


<p>شرح العقيدة الطحاوية</p>	<div style="text-align: center;">  <p><b>The Creed of Al-Ṭaḥāwī</b>  <i>Translation With Added Commentary</i><sup>1</sup>  <i>by Shaykh Abū Ādam al-Narūjī</i><sup>2</sup>  Released by <a href="http://www.marifah.net">www.marifah.net</a> 1428H</p> </div>
<p>قال العلامة حجة الإسلام أبو جعفر الوراق الطحاوي بمصر رحمه الله:</p>	<p>The encyclopedic scholar Abu Ja'far Al-Ṭaḥāwī said:</p>
<p>هذا ذكر بيان عقيدة أهل السنة والجماعة على مذهب فقهاء الملة : أبي حنيفة النعمان بن ثابت الكوفي، وأبي يوسف يعقوب بن إبراهيم الأنصاري، وأبي عبد الله محمد بن الحسن الشيباني رضوان الله عليهم أجمعين، وما يعتقدون من أصول الدين، ويدينون به لرب العالمين.</p>	<p>{This is a detailed remembrance of the belief of the <b>People of</b>} alliance to <b>{the Sunnah}</b> -what was narrated of sayings, deeds and confirmations from the Prophet ﷺ - <b>{and}</b> following <b>{the Jamā'ah}</b> the companions of the Prophet. It is <b>{according to the method of the jurists of this religion, Abu Ḥanīfah Al-Nu'mān ibn Thābit Al-Kūfī, Abu Yūsuf Ya'qūb ibn Ibrāhīm Al-Anṣārī, and Abu 'Abdullāh Muhammad ibn Al-Ḥasan Al-Shaybānī, may Allāh reward them all, and what they believed in terms of the basics of the religion, and took as their religion for the sake of the One that has Lordship over the Worlds.}</b></p>
<p>نقول في توحيد الله معتقدين بتوفيق الله:</p>	<p><b>{We say with regards to the belief in the Oneness of Allāh, as believers, by the success that Allāh grants:}</b></p>

<sup>1</sup> The translation of the original text is in **{ bold }**

<sup>2</sup> Shaykh Abū Ādam al-Narūjī converted from christianity to Islām while living in China. He has since studied and received Ijāzahs in various works of Ḥanafī *fiqh* and Ash'ari *'aqīdah* from the Mashāyekh of Damascus and Kuwait, including : al-Shaykh Muhammad Tāhir al-Afghānī (Abul Ḥasan), al-Shaykh Mustafā Chebaro (a student of Mawlānā al-Shaykh 'Abdul Razzāq al-Ḥalabī), al-Shaykh Imād Nahlāwī, al-Shaykh Aḥmad al-Shāmī (Shihābuddīn Abū 'Amr), al-Shaykh Aḥmad Hajī al-Kurdī and Shaykh Muhammad Jumu'ah (one of the prominent students of Mawlānā al-Shaykh 'Abdul Razzāq al-Ḥalabī).

1. إن الله واحد لا شريك له.	{ <b>Allāh is One,</b> } in the absolute sense. Therefore, { <b>He does not have a partner</b> } or a part.
2. ولا شيء مثله	{ <b>Nothing resembles Him</b> }
3. ولا شيء يعجزه	{ <b>Nothing can prevent Him from having His Will.</b> }
4. ولا إله غيره	{ <b>There is no true god other than Him.</b> }
5. قديم بلا ابتداء.	He is { <b>Eternal – without any beginning.</b> }
6. دائم بلا انتهاء.	He is { <b>Everlasting without any end.</b> }
7. لا يفنى ولا يبید	{ <b>He does not become annihilated or go to ruin.</b> }
8. ولا يكون إلا ما يريد.	{ <b>Nothing exists except what He has willed.</b> }
9. لا تبلغه الأوهام	{ <b>What enters the realm of ideas does not grasp Him</b> } i.e. the reality of His self or His attributes. This is because He does not have a limit, boundary, shape or form – as the author says explicitly below – and ideas are always limited, as they themselves are creations.
10. ولا تدركه الأفهام	{ <b>Intellects do not reach comprehension of Him</b> } because all understanding is created and therefore limited, and Allāh is not limited.
11. ولا يشبه الأنام	{ <b>Humans do not resemble Him.</b> } Thus He does not have a body, limbs, place or direction.
12. حي لا يموت، قيوم لا ينام	{ <b>Attributed with Life, not dying. He controls all things and does not sleep.</b> }
13. خالق بلا حاجة	He is { <b>a creator without any need.</b> }
14. رازق بلا مؤنة، مميت بلا	{ <b>He provides creation</b> } with the provisions they get

مخافة، باعث بلا مشقة	{without burden, creates death without fear of anything, resurrects without difficulty.}
15. ما زال بصفاته قديما قبل خلقه	{He is now as He always was, eternally with His attributes, before His creation came into being.} He is therefore not influenced by anything or anyone, and fears no one.
16. لم يزدد بكونهم شيئا لم يكن قبلهم من صفته	{Nothing was added to His attributes through their existence, that He was not attributed with before.} That is, Allāh does not change by the existence of new things, or changes in creation. He is not affected or influenced by anything, because He has no beginning and no needs.
17. وكما كان بصفاته أزليا كذلك لا يزال عليها أبديا	{Just as He was eternally attributed with His attributes, He will never cease to be attributed with them.}
18. ليس بعد خلق الخلق استفاد اسم الخالق، ولا بإحداث البرية استفاد اسم الباري	{He did not gain the name “Creator” after creating, and not by bringing creation into existence the name Al-Bārī,} which means that He is the “Originator of Creation.”
19. له معنى الربوبية ولا مربوب	{He has the attribute of Lordship,} which is the absolute ownership of everything {not depending on the existence of subjects.}
20. ومعنى الخالق ولا مخلوق	{He has the attribute of being the Creator, not depending on the existence of a creation.}
21. وكما أنه محيي الموتى بعد ما أحياء، استحق هذا الاسم قبل إحيائهم، كذلك استحق اسم الخالق قبل إنشائهم	{Just as He is attributed with giving life both before and after He gives it, He is attributed with being Creator before giving existence.}
22. ذلك بأنه على كل شيء	{This is because He has the Power to create anything}

<p>قدير، وكل شيء إليه فقير، وكل أمر عليه يسير.</p>	<p>that could exist, {and everything needs Him, and that nothing is difficult for Him.}</p>
<p>23. لا يحتاج إلى شيء (ليس كمثلته شيء وهو السميع البصير)</p>	<p>{He does not need anything.          }”ليس كمثلته شيء وهو السميع البصير“          Meaning: “He absolutely does not resemble anything at all in any way, and He is Al-Hearing, All-Seeing.”          (Al-Shūrā, 11)</p>
<p>24. خلق الخلق بعلمه،</p>	<p>{He created creation} and He is eternally attributed {with} having infinite {Knowledge} of all creation, both before and after its existence.</p>
<p>25. وقدر لهم أقدارا، وضرب لهم آجالا،</p>	<p>{He predestined for them their fates} in exact details in terms of good, evil, obedience, disobedience, livelihood, happiness, unhappiness, and everything else related. {He appointed the times of their endings} which are absolute and not subject to change.</p>
<p>26. ولم يخف عليه شيء قبل أن يخلقهم، وعلم ما هم عاملون قبل أن يخلقهم.</p>	<p>{Nothing is hidden from Him before He creates them, and He knows what they will do before He creates them.}</p>
<p>27. أمرهم بطاعته، ونهاهم عن معصيته،</p>	<p>{He ordered them to obey Him, and prohibited them from disobeying Him.}</p>
<p>28. وكل شيء يجري بتقديره ومشيئته، ومشيئته تنفذ، لا مشيئة للعباد إلا ما شاء لهم، فما شاء كان وما لم يشأ لم يكن.</p>	<p>{Everything happens according to His predestination and Will. His Will happens} absolutely. {His creations do not have a will except what He has willed for them; whatever He has willed happens, and whatever He has not willed does not happen}. That is, when a creation wills something, it is because He has created that will in it. Allāh said in the Qur’ān (Al-Takwīr),          ”وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ“          “You do not will anything unless Allāh has willed it. He has the Absolute Ownership of the worlds of jinn-,</p>

	human- and angel-kind.”
<p>29. يهدي من يشاء، ويعصم ويعافي فضلاً، ويضل من يشاء ويخذل ويبتلي عدلاً، وكلهم متقلبون في مشيئته، بين فضله وعدله.</p>	<p><b>{He guides whomsoever He wills, and He protects}</b> from disobedience and <b>{defends created beings}</b> from misguidance and loss <b>{as a grace.}</b> Not because He is obliged to.</p> <p><b>{He creates disobedience to Him in whoever He wills, and leaves defenseless}</b> from sin or other loss <b>{and afflicts}</b>, and this is all <b>{with justice}</b> from Him. This is all just, even if He tortured a creature that had no sins, because Allāh is the true and absolute owner of all things; He created it all from non-existence. <b>{All creations alternate by His Will }</b> in terms of what happens to them and what they believe, think, speak and act <b>{between}</b> these two: <b>{His Grace}</b> if He guides and defends, <b>{and Justice,}</b> if He creates misguidance and loss.</p> <p>Muslim narrated the following ḥadīth (No. 2577)<sup>3</sup>:  “Whoever finds a good act in himself, let him praise Allāh for having granted it to him, and whoever finds other than that, let him not blame anyone but himself.”  This is because Allāh is not unjust for not having granted him good deeds instead. If someone objects against Allāh for this, then he has fallen out of Islām, just like Iblīs. Iblīs objected to Allāh’s order to prostrate to Adam, and for this Allāh cursed him for having committed unbelief.</p>
<p>30. وهو متعال عن الأضداد والأنداد</p>	<p><b>{He is clear of and above}</b> the status <b>{of having a match or an equal.}</b></p>
<p>31. لا راداً لقضائه ولا معقب</p>	<p><b>{No one and nothing can prevent His decree}</b> in terms</p>

<p>لحكمه ولا غالب لأمره، أما بذلك كله وأيقنًا أن كلا من عنده</p>	<p>of what He has predestined, <b>{or delay His rulings, or have any control over what He has willed to be. We believe in all of this, and are certain that all of it}</b> that is, all that happens <b>{is}</b> by His Will and in this sense <b>{from Him.}</b></p>
<p>32. وأن محمدا عبده المصطفى ونبيه المجتبي ورسوله المرتضى</p>	<p><b>{And}</b> we believe <b>{that Muḥammad is his absolute slave and chosen one and His selected prophet and His approved messenger.}</b></p>
<p>33. وأنه خاتم الأنبياء، وإمام الأتقياء. وسيد المرسلين، وحبيب رب العالمين.</p>	<p><b>{And}</b> we believe <b>{that he is the last prophet}</b> sent by Allāh, so there is no prophet after him. As for Jesus <small>عليه السلام</small>, he was sent prior to Muḥammad <small>ﷺ</small> and will rule by Muḥammad’s Islamic Shari’ah law when he returns to Earth. All of this is absolutely true, <b>{and}</b> it is also true that he is <b>{the leader}</b>, and the best, <b>{of those that fear Allāh,}</b> by avoiding His prohibitions and performing His obligations <b>{and the Master of all messengers, and}</b> in the sense of highly preferred and honored or the like<sup>4</sup>, he is also <b>{the Ḥabīb of the One Who is the Lord of the Worlds}</b>, literally: “the Beloved of Allāh.” This is not in the sense of emotion, since Allāh is not influenced, driven or affected by anything.</p> <p>Muslim narrated that the Prophet <small>ﷺ</small> said: “I am the master of the children of Adam on the Day of Judgment.”</p>
<p>34. وكل دعوى النبوة بعده فغي وهوى وهو المبعوث إلى عامة الجن وكافة الورى، بالحق والهدى، وبالنور والضياء.</p>	<p><b>{Any claim of prophethood after him is a deviation and}</b> from <b>{perverse desires. He is sent to all jinnkind}</b> which are beings invisible to us that Allāh created from fire <b>{and humankind with truth, guidance, light and enlightenment.}</b></p>

4 Interpretation from Fayḍ al-Qadīr V.5, P.331.

Al-Ṭahāwī now mentions the belief of Ahlu-s-Sunnah regarding Allāh’s attribute of Speech. To understand him correctly it is necessary to know that the word Qur’ān in Arabic is an utterance that has two meanings. One is Allāh’s attribute of Speech, which is not letters, words, sounds, language, sequential meanings, starting, stopping or anything else that has any sense of having any kind of beginning. This must be true of Allāh’s Speech, because anything that has a beginning needs a creator and is therefore created. For example, the word “bi” in “bi-smillāh” contains the sounds “b” and “i” one after another. Both have a beginning and are therefore created. Since Allāh’s Speech is not created, we know for sure that His attribute of Speech is not letters, sounds, language, or sequences of meanings one after another.

It is this Speech, the one that is not letters or sounds, that Mūsā heard as mentioned in the Qur’ān. It was narrated in Ḥilyat al-Awliyā<sup>5</sup> from ‘Alī ibn Abī Ṭālib that he said to a group of jews:

*“Allāh spoke to Moses without limbs or instruments or lips or uvulas.... He who claims that our God is limited, is ignorant of the Creator Who is worshiped.”*

The other meaning of the word “Qur’ān” is the composition of Arabic utterances that is written in books. They are called Allāh’s Speech, as they refer to His attribute of beginning-less and endless Speech.

5 Ḥilyat al-Awliyā is a book written by Abū Nu’aym Al-‘Aṣbahānī 336h/948ad - 430h/1038ad was the greatest ḥadīth scholar of his time. Al-Dhahabī said about him, “the imām, the ḥāfiẓ, the trustworthy and encyclopedic scholar, the Shaykh of Islām... The Author of the Ḥilyah...”

	<p>They are expressions communicating what could be understood from Allāh’s eternal Speech<sup>6</sup>, the one that is not letters, sounds or sequences of meanings.</p> <p><b>{The Qur’ān is Allāh’s Speech.}</b> That is, His eternal and everlasting attribute of speech, not composed of utterances.</p>
<p>36. منه بدا بلا كيفية قولاً</p>	<p>The expression that refers to <b>{it appeared}</b> as a revelation, <b>{from Him without its appearance as a saying}</b> in exact Arabic wording <b>{having a mode, way or manner at all.}</b> Allāh Himself does not speak with sounds and words, because His Speech is not like that of creation. Again, anything that has a beginning is a creation, because it must be brought into existence.</p>
<p>37. وأنزله على رسوله وحياً</p>	<p><b>{Allāh made it descend down to His Messenger as a revelation.}</b> That is, the book that refers to His eternal Speech was brought first from the Preserved Tablets under Al-’Arsh, to the Sky of this world. After that, Jibril descended to Earth to narrate it to the Prophet ﷺ as a revelation bit by bit over some twenty years<sup>7</sup>.</p>

6 That the letters and sounds in a book is not the speech of the speaker itself is true even for human speech, because that speech is something attributed to the speaker himself, and cannot be separated from him. For example, when we read the transcript of the speech of some public person, such as the president of the United States, then that transcript is not the speech itself, but a written document that conveys what he said. Despite this, we call this transcript “the president’s speech,” because this is how we refer to such documents. It is just that the speech referred to by such a transcript is a speech with letters and sounds. The writing in the book of the Qur’ān, however, refers to a speech that is not letters or sounds. It is called “Allāh’s Speech,” because it conveys what could be understood from His eternal Speech - the one that does not have a beginning or an end, does not change, and is not language.

7 This was indicated by the companion of the Prophet, and his cousin, Ibn ‘Abbās, and narrated with a sound chain of narration. Source: Nūr al-Dīn Al-Haythamī. Majma’ al-Zawā’id. 10 vols. Beirut/Kairo: Dār Al-Kitāb Al-Arabi/ Dār Al-Rayān Li al-Turāth, 1986/7.

مجمع الزوائد ج7/ص140: وعن ابن عباس في قوله إنا أنزلناه في ليلة القدر قال أنزل القرآن جملة واحدة حتى وضع في بيت العزة في السماء الدنيا ونزله جبريل على محمد صلى الله عليه وسلم بجواب كلام العباد وأعمالهم رواه الطبراني والبخاري باختصار ورجال البزار رجال الصحيح وفي إسناد الطبراني عمرو بن عبد الغفار وهو ضعيف



<p>38. وصدقهُ المؤمنون على ذلك حقاً، وأيقنوا أنه كلام الله تعالى بالحقيقة، ليس بمخلوق ككلام البرية</p>	<p>{The believers deemed him truthful and were sure that it was really Allāh’s Speech, and not} referring to {a created speech, like the speech of created things.}</p>
<p>39. فمن سمعه فزعم أنه كلام البشر فقد كفر، وقد ذمه الله وعابه وأوعده بسقر، حيث قال تعالى (سأصليه سقر) فلما أوعد الله بسقر لمن قال (إن هذا إلا قول البشر) علمنا وأيقنا أنه قول خالق البشر، ولا يشبه قول البشر</p>	<p>{So the one that heard it and claimed that it is the speech of a human has committed blasphemy. Allāh blamed, reproached and threatened such a person with Hellfire, when He said: ”سَأَصْلِيهِ سَقْرَ [المدثر/26]“ which means: “I will burn him in Hellfire.” {Since Allāh threatened with Hellfire the one who says: “this is only the speech of a human” we know and are sure that it is the saying of the Creator of humankind, and that it} is an expression that refers to Allāh’s Eternal Speech which {does not resemble human speech,} because it is not language, words, sounds, letters or sequences of meanings.</p>
<p>40. ومن وصف الله بمعنى من معاني البشر فقد كفر</p>	<p>{Whoever attributed to Allāh an attribute that has a meaning among the meanings that apply to humans has committed blasphemy.}</p> <p>The fact that Al-Ṭaḥāwī mentions this verdict of blasphemy as a part of the belief of Sunnis, is something that should be pondered carefully by those who think that such verdicts are fringe issues of Islamic Law, not required knowledge, or of concern for judges only. They base this on spurious quotes found in various scholarly books and letters, without solid authentication or any viable proof other than appeals to emotion.</p> <p>Note the categorical sense of “a meaning,” which tells us that this is true for any meaning that applies to humans, not just some. For example, sequential</p>

speech, having a direction, a body, changing or the like.

Note also that he states “meaning”, and not “word,” because the important thing is the meaning of the word, not the word itself. Because of this, scholars may differ in their verdict of blasphemy based on what a person literally says or writes, but not in terms of what he means by the words. After all, the meanings and connotations of a word differ from time to time and from place to place. That is also why if a person says something about Allāh that has only one meaning in his language, he is made accountable for that meaning, as what the meaning meant will be clear. If the meaning is that of a human attribute, then the one who says it will be judged as a blasphemer. It will not make a difference if the one who said it claimed that he did not mean that meaning, or was not serious, because he has in this case shown scorn towards Allāh. Al-Bazdawī, the leading scholar of belief and foundations of jurisprudence, said in Uṣūl Al-Bazdawī: “Not being serious in <saying what is> blasphemy is blasphemy. Not because of believing the words he said while not serious, but by the act of not being serious... because it is disrespectful of the religion.”

41. فمن أبصر هذا اعتبر، وعن  
مثل قول الكفار انزجر، وعلم أنه بصفاته  
ليس كالبشر

**{Whoever senses this will ponder carefully,}** to know the difference between the Creator and the created **{and will stay clear of sayings like those of the blasphemers.}** Such as those who blatantly say that His attribute of Speech is created, or necessarily imply it by saying that it consists of letters, sounds or sequence. The first sect is the Mu'tazilah and the second the Ḥashawīyah (anthropomorphists - those who liken Allāh to His creation.) It is hard to decide which of them is more deeply in blasphemy. Is it the Mu'tazilah

for denying that Allāh has eternal Speech, and only has created speech? Or is it the Ḥashawīyah for denying (implicitly or explicitly) that anything with a beginning must be a creation, and claiming that Allāh's eternal Speech is like that of creation, with sounds and letters?

**{He will also know that His attributes is not like those of humans.}** The simplest way to understanding this is to understand that anything that has a beginning, even if it is an event in something that already exists, must be created. This is clear, because the fact that this thing or event became existent, tells us that it must have been brought into existence, and bringing into existence is to create. Consequently, anything that has a beginning is a creation. It is therefore absurd to say that something has a beginning, but is not a creation.

Since Allāh's attributes are not created, and are therefore eternal, we know that His attributes do not have any beginning of any kind, such as changes or sequences. After all, change is nothing but a series of events with beginnings.

Created attributes, on the other hand, have a beginning in every sense and every aspect, because there is nothing eternal about them. Therefore, anything that resembles a creation must be a creation itself, because resemblance between two things can only be in some sense or some aspect.

Accordingly, it is not possible for a creation to know the full reality of any of Allāh's attributes, because a creation's knowledge is limited by having a beginning, while Allāh's attributes are not.

For example, I know that Allāh sees everything. I can understand this in the sense that everything that knowledge applies to is known to Allāh. I am not able to know more about the reality of this attribute. What I can know, however, is more about what Allāh's knowledge is *not*. All I have to do is look at the knowledge of creation, and say "Allāh's knowledge is not like that." For example, my knowledge is in a body, it increases and decreases, it is incomplete, it is sometimes inaccurate, it is gained through the senses or reasoning, etc. I know that Allāh's knowledge is not like any of that.

From this we can better understand the statement of Ibn 'Abbās: "*Do not ponder about the self of Allāh, but ponder instead about creation.*" One wisdom in this advice is that by observing created things, you can learn about what Allāh is *not*, since He does not resemble any of them in any sense. This is clear, because there is nothing about them that does not have a beginning.

42. والرؤية حق لأهل الجنة  
بغير إحاطة ولا كيفية

{The} people's {seeing of Allāh} but not in the sense that created things are seen {is true for the People in Paradise.} This seeing is {without} any of the meanings of {surrounding} because Allāh is not something limited, and He is neither a whole nor a part. Seeing Allāh does not have these meanings {or} any meaning of {modality.} That is shape, size, place, distance, direction, light, color, darkness, reflection, contact, or facing. This is because anything seen in the ways negated above must be a creation, as they require attributes that have a certain specification out of many possibilities. For example, in what direction? At what distance? What kind of reflection? And so on.

	<p>In other words, Allāh will create a special ability in the eyes of people in Paradise to see Him. This enables them to see Him without Him being in a place, at a distance, or having a form.</p>
<p>43. كما نطق به كتاب ربنا (وجوه يومئذ ناضرة إلى ربها ناظرة) وتفسيره على ما أراه الله تعالى وعلمه، وكل ما جاء في ذلك من الحديث الصحيح عن الرسول صلى الله عليه وسلم فهو كما قال، ومعناه على ما أراد، لا ندخل في ذلك متأولين بأرائنا ولا متوهمين بأهوائنا، فإنه ما سلم في دينه إلا من سلم لله عز وجل ولرسوله صلى الله عليه وسلم، ورد علم ما اشتبه عليه إلى عالمه</p>	<p>{This is as stated in the book of the One Who is Our Lord: <b>{ وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ }</b> Meaning: “Faces of shining beauty are seeing Allāh (without Him being in a place, at a distance or having a form) on that day.” (Al-Qiyāmah, 22-23)</p> <p><b>{Its explanation is what Allāh willed and knows. All that has been narrated to us of sound ḥadīths regarding this from the Messenger of Allāh ﷺ is as he said, and the meaning is as he meant. We do not get into this with figurative explanations based on subjective opinion, and we do not imagine according to our whims. For indeed, no one is safe in his religion except the one that surrenders the meaning of what he does not know to Allāh and His Messenger ﷺ and returns the knowledge of what is unclear to him to the one that knows it.}</b> Just as an honest person returns a package that does not belong to him to the rightful owner.</p>
<p>44. ولا تثبت قدم الإسلام إلا على ظهر التسليم والاستسلام، فمن رام علم ما حظر عنه علمه، ولم يقنع بالتسليم فهمه، حجبه مرامه عن خالص التوحيد، وصافي المعرفة، وصحيح الإيمان، فيتذبذب بين الكفر والإيمان، والتصديق والتكذيب، والإقرار والإنكار، موسوسا تأنها، شاكا لا مؤمنا مصدقا ولا جاحدا مكذبا.</p>	<p><b>{No foot stays firmly in Islam except on the platform of surrender and submission}</b> to Allāh, by accepting His orders and prohibitions, and by only attributing to Him attributes that surely befit Him. <b>{So whoever sought to know what he has been prevented from knowing, and was not satisfied to leave it to the one who knows it; his search will restrain the sincerity of his belief in the Oneness of Allāh}</b> for not surrendering this knowledge to Him <b>{and the purity of his knowledge}</b> for it will be mixed with confusion <b>{and}</b> also his <b>{soundness of</b></p>

faith. So he will dangle between blasphemy and belief, declaring true and declaring false, affirming and denying}. He will be {obsessed with anxieties and lost. **Doubting**} always, he will {not} be {believing fully and not stubbornly denying.}

45. ولا يصح الإيمان بالرؤية لأهل دار السلام لمن اعتبرها منهم بوهم، أو تأولها بفهم، إذ كان تأويل الرؤية وتأويل كل معنى يضاف إلى الربوبية بترك التأويل ولزوم التسليم، وعليه دين المسلمين، ومن لم يتوق النفي والتشبيه، زلّ ولم يصب التنزيه، فإن ربنا جل وعلا موصوف بصفات الوجدانية، منعوت بنعوت الفردانية، ليس في معناه أحد من البرية

{**Belief in the seeing**} of Allāh without Him being in a place, direction or at a distance {**for the people in Paradise is not sound if one considers it to be according to ideas that enter the heart**} for such ideas of seeing, will be seeing of what has modality. That is, involving rays, distance, direction and so on. It is incorrect then, if one considers the seeing in this way, {**or interprets it according to what agrees with one's understanding**}, and not according to what is established by the Qur'ān, Ḥadīths, or what sound reason tells us absolutely must be true (such as  $1+1=2$ ). {**This is because interpretation of this seeing, or any meaning that is ascribed to godhood is done by abandoning interpretation, and adhering to unreserved submission**} to the truthfulness of such meanings, even if one does not understand them. {**This is the religion of the Muslims. Whoever does not guard himself from denial**} of meanings ascribed to Allāh {**or likening**} them to the meanings that are ascribed to created things {**will deviate, and will not be declaring Allāh clear of imperfection. For verily the One Who is Our Lord – He is great and glorious- is attributed with attributes of**} absolute {**Oneness and ascribed to Him are attributes of**} absolute {**Uniqueness**} in the sense that no one else has these attributes. {**No creation has**} attributes with the meaning of {**His attributes.**}

Although the words used to refer to Allāh's attributes may be the same as the words used to refer to

	<p>attributes of creation, the meaning of these words are completely different. For example, the meaning of the statement “Allāh sees”, must be understood to have no resemblance in meaning with “creation so and so sees.” This is because all aspects and all senses of the attributes of creation have a beginning and are therefore created. This is obvious, as these attributes did not exist eternally, but came into existence at some point in time. Allāh’s attributes, however, do not have any beginning in any sense at all; they are eternal without a beginning or an end.</p>
<p>46. وتعالى الله عن الحدود والغايات والأركان والأعضاء والأدوات</p>	<p><b>{Allāh is above}</b> the status of <b>{having limits, extremes, corners, limbs or instruments}</b>. It would have been enough to say limits, for denying that Allāh has any limits necessarily entails denying the other elements mentioned. Al-Ṭaḥāwī wanted, however, to make it absolutely clear that Allāh is not something that is attributed with physical attributes, such as size, volume, weight, composition, place, or a beginning or an end of any kind, because these all have limits in space or amount.</p> <p>By his categorical denial of any limit to Allāh, he also wanted to make it clear that Allāh is not attributed with limits related to time, such as a beginning or an end, starting or stopping, changes or sequences. He also meant that Allāh does not have a limit in any of His attributes, such as His Power or Knowledge.</p>
<p>47. لا تحويه الجهات الست كسائر المبتدعات</p>	<p><b>{The six directions}</b> up, down, front, back, left and right <b>{do not contain Him}</b> because that would make Him <b>{like all created things}</b> as they are either bodies in a place or something that exists in a body. This statement details even further the denial of limits to</p>

	<p>Allāh, for being in a direction necessarily entails having at least a lower limit. Attributing the physical direction <i>up</i> to Allāh then, is an attribution of flaw to the Creator, and is therefore blasphemy that makes one a non-Muslim. Al-Ṭaḥāwī hereby made the blasphemy of this belief explicit, because he said earlier: “<i>Whoever attributed to Allāh an attribute that has a meaning that applies to humans has committed blasphemy,</i>” and then stated here that having a direction applies to “<i>all created things.</i>”</p>
<p>48. والمعراج حق، وقد أسري بالنبى صلى الله عليه وسلم بشخصه في اليقظة إلى السماء، ثم إلى حيث شاء الله من العلا، وأكرمه الله بما شاء، وأوحى إليه ما أوحى (ما كذب الفؤاد ما رأى) فصلى الله عليه وسلم في الآخرة والأولى</p>	<p>{The Mi'rāj} ascendancy of the Prophet ﷺ to the Skies <b>{is true. And the Prophet ﷺ was taken on a night journey in person,}</b> not just in vision, <b>{while awake, to the Sky<sup>8</sup>,}</b> as established by famous ḥadīths accepted by all <b>{and then to where Allāh willed of high places,}</b> as stated in various singularly narrated ḥadīths that do not reach the status of being famous, <b>{and Allāh honored him with whatever He willed, and revealed to him whatever He revealed :</b></p> <p style="text-align: center;">ما كذب الفؤاد ما رأى</p> <p>(Al-Najm, 11) Meaning: The Prophet's ﷺ heart did not deny his sight of Jibrīl in original form<sup>9</sup>.</p> <p>This Āyah tells of one of the major events of that night. A major revelation during that same night was the prescription of the five daily prayers.</p> <p><b>{So may Allāh raise his rank, and protect his nation from what he hates for it, in the next life and the world before it.}</b> This supplication is inserted within this summary of doctrine as sincere love and awe for the</p>

8 The Sky here refers to special places in creation in the direction of Paradise. It is not the sky that we can see with our eyes.

9 Sources: Al-Jalālayn, Zād al-Masīr



	Prophet ﷺ overwhelms Al-Ṭaḥāwī – may Allāh please him.
49. والحوض الذي أكرمه الله تعالى به غيائنا لأمته حق	{And the Basin (Ḥawḍ) that Allāh honored him with as a} never ending {relief for his nation} from thirst, after drinking from it, {is true.}
50. والشفاعة التي ادخرها لهم حق، كما روي في الأخبار	<p>{And the Intercession} of the Prophet ﷺ {that he saved for his nation, as was narrated in ḥadīths} is also true.</p> <p>Authentic ḥadīths tell that the Prophet ﷺ was given a supplication that would be fulfilled, just as the prophets before him. He decided to save this supplication for his intercession for his nation on the Day of Judgment. Aḥmad ibn Ḥanbal narrated (No. 7068): “<i>It was said to me, “Request! For verily every prophet has asked.” Then I postponed my request to the Day of Judgment, so it will be for you and for whoever bore testimony that there is no god but Allāh.</i>” Note that it is understood from this ḥadīth that one must also believe in the prophets and their teachings to benefit from his request, as made clear by other evidences. Allāh said (Al-Fath,13):</p> <p>”وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا“ ,</p> <p>Meaning: “Whoever did not believe in Allāh or has not combined this with the belief in His Messenger – Verily Allāh has prepared for the blasphemers a fire<sup>10</sup>.”</p>
51. والميثاق الذي أخذه الله تعالى من آدم وذريته حق	<p>{The covenant that Allāh took from Adam and his descendants} testifying to His Oneness {is true.} As it is stated in the Qur’ān (Al-’A’rāf, 172):</p> <p>وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا</p>

	<p style="text-align: center;">كُنَّا عَنْ هَذَا غَافِلِينَ</p> <p>Meaning: “and remind the People, O Muḥammad, about when the One Who is Your Lord extracted the descendants of Adam from their backs (where the essence of each descendant stems). He gave them minds to reason, and they testified (verbally, or in the sense of having witnessed the obvious signs of Allāh’s Oneness in creation) that He is their Lord and the only true God.”</p>
<p>52. وقد علم الله تعالى فيما لم يزل عدد من يدخل الجنة، وعدد من يدخل النار جملة واحدة، فلا يزداد في ذلك العدد ولا ينقص منه. وكذلك أفعالهم فيما علم منهم أن يفعلوه</p>	<p><b>{Allāh has known eternally the number of people going to Paradise, and the number of those going to Hell as a single total number. This number neither increases nor decreases.}</b> Obviously, because nothing is hidden from Allāh about the future, past or present. <b>{Likewise,}</b> Allāh has known eternally <b>{their deeds in}</b> terms of <b>{what He knew from them that they would do.}</b></p>
<p>53. وكل ميسر لما خلق له</p>	<p><b>{All have in their nature, and are prepared for, what they have been created for}</b> in terms of going to Hell or Paradise.</p>
<p>54. والأعمال بالخواتيم</p>	<p><b>{Deeds}</b> of accountable people in their hearts and bodies <b>{are}</b> judged <b>{according to}</b> the state people are in at <b>{the}</b> moment of their lives’ <b>{endings.}</b> That is, some might spend their lives doing good deeds, but turn to bad deeds at the end of their lives and go to Hell. On the other hand, some might spend their lives in bad deeds, but repent just before death and go to Paradise.</p> <p>Al-Bukhārī (No. 6221) narrated that the Prophet ﷺ said:</p> <p>”إِنَّ أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ عُلِقَ مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ بَرَزَفِهِ وَأَجَلِهِ وَشَقِيٍّ أَوْ سَعِيدٍ فَوَاللَّهِ إِنْ أَحَدَكُمْ أَوْ الرَّجُلَ يَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا غَيْرُ بَاعٍ أَوْ ذِرَاعٍ</p>

فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا غَيْرُ ذِرَاعٍ أَوْ ذِرَاعَيْنِ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا<sup>11</sup>”

“Verily one of you is gathered in his mothers stomach for forty days, then he is a blood-clot for forty days, then a piece of meat for forty days, then Allāh sends an angel ordered with four words: his provision, his end, happy or miserable<sup>12</sup>. By Allāh, verily one of you may be committing the deeds of the people of Hell, until he is only an arm’s length away, when (it is as if) his destined end overwhelms him<sup>13</sup> and he starts to perform the works of the people of Paradise, and enters it. And verily one of you may be committing the deeds of the people of Paradise, until he is only an arm’s length away, when (it is as if) his destined end overwhelms him and he starts to perform the works of the people of Hell, and enters it.”

This is why one should always ask Allāh to make one die as a Muslim.

55. والسعيد من سعد بقضاء الله، والشقي من شقي بقضاء الله

{The happy} in the Hereafter {are those that are made happy according to Allāh’s predestination. The miserable} in the Hereafter {are those that are made miserable according to Allāh’s predestination.} For no thought occurs, and no atom moves without His

11 إنَّ أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ عُلِقَهُ مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعَةِ بَرَزِقِهِ وَأَجَلِهِ وَشَقِيٍّ أَوْ سَعِيدٍ فَوَاللَّهِ إِنْ أَحَدَكُمْ أَوْ الرَّجُلُ يَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا غَيْرُ بَاعٍ أَوْ ذِرَاعٍ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا غَيْرُ ذِرَاعٍ أَوْ ذِرَاعَيْنِ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا صَحِيحُ الْبَخَارِيِّ ج 6 ص 2433 6221#

12 Some said that it is four matters, and that the fourth matter is gender, but that it is well known from other narrations of the same ḥadīth, so it was left out in this one. Others said that the fourth matter is his actions, but that this is understood from the context. (‘Umdat al-Qārī).

تقدير قوله فيؤمر بأربع أربع كلمات تتعلق برزقه وكلمة تتعلق بأجله وكلمة تتعلق بسعادته أو شقاوته وكان من حق الظاهر أن يقال يكتب سعادته وشقاوته فعدل عن ذلك حكاية بصورة ما يكتبه وهو أنه يكتب رزقه وأجله وشقي أو سعيد قيل هذه ثلاثة أمور لا أربعة وأجيب بأن الرابع كونه ذكرا أو أنثى كما صرح في الحديث الذي بعده أو عمله كما تقدم في أول كتاب بدء الخلق ولعله لم يذكره لأنه يلزم من المذكور أو اختصره اعتمادا على شهرت

13 Everything is always according to predestination, no one can ever do against it, so this is a figurative expression.

Knowledge and Will.

56. وأصل القدر سر الله تعالى في خلقه، لم يطلع على ذلك ملك مقرب ولا نبي مرسل، والتعمق والنظر في ذلك ذريعة للخذلان، وسلم للحرمان ودرجة الطغيان، فالحذر كل الحذر من ذلك نظرا وفكرا ووسوسة، فإن الله تعالى طوى علم القدر عن أنامه، ونهاهم عن مرامه، كما قال تعالى في كتابه (لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ). فمن سأل لم فعل فقد ردَّ حكم الكتاب ومن ردَّ حكم الكتاب كان من الكافرين

**{The reality of predestination is a secret of Allāh pertaining to His creation. Neither a favored angel, nor a prophet sent has ever been given knowledge of it.}**

This is because predestination is not something observable, and only Allāh has complete knowledge of what is not observable. **{To become deeply absolved in and pondering about this}** matter of the reality of predestination **{is a means to failure}** in religion, **{a ladder to deprivation and a staircase to transgression}** against what Allāh has prescribed. **{So beware, beware}** and avoid this **{by}** busying yourself with **{pondering, thinking and}** even **{random ideas,}** concerning other matters, **{for verily Allāh has hidden the knowledge of}** the reality of **{predestination from mankind, and forbade them from seeking it. As}** a warning against what one may become engaged in by delving in the matter of predestination **{Allāh said in his book:**

**{لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ [الأنبياء/23]}**

(Al-'Anbiyā', 23) Meaning: "Allāh is not questioned about what He does, but the created beings are." **{So whoever asked}** in scorn or objection, **{“Why did He do that?” has rejected the judgment of the Book}** of the Qur'ān **{and whoever rejects the judgment of the Book has become a blasphemer.}** That is, a non-Muslim.

In brief, a Muslim must know what predestination means, namely that Allāh specifies how all things are to be, and that everything happens by His Will. Accordingly, it was stated earlier by Al-Ṭaḥāwī himself: “His creatures do not have a will except what He has willed for them; whatever He has willed happens, and

whatever He has not willed does not happen.”

What one must not do, however, is delve on this meaning, for this is a path to the deviant beliefs of the Qadariyah or Jabriyah sects. The first said that human actions are not predestined, but created by the human himself. This is plain blasphemy because it is a belief in more than one creator. When the great Imām Mālik was asked about marrying one of them he responded by reciting:

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ [البقرة/221]

Meaning: “Verily a Muslim slave is better than an idolater, even if he impresses you with his wealth, beauty or social status.” (Al-Baqarah, 221)<sup>14</sup>

The Jabriyah sect went to the other extreme, and said that humans have no choice at all, not even a created kind. They said that humans are like leaves in the wind. This latter sect was never very large, for this belief of theirs contradicts observable reality.

57. فهذا جملة ما يحتاج إليه من  
هو منور قلبه من أولياء الله تعالى، وهي  
درجة الراسخين في العلم، لأن العلم علماً،  
علم في الخلق موجود، وعلم في الخلق  
مفقود. فإنكار العلم الموجود كفر، وادعاء  
العلم المفقود كفر، ولا يثبت الإيمان إلا  
بقبول العلم الموجود وترك طلب العلم  
المفقود.

{This is the amount of knowledge needed for the one who's heart is enlightened,} and is thereby {among} the highly upright Muslims called {the walīs of Allāh, which} i.e. the title of walī {is} for those who have reached {the rank of being among the steadfast in knowledge. This is because knowledge} in the sense of being without doubt {is} of {two} kinds: {knowledge that is accessible to creation, and knowledge that is not accessible to creation. The} categorical {denial of} the certainty of any of {the knowledge that is accessible} to creation {is blasphemy.}

14 V. 1, P. 385, 'Aḥkām al-Qur'ān, Ibn Al-'Arabī

أحكام القرآن لابن العربي ج1/ص385: وقد سئل مالك هل تزوج القدرية فقال قد قال الله تعالى ولعبد مؤمن خير من مشرك ولو أعجبكم البقرة

Certainty of knowledge can be gained by observation, such as knowledge of ones own existence and that of the world. It can also be gained by sound reasoning, such as knowledge of Allāh’s existence and His non-resemblance to anything that has a beginning. The categorical denial that certainty of knowledge can be gained in both of these ways is blasphemy, because it necessarily entails doubting the essentials of the Islamic belief. For example, doubting ones own existence is blasphemy because this entails doubt in any belief.

**{Moreover, to claim to have the knowledge that is not accessible}** to creation, but is exclusive to Allāh **{is}** also **{blasphemy.}** For example, claiming that some creation knows everything, or the time of the Day of Judgment. **{Belief is not established except by accepting knowledge that is accessible}** and established to be necessarily true **{and abandoning the search for knowledge that is not}** accessible to creations.

58. ونؤمن باللوح والقلم  
 وبجميع ما فيه قد رقم، فلو اجتمع الخلق كلهم  
 على شيء لم يكتبه الله تعالى فيه ليجعلوه  
 كائننا لم يقدروا عليه، جف القلم بما هو كائن  
 إلى يوم القيامة، وما أخطأ العبد لم يكن  
 ليصبيه، وما أصابه لم يكن ليخطئه.

**{And we believe in the Lawḥ}** sometimes referred to as “tablet” or “book”, but we do not know the exact form of it. We believe in the existence of this Lawḥ that is located by the ‘Arsh above Paradise **{and the Qalam}**, the Pen that writes on it, **{and all that is written on it.}** This includes all of the revealed books, such as the Qur’ān of Prophet Muḥammad ﷺ and the Injil of Jesus ﷺ. It also includes all events, big or small until the Day of Judgment. Allāh said (Al-Qamar, 53):

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ [القمر/53]

Meaning: “All matters, big or small, are written down.”

**{If all creation had gathered and agreed on making something happen that}** the Pen **{had not been}**

	<p>ordered to have {written in it by Allāh تعالى, then they would not able to do that. The Pen has dried up with regards to what is to be until the Day of Judgment. Whatever did not befall the created being was} written {to miss it, and whatever befell it was not} written {to miss.}</p>
<p>59. وعلى العبد أن يعلم أن الله قد سبق علمه في كل كائن من خلقه، فقدّر ذلك تقديراً محكماً مبرماً، ليس فيه ناقص ولا معقب، ولا مزيل ولا مغير. ولا ناقص ولا زائد من خلقه في سماواته وأرضه، وذلك من عقد الإيمان وأصول المعرفة والاعتراف بتوحيد الله تعالى وبربوبيته، كما قال تعالى في كتابه (وخلق كل شيء فقدره تقديراً) [الفرقان: 2]، وقال تعالى (وكان أمر الله قدراً مقدوراً) [الأحزاب: 38].</p>	<p>{The} accountable among creation, that are called absolute {slaves,} because Allāh is the absolute of owner of all created things, {must know that Allāh preceded in knowing all that is to be among His creation. He predestined it firmly and surely, without} there being {any contradiction in it or} possibility of {overruling} against {Him, or anything that can cease or change it. There is nothing} other than Him {that reduces or increases His creation in the Skies or the Earth. This is all part} of the act {of belief, the fundamentals of faith, and admitting to the Oneness of Allāh and His absolute ownership of creation. As Allāh said in the Qur’ān:</p> <p>”{وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا“}</p> <p>(Al-Furqān, 2) Meaning: “And He created everything and predestined it.” {And Allāh said:</p> <p>”{وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا“}</p> <p>(Al-‘Aḥzāb, 38) Meaning: “All created beings are predestined by Allāh.”</p>
<p>60. فويل لمن صار لله تعالى في القدر خصيماً، وأحضر للنظر فيه قلباً سقيماً، لقد التمس بوهمه في فحص الغيب سرا كتيماً، وعاد بما قال فيه أفاكا أثيماً</p>	<p>{Woe to the one that has become a disputant against Allāh with regard to predestination, and prepared a sick heart to ponder it} i.e. predestination. {He has sought with his delusions to investigate what is hidden from creation as a hidden secret, and has ended up, by what he said regarding it, a sinful liar,} because it is hidden to him, and cannot be known. This could be by opposing what Allāh has willed, or by claiming that</p>

	some things are not by His will.
<p>61. والعرش والكرسي حق، وهو مستغن عن العرش وما دونه، محيط بكل شيء وفوقه، وقد أعجز عن الإحاطة خلقه.</p>	<p>{The ‘Arsh and the Kursī} literally: the throne and the chair {are real.} Their existence is well established by irrefutable proofs. It was authentically narrated that the Prophet ﷺ said:</p> <p>”مَا السَّمَاوَاتِ السَّبْعُ مَعَ الْكُرْسِيِّ إِلَّا كَحَلْقَةٍ مُلْقَاةٍ بِأَرْضِ فَلَاةٍ وَفَضْلُ الْعَرْشِ عَلَى الْكُرْسِيِّ كَفَضْلِ الْفَلَاةِ عَلَى الْحَلْقَةِ“</p> <p><i>“The Seven Skies compared to the Kursī is like a ring thrown on the ground in a desert, and the size of the ‘Arsh compared to the Kursī is like the size of the desert compared to the ring<sup>15</sup>.”</i></p> <p>It is also known that the ‘Arsh is above the skies and Paradise. It was narrated that the Prophet ﷺ said:</p> <p>”فِي الْجَنَّةِ مِائَةٌ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ الْأَرْضِ وَالسَّمَاءِ وَالْفِرْدَوْسُ أَعْلَاهَا دَرَجَةٌ وَمِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ الْأَرْبَعَةَ وَمَنْ فَوْقَهَا يَكُونُ الْعَرْشُ فَإِذَا سَأَلْتُمْ اللَّهَ فَسَلُّوهُ الْفِرْدَوْسَ“</p> <p><i>“In Paradise there are one hundred levels, the distance between each of them is like that between the Sky and the Earth, and the (one called) The Firdaws is the highest level. From it springs the four rivers of Paradise, and above it is the ‘Arsh, so if you ask Allāh, then ask for the Firdaws.<sup>16</sup>“</i></p> <p>The Prophet ﷺ also told us that it is carried by Angels:</p> <p>”أَذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلِكٍ مِنْ حَمَلَةِ الْعَرْشِ مَا بَيْنَ شَحْمَةِ</p>

15 Fath al-Bārī, 16/p.411

فتح الباري لابن حجر - (ج 13 / ص 411): وفي حديث أبي ذر الطويل الذي صححه ابن حبان ” أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا أَبَا ذَرٍّ مَا السَّمَاوَاتِ السَّبْعُ مَعَ الْكُرْسِيِّ إِلَّا كَحَلْقَةٍ مُلْقَاةٍ بِأَرْضِ فَلَاةٍ وَفَضْلُ الْعَرْشِ عَلَى الْكُرْسِيِّ كَفَضْلِ الْفَلَاةِ عَلَى الْحَلْقَةِ ” وَلَهُ شَاهِدٌ عَنْ مُجَاهِدٍ أَخْرَجَهُ سَعِيدُ بْنُ مَنْصُورٍ فِي التَّفْسِيرِ بِسَنَدٍ صَحِيحٍ عَنْهُ .

16 Sunan Al-Tirmidhī 4/675, No. 2531.

سنن الترمذي ج 4 ص 675 : 2531 حدثنا عبد الله بن عبد الرحمن أخبرنا يزيد بن هارون أخبرنا همام حدثنا زيد بن أسلم عن عطاء بن يسار عن عبادة بن الصامت أن رسول الله صلى الله عليه وسلم في الجنة مائة درجة ما بين كل درجتين كما بين الأرض والسماوات والفردوس أعلاها درجة ومنها تفجر أنهار الجنة الأربعة ومن فوقها يكون العرش فإذا سألتم الله فسألوه الفردوس حدثنا أحمد بن منيع حدثنا يزيد بن هارون حدثنا همام عن زيد بن أسلم نحوه



أذنه إلى عاتقه مسيرة سبعمائة عام“

“I was permitted to speak of an Angel among the carriers of the ‘Arsh. The distance between his earlobe and his neck is seven hundred years of travel.”<sup>17</sup>“

FakhrudDīn Al-Rāzī said, “The Muslims all agreed that above the Sky, there is a great body called The ‘Arsh.”<sup>18</sup>“

**{Allāh does not need the ‘Arsh or what is below it.}** Al-Ṭaḥāwī details further the fact that Allāh is not above the ‘Arsh in place, in agreement with what he said earlier: “Allāh is above having limits, extremes, corners, limbs or instruments. He is not contained in the six directions.”

Allāh said in the Qur’ān (Muḥammad, 38):

”وَاللَّهُ الْغَنِيُّ“

Meaning: “Allāh is Al-Ghanī”, i.e. He has absolutely no needs. This shows that He is not a body, because a body needs space. It also means that He does not need place or a direction, or other created things.

It is puzzling how some people agree to say that Allāh does not need place, and at the same time that He is in it. This is as absurd as saying that He does not need sleep, but sleeps; does not need food, but eats; does not need a son, but has one. All of this is blasphemy, as Al-Ṭaḥāwī clarified when he said: “Whoever attributed to Allāh an attribute that has a meaning among the meanings that apply to humans has committed

17 Fath al-Bārī, 14/p.49

فتح الباري لابن حجر - (ج 14 / ص 49): حَدِيثُ جَابِرٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” أَذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلِكٍ مِنْ حَمَلَةِ الْعَرْشِ مَا بَيَّنَّ شَحْمَةَ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةَ سَبْعِمِائَةِ عَامٍ ” أَخْرَجَهُ أَبُو دَاوُدَ وَابْنُ أَبِي حَاتِمٍ مِنْ رِوَايَةِ إِبْرَاهِيمَ بْنِ طَهْمَانَ عَنْ مُحَمَّدِ بْنِ الْمُتَكَدِّرِ وَإِسْنَادُهُ عَلَى شَرْطِ الصَّحِيحِ .

18 Fayḍ al-Qadīr, 1/458.

فيض القدير ج 1 ص 458 : قال الإمام الرازي : اتفق المسلمون على أن فوق السماء جسم عظيم هو العرش

*blasphemy.”*

{**And He**} has complete knowledge and control of His creation, so in this sense, not the sense of place or direction, it is said in Arabic that Allāh {“**surrounds**” **all things, and**} it {**is**} also said that He is {**above it**} in Power and status.

{**He made His creation unable to have encompassing knowledge**}, and kept them from knowing some facts such as the time of the Day of Judgment. When the blasphemers asked about it, the Prophet ﷺ was told (Al-Mulk, 26):

”قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ [الملك/26]“

Meaning: “Say: Only Allāh knows, and I am only someone who warns with a clear warning.” Likewise is the case for the number of Angels that Allāh created (Al-Muddaththir, 31):

”وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ“

Meaning: “No one knows the number of Allāh’s angels except He.”

62. ونقول إن الله اتخذ إبراهيم خليلاً وكلم موسى تكليماً، إيماناً وتصديقاً وتسليماً.

{**And we say that Allāh took Ibrāhīm as a khalīl**} i.e. as highly favored by His grace. This is from the Qur’ān (Al-Nisā’, 125):

وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا [النساء/125]

Meaning: “Allāh honored Ibrāhīm by selecting him to be named as His *khalīl*.”

To translate *khalīl* as “friend” or the like is to translate literally in a way that can be misunderstood. Such translation is sinful, even if the word may be

misunderstood in the original Arabic also, as agreed on by the scholars<sup>19</sup>.

It must not be understood from Allāh taking a “khalīl”, as Him having emotions or feelings of love or anything else, because emotions change, and can therefore only be created, as discussed earlier. Emotions are among the meanings ascribed to humans, and it is therefore blasphemous to be ascribe them to Allāh.

In his commentary on the Qur’ān, Fakhr al-Dīn Al-Rāzī<sup>20</sup> explained what the difference is between someone saying Allāh’s son, as a way of honoring Jesus ﷺ, and Allāh’s khalīl (which’s apparent meaning is “friend”) as a way of honoring Ibrāhīm ﷺ. He explained that “khalīl” only gives the idea of being highly honored and said: “as for the word “son”, it gives the idea of being from the same kind.”

In Mufradāt Al-Qur’ān, Al-Rāghib Al-’Aṣfahanī explained the term “the khalīl of Allāh” and said that he (Ibrāhīm) was in a state where his intentions, thoughts, and actions were all overwhelmed by his complete and utter need of Allāh. A person in such a stated is called “khalīl”, because the root meaning of this word is “need.”

**{And} we also say {that Allāh spoke to Mūsā.} with**

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19 For all these details, see P. 33-36, Sharḥ Asmā’ Allāh Al-Ḥusnā, Al-Fakhr Al-Rāzī, Al-Maktabah Al-Azhariyah li Al-Turāth, Egypt, 2000. This has been explained in detail on my commentary on the Sanūsīyah.

20 Fakhr al-Dīn Al-Rāzī (544-606 Hijri calendar) is by many regarded as the greatest scholar of his time, and the sixth renewer of the religion, for the beginning of the seventh century after the Hijrah. He is the Imām of the scholars of the belief sciences. He devastated the deviant sects with his arguments. The anthropomorphists made it their habit to leave notes for him containing various insults. One time a note said that his wife was an adulteress. He read the note to the crowd and then said, “all of this is possible, but at least I do not believe that Allāh is in a place.” (Al-Ziriklī 6/313; Tāj al-Dīn Al-Subkī 8/81-82; Al-Ṣafadī 4/176).

	<p>His speech that is not letters, not sound, and not sequential. <b>{We say all of this in faith, belief and} unquestioning {submission.}</b></p>
<p>63. ونؤمن بالملائكة والنبیین والكتب المنزلة على المرسلین، ونشهد أنهم كانوا على الحق المبين.</p>	<p><b>{And we believe in the angels,}</b> who are spiritual, light-bodied, genderless and infallible creatures, indulged in worship and obedience, that Allāh created from light. We believe in them, even if they are invisible to us, and also in <b>{the prophets,}</b> who are males that Allāh selected from birth to have a revelation from Him, ordering to teach people Islām. We believe in them, <b>{and the books that were revealed to the messengers,}</b> who are prophets that bring changes to the teaching of previous prophets, such as our Prophet Muḥammad’s ﷺ order to pray five times daily, instead of the two daily prayers of Jesus ﷺ. We affirm our belief in all true prophets and messengers, both those we know from the Qur’ān and authentic ḥadīths, but also those that we do not know the identity of, <b>{and we testify that they were on} the path of {obvious truth.}</b></p> <p>These are basics of the narrational<sup>21</sup> beliefs of Muslims. Allāh said (Al-Baqarah, 285):</p> <p>أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ</p> <p>Meaning: “The Messenger of Allāh, Muḥammad believes in what has been revealed to him of the Qur’ān by Allāh, as do all the Believers (i.e. Muslims). All of them believe in Allāh and His Angels, Books, and Messengers, and they do not distinguish between the messengers.” I.e. in a derogatory manner. They respect and believe in all of them.<sup>22</sup></p>

21 A narrational belief is what is established as true by narration of the Qur’ān or the teachings of the Prophet, and cannot be known by reason alone.

22 Tafsīr al-Jalālayn.

<p>64. ونسمي أهل قبلتنا مسلمين مؤمنين ما داموا بما جاء به النبي عليه الصلاة والسلام معترفين، وله بكل ما قال وأخبر مصدقين غير مكذابين</p>	<p><b>{And we call the people of our Qiblah}</b> i.e. the Ka’bah as a prayer direction <b>{“Muslims”and “Believers” as long as they admit to be true whatever Muḥammad brought}</b> of knowledge <b>{and believe in, and do not deny, any of what he said.}</b> In other words, what is less sinful than that, such as drinking wine does not make one a non-Muslim. This is provided that one believes it to be wrong, and one does not deny or have scorn towards its prohibition.</p> <p>This clarifies what Al-Al-’arī and other scholars mean when they say, “I do not say that any of the People of the Qiblah is a non-Muslim.” The purpose of this expression of theirs is to deny that a sinful Muslim falls out of Islām as long as he believes and admits that what he is doing is sinful. It is a statement meant to refute the saying of the Khawārij sect, which says that committing sins, such as drinking wine, makes one a non-Muslim, even if one believes it is a sin. It does not mean that anyone who prays towards the Qiblah is a Muslim, regardless of anything he believes, says or does.</p>
<p>65. ولا نخوض في الله، ولا نماري في دين الله تعالى، ولا نجادل في القرآن ونعلم أنه كلام رب العالمين، نزل به الروح الأمين فعلمه سيد المرسلين محمدا صلى الله عليه وعلى آله وصحبه أجمعين،</p>	<p><b>{We do not get into pondering about the self of Allāh}</b>, because He does not resemble His creation, and cannot be imagined. Pondering about His self then leads to confusion and deviation by likening Him to His creation, which makes one fall out of Islām. <b>{And we do not cast doubts about religious matters,}</b> by arguing against established Sunni beliefs, or by raising questions about them. On the other hand, it is praiseworthy and necessary that some Muslims learn Belief Science in order to refute deviants. This is a part of Jihād to defend Islām, and it is an obligation that</p>

enough Muslims engage in this at all times.

**{And we do not argue about the Qur'ān, and we know that it is}** an expression that refers to **{Allāh's}** eternal **{Speech. The trusted spirit}** Jibrīl **{descended with it}** from the Lawḥ were he first went to find it, and then from the sky in intervals. **{Then he taught it to the Master of the Messengers, Muḥammad, may Allāh raise his rank, and have mercy upon all of his followers and companions.}**

66. وكلام الله تعالى لا يساويه شيء من كلام المخلوقين ولا نقول بخلق القرآن ولا نخالف جماعة المسلمين.

**{Nothing of created speech is like Allāh's Speech}**, as explained earlier, because it is not letters, sounds or voice.

**{We do not say that the Qur'ān is created.}** because it refers to Allāh's Speech which is without a beginning or an end. One cannot say that the Qur'ān is created meaning the book, because it is not respectful. To illustrate: if a Muslim utters the name of Allāh, then he is referring to Allāh with this utterance. He is not worshipping the utterance, but the one it refers to. Even so, if someone said "Allāh is created," and then said that he meant the utterance, not Allāh Himself, he would still be considered a blasphemer. This is for having willfully said something that ugly. Similarly, one does not say that the "Qur'ān is created" and then "I mean the book." This is just to illustrate, for saying this about the Qur'ān is not as ugly as saying it about Allāh.

**{And we do not deviate from the Muslim group}**, by disagreeing with what all mujtahids of a generation agreed upon. Allāh said (Al-Nisā', 115):

”وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا“

	<p>Meaning: “whoever follows the path of other than the Muslim Believers; Allāh leaves him to do so in this world, but will have him thrown into the Hellfire in the next.” It is known by this that following the path of the Muslim Believers is an obligation, so if all the qualified mujtahid scholars of an era agree on something, one knows that theirs must be the right opinion. One also knows that not accepting it will be to follow the path of “other than the Muslim Believers.”</p>
<p>67. ولا نقول لا يضر مع الإسلام ذنب لمن عمله</p>	<p><b>{We do not say that committing sins do not harm if one believes in Islām}</b>, in contrast with the blasphemous Murji’ah sect. They denied that sinful Muslims may be punished for some time in Hell.</p>
<p>68. ونرجو للمحسنين من المؤمنين أن يعفو عنهم ويدخلهم الجنة برحمته ولا نأمن عليهم, ولا نشهد لهم بالجنة ونستغفر لمسيئتهم ونخاف عليهم ولا نقنطهم.</p>	<p><b>{We hope that those who do good deeds among the Believers} in Islām, {will be forgiven by Allāh, and that He will make them enter Paradise by His Mercy, but we do not feel confident about them being safe, and do not testify that they will enter Paradise}</b>, since only Allāh knows their real state and what their end will be. Exempted are those we know from narrations will enter Paradise, such as any Prophet and those that the Messenger of Allāh ﷺ said are going, such as Abu Bakr ؓ and ‘Umar ؓ. <b>{We ask} Allāh {for forgiveness for those that commit sins among them, and fear for them, and we do not make them lose hope}</b>.</p>
<p>69. والأمن والإياس ينقلان عن الملة، وسبيل الحق بينهما لأهل القبلة</p>	<p><b>{Safety}</b> in the sense of believing that one will surely not be punished for one’s sins, and will be forgiven by Allāh, <b>{or despair}</b>, in the sense of believing that Allāh will surely not forgive one’s sins <b>{makes one a non-Muslim. The correct path}</b>, which is to be <b>{between these two}</b>, is to both hope for forgiveness and fear punishment. This path <b>{belongs to the People of the Qiblah}</b>, i.e. the Muslims.</p>

<p>70. ولا يخرج العبد من الإيمان إلا بجحود ما أدخله فيه</p>	<p><b>{The slave}</b> i.e. any created being, as all creation is owned by Allāh, <b>{does not exit from}</b> the fold of the Islamic <b>{belief except by denial of what made him it it,}</b> which is the doubt-free and submissive belief that Allāh is attributed with Absolute Oneness and that Muhammad ﷺ is His Prophet and Messenger and that all his teachings are true.</p>
<p>71. والإيمان هو الإقرار باللسان والتصديق بالجنان</p>	<p><b>{Belief}</b> in Islam, <b>{is to affirm by the tongue}</b> that there is no god but Allāh and Muḥammad ﷺ is His prophet and messenger, <b>{and}</b> to simultaneously <b>{accept}</b> this statement, without any disdain towards it, <b>{as true in ones heart.}</b></p> <p>This is the saying of Abū Ḥanīfah and a number of Ash'arī scholars, such as Al-Qāḍī 'Iyāḍ. Some scholars, however, were of the opinion that the <i>submissive and scorn-free acceptance as true in the heart</i> is belief in Islam, provided that one has the intention of uttering the creedal statement if one is requested to do so. The view of Abu Ḥanīfah is much closer to apparent proofs, such as the Prophet's ﷺ saying narrated by Al-Bukhārī and others:</p> <p>“I have been ordered to fight people until they <i>profess</i> that there is no god but God, and Muḥammad is his Messenger.”</p>
<p>72. وجميع ما صح عن النبي صلى الله عليه وسلم من الشرع والبيان كله حق.</p>	<p><b>{And all that has been soundly narrated from the Prophet ﷺ of Islamic laws, rules and practices and clarifications is true.}</b></p>
<p>73. والإيمان واحد وأهله في أصله سواء ، والتفاضل بينهم بالتقوى ومخالفة الهوى وملازمة الأولى.</p>	<p><b>{The Belief in Islam is one, and its people}</b> which are the Muslims <b>{are in its essence the same}</b> because the essence of belief is to accept it as true in the heart. Any</p>



	<p>decrease in this meaning means either doubt or disdain, which would be blasphemy. This is what Abu Ḥanīfah meant when he said that belief neither increases nor decreases. <b>{The difference between them}</b>, in terms of their rank as Muslims in Allāh’s judgment, <b>{is by fearing Allāh}</b> and thus making effort to avoid His punishment, <b>{and by doing contrary to sinful inclinations and according to what is best}</b>.</p>
<p>74. والمؤمنون كلهم أولياء الرحمن، وأكرمهم عند الله أطوعهم وأتبعهم للقرآن</p>	<p><b>{The} Muslim {Believers are all ‘awliyā’ of Al-Raḥmān}</b>, i.e. under the protection of the One Who is Attributed with Mercy. That is, protected from the eternal torture that is reserved for blasphemers. In this sense all Muslims are called ‘awliyā’ of Al-Raḥmān, <b>{and the most honorable of them are those most obedient and compliant to}</b> the teachings of <b>{the Qur’ān.}</b></p>
<p>75. والإيمان هو الإيمان بالله وملائكته وكتبه ورسله واليوم الآخر والبعث بعد الموت والقدر خيره وشره وحلوه ومره من الله تعالى.</p>	<p><b>{And the Islamic Belief is the belief in Allāh, and His angels, books, and messengers; and}</b> to believe in <b>{the Day of Judgment, resurrection after death, and}</b> to believe that the <b>{predestination of}</b> all things and events, <b>{good and bad, sweet and bitter, is from Allāh – who is above any imperfection.}</b></p>
<p>76. ونحن مؤمنون بذلك كله، ولا نفرق بين أحد من رسله، ونصدقهم كلهم على ما جاءوا به.</p>	<p><b>{We believe in all of that, and we do not distinguish}</b>, in a derogatory manner, <b>{between any of His messengers; we believe in all of them and what they brought}</b> of teachings.</p>
<p>77. وأهل الكبائر من أمة محمد r في النار لا يخلدون إذا ماتوا وهم موحدون وإن لم يكونوا تائبين، بعد أن لقوا الله عارفين مؤمنين، وهم في مشيئة الله وحكمه إن شاء غفر لهم وعفا عنهم بفضلته كما قال الله تعالى في كتابه العزيز) إن الله لا يغفر أن يشرك به</p>	<p><b>{The people of great sins from the nation of the followers of Muḥammad in the Hellfire are not left there forever if they died as believers in Allāh’s Oneness, even if they were not repenting. This is as long as they meet}</b> their point of death, as predestined</p>

<p>ويغفر ما دون ذلك لمن يشاء وإن شاء عذبهم بقدر جنائيتهم بعدله، ثم يخرجهم منها برحمته وشفاعة الشافعين من أهل طاعته، ثم يبعثه إلى جنته، وذلك بأن الله مولى أهل معرفته ولم يجعلهم في الدارين كأهل نكرته، الذين خابوا من هدايته ولم ينالوا من ولايته</p>	<p>by <b>{Allāh while knowing}</b> the Absolute Oneness of Allāh <b>{and believing}</b> in Islām. <b>{They}</b>, the Muslims that died having committed great sins, <b>{will be subject to what Allāh has willed and judged. He will forgive and pardon them if He wills as a grace, as He said in His Noble book:}</b></p> <p>”إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ“</p> <p>Meaning: Verily Allāh does not forgive associating partners with Him. This is if one dies without having repented from it, by entering Islām. He forgives anything less than that, even without repentance, for whomsoever He wills<sup>23</sup>.” (Al-Nisā’, 48) Associating partners with Allāh, or <i>shirk</i>, here means any blasphemy, for Allāh also said (Al-Aḥzāb, 64-65):</p> <p>”إِنَّ اللَّهَ لَعَنَ الْكَاْفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا خَالِدِينَ فِيهَا أَبَدًا“</p> <p>Meaning: “Verily Allāh cursed the blasphemers, and prepared for them a fire that they will be in forever.”</p> <p><b>{If He wills He will torture them by His Justice according to their crime. After that, He takes them out of it by His Mercy, and the intercession of the intercessors from the people of obedience. Then He sends them to His Paradise, for He protects those who know} and believe in {Him, and did not make them in the two abodes}, this world and the next, {like those who disbelieve in Him – those who did not obtain His guidance, and did not get His protection.}</b></p>
<p>78. اللهم يا وليَّ الإسلام وأهله مَسْكِنًا بِالْإِسْلَامِ حَتَّى نَلْقَاكَ بِهِ</p>	<p><b>{O Allāh, O the One Who Protects Islām and Its People, make us steadfast in Islām until we meet} the time of death that {You} have willed, while still firmly {in Islam.}</b></p>
<p>79. ونرى الصلاة خلف كل بر</p>	<p><b>{We hold the view that prayer is valid behind any pious</b></p>

<p>وفاجر من أهل القبلة، ونصلي على من مات منهم، ولا ننزل أحدا منهم جنة ولا ناراً، ولا نشهد عليهم بكفر ولا شرك ولا نفاق ما لم يظهر منهم من ذلك شيء، ونذر سرائرهم إلى الله تعالى.</p>	<p>or sinful person among the people of the Qiblah,} i.e. the Muslims, as explained earlier. {We pray for whomsoever died among them. We do not affirm with certitude for any specific person among them that he is going to Paradise or Hell,} unless stated by the Prophet ﷺ or in the Qur’ān. {We do not say about any of them that he is in the state of blasphemy,} i.e. he is a non-Muslim, {or <i>shirk</i>}, which is a specific kind of blasphemy, {or <i>hypocrisy</i>} which is to be a blasphemer, but pretending to be a Muslim. This is {if he did not show any of that.}</p> <p>One cannot accuse a Muslim of unbelief unless they have shown it, because such a serious accusation needs a proof. To accuse a Muslim of blasphemy for no reason is in itself blasphemy, for the Prophet ﷺ said: “  إِذَا قَالَ الرَّجُلُ لِأَخِيهِ يَا كَافِرٌ فَقَدْ بَاءَ بِهِ أَحَدَهُمَا  “If a man said to his brother “O blasphemer!” then one of them has become one.” This is because if he was right in what he said, then the one he said it to is truly a blasphemer. If he said it without a reason, however, then he has named this man’s apparently correct belief in Islām blasphemous. Al-Khaṭṭābī said that this is not the case if he made the accusation for a plausible reason, such as if this man had ideas that disagree with those of the Sunni Muslims, but not to the extent of actually being blasphemy<sup>24</sup>.</p>
<p>80. ولا نرى السيف على أحد من أمة محمد ﷺ إلا من وجب عليه السيف</p>	<p>{We do not hold the view that anyone of the Prophet Muḥammad’s ﷺ nation should be killed unless he</p>

24 ‘Umdat al-Qārī, 22/157.

عمدة القاري ج22/ص157: قوله فقد باء به أحدهما أي رجع به أحدهما لأنه إن كان صادقاً في نفس الأمر فالمقول له كافر وإن كان كاذباً فالقاتل كافر لأنه حكم بكون المؤمن كافراً أو الإيمان كفر قيل لا يكفر المسلم بالمعصية فكذا بهذا القول وأجيب بأنهم حملوه على المستحل لذلك وقيل معناه رجع عليه التكفير إذ كانه كفر نفسه لأنه كفر من هو مثله وقال الخطابي باء به القاتل إذا لم يكن له تأويل وقال ابن بطال يعني باء بائمه رميه لأخيه بالكفر أي رجع وزر ذلك عليه إن كان كاذباً وقيل يرجع عليه إثم الكفر لأنه إذا لم يكن كافراً فهو مثله في الدين فيلزم من تكفيره تكفير نفسه لأنه مساويه في الإيمان فإن كان ما هو فيه كافراً فهو أيضاً فيه ذلك وإن كان استحق المرمي به بذلك كافراً فيستحق الرامي أيضاً وقيل معناه أنه يؤول به إلى الكفر لأن المعاصي تزيد الكفر ويخاف على المكثّر منها أن تكون عاقبة شؤمها المصير إليه

	<p><b>deserves it.}</b> Al-Bukhārī narrated that the Prophet Muḥammad ﷺ said:</p> <p>”أَمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولَ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ عَلَى اللَّهِ“</p> <p>“I have been ordered to fight people until they profess: ‘there is no god but God, and that Muḥammad is the prophet and messenger of God;’ and they perform the special prayer of Islām, and its special alms payment. If they do that, then they have protected their blood from being spilled by me, and their properties from being taken by me - except if Islām prescribes otherwise - and the accounting for their deeds is submitted to Allāh.”</p> <p>(<i>Ṣaḥīḥ Al-Bukhārī</i> No. 25, 1/17).</p>
<p>81. ولا نرى الخروج على أئمتنا وولاية أمورنا وإن جاروا ولا ندعو على أحد منهم، ولا ننزع يدا من طاعتهم ونرى طاعتهم من طاعة فريضة ما لم يأمرنا بمعصية وندعو لهم بالصلاح والمعافاة</p>	<p><b>{We do not hold the view that one should rebel against the Imāms}</b> i.e. the khalīfahs, the single supreme rulers of all Muslims at different times <b>{and}</b> the <b>{guardians}</b> who are under their command, such as governors, <b>{and we do not supplicate against them and we do not disobey them. Rather, we hold that obedience to them is an obligation, as long as what they order is not a sin, and we ask Allāh to mend their ways and protect them}</b> from disobeying Him.</p>
<p>82. ونتبع السنة والجماعة ونجتنب الشذوذ والخلاف والفرقة</p>	<p><b>{We adhere to}</b> the People of <b>{the Sunnah and the Jamā’ah and avoid deviations, disagreement and division.}</b> That is, we do not deviate from ijmā’, and we do not disagree on issues that have different possible answer in a way that involves division and enmity.</p>
<p>83. ونحب أهل العدل والأمانة ونبغض أهل الجور والخيانة</p>	<p><b>{We love the people of justice}</b> which is to obey Allāh <b>{and trustworthiness, and we hate the people of injustice and treachery,}</b> not just their deeds and beliefs, as some absurdly claim, but the people</p>

	themselves. After all, Allāh punishes perpetrators, not perpetrations.
84. ونقول الله أعلم فيما اشتبه علينا علمه	{We say when something is unclear to us: Allāh knows best,}” for only He has complete knowledge of all things.
85. ونرى المسح على الخفين في السفر والحضر، كما جاء في الأثر	{We hold that it is valid} in wuḍū’ {to wet leather socks by wiping them} instead of washing the feet {during both travel and non-travel, as was narrated in ḥadīths.} Ahmad ibn Ḥanbal said, “There is no doubts in my heart regarding the matter of wiping at all. There are 40 ḥadīths on it from the companions of the Prophet – may Allāh raise his rank. <sup>25</sup> ” Due to this magnitude of ḥadīths narrated, Abu Ḥanīfah said: “I did not hold that wiping is valid until evidences as clear as daylight came to me, so that denying it would be to reject the view of the greatest of the companions, and to say that they made a mistake, and that would have been a deviant innovation. <sup>26</sup> ”  Note that Al-Ṭaḥāwī specifies socks made of leather, and did not specify details regarding how to wipe, because beyond that Sunnis disagree on the details on what and how one can wipe.
86. والحج والجهاد فرضان ماضيان مع أولي الأمر من أئمة المسلمين برهم وفاجرهم لا يبطلهما شيء ولا ينقضهما	{We hold that Ḥajj Pilgrimage and Jihād are continuous obligations with the rulers that are imāms of the Muslims,} i.e. have status of Khalīfah by meeting its requisites, {both the pious of them and the sinful. Nothing abolishes these two obligations, and nothing

25 Al-Mughnī, 1/174.

المغني ج1/ص174: قال أحمد ليس في قلبي من المسح شيء وفيه أربعون حديثاً عن أصحاب رسول الله صلى الله عليه وسلم ما رفعوا إلى النبي وما وقفوا فصل

26 Badā’i’ al-Ṣanā’i’, 1/7.

بدائع الصنائع ج1/ص7: قال ما قلت بالمسح حتى جاءني فيه مثل ضوء النهار فكان الجود رداً على كبار الصحابة ونسبة إياهم إلى الخطأ فكان بدعة

	<p><b>invalidates them.}</b> This is because the primary functions of the imām is to unite all Muslims and to defend them and their religion.</p>
<p>87. ونؤمن بالكرام الكاتبين وأن الله قد جعلهم حافظين</p>	<p><b>{And we believe in the Noble Scribes,}</b> which are the angels that record peoples' deeds, <b>{and that Allāh has made to watch over them}.</b></p> <p>Allāh said (Al-Infīṭār, 10-12):  وَأِنَّ عَلَيْكُمْ لِحَافِظِينَ (10) كِرَامًا كَاتِبِينَ (11) يَعْلَمُونَ مَا تَفْعَلُونَ (12)</p> <p>Meaning: “Verily there are angels that watch over your deeds and they have a noble rank in Allāh’s Judgment. They record your deeds in writing, and know what you do of good and evil.”<sup>27</sup></p>
<p>88. ونؤمن بملك الموت الموكل بقبض أرواح العالمين</p>	<p><b>{And we believe in the Angel of Death appointed to take the souls of angels, humans and jinn.}</b> Allāh said (Al-Sajdah, 11):  قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ</p> <p>Meaning: “The Angel of death makes you die through taking your souls, and he does this as ordered by Allāh (the creator of this angel’s actions and the actions of all creation.) Then after that you are resurrected for the accounting of deeds and punishment or reward<sup>28</sup>.”</p>
<p>89. وبعذاب القبر لمن كان له أهلا ويسؤال منكر ونكير للميت في قبره عن ربه ودينه ونبيه، على ما جاءت به الأخبار عن رسول الله وعن الصحابة رضي الله عنهم أجمعين</p>	<p><b>{We believe in the torture of the grave for whomsoever deserves it,}</b> and Allāh did not forgive, <b>{and in Munkar and Nakīr’s questioning of the dead person in his grave about who his Lord is and his religion and his prophet, according to ḥadīths narrated from the Prophet ﷺ and his companions . }</b></p>

27 Tafsīr Al-Nasafī

28 Tafsīr Al-Nasafī

<p>90. والقبر روضة من رياض الجنة أو حفرة من حفر النار</p>	<p>{The grave is a garden of the gardens of Paradise, or a pit of the pits of Hell.}</p>
<p>91. ونؤمن بالبعث وبجزاء الأعمال يوم القيامة، والعرض والحساب وقرءة الكتاب والثواب والعقاب والصراط والمعصية</p>	<p>{And we believe in the resurrection of the dead,} body and soul together, {and in recompense for one’s deeds on the Day of Judgment, and the presentation of one’s deeds, the accounting of the deeds, the reading of the book of one’s deeds, reward, punishment and the bridge} extending over Hell to Paradise.</p>
<p>92. والميزان يوزن به أعمال المؤمنين من الخير والشر والطاعة والمعصية</p>	<p>{The deeds of the Muslims; good, evil, obedience and disobedience are weighed by the weighing scales.}</p>
<p>93. والجنة والنار مخلوقتان لا يفنيان ولا يبديان</p>	<p>{Paradise and Hell are both creations} and thus both have a beginning, but {they do not end or perish.} This is because Allāh has not willed for them to end.</p>
<p>94. وإن الله خلق الجنة والنار وخلق لهما أهلا، فمن شاء إلى الجنة أدخله فضلا منه ومن شاء منهم إلى النار أدخله عدلا منه. وكل يعمل لما قد فرغ منه وصائر إلى ما خلق له</p>	<p>{And verily Allāh created Paradise and Hell and created for them people,} to go there in the next life {then whomsoever He willed Paradise for will be put there as a Grace from Him,} not as a requirement, since they did good deeds only because He created those deeds in them.</p> <p>Al-Bukhārī narrated through Abū Hurayrah that the Prophet ﷺ said: “Your deeds will not put you in Paradise.” They asked: “Not even for you, O Messenger of Allāh?” He answered: “No, not even for me, except that Allāh will cover me with grace and mercy. So spend effort in doing what is right, and try to get close to it. And do not wish for death, for you will either be someone who does good things, so you might do more good; or you will be an evil doer, so you might seek pardon.” (<i>Ṣaḥīḥ Al-Bukhārī</i> No 5349, 5/2147; <i>‘Umdat al-Qārī</i> 21/227)</p>

	<p>{and whosoever He willed Hellfire for will be put there as a justice from Him}, because He has merely put what He has absolute ownership over, in the place that He has chosen.</p> <p>{All do deeds according to what has been recorded by the Pen on the Tablets, and proceed towards what they have been created for.}</p>
<p>95. والخير والشر مقدران على العباد.</p>	<p>{Good and evil} choices and deeds {have been predestined for creations.}</p>
<p>96. والاستطاعة التي يجب بها الفعل من نحو التوفيق الذي لا يجوز أن يوصف المخلوق به فهي مع الفعل، وأما الاستطاعة من جهة الصحة والوسع والتمكن وسلامة الآلات فهي قبل الفعل وبها يتعلق الخطاب وهو كما قال الله تعالى (لا يكلف الله نفسا إلا وسعها).</p>	<p>{And the ability which deeds occur by, is simultaneous with the deeds. This ability is the one depending on Allāh’s creation of the ability to do good, which is forbidden to ascribe to creation. As for the ability that is associated with health, capability, mastery} of knowledge or skill, {and defect free instruments; this} ability {is before the deed, and this is the ability that accountability relates to. This ability is as Allāh said (Al-Baqarah, 286):</p> <p>{”لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا“} [البقرة/286]</p> <p>Meaning: “Allāh does not obligate someone to do something unless it is within his apparent physical and intellectual ability.” This is supposed ability, whereas the ability that occurs with human action is realized ability. This realized ability is only the ability to do what was actually done, and nothing else. It is the ability to do the act that has been predestined by Allāh.</p>
<p>97. وأفعال العباد خلق لله وكسب من العباد</p>	<p>{And the deeds of creation are created by Allāh and acquired by creation.}</p> <p>With regard to deeds of creation being created by Allāh, He said: (Al-Şāffāt. 96)</p>



	<p>وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ [الصافات/96]</p> <p>Meaning: “Allāh created you and what you do.”</p> <p>Allāh also said (Al-Baqarah, 286):</p> <p>لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ [البقرة/286]</p> <p>Meaning: “The person gets for himself the good deeds he has gained by his efforts, and against himself the bad deeds that he has gathered by his shortcomings.”</p>
<p>98. ولم يكلفهم الله تعالى إلا ما يطيقون ولا يُطَيِّقون إلا ما كلفهم، وهو تفسير ”لا حول ولا قوة إلا بالله“ نقول لا حيلة لأحد ولا حركة ولا تحول لأحد عن معصية الله إلا بمعونة الله، ولا قوة لأحد على إقامة طاعة الله والثبات عليها إلا بتوفيق الله.</p>	<p><b>{Allāh does not make creations accountable for other than what they are capable of, and they are not obligated to do other than what He has made them accountable for. This is the explanation of the expression:</b></p> <p style="text-align: center;"><b>{ لا حول ولا قوة إلا بالله }</b></p> <p>Translation: “There is no capability or power except by the Will of Allāh.”</p> <p><b>{We say that no one has a trick, or a movement or a shift away from disobeying Allāh unless He helps. And there is no ability for any creation to perform acts of obedience to Allāh, and stick to them, unless Allāh creates for it the ability to good.}</b></p>
<p>99. وكل شيء يجري بمشيئة الله تعالى وعلمه وقضائه وقدره، غلبت مشيئته المشيئات كلها، وغلب قضاؤه الحيل كلها، يفعل ما يشاء وهو غير ظالم أبداً تقدر عن كل سوء وحين، وتنزه عن كل عيب وشين)(لا يسأل عما يفعل وهم يسألون).</p>	<p><b>{Everything proceeds according to Allāh’s Will, Knowledge, Action, and Predestination. His Will controls the will of anything else. His Action overrules all tricks, strategies and plans. He does what He wills, and is never unjust. He Himself is absolutely clear of any kind of defect or ruin, and is free of any flaw or blemish.</b></p> <p style="text-align: center;"><b>{لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ [الأنبياء/23]}</b></p> <p>(Al-’Anbiyā’, 23) Meaning: “Allāh is not questioned about what He does, but the created beings are.”</p>
<p>100. وفي دعاء الأحياء</p>	<p><b>{In the supplications and charities to the poor made by</b></p>

<p>وصدقاتهم منفعة للأموات</p>	<p><b>those alive, there is benefit for the dead.</b>} That is, if one supplicates for a dead person, or gives charity to the poor intending the reward for it to go to a dead person.</p> <p>This extent is agreed upon. As for other types of worship; this is a detailed discussion in the books of fiqh, with some disagreement involved.</p>
<p>101. والله تعالى يستجيب الدعوات، ويقضي الحاجات،</p>	<p><b>{And Allāh}</b> is the One that <b>{answers supplications, and fulfills needs.}</b> That is, as He wills.</p> <p>As for the statement in the Qur’ān:  وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ [غافر/60]</p> <p>Apparent Meaning: “Allāh said: supplicate to me and I will answer your supplication.” It does not mean that any supplication is answered exactly as asked. Many scholars said that the Āyah means: “Allāh said: worship Me and I will reward you.”</p> <p>In light of the apparent meaning being the correct interpretation, the Prophet ﷺ clarified its meaning when he said: “There is no Muslim on Earth that supplicates without Allāh giving it to him, or fending off something bad from him.” in similar ḥadīths this meaning is constricted by “sooner or later,” and “as long as he is not asking for something sinful or cutting off close relatives<sup>29</sup>.” Moreover, the Prophet ﷺ once mentioned a man on a long journey. Unkempt and dusty this man stretches his hands to the sky and says,</p>

فتح الباري ج 11/ص 95: كُلُّ دَاعٍ يُسْتَجَابُ لَهُ ، لَكِنْ تَنَوَّعَ الْجَابَةِ : فَتَارَةً تَقَعُ بَعَيْنٌ مَا دَعَا بِهِ ، وَتَارَةً بَعْوَضِهِ . وَقَدْ وَرَدَ فِي ذَلِكَ حَدِيثٌ صَحِيحٌ أَخْرَجَهُ التِّرْمِذِيُّ وَالْحَاكِمُ مِنْ حَدِيثِ عُبَادَةَ ابْنِ الصَّامِتِ رَفَعَهُ ” مَا عَلَى النَّارِضِ مُسْلِمٌ يَدْعُو بِدَعْوَةٍ إِلَّا آتَاهُ اللَّهُ بِهَا ، أَوْ صَرَفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا ” وَالْأَحْمَدُ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ ” إِمَّا أَنْ يُعَجِّلَهَا لَهُ ، وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ ” وَكَهْ فِي حَدِيثِ أَبِي سَعِيدٍ رَفَعَهُ ” مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ وَلَا قَطِيعَةٌ رَحِمَ إِلَّا أُعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثَ : إِمَّا أَنْ يُعَجِّلَ لَهُ دَعْوَتَهُ ، وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْآخِرَةِ ، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا ” وَصَحَّحَهُ الْحَاكِمُ . وَهَذَا شَرْطُ ثَانٍ لِلْجَابَةِ ، وَلَهَا شُرُوطٌ أُخْرَى مِنْهَا أَنْ يَكُونَ طَيِّبَ الْمَطْعَمِ وَالْمَلْبَسِ لِحَدِيثِ ” فَأَنْى يُسْتَجَابُ لِذَلِكَ ” وَسَيَأْتِي بَعْدَ عَشْرِينَ بَابًا مِنْ حَدِيثِ أَبِي هُرَيْرَةَ ، وَمِنْهَا أَلَّا يَكُونَ يَسْتَعْجِلُ لِحَدِيثِ ” يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَفَلْ دَعَوْتَ فَلَمْ يُسْتَجِبْ لِي ” أَخْرَجَهُ مَالِكٌ .

	<p>“O My Lord, O My Lord,” but his food, drink and clothing is from forbidden sources. The Prophet ﷺ said: “So how would one expect his supplication to be answered<sup>30</sup>?”</p>
<p>102. ويملك كل شيء ولا يملكه شيء، ولا غنى عن الله تعالى طرفة عين، ومن استغنى عن الله طرفة عين فقد كفر وصار من أهل الحين</p>	<p><b>{He owns everything}</b> in the absolute sense, <b>{and nothing owns Him. No one and nothing is without}</b> the absolute <b>{need for Him}</b>, in every sense, <b>{for even the blink of an eye. Whoever thinks himself without need for Allāh for the blink of an eye has blasphemed and become one of the people headed for ruin.}</b></p>
<p>103. والله يغضب ويرضى، لا كأحد من الورى</p>	<p><b>{And Allāh has Ghadaḥab}</b> which refers to His Will to punish someone, and should not be translated as “anger”, <b>{and Ridā}</b> which refers to His Will to reward someone, and should not be translated as “pleasure”. These are ascribed to Him, but their meaning is <b>{not like}</b> their meaning when ascribed to <b>{any creation.}</b></p> <p>These two attributes are ascribed to Allāh, and are often translated misleadingly as “anger” and “pleasure”. This is misleading, because these two English words have the apparent meanings of emotion and reaction, and these are meanings that apply to humans. Fakhr al-Dīn Al-Rāzī stated that words that have both a meaning that does not befit Allāh, and a meaning that does befit Him, cannot be ascribed to Him. Then he said, “Unless it is mentioned in the text of the Qur’ān or a ḥadīth. In such a case one can use</p>

صحيح مسلم ج2/ص703: 1015 وحدثني أبو كريب محمد بن العلاء حدثنا أبو أسامة حدثنا فضيل بن مرزوق حدثني عدي بن ثابت عن أبي حازم عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم أيها الناس إن الله طيب لا يقبل إلا طيباً وإن الله أمر المؤمنين بما أمر به المرسلين فقال يا أيها الرسل كلوا من الطيبات وأعملوا صالحاً إني بما تعملون عليم وقال يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم ثم ذكر الرجل يطيل السفر أشعث أغبر يمد يديه إلى السماء يا رب يا رب ومطعمه حرام ومشربه حرام وملبسه حرام وغذي بالحرام فإني يستجاب لذلك

	<p>the word exactly as narrated only, and not any other word derived from it<sup>31</sup>.”</p>
<p>104. ونحب أصحاب رسول الله صلى الله عليه وسلم، ولا نفرط في حب أحد منهم، ولا نتبرأ من أحد منهم، ونبغض من يبغضهم، وبغير الخير يذكرهم، ولا نذكرهم إلا بخير وحبهم دين وإيمان وإحسان وبغضهم كفر ونفاق وطغيان</p>	<p><b>We love the companions of the Messenger of Allāh we do not reach excesses for love of any of them,} to the extent of saying what is not true about them, {and we do not disavow any of them. And we hate anyone who hates them, and mentions bad about them. We do not mention except good about them.}</b> An exception is mentioning, for teaching purposes, what some of them did. For example, some ḥadīths include stories about a few of them committing sins. <b>{Loving them is} a part of {religion, belief and pure obedience. Hating them} all {is blasphemy and hypocrisy and injustice} because they are the one’s that transferred the religion on to later generations. Hating them all then, implies hatred of the religion.</b></p>
<p>105. وثبتت الخلافة بعد رسول الله صلى الله عليه وسلم أولاً لأبي بكر الصديق رضي الله عنه تفضيلاً له وتقديماً على جميع الأمة، ثم لعمر بن الخطاب رضي الله عنه، ثم لعثمان بن عفان رضي الله عنه، ثم لعلي بن أبي طالب رضي الله عنه، وهم الخلفاء الراشدون والأئمة المهديون.</p>	<p><b>{It is confirmed that the khilāfah}, the greater imamate, which is the rulership of all Muslims, {after the Prophet ﷺ first went to Abū Bakr Al-Ṣiddīq ؓ in preference} of him as the best of the companions, {and to give him precedence over the entire nation of the Prophet. Then it went to ‘Umar ibn Al-Khaṭṭāb ؓ, then to ‘Uthmān ibn ‘Affān ؓ, then to ‘Alī ibn Abī Ṭālib ؓ. They are the righteous khalīfahs and the rightly guided imāms.}</b> There are two imamates in Islām: that of rulership and that of leading the prayer. The first is called the greater imamate, and the second is called the lesser imamate.</p>
<p>106. وأن العشرة الذين سماهم رسول الله صلى الله عليه وسلم وبشرهم بالجنة نشهد لهم بالجنة على ما شهد لهم</p>	<p><b>{We testify that the ten people that the Messenger of Allāh ﷺ told us will go to Paradise, are actually going</b></p>

رسول الله صلى الله عليه وسلم، وقوله الحق وهم: أبو بكر، وعمر وعثمان وعلي وطلحة والزبير وسعد، وسعيد وعبد الرحمن بن عوف، وأبو عبيدة بن الجراح وهو أمين هذه الأمة، رضي الله عنهم أجمعين.

there, just as the Messenger of Allāh ﷺ testified. His saying is the truth. They are Abū Bakr,} the first khalīfah, {‘Umar,} the second khalīfah, {‘Uthmān,} the third khalīfah, {‘Alī,} the fourth khalīfah {Ṭalḥah} ibn ‘Ubaydillāh - the Prophet ﷺ called him “Ṭalḥah of Generosity”, {Al-Zubayr} ibn Al-’Awwām ibn Khuwaylid - the son of the Prophet’s aunt on the father’s side, {Sa’d} ibn Abī Waqqāṣ, {Sa’īd} ibn Zayd ibn ‘Amr, {‘AbdurRaḥmān ibn ‘Awf} who’s name was originally ‘Abd al-Ka’bah, literally: the slave of the Ka’bah, but the Prophet ﷺ renamed him ‘AbdurRaḥmān, {and Abū ‘Ubaydah ibn Al-Jarrāḥ} - and he is the trustworthy one of this nation, may Allāh please them all.}

Al-Tirmidhī narrated that the Prophet ﷺ said, “Abu Bakr is in Paradise, ‘Umar is in Paradise, ‘Uthmān is in Paradise, ‘Alī is in Paradise, Ṭalḥah is in Paradise, Al-Zubayr is in Paradise, ‘AbdurRaḥmān ibn ‘Awf is in Paradise, Sa’d ibn Abī Waqqāṣ is in Paradise, Sa’īd ibn Zayd is in Paradise, and Abu ‘Ubaydah ibn Al-Jarrāḥ is in Paradise.”

Muslim narrated that when the christian delegation from Najrān in Yemen wanted to leave Al-Madīnah, they asked the Prophet ﷺ to send with them a trustworthy person. He told Abū ‘Ubaydah to stand up and said, “This is the trustworthy one of this nation.”

107. وَمَنْ أَحْسَنَ الْقَوْلَ فِي أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَزْوَاجِهِ الطَّاهِرَاتِ مِنْ كُلِّ دَنْسٍ، وَذُرِّيَّاتِهِ الْمُقَدَّسِينَ مِنْ كُلِّ رَجَسٍ، فَقَدْ بَرِيَ مِنَ النِّفَاقِ.

{The one who speaks well of the companions of the Messenger of Allāh ﷺ, his wives – who are clear of all filthiness, and his descendants - who are free of all disgrace, has been cleared of hypocrisy.}

Muslim narrated that the Prophet ﷺ said:

	<p>”أَذْكُرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي أَذْكُرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي أَذْكُرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي“</p> <p>“I remind you of Allāh with regard to the People of My House.” Similarly, Abū Bakr ؓ said:</p> <p>”ارْقُبُوا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَهْلِ بَيْتِهِ“</p> <p>“Respect Muḥammad ؓ through the People of His House.”</p>
<p>108. وعلماء السلف من السابقين ومن بعدهم من التابعين أهل الخير والأثر، وأهل الفقه والنظر لا يُذكَرُونَ إِلَّا بِالْجَمِيلِ ومن ذكرهم بسوء فهو على غير السبيل.</p>	<p>{The scholars of the first three centuries who are of the first generation,} i.e. the companions - those who saw the Prophet ﷺ and died as Muslims, {and those after them of the tābiī generation} i.e. those who met at least one of the companions, {that are among the people of good deeds and ḥadīth narration; jurisprudence and insight; these people are not mentioned except in a good way, and whoever speaks ill of them is not on the} sound {path.}</p> <p>This is because Muslims should protect one another in loyalty based on their common belief. Allāh said (Al-Tawbah, 71):</p> <p>وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ [التوبة/71]</p> <p>Meaning: “the Muslim Believers are united as protectors of one another, ordering good and prohibiting evil<sup>32</sup>.”</p> <p>Moreover, these Muslims of the first generations are the flagships of Islām. Al-Bukhārī narrated that the Prophet ﷺ said:</p> <p>”خَيْرُ أُمَّتِي قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ“</p> <p>“The best of my nation are those in my generation, then those that come after them, then those that come after them (again).” Then he said, as narrated soundly by Al-Tirmidhī: “after that, lying spreads.”</p>

<p>109. ولا نفضل أحدا من الأولياء على أحد من الأنبياء عليهم السلام، ونقول نبي واحد أفضل من جميع الأولياء.</p>	<p>{We do not prefer any walī over any prophet – may Allāh perfect their peace}, for a walī only reached his rank because of following a prophet, so how can he be better? Even the extraordinary events that happen at the hands of some of them are merely extensions of the miracles of their prophet. Moreover, prophets have all the characteristics that a walī has, plus the added nobility of prophethood. {And we say that a single prophet is better than all walīs together}, due to the great honor prophets have by receiving revelations and having miracles.</p>
<p>110. ونؤمن بما جاء من كراماتهم وصح عن الثقات من رواياتهم.</p>	<p>{We believe in what is told of their karāmahs}, which are the extraordinary events that happen to walīs, {and was soundly narrated through trustworthy narrators.}</p>
<p>111. ونؤمن بأشراط الساعة من خروج الدجال ونزول عيسى ابن مريم عليه السلام من السماء<sup>33</sup>، ونؤمن بطلوع الشمس من مغربها وخروج دابة الأرض من موضعها</p>	<p>{We believe in the prerequisites of the last hour, such as the coming of Al-Dajjāl,} who is a human being that claims to be God and has extraordinary events occur at his hands, {and the descent of Jesus ﷺ from the sky} in his return to Earth. It was declared authentic by Al-Ḥākim and verified by Al-Dhahabī that the Prophet ﷺ said about Jesus ﷺ:</p> <p>”لِيَهْبِطَنَّ عَيْسَى ابْنُ مَرْيَمَ حَكَمًا عَدْلًا وَإِمَامًا مُقْسِطًا وَلَيْسَلَنَّ فَجَاجًا حَاجًا أَوْ مُعْتَمِرًا أَوْ بَنِيَّتَهُمَا وَلِيَأْتِيَنَّ قَبْرِي حَتَّى يُسَلِّمَ عَلَيَّ وَلَأُرْدَنَّ عَلَيْهِ“</p> <p>“Jesus, the son of Mary will descend (from the sky where he is alive today) to be a just ruler and an equitable imām. He will got to perform Ḥajj or ‘Umrah pilgrimage or both together and he will come to my grave in order to give his salām greeting to me, and I</p>

33 Al-Mustadrak, 2/651, No. 4162.

المستدرک علی الصحیحین ج2/ص651 4162 أخبرني أبو الطيب محمد بن أحمد الحيري حدثنا محمد بن عبد الوهاب حدثنا يعلى بن عبيد حدثنا محمد بن إسحاق عن سعيد بن أبي سعيد المقبري عن عطاء مولى أم حبيبة قال سمعت أبا هريرة يقول قال رسول الله صلى الله عليه وسلم ليهبطن عيسى بن مريم حكما عدلا وإماما مقسطا وليسلكن فجا حاجا أو معتمرا أو بنيتهما وليأتين قبري حتى يسلم علي ولأردن عليه يقول أبو هريرة أي بني أخي إن رأيتموه فقولوا أبو هريرة يقرئك السلام هذا حديث صحيح الإسناد ولم يخرجاه بهذه السياقة. فيض القدير - قال الحاكم : صحيح سمعه يعلى بن عبيد منه وقال الذهبي : إسناده صالح وهو غريب.

	<p>will answer him” (<i>Al-Mustadrak</i>, 2/561).</p> <p><b>{And we believe in the rising of the sun from the west, and the coming of the animal of the earth from its place.}</b> Muslim narrated from Abū Hurayrah that the Prophet ﷺ said:</p> <p>”ثَلَاثٌ إِذَا خَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَالذَّجَالُ وَدَابَّةُ الْأَرْضِ“</p> <p>“There are three things that if they come, then the belief of a blasphemer in Islām, or repentance of a sinner are no longer accepted: the rising of the sun from the west, the coming of Al-Dajjāl, and the coming of the animal of the earth.”</p>
<p>112. ولا نصدق كاهنا ولا عرافا<sup>34</sup>، ولا من يدعي شيئا يخالف الكتاب والسنة وإجماع الأمة.</p>	<p><b>{We do not believe any fortuneteller or clairvoyant,}</b> or anyone who claims to have knowledge of the unknowable by special ability or supernatural powers.</p> <p>Aḥmad ibn Ḥanbal narrated that the Prophet ﷺ said:</p> <p>”مَنْ أَتَى كَاهِنًا أَوْ عَرَافًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ ﷺ“</p> <p>“Whoever comes to a someone who claims to know the future or to have psychic knowledge and believed what he said to be true, has blasphemed against what has been revealed to Muḥammad ﷺ.”</p> <p>We do not believe in such people, <b>{or whomsoever makes a claim contrary to what is in the Qur’ān,}</b> flawless <b>{ḥadīths, or ijmā’ consensus.}</b></p>

34 Fath al-Bārī 10/216, Sharḥ al-Nawawī 2/298, Mashāriq al-Anwār 2/145.

فتح الباري لابن حجر 10/216: وَالْكَهَّانَةُ - يَفْتَحُ الْكَافَ وَيَجُوزُ كَسْرُهَا - إِدْعَاءُ عِلْمِ الْغَيْبِ كَالْإِخْبَارِ بِمَا سَبَقَ فِي الْأَرْضِ مَعَ الْإِسْتِنَادِ إِلَى سَبَبِ وَالْعَرَافُ يَفْتَحُ الْمُهْمَلَةَ وَتَشْدِيدُ الرَّاءِ مَنْ يَسْتَخْرِجُ الْوُقُوفَ عَلَى الْمَغْيِبَاتِ بَضْرُبٍ مِنْ فِعْلٍ أَوْ قَوْلٍ. مشارق الأنوار على صحاح الآثار - (ج 2 / ص 145) وقوله من أتى عرافا أي من أتى كاهنا وهم نوع من الكهان ليس كل كاهن عرافا والعراف الذي يأخذ الأمور بالظن والتخمين والنجم والطرق وأسباب آخر ليست من جهة الجن كأنه يدعي معرفة الغيب وقيل العراف الذي يخبر بما أخفى مما هو موجود والكاهن الذي يخبر بالغيب المستقبل. شرح النووي على مسلم - (ج 2 / ص 298): وَقَالَ الْخَطَّابِيُّ أَيْضًا فِي حَدِيثٍ ( مَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ بَرَّئَ مِمَّا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : كَانَ فِي الْعَرَبِ كَهَنَةٌ يَدْعُونَ أَنَّهُمْ يَعْرِفُونَ كَثِيرًا مِنَ الْأُمُورِ ، مِنْهُمْ مَنْ يَزْعُمُ أَنَّ لَهُ رُئِيًّا مِنَ الْجِنِّ يُتْلَى إِلَيْهِ الْأَخْبَارُ ، وَمِنْهُمْ مَنْ يَدْعِي إِسْتِدْرَاكَ ذَلِكَ بِفَهْمِ أُعْطِيَهُ ، وَمِنْهُمْ مَنْ يُسَمَّى : عَرَافًا وَهُوَ الَّذِي يَزْعُمُ مَعْرِفَةَ الْأُمُورِ بِمُقَدِّمَاتِ أَسْبَابِ إِسْتِدْلَالِ بِهَا ، كَمَعْرِفَةِ مَنْ سَرَقَ الشَّيْءَ الْفُلَانِي ، وَمَعْرِفَةِ مَنْ يُتَّهَمُ بِهِ الْمَرْأَةُ ، وَنَحْوَ ذَلِكَ ، وَمِنْهُمْ مَنْ يُسَمَّى الْمُتَنَجِّحَ كَاهِنًا ، قَالَ : وَالْحَدِيثُ يَشْتَمِلُ عَلَى النَّهْيِ عَنْ إِثْبَانِ هَوْلَاءِ كُلِّهِمْ ، وَالرُّجُوعِ إِلَى قَوْلِهِمْ وَتَصْدِيقِهِمْ فِيمَا يَدْعُونَهُ . هَذَا كَلَامُ الْخَطَّابِيِّ وَهُوَ نَفِيسٌ . مسند أحمد - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفٍ قَالَ حَدَّثَنَا خِلَاسٌ عَنْ أَبِي هُرَيْرَةَ وَالْحَسَنِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَتَى كَاهِنًا أَوْ عَرَافًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



<p>113. ونرى الجماعة حقا وصوابا والفرقة زيغا وعذابا<sup>35</sup></p>	<p>{We see the jamā'ah} the ijmā' consensus of the mujtahid scholars, and unity under a single khalīfah {as true and correct, and division as deviation and torture}, whether this division be in the sense of breaking ijmā' or by splitting into groups.</p> <p>Allāh said (Āl 'Imrān, 103):  [آل عمران/103] "وَلَا تَفْرَقُوا"  Meaning: "Do not split apart."</p> <p>Al-Bukhārī narrated that one time in the army of the Prophet ﷺ, an immigrant to Al-Madīnah kicked the rear of another man from Al-Madīnah. The latter started calling the people of his home city while the other called other fellow immigrants for help. When the Prophet ﷺ heard their cries, he said:  "مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ قَالُوا يَا رَسُولَ اللَّهِ كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ دَعْوَاهَا فَإِنَّهَا مُنْتِنَةٌ"  "What is it with the cry of the non-Islamic era?" That is, separate groups up against each other instead of brotherhood. They told him what had happened, and he said, "Leave this cry, for it is rotten."</p>
<p>114. ودين الله في الأرض والسماء واحد، وهو دين الإسلام، قال الله تعالى (إن الدين عند الله الإسلام) وقال تعالى (ورضيت لكم الإسلام ديناً)</p>	<p>{Allāh's religion on earth and in the sky is only one, and it is Islām. Allāh said (Āl 'Imrān, 19):  [إنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ] [آل عمران/19]  Meaning: "Verily the one and only religion that Allāh accepts is Islām."</p> <p>{And He تعالى said (Al-Mā'idah, 3):  [وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا] [المائدة/3]  Meaning: "Allāh accepts Islām as a religion for you."</p>

<p>115. وهو بين الغلو والتقصير، وبين التشبيه والتعطيل، وبين الجبر والقدر، وبين الأمن واليأس</p>	<p>{<b>Islām is between extremism</b>} by exceeding the bounds of what Allāh has allowed, <b>{and shortcoming}</b> by not performing obligations that Allāh has prescribed {; <b>between likening Allāh’s attributes to those of His creation</b>} by ascribing to them meanings that apply to creation, such as a limit, <b>{and rejecting them; between denying choice all together and saying that humans create their own acts; and between feeling safe from Allāh’s punishment, and despair of His forgiveness.}</b></p>
<p>116. فهذا ديننا واعتقادنا ظاهرا وباطنا، ونحن براء إلى الله من كل من خالف الذي ذكرناه وبيناه.</p>	<p>{<b>So this is our religion and belief, both outward and inward, and we declare to Allāh that we disavow whomsoever disagrees with what we have mentioned and explained.}</b></p>
<p>117. ونسأل الله تعالى أن يُبَيِّنَنَا على الإيمان، ويختم لنا به، ويعصمنا من الأهواء المختلفة، والآراء المتفرقة، والمذاهب الردية مثل المشبهة والمعتزلة والجهمية والجبرية والقدرية وغيرهم من الذين خالفوا السنة والجماعة، وحالفوا الضلالة، ونحن منهم براء وهم عندنا ضلال وأردياء، وبالله العصمة والتوفيق.</p>	<p>{<b>We ask Allāh تعالى to make us firm in the Islamic belief, and to end our lives while we are in that state, and to protect us from the various kinds of deviant inclinations, and divisive opinions, and lowly doctrines, such as that of the mushabbihah,}</b> who liken Allāh to His creation; <b>{the Mu’tazilah,}</b> who deny Allāh’s attributes; <b>{the Jahmīyah,}</b> who claimed that Allāh is literally everywhere, not in the sense that He knows everything, and claimed that Paradise and Hell come to an end; <b>{the Jabriyah,}</b> who denied that humans have any choice at all, even a created one; <b>{the Qadariyah,}</b> who claimed that humans create their own actions, <b>{and others among those that disagreed with the sunnah and the jamā’ah, and pledged allegiance to deviation. We are clear of them, and they are deviants and lowly in our view.}</b></p> <p>Al-Ghazālī said: “The Salaf generation of the nation of Prophet Muḥammad’s ﷺ followers agreed to blame</p>

those with deviant ideas, and to abandon them, and to cut relations with them, and to be hard in rebuking them, but to not be hard on different views in details of jurisprudence.<sup>36</sup> The same was stated by ‘Alā’ al-Dīn Al-Bukhārī<sup>37</sup>.

**{By Allāh alone is the protection from bad beliefs and He alone creates the ability to do good.}**



36 Abū Ḥāmid Al-Ghazālī. *Al-Mustaṣfā Fī ‘Ilm al-‘Uṣūl*. Beirut, Lebanon: Dar Al-Kotob Al-ilmīyah, 1413.

المستصفى ج1/ص350: واتفاق سلف الأمة على ذم المبتدعة ومهاجرتهم وقطع الصحبة معهم وتشديد الإنكار عليهم مع ترك التشديد على المختلفين في مسائل الفرائض وفروع الفقه

37 ‘Alā’ al-Dīn Al-Bukhārī. *Kashf al-Asrār*. 4 vols. Beirut, Lebanon: Dar Al-Kotob Al-ilmīyah, 1418/1997.

كشفت الأسرار ج4/ص25 : والآيات الدالة على هذا مما لا يحصى كقوله تعالى ذلك ظن الذين كفروا فويل للذين كفروا وذلك ظنكم الذي ظننتم بربكم أراكم إن هم إلا يظنون ويحسبون أنهم على شيء في قلوبهم مرض وعلى الجملة ذم المكذبين من الكفار مما لا ينحصر من الكتاب والسنة وقولهم إنه تكليف ما ليس في الوسع فاسد لأنه أقدرهم على إصابة الحق بما رزقهم من العقل ونصب من الأدلة وبعث من الرسل المؤيدين بالمعجزات الذين نبهوا الغفول وحركوا دواعي النظر حتى لم يبق لأحد على الله حجة بعد الرسل وما قاله العنبري يبطل بإجماع سلف الأمة قبل حدوث المخالفين على ذم المبتدعة ومهاجرتهم وقطع الصحبة معهم وتشديد الإنكار عليهم مع ترك التشديد على المختلفين في مسائل الفروع .