned to their bodies<sup>76</sup>

<sup>75</sup> Ibn Taymiyyah has expounded on the first pillar of eman, belief in Allah. The fifth pillar of Eman is belief in Judgement Day, which he discusses here. Part of belief in judgement day includes belief in what happens at death and belief in what happens after resurrection.

<sup>76</sup> Delight and punishment will happen in the grave as a result of the test in the grave. It will last until judgement day and the souls will return to the bodies. The lasting of delight or punishment does not mean that whatever started with will last until judgement day but that the dead will experience either one or the other. The one who began with delight will continue until judgement day in delight, and the one who began with punishment will either continue in punishment or will experience delight after punishment.



وَتَقُومُ الْقِيَامَةُ الَّتِي أَخْبَرَ اللَّهُ بِهَا فِي كِتَابِهِ، وَعَلَى لِسَانِ رَسُولِهِ، وَأَجْمَعَ عَلَيْهَا الْمُسْلِمُونَ. فَيَقُومُ النَّاسُ مِنْ قُبُورِهِمْ لِرَبِّ الْعَالَمِينَ حِفَاءً عُرَاءَ عُرُلًا، وَتَدْنُو مِنْهُمْ الشَّمْسُ، وَيُلْجِمُهُمُ الْعَرَقُ. فَتُنصَبُ الْمَوَازِينُ، فَتُوزَنُ بِهَا أَعْمَالُ الْعِبَادِ، ( فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ). وَتُنشَرُ الدَّوَابِئُ، وَهِيَ صَحَائِفُ الْأَعْمَالِ، فَأَخِذْ كِتَابَهُ بِيَمِينِهِ، وَأَخِذْ كِتَابَهُ بِشِمَالِهِ أَوْ مِنْ وَرَاءِ ظَهْرِهِ؛ كَمَا قَالَ سُبْحَانَهُ وَتَعَالَى: ( وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا ﴿٨﴾ اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ).

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## The Resurrection

The Resurrection,<sup>77</sup> which Allah has told of in His Book (the Qur'an) and through His Prophet, and about which all Muslims agree, will occur.<sup>78</sup> The people, naked, barefoot, uncircumcised, will rise from their graves to face the Lord of the Worlds, while the sun moves nearer to them and their own sweat overwhelms them. Then the scales will be set so that people's deeds may be weighed. "Those whose scales are heavy (with good deeds) will be successful and those whose scales are light (lacking sufficient good deeds), will lose their souls eternally to Hell." (al-Mu'minun 23/102-103) The records will be distributed - pages of deeds. Some will receive theirs in their right hands, and some in their left or behind their backs.<sup>79</sup> For The Glorified, The Exalted, has said: "Every person is held responsible for his [or her] deeds. On the Day of Resurrection We shall bring out for him a scroll which he will see spread open. (He will be ordered): Read your own record; It is sufficient that you judge yourself today." (al-Isra' 17/13-14)

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<sup>77</sup> Ibn Taymiyyah mentions seven issues pertaining to the Resurrection; the types of evidences for Judgement Day, the state of people after resurrection and while waiting, explaining the things that people witness after reckoning, explaining how the reckoning is, explaining the things that a person will witness after the reckoning, explaining the intercession of the prophet, and lastly explaining the sources of knowledge about the things that happen in the afterlife

<sup>78</sup> Judgement day is proven by the Quran, Sunnah and consensus (*ijmaa*).

<sup>79</sup> People will witness, after permission for reckoning is granted, erecting the scales that will weigh the deeds, and the distribution of the scrolls of deeds. Good deeds will be weighed on one scale and bad deeds on another scale. People will receive their scroll either in their right hand or in their left hand or behind their back.

وَيُحَاسِبُ اللَّهُ الْخَلَائِقَ، وَيَخْلُو بِعَبْدِهِ الْمُؤْمِنِ، فَيَقْرَرُهُ بِذُنُوبِهِ؛ كَمَا وُصِفَ ذَلِكَ فِي الْكِتَابِ وَالسُّنَّةِ. وَأَمَّا الْكُفَّارُ؛ فَلَا يُحَاسِبُونَ مُحَاسَبَةً مِّنْ تُوزَنُ حَسَنَاتُهُ وَسَيِّئَاتُهُ؛ فَإِنَّهُ لَا حَسَنَاتَ لَهُمْ، وَلَكِنْ تُعَدُّ أَعْمَالُهُمْ، فَتُحْصَى، فَيُوقَفُونَ عَلَيْهَا وَيَقْرَرُونَ بِهَا.

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## The Records of Deeds

Allah will remind the people of their deeds, talk privately to His faithful 'abd (worshipper) and affirm all his faults. So it has been described in the Book (the Qur'an) and in the Sunnah.<sup>80</sup> As for disbelievers, they will not be judged in the manner of the one whose good deeds and bad deeds are balanced, because they will have no good deeds. Rather their (evil) deeds will be counted, verified and presented so that they admit to them, and will be punished for them.<sup>81</sup>

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<sup>80</sup> The judgement of the believer will be in private so that nobody else knows his misdeeds, then his sins will be shown to him and he will acknowledge them, and this is as a means of showing Allah's grace, how Allah hid them in the worldly life and forgave them in the afterlife.

<sup>81</sup> The disbeliever will not have any good deeds to weigh because disbelief (kufr) is the ultimate sin that wipes away good deeds. The disbelievers reckoning includes five things; evil deeds are numbered one after another, they are added up with nothing going unnoticed, they are made to hear all of them, they admit to all of them, then they are recompensed for them.

وَفِي عَرَصَاتِ الْقِيَامَةِ الْحَوْضُ الْمَوْزُودُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ ، وَأَحْلَى مِنَ الْعَسَلِ ، آيَاتُهُ عَدَدُ  
نُجُومِ السَّمَاءِ ، طُولُهُ شَهْرٌ ، وَعَرْضُهُ شَهْرٌ ، مَنْ يَشْرَبُ مِنْهُ شَرِبَ: لَا يَطْمَأُ بَعْدَهَا أَبَدًا . وَالصِّرَاطُ مَنْصُوبٌ عَلَى مَتْنِ جَهَنَّمَ ، وَهُوَ  
الْجِسْرُ الَّذِي بَيْنَ الْجَنَّةِ وَالنَّارِ ، يَمُرُّ النَّاسُ عَلَيْهِ عَلَى قَدَرِ أَعْمَالِهِمْ ، فَمِنْهُمْ مَنْ يَمُرُّ كَلَمَحِ الْبَصْرِ ، وَمِنْهُمْ مَنْ يَمُرُّ كَالْبَرْقِ ، وَمِنْهُمْ  
مَنْ يَمُرُّ كَالرَّيْحِ ، وَمِنْهُمْ مَنْ يَمُرُّ كَالْفَرَسِ الْجَوَادِ ، وَمِنْهُمْ مَنْ يَمُرُّ كَرِكَابِ الْإِبِلِ ، وَمِنْهُمْ مَنْ يَعْدُو عَدْوًا ، وَمِنْهُمْ مَنْ يَمْشِي  
مَشْيًا ، وَمِنْهُمْ مَنْ يَزْحَفُ زَحْفًا ، وَمِنْهُمْ مَنْ يُخْطَفُ خَطْفًا وَيُلْقَى فِي جَهَنَّمَ؛ فَإِنَّ الْجِسْرَ عَلَيْهِ كَالِإِبِ تَخْطِفُ النَّاسَ  
بِأَعْمَالِهِمْ ، فَمَنْ مَرَّ عَلَى الصِّرَاطِ؛ دَخَلَ الْجَنَّةَ . فَإِذَا عَبَرُوا عَلَيْهِ؛ وَقَفُوا عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ ، فَيُقْتَصَّ لِبَعْضِهِمْ مِنْ  
بَعْضٍ ، فَإِذَا هُدُّبُوا وَتُقُوا؛ أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ .

وَأَوَّلُ مَنْ يَسْتَفْتِحُ بَابَ الْجَنَّةِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنَ الْأُمَّمِ أُمَّتُهُ .

## The Prophet's Fountain (Al-Hawd)

In the Court of Judgment is the Prophet's Pool (Hawd)<sup>82</sup> with its water whiter than milk and sweeter than honey, its drinking vessels as numerous as the stars, and its length and width a month's travel. Whoever drinks from it will never experience thirst.<sup>83</sup> The Sirat is stretched over Hell. It is the bridge between Paradise and Hell. People cross it in accordance with their deeds. Some cross as quickly as the blink of an eye; Some cross as if a flash of lightening; Some cross like the wind; Some cross like a noble horse would; Some cross as a camel rider might; Some cross it running, some walking; Some cross it crawling; And some are snatched and thrown into Hell. The bridge has hooks to snatch the people according to their deeds. Whoever passes over it enters Paradise. If they cross the Sirat, they will be halted over a bridge between Paradise and Hell to settle accounts between themselves; If they are cleared and purified, they are permitted to enter Paradise.<sup>84</sup> The first to knock at the gate of Paradise will be Muhammad (peace be upon him); And the first Ummah to enter Paradise will be his Ummah.<sup>85</sup>

<sup>82</sup> After the reckoning four things will take place; drinking from the pool, crossing the bridge, standing on the bridge and finally entering paradise.

<sup>83</sup> The Hawd, which is specific to the Prophet, highlights his noble status. The taste and the colour of its water as well as the number of vessels that drink from it, its length and width are all mentioned in authentic hadith.

<sup>84</sup> This recompense is not the same as the recompense when the good deeds are taken from the oppressor and given to the oppressed. Here it is the hearts purification so they enter paradise and nobody has enmity or hatred for anybody in his heart.

<sup>85</sup> The prophet Muhammad is first person to enter Paradise and the Muslim Ummah is the first Ummah to enter paradise.

وَلَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْقِيَامَةِ ثَلَاثُ شَفَاعَاتٍ: أَمَّا الشَّفَاعَةُ الْأُولَى؛ فَيَشْفَعُ فِي أَهْلِ الْمَوْقِفِ حَتَّى يُقْضَى بَيْنَهُمْ بَعْدَ أَنْ يَتَرَجَعَ الْأَنْبِيَاءُ؛ آدَمَ، وَنُوحَ، وَإِبْرَاهِيمَ، وَمُوسَى، وَعِيسَى ابْنَ مَرْيَمَ عَنِ الشَّفَاعَةِ حَتَّى تَنْتَهِيَ إِلَيْهِ. وَأَمَّا الشَّفَاعَةُ الثَّانِيَةُ؛ فَيَشْفَعُ فِي أَهْلِ الْجَنَّةِ أَنْ يَدْخُلُوا الْجَنَّةَ. وَهَاتَانِ الشَّفَاعَتَانِ خَاصَّتَانِ لَهُ. وَأَمَّا الشَّفَاعَةُ الثَّلَاثَةُ؛ فَيَشْفَعُ فِيْمَنْ اسْتَحَقَّ النَّارَ، وَهَذِهِ الشَّفَاعَةُ لَهُ وَلِسَائِرِ النَّبِيِّينَ وَالصَّادِقِينَ وَغَيْرِهِمْ، فَيَشْفَعُ فِيْمَنْ اسْتَحَقَّ النَّارَ أَنْ لَا يَدْخُلَهَا، وَيَشْفَعُ فِيْمَنْ دَخَلَهَا أَنْ يَخْرُجَ مِنْهَا. وَيُخْرِجُ اللَّهُ مِنَ النَّارِ أَقْوَامًا بغيرِ شَفَاعَةٍ؛ بَلْ بِفَضْلِهِ وَرَحْمَتِهِ، وَيَبْقَى فِي الْجَنَّةِ فَضْلٌ عَمَّنْ دَخَلَهَا مِنَ أَهْلِ الدُّنْيَا، فَيُنشِئُ اللَّهُ لَهَا أَقْوَامًا فَيَدْخُلُهُمُ الْجَنَّةَ.

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## Intercession (Shifa'ah)

The Prophet Muhammad (peace be upon him) has three intercessions<sup>86</sup> to perform on the Day of Resurrection: His first intercession will be on behalf of the people still held for judgment, after all Prophets, Adam, Noah, Abraham, Moses, and Jesus, the son of Mary, have passed over intercession and it reaches him (Muhammad).<sup>87</sup> His second intercession will be on behalf of the people of Paradise in order that they may enter it. These two intercessions are unique to him.<sup>88</sup> His third intercession is to be on behalf of those who warrant punishment in the Fire. This intercession is for him (Muhammad), for all prophets, righteous people and for others,<sup>89</sup> so that they may intercede on behalf of those who deserve Fire, preventing them from entering it, and on behalf of those who have entered into the Fire, taking them out of it. Allah, The Exalted, out of His Generosity and Mercy, sends some people out from the Fire without intercession.<sup>90</sup> Space will be left unfilled in Paradise, so Allah will create more people for it, and bring them into it.<sup>91</sup>

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<sup>86</sup> Intercession is to mediate and intervene on behalf of another. On Judgement Day the Prophet will intervene with Allah on behalf on mankind.

<sup>87</sup> The first intercession is a general for all of humanity standing on Judgment Day for Allah to begin the judgement.

<sup>88</sup> The second intercession is for the people who at the doors of paradise, find it closed. so the prophet intercedes for permission to be given for the doors to be opened so the people can enter paradise. Only Prophet Muhammad can intercede for the judgement to begin and for the gates of paradise to be opened for the people of paradise to enter.

<sup>89</sup> The third intercession is for the major sinners from the Muslims. This intercession is general for the Prophet and others who are given the permissibility of intercession.

<sup>90</sup> Intercession is not the only way for being taken out of the fire. Allah will take some people out of the fire without intercession but by his grace and mercy. They are the last people who will enter paradise from mankind, worldly life.

<sup>91</sup> After all the people have entered paradise Allah will create a new creation who will enter paradise without having done any previous good deeds.

وَأَصْنَافُ مَا تَضَمَّنَتْهُ الدَّارُ الآخِرَةُ مِنَ الْحِسَابِ وَالثَّوَابِ وَالْعِقَابِ وَالْجَنَّةِ وَالنَّارِ وَتَفَاصِيلُ ذَلِكَ مَذْكُورَةٌ فِي الْكُتُبِ الْمُنَزَّلَةِ مِنَ السَّمَاءِ، وَالْآثَارِ مِنَ الْعِلْمِ الْمَأْثُورِ عَنِ الْأَنْبِيَاءِ، وَفِي الْعِلْمِ الْمَوْزُوثِ عَنِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ذَلِكَ مَا يَشْفِي وَيَكْفِي، فَمَنْ ابْتَغَاهُ وَجَدَهُ.

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The details of the Hereafter, which includes judgment, reward, punishment, Paradise and Hell, mentioned in detail in the Revealed Books from heavens, in the tradition of the prophets and in the inherited knowledge from Muhammad (peace be upon him) is sufficient and satisfactory (in this regard), and whoever wishes to seek it can find it.<sup>92</sup>

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<sup>92</sup> All knowledge and clarification of the hereafter is in the revealed books, the speech of Allah, and the traditions of the Prophets. It is easy to find for the one who is looking for it, because it is in the Quran and the Sunnah.

وَتُؤْمِنُ الْفِرْقَةُ النَّاجِيَةُ مِنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ. وَالْإِيمَانُ بِالْقَدْرِ عَلَى دَرَجَتَيْنِ؛ كُلُّ دَرَجَةٍ تَتَّصِفُ بِشَيْئَيْنِ. فَالدَّرَجَةُ الْأُولَى: الْإِيمَانُ بِأَنَّ اللَّهَ تَعَالَى عَلِيمٌ بِالْخَلْقِ، وَهُمْ عَامِلُونَ بِعِلْمِهِ الْقَدِيمِ الَّذِي هُوَ مَوْصُوفٌ بِهِ أَرْزَاقًا وَأَبَدًا، وَعَلِمَ جَمِيعَ أَحْوَالِهِمْ مِنَ الطَّاعَاتِ وَالْمَعَاصِي وَالْأَرْزَاقِ وَالْأَجَالِ، ثُمَّ كَتَبَ اللَّهُ فِي اللَّوْحِ الْمَحْفُوظِ مَقَادِيرَ الْخَلْقِ. فَأَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ قَالَ لَهُ: اكْتُبْ. قَالَ: مَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ. فَمَا أَصَابَ الْإِنْسَانَ لَمْ يَكُنْ لِيُخْطِئَهُ، وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ، جَفَّتِ الْأَقْلَامُ، وَطُوِيَتِ الصُّحُفُ؛ كَمَا قَالَ تَعَالَى: ( أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ) ، وَقَالَ: ( مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ) وَهَذَا التَّقْدِيرُ التَّابِعُ لِعِلْمِهِ سُبْحَانَهُ يَكُونُ فِي مَوَاضِعَ جَمَلَةٌ وَتَفْصِيلًا: فَقَدْ كَتَبَ فِي اللَّوْحِ الْمَحْفُوظِ مَا شَاءَ. وَإِذَا خَلَقَ جَسَدَ الْجَنِينِ قَبْلَ نَفْخِ الرُّوحِ فِيهِ؛ بَعَثَ إِلَيْهِ مَلَكًا، فَيَوْمَرُ بِأَرْبَعِ كَلِمَاتٍ، فَيُقَالُ لَهُ: اكْتُبْ: رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، وَشَقِيٌّ أَمْ سَعِيدٌ... وَنَحْوَ ذَلِكَ. فَهَذَا التَّقْدِيرُ قَدْ كَانَ يُنَكِّرُهُ غَلَاةُ الْقَدَرِيَّةِ قَدِيمًا، وَمُنَكِّرُهُ الْيَوْمَ قَلِيلٌ.

## Divine Decree (Al-Qadar )

The Saved Group - the people of the Sunnah and of the Community - believe in Qadar (Divine Decree)<sup>93</sup> whether good or bad.<sup>94</sup> Belief in Qadr has two parts, each part includes two things: The first part is belief that Allah, The Exalted, knows what the creatures will do in accordance with His Ancient Knowledge,<sup>95</sup> which He described as being Eternal;<sup>96</sup> He has known all their states of obedience and disobedience, all their sustenance and their life span.<sup>97</sup> Then Allah wrote in al-Lawh al-Mahfuz (the Preserved Tablet) the fate of creatures:<sup>98</sup> "The first thing He created is the pen (al-qalam), He said to it: 'Write'. It said: 'What shall I write?' He said: 'Write what will take place until the Day of Judgment.' Whatever is to strike a human being will never miss him, and whatever is to miss him will never strike him.<sup>99</sup> The pens have dried and the scrolls have been folded. Allah, The

<sup>93</sup> In relation to belief in Qadr the author mentions firstly the general belief of ahlu-Sunnah and then the detailed belief in Qadr.

<sup>94</sup> Belief in Qadr in general is that the fate that takes place in the creation comprises both good and bad.

<sup>95</sup> Allah knows what actions will happen before they happen

<sup>96</sup> This describes Allah's knowledge, meaning of there was no beginning to Allah's knowledge is that He was not ignorant of something and then learnt it or knew it after first not knowing it or being ignorant. There being no end to Allah's knowledge meaning that He does not forget what he knows.

<sup>97</sup> This describes the actions of the worshippers that Allah knows, meaning that whether the action comes from the servant himself like obedience and disobedience or what happens for the servant like his provision and his time on earth.

<sup>98</sup> Allah recorded all that will happen before it happened, in the tablet that is safeguarded from any change, it is permanent. The method in which it was recorded is that Allah created the Pen and ordered the pen to write.

<sup>99</sup> Whatever befalls a person, then there was no avoiding it. Whatever does not befall him, then it was never going to happen to them because whatever is recorded will happen as it is recorded and there is no way for something different to happen.

Glorified, The Exalted, said: "Did you not know that Allah knows (all) what in heaven and earth? Verily, all is in a record."<sup>100</sup> Indeed, that is very easy of Allah." (al-Hajj 22/70). Allah said: "No disaster befalls earth but it is in a record before We created it. Indeed, it is easy of Allah." (al-Hadid 57/22)<sup>101</sup> This predestination (*taqdeer*) which belongs to His Knowledge - may He be Glorified - is in some places general and in others detailed.<sup>102</sup> He has written in the Preserved Tablet whatever He has willed: When He creates the body of the fetus and before blowing the soul into it, He sends an angel to it and orders him to write four words, his livelihood, his life span, his deeds, and if he is happy or miserable. This kind of predestination was rejected by extremist Qadariyah of the past.<sup>103</sup> But these days very few reject it.

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<sup>100</sup> This verse is proof of Allah's knowledge of everything that will take place and Allah's recording all that will happen.

<sup>101</sup> This verse is explicit proof (*mantooq*) for the recording of everything that happens (*mantooq*) and it is implicit (*mafhoom*) evidence for knowledge as it is understood that Allah knew what will happen before it was recorded.

<sup>102</sup> It is detailed record of what relates to the individual in his lifetime. It is called detailed record because it is a description of some of what is recorded in the preserved tablet and not everything. There are three types of detailed records, lifetime record, which is what relates to an individual in his life, yearly record, which relates to what will happen that year which is recorded on *laylatul-qadr*, and the daily record, which related to the events of the day.

<sup>103</sup> The extremist Qadariyah exaggerate in denial of this aspect of Qadr, knowledge and record were present towards the end of the time of the Sahabah, but scholars mention that they have almost completely disappeared in this time.

وَأَمَّا الدَّرَجَةُ الثَّانِيَةُ؛ فَهِيَ مَشِيَّةُ اللَّهِ النَّافِذَةُ، وَقُدْرَتُهُ الشَّامِلَةُ، وَهُوَ: الْإِيمَانُ بِأَنَّ مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَأَنَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ حَرَكَةٍ وَلَا سَكُونٍ؛ إِلَّا بِمَشِيَّةِ اللَّهِ سُبْحَانَهُ، لَا يَكُونُ فِي مَلِكِهِ مَا لَا يُرِيدُ، وَأَنَّهُ سُبْحَانَهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مِنَ الْمَوْجُودَاتِ وَالْمَعْدُومَاتِ، مَا مِنْ مَخْلُوقٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا اللَّهُ خَالِقُهُ سُبْحَانَهُ، لَا خَالِقَ غَيْرُهُ، وَلَا رَبَّ سِوَاهُ. وَمَعَ ذَلِكَ؛ فَقَدْ أَمَرَ الْعِبَادَ بِطَاعَتِهِ وَطَاعَةِ رُسُلِهِ، وَنَهَاهُمْ عَنِ مَعْصِيَتِهِ. وَهُوَ سُبْحَانَهُ يُحِبُّ الْمُتَّقِينَ وَالْمُحْسِنِينَ وَالْمُقْسِطِينَ، وَيَرْضَى عَنِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، وَلَا يُحِبُّ الْكَافِرِينَ، وَلَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ، وَلَا يَأْمُرُ بِالْفَحْشَاءِ، وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ، وَلَا يُحِبُّ الْفُسَادَ.

The second step is the executed Will of Allah and His All encompassing power.<sup>104</sup> The belief in that whatever Allah wills, will come to pass and whatever He does not will, will never occur, that whatever motion or silence is in heaven or earth is by the will of Allah, The Glorified. Nothing takes place in His dominion except what He wills,<sup>105</sup> and He, The Glorified, The Exalted, is capable of all that exists and all that does not exist. There is no creature on earth or in heaven except Allah The Glorified, is his Creator. There is no creator beside Him and there is no Lord other than Him. With all that, He ordered the creation to obey Him and His messengers, and He forbade them from disobeying Him. He, The Glorified, loves the pious, the doers of good and the just. He is pleased with those who believe and do good deeds; He does not like unbelievers; He is displeased with transgressors; He does not ordain immorality; He does not wish disbelief for His creatures; And He does not like corruption.<sup>106</sup>

<sup>104</sup> The second aspect of belief in Qadr comprises two things, the belief that Allah willed everything before it existed and that Allah created everything how He willed it.

<sup>105</sup> The existence of things follow the will of Allah, so every event that passes, passes because Allah has willed it to happen. The dominion, included in that is all of the creation, belongs to Allah and nothing happens in his dominion except that he wants it to happen.

<sup>106</sup> Allah's Qadr comprises both what Allah loves and what Allah does not love. Legislation is limited to what Allah loves. Allah loves obedience from His creation and does not love disobedience, while both are from his Qadr.



وَالْعِبَادُ فَاعِلُونَ حَقِيقَةً، وَاللَّهُ خَلَقَ أفعالَهُمْ. وَالْعَبْدُ هُوَ: الْمُؤْمِنُ، وَالْكَافِرُ، وَالْبُرُّ، وَالْفَاجِرُ، وَالْمُصَلِّي، وَالصَّائِمُ. وَلِلْعِبَادِ قُدْرَةٌ عَلَى أَعْمَالِهِمْ، وَلَهُمْ إِرَادَةٌ، وَاللَّهُ خَالِقُهُمْ وَقُدْرَتُهُمْ وَإِرَادَتُهُمْ؛ كَمَا قَالَ تَعَالَى: (لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ). وَهَذِهِ الدَّرَجَةُ مِنَ الْقَدْرِ يَكْذِبُ بِهَا عَامَّةُ الْقَدَرِيَّةِ الَّذِينَ سَمَّاهُمُ النَّبِيُّ ﷺ: مَجُوسَ هَذِهِ الْأُمَّةِ، وَيَعْلُو فِيهَا قَوْمٌ مِنْ أَهْلِ الْإِنْبَاتِ، حَتَّى سَلَبُوا الْعَبْدَ قُدْرَتَهُ وَاخْتِيَارَهُ، وَيُخْرِجُونَ عَنْ أفعالِ اللَّهِ وَأَحْكَامِهِ حُكْمَهَا وَمَصَالِحَهَا.

The creation are the doers in reality and Allah is the Creator of their deeds;<sup>107</sup> The human being ('abd) is the believer and the unbeliever, the righteous and the wicked, the praying and the fasting;<sup>108</sup> The human beings ('ibad) have power over their actions and they have their own will;<sup>109</sup> But Allah is their Creator and the Creator of their power and their will,<sup>110</sup> as He, The Exalted, has said: "To whomever of you wills it, follow the Straight Path. You have no will unless Allah ,The Lord of the Worlds, so wills." (at-Takwir 88-29)<sup>111</sup> This degree of predestination is rejected by [most of] the Qadariyah<sup>112</sup> - those whom the Prophet (peace be upon him) called the Fire Worshipers (Majus) of this Ummah (Islam).<sup>113</sup> Others who affirm this Attribute of Allah exaggerate it to the extent of

<sup>107</sup> The action is attributed to the human being, as the doer of the deed in reality. The creation is attributed to Allah, as He is the creator of their action.

<sup>108</sup> The human being is described with the action that emanates from him. So whoever believes is a believer and who disbelieves is a disbeliever.

<sup>109</sup> This point highlights the reason why the human is the performer of his deeds in reality, because firstly he has the ability to perform the action and secondly he has the will to do the action.

<sup>110</sup> This point highlights the reason why the human actions is attributed to Allah, because He is the creator of their ability and their will.

<sup>111</sup> This verse is evidence for the statement that the human is the doer of his action in reality and that Allah is the creator of human actions. Firstly, it affirms ability of will and action to the person, then secondly it affirms that human will follows the will of Allah. Therefore affirmation of will and ability for the servant shows that they are responsible for their actions and affirmation that their will follows the will of Allah shows that Allah is the creator of their actions.

<sup>112</sup> The aspect of Qadr comprising will and creation is rejected by The Qadariyah, who say that Allah did not will or create the actions of the servants.

<sup>113</sup> The reason that the Qadariyah are the fire worshippers of this Umma is because their creed in Qadr resembles the creed of the fire worshippers, who say that events have two creators, light and dark. Light is the creator of good and dark is the creator of evil. The Qadariyah believe that the actions of the servant have two creators, Allah creates obedience and the servants create sin. In summary, the Qadariyah ascribe the actions of the servant to the servant himself as the creator of the action and the doer of the action, by saying that the human created the action and is the one who does the action himself in reality.

stripping the human being of his power and his choice,<sup>114</sup> taking the wisdom and benefit (*masalihah*) from Allah's acts and rules.<sup>115</sup>

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<sup>114</sup> The sect called Jabariyah affirm for Allah will and creation of the humans actions and negate any choice for the servant. They say that the servant is compelled to act, meaning that the action comes from him without choice or ability.

<sup>115</sup> The creed of the Jabariyah necessitates stripping the legislation of any wisdom or benefit in rewards and punishments.

فَصَلِّ: وَمِنْ أُصُولِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ أَنَّ الدِّينَ وَالْإِيمَانَ قَوْلٌ وَعَمَلٌ، قَوْلُ الْقَلْبِ وَاللِّسَانِ، وَعَمَلُ الْقَلْبِ وَاللِّسَانِ  
وَالْجَوَارِحِ. وَأَنَّ الْإِيمَانَ يَزِيدُ بِالطَّاعَةِ، وَيَنْقُصُ بِالْمَعْصِيَةِ.

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## Belief (Iman)

Among the fundamentals of the people of the Sunnah<sup>116</sup> is that religion (*deen*) and belief are utterance and action<sup>117</sup> - the utterance of the heart and the tongue<sup>118</sup> and the action of the heart, the tongue and the limbs<sup>119</sup> - and that belief increases with obedience and decreases with disobedience.<sup>120</sup>

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<sup>116</sup> These foundations are branches of the six pillars of Iman. The branches mentioned are the what is included in the words Eman and Islam, clarification of the creed regarding the increase and decrease of eman, and the creed regarding the Hukm of the Fasiq in this worldly life and the afterlife.

<sup>117</sup> Deen means Islam. Therefore Islam is speech and actions like Eman is speech and actions.

<sup>118</sup> The utterance of the heart means faith (*tasdiq*) and the utterance of the tongue means verbalising faith (*tasdiq*) which is the shahadatayn.

<sup>119</sup> Actions on Islam and Eman comprise three things; action of the heart such as intention, love, fear, and hope, actions of the tongue such as remembrance, recitation of Quran, and Dua and actions of the limbs such as Salat and Hajj.

<sup>120</sup> Eman increases because of obedience and it decreases because of disobedience.

وَهُمْ مَعَ ذَلِكَ لَا يُكْفِرُونَ أَهْلَ الْقِبْلَةِ بِمُطْلَقِ الْمَعَاصِي وَالْكَبَائِرِ؛ كَمَا يَفْعَلُهُ الْخَوَارِجُ؛ بَلِ الْأُخُوَّةُ الْإِيمَانِيَّةُ ثَابِتَةٌ مَعَ الْمَعَاصِي؛ كَمَا قَالَ سُبْحَانَهُ: ( فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ )، وَقَالَ: ( وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ § إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ).

In spite of this, Ahl al-Qiblah (Muslims) are not to be considered unbelievers as a result of their committing sins and major sins<sup>121</sup> (Kaba'ir) as the Kharijites (Khawarij) consider them. <sup>122</sup>Rather, brotherhood in belief remains firm despite sins,<sup>123</sup> just as Allah, The Exalted, has said: "If the heir of a murdered person forgives his brother (in faith), it is preferred that he follow his forgiveness with leniency (in collecting the blood-money)" (al-Baqarah 2/178). He said: "If two groups of believers fight each other, try to make peace between them. However, if one of them attacks the other (and refuses to make peace), fight the attackers until they return to the command of Allah; Then, if they return, make peace between them justly, and act equitably. Indeed, Allah loves the equitable. Believers are indeed brothers, therefore make peace between your brothers." (al-Hujurat 49/9)<sup>124</sup>

<sup>121</sup> Here Ibn Taymiyyah discusses the ruling (*hukum*) of a Fasiq. Abul-Sunnah do not pronounce Takfir on another muslim (say they are a disbeliever) as a result of a major sin.

<sup>122</sup> The khawarij do not differ between major sins that take a person out of the fold and sins that do not take a person out of the fold. According to their doctrine, anybody who does a major sin is taken out of the fold of Islam.

<sup>123</sup> It is incorrect to label a person a non-muslim on account of him falling into major sin because in the verse brotherhood in Eman is affirmed while a major sin is present. This proves that if a person who commits sins is still described in terms of eman, then this prevents the ruling of disbelief (*kufr*) being applied to him.

<sup>124</sup> Like the previous evidence, the affirmation of islamic brotherhood while committing major sin, in this case murder or fighting one another, shows that person is not a disbeliever.

وَلَا يَسْلُبُونَ الْفَاسِقَ الْمِلِّيَّ اسْمَ الْإِيمَانِ بِالْكَلِيَّةِ، وَلَا يُخَلِّدُونَهُ فِي النَّارِ؛ كَمَا تَقُولُ الْمُعْتَرِلَةُ. بَلِ الْفَاسِقُ يَدْخُلُ فِي اسْمِ الْإِيمَانِ؛ كَمَا فِي قَوْلِهِ: ( فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ) ، وَقَدْ لَا يَدْخُلُ فِي اسْمِ الْإِيمَانِ الْمُطْلَقِ؛ كَمَا فِي قَوْلِهِ تَعَالَى: ( إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا )، وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (( لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهَبُ نَهْبَةً دَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ )) . وَيَقُولُونَ: هُوَ مُؤْمِنٌ نَاقِصُ الْإِيمَانِ، أَوْ مُؤْمِنٌ بِإِيمَانِهِ فَاسِقٌ بِكِبِيرَتِهِ، فَلَا يُعْطَى الْاسْمَ الْمُطْلَقَ، وَلَا يُسَلَّبُ مُطْلَقَ الْاسْمِ.

The people of the Sunnah do not completely strip the Muslim transgressor (*fasiq*) from the faith (*Eman*).<sup>125</sup> And they do not believe that he will stay in Hell forever<sup>126</sup> as the Mu'tazilah claim.<sup>127</sup> Rather (they believe that) the transgressor enters under the name of the faith (*Eman*) just as Allah has said: "And liberate a slave who is a believer." (an-Nissa' 4/92).<sup>128</sup> He may not enter under the name of absolute faith<sup>129</sup> (*al-eman al-mutlaq*) as Allah, The Exalted, has said: "Indeed, the believers are those whose hearts, when Allah is mentioned (in their presence), fill with piety, and whose faith, when His Words are recited to them, increases." (al-Anfal 8/2). As the Prophet (peace be upon him) said: "The adulterer is not a believer while committing adultery, the thief is not a believer while stealing, the drinker is not a believer while he is drinking and anybody who puts a show of greatness to attract the people's eyes is not a believer." (al-Bukhari and Muslim)

<sup>125</sup> The transgressor (*fasiq*) is one who does a major sin that does not necessitate apostasy. Therefore he remains a muslim on the way of Islam. If a person has shortcomings in actions, which is a part of Emaan, however those shortcomings do not make him a disbeliever.

<sup>126</sup> Ahlus Sunnah do not negate Eman completely from a Fasiq. This means that the Fasiq, if he goes to Hell (Jahannam), he will not remain there for eternity.

<sup>127</sup> The Mu'talifah and the Khawarij believe that the major sinner will be in Jahannam for eternity. Ibn Taymiyyah already mentioned that the Khawarij make takfir of the Fasiq. Therefore they believe he will be in the Fire eternally.

<sup>128</sup> A fasiq is sometimes referred to as a believer in the Quran and Sunnah. The scholars have consensus (ijmaa') that any believing slave, righteous or fasiq, when freed is considered valid.

<sup>129</sup> A fasiq sometimes has eman negated in the Quran and Sunnah. Allah restricts the qualities of the believers, suggesting that whoever does not possess those qualities is not considered a believer. The hadith shows that a person who commits fornication is not a believer when committing fornication.

And it is said: He is a believer with incomplete faith; Or he is a believer by his faith and transgressor by his sin.<sup>130</sup> So he is not given absolutely the name (of faith),<sup>131</sup> nor is he stripped completely of the name.<sup>132</sup>

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<sup>130</sup> In the Quran and Sunnah a fasiq is sometimes referred to as having Emaan and other times he is referred to as not having Emaan. Therefore Ahlus-Sunnah use one of two phrases to convey this meaning; the first is 'believer' - here affirming the basis of emaan - 'Naqis al-emaan'- here negating perfection or completion of emaan and the other phrase is 'mu'min bi-emaanihi' -believer because of the emaan he has - 'fasiq bi-kabeeratihu' - meaning transgressor because of whatever major sin he commits.

<sup>131</sup> A fasiq cannot be called a believer in the unrestricted sense as the word believer unrestricted means complete believer and the major sinner does not have completeness of Emaan.

<sup>132</sup> A Fasiq cannot be called a disbeliever because major sins do not take him out the fold of Islam.

فَصَلُّ : وَمِنْ أَصُولِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ سَلَامَةٌ قُلُوبِهِمْ وَأَلْسِنَتِهِمْ لِأَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، كَمَا وَصَفَهُمُ اللَّهُ بِهِ فِي قَوْلِهِ تَعَالَى: ( وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ ) ، وَطَاعَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ: (( لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ وَلَا نَصِيفَةً)). وَيَقْبَلُونَ مَا جَاءَ بِهِ الْكِتَابُ وَالسُّنَّةُ وَالْإِجْمَاعُ مِنْ فَضَائِلِهِمْ وَمَرَاتِبِهِمْ.

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## The Prophet's Companions (Sahabah)

Among the fundamentals of the people of the Sunnah is purity of heart and tongue toward the Companions<sup>133</sup> of the Messenger of Allah (peace be upon him) just as Allah has described them: "Those who came after them (*the Sahabah*) say: 'Our Lord forgive us. Forgive our brethren who preceded us in faith (*Eman*). Purify our hearts of any rancor toward the believers. Our Lord, You are Gentle, Compassionate" (al-Hashr 59/10)<sup>134</sup> and in compliance with the Prophet's statement (peace be upon him): "Do not revile my companions.<sup>135</sup> By (Allah) in Whose Hand my soul is!, if any one of you spends gold an amount like mount 'Uhud it will not equal a pint of any one of them, nor its half." (al-Bukhari, Muslim). The people of the Sunnah accept what the Qur'an, the Sunnah, and the consensus brought them of the Sahabah's virtues and high ranks;<sup>136</sup>

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<sup>133</sup> Purity towards the companions means to purify the heart of enmity and hatred and purify the tongue from curse and speaking ill

<sup>134</sup> The followers are those who came after the companions (*sahabah*). They supplicate for them, do not curse or mention them with ill speech, purify their hearts of rancour for all believers. The *sahabah* are the first of the believers and the best of the believers.

<sup>135</sup> Reviling the companions, meaning speaking ill of them, is explicit wording of the hadith. Implicit in that is having rancour for them. Reviling somebody stems from a rancour in the heart.

<sup>136</sup> There is virtue of the *Sahabah* between themselves is mentioned in the following four issues. First regarding when they spent and fought jihad in Allah's way, second regarding when they made hijrah, third regarding participation in the battle of badr, and fourth regarding the pledge of allegiance under the tree.

وَيُفَضِّلُونَ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ - وَهُوَ صَلْحُ الْحُدَيْبِيَّةِ - وَقَاتَلَ عَلَى مَنْ أَنْفَقَ مِنْ بَعْدُ وَقَاتَلَ. وَيُقَدِّمُونَ الْمُهَاجِرِينَ عَلَى الْأَنْصَارِ. وَيُؤْمِنُونَ بِأَنَّ اللَّهَ قَالَ لِأَهْلِ بَدْرٍ - وَكَانُوا ثَلَاثَ مِائَةٍ وَبِضْعَةَ عَشَرَ: ((اعْمَلُوا مَا شِئْتُمْ. فَقَدْ غَفَرْتُ لَكُمْ)). وَيَأْتِيهِ لَا يَدْخُلُ النَّارَ أَحَدٌ بَايَعَ تَحْتَ الشَّجَرَةِ؛ كَمَا أَخْبَرَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بَلْ لَقَدْ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ، وَكَانُوا أَكْثَرَ مِنْ أَلْفٍ وَأَرْبَعِ مِائَةٍ. وَيَشْهَدُونَ بِالْجَنَّةِ لِمَنْ شَهِدَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَالْعَشْرَةِ، وَثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ، وَغَيْرِهِمْ مِنَ الصَّحَابَةِ.

So they give preference to those who spent (their wealth) and fought before the victory - which is the treaty of al-Hudaybiyah - over those who spent and fought after it. They prefer the Muhajirun (Immigrants) over the Ansar (Helpers). They believe that Allah said to the people of Badr - who were over three hundred -: "Do whatever you wish, I have already forgiven you."<sup>137</sup> They believe that no one who pledged allegiance to the Prophet (peace be upon him) under the tree will enter Hell (Muslim), as the Prophet (peace be upon him) had declared; but that Allah was pleased with them and they with Him - and they were more than one thousand and four hundred. They affirm Paradise for whoever the Messenger of Allah (peace be upon him) affirmed paradise for such as the ten,<sup>138</sup> and Thabit Ibn Qays Ibn Shammās, and others from amongst the companions (*sahabah*).

<sup>137</sup> This cannot be misunderstand the permissibility to do Haram. Instead it is glad tidings of Tawfiq from Allah for a good ending that if any impermissible actions was to come from them they would be blessed with fulfilling the ways of attaining forgiveness.

<sup>138</sup> The ten promised paradise are Abu Bakr, Umar, Uthman, Ali, az-Zubair ibn al-'Awaam, Sa'd ibn Abi Waqas, Sa'eed ibn Zaid, Talhah ibn Ubayd Allah, Abdur-Rahman ibn 'Awf, Abu Ubaidah ibn Jarraah. The Prophet Muhammad mentioned them with glad tidings of Jannah in a hadith collected in Sunan al-tirmidhi, Ibn Majah and Musnad of Imam Ahmed and they therefore became known as the ten promised paradise.



وَيَقْرُونَ بِمَا تَوَاتَرَ بِهِ النَّقْلُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَغَيْرِهِ مِنْ أَنْ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا : أَبُو بَكْرٍ، ثُمَّ عُمَرُ. وَيُتْلُونَ بِعُثْمَانَ، وَيُرَبِّعُونَ بِعَلِيِّ رَضِيَ اللَّهُ عَنْهُمْ؛ كَمَا دَلَّتْ عَلَيْهِ الْآثَارُ، وَكَمَا أَجْمَعَ الصَّحَابَةُ عَلَى تَقْدِيمِ عُثْمَانَ فِي الْبَيْعَةِ. مَعَ أَنَّ بَعْضَ أَهْلِ السُّنَّةِ كَانُوا قَدْ اخْتَلَفُوا فِي عُثْمَانَ وَعَلِيِّ رَضِيَ اللَّهُ عَنْهُمَا - بَعْدَ اتِّفَاقِهِمْ عَلَى تَقْدِيمِ أَبِي بَكْرٍ وَعُمَرَ - أَيُّهُمَا أَفْضَلُ؟ فَقَدَّمَ قَوْمٌ عُثْمَانَ: وَسَكَتُوا، أَوْ رَبَّعُوا بِعَلِيِّ، وَقَدَّمَ قَوْمٌ عَلِيًّا، وَقَوْمٌ تَوَقَّفُوا. لَكِنْ اسْتَقَرَّ أَمْرُ أَهْلِ السُّنَّةِ عَلَى تَقْدِيمِ عُثْمَانَ، ثُمَّ عَلِيٍّ. وَإِنْ كَانَتْ هَذِهِ الْمَسْأَلَةُ - مَسْأَلَةُ عُثْمَانَ وَعَلِيٍّ - لَيْسَتْ مِنَ الْأُصُولِ الَّتِي يُضَلَّلُ الْمُخَالَفُ فِيهَا عِنْدَ جُمْهُورِ أَهْلِ السُّنَّةِ. لَكِنْ الَّتِي يُضَلَّلُ فِيهَا: مَسْأَلَةُ الْخِلَافَةِ، وَذَلِكَ أَنَّهُمْ يُؤْمِنُونَ أَنَّ الْخَلِيفَةَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَبُو بَكْرٍ، وَعُمَرُ، ثُمَّ عُثْمَانُ، ثُمَّ عَلِيٌّ. وَمَنْ طَعَنَ فِي خِلَافَةِ أَحَدٍ مِنْ هَؤُلَاءِ؛ فَهُوَ أَضَلُّ مِنْ حِمَارِ أَهْلِهِ.

They accept what has been reported with a continuous chain of transmission (*mutawatur isnad*) from the leader of the Believers, 'Ali Ibn Abi Talib (may Allah be pleased with him), and from others, that the best men of this 'Ummah after its Prophet are: Abu Bakr; then 'Umar; third, 'Uthman, and fourth, 'Ali Ibn Abi Talib (may Allah be pleased with them all), as the *hadith* have indicated, and all Sahabah (may Allah be pleased with them all) have agreed upon giving priority to 'Uthman in giving him allegiance (al-Bai'ah).<sup>139</sup> Although some of the people of the Sunnah differ over whether 'Uthman or 'Ali (may Allah be pleased with both of them) has the priority, after they (the people of the Sunnah) had agreed upon giving priority to Abu Bakr and 'Umar. Some people gave the priority to 'Uthman and kept silent and considered 'Ali to be the fourth. However, some people preferred 'Ali. And some remained neutral. But the people of the Sunnah settled on preferring 'Uthman, even though this matter - the matter of 'Uthman and 'Ali - is not of the fundamentals. The majority of the people of the Sunnah do not consider disagreeing in this matter as being misguidance.<sup>140</sup> Rather, it is in the matter of the "Question of the Caliphate" where they consider the disagreeing person to be misguided. Ahl as-Sunnah believe that the Caliph after the Messenger of Allah (peace be upon him)

<sup>139</sup> The Sahaba agreed in giving the allegiance to Uthman over Ali.

<sup>140</sup> Some of the scholars differed regarding who is more virtuous. Some preferred Uthman, a group gave precedence to Ali and the third group remained silent and did not give preference to either Uthman or Ali. This difference being present amongst Ahlul-sunnah means that it is not an issue that a person who has one of the above three opinions can be considered misguided.

is Abu Bakr; then 'Umar; then 'Uthman, then 'Ali, and that whoever contests the Caliphate of any one of these Imams is indeed more lost than an domestic donkey. <sup>141</sup>

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<sup>141</sup> Ahlul-Sunnah agree that Abu Bakr, 'Umar, Uthmaan and Ali are rightful caliphs. Whoever says otherwise is considered misguided and deviated. The statements one of them was not deserving or rightly Caliph, Ali has more right to be the first Caliph than Abu bakr and so forth is deviation from the doctrine (*aqidah*) of Ahlus-sunnah.

وَيُحِبُّونَ أَهْلَ بَيْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَيَتَوَلَّوْنَهُمْ ، وَيَحْفَظُونَ فِيهِمْ وَصِيَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
 حَيْثُ قَالَ يَوْمَ غَدِيرِ خُمٍّ : (( أَذْكُرُّكُمْ اللَّهُ فِي أَهْلِ بَيْتِي )) . وَقَالَ أَيْضًا لِلْعَبَّاسِ عَمِّهِ - وَقَدْ اشْتَكَى إِلَيْهِ أَنَّ بَعْضَ قُرَيْشٍ يَجْفُو  
 بَنِي هَاشِمٍ - فَقَالَ : (( وَالَّذِي نَفْسِي بِيَدِهِ ؛ لَا يُؤْمِنُونَ حَتَّى يُحِبُّوكُمْ ؛ لِلَّهِ وَلِقَرَابَتِي )) . وَقَالَ : (( إِنَّ اللَّهَ اصْطَفَى بَنِي إِسْمَاعِيلَ ،  
 وَاصْطَفَى مِنْ بَنِي إِسْمَاعِيلَ كِنَانَةَ ، وَاصْطَفَى مِنْ كِنَانَةَ قُرَيْشًا ، وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ )) .

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## The Prophet's Family (Ahl Al-Bait)

Ahl as-Sunnah love the Prophet's family,<sup>142</sup> give them support, and honour the Prophet's will in regard to them, as he said at Ghadir al-Khum<sup>143</sup>: "I ask you by Allah to take care of my family I ask you by Allah to take care of my family." (Muslim) He (peace be upon him) said to his uncle al-Abbas when he complained to him that some men of Quraysh resent Banu Hashim (the Prophet's clan): "By (Allah) in Whose Hands my soul is! They will never be believers until they love you for Allah and for the sake of my relationship to you." (al-tirmithi) The Prophet (peace be upon him) said: "Indeed, Allah chose the sons of Isma'il, and from them He chose Kinanah, and from Kinanah He chose Quraish, and from Quraish he chose Banu Hashim, and from Banu Hashim He chose me." (Muslim)<sup>144</sup>

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<sup>142</sup> Ahlus-Sunnah hold special love for the prophet's relatives.

<sup>143</sup> After the Prophet returned from the farewell Hajj, he reaffirmed the specific rights of his relatives.

<sup>144</sup> In this hadith the Prophet informs us that a person will not have complete belief until they love the his relatives for Allah's sake. The rights or the relatives of the Prophet is to have especial love for them for their being a believer and secondly their being related to the prophet. The prophet's relatives (*Ahlul-Bait*) are known as Bani Hashim.

وَيَتَوَلَّوْنَ أَزْوَاجَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمَّهَاتِ الْمُؤْمِنِينَ، وَيُؤْمِنُونَ بِأَنَّهِنَّ أَزْوَاجُهُ فِي الْآخِرَةِ: خُصُوصًا خَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا أُمَّ أَكْثَرِ أَوْلَادِهِ، وَأَوَّلَ مَنْ آمَنَ بِهِ وَعَاضِدَهُ عَلَى أَمْرِهِ، وَكَانَ لَهَا مِنْهُ الْمَنْزِلَةُ الْعَالِيَةُ. وَالصِّدِّيقَةَ بِنْتَ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهَا، الَّتِي قَالَ فِيهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (( فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الشَّرِيدِ عَلَى سَائِرِ الطَّعَامِ )) .

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## The Prophet's Wives ('Ummahat Al-Mu'minin)

Ahl as-Sunnah have allegiance (love) to the wives of the Messenger of Allah (peace be upon him), the Mothers of the Believers.<sup>145</sup> They believe that they will be his wives in the Hereafter, especially Khadijah (may Allah be pleased with her) the mother of most of his children, and the first person to believe in him and give him support and he respected her very highly.<sup>146</sup> as-Siddiqah [A'ishah], the daughter of as-Siddiq [Abu Bakr] (may Allah be pleased with her and her father), of whom the Prophet (peace be upon him) said:

"A'ishah's superiority over women is like the superiority of ath-Tharid (a dish of sopped bread, meat and broth) over the rest of the food." (Bukhari and Muslim)<sup>147</sup>

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<sup>145</sup> The status of the wives of the Prophet is like mothers for all the believers. Therefore every muslim should love them like they love their mother which necessitates complete respect and honouring them.

<sup>146</sup> The prophets wives have a specific right upon the believers due to their close connection to the Prophet; in being his wives in the the worldly life, wives in the afterlife and because they are referred to as the believers. Khadijah is distinguished being the mother of all of the children of the Prophet muhammad except for Ibrahim who was from Maria. Additionally, Khadijah was the first to believe in the Prophet, support him in conveying the message with her wealth, encouragement and patience with difficulties on the way. There is special respect for Aisha because of the hadith where the Prophet mentioned that she is from the best of women.

<sup>147</sup> The prophet had eleven wives. Two passed away before him, Khadijah and Umm Kulthum and nine died after him, Aisha bint Abu Bakr, Hafsa bint Umar, Juwayriyah, Zainab bint Jahsh, Sawdah, Safiyah, Maymunah, Umm Habibah, Umm Salamah. He had seven children, three sons, Al-Qasim, Abdullah, and Ibrahim and four daughters, Ruqayah, Zaynab, Fatimah and Umm Kulthum. All of them passed away before him except for Fatimah, who died after him. The scholars differ regarding whether Khadijah is more virtuous than Aisha or vice versa.

وَيَتَبَرُّوْنَ مِنْ طَرِيقَةِ الرَّوَافِضِ الَّذِينَ يَبْغُضُونَ الصَّحَابَةَ وَيَسُبُّونَهُمْ. وَطَرِيقَةَ النَّوَاصِبِ الَّذِينَ يُؤْذُونَ أَهْلَ الْبَيْتِ بِقَوْلٍ أَوْ عَمَلٍ. وَيُمْسِكُونَ عَمَّا شَجَرَ بَيْنَ الصَّحَابَةِ، وَيَقُولُونَ: إِنَّ هَذِهِ الْأَثَارَ الْمَرْوِيَّةَ فِي مَسَاوِيهِمْ مِنْهَا مَا هُوَ كَذِبٌ، وَمِنْهَا مَا قَدْ زِيدَ فِيهِ وَنُقِصَ وَعُيِّرَ عَنْ وَجْهِهِ، وَالصَّحِيحُ مِنْهُ هُمْ فِيهِ مَعْدُورُونَ: إِمَّا مُجْتَهِدُونَ مُصِيبُونَ، وَإِمَّا مُجْتَهِدُونَ مُخْطِئُونَ. وَهُمْ مَعَ ذَلِكَ لَا يَعْتَقِدُونَ أَنَّ كُلَّ وَاحِدٍ مِنَ الصَّحَابَةِ مَعْصُومٌ عَنْ كِبَائِرِ الْإِثْمِ وَصِغَائِرِهِ؛ بَلْ يَجُوزُ عَلَيْهِمُ الذُّنُوبُ فِي الْجُمْلَةِ. وَلَهُمْ مِنَ السَّوَابِقِ وَالْفَضَائِلِ مَا يُوجِبُ مَغْفِرَةً مَا يَصْدُرُ مِنْهُمْ - إِنْ صَدَرَ -، حَتَّى إِنَّهُمْ يُغْفَرُ لَهُمْ مِنَ السَّيِّئَاتِ مَا لَا يُغْفَرُ لِمَنْ بَعْدَهُمْ؛ لِأَنَّ لَهُمْ مِنَ الْحَسَنَاتِ الَّتِي تَمْحُو السَّيِّئَاتِ مَا لَيْسَ لِمَنْ بَعْدَهُمْ. وَقَدْ ثَبَتَ بِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمْ خَيْرُ الْقُرُونِ، وَأَنَّ الْمُدَّ مِنْ أَحَدِهِمْ إِذَا تَصَدَّقَ بِهِ كَانَ أَفْضَلَ مِنْ جَبَلٍ أَحَدٍ ذَهَبًا مِمَّنْ بَعْدَهُمْ. ثُمَّ إِذَا كَانَ قَدْ صَدَرَ مِنْ أَحَدِهِمْ ذَنْبٌ؛ فَيَكُونُ قَدْ تَابَ مِنْهُ، أَوْ أَتَى بِحَسَنَاتٍ تَمْحُوهُ، أَوْ غُفِرَ لَهُ؛ بِفَضْلِ سَابِقَتِهِ، أَوْ بِشَفَاعَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي هُمْ أَحَقُّ النَّاسِ بِشَفَاعَتِهِ، أَوْ ابْتِلَى بِبَلَاءٍ فِي الدُّنْيَا كُفِّرَ بِهِ عَنْهُ. فَإِذَا كَانَ هَذَا فِي الذُّنُوبِ الْمُحَقَّقَةِ؛ فَكَيْفَ الْأُمُورِ الَّتِي كَانُوا فِيهَا مُجْتَهِدِينَ: إِنْ أَصَابُوا؛ فَلَهُمْ أَجْرَانِ، وَإِنْ أَخْطَوْا؛ فَلَهُمْ أَجْرٌ وَاحِدٌ، وَالْخَطَأُ مَغْفُورٌ. ثُمَّ إِنْ الْقَدَرُ الَّذِي يُتَكَرَّرُ مِنْ فِعْلِ بَعْضِهِمْ قَلِيلٌ نَزَرَ مَغْفُورٌ فِي جَنْبِ فَضَائِلِ الْقَوْمِ وَمَحَاسِنِهِمْ؛ مِنَ الْإِيمَانِ بِاللَّهِ، وَرَسُولِهِ، وَالْجِهَادِ فِي سَبِيلِهِ، وَالْهَجْرَةِ، وَالنُّصْرَةِ، وَالْعِلْمِ النَّافِعِ، وَالْعَمَلِ الصَّالِحِ. وَمَنْ نَظَرَ فِي سِيرَةِ الْقَوْمِ بِعِلْمٍ وَبَصِيرَةٍ، وَمَا مَنَّ اللَّهُ عَلَيْهِمْ بِهِ مِنَ الْفَضَائِلِ؛ عَلِمَ يَقِينًا أَنَّهُمْ خَيْرُ الْخَلْقِ بَعْدَ الْأَنْبِيَاءِ؛ لَا كَانَ وَلَا يَكُونُ مِثْلَهُمْ، وَأَنَّهِمُ الصَّفْوَةُ مِنْ قُرُونِ هَذِهِ الْأُمَّةِ الَّتِي هِيَ خَيْرُ الْأُمَّمِ وَأَكْرَمُهَا عَلَى اللَّهِ.

Ahl as-Sunnah forsake the Rawafid doctrine, those who hate the Prophet's Companions and revile them. They also forsake the Nawasib doctrine those who harm the Prophet's Family verbally or actually.<sup>148</sup> Ahl as-Sunnah refrain from speaking about what happened between the Sahabah of disagreement,<sup>149</sup> they say: part of the Traditions (*ahadith*) which are narrated about their faults are untrue, and some of them added to or omitted from, or distorted; the part of them which is true, they (*sahabah*) are excused from, because either

<sup>148</sup> The position of Ahlul sunnah towards the *Rawafidah*, who speak ill of the Sahabah and *Nawasib*, who speak ill of the Prophet's wives. The *Rawafidah* show enmity to and speak ill of most of the Sahabah because they believe that Ali should have been the first Caliph and that Ali's children should have been Caliph after him. Due to this, they consider the majority of the Sahabah apostates and disbelievers. For them, showing your enmity and speaking ill of the Sahabah is demonstration of your love for the Prophet's household. The *Nawasib*, who reviled the Prophet's wives, do not exist in this time. Ibn Taymiyyah does not mention the *Khawarij*, even though they also revile the Sahabah, because their reason results from their incorrect belief that the Sahabah fell into major sins. One of the foundations of the *Khawarij* is that a major sinner cannot be a believer. Ibn Taymiyyah mentions them in the chapter that addresses the issues of Eman, belief and disbelief.

<sup>149</sup> Ahlul-Sunnah remain silent regarding the differing that took place between the Sahabah after the death of Umar and which further intensified after the death of Uthman. Discussion of the differences that occurred between them leads to having enmity and reviling them which is prohibited (*haram*) in Islam. The *ahadith* concerning the differences amongst the *sahabah* are either fabricated or distorted, which is therefore rejected, or it is true but results from valid *ijtihad* seeking the truth and they are therefore excused for their error. The principle of giving precedence to certainty over probability. The Quran and the Sunnah prove with certainty that the Sahabah are the best of mankind after the Prophets. There is the probability that differing was based on *ijtihad* or it was intentional. We presume it was based on *ijtihad* as that agrees with the certain knowledge, which is that they are the best of humanity.

they expressed their personal opinion and were right, or they expressed their personal opinion and were wrong. Ahl as-Sunnah do not think that each of the Sahabah is infallible of committing major sins or minor sins, but that they are capable of committing offences in general.<sup>150</sup> Nevertheless, to them belongs priority in accepting Islam and in doing good deeds which qualify them for forgiveness of what they may have committed, to the extent that their offences are forgiven. The same offences will not be forgiven of those who come after them because they (*sahabah*) have the virtue of good deeds which erase the bad deeds, a virtue that the generations after them do not have. It has been confirmed by the saying of the Messenger of Allah (peace be upon him): "That they are the best of all generations," (al-Bukhari and Muslim) and: "That the pint of charity any one of them might have given is better than a pile of gold the size of Mount 'Uhud if it is given by anyone who comes after them" (al-Bukhari and Muslim). Moreover, if anyone of them (*Sahabah*) committed any act of offence, without doubt he repented from it, or he did good deeds which wiped away that offence, or he has been forgiven for the virtue of accepting Islam from its start or by intercession of Muhammad (peace be upon him) since they are deserving most his intercession, or a calamity inflicted upon him in this world which covered for that offence. If this is the case in actual offences, what about matters in which they were mujtahids (independent reasoning to reach a legal decision)? If they were correct in their ijtiḥad they will receive double reward and if they were wrong they will receive one reward (for ijtiḥad) and the mistake is forgiven for them.<sup>151</sup> Furthermore, the objectionable amount of their deeds is negligible in comparison to their virtues; belief in Allah and His Messenger, Jihad in His Path, Hijrah (emigration) from Makkah to al-Madinah, support for the Prophet and the religion, valuable knowledge and the good deeds.<sup>152</sup> Whoever studies the life of the *Sahabah* objectively, with insight and with what Allah bestowed upon them of virtues, will no doubt discover that they are the best of all

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<sup>150</sup> Ibn Taymiyyah clarifies that the belief of Ahlul-Sunnah is that individuals from the Sahabah are not infallible of falling into error. However their errors are significantly less in comparison to the errors that come from muslims that come after them in many respects, such as the gravity (significance and insignificant) of the error, the amount of errors, continuing or immediately refraining from the error and so forth.

<sup>151</sup> The sins and errors of the Sahabah are forgiven because the various means to attain Allah's forgiveness are fulfilled by them. These means can be categorised into two groups. Those that are specific to the Sahabah, such as being the first and foremost to Islam in addition to their numerous good deeds. Those that are general, shared by every muslim, such as repenting from sins, doing good deeds after a sin, good actions before sins, intercession of Prophet Muhammad for them on judgement day and afflictions in this worldly life. Their opinions (*ijtiḥad*) are an added benefit to the fact that they are forgiven as if they are correct it is a double reward and if they are mistaken it is one reward.

<sup>152</sup> The amount of error attributed to them compared to the amount of good is negligible.

people after the Prophet (peace be upon him), that there never was and never will be their like and that indeed they are the best of the generations of the 'Ummah which is in itself the best of all nations and the most honourable in the eyes of Allah ,The Exalted.<sup>153</sup>

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<sup>153</sup> A brief look at the biography of the Sahabah and their virtues is sufficient evidence to prove they are the best of humanity after the prophets.

وَمِنْ أَصُولِ أَهْلِ السُّنَّةِ: التَّصَدِيقُ بِكَرَامَاتِ الْأَوْلِيَاءِ وَمَا يُجْرِي اللَّهُ عَلَى أَيْدِيهِمْ مِنْ خَوَارِقِ الْعَادَاتِ فِي أَنْوَاعِ الْعُلُومِ  
وَالْمُكَاشَفَاتِ وَأَنْوَاعِ الْقُدْرَةِ وَالتَّأْثِيرَاتِ، كَالْمَأْتُورِ عَنْ سَالِفِ الْأُمَّمِ فِي سُورَةِ الْكَهْفِ وَغَيْرِهَا، وَعَنْ صَدْرِ هَذِهِ الْأُمَّةِ مِنَ  
الصَّحَابَةِ وَالتَّابِعِينَ وَسَائِرِ قُرُونِ الْأُمَّةِ، وَهِيَ مَوْجُودَةٌ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ.

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## The Miracles of the Saints (Karamat Al-Awliya')

Among the fundamentals of the people of the Sunnah is the belief in the miracles of the righteous people (Karamat al- Awliya)<sup>154</sup>. Allah created supernatural acts<sup>155</sup> through them in aspects of knowledge, revelations (Mukashafat), types of ability and effects. This is known of previous nations (*salaf*) in Surat al-Kahf and in other chapters and is known of the early men of this 'Ummah amongst the Sahabah and the Tabi'un and amongst the rest of the generations of this 'Ummah. It will be with them to the Day of Resurrection.<sup>156</sup>

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<sup>154</sup> Allah describes His Awliyah as possessing Emaan and Taqwa (Surah Yunus: 61-62). An indication of Eman and Taqwa is complete compliance with the commands and prohibitions in the Book and the Sunnah.

<sup>155</sup> Supernatural acts come from Allah's Awliyah. If it is ordinary then it is not considered Karamah. If it comes from somebody who practices magic (*sihir*) then it is not considered Karaama. The saint (*Wali*) may know something that is ordinarily unknown or have the ability to do something that an ordinary person does not have the ability to do.

<sup>156</sup> The supernatural acts of saints (*awliyaa*) was present in the past nations, existed at the beginning of this Umma and will exist up until Judgement Day.



فَصَلِّ: ثُمَّ مِنْ طَرِيقَةِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ اتَّبَاعِ آثَارِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَاطِنًا وَظَاهِرًا، وَاتِّبَاعِ سَبِيلِ السَّابِقِينَ الْأَوْلِيَيْنِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَاتِّبَاعِ وَصِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَيْثُ قَالَ: ((عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ)). وَيَعْلَمُونَ أَنَّ أَصْدَقَ الْكَلَامِ كَلَامُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَيُؤَثِّرُونَ كَلَامَ اللَّهِ عَلَى غَيْرِهِ مِنْ كَلَامِ أَصْنَافِ النَّاسِ، وَيُقَدِّمُونَ هَدْيَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى هَدْيِ كُلِّ أَحَدٍ. وَلِهَذَا سُمُّوا أَهْلَ الْكِتَابِ وَالسُّنَّةِ، وَسُمُّوا أَهْلَ الْجَمَاعَةِ؛ لِأَنَّ الْجَمَاعَةَ هِيَ الْاجْتِمَاعُ، وَضِدُّهَا الْفُرْقَةُ، وَإِنْ كَانَ لَفْظُ الْجَمَاعَةِ قَدْ صَارَ اسْمًا لِنَفْسِ الْقَوْمِ الْمُجْتَمِعِينَ. وَالْإِجْمَاعُ هُوَ الْأَصْلُ الثَّلَاثُ الَّذِي يُعْتَمَدُ عَلَيْهِ فِي الْعِلْمِ وَالدِّينِ. وَهُمْ يَزِنُونَ بِهِدِهِ الْأُصُولَ الثَّلَاثَةَ جَمِيعًا مَا عَلَيْهِ النَّاسُ مِنْ أَقْوَالٍ وَأَعْمَالٍ بَاطِنَةً أَوْ ظَاهِرَةً مِمَّا لَهُ تَعَلُّقٌ بِالدِّينِ. وَالْإِجْمَاعُ الَّذِي يَنْضَبُطُ هُوَ مَا كَانَ عَلَيْهِ السَّلْفُ الصَّالِحُ؛ إِذْ بَعْدَهُمْ كَثْرَ الْاِخْتِلَافِ، وَانْتَشَرَ فِي الْأُمَّةِ.

## The Path of People of the Sunnah (Ahl As-Sunnah Wal-Jama'ah)

The path of the people of the Sunnah and the Jama'ah is following the Prophet's Tradition (*Sunnah*)<sup>157</sup> both inwardly and outwardly, and following the footsteps of the early Muslims, both the Emigrants (*Muhajirun*) and the Helpers (*Ansar*), and following the Prophet's recommendation: "Hold on to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me. Hold on to it firmly. And beware of heretical innovations (*bida'*) because each heretical innovation (*bid'ah*) is a falsehood and each falsehood is a deviation from the right path" (Abu Dawud, Tirmidhi and Ibn Majah).<sup>158</sup> The people of the Sunnah know that the most truthful words are Allah's Words over the words of all people, and they put the guidance of Muhammad (peace be upon him) ahead of the guidance of all people.<sup>159</sup> Because of all this they are called the People of the Book and the Sunnah (*ahlul-kitab wa -sunnah*). They are called the people of the community (*Ahlul-Jama'ah*) because community means unity and its opposite is disunity. The term *Jama'ah* became a name for the unified people themselves. *al-Ijma'* (consensus) is the third pillar on which people depend for knowledge (*'ilm*) and actions (*din*). By these three pillars

<sup>157</sup> the book has been related to the belief of *ahlul sunnah* in relation to reports / information. shaykh ul islam mentions their methodology to know the religion, reports and rulings. he mentioned their method as it relates to the sources of the religion, and then how to understand those sources.

<sup>158</sup> making reference to the book and the sunnah, and to understand these two going back generally to the *sahabah*, and specifically to the four rightly guided caliphs.

<sup>159</sup> the result of this knowledge of the status of the book and the sunnah, is that they place the statement of Allah before the statements of everybody else, and the guidance of the prophet before the guidance of everybody else. and everybody statement is measured against the book and the sunnah. They are called the people of the book and the sunnah for this reason. they are also called the *jama'h* because they are united on one methodology, which is deducing from the book and sunnah, and not having other methodologies that are innovated.

(Qur'an, Sunnah, and Ijma') is measured all that people follow of inward or outward words and acts which have any relation to din (*eman*)<sup>160</sup> and to the established ijma' of the righteous ancestors (*salaf al-salih*) since after them the disagreement increased, and the 'Ummah dispersed.<sup>161</sup>

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<sup>160</sup> The actions and statements of people are measured by these three sources of evidence so to know what is correct from what is incorrect in matters of Deen. The basic principle in regards to matters of Dunya is permissibility.

<sup>161</sup> The *Ijma'* of the *Sahabah* is considered. As for after the *Sahabah*, then ibn Taymiyyah is of the view that due to the increasing differences of scholars and the global spread of Islam, to verify 'Ijma is impossible.

فَصَلِّ: ثُمَّ هُمْ مَعَ هَذِهِ الْأُصُولِ يَأْمُرُونَ بِالْمَعْرُوفِ، وَيَنْهَوْنَ عَنِ الْمُنْكَرِ عَلَى مَا تُوَجِّهُهُ الشَّرِيعَةُ: وَيَرَوْنَ إِقَامَةَ الْحَجِّ وَالْجِهَادِ وَالْجَمْعِ وَالْأَعْيَادِ مَعَ الْأُمَرَاءِ أَبْرَارًا كَانُوا أَوْ فُجَّارًا، وَيُحَافِظُونَ عَلَى الْجَمَاعَاتِ. وَيَدِينُونَ بِالنَّصِيحَةِ لِلأُمَّةِ، وَيَعْتَقِدُونَ مَعْنَى قَوْلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبَنِيَانِ الْمَرْصُوصِ؛ يَشُدُّ بَعْضُهُ بَعْضًا))، وَشَبَّكَ بَيْنَ أَصَابِعِهِ، وَقَوْلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ؛ إِذَا اشْتَكَى مِنْهُ عَضْوٌ؛ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِأَلْحَمَى وَالسَّهْرِ)). وَيَأْمُرُونَ بِالصَّبْرِ عِنْدَ الْبَلَاءِ، وَالشُّكْرِ عِنْدَ الرَّخَاءِ وَالرِّضَا بِمَرِّ الْقَضَاءِ. وَيَدْعُونَ إِلَى مَكَارِمِ الْأَخْلَاقِ، وَمَحَاسِنِ الْأَعْمَالِ، وَيَعْتَقِدُونَ مَعْنَى قَوْلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا)). وَيَنْدُبُونَ إِلَى أَنْ تَصِلَ مَنْ قَطَعَكَ، وَتُعْطِيَ مَنْ حَرَمَكَ، وَتَعْفُو عَمَّنْ ظَلَمَكَ. وَيَأْمُرُونَ بِبِرِّ الْوَالِدَيْنِ، وَصِلَةِ الْأَرْحَامِ، وَحُسْنِ الْجَوَارِ، وَالْإِحْسَانِ إِلَى الْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ، وَالرَّفْقِ بِالْمَمْلُوكِ. وَيَنْهَوْنَ عَنِ الْفَخْرِ، وَالْخِيَلَاءِ، وَالْبَغْيِ، وَالْاِسْتِطَالَةِ عَلَى الْخَلْقِ بِحَقِّ أَوْ بَغَيْرِ حَقِّ. وَيَأْمُرُونَ بِمَعَالِي الْأَخْلَاقِ، وَيَنْهَوْنَ عَنِ سَفْسَافِهَا. وَكُلُّ مَا يَقُولُونَهُ وَيَفْعَلُونَهُ مِنْ هَذَا وَغَيْرِهِ؛ فَإِنَّمَا هُمْ فِيهِ مُتَّبِعُونَ لِلْكِتَابِ وَالسُّنَّةِ، وَطَرِيقَتِهِمْ هِيَ دِينُ الْإِسْلَامِ الَّذِي بَعَثَ اللهُ بِهِ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

## The Belief of Ahlul-Sunnah in Issues of Rulings (Ahkam)

Based on these fundamentals, they command good deeds and forbid evil deeds in accordance with what the Shari'ah ordains.<sup>162</sup> They believe in performing Hajj (pilgrimage) and Jihad (struggle for the cause of Allah), in attending Friday communal prayers (*Jum'ah*) and the Eid with the leaders, be they pious or wicked, and in observing the community prayers (*Jama'ah*).<sup>163</sup> They believe (yadeenuna) in advising the 'Ummah, and they hold firm belief in the Prophet's saying: "A believer is for a believer just as all the parts of an edifice support each other" (Bukhari and Muslim)<sup>164</sup> and the Prophet (peace be upon him) interlinked his fingers while saying this. They hold firm to the saying of [the Prophet] (peace be upon him): "The example of the believers in their affection and compassion and benevolence is like the body; If one part of it becomes ill the whole body

<sup>162</sup> They command what Allah commands and they forbid what Allah forbids, which is in accordance with what is necessitated by the Shariah.

<sup>163</sup> Some deviated groups hold that it is permissible to not establish the outward practices of the Deen with the Muslim leaders and they make their methodology forbidding Munkar of those in charge. Ahlul Sunnah believe that sinful leaders, while being a Munkar, does not necessitate abandoning the outward practises of the religion alongside those leaders. Also they hold that there is a correct way to forbid Munkar of those in charge which is not the way adopted by the deviant groups. The misguided groups do not hold it permissible to perform the congregational prayer behind sinful leaders whereas Ahlul Sunnah do not hold the abandonment of the obligation of prayer behind a sinful leader.

<sup>164</sup> Naseeha is more general to just enjoining good and forbidding evil. Naseeha is desiring good for the person advised and directing him to what is in his worldly and afterlife interests. Enjoining good and forbidding evil is desiring good for the person commanded or forbidden and guiding him to what is primarily in his religious interests.

comes to its aid with fever and sleeplessness" ( Bukhari and Muslim).<sup>165</sup> Ahl as-Sunnah enjoin on other people to persevere when calamity strikes, are thankful in the time of life's ease and are accepting in the fulfilment of Allah's Irreversible Decree.<sup>166</sup> They call on people to practice noble manners and good deeds, and to indoctrinate themselves with the Prophet's saying: "The most complete believer in faith, is the one with the best manners" (at-Tirmidhi).<sup>167</sup> Ahl as-Sunnah urge people to mend the relations with those who have broken with them, to give to those who have deprived them, and to forgive those who have done injustice to them.<sup>168</sup> They order people to keep piety, to be good to other relatives, to be good neighbours, to treat orphans, wayfarers and the poor kindly and to be gentle and humane to the slave.<sup>169</sup> They forbid bragging, arrogance and transgression.<sup>170</sup> They prevent people from feeling superior over others, rightly or wrongly.<sup>171</sup> They urge people to have lofty manners and prohibit them from pursuing trifles. All that they say or do of the above, or of other than it, in all of it they follow the

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<sup>165</sup> Islam obliges there to be relationship between muslims which is built on love, empathy and compassion. The obligation of love between them leads to giving mutual advice to one another because the harm of one affects the harm of another.

<sup>166</sup> These traits Ahlul Sunnah enjoin on others in regards their relationship with Allah, such as patience and forbearing in the face of calamity, being grateful and thankful for Allah's countless blessings and not becoming angry at the decree of Allah that a person may disliked by them such as poverty or illness.

<sup>167</sup> These traits Ahlul Sunnah enjoin on others in regards their dealings. From them always having good disposition and always having good dealings, as good character is basically good dealings with others. The hadith proves that Eman leads to good character, as a sign of the perfection of eman is a persons having good character.

<sup>168</sup> These traits and actions, which are recommended to do, indicate the perfection of a persons good character. Maintaining ties is through visiting relatives, asking about relatives and spending on relatives. Giving to the deprived means assisting them financially, giving them advice and educating them. Pardoning the oppressor is either the one who has transgressed against you or prevented you from a right that you are due.

<sup>169</sup> These traits indicate the basis of good character. Being dutiful serving ones father and mother, keeping relations with relatives, having good dealings and relationships with ones neighbours, having good dealings with the poor, the orphans and the traveller, and being gentle to those under your charge.

<sup>170</sup> These are the blameworthy traits, from them is bragging such as saying I've got a lot of money, I am from a rich family etc. The other is arrogance, related to actions that raise a person and put another down. Transgression is to violate somebody else either in speech by cursing or in action by hitting.

<sup>171</sup> Rightly meaning when what they are claiming is true but does not allow them to belittle others. When speech it is bragging and when actions it is arrogance. Wrongly and without right, then it is false as well as being transgression. In both cases the action is incorrect.

Book (The Qur'an) and the Sunnah. <sup>172</sup> Their "path" is the religion of Islam, for which Allah sent Muhammad (peace be upon him).<sup>173</sup>

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<sup>172</sup> The source of the commands and prohibitions is the Quran and the Sunnah.

<sup>173</sup> Their methodology, which is affirmation of the reports and information and submission and compliance with the legislation (*Ahkam*), is reality Islam.

لَكِنْ لَمَّا أَخْبَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أُمَّتَهُ سَتَفْتَرِقُ عَلَيَّ ثَلَاثَ وَسَبْعِينَ فِرْقَةً؛ كُلُّهَا فِي النَّارِ؛ إِلَّا وَاحِدَةً، وَهِيَ الْجَمَاعَةُ. وَفِي حَدِيثٍ عَنْهُ أَنَّهُ قَالَ: (( هُمْ مَنْ كَانَ عَلَيَّ مِثْلَ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي ))، صَارَ الْمُتَمَسِّكُونَ بِالْإِسْلَامِ الْمَحْضِ الْخَالِصِ عَنِ الشُّبُهِ هُمْ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ. وَفِيهِمُ الصِّدِّيقُونَ، وَالشُّهَدَاءُ، وَالصَّالِحُونَ، وَمِنْهُمْ أَعْلَامُ الْهُدَى، وَمَصَابِيحُ الدُّجَى، أُولُو الْمَنَاقِبِ الْمَأْتُورَةِ، وَالْفَضَائِلِ الْمَذْكُورَةِ، وَفِيهِمُ الْأَبْدَالُ، وَفِيهِمُ أَيْمَةُ الدِّينِ، الَّذِينَ أَجْمَعَ الْمُسْلِمُونَ عَلَيَّ هِدَايَتِهِمْ وَدِرَايَتِهِمْ، وَهُمْ الطَّائِفَةُ الْمَنْصُورَةُ الَّذِينَ قَالَ فِيهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (( لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَيَّ الْحَقِّ مَنْصُورَةً، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ، وَلَا مَنْ خَذَلَهُمْ؛ حَتَّى تَقُومَ السَّاعَةُ ))، نَسَأَلُ اللَّهَ أَنْ يَجْعَلَنَا مِنْهُمْ وَأَنْ لَا يُزِيغَ قُلُوبَنَا بَعْدَ إِذْ هَدَانَا، وَأَنْ يَهَبَ لَنَا مِنْ لَدُنْهُ رَحْمَةً إِنَّهُ هُوَ الْوَهَّابُ. وَاللَّهُ أَعْلَمُ. وَصَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا.

## The Virtue of Ahlul Sunnah Over All Sects

But for all this, the Prophet (peace be upon him) foretold: "That his 'Ummah will split into seventy-three factions, all of them in Hell except one: the community (Jama'ah)" (Ahmad) and he (peace be upon him) said in another hadith: "They are those who will follow what I am and what my companions are today" (Tirmidhi),<sup>174</sup> those referred to in this saying, who hold firmly to pure, unadulterated Islam, are the people of the Sunnah and the Jama'ah. Amongst them are the truthful (siddiqs), the martyrs, the righteous,<sup>175</sup> included in them are the landmarks of guidance,<sup>176</sup> the lamps for darkness, the people of memorable merits, the ever-remembered virtues; Among them are the *abdal*,<sup>177</sup> the Imams about whose judgment and understanding all Muslims agree. These are the victorious ones about whom the Prophet (peace be upon him) said: "A group of my 'Ummah will continue to follow the truth prominently. Whoever betrays them or opposes them can never harm them to the Day of Judgment" (Bukhari and Muslim).<sup>178</sup> Thus, we ask Allah "to make us part of them, and not to let our hearts swerve after He has guided us and to bestow on us Mercy from Him. Indeed, He is, The Generous. Allah knows

<sup>174</sup> Ahlul Sunnah are the saved sect. In this hadith the the prophet informs us of the existence of sects within Islam and describes the saved sect.

<sup>175</sup> *Siddeeq*, always truthfulness and Matyr, killed in the way of Allah are also from the Righteous, somebody constant in good deeds, except that they are distinguished with an additional good deed that is not necessitated by being righteous.

<sup>176</sup> The mountains of guidance and lights in darkness are the scholars (Ulema) as people are guided through their enlightenment.

<sup>177</sup> When they pass away, Allah replaces them so that the world is never completely void of them.

<sup>178</sup> The people of knowledge and righteous deeds became well known to all. There are the four Imams Abu Hanifah, Malik, Shaf'ie and Ahmed, as well as the contemporary Imams like AbdulAzziz ibn Baz, Muhammad ibn Uthaymeen, Nasurdeen al-Albani.

best. May Allah's many blessings and greetings be upon Muhammad, his family, and his companions.<sup>179</sup>

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<sup>179</sup> Ibn Taymiyyah concludes with supplication (Dua), acknowledgment of complete knowledge for Allah and salutations on the final Prophet Muhammad.