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شرح السنن

للبرهاري المؤسنة ٣٢٩ هـ

A Gift to the Reader in Annotation of

SHARH AS-SUNNAH

(THE EXPLANATION OF THE SUNNAH)

By Imam al-Barbahaaree (d.329h)

Explanation by the Noble Shaykh, Dr.

Saalih al-Fawzan

❖ **Volume 2** ❖

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SHARH AS-SUNNAH

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Al-Ḥasan bin 'Alī bin Khalaf al-Barbahārī

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❦ **Volume 2** ❦

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**DAR MAKKAH
INTERNATIONAL**

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TRANSLITERATION CHART

أ	a	آ . ا	ā
ت	t	ب	b
ث	th	ة	h or t (when followed by another word)
ح	ḥ	ج	j
د	d	خ	kh
ر	r	ذ	dh
س	s	ز	z
ص	ṣ	ش	sh
ط	ṭ	ض	ḍ
ع	‘	ظ	ḏh
ف	f	غ	gh
ك	k	ق	q
م	m	ل	l
هـ - هـ - هـ - هـ	h	ن	n
و (as a long vowel)	ū or oo	و	w
ى (as a long vowel)	ī or ee	ي	y
		ء	’ (Omitted in initial position)

◌ِ	Kasrah	i	◌َ	Fatḥah	a
◌ّ	Shaddah	Double letter	◌ُ	Ḍammah	u
			◌ْ	Sukūn	Absence of vowel

[87] BUYING AND SELLING IS LAWFUL

٨٧- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللهُ: وَاعْلَمَ أَنَّ الشِّرَاءَ وَالْبَيْعَ حَلَالٌ إِذَا بَاعَ فِي أَسْوَاقِ الْمُسْلِمِينَ عَلَى حُكْمِ الْكِتَابِ وَالسُّنَّةِ، مِنْ غَيْرِ أَنْ يَدْخُلَهُ تَغْرِيرٌ أَوْ ظُلْمٌ أَوْ عَدْرٌ أَوْ خِلَافٌ لِلْقُرْآنِ أَوْ خِلَافٌ لِلْعِلْمِ.

[87] The author ? said: Know that selling and buying is lawful if the transaction is done in the market of the Muslims based on the ruling of the Qur'an and *Sunnah* without involving deceit or injustice or deception or (something) contrary to the Qur'an or contrary to the knowledge.

COMMENTARY

We believe that buying and selling is lawful. Allah the Most High says:

﴿...وَأَحَلَّ اللهُ الْبَيْعَ وَحَرَّمَ الرِّبَا...﴾

“...Allah has permitted trading and forbidden Ribā (Usury)...”

[Qur'an 2: 275]

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِإِلْطِإٍ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ...﴾

“O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent...”

[Qur'an 4: 29]

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ♦ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ ...﴾

“O you who believe (Muslims)! When the call is proclaimed for the Ṣalāh (prayer) on Friday (Jumu’ah prayer); come to the remembrance of Allah [Jumu’ah religious talk (Khutbah) and Ṣalāh (prayer)] and leave off business (and every other thing). That is better for you if you did but know. Then when the (Jumu’ah Ṣalāh (prayer) is ended, you may disperse through the land, and seek bounty of Allah (by working etc.)...” [Qur’an 62: 9-10]

Allah says regarding the mosques:

﴿...يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ♦ رِجَالٌ لَا نُلْحِهِمْ تِجَارَةً وَلَا بَيْعًا عَنْ ذِكْرِ اللَّهِ ...﴾

“...Therein Glorify Him (Allah) in the mornings and in the afternoons or in the evenings. Men whom neither trade nor sale (business) divert from the Remembrance of Allah (with heart and tongue) ...” [Qur’an 24: 36-37]

Buying and selling do not divert them. He (Allah) did not say, ‘they do not buy and sell.’ Rather, He says, their trade does not divert them from the remembrance of Allah. So they attend the mosque, perform the Ṣalāh in congregation, and then leave for their buying and selling.

Business transaction is one of the purest ways of earning if it is free from deception and fraud; and also free from unlawful materials, forbidden

transaction and usury. If buying and selling is free from these ills, it is one of the purest ways of earning.

“If it is sold in the Muslims’ markets”: Whatever is found in the Muslims’ markets, do not ask about it because the basis is permissibility except when you know that it is unlawful.

“Based upon the ruling of the Book and Sunnah”: It should fulfill the well known condition of trading. If it fulfills the seven well known conditions of trading¹, then the trading is right and what is being sold is lawful. The basic thing is that the markets of the Muslims are based on these.

His saying: **“Without involving deceit or injustice or deception”:** But if deception, fraud and hazard are included in the transaction, it is unlawful because it has become gambling or dupery whereby something that is not real is displayed. A semblance form of goods that is not real is displayed; such is called deception: displaying the semblance form of goods that will impress the onlooker, whereas the interior is contrary to it.

His saying: **“Or injustice”:** That is, for goods to be sold by compelling its owner, by forcing him to sell or buy (goods). Transaction is only done by mutual consent (of the buyer and the seller). The Prophet ﷺ said:

إِنَّمَا الْبَيْعُ عَنْ تَرَاضٍ.

¹ These are: Satisfaction, conscious awareness, that the commodity is something beneficial, that the seller owns the commodity or is permitted by its owner or the government to sell it at the time of the transaction, ability to make it available (to the buyer), knowing the price and the priced, that (the transaction) could be executed immediately and not left in suspension. See *al-Mubdi‘* by Ibn Muflih (7/4 and what comes after it), *ar-Rawd al-Murabba‘i* (2/26-43), *Manar as-Sabil* (1/28-290).

“Transaction is only done by mutual consent.”²

Allah the Most High says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا
 أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ... ﴾

“O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent.”
 [Qur'an 4: 29]

The agreement of the seller is a condition for the validity of a transaction; it should be after he agrees. He should not be compelled to it. This is because compulsion is injustice, except if compelling him is for a just cause. For instance, if there is a debt upon him and he refuses to repay, the judge can come in and sell out of his property, what is sufficient to offset his debt even if he is not pleased with it. This is because it is a just compulsion. Consequently, (the scholars) say that a forced transaction is not valid except for a just cause.



²Reported by Ibn Mājah (2/737 no 2185), Ibn Ḥibbān in his *Ṣaḥīḥ* (11/340 no 496) from Abu Sa'īd al-Khudrī (رضي الله عنه). Al-Buṣayrī said in *Misbāh az-Zujājah* (3/1), It's *Isnād* (chain) is authentic, its narrators are reliable".

[88] THE BELIEVER FLUCTUATES BETWEEN FEAR AND HOPE

٨٨ - قَالَ الْمُؤَلَّفُ رَحْمَةُ اللَّهِ: وَأَعْلَمَ رَحِمَكَ اللَّهُ أَنَّهُ يَنْبَغِي لِلْعَبْدِ أَنْ تَصْحَبَهُ الشَّفَقَةُ أَبَدًا مَا صَحِبَ الدُّنْيَا؛ لِأَنَّهُ لَا يَدْرِي عَلَى مَا يَمُوتُ، وَبِمَ يُحْتَمُّ لَهُ، وَعَلَى مَا يَلْقَى اللَّهُ عَزَّ وَجَلَّ، وَإِنْ عَمِلَ كُلَّ عَمَلٍ مِنَ الْحَيْرِ، وَيَنْبَغِي لِلرَّجُلِ الْمُسْرِفِ عَلَى نَفْسِهِ أَنْ لَا يَقْطَعَ رَجَاءَهُ مِنَ اللَّهِ تَعَالَى عِنْدَ الْمَوْتِ، وَيُحْسِنَ ظَنَّهُ بِاللَّهِ، وَيَخَافُ ذُنُوبَهُ، فَإِنَّ رَحْمَةَ اللَّهِ فَيَفْضُلُ، وَإِنْ عَذَّبَهُ فَيَذَنْبُ.

[88] The author ? said: And you should know - may Allah have mercy on you- that it is good for a slave to always have compassion so long as he is in this world; this is because he does not know upon what he will die, what will seal up his action and upon what he will meet Allah even if he does good deeds.

It is good for someone who has transgressed against himself not to sever his hope from Allah, the Exalted at the time of death. He should have good thought about Allah and fear the consequence of his sins. If Allah bestows mercy on him, it is from favour and if He punishes him, it is due to sin.

COMMENTARY

This is an important issue: the believer should combine between fear (of Allah) and hope (in Him). He should progress in his deeds between fear and hope. He should not have fear alone and despair of Allah's Mercy. Allah the Most High says:

﴿...إِنَّهُ لَا يَأْتِسُّ مِنْ رَوْحِ اللَّهِ إِلَّا الْفَوْمُ الْكَافِرُونَ﴾

“...Certainly no one despairs of Allah's Mercy, except the people who disbelieve.” [Qur'an 12: 87]

The Most High says:

﴿... وَمَنْ يَقْنَطْ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴾

“...And who despairs of the Mercy of his Lord except those who are astray?” [Qur'an 15: 56]

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ... ﴾

“Say: O ‘Ibādī! (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah.” [Qur'an 39: 53]

He should not have excessive fear that will make him despair of Allah’s Mercy for such is a dispraised fear. Similarly, he should have hope in Allah; but the hope should not make him feel safe from the scheme of Allah. Rather, he should be afraid of the scheme of Allah. The scheme of Allah - the Mighty and the Majestic - befits Him and it is part of His perfection. It is not like the scheme of the creature.

Al-Makr (scheme) literary means letting harm afflict someone secretly in a way he cannot perceive it. If this is done deservedly, it is justice; and this is the scheme of Allah. As He plots against the wrong-doers and sinners and extends punishment to them from where they cannot perceive; this is justice from Him; Glory be to Him and He will be praised for it.

But if afflicting others with harm is without a just cause, it is injustice, which is not permissible. This is the creatures’ plot. As for the plot of the Creator, it is praiseworthy because it is justice and equity from Him. This is the difference between the two matters: between the plot of Allah and the plot of creatures.

﴿وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينِ ﴾

“And they (disbelievers) plotted (to kill ‘Īsā (Jesus), and Allah plotted too. And Allah is the Best of those who plot.” [Qur'an 3: 54]

This is as a form of retribution for them; it is not injustice from Him – may He be exalted and glorified. It was a result of their plot. They plotted and Allah plotted punishment for them. This is justice from Him. The Prophet ﷺ said in a *Ḥadīth*:

إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ
الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا

“Verily, one of you would act upon the deeds of the people of Paradise until what is between him and it is an arm’s length and the decree will overtake him and he begins to act upon the deeds of the people of Hell and thus enters it.”

He entered the Fire because he acted upon the deeds of people of the Fire. The recompense originated from the deed. And since his end was that he did the deed of the people of the Fire, he entered it; and vice versa:

إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ
الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا

“Verily, one of you would act upon the deeds of the people of the Fire until what is between him and it is an arm’s length and the decree will overtake him and he begins to act upon the deeds of the people of Paradise and thus enters it”³.

³Reported by al-Bukhārī in his *Ṣaḥīḥ* (3/1212 no 3154) and Muslim in his *Ṣaḥīḥ* (4/2036 no 2643) from ‘Abdullāh bin Mas’ūd (رضي الله عنه).

He will enter it because he carried out the deeds of people of Paradise and died upon it. One will not enter Hell except due to deeds and one will not enter Paradise except as a result of deed; and actions are based on their ends.

Therefore a person should not be deceived by his righteousness and steadfastness and feel safe from aberration or deviation. How many a believer; Muslim and scholar have deviated? Allah ﷻ caused them to deviate because deviation occurred from them. So a person should not feel safe for himself and consider himself to be pure. He should not feel safe from deviation and start mixing with evil people, listening to them and gazing at temptation. He should not feel safe for himself:

فَلُوبُ الْعِبَادِ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ.

“The hearts of the slaves are in between two Fingers among the Fingers of the Most Merciful.”⁴

He should not feel safe for himself. Prophet Ibrāhīm said:

﴿...وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ♦ رَبِّ إِنَّهُمْ أَضَلَّلَنَّا كَثِيرًا مِّنَ النَّاسِ...﴾

“...And keep me and my sons away from worshipping idols. ‘O my Lord! They have indeed led astray many among mankind...’”

[Qur'an 14: 35-36]

A person should not feel safe from trials and an evil end for himself even if he is the most righteous of people. On the other hand, he should not despair of Allah’s mercy even if he is the worst of people. Allah may favour him with repentance such that he dies upon Islam and enters Paradise because as long as

⁴Reported by Muslim in his *Ṣaḥīḥ* (4/2045 no 2654) from ‘Abdullāh bin ‘Amr (رضي الله عنه).

he is living, he is exposed to this or that; and actions are considered according to the last ones.

His saying: “He should have good thought about Allah and fear the consequence of his sins”: He should have good thought about Allah and should not despair of Allah’s mercy.

“And fear the consequence of his sins”: Meaning he should not have hope that is devoid of fear. Rather, he should fluctuate between fear and hope.

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا﴾

“Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear.” [Qur'an 21: 90]

These Prophets used to hasten to do good deeds and invoke Allah, hoping for His reward and fearing His punishment. So the Prophets would fluctuate between fear and hope; they do not take one side and leave the other. They do not take the side of hope and leave the side of fear nor take the side of fear and leave the side of hope.

A slave should think positively about Allah especially at death. Scholars say that at the time of well-being, the side of fear should over shadow (the side of hope) as a precaution and at the time of death, the side of hope should over shadow (the side of fear) because during the worldly life, he has the ability to act, repent and ask for forgiveness. But at the time of death, he is incapable of doing anything, so the side of hope should over shadow. Accordingly, it is reported in the *Hadith*:

لَا يَمُوتُ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ عَزَّ وَجَلَّ.

“None of you should die except he is thinking positively about Allah.”⁵

His saying: “If Allah bestows mercy on him, it is from favour and if He punishes him, it is due to sin”: This is like what had preceded that Allah ﷻ does not bless or punish people except due to their actions.

﴿...وَلَا يَظْلِمُ رَبُّكَ أَحَدًا...﴾

“...And your Lord treats no one with injustice.” [Qur'an 18: 49]



⁵Reported by Muslim in his *Ṣaḥīḥ* (4/2205 no 2877) from ' Abdullāh bin ' Amr (رضي الله عنه).

[89] BELIEF THAT ALLAH INFORMED HIS PROPHET OF WHAT WILLOCCUR IN HIS UMMAH TILL THE DAY OF RESURRECTION

٨٩- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِأَنَّ اللَّهَ تَعَالَى أَطْلَعَ نَبِيَّهُ ﷺ عَلَى مَا يَكُونُ فِي
أُمَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ.

[89] The author ? said: And to believe that Allah the Exalted has revealed to His Prophet ﷺ what will occur to his *Ummah* till the Day of Resurrection.

COMMENTARY

Neither the Prophet ﷺ nor anyone among the creatures knows the Unseen.

﴿ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ... ﴾

“Say: None in the heavens and the earth knows the *Ghayb* (unseen) except Allah...” [Qur'an 27: 65]

Al-Ghayb (the Unseen) is what is hidden from us with regard to the past and the future; we do not know it. But Allah may inform the Prophets – ‘*alayhim-ush-shalātu was-salām*’- something of the Unseen for the benefit of *da'wah* to Allah, and one of them is our Prophet, Muḥammad ﷺ. Allah informed him something of the Unseen and he informed about them for the benefit of the *Ummah*. Allah the Most High says:

﴿ عَنِ الْمَغْيبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ♦ إِلَّا مَنِ ارْتَضَى مِنْ

رَسُولٍ ... ﴾

“(He alone is) the All-Knower of the Ghayb (unseen) and He reveals to none His Ghayb (unseen). Except to a Messenger (from mankind) whom He has chosen (He informed him of unseen as much as He likes)...” [Qur'an 72: 26-27] - except to a messenger whom He has chosen means Allah informs him as He wishes. For example, once the Messenger ﷺ was walking with his Companions, and they passed by two graves; then he said:

إِنَّهُمَا لَيُعَذَّبَانِ.

“Both of them are indeed being punished.”⁶

The Companions did not perceive that the occupants of the two graves were being punished. Allah informed His Messenger ﷺ regarding the punishment of the two dead ones. He said, “Both of them are indeed being punished.” This is among what Allah informed him; and it is among the peculiarities of the messengers (*‘alayhimuṣ-ṣalātu was-salām*).

Allah informed him of what will occur in the future and he informed us of the portents of the Hour, and the *fitan* (trials and tribulations) so that we would be cautious (of them) and fear that these matters should catch up with us; so that we would be upon clear proof.

He informed us for our own benefit from the perspective of warning so that we would take precaution. The Prophet ﷺ said:

وَسَتَفْتَرُقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً.

“This *Ummah* will be divided into seventy three sects; all of them will go to Hell except one.”⁷

⁶ Reported by al-Bukhāri in his *Ṣaḥīḥ* (1/88 no 215) and Muslim in his *Ṣaḥīḥ* (1/240 no 292) from Ibn ‘Abbās (رضي الله عنه).

⁷ Its reference has preceded

This is information from him that division will take place in this *Ummah*; and it has taken place just as he had informed so that we would be firm upon the truth and we would not be with the deferrers.



[90] THE DIVISION OF THIS UMMAH

٩٠- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: سَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً، وَهِيَ الْجَمَاعَةُ، قِيلَ: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي.

[90] The author, may Allah have mercy on him, said: Know that the Messenger of Allah ﷺ said: “My *Ummah* will be divided into seventy three sects; all of them will go to Hell except one, and it is the *Jamā’ah*”. It was asked: ‘Who are they O Messenger of Allah ﷺ?’ He replied “What I and my Companions are upon today”.

COMMENTARY

His saying: “Know that the Messenger of Allah ﷺ said: “My *Ummah* will be divided into seventy three sects; all of them will go to Hell except one, and it is the *Jamā’ah*”: Allah ﷻ has commanded us to be united upon the truth.

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا...﴾

“And hold fast, all of you together, to the people of Allah (i.e. the Qur’an), and be not divided among yourselves...” [Qur’an 3: 103]

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ فِي شَيْءٍ مِنْهُمْ إِلَّا نَمًا أَمْرُهُمْ إِلَى

اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ﴾

“Verily, those who divide their religion and break up into sects (all kinds of religious sect), you (O Muhammad) have no concern in them

in the least. Their affair is only with Allah who then will tell them what they used to do.” [Qur'an 6: 159]

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴾

“And be not as those who divided and differed among themselves after the clear proof have come to them. It is they for whom there is awful torment.” [Qur'an 3: 105]

So, He forbade us from differing and commanded us to be united and hold fast to the Qur'an and *Sunnah* of His Messenger ﷺ. He said:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴾

“And verily, this (i.e. Allah's Commandments mentioned in the above two Verses, 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.” [Qur'an 3: 153]

Division and differences based on desires or blind following of forefathers and grandparents, or blind following the Jews and Christians is not permissible. Differing in matters of creed and fundamentals of the religion is not permissible. Rather, it is obligatory to be unanimous and united upon it.

Regarding differences in *Fiqh* issues, this occurs; but it is obligatory to follow that which is supported by proof. Allah the Most High says:

﴿... فَإِن نَّنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ

الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

“(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger if you believe in Allah and in the Last Day. That is better and more suitable for final determination.” [Qur'an 4: 59]

Hence, differing in ‘*Aqīdah* (creed) is not permissible because (the issues of) ‘*Aqīdah* are *Tawqīfiyah* (divinely restricted); it is not a place for *Ijtihād* (individual Jurisprudential deduction). As for issues of *Fiqh* and its deduction (of rulings), those who perform *Ijtihād* and deduction among the people of knowledge may differ in the way they view the proof. But they should not remain upon the disagreement.

Rather, they should return to the Book of Allah and the *Sunnah* of His Messenger ﷺ. So whoever possesses the proof; they should follow him, take his saying and abandon their opinion. This is the methodology of *Ahl-us-Sunnahwa al-Jamā‘ah*; and this was what the Messenger of Allah ﷺ guided us to. But for us to say, leave the people, everyone should take to his opinion as differences of opinion in the *Ummah* is mercy, as they claim, we say this is falsehood. Allah the Exalted says:

﴿وَلَا يَزَالُونَ مُخْتَلِفِينَ ♦ إِلَّا مَن رَّحِمَ رَبُّكَ ...﴾

“...But they will not cease to disagree. Except him on whom your Lord has bestowed His Mercy...” [Qur'an 11: 118-119]

The saying of Allah: “*Except him on whom your Lord has bestowed His Mercy*” shows that those upon whom Allah bestowed His Mercy do not differ; and that difference of opinion is a punishment, not mercy. Mercy is for those who do not differ; and if they differ, they return to the Book and *Sunnah*, hold on to

the correct opinion and abandon the error. This is the way of the People of the *Sunnah* and the *Jamā'ah*.

But for everyone to remain on his opinion and say what so - and - so said; this is not the way of the Muslims. Rather, this is the way of the people of desires and lusts who seek after what agrees with their desires from sayings; and what disagrees with their desires, they abandon it even if it was stated by the *Imām* whose sayings they (claim to) follow. Meaning they do not take from the sayings of the *Imāms* and scholars except what conform to their desires. But whatever disagrees with their desires, they abandon. This is proof that they follow their desires: whatever agrees with their desires they follow and whatever disagrees with their desires, they abandon -there is no Might or Power except with Allah.

This is what is being proclaimed nowadays in newspapers, magazines, seminars, conferences and satellite television channels. Most often, they publicize and advertise differences of opinion saying, "We are broadening (freedom of speech) for people." By what are we broadening for the people? By abandoning the Book and the *Sunnah* and following the sayings of those who are not infallible; they make mistakes and they (sometimes) get it right?

They forbid us from taking their sayings except what agrees with the proof and forbid us from taking such if it opposes the proof. This is a matter that is duty-bound (for all) to know because today mankind is tempted by these people who mixup the truth with falsehood for the people.

His saying: "Know that the Messenger of Allah ﷺ said: 'My *Ummah* will be divided into seventy three sects; all of them will be in the Fire except one'"⁸: This *Ḥadīth* is *Ṣaḥīḥ* (authentic) with a combination of its chains (of transmission) and its routes and wordings are many. The *Imāms* have recorded it, praised it and the present condition proves it as the Prophet ﷺ informed that the *Ummah* of Muḥammad will be divided into seventy-three

⁸ Its reference preceded.

sects; and these are the foundation of the sects. However, there are more than these sects. But these (seventy-three sects) are the foundations.

All of them will be in the Fire; meaning all the seventy-two will enter the Fire except one, which is the seventy-third; and they are those upon what the Messenger of Allah ﷺ and his Companions were upon. These people are saved from the Fire. That is why they are called the *Firqatun-Nājiyah* (Saved Sect) and The *Ahlu-Sunnah wal-Jamā'ah* (People of the *Sunnah* and *Jamā'ah*).

Those other than them are those who oppose (the truth) and are threatened with the Fire. Some of them will enter the Fire due to their disbelief; some will enter it due to their *Fisq* (evil deed) while some will enter it due to their disobedience. They are not equal in their entrance into the Fire. It should not be deduced from this *Ḥadīth* that all these (seventy-three) sects are disbelievers.

His saying: “And it is the *Jamā'ah*”: *Al-Jamā'ah* is whoever is upon the truth even if it is a single person. This is what is referred to as the *Jamā'ah*. But large number alone does not indicate the truth. Allah the Most High says:

﴿ وَإِنْ تَطَّعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ... ﴾

“And if you obey most of those on the earth, they will mislead you far away from Allah’s path ...” [Qur'an 6: 116]

The Most High says:

﴿ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴾

“And most of mankind will not believe even if you desire it eagerly.”
[Qur'an 12: 103]

﴿ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴾

“And most of them We found not true to their covenant, but most of them We found indeed *Fāsiqūn* (rebellious, disobedient to Allah).”

[Qur'an 7: 102]

Consideration should not be given to multitude. Rather, consideration should be given to those upon the truth even if they are few; and even if he is a single person, he is the *Jamā'ah*.

His saying: “It was asked: ‘Who are they O Messenger of Allah ﷺ’ He replied ‘What I and my Companions are upon today’”: This is the correct path; whoever is upon what the Messenger of Allah ﷺ and his Companions were upon is the *Jamā'ah*.



[...] THE FITNAH BROKE OUT AFTER THE ASSASSINATION OF ‘UTHMĀN

هَكَذَا كَانَ الدِّينُ إِلَى خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه الْجَمَاعَةُ كُلُّهَا، وَهَكَذَا فِي زَمَنِ عُثْمَانَ، فَلَمَّا قُتِلَ عُثْمَانُ رضي الله عنه جَاءَ الاختِلَافُ وَالبِدْعُ، وَصَارَ النَّاسُ أَحْزَابًا، وَصَارُوا فِرْقًا، فَمِنَ النَّاسِ مَنْ ثَبَّتَ عَلَى الْحَقِّ عِنْدَ أَوَّلِ التَّغْيِيرِ، وَقَالَ بِهِ، وَعَمِلَ بِهِ، وَدَعَا النَّاسَ إِلَيْهِ.

This was how the religion was till the *Khilāfah* (caliphate) of ‘Umar bin al-Khaṭṭāb. So also was it during the period of ‘Uthmān. But when ‘Uthmān was killed, division and innovations started. And people became divided into factions and sects. Among the people were those who were firm upon the truth during the first alteration; they spoke it, acted upon it and invited people to it.

COMMENTARY

His saying: “This was how the religion was till the *Khilāfah* (caliphate) of ‘Umar bin al-Khaṭṭāb. So also was it during the period of ‘Uthmān.” During the life time of the Companions and Students of the Companions, those who opposed (the correct Islam) like the *Qadariyyah* and others used to hide and sneak within the people due to the power of Islam and Muslims till the Jews plotted a Jew man from Yemen called Ibn as-Sawdā’ ‘Abdullāh bin Sabā’ - the Jew. He came to Madīnah, displayed Islam during the caliphate of Uthmān and began insulting ‘Uthmān in public gatherings; he faked Islam as a ploy.

Later on he started releasing his poisons in public gatherings and the fools, riffraff and the ignorant people would be present. And some people or most people were engaging in abuse and gossiping. So, they gathered around him.

When he was noticed and expelled from Madīnah, he went to Egypt and found a town in Egypt well known for dissension. He plunged therein and spread his poisons (of hatred) therein and abused ‘Uthmān. Then at the end, a group with weapon and power was formed from them. So they came to ‘Uthmān protesting against him and accusing him of mistakes. Then Uthmān replied them and disproved their doubt. Then they receded.

Later on, they blamed one another on the road and said: ‘We did not do anything’. Thereafter they returned to ‘Uthmān (ﷺ) and besieged him in his house. Meanwhile, the Companions wanted to defend the *Khalīfah*, but ‘Uthmān forbade it for fear of *Fitnah* and bloodshed. He forbade them of it hoping that the issue had to do with dialogue and consultation. He wanted to convince them. But when they saw that they do not have anything of proof they attacked him in the night while the people were asleep and killed him.

Since they saw that their doubts had been disproved and were not accepted; they took the opportunity of oversight while most people were in *Hajj* and the people in Madīnah were sleeping and peaceful, based on the fact that the issue had to do with dialogue and consultation. So they attacked him during the night – may Allah disfigure them- in his house and killed him as a martyr while he was reciting the Qur’an and the copy of the Qur’an was with him till the blood dropped on the copy of the Qur’an. Thereafter *Fitnah* occurred.⁹

This evil man claimed that the *Khilāfah* was meant for ‘Alī and was neither meant for Abū Bakr nor ‘Umar nor ‘Uthmān (ﷺ). He claimed that, it was meant for ‘Alī and that ‘Alī was the testamentary regent recommended by Allah’s Messenger ﷺ and that these people unjustly took the *Khilāfah* from him. What is amazing is that ‘Alī never claimed this nor sought for the *Khilāfah* nor said, ‘I am the most deserving of it’; rather, he pledged allegiance, and was listening and obedient to his rightly guided *Khulafā’* brothers (ﷺ).

⁹See: *Itihāf al-Jamā’ah* of Shaykh Hamūd at-Tuwayjirī (1/146), and the book, *Fitnat Maqtal ‘Uthmān* (ﷺ) of Dr. Muḥammad al-Gabān (1/115 -133).

Subsequently, *Fitnah* occurred within the Muslims. Fighting among the Muslims took place as a result of this evil man who infiltrated the Muslims' rows. However, Allah aborted his idea. Yes, he brought some trials and affliction to the Muslims thereby; those who were killed among them were killed, but he did not do anything against Islam – to Allah is all praise due; as Islam remained strong and upright.

He ('Abdullāh Ibn Saba') and the Jews did not obtain anything from this religion – to Allah is all praise due. Yes, some calamities, *Fitnah* and killing occurred to the Companions ﷺ; however, this was in the way of Allah. This evil man did not attain any benefit - so to Allah is all praise due.

This is a summary on the issue of the *fitnah* that led to the assassination of 'Uthmān (رضي الله عنه). And this is from what indicates that it is not permissible to revolt against the leader and that revolting against him causes evil and shedding of blood in the *Ummah*. And people have not ceased to be in trials since that era; and you know the advocates of *fitnah* who invite (others) to *fitnah* and revolt against the leaders under the pretence of forbidding evil. The *Mu'tazilah* and the *Khawārij* emerged from this group; and it has not ceased till today.

His saying: **“But when 'Uthmān was killed, division and innovations started”**: It is obligatory to be cautious against the callers of misguidance. One should not be lenient concerning their issue; and it is not permissible to speak against the leaders. That is why the Prophet ﷺ enjoined listening, obeying and not revolting against the leaders even if they are tyrants, oppressive and commit sins as long as it does not attain the level of clear disbelief. This was what Allah's Messenger ﷺ enjoined on us.

His saying: **“And people became divided into factions and sects. Among people were those who were firm on the truth during the first alteration. They spoke it, acted upon it and invited people to it”**: When division and disagreement occurred, Allah made the people of truth steadfast upon the truth

and *Sunnah* and they followed what the Messenger ﷺ and his Companions were upon; and the other sects opposed what the Messenger of Allah ﷺ and his Companions were upon and became deserving of the threat of the Fire, in proportion to what occurred from them.



[...] WARNING AGAINST THE GROUPS AND CALLERS TO MISGUIDANCE

فَكَانَ الْأَمْرُ مُسْتَقِيمًا حَتَّى كَانَتِ الطَّبَقَةُ الرَّابِعَةُ فِي خِلَافَةِ بَنِي فُلَانٍ انْقَلَبَ الزَّمَانُ،
وَتَغَيَّرَ النَّاسُ جَدًّا، وَفَشَتِ الْبِدْعُ، وَكَثُرَ الدُّعَاةُ إِلَى غَيْرِ سَبِيلِ الْحَقِّ وَالْجَمَاعَةِ،
وَوَقَعَتِ الْمِحْنَةُ فِي كُلِّ شَيْءٍ لَمْ يَتَكَلَّمْ بِهِ رَسُولُ اللَّهِ ﷺ، وَلَا أَحَدٌ مِنَ الصَّحَابَةِ.

The author ? said: “The affair was on the right course till the fourth (Muslim) generation during the *Khilāfah* of the children of so and so. The period transformed and people degenerated greatly. Innovation became widespread, and there were so many callers to other than the right path and the *Jamā’ah*. Trials and tribulations occurred in everything that neither the Messenger of Allah ﷺ nor his Companions spoke about.”

COMMENTARY

His saying: “The affair was on the right course till the fourth (Muslim) generation during the *Khilāfah* of the children of so and so. The period transformed and people degenerated greatly. Innovation became widespread”: Disagreement and tribulations escalated after the passing of the best generations until the coming of the era of the Abbāsiyīn when al-Ma’mūn al-Abbāsī emerged among them; he was followed by al-Mu’taṣim and al-Wāthiq; they held the view of the *Jahmiyyah* and wanted to compel the *Ahl asSunnah* to hold the view that the Qur’an was created. They killed some *Imāms* and beat others. However, the truth was firmly established - to Allah is all praise due; it cannot be removed.

His saying: “And there were so many callers to other than the right path and the *Jamā’ah*”: There are so many people nowadays who claim to be callers;

groups and sects under this umbrella while they actually intend to invite people to misguidance; except one whom Allah bestows mercy on among those who are firm upon the call to the Qur'an, *Sunnah* and the methodology of the Messenger of Allah ﷺ in his *Da'wah*.

Such a person is upon the truth; and this is the true *Da'wah*. It is not everything called *Da'wah* that is correct. Until the methodology followed by such a person is considered; so, if he follows what the Messenger of Allah ﷺ and his Companions were upon, then he is indeed a caller to the Truth. But if it is in opposition to what the Messenger of Allah ﷺ and his Companions were upon regarding methodology of *Da'wah*, then he is upon falsehood.

One should not be deceived by his claim of being one of the callers. There are callers by the gate of Hell; whoever obeys them will be thrown into it as stated by the Prophet ﷺ¹⁰. Consequently, the author said, "**And there were so many callers to other than the right path and the *Jamā'ah*,**" as is the reality nowadays. So many people claim to be inviting to Islam under this umbrella, but if you look at their methodology and conducts, you find them in complete opposition to Islam.

His saying: "**Trials and tribulations occurred in everything that neither the Messenger of Allah ﷺ nor his Companions spoke about.**" Discussions, disagreement, gossiping and the claim to knowledge became much. However, all of these will vanish, and what is based upon the Qur'an and *Sunnah* shall remain. It is the sound methodology and the straight path. However, this requires two things:

¹⁰ A part of the *Ḥadīth* of Ḥudhayfah (رضي الله عنه), and in it, "I said, will there be any evil after that good? He said, 'Yes, callers by the gate of Hell, whoever heeds their call will be thrown into it.' I said, 'O messenger of Allah, describe them to us. He said, they are from our kind and they speak our language'. Then what do you command me if we encounter that? He said, 'stick to the Muslim community and their leader'. Reported by al-Bukhāri in his *Ṣaḥīḥ* (3/1319 no 3411) and Muslim in his *Ṣaḥīḥ* (3/1475 no 1847).

Firstly: Beneficial knowledge by which you know what the Messenger of Allah ﷺ, his Companions and those who followed them in righteousness were upon.

Secondly: Patience and steadfastness. Do not be carried away by *Fitan* or callers of misguidance; rather, be steadfast and patient with whatever befalls you of blame and twit or intimidation. As long as you are upon the truth, be patient.

﴿ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴾

“...And bear with patience whatever befalls you. Verily! These are some of the important commandments ordered by Allah with no exemption.” [Qur'an 31: 17]



[...] WARNING AGAINST DIVISION

وَدَعَا إِلَى الْفُرْقَةِ وَقَدْ نَهَى اللَّهُ عَزَّ وَجَلَّ عَنِ الْفُرْقَةِ، وَكَفَرَ بَعْضُهُمْ بَعْضًا وَكُلٌّ دَعَا إِلَى رَأْيِهِ وَإِلَى تَكْفِيرٍ مَنْ خَالَفَهُ فَضَلَّ الْجُهَّالُ وَالرِّعَاعِ وَمَنْ لَا عِلْمَ لَهُ، وَأَطْمَعُوا النَّاسَ فِي شَيْءٍ مِنْ أَمْرِ الدُّنْيَا، وَخَوَّفُوهُمْ عِقَابَ الدُّنْيَا، فَاتَّبَعَهُمُ الْخَلْقُ عَلَى خَوْفٍ فِي دِينِهِمْ، وَرَغْبَةٍ فِي دُنْيَاهُمْ.

And they called to division while Allah and His Messenger ﷺ had prohibited us from division. Each group declared the other disbelievers. Everyone called to his own opinion and declaring as disbeliever whoever opposes him. The ignorant ones, the fools and those without knowledge deviated. They made the people greedily interested in things of worldly matters; and made them fear worldly punishments. So people followed them based on fear for their worldly life as well as desire for their worldly gains.

COMMENTARY

His saying: “And they called to division while Allah and His Messenger ﷺ had prohibited us from division”: Allah has forbidden division. He ﷻ says:

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ... ﴾

“And be not as those who divided and differed among themselves after the clear proofs had come to them...” [Qur'an 3: 105]

﴿ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ﴾

“And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence.” [Qur'an 98: 4]

So they differed, not out of ignorance, but based on knowledge.

His saying: “**Each group declared the other disbelievers**”: So the sects began declaring one another as disbelievers. This is an apparent mark in them. And it is a proof that they are all upon falsehood. As for the people of truth and *Ahl as-Sunnah*, they do not declare one another as disbelievers. Rather, they make allies of one another, love one another, support one another and advise one another. Likewise, they do not declare other sects as disbelievers except those that the Qur’an and the *Sunnah* have established their disbelief. Otherwise, they are moderate regarding the issue of declaring others as disbelievers. They do not declare as disbelievers except what the proof has established of its disbelief, and they are not hasty regarding this issue.

His saying: “**Everyone called to his own opinion and declaring as disbeliever whoever opposes him**”: This is the sign of the people of misguidance. Allah the Exalted says:

﴿ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴾

“But they (men) have broken their religion among them into sects, each group rejoicing in what is with it (as its beliefs).” [Qur'an 23: 53]

The word *Zuburan* (in the above verse) means books. That is, they author books and this is the reality. They author books supporting their school of thought and sect, rejoicing with what they are upon. Had they been upon ignorance, one would have hoped that they would return. However, they rejoice with what they are upon of falsehood, believing it to be the truth. This is a punishment from Allah for them.

His saying: **“The ignorant ones, the fools and those without knowledge deviated”**: They misguided the ignorant, riffraff and those without knowledge. As for the people of truth and knowledge, they are not influenced by these sects and these forms of misguidance because they know that they are falsehood.

His saying: **“They made the people greedily interested in things of worldly matters; and made them fear worldly punishments”**: In addition, among the means of their *Fitnah* was that they would afflict their followers with something of covetousness.

His saying: **“So people followed them based on fear for their worldly life as well as desire for their worldly gains”**: So, many among the people love the world, they as a result, follow whoever distributes anything of wealth even if he is upon falsehood out of covetousness (greed) for the wealth.



[...] AHL AS-SUNNAH ARE TESTED

فَصَارَتِ السُّنَّةُ وَأَهْلُ السُّنَّةِ مَكْتُومِينَ وَظَهَرَتِ الْبِدْعَةُ وَفَشَتْ، وَكَفَرُوا مِنْ حَيْثُ لَا
يَعْلَمُونَ مِنْ وُجُوهِ شَتَّى، وَوَضَعُوا الْقِيَّاسَ، وَحَمَلُوا قُدْرَةَ الرَّبِّ وَآيَاتِهِ وَأَحْكَامِهِ وَأَمْرِهِ
وَنَهْيِهِ عَلَى عُقُوبِهِمْ وَآرَائِهِمْ فَمَا وَافَقَ عُقُوبَهُمْ قَبْلُوهُ، وَمَا خَالَفَ عُقُوبَهُمْ رَدُّوهُ فَصَارَ
الْإِسْلَامُ غَرِيبًا، وَالسُّنَّةُ غَرِيبَةً، وَأَهْلُ السُّنَّةِ غُرَبَاءَ فِي جُوفِ دِيَارِهِمْ.

The *Sunnah* and its followers became concealed and innovations became manifest and widespread. They declared people disbelievers out of ignorance from various directions. They applied analogical reasoning and interpreted the ability of the Lord, His verses, rulings, command and prohibition based on their intellect and opinions. Whatever agreed with their intellect, they accepted, and whatever opposed their intellect they rejected.

So, Islam and the *Sunnah* became strange and the followers of *Sunnah* became strange inside their homes!

COMMENTARY

His saying: “The *Sunnah* and its followers became concealed and innovations became manifest and widespread”: After the people of *Sunnah* were manifest during the best generations, and the people of evil hidden; the condition changed, and the people of *Sunnah* became hidden while the people of falsehood became manifest. However, this will not persist. If the people of evil manifest in an era, they fall and crash in the future. The good end is always and forever for the pious. *Imām* Ibn Qayyim ? said, “The truth is victorious and (sometimes) tested; so do not be surprised for this is the way of (Allah) the Most Merciful.”¹¹

¹¹ *Al-Kāfiyat ash-Shāfiyah* (1/124 – with the commentary of Ibn ‘Isā).

His saying: **“They applied analogy”**: That is, analogy in ‘*Aqīdah* (creed). This is because there is no room for *Qiyās* in the matters of ‘*Aqīdah* because it is divinely restricted. Nothing should be done except what is established by proof. So there is no *Qiyās* in the matters of ‘*Aqīdah*. It is only (applicable) in jurisprudence.

His saying: **“And they interpreted the ability of the Lord, His verses, rulings, command and prohibition based on their intellect and opinions”**: This is baseless analogy: analogy in respect of Allah ﷻ whom their intellects and views cannot conceive. They rejected through the analogy of their intellect the words of Allah and His Messenger ﷺ.

His saying: **“Whatever agreed with their intellect, they accepted, and whatever opposed their intellect they rejected”**: They judge with their intellects and views; whatever opposes them, they reject it either through false interpretation or outright rejection.

His saying: **“So, Islam and the Sunnah became strange and the followers of Sunnah became strange in the interior of their homes!”**As stated by the Prophet ﷺ:

بَدَأَ الْإِسْلَامُ غَرِيبًا، وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ، فَطُوبَى لِلْغُرَبَاءِ.

“Islam began as something strange and it will return to being strange as it began. So *Tūbā* (gladtidings) is for the strangers.”¹²

It was asked, “Who are the strangers, O Messenger of Allah?” He replied:

¹² Reported by Muslim in his *Ṣaḥīḥ* (1/130 no 145) from Abū Hurayrah (رضي الله عنه) without a mention of the question and answer regarding the strangers. Muslim also reported it (no 146) from Ibn ‘Umar from the Prophet ﷺ who said, “Certainly, Islam began as something strange and will return to being strange as it began it will consolidate between the two mosques as the serpent folds into its hole.”

الَّذِينَ يُصْلِحُونَ إِذَا فَسَدَ النَّاسُ.

“Those who rectify when the people have become corrupt.”¹³

In another version,

الَّذِينَ يُصْلِحُونَ مَا أَفْسَدَ النَّاسُ.

“Those who rectify what the people have corrupted.”¹⁴

They rectify themselves and rectify what people have corrupted. These are the strangers. Why were they named the strangers? This is because those who oppose and challenge them are many; so they are strangers in their home towns and among their contemporaries.



¹³ Reported by aṭ-Ṭabarānī in *al-Muʿjam al-Kabīr* (6/164 no 5867, *al-Awsaṭ* (3/250 no 3056), *as-Sagīr* (1/183 no 290) from Sahl bin Saʿd as-Sāʿidī. Al-Haythamī said in *Majmaʿ az-Zawāʿid* (7/278), its narrators are those of *as-Ṣaḥīḥ* except Bakr bin Salīm and he is reliableʹ.

¹⁴ Reported by at-Tirmidhī (5/18 no 2630), aṭ-Ṭabarānī in *al-Kabīr* (18/16) from ʿAmr bin ʿAwf that the Messenger of Allah ﷺ said, “Certainly, the religion began as something strange and it will return to being strange. So *Tūba* is for the strangers; those who rectify what the people have corrupted after me, of my *Sunnah*.” At-Tirmidhī said, *Ḥadīth Ḥasan Ṣaḥīḥ* (a sound and authentic *Ḥadīth*). Reported also by Ibn Abī Shaybah in *al-Muṣannaḥ* (7/83 no 34366), *al-Imām Aḥmad* in *al-Musnad* (1/398), ad-Darīmī (2/402 no 2755), Ibn Mājah (2/1320 no 3988) and others from Ibn Masʿūd (رضي الله عنه) and in it was said, “who are the strangers?” He said, “those who withdraw themselves from their clans.” *Imām al-Bukhārī* said: *Ḥadīth Ḥasan* (a sound narration). At-Tirmidhī reported it from him in *al-ʿIlal al-Kabīr* (page 338 no 628). Al-Baghawī said in *Shar as-Sunnah* (1/118), *Ḥadīth Ṣaḥīḥ Garīb* (authentic and lone).

[91] THE PROHIBITION OF MUT'AH MARRIAGE

٩١ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَ أَنَّ الْمُتْعَةَ - مُتْعَةَ النِّسَاءِ - وَالِاسْتِحْلَالَ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ.

[91] The author ? said: And you should know that *Mut'ah* and *Istihlāl*¹⁵ are unlawful till the Day of Resurrection.

COMMENTARY

This is a *Fiqh* issue. However, the author has mentioned it because it is related to 'Aqīdah. This is because *Mut'ah* involves permitting what Allah has forbidden. The meaning of *Mut'ah* is to marry a woman for a fixed period regardless of whether it is long or short; and after the fixed period, the marriage automatically comes to an end without a need for divorce.

Mut'ah was allowed during the early days of Islam. Later on, the Prophet ﷺ forbade it during the Battle of Khaybar¹⁶. Then he permitted it again on the day of the Conquest of Makkah. Helater gave it an everlasting prohibition¹⁷. Initially it was allowed; then it was forbidden. It was later permitted, and then it became eternally forbidden.

The Muslims are unanimous upon its prohibition and that it is a void marriage. None disagrees with them except the *Shī'ah al-Ja'fariyah* and ar-

¹⁵ *Mut'ah* is temporary marriage common today amongst the *Shi'a*. *Istihlāl* is marrying a woman who has been given three divorces (irrevocably divorced) so that she could become lawful for her previous husband.

¹⁶ Reported by al-Bukhāri in his *Ṣaḥīḥ* (5/1966 no 4825) and Muslim in his *Ṣaḥīḥ* (2/1027 no 1407) from 'Ali (رضي الله عنه). He said, "The Messenger of Allah ﷺ forbade *Mut'ah* to women on the day of Khaybar, and the consumption of the meat of domestic donkeys".

¹⁷ Reported by Muslim in his *Ṣaḥīḥ* (2/1025 no 1406) from Sabrah al-Juhānī, that he was with the Messenger of Allah. So, he said, O people, I had certainly permitted you to derive pleasure from women, and Allah has (now) forbidden that till the Day of Resurrection".

Rāfiḍah. They are those who disagree concerning it. However, their disagreement has no value or worth. There is therefore consensus and texts for the prohibition of *Mut'ah*. It is a void marriage whose ruling is that of *Zinā* (Fornication).

His saying: "***Mut'ah* - the *mut'ah* of women**" With this, he excluded the *Mut'ah* of *Ḥajj*. That is, to do *Tamattu'* after *'Umrah* to (the commencement of) *Ḥajj*. This is not what he intended. The majority of scholars accept this form of *Tamattu'*; only few disagree with it. As for the *Mut'ah* of women, it is unlawful by unanimous agreement (of the scholars). No one, whose disagreement is considerable, disagrees regarding it. But the *Mut'ah* in *Ḥajj* is a *Fiqh* issue. As for *Mut'ah* in marriage, it is an issue entirely related to *'Aqīdah* since it involves permitting what Allah has forbidden.



[92] THE MERITS OF BANU HĀSHIM

٩٢ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَاعْرِفْ لِي هَاشِمٍ فَضْلَهُمْ، لِقَرَابَتِهِمْ مِنْ رَسُولِ اللَّهِ ﷺ، وَاعْرِفْ فَضْلَ قُرَيْشٍ وَالْعَرَبِ وَجَمِيعِ الْأَفْحَادِ، فَاعْرِفْ قَدْرَهُمْ وَحَقُوقَهُمْ فِي الْإِسْلَامِ، وَمَوْلَى الْقَوْمِ مِنْهُمْ، وَتَعْرِفْ لِسَائِرِ النَّاسِ حَقَّهُمْ فِي الْإِسْلَامِ.

[92] The author ? said: "And you should recognize the Merit of *Banī Hāshim* due to their relationship with the Messenger of Allah ﷺ. Recognize the Merit of the Quraysh, the Arabs and all the Arab tribes. Know their worth and rights in Islam. And the freed slave of a people is a part of them. And know the rights of the rest of people in Islam."

COMMENTARY

His saying: "Of *Banī Hāshim*": The children of Hāshim bin 'Abd Manāf. This is because 'Abd Manāf had children. They were: Hāshim, the Messenger's great grandfather; 'Abd-Shams, the great grandfather of 'Uthmān bin Affān (رضي الله عنه); Nawfal bin 'Abd Manāf; the great grandfather of Ḥakīm bin Ḥizām (رضي الله عنه) and al-Muṭṭalib bin 'Abd Manāf, the great grandfather of the children of al-Muṭṭalib. These were the children of 'Abd Manāf; and the Messenger of Allah ﷺ was raised among Banī Hāshim bin 'Abd Manāf; so he is Hāshimī and Qurayshī. The Prophet ﷺ said:

إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ، وَاصْطَفَى مِنْ كِنَانَةَ قُرَيْشًا، وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ.

"Indeed, Allah chose Kinānah from the descendants of Ismā'il, the Quraysh from Kinānah, Banū Hāshim from Quraysh and He chose me from Banī Hāshim."¹⁸

¹⁸ Reported by Muslim in his *Ṣaḥīḥ* (4/1782 no 2276) from Wathilah bin al-Asqa' (رضي الله عنه).

These are the kindred of the Messenger of Allah ﷺ - the believers among Banī Hāshim. These are the relatives who have rights upon the Muslims; *ṣadaqah* is unlawful while gifts are permissible for them. As for other than the believers, they have no worth even if they are among Banī Hāshim. Undoubtedly, when kinship and *Īmān* coexist, they have advantage over others; they have the right of honour, high regard, respect and preference because this is part of honouring the Messenger of Allah ﷺ. But if they are disbelievers even if they are among Banī Hāshim while they are disbelievers; there is no honour for them. So also is every person who belongs to Banī Hāshim while he is not upon the way of *Ahl-us-Sunnah wa al-Jamā'ah* and steadfastness; he has no worth. Kinship only is not what necessitates the right. Rather, it is kinship along with *Īmān*. Allah the Exalted says:

﴿...قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ...﴾

“...Say (O Muḥammad): “No reward do I ask of you for this except to be kind to me for my kinship with you...” [Qur'an 42: 23]

That is, the kindred of the Messenger of Allah ﷺ according to an opinion. Allah gave them a share from the one-fifth (of war-booty). Allah the Exalted says:

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ﴾

“And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muḥammad)] ...” [Qur'an 8: 41] - That is, the Messenger's relatives.

His saying: “Recognize the Merit of the Quraysh and the Arabs”: Then after Banī Hāshim, the merit of the Muslims is from Quraysh. They have merit above the rest Arabs; then the Arabs have merit over the non Arabs. Why?

This is because Allah revealed the Qur'an in their language, sent the Messenger ﷺ among them and chose them for the conveyance of His Message. Accordingly, Allah ﷻ states in the Qur'an:

﴿ فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۖ وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ ﴾

“So hold you (O Muḥammad) fast to that which is revealed in you. Verily, you are on a Straight Path. And verily, this (the Qur'an) is indeed a Reminder for you (That is, The Qur'an is an honour for you) and your people (The Arabs), and you will be questioned (about it).”
[Qur'an 43: 43-44]

Meaning; you will be questioned about discharging (the dictates of) this Qur'an, invitation to it and its conveyance because Allah has given it to you to convey it to the rest of the world. This is the reason for the merit of the Arabs over others. They have not been preferred because they are Arabs alone; rather, they have been preferred because of what Allah distinguished them with of the Qur'an, the *Sunnah* and sending the Messenger ﷺ and that they should convey this religion. Allah the Exalted says:

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ... ﴾

“You [true believers in Islamic Monotheism, and real followers of Prophet Muḥammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin al-Ma'rūf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah.” [Qur'an 3: 110]

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

“Let there arise out of you a group of people inviting to all that is good (Islam), enjoining al-Ma’rūf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding a-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.” [Qur'an 3: 104]

This is the reason for the merit of the Arabs. If they adhere to this religion and convey it, they will have merit over others. But whoever does not adhere to this religion has no merit because Allah ﷻ says:

﴿يَتَأْتِيَهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ...﴾

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has at-Taqwā [i.e. one of the Muttaqūn (pious)] ...” [Qur'an 49: 13]

The Prophet ﷺ also said:

لَا فَضْلَ لِعَرَبِيٍّ عَلَىٰ عَجَمِيٍّ، وَلَا لِأَبْيَضٍ عَلَىٰ أَسْوَدٍ إِلَّا بِالْقَوَىٰ، كُلُّكُمْ لَأَدَمَ
وَأَدَمُ مِنْ تُرَابٍ.

“Neither does an Arab have merit above the non-Arab nor the white above the black; except by piety. All of you are children of Ādam and Ādam is (created) from dust.”

This is the point for the merit of the Arabs. If they discharge what Allah gave them such as spreading this religion, inviting (others) to it and explaining it to the people, they have merit above others.

His saying: “**And all the Arab tribes**”: *Al-Afkhādh* is an offshoot of tribes. The first is a tribe, then *al-Afkhādh*, which means part of a tribe.

His saying: “**Recognize their worth and rights in Islam**”: Each of them is in proportion to his merit and right.

His saying: “**And the freed slave of a people is part of them**”: This is a *Ḥadīth* from the Messenger ﷺ¹⁹. That is, *al-‘Atīq* (the liberated slave). If the freed slave belongs to the Hāshimites, his ruling will be the ruling of the Hāshimites; or if he is for other than them, his ruling will be the same with theirs.



¹⁹Reported by Al-Bukhārī in his *Ṣaḥīḥ* (6/2484 no 6380) from Anas bin Mālik (رضي الله عنه) from the Prophet ﷺ who said, “The *Mawlā* (freed slave) of a people is from them”.

[93] MERITS OF THE ANṢĀR

٩٣- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَاعْرِفْ فَضْلَ الْأَنْصَارِ وَوَصِيَّةَ رَسُولِ اللَّهِ ﷺ فِيهِمْ،
وَأَلَّ الرَّسُولِ فَلَا تَسُبُّهُمْ، وَاعْرِفْ فَضْلَهُمْ وَكَرَامَاتِهِمْ، وَجِيرَانَهُ مِنْ أَهْلِ الْمَدِينَةِ
فَاعْرِفْ فَضْلَهُمْ.

[93] The author, may Allah have mercy on him, said: “And you should recognize the merit of the *Anṣār* and the advice of the Messenger of Allah ﷺ regarding them, and the household of the Messenger of Allah ﷺ. Do not abuse them, but recognize their merit and honour. And his neighbours among the people of Madīnah, you should (likewise), know their merit.”

COMMENTARY

His saying: “You should recognize the merit of the *Anṣār*”: Among the al-Aws and al-Khazraj. The Companions of Allah’s Messenger ﷺ are the best generations based on his saying:

خَيْرُكُمْ قَرْنِي.

“The best among you is my generation.”²⁰

This is because Allah chose them to accompany His Prophet, Muḥammad ﷺ, and they also pledged allegiance to the Messenger of Allah ﷺ, fought *Jihād* along with him, received knowledge from him and conveyed it to the people. So the Companions are the best generations. No one can surpass them in their excellence. The Prophet ﷺ said:

²⁰ Reported by al-Bukhārī in his *Ṣaḥīḥ* (no 3450) and Muslim in his *Ṣaḥīḥ* (no 2535) from the *Ḥadīth* of ‘Imrān bin al-Husayn (رضي الله عنه).

لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ وَلَا نَصِيفَةً.

“Do not revile my Companions. By Him in whose Hand is my life, if one of you would have spent (in charity) a pile of gold as big as mount *Uhud*, it will not amount to as much as one mudd of one of them nor even half a mudd (spent in charity).”²¹

Meaning: if any one of you spends in charity a pile of gold like mount *Uhud*, it would not equal one *Mudd* of barley a Companion gave out in charity. So, in this is merit for the Companions (ﷺ). This is a great merit to them that is obligatory to recognize. Allah ﷻ says:

﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا
الْأَنْهَارُ ... ﴾

“And the first to embrace Islam of the *Muhājirūn* (those who migrated from Makkah to Al-Madīnah) and the *Anṣār* (the citizens of Al-Madīnah who helped and gave aid to the *Muhājirūn*) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise)...” [Qur'an 9: 100]

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا
فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴾

²¹ Reported by al-Bukhāri in his *Ṣaḥīḥ* (3/1343 no 3470) and Muslim in his *Ṣaḥīḥ* (4/1967 no 2541) from Abu Sa'īd al-Khudrī (رضي الله عنه).

“Indeed, Allah was pleased with the believers when they gave their Bay’ah (pledge) to you (O Muḥammad) under the tree, He knew what was in their hearts, and He sent down as-Sakīnah (calmness and tranquillity) upon them, and He rewarded them with a near victory.”

[Qur'an 48: 18]

Allah the Exalted also says:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا
 سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ
 ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَفَازَرَهُ
 فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوْقِهِ- يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ... ﴾

“Muḥammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Tawrah (Torah). But their description in the Injil (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them...” [Qur'an 48: 29]

These verses are with regard to the Companions (رضي الله عنهم); they indicate their excellence and status before Allah and His Messenger ﷺ; though some of them are greater in merit than others.

The four rightly guided *Khulafā'* are the best among the Companions; then the remaining ten who were given the glad tidings of Paradise; then the

Muhājirūn because Allah gave them precedence in mentioning above the *Anṣār* and that is because they abandoned their homes, properties and land for the sake of Allah and migrated in Allah's way. So they are better than the *Anṣār*. Then the *Anṣār*, because they accommodated the Messenger ﷺ and the Muslims, supported them and aided them with their property, united with them and loved them.

The Companions of Badr who witnessed the Battle of Badr also have excellence and merit as well as the Companions who took the pledge of *Ridwān*. Allah the Exalted says:

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ ... ﴾

“Indeed, Allah was pleased with the believers when they gave their Bay’ah (pledge) to you (O Muḥammad) under the tree...” [Qur’an 48: 18]

Then those who embraced Islam before the Conquest of Makkah are better than those who embraced after the Conquest. So they vary in merit among themselves. However, as a whole, they are better than others among the entire people till the Hour is established. No one will equal them.

His saying: **“And the advice of the Messenger of Allah ﷺ regarding them”**: That is, the advice of the Messenger of Allah ﷺ, regarding the *Anṣār*. He said:

لَا يُحِبُّ الْأَنْصَارَ إِلَّا الْمُؤْمِنُ، وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ.

“None loves the Anṣār except a believer; and none hates them except a hypocrite.”²²

²² Reported by al-Bukhāri in his *Ṣaḥīḥ* (3/1379 no 3572) and Muslim in his *Ṣaḥīḥ* (1/85 no 75) from al-Barā' (رضي الله عنه).

His saying “**And his neighbours among the people of Madīnah, you should (likewise), know their excellence**”: That is, he who resides in Madīnah, who is patient with it, hoping for reward and is also patient with its harm, hopes for reward and sticks to the *Ṣalāh* in the Messenger’s mosque; such a person has a reward for it without doubt. As for he who resides therein, corrupts it, associates partners with Allah in worship and spreads innovations, such a person’s punishment is worst. His punishment is in multiples: The Prophet ﷺ said:

مَنْ أَحَدَثَ فِيهَا حَدَثًا، أَوْ آوَى مُحَدِّثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ، وَالْمَلَائِكَةِ، وَالنَّاسِ أَجْمَعِينَ.

“Whoever invents an innovation therein, or shelters an innovator, upon him is the curse of Allah, the angels and the entire mankind.”²³



²³Reported by al-Bukhāri in his *Ṣaḥīḥ* (2/661 no 1771) and Muslim in his *Ṣaḥīḥ* (2/994 - 998 no 1370) from ‘Alī (رضي الله عنه).

[94] THE SCHOLAR'S REFUTATION OF THE PEOPLE OF INNOVATION

٩٤ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَ أَنَّ أَهْلَ الْعِلْمِ لَمْ يَزَالُوا يَرُدُّونَ قَوْلَ الْجَهْمِيَّةِ، حَتَّى كَانَ فِي خِلَافَةِ بَنِي الْعَبَّاسِ تَكَلَّمَتِ الرَّوَيْبِضَةُ فِي أَمْرِ الْعَامَّةِ، وَطَعَنُوا عَلَى آثَارِ رَسُولِ اللَّهِ ﷺ، وَأَخَذُوا بِالْقِيَاسِ وَالرَّأْيِ وَكَفَرُوا مَنْ خَالَفَهُمْ.

[94] The author ? said: Know that the scholars continued to refute the view of the *Jahmiyyah* till the Caliphacy of *Banī al-Abbās* when the *Ruwaybiḍah* (lowly and despicable) commented on an issue of general interest. They defamed the narrations of the Messenger of Allah ﷺ, took to *Qiyāṣ* (analogy) and opinion and declared whoever opposes them as a disbeliever.

COMMENTARY

His saying; “Know that the scholars continued to refute the view of the *Jahmiyyah*”: The *Jahmiyyah* had been described to be the followers of Jahm bin Ṣafwān who spread the repulsive doctrine that the Qur’an was created. He openly rejected Allah’s Names and Attributes, advocating the doctrine of *Irjā’*. He had a repulsive creed.

His followers are called *Jahmiyyah* in ascription to Jahm. And from the most horrible of their views is the claims that the Qur’an was created, negating Allah’s Names and Attributes and falsely distorting the words of Allah and His Messenger. They are the most dangerous and repulsive sect.

As a result of this, the *Ahl-us-Sunnah* and the scholars did not leave them; they rather refuted their doubts, disproved and invalidated their views. This is available in the books of the scholars, like *Imām Aḥmad Ibn Ḥanbal's* refutation (may Allah have mercy on him) of the *Jahmiyyah*. This is available and published. Also included is the refutation of ‘Uthmān bin Sa’īd ad-Dārimī against the obstinate Bishr al-Marīsī. It is also published.

Also, *Bayān Talbīs al-Jahmiyyah* of Shaykh-ul-Islam Ibn Taymiyyah and *Ijtimā'ul Juyūsh Islamiyyah 'alā Ghazwal-Mu'attilati wal-Jahmiyyah* of Ibn Qayyim.

His saying: “**Till the Caliphacy of Banī al-'Abbās**”: During the caliphacy of al-Ma'mūn among *Banī al-'Abbās*, evil occurred. Those who were not entitled to speak did; ignoramus spoke about issues of knowledge and the fundamentals (of Islam). When a person speaks on other than his area of speciality, matters are confused. It is therefore essential that no one comments regarding religious matters and issues of knowledge except the specialists and scholars.

Chaos cannot fix the affairs right; a situation where every person speaks and claims to possess knowledge, as it is nowadays among pseudo-scholars who raise the issues of *'Aqīdah Īmān* and its essence. They discuss many things while neither being scholars nor seekers of knowledge. They neither possess knowledge nor do they acquire it from the scholars. Rather, they learnt and rely upon their own understanding, and formulating principles as they deem fit, based on their own understanding. It is indeed very dangerous.

His saying; “**when the *Ruwaybiḍah* (lowly and despicable) commented an issue of general interest;**” This is contained in the *Hadīth*,

إِذَا تَكَلَّمَتِ الرَّوَيْبِضَةُ

"When the *Ruwaybiḍah* (lowly and despicable) speaks."

That is, from the signs of the Hour is that one who is not known with knowledge will comment on issues of general interest.²⁴ This is the *Ruwaybiḍāh*. The talking of such persons is among the signs of the Hour. It is only proper for the people of knowledge and those firmly grounded in knowledge to speak about general issues. Not everyone should delve into them as stated by Allah the Exalted:

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى
الرَّسُولِ وَالْيَأْيَ الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ... ﴾

“When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly)...”
[Qur'an 4: 83]

Only those who are competent should comment on general issues concerning the *Ummah*.

His saying: **“They defamed the narrations of the Messenger of Allah ﷺ”**: They delved into condemning *Aḥādīth*, authoring books, grading *Ḥadīth* authentic and weak. They were not known with knowledge or learning, neither are they reporters of *Ḥadīth* nor from its *Imāms*. They are the

²⁴ Reported by *Imām Aḥmad* in *al-Musnad* (3/220), *al-Bazār* in his *Musnad* (7/174 no 2740), *at-Taḥāwī* in *SharḥMushkil al-Athār* (1/405 no 464, 465), from *Anas* (رضي الله عنه) who reported that the Messenger of Allah ﷺ said: “Before the Hour there will be years full of deceit, the Liars will be considered truthfull while the truthfull will be considered a liar, the deceptive will be considered trustworthy while the trustworthy will be considered deceptive. The *Ruwaybiḍāh* will speak.” He was asked, “Who is the *Ruwaybiḍāh*.” He replied, “The lowly and despicable speaking on matters of general interest.” *Al-Hāfidh* *ibn Kathīr* said in *an-Nihāyah fi al-Fitan wa al-Malāḥim* (pg 33): “A good chain.”

Ruwaybiḍāh. They got up and started talking about the most dangerous of things, the science of *Ḥadīth* and its transmission.

His saying: “**They took to *Qiyāṣ* (analogy), opinion and declared whoever opposes them as disbeliever**”: What is intended by *Qiyāṣ* (analogy) here is *al-Qiyāṣ al-Bāṭil* (Baseless analogy). As for the *al-Qiyāṣ aṣ-Ṣaḥīḥ* (sound analogy), it is from the fundamentals of evidencing according to the scholars.

However, baseless analogy such as comparing the Creator with the creatures, or deducing a ruling for an issue from another when they lack common cause. This is because (sound) *Qiyāṣ* is referring the subsidiary juristic issue (that has no specific evidence) to the fundamental one (that has proof) in ruling due to the cause that they both share in common. So if there is no cause that both issues share in common then such is a baseless analogy.



[...] THUS, THE UMMAH WAS MISLED

فَدَخَلَ فِي قَوْلِهِمُ الْجَاهِلُ وَالْمَغْفَلُ وَالَّذِي لَا عِلْمَ لَهُ، حَتَّى كَفَرُوا مِنْ حَيْثُ لَا يَعْلَمُونَ، فَهَلَكَتِ الْأُمَّةُ مِنْ وُجُوهِ، وَكَفَرَتْ مِنْ وُجُوهِ، وَتَزَنَّدَقَتْ مِنْ وُجُوهِ، وَضَلَّتْ مِنْ وُجُوهِ، وَتَفَرَّقَتْ وَابْتَدَعَتْ مِنْ وُجُوهِ، إِلَّا مَنْ ثَبَتَ عَلَى قَوْلِ رَسُولِ اللَّهِ ﷺ، وَأَمْرِهِ وَأَمْرِ أَصْحَابِهِ، وَلَمْ يَتَخَطَّ أَحَدًا مِنْهُمْ، وَلَمْ يُجَاوِزْ أَمْرَهُمْ، وَوَسِعَهُ مَا وَسَعَهُمْ، وَلَمْ يَرْغَبْ عَنِ طَرِيقَتِهِمْ وَمَذْهَبِهِمْ، وَعَلِمَ أَنَّهُمْ كَانُوا عَلَى الْإِسْلَامِ الصَّحِيحِ، وَالْإِيمَانِ الصَّحِيحِ فَقَلَّدَهُمْ دِينَهُ وَاسْتَرَاحَ، وَعَلِمَ أَنَّ الدِّينَ إِنَّمَا هُوَ بِالتَّقْلِيدِ، وَالتَّقْلِيدِ لِأَصْحَابِ مُحَمَّدٍ ﷺ.

So, the ignorant, the negligent and the one without knowledge were carried away by their saying till they disbelieved without knowing. The *Ummah* became destroyed and fell into disbelief in a number of ways. It became heretic, went astray and also fell into divisions and innovations in a number of ways. Except for the one who was steadfast upon the saying of the Messenger of Allah ﷺ, his ways and the ways of his companions without overstepping anyone of them, nor exceeding their way. He was sufficed with what sufficed them and did not seek after other than their ways. He knew that they were upon the correct Islam and sound faith. So, he emulated them in his religion and got tranquility. He knew that the religion is only but emulation, emulating the companions of Muhammad ﷺ.

COMMENTARY

His saying: “So, the ignorant, the negligent and the one without knowledge were carried away by their saying”: That is, the door was opened to everyone and they began to talk about issues of knowledge. Even nowadays - just as you know - because of these satellite television channels, speech and intellectual chaos, even the common people comment on knowledge based issues, causing

doubt therein and causing doubt in the rulings of the *Shari'ah*, They cause the rulings of the *Imāms* to be doubted.

And as it had preceded that they declared those who opposed them as unbelievers, so much so that they declared the past *Imāms* as disbelievers and disregarded them. In fact, one of them would say, "I am a human being and *Imām* Aḥmad bin Ḥambal is (also) a human being. We are men and they are (also) men. Mālik is a man and I am also a man!" The situation took them to this; that there is no merit in the saying of the *Imāms*.

His saying: "**Till they disbelieved without knowing**": They disbelieved without knowing. A person could utter a statement of disbelief because of his ignorance, not knowing that it is disbelief. He utters and circulates words of disbelief while not knowing it due to his having delved into something about which he is incompetent. The danger upon him and the *Ummah* is great! Had the danger been limited to him, it would have been lighter. The problem however is that this will spread in the *Ummah*.

His saying: "**The *Ummah* became destroyed and fell into disbelief in a number of ways**": Meaning, they confused the *Ummah* and introduced defects into it so that some of them would take statements of disbelief and say, "These are the sayings of the scholars" as they would say regarding the saying of Jahm and the *Mu'tazilah*: "These are the sayings of the scholars." They would even write in the papers attacking the scholars, "Verily you are ascribing the truth to yourselves, while proscribing the sayings of such *Imāms* as, Ibn Sinā, Ibn 'Arabī and Jahm bn Ṣafwān. These scholars have their worth"!

His saying: "**It became heretic, went astray and also fell into divisions and innovations in a number of ways**": These evils were as a result of the ignorants delving into issues of knowledge and due to paucity in the fear of Allah ﷻ. When their fear of Allah diminished, they delved into these matters.

Consequently, One of the righteous predecessors said: "They only had little piety; so they talked". As for one who fears Allah ﷻ, he does not delve into something except that he attains proficiency (in such). He does not delve into what he is not good at or when he is not from its people, especially matters of the religion.

His saying: "Except for the one who was steadfast upon the saying of the Messenger of Allah ﷺ, his ways and the ways of his companions without overstepping anyone of them." None can be saved from these evils: disbelief, deviation, misguidance, aberration, mutual hostility and break in relationships except one who adheres to what the Messenger of Allah and his companions were upon as stated by the Prophet ﷺ:

وَسَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً، قَالُوا: مَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ كَانَ عَلَيَّ مَا أَنَا عَلَيْهِ وَأَصْحَابِي.

"My *Ummah* will split into seventy-three sects, all of them will be in the Fire except one." They asked, "What is that sect, O Messenger of Allah?" "He replied: "Whoever is upon what I and my companions are upon."²⁵

His saying: "He was sufficed with what sufficed them": That is the Qur'an and *Sunnah* and what the righteous predecessors were upon: the companions, their students, the best generations and the *Imāms*. However, the problem is the one who says: "They are men and we are (also) men. Their statement has no merit above ours."

His saying: "And he knew that they were upon the correct Islam and sound faith;" as stated by Allah the Exalted:

²⁵ Its reference had preceded.

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ

بِإِحْسَانٍ ...﴾

“And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to al-Madīnah) and the Anṣār (the citizens of Al-Madīnah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith) ...” [Qur'an 9: 100]

The Prophet ﷺ said:

عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي

“Adhere to my Sunnah and the examples of the rightly guided caliphs who will come after me.”

This is the way for he who desires salvation. As for he who does not desire salvation, he will get whatever he has chosen for himself and harm will not be limited to him (alone); rather he will bear the sins of the people along with his. Allah the Exalted says:

﴿لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ

بِغَيْرِ عِلْمٍ إِلَّا سَاءَ مَا يَزُرُونَ﴾

“They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!” [Qur'an 16: 25]

Undoubtedly, the Companions and the best generations are those upon the correct Islam and religion. So how do you abandon them for one unassured of either being upon the correct religion or upon the truth.

His saying: "So he emulated them in his religion and got tranquility": The word *Qalladahum* means to follow them:

﴿...وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ...﴾

"...And also those who followed them exactly (in faith)..." [Qur'an 9: 100]

The intended meaning of *Taqlīd* here is *Ittibā'* (following).

His saying: "He knew that the religion is only but emulation and (this entails) emulating the companions of Muhammad ﷺ": Just as we stated, the intended meaning of *Taqlīd* is the correct *Taqlīd* which means to follow as stated by Yūsuf (عليه السلام):

﴿...إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ﴾

﴿وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ...﴾

"Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter. And I have followed the religion of my fathers, - Ibrāhīm (Abraham), Ishāq (Isaac) and Ya'qūb (Jacob) ..." [Qur'an 12: 37-38]

So following the righteous predecessors is the truth, there is no blame in following them. What is rather blameworthy is when you follow the one who is not suitable of being followed and emulate one who is unsuitable of emulation.



[95] AFFIRMING THE ATTRIBUTE OF SPEECH FOR ALLAH

٩٥- وَمَنْ قَالَ: لَفِطِي بِالْقُرْآنِ مَخْلُوقٌ. فَهُوَ جَهْمِيٌّ، وَمَنْ سَكَتَ فَلَمْ يَقُلْ: مَخْلُوقٌ
أَوْ غَيْرُ مَخْلُوقٍ، فَهُوَ جَهْمِيٌّ، وَهَكَذَا قَالَ أَحْمَدُ بْنُ حَنْبَلٍ. وَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّهُ
مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّهَا ضَلَالَةٌ،
وَعَلَيْكُمْ بِسُنَّتِي، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ.

[95] Whoever says: ‘My recital of the Qur’an is created’ is a *Jahmī*. And he who remains silent without saying: it is created or not is also a *Jahmī*. This was what Ahmad bin Hanbal said. The Messenger of Allah ﷺ said: “Indeed whoever lives amongst you after me will see much disagreement. So beware of newly invented matters (into the religion) for they are misguidance. Adhere to my *Sunnah* and the *Sunnah* of the rightly-guided caliphs. Cling unto them with the molar teeth”.

COMMENTARY

Allah has affirmed speech for Himself in many verses which include:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نُنْفِدَ كَلِمَاتُ رَبِّي﴾

“Say (O Muhammad to mankind).” *If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished...*” [Qur’an 18: 109]

That is, Allah’s Words with which He commands, forbids and regulates the universe. The words of Allah cannot be enumerated, the oceans and the entire

pens cannot write them. Allah's words – as *Ahlu Sunnah wal Jamā'ah* say – is pre-existent.

The Word of Allah is established by the Book of Allah and the *Sunnah* of His Messenger ﷺ. There is no doubt that sound intellects affirm Allah's speech because it is an attribute of perfection and denying it is an attribute of defect.

However, the *Jahmiyyah*, followers of Jahm bin Safwān, an evil person who appeared to the people making them doubt Allah's religion and enjoining on them atheism and disbelief. And from that is his creating doubt in them regarding the fact that Allah speaks, saying: "The word of Allah in existence is created. He created it in the Preserved Tablet or He created it in Jibrīl or He created it in Muḥammad. It is connecting the creation to its Creator, such as, the House of Allah, and the she camel of Allah".

This was what he said – may Allah disfigure him. He says: "Allah does not speak and attaching speech to Him is like attaching a creature to its Creator". This is part of his creed. He (also) has the belief of *Jabr* (that a man has no free-will in all his actions) regarding *Qadar*. He also denies Allah's Names and Attributes. Likewise, He rejects the *Sunnah* of the Prophet ﷺ and the Qur'an. So, he is an atheist and an evil person; he originated these ideas!

This creed came down from the Jews as stated by *Shaykh-ul-Islam* Ibn Taymiyyah in the foreword of *al-Hamawiyyah*. However, it was not Jahm who started this creed. Before him was al-Ja'd bin Dirham who started these repulsive creeds. He also obtained them from Ṭālūt the Jew who acquired them from Lubayd bin al-'A'aṣam the Jew who bewitched the Prophet ﷺ.

So these doctrines descended from the Jews who altered Allah's word from its rightful place, so one would not be surprised with this evil creed if it is known that it originated from the Jews. They introduced it to the Muslims through this evil man called al-Ja'd bin Dirham who was killed by Khālid al-Qasrī on the Day of the Festival of Sacrifice as stated by Ibn Qayyim.

And as a result of that, Khālid al-Qasri slaughtered

Ja'd on the day of slaughtering of nearness

*For he said that Ibrāhīm was not his Khalīl (Friend)
 Nay, and that Mūsā was not spoken to in close proximity
 Every upholder of the Sunnah was thankful for the slaughter
 What a generous man you are my brother for the slaughter*

Jahm bin Ṣafwān took these doctrines from him and it was ascribed to him because he spread them, even though he did not innovate them. Indeed *Ahl-us-Sunnah* have severely repudiated them. The condemnations were very strong Allah willing - this will follow in the next section. However, now (we have) with us, a part of this evil creed which is the negation of speech from Allah.

But *Ahl-us-Sunnah* were confronted with a paradox, and that is: should it be said, "My recital of the Qur'an is created or not?" They also introduced this to the Muslims. Should you say: "My recital of the Qur'an is created or not, or should you abstain (from commenting)? If what is intended is what is uttered, then it is the word of Allah and is not created. But if the pronunciation of the Qur'an is intended, then the pronunciation is created and the voice is created. It is essential to elaborate.

This was the elaboration made by *Imām* Aḥmad bin Ḥanbal, al-Bukhārī and some of the verifying scholars. So do not absolutely say that: my recital of the Qur'an is created or not, nor halt (without saying this or that); you should rather elaborate regarding it.



[96] THE DESTRUCTION OF THE JAHMIYYAH

٩٦ - قَالَ الْمُؤَلَّفُ رَحْمَةُ اللَّهِ: وَاعْلَمَ أَنَّهُ إِذَا جَاءَ هَلَاكُ الْجُهْمِيَّةِ: أَنَّهُمْ فَكَّرُوا فِي الرَّبِّ عَزَّ وَجَلَّ، فَأَدْخَلُوا: لِمَ؟ وَكَيْفَ؟ وَتَرَكُوا الْأَثَرَ، وَوَضَعُوا الْقِيَاسَ، وَقَاسُوا الدِّينَ عَلَى رَأْيِهِمْ، فَجَاؤُوا بِالْكَفْرِ عَيْنًا لَا يَخْفَى، فَكَفَرُوا وَكَفَرُوا الْخَلْقَ، وَاضْطَرَّهُمُ الْأَمْرُ إِلَى أَنْ قَالُوا بِالتَّعْطِيلِ.

[96] The author ? said: Know that the destruction of the *Jahmiyyah* happened because: they contemplated about Allah ﷻ and asked (questions like), ‘Why?’ and ‘How?’ They abandoned the narrations, applied (baseless) analogy. They analyzed the religion according to their opinions and emerged with plain, well-known disbelief. They disbelieved and declared the creatures disbelievers. The condition constrained them to view *Ta’fīl* (distortion of Allah’s names and attributes)!

COMMENTARY

His saying: “Know that the destruction of the *Jahmiyyah* happened because they contemplated about Allah ﷻ”: The reason for the great stray of the *Jahmiyyah* was that they delved into the affairs of Allah and began researching into it. It is not permissible for a Muslim to seek to examine the affair of Allah. He should rather believe in Him, His Names and Attributes, and not delve into the affairs of Allah ﷻ. This is because none knows His Essence and the manner of His Names and Attributes except He, may He be Glorified. Allah the Most High says:

﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴾

“He (Allah) knows what happens to them (His creatures) in this world and what will happen to them (in the Hereafter), and they will never compass anything of His Knowledge.” [Qur'an 20: 110]

No one can encompass Allah ﷻ; He knows best about Himself and others. So we will not discuss His affair except according to proof from the Qur'an and *Sunnah*. And we stop in respect of what lacks proof.

The *Jahmiyyah* denied the Qur'an and *Sunnah* and delved into Allah's affairs with their intellect to the extent that they said: 'He is neither in nor out of the universe, nor is He above nor below nor in the right (direction) nor left, He would therefore be non-existent – exalted is Allah above what they are saying. They say: 'He has neither hearing nor sight nor knowledge nor will. Therefore He would be an inanimate body because it is an inanimate that is described with these. So He would be like idols – Exalted is Allah above that.

His saying: **“They analyzed the religion according to their opinions”**: They followed baseless analogy, compared Allah with His creature, and so, negated His Names and Attributes because to them, that (i.e. affirming His Attributes) implies likening Allah to His creature. They do not know that Allah's Names and Attributes are exclusive to Him; and that the creature's names and attributes are specific to them. There is no resemblance between this and that. Just as Allah has essence that does not resemble other essences, so also does He have Names and Attributes that do not resemble the names and attributes of the creatures. Whoever adheres to this will relax and would be following the correct path.

His saying: **“And emerged with plain, well-known disbelief”**: They disbelieved in Allah as a result of these repulsive doctrines in respect of Allah ﷻ.

His saying: **“They disbelieved and declared the creatures disbelievers”**: They declared as disbelievers those who describe Allah with His Names and Attributes because they say: "This draws similarities between Allah and His

creation and such is disbelief", we say: 'No', this is not drawing similarities between Allah and His creation (*Tashbīh*). Allah ﷻ says:

﴿...لَيْسَ كَمِثْلِهِ شَيْءٌ...﴾

“...There is nothing like unto Him, and He is the All-Hearer, the All-Seer...” [Qur'an 42: 11]

He negated *Tashbīh* from Himself and affirmed to Himself (the attributes) of hearing and seeing in spite of the fact that hearing and seeing are obtainable in the creatures. So this shows that this is not similar to that.

His saying: “The condition constrained them to view *Ta'tīl* (distortion of Allah's names and attributes)”: *At-Ta'tīl* is the denial of the Creator - may He be Glorified and Exalted. This leads to *Ta'tīl*: the one who neither hears nor sees nor speaks, having neither will nor wish; and is neither in the universe nor out of it, neither above nor below. Then there would be no God who is worshipped. So this eventually led them to apostacy and *Ta'tīl* (distortion).



[97] DECLARING THE JAHMIYYAH AS DISBELIEVERS

٩٧- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَقَالَ بَعْضُ الْعُلَمَاءِ - مِنْهُمْ الْإِمَامُ أَحْمَدُ بْنُ حَنْبَلٍ -:
الْجُهْمِيُّ كَافِرٌ لَيْسَ مِنْ أَهْلِ الْقِبْلَةِ، حَلَالُ الدَّمِ، لَا يَرِثُ، وَلَا يُورَثُ؛ لِأَنَّهُ قَالَ: لَا
جُمُعَةَ وَلَا جَمَاعَةَ وَلَا عِيدَيْنِ وَلَا صَدَقَةَ، وَقَالُوا: مَنْ لَمْ يَقُلْ: الْقُرْآنُ مَخْلُوقٌ؛ فَهُوَ
كَافِرٌ.

[97] The author ? said: Some scholars - including *Imām Aḥmad bin Ḥanbal* said: ‘A *Jahmī* is a disbeliever, he is not from the people of the *Qiblah*, his blood is lawful, he should not inherit nor should he be inherited from. This is because he views that, “There should be no Friday prayer nor the congregational prayer, nor the two ‘*Īd* nor charity.” And that, “Whoever does not believe that the Qur’an is created is a *Kāfir*.”

COMMENTARY

The scholars’ saying: “A *Jahmī* is a disbeliever, he is not among the people of the *Qiblah*”: That is, he is a disbeliever based on the totality of his doctrines because he denied Allah ﷻ. And there is no doubt that this is the worst of disbelief. Their atheist doctrines lead to *Ta’ṭīl*, which is the denial of the existence of Allah ﷻ, as stated by the *Shaykh. Imām Aḥmad* ? has indeed refuted them in his book, *ar-Radd ‘alal-Jahmiyyah*, and it is published and verified – all praise is due to Allah. Many have refuted them. *Shaykhul-Islam* refuted them in his voluminous book titled, *Bayān Talbīs al-Jahmiyyah*.

His saying: “His blood is lawful, he should not inherit nor should he be inherited from”: Because he is an apostate, so his blood is lawful (to be shed)

since it is Islam that protects the blood, and a disbeliever's blood is lawful to be shed (in the *Sharī'ah*).

His saying: “**This is because he views that there should be no Friday Prayer nor the congregational prayer**”: This is because Jahm denied the Friday prayer and the congregational prayers. According to him, knowing Allah is sufficient. In his view, *Īmān* is knowledge, so if a person knows his Lord with his heart he becomes a believer who is perfect in *Īmān* even if he neither prays nor fast nor performs any act of worship.

His saying: “**Nor the two 'Īd prayers nor charity**”: This is because he considers actions not to be part of *Īmān*. The profession with the tongue and belief (of the heart). Rather, *Īmān*, according to him, is knowledge alone.

His saying: “**They said: “Whoever does not believe that the Qur'an is created is a Kāfir**”: The *Jahmiyyah* said: Whoever does not believe the Qur'an is created but believes that the Qur'an is Allah's word is a disbeliever because he has compared Allah with His creation and *Tashbih* (comparing Allah to the creator) is disbelief.



[...] THE INNOVATORS LEGALIZED TAKING UP ARMS AGAINST MUḤAMMAD'S UMMAH

وَاسْتَحَلُّوا السَّيْفَ عَلَى أُمَّةِ مُحَمَّدٍ ﷺ، وَخَالَفُوا مَنْ كَانَ قَبْلَهُمْ، وَامْتَحَنُوا النَّاسَ بِشَيْءٍ لَمْ يَتَكَلَّمْ فِيهِ رَسُولُ اللَّهِ ﷺ، وَلَا أَحَدٌ مِنْ أَصْحَابِهِ ﷺ، وَأَزَادُوا تَعْطِيلَ الْمَسَاجِدِ وَالْجَوَامِعِ...

They legalized taking up arms against the *Ummah* of MuḤammad ﷺ! They contradicted their predecessors, and tried the people with something that neither the Messenger of Allah ﷺ nor anyone among his companions spoke about. They intended cancelling the mosques and the congregations...

COMMENTARY

His saying: “They legalized taking up arms against the *Ummah* of Muhammad ﷺ”: They legalized killing the Muslims who opposed their doctrine. Consequently, when they became firmly established during the era of al-Ma’mūn, what did they do with the Muslims? They killed some scholars and tormented others in order to compel them to uphold the *Jahmiyyah* creed.

His saying: “They contradicted their predecessors;” - among the Muslims. These doctrines did not emerge except from them.

His saying: “and tried the people with what the Messenger of Allah ﷺ didn’t speak about”: They wanted to compel people to uphold their doctrine as in the era of al-Ma’mūn and those who came after him when they compelled the people to believe that the Qur’an was created.

His saying: “**They intended cancelling the mosques and the congregations**”:
This is because their doctrine regarding *Īmān* is that it is knowledge alone, even if one does not observe anything or utter anything with his tongue or believe with his heart. Hence, there is no need for mosques and *Jumu‘ah* mosques because the *Ṣalāh* is not obligatory in their view!



[...] SOME OF WHAT THE INNOVATORS DID

وَأَوْهَنُوا الْإِسْلَامَ، وَعَطَّلُوا الْجِهَادَ، وَعَمِلُوا فِي الْفُرْقَةِ، وَخَالَفُوا الْآثَارَ، وَتَكَلَّمُوا بِالْمَنْسُوحِ، وَاحْتَجُّوا بِالْمُتَشَابِهِ، فَشَكَّكُوا النَّاسَ فِي أَدْيَانِهِمْ، وَاخْتَصَمُوا فِي رَبِّهِمْ، وَقَالُوا: لَيْسَ هُنَاكَ عَذَابُ قَبْرِ، وَلَا حَوْضٌ وَلَا شَفَاعَةٌ، وَالْجَنَّةُ وَالنَّارُ لَمْ يُخْلَقَا، وَأَنْكَرُوا كَثِيرًا مِمَّا قَالَ رَسُولُ اللَّهِ ﷺ فَاسْتَحَلَّ مِنْ اسْتَحَلَّ تَكْفِيرُهُمْ وَدِمَاءُهُمْ مِنْ هَذَا الْوَجْهِ؛ لِأَنَّهُ مَنْ رَدَّ آيَةً مِنْ كِتَابِ اللَّهِ فَقَدْ رَدَّ الْكِتَابَ كُلَّهُ، وَمَنْ رَدَّ حَدِيثًا عَنْ رَسُولِ اللَّهِ ﷺ، فَقَدْ رَدَّ الْأَثَرَ كُلَّهُ، وَهُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ.

They weakened Islam, suspended the *Jihād*, supported disunity, contradicted the narrations, gave evidence with the abrogated, gave proofs with the unclear verses and so made people doubt their religion. They disputed about their Lord and said: ‘There is no punishment in the grave, no *Ḥawḍ* (Pool), no Intercession; and that the Paradise and the Fire have not been created’. They rejected many of what the Messenger of Allah ﷺ said. So, some legalized their being declared disbelievers and their blood from this angle. This is because whoever rejects a verse from the Book of Allah has certainly rejected the entire Book and whoever rejects a *Ḥadīth* from the Messenger of Allah ﷺ has (equally) rejected all the narrations. Such is a disbeliever in Allah - the Great.

COMMENTARY

His saying: “They weakened Islam;” that is, the *Jahmiyyah* weakened Islam.

His saying: “suspended the *Jihād*”: They suspended *Jihād* in Allah’s way because they do not consider the disbelievers to be disbelievers since they

know Allah. And the implication is that Fir'awn is a Muslim because he knew Allah with his heart. Allah the Most High says:

﴿ قَالَ لَقَدْ عَلِمْتَمَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ... ﴾

“[Mūsā (Moses)] said: “Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth...”

[Qur'an 17: 102]

So he knows Allah with his heart. Likewise, the polytheists during the time of the Prophet ﷺ; they knew Allah with their heart. In fact they used to worship Him in various forms and they believed that Allah – Glory be to Him – is the Lord Who deserves to be worshipped. They associated others in worship with Him based on their claim that such partner will bring them closer to Allah ﷻ.

His saying: **“They opposed the narrations”**: Meaning they opposed the proofs and the *Sunnah*.

His saying: **“Gave evidence with the abrogated”**: They would take the abrogated evidence and not act on the abrogating one in order to mislead people as stated by Allah ﷻ:

﴿...فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ... ﴾

“...So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof...” [Qur'an 3: 7]

And from the unclear ones are the abrogated. So, it is essential for a person to know the abrogating (*Nāsikh*) and the abrogated (*Mansūkh*); the absolute (*Mutlaq*) and the qualified (*Muqayyad*) and the specific (*Khās*) and the general (*‘Ām*). He should also possess the knowledge of deduction. One should not

deduce with any text he finds without considering whether it is abrogated, specific or absolute. They (i.e. the *Jahmiyyah*) do not consider this because of their deviation, and to mislead the people. But they would say: “We are giving evidence with the Qur’an”. However, they are not deducing based on it. The one who deduces with the Qur’an is he who accepts all of it. But the one who accepts some part and abandons others is a disbeliever in it. Allah the Most High says:

﴿...أَفْتَوُمُنُونَ بَعْضَ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ...﴾

“...Then do you believe in a part of the Scripture and reject the rest?...” [Qur'an 2: 85]

Therefore, the person who does not combine the clear and unclear verses accepts part of the Book and abandons others. That is why Allah says:

﴿...وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا...﴾

“...And those who are firmly grounded in knowledge say: ‘We believe in it; the whole of it (clear and unclear Verses) are from our Lord...’” [Qur'an 3: 7]

“They say: ‘All of it’”: that is, the clear and unclear verses:

﴿...كُلٌّ مِّنْ عِندِ رَبِّنَا...﴾

“...The whole of it (clear and unclear Verses) are from our Lord...” [Qur'an 3: 7]

So they refer the unclear one to the clear one and it interprets and explains it. However, this requires a scholar. It is not permissible for one who feigns learning or a deviant who intends to mislead people to delve into it. So, no one

takes the unclear verses except one of these: a deviant, intending to mislead people such as the *Jahmiyyah*. Consequently, *Imām Aḥmad* said regarding them: “They deduce with the unclear verses from the Qur’an.”²⁶ Or the one who feigns knowledge without knowing anything and speaks about Allah without knowledge.

His saying: “gave proof with the unclear verses”: Consequently, *Imām Aḥmad* refuted them in his book, *ar-Radd ‘alāl-Jahmiyyah*. He brought the texts which they based their deduction upon, debunked their opinions therein, explained the correct perspective regarding them and reconciled between verses and *Aḥādīth*.

His saying: “Made people doubt their religion”: There is no doubt that this confuses the thoughts. So it is not permissible to talk with regard to issues of knowledge particularly issues of creed except one who is well grounded in knowledge. It is not permissible for those who are learning or those who feign learning to comment about it, not to talk of the people of deviation and misguidance.

His saying: “They disputed concerning their Lord”: They invented disputes. Allah the Most High says:

﴿ مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ ﴾

“None disputes in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you [O Muḥammad, their ultimate end will be the Fire of Hell]!” [Qur'an 40: 4]

²⁶ *Ar-Rad‘alā azzanādiqah wa al-Jahmiyyah* (page 6).

The believer does not dispute about the *Āyāt* of Allah. He will rather accept them and believe them as Allah's word and as good and guidance. As for the person who halts regarding them and doubts, such is a disputer regarding the Word of Allah ﷻ.

His saying: “**They said: ‘There is no punishment in the grave’**”: This is in conformity with their doctrine because according to them, whoever knows Allah is a believer and does not need to perform the *Ṣalāh*, observe the fast, perform pilgrimage and the lesser pilgrimage or perform any (righteous) deeds. On that basis, there will be no punishment in the grave because the entire people know Allah, and there is nothing like disobedience and obedience; the entire people in the graves know Allah. Therefore, they will not be punished.

His saying: “**Nor *Ḥawḍ*, (Pool), nor intercession**”: They deny all the matters of the unseen because they rely on their intellect alone.

His saying: “**and the Paradise and the Fire have not been created**”: That is, the *Jahmiyyah* say: the Paradise and Hell as of now have not been created, in spite of the fact that Allah said that both of them are already created. Allah the Most High said concerning the Paradise:

﴿...أَعَدَّتْ لِلْمُتَّقِينَ﴾

“...*Prepared for al-Muttaqūn (the pious).*” [Qur'an 3: 133]

The phrase, “*Prepared*” indicates that it is ready and in existence. He (Allah) said regarding the Fire:

﴿...أَعَدَّتْ لِلْكَافِرِينَ﴾

“...Prepared for the disbelievers.” [Qur'an 3: 131]

The Messenger of Allah ﷺ also said that, the intensity of heat is from the exhalation of Hell, which indicates that it is in existence.

Similarly, the Hell has two breaths: a breath during winter; and it is the coolest you can find and a breath during summer and it is the hottest you can find. The Prophet ﷺ said:

إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ.

“The intensity of heat is from the exhalation of Hell.”²⁷

His saying: “They rejected many of what the Messenger of Allah ﷺ said”: They rejected so many things from what has been stated in the Qur'an and *Sunnah* because they contradict their view and belief.

His saying: “So, some legalized their being declared disbelievers and their blood from this angle”: Those who declared them as disbelievers among the *Ahl-us Sunnah wa al-Jamā'ah* did that based on the totality of these repulsive doctrines because they eventually end at (the belief) that there is no religion.

His saying: “This is because whoever rejects a verse from the Book of Allah has certainly rejected the entire Book”: Just as it has preceded that the one who gives evidence with a part of the Qur'an but abandons the other part which is related to it has indeed believed in part of the Book and abandoned

²⁷ Reported by al-Bukhāri in his *Ṣaḥīḥ* (1/198 no 510) from Abu Hurayrah and Ibn 'Umar, and Muslim in his *Ṣaḥīḥ* (1/430, no.615) from Abū Hurayrah, and in (4/1732, no.2209) from Ibn 'Umar ﷺ.

the other. So, the one who evidences with the unclear verses and abandons the clear ones is of those who believe in a part of the Book and disbelieves in the other.

His saying: “And whoever rejects a *Ḥadīth* from the Messenger of Allah ﷺ has rejected the whole *Ḥadīth*,” likewise, the *Sunnah* contains the clear and the unclear ones, whoever takes the unclear ones from the *Sunnah* and abandons the clear ones, has indeed rejected the entire *Sunnah*.

His saying: “And he is a disbeliever in Allah - the Great”: This is the outcome - and Allah’s refuge is sought. This is because the one who believes in Allah says:

﴿...ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا...﴾

“... We believe in it; the whole of it (clear and unclear Verses) are from our Lord...” [Qur'an 3: 7]

As for a person of deviation, he only takes the unclear verses because it is suitable for him. As for the clear ones, it is not suitable to him, so he abandons it. This is always the way of the people of desires, it is not specific to the *Jahmiyyah*. However, its origin is from the *Jahmiyyah*. This is the way of all the people of desires in every time; they would take from the proofs what agrees with their desires and abandon what disagrees with it!



[...] THE AGGRESSIONS OF THE INNOVATORS DURING THE REIGN OF MA'MŪN

فَدَامَتْ لَهُمُ الْمُدَّةُ، وَوَجَدُوا مِنَ السُّلْطَانِ مَعُونَةً عَلَى ذَلِكَ، وَوَضَعُوا السَّيْفَ
وَالسُّوْطَ عَلَى مَنْ دُونَ ذَلِكَ، فَدَرَسَ عِلْمَ السُّنَّةِ وَالْجَمَاعَةِ وَأَوْهَنُوهُمَا، وَصَارَتَا
مَكْتُومَتَيْنِ لِإِظْهَارِ الْبِدْعِ وَالْكَلامِ فِيهَا، وَلَكَثْرَتِهِمْ وَأَتَّخَذُوا الْمَجَالِسَ وَأَظْهَرُوا رَأْيَهُمْ،
وَوَضَعُوا فِيهِ الْكُتُبَ، وَأَطْمَعُوا النَّاسَ، وَطَلَبُوا لَهُمُ الرَّئَاسَةَ، فَكَانَتْ فِتْنَةً عَظِيمَةً، لَمْ
يَنْجُ مِنْهَا إِلَّا مَنْ عَصَمَ اللَّهُ، فَأَذِنَ مَا كَانَ يُصِيبُ الرَّجُلَ مِنْ مَجَالَسَتِهِمْ أَنْ يَشْكُ فِي
دِينِهِ، أَوْ يُتَابِعَهُمْ أَوْ يَرَى رَأْيَهُمْ عَلَى الْحَقِّ، وَلَا يَدْرِي أَنَّهُ عَلَى الْحَقِّ أَوْ عَلَى الْبَاطِلِ،
فَصَارَ شَاكًّا، فَهَلْكَ الْخَلْقُ حَتَّى كَانَ أَيَّامَ جَعْفَرِ الَّذِي يُقَالُ لَهُ الْمُتَوَكِّلُ؛ فَأَطْفَأَ اللَّهُ بِهِ
الْبِدْعَ، وَأَظْهَرَ بِهِ الْحَقَّ، وَأَظْهَرَ بِهِ أَهْلَ السُّنَّةِ، وَطَالَتْ أَلْسِنَتُهُمْ، مَعَ قَلْبِهِمْ وَكَثْرَةَ
أَهْلِ الْبِدْعِ إِلَى يَوْمِنَا هَذَا.

As time went on, they got assistance from some rulers upon that (their evil doctrine). They killed and punished other than those, and suppressed the knowledge of the *Sunnah* and the *Jamā'ah* and weakened them both. So, they became concealed due to the manifestation of innovation and (widespread) discussion about it, and as a result of their great number, they organized sittings, circulated their opinions, authored books on it; enticed the people and sought offices for them. Thus the tribulation was great; none was safe from it except the one Allah protected. The least of what would afflict the person in their sittings was to doubt his religion, to follow them or claim that they were upon the truth while not knowing whether he is upon the truth or falsehood. He would [as a result], become doubtful. The creatures were destroyed till the time of Ja'far who was referred to as *al-Mutawakkil* when Allah through him extinguished innovations and manifested the truth and the followers of the *Sunnah*. Their voices became strong in spite of their fewness and the largeness of the followers of innovations till this day of ours.

COMMENTARY

His saying: “As time went on, they got assistance from rulers upon that (i.e. their doctrines)”: He is referring to the era of al-Ma’mūn and his offspring, may Allah forgive us and him - in the sense that they deceived and misled him.

His saying: “They used sword and stick on other than those;” meaning: they dominated the *Ahl-us-Sunnah wa al-Jamā’ah* during the era of al-Ma’mūn, and this is the consequence of evil advisors. It is therefore obligatory upon a Muslim, whether he is among the leaders or not to take only righteous advisors. Allah the Most High says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةَ مَن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا ... ﴾

“O you who believe! Take not as (your) Bitānah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you.” [Qur’an 3: 118]

The Muslim should take righteous advisors and be wary of evil ones, particularly the leaders. Look at what evil advisors caused al-Ma’mūn in spite of his intelligence and decent nobility, being from Banū Hāshim. Yet, they misled him. Look at what evil advisors and consultants did towards the end of Banī al-Abbās, Ibn al-‘Alqamī and at-Tūsī; what did they do to the al-Abbāsī caliph? They agitated the Tatar against him from the east, came with them, opened the road for them and facilitated the paths for them until they destroyed Baghdad - the Muslim lands, killed a great number of fighters, burnt books and placed them in river Dijlah and Euphrates until the water changed, consequently thinking they had annihilated Islam. However, Islam is supported from Allah, it cannot be annihilated.

His saying: **“They suppressed the knowledge of the *Sunnah* and the *Jamā’ah*;**” meaning: it became wiped out because *ad-Durūs* means *al-Indithār*.

His saying: **“And weakened them both;”** meaning: they weakened the knowledge of the Qur’an and *Sunnah*, and knowledge to them became that of debate, rhetoric and logic.

His saying: **“and they both became suppressed due to the manifestation of innovation and discussion regarding it”:** They abandoned the *Sunnah* and became preoccupied with innovations, dissemination of innovations and inviting (others) to them. The *Ahl-us-Sunnah* became hidden.

His saying: **“... (due to) their great number. They organized sittings, circulated their opinions”:** They took advantage of gatherings, schools and assemblies and began to show and spread their views. That is how the people of evil are when they become established, they do not spare any effort in the destruction of Islam.

His saying: **“Authored books on it”:** Meaning they authored books - books of *Jahmiyyah* and *Mu’tazilah*.

His saying: **“They enticed the people and sought offices for them”:** They pacified many of the people who were not versed in knowledge; they were satisfied with their views, so they followed them. This is because when trials and tribulations come, only few are saved from it. But there are some, who would be very much affected by it and some who would be less affected, while some would be saved from it.

However, after the trial and test, they assuaged the people of their thought and seduced them with wealth. They would sometimes come with threat, killing, beating and imprisonment and sometimes they adopted enticement with wealth, employment and bright future. So the ignorant and greedy would sell his religion for his world - and Allah's refuge is sought.

His saying: **“Thus the tribulation was great; none was safe from it except the one Allah protected”**: None was saved from it except one who adhered to the Qur'an and *Sunnah* and persevered (remained patient) over his affliction, such as *Imām Aḥmad*. Some were killed among those who adhered to the Qur'an and *Sunnah*. As for the person who consented to them and followed them, such was destroyed with them.

His saying: **“The least of what would afflict the person in their sittings was to doubt his religion”**: That is, some people deviated from their religion and some did not but began to doubt some matters because their gathering does not bring any good.

His saying: **“Or follow them”**: Whoever sits with them will either be greatly afflicted and deviate completely or have some deviations or would at least be doubtful about some matters.

His saying: **“Or claim that they were upon the truth while not knowing whether he is upon the truth or falsehood. He would [as a result], become doubtful”**: Especially, since they have false proofs, eloquence, oratory and strength in speech. So they need a well versed scholar who will oppose and refute them like *Imām Aḥmad*, *Shaykh-ul-Islam Ibn Taymiyah* and the *Imāms* who confronted and defeated them.

His saying: “The creatures were destroyed till the time of Ja’far who was referred to as *al-Mutawakkil*”: That is, this calamity persisted in the era of al-Ma’mūn, the era of his brother, al-Mu’tasim, and that of al-Wāthiq bin al-Mu’tasim. When al-Wāthiq died, his brother al-Mutawakkil took control and he helped the *Sunnah*, removed the trial from the people of knowledge and relief came from Allah the Mighty and Sublime. May Allah reward him with good on behalf of Islam and the Muslims. He strengthened *Imām Aḥmad* and honoured him. He is called al-Mutawakkil meaning the one who puts his trust on Allah. This was his nickname. As for his name, he is Ja’far bin al-Wāthiq.

His saying: “their voices became strong”: That is, *Ahl-us-Sunnah*. Meaning, they became strong to speak, and they spoke strongly against the people of innovations. The matter reversed.

His saying: “in spite of their fewness and the largeness of the followers of innovations till this day of ours”: However, falsehood can never resist the truth even if those upon falsehood are many they cannot resist the truth and its followers even if they are few. Allah the Most High says:

﴿ كَم مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَت فِتْنَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ ... ﴾

“...How often a small group overcame a mighty host by Allah's Leave?” [Qur'an 2: 249]

Imām Aḥmad was a single individual; look at what he did in the face of the atheist; he was steadfast till Allah honoured the *Sunnah* through him. Accordingly, he was named *Imām Ahl-us-Sunnah* (the Leader of the People of *Sunnah*).



[...] MISGUIDANCE REMAINS

وَالرَّسْمُ وَأَعْلَامُ الضَّلَالَةِ قَدْ بَقِيَ مِنْهُمْ قَوْمٌ يَعْمَلُونَ بِهَا، وَيَدْعُونَ إِلَيْهَا، لَا مَانِعَ يَمْنَعُهُمْ، وَلَا أَحَدٌ يَجْزُهُمْ عَمَّا يَقُولُونَ وَيَعْمَلُونَ.

Traces and signs of misguidance still remained. Among them are those who act on it and invite to it. Nothing will prevent them nor will anyone stop them from what they say and do.

COMMENTARY

His saying: “Traces and signs of misguidance still remained. Among them are those who act on it”: Evil will not end. Rather, both good and evil will remain as test and trial. However, at times, the truth prevails and manifests and sometimes falsehood would raise its head; but the manifestation of falsehood does not persist. As for the truth, no matter what befalls it, it will certainly return by Allah’s permission. Allah ﷻ says:

﴿وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾

“...And the good end is for the Muttaqūn (pious).” [Qur'an 28: 83]

﴿وَالْعَاقِبَةُ لِلنَّقِيِّ﴾

“...And the good end is for the Muttaqūn (pious).” [Qur'an 20: 132]

Imām Ibn Qayyim ? said:

“The truth is victorious and (sometimes) tested. So do not be surprised for this is the way of the Most Merciful.”



[98] ZANDAQAHAH

٩٨- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَ أَنَّهُ لَمْ يَجِيءَ زَنْدَقَةٌ قَطُّ إِلَّا مِنَ الْهَمَجِ الرَّعَاعِ أَتْبَاعِ كُلِّ نَاعِقٍ يَمِيلُونَ مَعَ كُلِّ رِيحٍ، فَمَنْ كَانَ هَكَذَا، فَلَا دِينَ لَهُ، قَالَ اللَّهُ - عَزَّ وَجَلَّ: ﴿فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ﴾ - [الجنائية: ١٩]، وَهُمْ عُلَمَاءُ السُّوءِ أَصْحَابُ الطَّمَعِ وَالْبِدْعِ.

[98] The author ? said: Know that heresy never emerged except from the riffraff, the barbarous followers of every useless caller who incline towards every wind. And whoever is like this has no religion. Allah ﷻ says: “And they differed not until after the knowledge came to them, through envy among themselves.” [Qur'an 45: 19] They are the evil scholars, people of greed and innovations.

COMMENTARY

His saying: “Know that heresy never emerged”: *Zandaqah* is *Nifāq* (hypocrisy). It refers to showing *Īmān* and concealing disbelief. So *Zanādiqah* are those who used to be called the hypocrites in the early days of Islam. They reside among the people. If opportuned, their evil shows their canines against the truth and its people just as it is in our times now.

His saying: “Except from the riffraff, the barbarous, followers of every useless caller who incline towards every wind;” meaning: the common people follow every caller without knowing where they are heading to. As for the people of knowledge who are firmly grounded in knowledge and steadfast, they only follow the truth. So do not be beguiled by the large numbers and the magnitude of the people of evil. Allah the Most High says:

﴿ وَإِنْ تَطَعَتْ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ... ﴾

“And if you obey most of those on earth, they will mislead you far away from Allah's Path...” [Qur'an 6: 116]

Those who matter are those upon the truth even if they are few. Allah the Most High says:

﴿ ... كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ

الصَّابِرِينَ ﴾

“...How often a small group overcame a mighty host by Allah's Leave?’ And Allah is with aṣ-Ṣābirīn (the patient ones, etc.).” [Qur'an 2: 249]

His saying: “And whoever is like this has no religion”: The one who sways here and there has no religion; he is a hypocrite. Allah the Most High says:

﴿ مُذَبْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ يَجِدَ

لَهُ سَبِيلًا ﴾

“(They are) swaying between this and that, belonging neither to these nor to those, and he whom Allah sends astray, you will not find for him a way (to the truth - Islam).” [Qur'an 4: 143]

Therefore, the person who sways here and there has no religion.

His saying: “Allah ﷻ says: ‘And they differed not until after the knowledge came to them, through envy among themselves.’” [Qur'an 45: 17] If they had

differed out of ignorance, it would have lightened the calamity. But they differed while knowing because they followed their desires; so they differed. If they had followed the truth, they would have agreed and be united. Allah the Most High says:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا...﴾

“And hold fast, all of you together, to the Rope of Allah (i.e. this Qur’an), and be not divided among yourselves...” [Qur’an 3: 103]

If opposition to the truth is out of ignorance, it is hoped that this would disappear. But if it is out of knowledge, its cessation is difficult. This is because Allah ﷻ says:

﴿...وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَغْيًا هَدَىٰ مِنَ اللَّهِ...﴾

“...And who is more astray than one who follows his own lusts, without guidance from Allah? ...” [Qur’an 28: 50]

No one is more astray than him. And His saying – the Exalted:

﴿فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَيْنَهُمْ...﴾

“...And they differed not until after the knowledge came to them, through envy among themselves...” [Qur’an 45: 17]

Meaning the children of Israel; they did not differ out of ignorance. Rather, they differed out of desires. Likewise those who are like them in this *Ummah*.



[99] THE TRUTH SHALL REMAIN

٩٩- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَعَلِمَ أَنَّهُ لَا يَزَالُ النَّاسُ فِي عِصَابَةٍ مِنْ أَهْلِ الْحَقِّ وَالسُّنَّةِ، يَهْدِيهِمُ اللَّهُ، وَيَهْدِي بِهِمْ غَيْرَهُمْ، وَ يُجِيئُ بِهِمُ السُّنَنَ، فَهُمْ الَّذِينَ وَصَفَهُمُ اللَّهُ تَعَالَى مَعَ قَلْتِهِمْ عِنْدَ الْاِخْتِلَافِ فَقَالَ: ﴿وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغِيًّا بَيْنَهُمْ﴾ فَاسْتَثْنَاهُمْ فَقَالَ: ﴿فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [البقرة: ٢١٣]، وَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَزَالُ عِصَابَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ)).

[99] The author ? said: Know that people will continue to be in the group of the followers of the truth and the *Sunnah*. Allah will guide them and guide others through them. He will revive the *Sunan* through them. They are the ones Allah the Most High described at times of differences despite their fewness when He said: “*And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another.*” [Qur'an 2: 213] So Allah exempted them by saying: “*And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.*” [Qur'an 2: 213] And the Messenger of Allah ﷺ said: “*A group of (people) from among my Ummah will always be victorious upon the truth and will not be harmed by those who oppose them. They will remain victorious till the command of Allah comes.*”

COMMENTARY

The author ? said: “**Know**”; that is, know O you Muslim and O student of knowledge, take note that the truth will remain and whoever Allah aids to

follow it will remain upon it. No matter the abundance of the trials and affliction, and no matter the attempt of the enemies to annihilate the truth and its people, they will never be able to do so. This is because Allah – blessed be He - will safeguard it as He the Most High said:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

“Verily We: It is We Who have sent down the Dhikr (i.e. the Qur’an) and surely, We will guard it (from corruption).” [Qur’an 15: 9]

And as He the Most High stated:

﴿ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ
الْأَشْهَادُ ﴾

“Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah - Islamic Monotheism) in this world’s life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection).” [Qur’an 40: 51]

The Prophet ﷺ said:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ وَلَا مَنْ خَدَّهُمْ حَتَّى يَأْتِيَ
أَمْرُ اللَّهِ تَبَارَكَ وَتَعَالَى.

“A group of my Ummah shall remain steadfast on the truth, victorious, those who oppose them and do not support them will not harm them until Allah’s command comes.”²⁸

²⁸ Reported by al-Bukhārī in his *Ṣaḥīḥ* (no 8681) and Muslim in his *Ṣaḥīḥ* (no 1921) from al-Mughīrah (رضي الله عنه). Reported also by al-Bukhārī (no 2948) and Muslim (no 1038) from the *Ḥadīth* of Mu‘āwiyah (رضي الله عنه). It is also reported by Muslim (no 1920) from the *Ḥadīth* of Thawbān (رضي الله عنه),

So the truth and its people will remain even if they are few in some years or some times for Allah will never waste this truth. However, it is obligatory upon one who is adhering to this truth to be patient upon it and forebear whatever he encounters because Allah ﷻ will never waste the truth. Rather, He will appoint helpers and followers to it. It may move from one place to another. If it is abandoned in a place, Allah will appoint others as stated by the Most High:

﴿...وَإِن تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

“...And if you turn away (from Islam and the obedience of Allah), He will exchange you for some other people, and they will not be your likes.” [Qur'an 47: 38]

Allah the Most High also stated:

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ؕ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

“O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures needs, All-Knower.” [Qur'an 5: 54]

(no. 1923) from the *Hadith* of Jābir bin ‘Abdullāh (رضي الله عنه), and (no. 1922) from the *Hadith* of Jābir bin Samrah (رضي الله عنه).

This is a guarantee from Allah ﷻ that this truth will remain and that He will appoint for it those who will uphold and protect it. The fear is not that the religion will be lost; however, the fear is about us. If we do not adhere to this religion and be patient upon it, it will be taken from us and given to others. Therefore, it is essential that we fear for ourselves in order for this religion not to be taken from us and given to others and we become destroyed.

His saying: **“Verily, the people will continue to be in the group of the followers of truth and the Sunnah”**: The word, *Iṣābah* means *Jamā'ah* as stated by the Prophet ﷺ, “A group of my *Ummah*.” It is called *Tā'ifah*, *Jamā'ah* and *Iṣābah*.

His saying: **“Allah will guide them”** - due to adherence to this truth - **“and guide others through them”**: They are guided on their own and they guide others as well. This is the attribute of the God-fearing scholars. They do not restrict (the truth) to themselves, they also invite others to the truth. They enlighten them about it and guide them to it. Meaning they direct them to it and explain it to them.

His saying: **“He will revive the Sunnah through them”**: That is, the Prophetic *Sunan*. They will resuscitate and revive it after it has been lost and buried, this is their way. They revive the *Sunnah* and kill innovations. They will revive this religion until it returns to the way it was revealed to Muḥammad ﷺ.

In every era, Allah raises for this *Ummah* one who revives its religion, negating it from the distortion of the extremists, the fabrication of the lairs and misinterpretation of the ignorant. This is a favour from Allah the Mighty and the Sublime. Many times the religion encountered enemy onslaughts through force, claims and creating doubts but the religion remained fresh just as it was revealed to Muḥammad ﷺ in His Book and his *Sunnah*. None can transgress upon it and alter it as stated by Allah the Most High:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

“Verily, We, It is We Who have sent down the Dhikr (i.e. the Qur’an) and surely, We will guard it (from corruption).” [Qur'an 15: 9]

This is the Quran just as it was revealed to Muḥammad ﷺ. Not even a single letter has been changed from it; and this is part of Allah’s protection for it. The previous books used to be preserved by the monks and rabbis, so they used to lose them. Changes, alteration and distortion would creep into it as it occurred to the *Tawrah* and *Injil* but Allah undertook the preservation of this Qur’an. No one can change a single letter from it. And this is the blessings of Allah upon this *Ummah*.

His saying: “They are the ones Allah the Most High described at times of differences despite their fewness.” Allah says:

﴿...وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا

بَيْنَهُمْ...﴾

“...And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another...” [Qur'an 2: 213]

﴿...وَمَا اخْتَلَفَ فِيهِ ...﴾

“They did not differ therein...”

That is, in this religion or in this Book.

﴿...إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَ تَهُمُ الْبَيِّنَاتُ بَغِيًّا بَيْنَهُمْ...﴾

“Except those to whom (the Scripture) was given after clear proofs had come unto them through hatred, one to another.”

They did not differ as a result of the truth being hidden from them and their search for it. Rather, they differed due to hatred towards one another and (following of) desires. This is the cause of their division and differing: desires and love of popularity. They did not differ out of ignorance or out of concealment of the truth.

Therefore, this contains establishment of proof against them in the sense that the truth came to them but they did not pay attention to it. They rather followed their desires, goals and avarice in this life. So this verse contains condemnation of differing and the obligation of uniting upon Allah’s Book.

It also contains dispraise for following the desires of the soul and the obligation upon a Muslim to be a follower of the truth even if it disagrees with his desires. He should follow the truth even if it opposes his desires. This is because the previous nations,

﴿...كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا

يَقْتُلُونَ﴾

“...Whenever there came to them a Messenger with what they themselves desired not, - a group of them they called liars and others among them they killed.” [Qur'an 5: 70]

They would follow in what conforms to their desires and whatever disagrees with their desires, they either killed their messengers or belied him. This was the way of the destroyed previous nations. It is therefore obligatory upon us to

be united upon the Book of Allah, the *Sunnah* of His Messenger ﷺ and what the righteous predecessors of the Companions and their students were upon, even if such disagrees with our desires, because this is for our benefit. But following our desires is to our detriment. Allah the Most High says:

﴿ وَلَوْ أَتَبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ... ﴾

“And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! ...” [Qur'an 23: 71]

His saying: “So Allah exempted them by saying: ‘...Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path.’” Allah the Most High says:

﴿ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ... ﴾

“Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another...”
[Qur'an 2: 213]

So He explained that the cause of their differing was as a result of hatred and transgression upon one another and following of their desires. It was not because of the concealment of the truth. They do not want the truth. Then He made an exemption, “Then Allah guided those who believed.”

Those are the followers of the Prophets and the *Ahl as-Sunnah wa al-Jamā'ah* from this *Ummah* - they are the people of the truth.

This shows that *Īmān* is required. He gives His guidance to those deserving of it and they are the people of *Īmān* and lovers of the truth. For Allah will guide them through their *Īmān* and love for the truth.

This shows that guidance has cause, which is *Īmān*, love for the truth and seeking after it.

His saying ﷺ:

لَا تَزَالُ عِصَابَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَدَّهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ.

“A group of (people) from among my *Ummah* will always be victorious upon the truth and will not be harmed by those who oppose them, till the command of Allah comes.”²⁹

The *Ḥadīth* is well-known through many wordings and narrations. In a version it says,

لَا تَزَالُ عِصَابَةٌ

“An *Iṣābah* will continue ...,” - meaning *Jamā'ah*.³⁰

And in another version it says,

طَائِفَةٌ عَلَى الْحَقِّ ظَاهِرِينَ

²⁹ Its reference had preceded.

³⁰ Reported by Muslim in his *Ṣaḥīḥ* (3/1523 no. 1924) from ‘Uqbah bin ‘Āmir (رضي الله عنه) who said: "I heard the Messenger of Allah ﷺ saying, 'A group of my *Ummah* will continue to fight according to Allah's order, triumphant against their adversaries. Those who oppose them will not harm them until the hour will come to them while they are upon that. "

“*Tā’ifah*, victorious upon the truth...” - That is, victorious over others.

لَا يَضُرُّهُمْ مَنْ خَدَّهْمُ حَتَّىٰ يَأْتِيَ أَمْرُ اللَّهِ تَبَارَكَ وَتَعَالَىٰ

“Those who oppose them will not harm them until the Command of Allah the Blessed and Most High comes.”

Towards the end of time, that is, close to the establishment of the Hour when the believers’ soul will be taken and no believer will be left on the earth except the people of disbelief and *Shirk*. Then the Hour will be established upon them.

The Hour will not be established on the believers. Rather it will be established on the disbelievers. The Prophet ﷺ said:

إِنَّ مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وَهُمْ أَحْيَاءُ وَ الَّذِينَ يَبْنُونَ الْمَسَاجِدَ عَلَى الْقُبُورِ

“Verily the worst of people are those the Hour will meet while they are alive and those who build mosques over graves.”³¹

³¹ Reported by al-Bukhārī in his *Ṣaḥīḥ* (no. 7067) in *Mu’allaq* form, and linked up by: Ma‘mar in his *Jāmi‘i* (11/406), Imām Aḥmad in *al-Musnad* (1/405, 435), Ibn Abī Shaybah in *al-Muṣannaf* (3/30), al-Bazār in his *Musnad* (5/136), Aṭ-Ṭabarānī in *al-Mu‘jam al-Kabīr* (no. 10,413), Ibn Khuzaymah in his *Ṣaḥīḥ* (2/6), Ibn Ḥibbān in his *Ṣaḥīḥ* (no. 6837) and others. Adh-Dhahabī said in *Siyar A‘lām an-Nubalā* (9/410): “A sound *Ḥadīth* with a strong chain.” The first part of the *Ḥadīth* was reported by al-Bukhārī (1/165 no 417) and Muslim in his *Ṣaḥīḥ* (4/2268 no 2949) from Ibn Mas‘ud in *Marfu‘* form: “The Hour will not be established except over the worst of people.” The second part of the *Ḥadīth* is reported by al-Bukhārī (1/165 no 417) and Muslim (1/375 no 528) from the *Ḥadīth* of ‘Ā’isha in a *Marfu‘* form with the wording: “Verily those (people) if a pious man amongst them dies, they build a place of worship over his grave, make drawings on it. They are the worst of creatures before Allah on the day of Resurrection”.

These are the worst of mankind – and Allah’s refuge is sought. So the Hour will not be established on a believer, it will only be established on the disbelievers and polytheists.



[100] KNOWLEDGE IS NOT BY LOTS OF NARRATIONS

١٠٠ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَاعْلَمْ - رَحِمَكَ اللَّهُ - أَنَّ الْعِلْمَ لَيْسَ بِكَثْرَةِ الرِّوَايَةِ وَالْكِتَابِ، وَإِنَّمَا الْعَالِمُ مَنْ اتَّبَعَ الْعِلْمَ وَالسُّنَنَ، وَإِنْ كَانَ قَلِيلَ الْعِلْمِ وَالْكِتَابِ، وَمَنْ خَالَفَ الْكِتَابَ وَالسُّنَّةَ فَهُوَ صَاحِبُ بَدْعَةٍ وَإِنْ كَانَ كَثِيرَ الْعِلْمِ وَالْكِتَابِ.

[100] The author ? said: You should know- may Allah have mercy upon you - that knowledge is not by lots of narrations and books. But the scholar is one who acts upon knowledge and the *Sunan* even if he has little knowledge and few books. And whoever opposes the Qur'an and *Sunnah* is a follower of innovation even if he has much knowledge and many books.

COMMENTARY

His saying: "You should know - may Allah have mercy on you - that knowledge is not by lots of narrations and books": Knowledge is not abundance of information, acquaintance and books. Rather, knowledge is only through understanding, following and acting; even if the knowledge is little. Therefore, little knowledge with righteous deed and understanding in Allah's religion is abundance while ample knowledge without action and following (the *Sunnah*) is of no benefit.

There were scholars and monks among the Jews, in spite of this, their knowledge were of no benefit and they became those who earned Allah's anger because they purposely disobeyed. So the goal is not abundance of knowledge and researches. The goal is action. This is the meaning of knowledge, and this is the way of those on whom Allah has bestowed His Grace as stated by Allah the Most High:

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ♦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ... ﴾

“Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace...”

They are the people of knowledge and action.

﴿...غَيْرِ الْمَعْصُوبِ عَلَيْهِمْ...﴾

“...Not (the way) of those who earned Your Anger (such as the Jews)...”

They are the people of knowledge without action.

﴿...وَلَا الضَّالِّينَ﴾

“Nor of those who went astray (such as the Christians).” [Qur'an 1: 6-7]

They are the people of action, without knowledge.

So knowledge is non-beneficial without action, and action benefits not except with knowledge. It is essential for knowledge and action to co-exist, and this is the way of those on whom Allah has bestowed His Grace.

His saying: **“But the scholar is one who acts upon knowledge and the Sunan even if he has little knowledge and few books”**: A scholar is he who follows the Book and the *Sunan* even if he has little knowledge, contrary to one who has acquired a lot of knowledge or possesses lots and various kinds of books but does not act, there is no benefit in such a person. Knowledge only grows and gets purified and nurtured with righteous action. As for knowledge without action, it is devoid of blessing and will not be well-established. Scholars are of two types:

Firstly: scholars on the tongue alone.

Secondly: scholars on the tongue and heart; and they are those who fear Allah. Allah the Most High says:

﴿...إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

“...It is only those who have knowledge among His slaves that fear Allah.” [Qur'an 35: 28]

Therefore, knowledge and the fear (of Allah) form the sound knowledge. As for the knowledge of the tongue without the fear (of Allah), such is the knowledge of the hypocrites. We ask Allah for well-being.

His saying: **“And whoever opposes the Qur’an and Sunnah is a follower of innovation”**: This is because innovation is what a slave (seeks to) move closer to Allah with which is devoid of proof from the Qur’an or Sunnah. The Prophet ﷺ said:

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

“Whoever innovates in this matter of ours that which is not from it, will have it rejected.”

Meaning, his deeds will be rejected. In another version, he said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

“Whoever performs a deed which is not in conformity with this matter of ours will have it rejected.”³²

³² Its reference has preceeded.

So the one who innovates and the one who acts upon it will have their deeds rejected because such is performing a deed which neither Allah nor His Messenger approves. So Allah will not accept it. Hence, the scholars have stated regarding righteous deed that it will not be accepted except based on two conditions:

First condition: It must be made purely for Allah the Mighty and Sublime away from *Shirk*.

Second condition: Following the Messenger of Allah ﷺ, which is by abandoning innovations and newly invented matters.

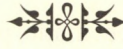
So every action that is mixed with *Shirk* is null and void; and every action founded upon innovation is null and void. The action is incorrect except when sincerely done for the sake of Allah and in line with the *Sunnah* of Allah's Messenger ﷺ.

His saying: “Even if he has much knowledge and many books”: As long as he is an innovator, his knowledge will not benefit him even if he is well versed in knowledge. If he does not follow the Messenger of Allah ﷺ, but only acts on the sayings of so and so, his knowledge is bereft of benefit, and his books should not be benefitted from. Allah the Most High says regarding the Jews:

﴿ مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ
أَسْفَارًا ... ﴾

“The likeness of those who were entrusted with the (obligation of the) *Tawrah* (*Torah*) (i.e. to obey its commandments and to practise its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them) ...” [Qur'an 62: 5]

Therefore, the person who possesses a huge library but abandons action, or an innovator, such is like a donkey carrying books without benefitting from them!



[101] THE RELIGION IS NOT TAKEN THROUGH OPINIONS AND REASONING

١٠١ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَ - رَحِمَكَ اللَّهُ - أَنَّ مَنْ قَالَ فِي دِينِ اللَّهِ بِرَأْيِهِ
وَقِيَاسِهِ وَتَأْوِيلِهِ مِنْ غَيْرِ حُجَّةٍ مِنَ السُّنَّةِ وَالْجَمَاعَةِ، فَقَدْ قَالَ عَلَى اللَّهِ مَا لَا يَعْلَمُ،
وَمَنْ قَالَ عَلَى اللَّهِ مَا لَا يَعْلَمُ فَهُوَ مِنَ الْمُتَكَلِّفِينَ.

[101] The author ? said: Know - may Allah have mercy on you - that whoever speaks concerning Allah's religion based on his opinion, analogy and false interpretation without evidence from the *Sunnah* and the *Jamā'ah* has actually spoken about Allah, what he knows not. And whoever speaks about Allah what he knows not is of the *Mutakallifin*.

COMMENTARY

He said: "Know - may Allah have mercy on you": He begins every sentence with his saying: "Know" in order to note it because it is important.

His saying: "Whoever speaks concerning Allah's religion based on his opinion, analogy and false interpretation without evidence from the *Sunnah* and the *Jamā'ah* has actually spoken about Allah what he knows not": The religion is not based on opinion. The religion is nothing but following. It is not based on opinion and analogy. What is intended (i.e by *Qiyās*) is baseless analogy and not *al-Qiyās aṣ-Ṣaḥīḥ*, sound analogy. So the religion is neither based on opinion nor (baseless) analogies and thoughts. Rather, it is based on the revelation, revealed to the sent Prophet. This is the religion.

His saying: "His analogy": The intended meaning is baseless analogy. As for *al-Qiyās aṣ-Ṣaḥīḥ*, sound analogy built upon 'Illah (cause, reason), such is

from the fundamentals of proofs. This is because, the proofs are: the Qur'an, *Sunnah*, consensus and sound analogy built upon reason that is stipulated or deduced. This is because *al-'Illah* is divided into two:

Firstly: Stipulated reason;

Secondly: Deduced reason.

His saying: “**His false interpretation**”: The intended meaning of *Ta'wil* (here) is changing the wordings from its apparent meaning without proof. This is a blameworthy *Ta'wil*.

His saying: “**And whoever speaks about Allah of what he knows not is of the *Mutakallifin***”: *At-Takalluf* is uttering a statement about the religion without proof.



[102] THE TRUTH, SUNNAH AND JAMĀ'AH

١٠٢ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْحَقُّ مَا جَاءَ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ، وَالسُّنَّةُ: سُنَّةُ رَسُولِ اللَّهِ ﷺ، وَالْجَمَاعَةُ: مَا اجْتَمَعَ عَلَيْهِ أَصْحَابُ رَسُولِ اللَّهِ ﷺ فِي خِلَافَةِ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ.

[102] The author, may Allah have mercy on him, said: The truth is what has come from Allah ﷻ, and the *Sunnah* refers to the way of the Messenger of Allah ﷺ, while the *Jamā'ah* is what the companions of the Messenger of Allah ﷺ agreed upon during the *Khilāfah* of Abū Bakr, 'Umar and 'Uthmān.

COMMENTARY

His saying: "The truth is what has come from Allah the Mighty and the Sublime, and the *Sunnah* is the *Sunnah* of the Messenger of Allah ﷺ": What came from Allah in the Noble Qur'an and from the Messenger of Allah ﷺ in the *Sunnah* are both revelations from Allah ﷻ. The Qur'an is a revelation from Allah and the *Sunnah* is (also) a revelation from Allah as stated by the Most High:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

"Nor does he speak of (his own) desire. It is only a Revelation revealed." [Qur'an 53: 3-4]

The Qur'an is called the first revelation while the *Sunnah* is the second revelation after the Qur'an. It interprets, expounds and explains the Qur'an because Allah says:

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ... ﴾

“And We have also sent down unto you (O Muḥammad) the reminder and the advice (the Qur’an), that you may explain clearly to men what is sent down to them...” [Qur’an 16: 44]

The Messenger of Allah ﷺ explains the Qur’an with his *Sunnah*; his actions and sayings.

Linguistically, the word, *Sunnah* means a way. But its meaning here is what is confirmed from the Prophet ﷺ of saying or action or tacit approval. This is what is referred to as *Sunnah* according to the scholars of *Hadīth*. But according to the jurists, *Sunnah* refers to something recommended for which the doer will be rewarded for and will not be punished for abandoning.

His saying: “The *Jamā’ah* is what the companions of the Messenger of Allah ﷺ agreed upon during the *Khilāfah* of Abū Bakr, ‘Umar and ‘Uthmān”: *Al-Jamā’ah* in the religion is what the people of truth are united upon. The first *Jamā’ah* was the companions of Allah’s Messenger ﷺ - those who are the best of generations. Whatever the companions of Allah’s Messenger ﷺ were united upon is the *Jamā’ah*. Those who came after them, whoever is upon the truth is the *Jamā’ah*. So the person upon the truth is called *Jamā’ah* even if it is just one person, even if the entire people are against him. The meaning of *Jamā’ah* is not large numbers of people; rather it is those upon the truth even if it is just a small group.



[103] THE OBLIGATION OF STICKING TO THE PERSON OF THE SUNNAH AND THE JAMĀ'AH

١٠٣ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَمَنْ افْتَصَرَ عَلَى سُنَّةِ رَسُولِ اللَّهِ ﷺ وَمَا كَانَ عَلَيْهِ أَصْحَابُهُ وَالْجَمَاعَةُ فَلَجَّ عَلَى أَهْلِ الْبِدْعِ كُلِّهَا، وَاسْتَرَاحَ بَدَنُهُ وَسَلِمَ لَهُ دِينُهُ إِنْ شَاءَ اللَّهُ؛ لِأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((سَتَفْتَرِقُ أُمَّتِي)) وَيِنَّ لَنَا رَسُولَ اللَّهِ ﷺ النَّاجِي مِنْهَا فَقَالَ: ((مَا كُنْتُ أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي)) فَهَذَا هُوَ الشِّفَاءُ وَالْبَيَانُ وَالْأَمْرُ الْوَاضِحُ، وَالْمَنَارُ الْمُسْتَبِيرُ، وَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِيَّاكُمْ وَالتَّعَمُّقَ وَإِيَّاكُمْ وَالتَّنَطُّعَ، وَعَلَيْكُمْ بِدِينِكُمْ الْعَتِيقَ)).

[103] The author ? said: Whoever limits himself to the *Sunnah* of the Messenger of Allah ﷺ and what his companions and the *Jamā'ah* were upon will triumph over all followers of innovation, have his body relaxed and his religion safe – by Allah's permission. This is because the Messenger of Allah ﷺ said: “My *Ummah* will be divided,” and he explained to us the saved one from among them by saying: “What I and my companions are upon today.” This is the healing and the explanation; the clear matter and the bright landmark. The Messenger of Allah said ﷺ: “Beware of excesses and unnecessary pruding in the religion. Adhere to your ancient religion.”

COMMENTARY

His saying: “And whoever limits himself to the *Sunnah* of the Messenger of Allah ﷺ and what his companions and the *Jamā'ah* were upon will triumph over all followers of innovation”: Whoever abides by these great and important fundamentals: The Qur'an, *Sunnah* and what the *Jamā'ah* of the Muslims are upon, which is consensus upon the truth, such a person will certainly prevail over the people of falsehood and the truth will be with him and not with them even if they are many.

His saying: “(He will) have his body relaxed and his religion safe – by Allah's permission”: Whoever is upon the Qur'an, *Sunnah* and the *Jamā'ah* of the Muslims, his body and religion will be safe even if he is just one person. He will also triumph over the people of falsehood with proof and evidence because they possess nothing but doubts and forgery.

The Prophet's ﷺ saying: “My *Ummah* will be divided”: The Messenger ﷺ is giving information, implying by it, caution. He is informing about the future and what will take place for the benefit of the Muslims, so that they be upon insight and take appropriate precaution. They will not be beguiled by the large number of those who oppose and disagree with them nor abstain from the truth. This is from his advice to the *Ummah*.

In the *Hadith* of al-'Irbād bin Sāriyah (رضي الله عنه), he said: “Allah's Messenger ﷺ led us in the *Ṣubḥ* prayer one day and delivered us a very eloquent admonition on account of which eyes shed tears and hearts were full of fears! We said: “O Messenger of Allah, this is as though a parting admonition, so advise us.” He said:

أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى
اِخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ مِنْ بَعْدِي، فَتَمَسَّكُوا بِهَا، وَعَضُّوا
عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ.

“I admonish you to fear Allah, to listen and obey even if a slave is appointed as your leader. Verily, whoever lives after me, will see much discord. So hold fast to my *Sunnah* and the examples of the rightly guided caliphs after me. Adhere to them and hold unto it with the Molar (teeth). Beware of newly-invented matters (in the religion) because every newly-invented matter (in the religion) is innovation and every innovation is misguidance.”³³

³³ Its reference had preceded.

So the Prophet ﷺ informed them that much disagreement will occur after him. He then advised them to stick to the *Sunnah* of the Messenger ﷺ when disagreements occur because it is the salvation from *Fitan* (tribulations) and protection from division and misguidance. Then, he said in another *Hadith* that this *Ummah* will be divided into seventy-three sects all of which will enter the Fire except one. They asked: “O Messenger of Allah who are they?” He replied:

مَنْ كَانَ عَلَيَّ مِثْلِي مَا أَنَا عَلَيْهِ وَأَصْحَابِي

“Those upon the like of what I and my companions are upon”.

These are the people who will be saved at times of division from misguidance and will be saved from the Fire on the Day of Resurrection: those upon what the Prophet ﷺ and his noble companions were upon. This is the protection from tribulations and divisions. So the seventy two sects will all enter the Fire except whoever adheres to what the Messenger ﷺ is upon.

Their entrance into the Fire differs: Some will disbelieve and enter the Fire with the disbelievers, abiding therein forever. Some will commit evil and enter the fire along with the disobedient ones and be punished therein, thereafter, they will enter Paradise. So the fact that all of them will be in the Fire does not indicate that they are disbelievers. It rather indicates the severe threat as regards leaving the *Sunnah* of the Messenger of Allah ﷺ. Some of it is disbelief, some misguidance, some sin; each depends on its level.

His saying: “**This is the healing and the explanation, and the clear matter**”: The Messenger ﷺ did not leave us without explaining the future to us. He ﷺ explained the future Allah showed him so that we will be upon clear insight. This is from his advice and manifestation of love, that at times of following desires and divisions, we should cling to the truth, be patient upon it and abide by it. There is no salvation except through it.

His saying: **“And the bright landmark”**: Part of their custom was that they used to place an elevated thing and place fire on it in order to guide the travellers. This would be placed in the seas in order to guide ships. The landmark of Islam is the Qur’an and *Sunnah*. So whoever follows this landmark is saved and whoever abandons it is destroyed either in the land or sea, because he is in mazes. This is a clear example for adherence to the truth.

The Prophet’s ﷺ saying: **“Beware of excesses and unnecessary proding in the religion”**: *At-Ta’ammūq* and *at-Tanattu’* mean extremism and unnecessary strictness in the religion like the one who says, ‘I shall fast and never break it’ and the one who says, ‘I shall perform *Ṣalāh* at night and not sleep.’ Another one says, ‘I shall not marry and live in celibacy.’ This is extremism and excessiveness. The Prophet ﷺ rejected it and became angry with the one who said it and explained that he ﷺ had come with the middle course (religion). He performs *Ṣalāh* and sleeps, he fasts and breaks his fast, and marries women as wives. So whoever turns away from this *Sunnah*, the Messenger of Allah ﷺ has disassociated himself from him³⁴.

The Messenger of Allah ﷺ had disassociated himself from those who go to extremes and commit extremes in worship. He enjoined the middle course and drew a similitude for it with his *Sunnah* and what he is upon ﷺ.

³⁴ From Anas bin Mālik (رضي الله عنه) who said: “Three persons came to the home of the the wives of the Prophet ﷺ enquiring about the Prophet’s acts of worship. When they were informed (of these), it was as though they bemeaned and then said, ‘Where are we compared to the Prophet ﷺ. Allah has surely forgiven him his past and future sins?’ One of them said, ‘As for me, I will forever observe the night prayer.’ Another said, ‘I shall forever fast, never breaking it.’ Another said, ‘I shall abstain from women and never marry.’ Then the Messenger of Allah ﷺ came and said: ‘You are the ones who have said such-and-such? However and by Allah, I am the most conscious of you of Allah and most pious of you. I fast and break my fast, I pray and sleep and I marry women. Whoever therefore desires other than my *Sunnah* is not from me.’” Reported by al-Bukhārī in his *Ṣaḥīḥ* (5/1949 no. 4776), and Muslim in his *Ṣaḥīḥ* (2/1020 no. 1401). The wording (here) is that of al-Bukhārī.

His saying: “**Adhere to your ancient religion**”: *Al-‘Atīq* means the ancient. Meaning the religion the Messenger of Allah ﷺ was upon. (It entails) abandoning newly invented matters in the religion and adhering to what Allah’s Messenger ﷺ left us upon, which is the ancient religion he ﷺ came with. We should abandon newly invented matters in the religion and erring juristic deductions that people have invented even if they consider them to be additional good and additional deed. As long as they are in opposition to the *Sunnah* of Allah’s Messenger ﷺ, there is no good in them.

This is the meaning of *al-‘Atīq*: that is, what the Messenger of Allah ﷺ and his companions were upon and what the forerunners among the Companions, the students of the companions, their students and the best generations were upon, and to abandon newly invented matters and innovated reforms that the inventors consider to be good whereas they are not. The Prophet ﷺ said:

إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي: كِتَابَ اللَّهِ وَسُنَّتِي.

“I have left amongst you two things, if you hold fast to them; you will never go astray after me: the Book of Allah and my *Sunnah*.”³⁵

So do not take to any action or saying until you have referred it to the Qur’an and *Sunnah*. If it is in conformity with the Qur’an and *Sunnah*, hold on to it, but if it is in opposition to them, abandon it and pay no attention to it.



³⁵ Its reference had preceded.

[104] NO EXCUSE FOR INNOVATION

١٠٤ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَ أَنَّ الدِّينَ الْعَتِيقَ: مَا كَانَ مِنْ وَفَاةِ رَسُولِ اللَّهِ ﷺ إِلَى قَتْلِ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ، وَكَانَ قَتْلُهُ أَوَّلَ الْفُرْقَةِ وَأَوَّلَ الْاِخْتِلَافِ، فَتَحَارَبَتْ الْأُمَّةُ، وَتَفَرَّقَتْ وَاتَّبَعَتِ الطَّمَعَ وَالْأَهْوَاءَ، وَالْمَيْلَ إِلَى الدُّنْيَا، فَلَيْسَ لِأَحَدٍ رُخْصَةٌ فِي شَيْءٍ أَحَدْتَهُ، مِمَّا لَمْ يَكُنْ عَلَيْهِ أَصْحَابُ رَسُولِ اللَّهِ ﷺ أَوْ يَكُونُ رَجُلٌ يَدْعُو إِلَى شَيْءٍ أَحَدْتَهُ مِنْ قَبْلِهِ مِنْ أَهْلِ الْبِدْعِ، فَهُوَ كَمَنْ أَحَدْتَهُ، فَمَنْ زَعَمَ ذَلِكَ أَوْ قَالَ بِهِ فَقَدْ رَدَّ السُّنَّةَ، وَخَالَفَ الْحَقَّ وَالْجَمَاعَةَ، وَأَبَاحَ الْبِدْعَ، وَهُوَ أَضْرُّ عَلَى هَذِهِ الْأُمَّةِ مِنْ إِبْلِيسَ.

[104] The author ? said: Know that the ancient religion is what was in existence from the death of the Messenger of Allah ﷺ till the killing of ‘Uthmān bin Affān (رضي الله عنه). His killing was the beginning of division and disagreement. The *Ummah* waged war amongst itself, became divided and followed greed and desires, and inclination towards worldly things. There is no excuse for anyone about whatever he introduces of which the companions of the Messenger of Allah ﷺ were not upon, or a man inviting to an innovation introduced (into the religion) before him from the followers of innovation. For he is then like the one who had introduced it. So whoever claims that or speaks of it has certainly rejected the *Sunnah* and gone against the truth and the *Jamā’ah* and has made innovations permissible. He is more harmful to this *Ummah* than Iblīs, Satan.

COMMENTARY

His saying: “Know that the ancient religion is what was in existence from the death of the Messenger of Allah ﷺ till the killing of ‘Uthmān bin Affān (رضي الله عنه)”: That is, the pristine *Jamā’ah* in which disagreement did not occur was what was in existence during the era of the three caliphs: Abū Bakr, ‘Umar and

‘Uthmān. This is because during their era, disagreement and discord did not occur, the Muslims were one single *Jamā’ah*, united upon the truth. But when the killing of ‘Uthmān (ﷺ) took place, it then opened the door of discord, evils and tribulations to the people.

His saying: “**His killing was the beginning of division**”: The first division took place as a result of the assassination of ‘Uthmān (ﷺ). When he was killed, there was breakdown of law and order; the *Jamā’ah* became divided and misguided sects emerged, and many things as recorded in (the books of) history. However, in spite of all these – all praise is due to Allah - the religion is preserved. Whoever desires the truth and desires good, what he is required to do is refer to the Qur’an and *Sunnah* and what the *Jamā’ah* of the Muslims are upon, he will find the truth clear, even if there are so many disagreements, tribulations and evils.

The cause of the killing of ‘Uthmān (ﷺ) - the rightly guided and just caliph, the possessor of two lights, was that a Jew among the Jews of Yemen called ‘Abdullāh bin Sabā’, nicknamed Ibn Sawdā’ - because his mother was an Abyssinian woman, outwardly showed Islam by way of deceit. Then he came to Madīnah and started spreading the abuse and disparagement of ‘Uthmān among the people with the intention of breaching the Muslims’ security and disuniting them. Misguided callers will always find those who will follow them and listen to their words.

This is obtainable in every time. Misguided callers will find most people among the fools who will listen to them and follow their information as stated by Allah the Most High:

﴿وَلِنَصْنَعَنَّ إِلَيْهِ أَفْعَدَةً الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ﴾

“(And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain

pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds, etc.).” [Qur'an 6: 113]

So the ignorant ones and the fools joined Ibn Sabā' and started abusing 'Uthmān (ﷺ). When he was noticed, he (Ibn Sabā') ran away from Madīnah to Egypt and found a *Jamā'ah* there. He went to other than Egypt and found *Jamā'ah*. So groups of evil people rallied around him. Then they came to Madīnah and beseiged 'Uthmān (ﷺ) in his house with the pretence that they wanted to debate with him and consult him in (some) matters. This was what they displayed- that they wanted understanding from him and to debate with him.

So the companions (ﷺ) did not fight them because they wanted to consult 'Uthmān alone. But during the night- and Allah's refuge is sought - they attacked 'Uthmān in his house and killed him at the last part of the night while the people were asleep and during the season of Ḥajj when most of the companions were in Makkah. This was what they planned for him; they killed him unjustly (ﷺ). Thereafter, *fitnah*, division, disagreement and fighting among the Muslims occurred. And the Muslims suffer from this till today!

His saying: “**There is no excuse for anyone about whatever he introduces of which the companions of Muhammad - the Messenger of Allah ﷺ were not upon**”: This is the principle: At times of disagreement, we should refer to what the Messenger of Allah ﷺ and his companions were upon as stated by the Prophet ﷺ when he was asked: “Who are the saved sect?” He replied:

مَنْ كَانَ عَلَيَّ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي

“Those who are upon what I and my companions are upon today.”³⁶

³⁶ Its reference has preceded.

We should refer to this.

His saying: “Or a man inviting to an innovation introduced (into the religion) before him from the followers of innovation. For he is then like the one who had introduced it”: Whoever acts upon innovation is like the person who introduced it just as the saying of the Prophet ﷺ indicated:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

“Whoever innovates in this matter of ours, that which is not from it, will have it rejected.”

In another narration he said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

“He who does a deed which is not from this matter of ours will have it rejected.”³⁷

So whoever acts on innovation is an innovator even if it was introduced by someone other than him.

His saying: “So whoever claims that or speaks of it has certainly rejected the *Sunnah* and gone against the truth and the *Jamā'ah* and has permitted innovations. He is more harmful to this *Ummah* than Iblīs, the Satan”: The person who spreads innovations and warns the people against the *Sunnah* is more harmful to this *Ummah* than Iblīs, the Satan. This is because people know that Iblīs is an enemy and Allah has cautioned us against him. However, most people would not know that this person is an enemy because he deceives

³⁷Its reference had preceded.

with Islam, knowledge and feign goodness. Therefore, he is more harmful than Iblis who has declared his enmity.

Consequently, the hypocrites are more dangerous to the Muslims than the disbelievers because the disbelievers are well-known as being disbelievers. As for these hypocrites, they pretend Islam and plot against the Muslims secretly within the Muslim community. So they are more dangerous. That is why Allah ﷻ stated regarding them:

﴿...هُوَ الْعَدُوُّ فَاحْذَرُوهُمۥ فَنَلَهُمۥ اللّٰهُ اَنۡ يُّؤَفِّكُوۡنَ﴾

“...They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path.” [Qur'an 63: 4]



[105] A PERSON OF THE SUNNAH AND THE JAMĀ'AH

١٠٥ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَمَنْ عَرَفَ مَا تَرَكَ أَصْحَابُ الْبِدْعِ مِنَ السُّنَّةِ، وَمَا فَارَقُوا فِيهِ فَتَمَسَّكَ بِهِ فَهُوَ صَاحِبُ سُنَّةٍ وَصَاحِبُ جَمَاعَةٍ، وَحَقِيقٌ أَنْ يُتَّبَعَ وَأَنْ يُعَانَ وَأَنْ يُحْفَظَ وَهُوَ مِمَّنْ أَوْصَى بِهِ رَسُولُ اللَّهِ ﷺ.

[105] The author ? said: Whoever knows what the followers of innovations have abandoned of the *Sunnah* and what they contradict thereof and then adheres to it (i.e. the *Sunnah*), is a person of *Sunnah* and the *Jamā'ah*. Such person deserves to be emulated, assisted and protected, as he is among those whom the Messenger of Allah ﷺ had recommended.

COMMENTARY

His saying: “Whoever knows what the followers of innovations have abandoned of the *Sunnah* and what they contradict thereof - then adheres to it (i.e. the *Sunnah*), is a person of *Sunnah* and the *Jamā'ah*. And such person deserves to be emulated, assisted and protected, as he is among those whom the Messenger of Allah ﷺ had recommended”: That is, in his saying:

هُمْ مَن كَانُوا عَلَيَّ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي.

“Those upon what I and my companions are upon today.”³⁸

The Prophet ﷺ advised that we should be with them - with this *Jamā'ah* that is upon what Allah’s Messenger ﷺ and his companions were upon. However, this requires two things:

³⁸ Its reference had Preceded.

The First matter: Knowledge: We should learn what the Messenger of Allah ﷺ and his companions were upon. As for an ignorant person, he does not know this. He may assume that the deviation he is upon is what the Messenger of Allah was upon whereas it is not so.

The Second matter: Patience upon firmness on what the Messenger of Allah ﷺ and his companions were upon, because whoever adheres to the *Sunnah* will encounter hardship, trouble, scorn and intimidation or contempt from the people. However, he should be patient and not weaken from the truth nor bargain with it nor give up something from it. That is why it is reported that the one who holds unto the religion towards the end of time is like someone holding fire brand or striking a thorn due to the suffering, hardship and trouble he will encounter from the people. So it requires patience.



[106] THE SOURCES OF INNOVATIONS

١٠٦ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَ أَنَّ أَصُولَ الْبِدْعِ أَرْبَعَةٌ أَبْوَابٍ: يَتَشَعَّبُ مِنْ هَذِهِ الْأَرْبَعَةِ اثْنَانِ وَسَبْعُونَ هُوًى، ثُمَّ يَصِيرُ كُلُّ وَاحِدٍ مِنَ الْبِدْعِ يَتَشَعَّبُ حَتَّى تَصِيرَ كُلُّهَا إِلَى أَلْفَيْنِ وَثَمَانٍ مِائَةً كُلُّهَا ضَلَالَةٌ، وَكُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً: وَهُوَ مَنْ آمَنَ بِمَا فِي هَذَا الْكِتَابِ، وَاعْتَقَدَهُ مِنْ غَيْرِ رَيْبَةٍ فِي قَلْبِهِ، وَلَا شُكُوكٍ، فَهُوَ صَاحِبُ سُنَّةٍ، وَهُوَ النَّاجِي إِنْ شَاءَ اللَّهُ .

[106] The author ? said: Know that the foundations of innovations are four. From these four, seventy-two desires branch off. Then each of these innovations will continue to split until they attain two thousand eight hundred sects all of which is misguidance, and all of which will be in the Fire except one: It is whoever believes in what is in this book, affirms it without distrust or doubt in his heart. Such is a person of the *Sunnah* and a saved person – by Allah's permission.

COMMENTARY

His saying: “Know that the foundations of innovations are four”: *Al-Bida'* is the plural of *Bid'ah* and it means whatever has been introduced into the religion without proof from the Qur'an and *Sunnah*. This is based on the saying of the Prophet ﷺ:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

“Whoever innovates in this matter of ours that which is not from it, shall have it rejected.”

In another narration:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

“He who does a deed which is not in conformity with this matter of ours, shall have it be rejected.”³⁹

And in another *Hadīth*, the Prophet ﷺ said:

عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ مِنْ بَعْدِي، فَتَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُخَدَّاتِ الْأُمُورِ فَإِنَّ كُلَّ مُخَدَّئَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ

“Hold fast to my *Sunnah* and the examples of the rightly-guided caliphs who will come after me. Adhere to it and hold to it with the Molar (teeth). Beware of newly invented matters (in the religion) because every innovation is an innovation and every innovation is a misguidance.”

In another narration,

وَكُلُّ ضَلَالَةٍ فِي النَّارِ

“Every misguidance is in the Fire.”⁴⁰

So, *Bid'ah* is that which has no proof from the Qur'an and *Sunnah* from what its innovators think brings one closer to Allah of acts of worship, sayings and actions.

The *Bid'ah* could be *Ashliyah* (foundational): when it basically lacks foundation in the religion.

It could be *Iḍāfiyah*: That is when the origin of the deed is legislated, but something unapproved was added to it, such as specifying a time for

³⁹ Its reference had Preceeded.

⁴⁰ Its reference had Preceeded.

giving remembrance of Allah without proof for such specification, or (performing) a type of *Dhikr* or number that lacks proof, or observing a fast that lacks evidence. All innovations, whether *Ashliyah* or *Idāfiyah* contain no good because they distance one from Allah, and those who invent them are similar to the Christians who invented monasticism. Allah the Exalted said:

﴿...وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ...﴾

“...But the Monasticism which they invented for themselves, We did not prescribe for them...” [Qur'an 57: 27]

Monasticism is an innovation; Allah did not ordain it for them, but they innovated it as a means of moving closer to Allah.

﴿...إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ...﴾

“...But (they sought it) only to please Allah therewith...” [Qur'an 57: 27]

Their intention was to seek the pleasure of Allah but with what Allah has not approved of; so it will not be accepted. Consequently, the Prophet ﷺ said:

مَنْ أَخَذَتْ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

*“Whoever innovates in this matter of ours, that which is not from it, shall have it rejected.”*⁴¹

Meaning it will be rejected and not accepted. So it would be fatigue and misguidance to its doer; he will not be rewarded for his deed. We ask Allah for well-being.

⁴¹ Its reference had Preceeded.

The author's intention here with his saying: "The roots of innovations are four" - and Allah knows best - is that he intends the foundations of the sects that the Prophet ﷺ informed of their occurrence in his saying:

سَتَفْتَرِقُ هَذِهِ الْأُمَّةَ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً، قَالُوا: مَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ كَانَ عَلَيَّ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي.

"This *Ummah* will split into seventy-three sects; all of them will enter the fire except one." They asked: "What is that sect O Messenger of Allah?" He replied: "That which I and my companions are upon today." ⁴²

This is the saved sect that remains upon the *Sunnah* as stated by the Prophet ﷺ.

مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ

"Whosoever among you shall live after me will see much discord. So hold fast to my *Sunnah* and the examples of the caliphs." ⁴³

The Prophet ﷺ informed that this *Ummah* will be divided just as the Jews and Christians before them were divided. This information is a form of warning and an exhortation to cling to the *Sunnah* when it (the discord) occurs, and that there is no salvation without the *Sunnah*. Whoever abandons the *Sunnah* becomes part of the (deviant) sects and will enter the Fire. The sects that have emerged are very numerous. However, their foundations are four:

The first sect is the *Shi'ah* sect: The first time it occurred was during the killing of 'Uthmān (رضي الله عنه) when 'Abdullāh bin Sabā'- the Jew came. He introduced the *fitnah* among the Muslims and called to aligning to 'Alī bin Abī

⁴² Its reference had Preceeded.

⁴³ Its reference had Preceeded.

Ṭālib (ؓ), that he was the selected one after the Messenger ﷺ and that the companions wronged him by taking the caliphacy from him. This was the time the *Shī'ah* emerged. The scholars have mentioned that the *Shī'ah* is of various sects:

The first sect of *Shī'ah* is *al-Mufaḍḍilah*. They are those who prefer 'Alī to the rest of the companions including Abū Bakr, 'Umar and 'Uthmān, they are called *al-Mufaḍḍilah*. However, they do not challenge the *Khilāfah* of Abū Bakr, 'Umar and 'Uthmān. Rather, they only say 'Alī was the best. This is an error. 'Alī was the fourth of the rightly guided caliphs, he is not better than Abū Bakr and 'Umar. In fact he objected to whoever preferred him to Abū Bakr and 'Umar, and threatened whoever says such with punishment.

The second sect are those who hold the view that: 'Alī was the chosen one of the Messenger of Allah ﷺ and he was most entitled to the caliphacy, and that the caliphacy of Abū Bakr, 'Umar and 'Uthmān were injustice and usurpation. They say the caliphacy was 'Alī's and that he was the preferred one after Allah's Messenger ﷺ but the companions oppressed him and usurped the *Khilāfah* from him, and other numerous misguided (doctrines) !

The third sect is the extreme *Shī'ah* who say: the divine message was meant for 'Alī but Jibrīl treacherously gave it to Muḥammad! Otherwise, it was originally meant for 'Alī. They say: 'The trustworthy acted treacherously and averted it from the lion. The trustworthy refers to Jibrīl (جبرئيل). So he averted the message from the lion, 'Alī and to Muḥammad.

The fourth sect is the worst. They say 'Alī is a diety. They are those 'Alī bin Abī Ṭālib (ؓ) burnt with fire. He dug ditches, light up fire therein and threw them inside alive. It was reported from him that he said:

لَمَّا رَأَيْتُ الْأَمْرَ أَمْرًا مُنْكَرًا أَجَجْتُ نَارِي وَدَعَوْتُ قَنْبَرًا

“When I saw the matter as one very despicable, I kindled

my fire and called Qanbar (Qanbar is his servant).”⁴⁴

So he burnt them with the fire when they said to him: ‘You are He, you are He’. Ibn ‘Abbās (رضي الله عنه) was of the view that it was obligatory to execute them with the sword and not to burn them with fire because the Prophet ﷺ had said:

لَا يُعَذِّبُ بِالنَّارِ إِلَّا رَبُّ النَّارِ.

“No one should chastise with fire except the Lord of the fire.”

He did not prohibit their execution, but said: “I hold that they be executed with the sword instead of the fire.”⁴⁵ From these (four) *Shi’ah* sects emerged numerous sects.

The second sect is the *Qadariyyah* sect. They are those who deny *Qadar* (divine preordainment). It emerged towards the tale end of the era of the companions. They are divided into two:

The first is the *Qadariyyah Jabriyyah*: They are those who go to extremes in affirming *Qadar*.

The second is *Qadariyyah Nufāh* – they negate *Qadar*. They are the *Mu’tazilah* and those who follow their path. They say the servant creates his own action and that Allah did not create the actions of the slaves, rather, the

⁴⁴ Reported by Ibn al-A’rābī in his *Mu’jam* (no. 67, 1508), al-Ājurī in *ash-Sharī’ah* (5/2520 – 2522 no. 2012 - 2013), Ibn ‘Abdil-Bari in *at-Tamhīd* (5/318) and Ibn ‘Asākir in *Tārīkh Dimashq* (42/475) and others.

⁴⁵ Reported by al-Bukhārī in his *Ṣaḥīḥ* (3/1098 no. 2854, 6/2537 no. 6524) from ‘Ikrimah who said: The heretics were brought to ‘Alī (رضي الله عنه), so, he burnt them. That (news) got to Ibn ‘Abbās who then said, “Had it been I, I would not have burnt them for the prohibition of the Messenger of Allah ﷺ, “Do not punish with the punishment of Allah” while I would have killed them, based on the saying Allah’s Messenger ﷺ, “Whoever apostates, then kill him”. As for the *Ḥadīth* with the wording, “No one should punish with the fire except the Lord of the fire”, it has been reported by *Imām Aḥmad* in *al-Musnad* (5/494) and *Abu Dāwūd* in his *Sunan* (3/54 no. 2673).

slaves are the ones who created them. On the other hand, their antagonist, the *Jabriyyah* say the action of the slave is the action of Allah and the slaves are compelled to say and do what they say and do, they have no free will. The *Mu'tazilah* say they have independent free will.

Consequently, if the term *Qadariyyah* is generalized, it refers to the *Mu'tazilah* and whoever holds the view of negating *Qadar* because they (the *Mu'tazilah*) negate *Qadar*. But the *Jabriyyah* affirm *Qadar* and went to extremes therein so much so that they say the slave is compelled. So the former negate *Qadar* while the latter go to extremes in affirming it. They are all generally referred to as the *Qadariyyah*. They have split into numerous sects.

The third sect is the *Khawārij*: They are those who revolt against the Muslim leader, break the staff of obedience, declare people as disbelievers due to major sins less than *Shirk* and legalize shedding the blood of the Muslims. They are the people of excesses and extremism in the religion. They possess religion, piety, the fear of Allah, observe fast, perform the late-night prayer and recite the Qur'an but are devoid of understanding and insight! Consequently, they went astray – and Allah's refuge is sought.

They broke the staff of obedience and revolted against the leader of the Believers, 'Alī bin Abī Ṭālib and conflict occurred between him and them. They have always revolted against the leaders, legalized shedding the Muslims' blood and declared those who commit major sins less than *Shirk* as disbelievers.

They are called the *al-Wa'idiyyah* (the adherents of threat) because they act on the verses of threat (*Wa'id*) without making a distinction between major sins of *Shirk* and *Kufr* and (other) major sins. Anyone guilty of any major sin is a disbeliever according to them. It is not sufficient that they declare them disbelievers; in fact they legalize shedding their blood and fighting the Muslims, not fighting the disbelievers.

Consequently, the Prophet ﷺ said regarding their description:

يَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَدْعُونَ أَهْلَ الْأُوثَانِ.

“They will kill the people of Islam and leave the idol-worshippers.”⁴⁶

It has never been mentioned that the *Khawārij* ever fought the disbelievers; rather, they only fight the Muslims. They are of various sects, some worse than others.

The fourth sect is the opposite of the *Khawārij*: They are the *Murji'ah*, those who negate *Īmān* entailing actions. They believe that: A person is a believer even if he does not perform a deed, or he abandons all (righteous) actions, he is a believer. They were named *Murji'ah* from *al-Irjā* meaning *at-Ta'khīr* (to hold back) because they hold back action from the meaning of *Īmān*. They are of various sects:

The worst of them are the *Jahmiyyah* who say *Īmān* is only knowledge of the heart. So if a person knows with his heart, he is a believer even if he does not believe!

The second sect among the *Murji'ah* are the *Ashā'irah* who are of the view that *Īmān* is only belief of the heart, that both uttering with the tongue and action of the limbs are not included; it is sufficient for one to believe with his heart alone.

The third sect is the *Karrāmiyyah* who view that *Īmān* is utterance of the tongue alone even if one does not believe with his heart.

The fourth sect is the *Murji'ah al-Fuqahā* who say that: *Īmān* is belief of the heart along with utterance with the tongue even if one does not perform a (righteous) deed. They are all unanimous that action is not included in *Īmān*. However, they differ in their schools of thought regarding action of the heart and the uttering of the tongue.

The *Khawārij* went to extremes regarding the inclusion of action in the essence of *Īmān* and said: "whoever abandons action disbelieves

⁴⁶ Reported by al-Bukhārī in his *Sahīh* (3/1219 no 3166), and Muslim in his *Sahīh* (2/741 no. 1064) from Abū Sa'īd al-Khudrī (رضي الله عنه).

absolutely". But the *Murji'ah* is the reverse; they went to the extreme in negating action from the reality " As for the *Ahl as-Sunnah wa al-Jamā'ah* - all praise is due to Allah - Allah guided them to the truth as stated by the Most High:

﴿... فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اٰخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِاِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ

اِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

“...Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to a Straight Path.” [Qur'an 2: 213]

They (i.e., *Ahl as-Sunnah*) say *Īmān* is statement of the tongue, belief of the heart and action of the limbs; it increases through obedience to Allah and decreases with sin. However, it does not vanish with the cessation of action absolutely as stated by the *Khawārij* nor does it remain intact in spite of the cessation of all action as stated by the *Murji'ah*. Rather, there are some actions the abandonment of which causes the person to disbelieve like the abandonment of *Ṣalāh*. There are some actions, however, the abandonment of which is from the major sins but does not imply disbelief.

This is the elaboration that the *Ahl as-Sunnah wa al-Jamā'ah* are upon - and all praise is due to Allah - and it reconciles between the verses of promise which the *Murji'ah* hold on to and the verses of threat which the *Khawārij* hold on to. So the *Ahl as-Sunnah* combined between the verses of promise and those of threat and explained them with one another, restrict them with one another, refer the ambiguous ones to the clear ones and act upon all of them saying:

﴿... ءَامَنَّا بِهِ ۗ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ...﴾

“... We believe in it; the whole of it (clear and unclear Verses) are from our Lord...” [Qur'an 3: 7]

These are the sects from which many other sects have emerged. Whoever wishes to learn about it should refer to Books of sects like, *al-Milal wan-Nihal* of Ash-Shahrastānī, *al-Farq bayna Firaq* of al-Baghdādī, *Maqālāt al-Islamiyyīn wakhtilāf al-Mussalīn* of Abul-Ḥasan al-Ash'arī and *al-Fisal Fil-Milal wal Ahwā' wan Nahal*. of Ibn Ḥazm, for they mentioned these sects and their divisions.

I do not like that a beginning student of knowledge should delve into these differences so that his thoughts do not become confused. However, there is no harm if a learned person who is versed gets to learn about them.

His saying: “**And all of them will be in Hell except one;**” All of them with their divisions are in the Fire because they followed their desires and abandoned what the Prophet ﷺ and his companions were upon which is the salvation. However, the fact that they are in the Fire does not imply that they are all disbelievers. A sinful person may enter the Fire temporary even if he is not a disbeliever, he will then be removed from it. As for the one whose deviation (from the right path) lands in disbelief, such a person will abide in the Fire forever!

His saying: “**It is whoever believes in what is in this book, affirms it without distrust or doubt in his heart**”: This book, which is *Sharh us-Sunnah* of al-Barbahārī is only an exposition of what is in the Qur'an and *Sunnah* and a reminder on the fundamentals of the *Ahl as-Sunnah wa al-Jamā'ah*. This book, just as it has been named, *Sharh Usūl Ahl as-Sunnah wa al-Jamā'ah*, is derived from the Qur'an, *Sunnah* and what the righteous predecessors of this *Ummah* were upon.

[**Without distrust or doubt in his heart**] As for one who shows *Īmān* in the fundamentals but has uncertainty or doubt in his heart, such a person is not regarded as a believer; he would be regarded as a doubtful and hesitant person - and Allah's refuge is sought, he would be regarded as one of the people of

hypocrisy. So it is essential for him to believe what he says with the tongue of the truth with his heart.

The author ? does not intend to praise his book as assumed by some people. Rather, his aim is only to commend the fundamentals of *Ahl as-Sunnah wal- Jamā'ah* which it contains.

His saying: “Such a person is a person of *Sunnah* and a saved person (from misguidance) - by Allah's permission”: Whoever follows this book with certainty and *Īmān* in his heart, such a person is certainly among the saved sect because the saying of the Messenger of Allah ﷺ when he was asked about the saved sect would be applicable to him . He said:

مَنْ كَانَ عَلَيَّ مَا أَنَا عَلَيْهِ وَأَصْحَابِي

“Whoever is upon what I am and my companions are upon.”

In another narration:

مَنْ كَانَ عَلَيَّ مِثْلَ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي

“Whoever is upon the like of what I and my companions are upon today.”⁴⁷



⁴⁷ Its reference had Preceeded.

[107] WERE THE PEOPLE TO DESIST FROM INNOVATION...

١٠٧ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَ أَنَّ النَّاسَ لَوْ وَقَفُوا عِنْدَ مُحَدَّثَاتِ الْأُمُورِ وَلَمْ يَتَجَاوَزُوهَا بِشَيْءٍ وَلَمْ يُؤَلِّدُوا كَلَامًا مِمَّا لَمْ يَجِيءَ فِيهِ أَثَرٌ عَنِ رَسُولِ اللَّهِ ﷺ وَلَا عَنْ أَصْحَابِهِ لَمْ تَكُنْ بَدْعَةً.

[107] The author ? said: Know that were people to have desisted from newly- invented matters and not go beyond them (i.e not putting them into practice) in anything, nor say anything for which there was no narration from the Messenger of Allah ﷺ nor from his companions, there would not have been an innovation.

COMMENTARY

His saying: “Know that were people to have desisted from newly invented matters and not go beyond them (i.e not putting them into practice) in anything, nor say anything for which there was no narration from the Messenger of Allah ﷺ nor from his companions, there would not have been an innovation”: What this means is that if they had held back without entering into them and had restricted themselves to the *Sunnah*, not leaving it for innovations, they would have attained salvation. However, whoever exceeds the *Sunnah* and invents sayings that have no proof neither from the Book of Allah nor from the *Sunnah* of His Messenger ﷺ, he becomes part of the innovators and misguided sects. There is no salvation except through this *Sunnah* that Allah’s Messenger ﷺ left us upon. He said:

إِنِّي تَارِكٌ فِينَكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي: كِتَابَ اللَّهِ وَسُنَّتِي.

“I am leaving amongst you what, if you hold fast to them, you will never go astray after me: The Book of Allah and my *Sunnah*.”⁴⁸

In another *Hadith* he said:

تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ لَيْلُهَا كَنَهَارِهَا لَا يَزِيغُ عَنْهَا إِلَّا هَالِكٌ

“I have left you on the clear path; its night is like its day; no one deviates from it except that he is destroyed.”⁴⁹

This is the way of salvation: the *Sunnah* of the Messenger of Allah ﷺ and what he and his companions were upon is the import of this book that we are reading. It is an explanation of this matter.



⁴⁸ Its reference has preceeded.

⁴⁹ Its reference has preceeded.

[108] BEWARE OF EXTREMISM

١٠٨ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَاعْلَمْ أَنَّهُ لَيْسَ بَيْنَ الْعَبْدِ وَبَيْنَ أَنْ يَكُونَ مُؤْمِنًا حَتَّى يَصِيرَ كَافِرًا؛ إِلَّا أَنْ يَجْحَدَ شَيْئًا مِمَّا أَنْزَلَهُ اللَّهُ، أَوْ يَزِيدَ فِي كَلَامِ اللَّهِ، أَوْ يَنْقُصَ، أَوْ يُنْكِرَ شَيْئًا مِمَّا قَالَ اللَّهُ عَزَّ وَجَلَّ، أَوْ شَيْئًا مِمَّا تَكَلَّمَ بِهِ رَسُولُ اللَّهِ ﷺ. فَاتَّقِ اللَّهَ رَحِمَكَ اللَّهُ وَانظُرْ لِنَفْسِكَ وَإِيَّاكَ وَالغُلُوبِ فِي الدِّينِ فَإِنَّهُ لَيْسَ مِنْ طَرِيقِ الْحَقِّ فِي شَيْءٍ.

[108] The author ? said: Know that there is nothing between a slave and his being a believer that he becomes a disbeliever unless he denies something from what Allah has revealed or adds to His statement, or reduces (from it), or rejects something of which Allah ﷻ said or something of which the Messenger of Allah ﷺ spoke about. So fear Allah –may Allah have mercy upon you- and consider yourself. Beware of extremism in the religion, for indeed it is not from the way of truth.

COMMENTARY

His saying: “Know that there is nothing between a slave and his being a believer that he becomes a disbeliever unless he denies something from what Allah has revealed”: That is, the nullifiers of Islam are numerous; a person may be a Muslim, sound in Islam and sincerely believe, but – and Allah’s refuge is sought- he may apostatize from his religion by committing one of the nullifiers of Islam, which are numerous. They are summed up in four categories: statement, action, belief and doubt.

Firstly: Uttering a statement of disbelief: If he utters an expression of disbelief without being compelled, he commits disbelief. Allah the Most High says:

﴿...قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ...﴾

“But really they said the word of disbelief, and they disbelieved after accepting Islam.” [Qur'an 9: 74]

Such as, invoking other than Allah, appealing for help from other than Him (ﷻ) - regarding something none is capable of doing except Allah - from the dead and others. He has committed disbelief because of this since he invoked other than Allah. Or when he utters a word that contains mocking of the religion or the Qur'an or the *Sunnah*. Allah the Most High says:

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ
وَأَيْنَبِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴾

“If you ask them (about this), they declare: ‘We were only talking idly and joking.’ Say: ‘Was it at Allah, and His Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?’” [Qur'an 9: 65]

So the person who jests about the *Sunnah* or the Qur'an has committed disbelief even if he was joking and as long as he was not compelled. Allah the Exalted says:

﴿ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ
بِالْإِيمَانِ ... ﴾

“Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith...” [Qur'an 16: 106]

As for the person who says it willingly, he has certainly committed disbelief.

Secondly: Action; such as slaughtering for other than Allah or vowing to other than Allah or prostrating to other than Allah ; prostrating to a grave. This is action.

Thirdly: Belief of the heart: such as believing in the correctness of *Kufr* or the correctness of what the disbelievers are upon like one who believes in the correctness of what the Jews and the Christians are upon after the Prophethood of Muḥammad ﷺ.

Fourthly: Doubt: such as doubting the Qur'an; is it correct or not? Is this verse correct or incorrect? Such a person has committed disbelief – and Allah's refuge is sought. Or when he doubts the *Aḥādīth* that have been authentically reported from Allah's Messenger ﷺ.

These (four) are the foundations of apostasy: statement, action, belief or doubt. Then from these four emerged many types of nullifiers of Islam as stated by the scholars. *Shaykh ul-Islam* Muḥammad bin 'Abdul-Wahhāb (may Allah have mercy on him) outlined ten dangerous and most important nullifiers of Islam of these in a treatise. Otherwise nullifiers of Islam are many and are mentioned under the chapter on the ruling of an apostate in books of *Fiqh*.

His saying: “**Adds to His statement or reduces**”: He adds a verse or letter to Allah's word or omits a letter or verse from it; such a person has committed disbelief – and Allah's refuge is sought - because he has distorted and changed the word of Allah ﷻ. The entire Qur'an is the truth, and all of them are just as it was revealed to Muḥammad ﷺ. It has not been changed or altered as it is preserved with the protection of Allah ﷻ. No one is capable of changing it. However, whoever attempts (to change it) has certainly committed disbelief and gone out of the fold of Islam. The Qur'an can never be changed; ever, because it is preserved with the protection of Allah ﷻ.

His saying: “Or rejects something of which Allah the Mighty and Sublime said or something of which the Messenger of Allah ﷺ spoke about”: Or rejects anything from the Qur’an, saying: ‘This is not suitable to this era’ or by saying regarding the *Ḥadīth* of the Messenger of Allah ﷺ, ‘This is suitable for the past era and not suitable to the civilization of today, That is, the Qur’an and *Sunnah* are only suitable for the past eras and not for us today. Such a person has committed disbelief –and Allah’s refuge is sought. Many are those who say: The rulings of the *Shari’ah* are neither suitable for this era nor applicable to it. This is plain disbelief. If a *Ḥadīth* is authentically reported from the Messenger of Allah ﷺ, it is not permissible to deny it or say it is not suitable to this time.

His saying: “So fear Allah – may Allah have mercy on you” - Fear Allah so that nothing of these matters fall in your heart and you consequently go out of your religion. Fear Allah in your own self and do not hold yourself to be pure or feel safe for your religion.

His saying: “And consider yourself”: Look at your ownself and do not look at the people and what the people are upon. Look at yourself. Allah the Most High says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ﴾

“O you who believe! Take care of your ownself, [do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. If you follow the right guidance and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden) no hurt can come to you from those who are in error...” [Qur'an 5: 105]

Do not say this is what the entire people are upon. Look for your own self; save yourself. Leave the people if they do not accept the truth; you should be firm upon it and do not be beguiled by what the people are upon.

His saying: “**Beware of extremism in the religion**”: This is another perspective because a person may go out of the religion through one of two ways:

- It is either by abandoning it or abandoning something of it from being ascetic about it
- Or through excess and increase in extremism.

So going out of the religion occurs either through laxity or excessiveness. Therefore, you are required to maintain a middle course between laxity and excessiveness, this was what the Messenger of Allah ﷺ and his companions were upon. Excessiveness or extremism takes a person out of the religion as it took the *Khawārij* out of the religion. The Prophet ﷺ said:

يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ

“They will leave the religion as an arrow goes out through the target.”⁵⁰

Therefore, extremism removes a person from the religion. It could be a complete removal to disbelief or a partial one depending on what occurred to him. Excessiveness in the religion could be in worship; for example, the excessiveness of the Christians regarding monastism and those who came to the Prophet ﷺ asking about his deeds. But when they were informed, it was as if they felt belittled by the Messenger’s deeds. However, they said: “The Messenger has been forgiven his future and past sins.” Meaning he has no

⁵⁰ Reported by al-Bukhāri in his *Ṣaḥīḥ* (3/1219 no. 3166), and Muslim in his *Ṣaḥīḥ* (2/741 no. 1064) from Abu Sa‘īd al-Khudri (رضي الله عنه).

need for engaging in many deeds. When the Prophet ﷺ learnt about it, he was seriously angry with them; he then gave a sermon, saying:

أَمَّا وَاللَّهِ إِنِّي لأَحْشَاكُمُ لِلَّهِ، وَأَتْقَاكُمُ لِلَّهِ، وَإِنِّي أَصَلِّي وَأَنَامُ

“By Allah, I am the most fearful of Allah among you, and most conscious of Allah among you; but I still perform *Ṣalāh* and sleep.”

This was because one of them said: “I shall offer *Ṣalāh* (all night long).” The second one said: “I shall fast (continuously) and not break it”; He will fast for the rest of his life. And the third said: “I shall never marry”; that is, he will live in celibacy and squarely face worship. Then the Prophet ﷺ said:

أَمَّا وَاللَّهِ إِنِّي لأَحْشَاكُمُ لِلَّهِ، وَأَتْقَاكُمُ لِلَّهِ، وَإِنِّي أَصَلِّي وَأَنَامُ، وَأَصُومُ وَأُفْطِرُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي.

“By Allah, I am the most fearful of Allah among you, and the most conscious of Allah among you; but I still perform *Ṣalāh* and sleep, observe fast and break it; and take wives. So whoever turns away from my *Sunnah* does not belong to me.”⁵¹

In another version, one of them said: “I shall not eat meat.” The Prophet ﷺ said,

⁵¹ Anas bin Mālik (رضي الله عنه) said: “Three persons came to the home of the wives of the Prophet ﷺ enquiring about the prophet’s acts of worship ﷺ. When they were informed (of these), it was as though they belittled it. So, they said, ‘Where are we from the Prophet ﷺ; Allah has surely forgiven him his past and future sins, One of them said, ‘As for me, I will forever observe the late-night prayer’. Another said, ‘I shall forever fast, never breaking it. Another said, ‘I shall abstain from women and never marry. Then the Messenger of Allah ﷺ came and said: “Are you the ones who have said such and such? By Allah, I am the most conscious of you regarding Allah and the most pious of you, I however fast and break my fast, I pray and sleep and I marry women. Whoever turns away from my *Sunnah* does not belong to me.” Reported by al-Bukhārī in his *Ṣaḥīḥ* (5/1949 no. 4776), and Muslim in his *Ṣaḥīḥ* (2/1020 no. 1401). The wording here is that of al-Bukhārī.

وَأَنَا أَكُلُ اللَّحْمِ، وَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي.

“I eat meat and whoever turns away from my *Sunnah* does not belong to me.”⁵²

Their intention was good but, it is insufficient. It is essential to follow (the Prophet ﷺ) along with the sincere intention. It is essential to follow the *Sunnah* along with good and righteous intention. As for righteous intention without following (the *Sunnah*), such will not benefit its doer.



⁵² Reported by Muslim in his *Ṣaḥīḥ* (2/1020 no. 1401) from Anas, that a group of the prophet's companions asked the wives of the prophet ﷺ regarding his actions in private. Then one of them said, I will never marry, another said, I will never consume meat and another said, I will never lay on a bed..." He ﷺ praised Allah and then said, "What is wrong with people saying this and that. As for me, I pray and sleep, I fast and break my fast and I marry women whoever turns away from my *Sunnah* does not belong to me".

[109] IMĀM AL-BARBAHĀRI DID NOT INTEND TO PRAISE HIS BOOK AS IS THOUGHT BY SOME

١٠٩ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَجَمِيعُ مَا وَصَفْتُ لَكَ فِي هَذَا الْكِتَابِ فَهُوَ عَنِ اللَّهِ تَعَالَى، وَعَنْ رَسُولِ اللَّهِ ﷺ وَعَنْ أَصْحَابِهِ وَعَنِ التَّابِعِينَ وَعَنِ الْقَرْنِ الثَّلَاثِ إِلَى الْقَرْنِ الرَّابِعِ.

[109] The author ? said: All of what I have described to you in this book is from (the sayings of) Allah, the Exalted, the Messenger of Allah ﷺ, his companions, the students of the companions and the third generation of the Muslims till the fourth.

COMMENTARY

His saying: “All of what I have described to you in this book is from (the sayings of) Allah, the Exalted”: All what has been stated in this book of the fundamentals of creed, is derived from the Qur’an and the *Sunnah*. The author (may Allah have mercy on him) did not mention anything from himself. Rather, it was what the righteous predecessors of this *Ummah* were upon. Nor did he invent sayings from himself. It is only a narration of what is in the Qur’an, *Sunnah* and what the righteous predecessors of this *Ummah* were upon. He is therefore describing the safe path which he who follows would be saved with Allah’s permission.

His saying: “From the Messenger of Allah ﷺ,” because he relied either on the Qur’an or the Prophetic *Sunnah*. So it is from Allah and His Messenger ﷺ.

His saying: “His companions and the students of the companions”: In addition, what he mentioned in this book is from the best generations that the Messenger of Allah ﷺ praised. He said:

خَيْرُكُمْ قَرْنِي ، ثُمَّ الَّذِينَ يَلُونَهُ ، ثُمَّ الَّذِينَ يَلُونَهُ

“The best among you are my generation, then those who follow them, then those who follow them.”⁵³

The reporter - Imrān bin Husain (رضي الله عنه) said: “I do not know whether he mentioned two or three generations after his.” They are called the best generations. They are the four or three generations the Prophet ﷺ ordered us to emulate. Allah ﷻ said:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ

يَإِحْسَنٍ ...﴾

“And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to al-Madīnah) and the Anṣār (the citizens of al-Madīnah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith) ...” [Qur'an 9: 100]

The best generations - the students of the companions and their students - used to precisely follow the foremost to embrace Islam of the Muhājirūn and the Anṣār. That is, perfectly. The intended meaning of Iḥsān is Itqān (precisely, perfectly) which is devoid of excessiveness and negligence, and based on knowledge of what they were upon. This is Iḥsān.

How many are those who claim to be on the Manhaj (methodology) of the Salaf (righteous predecessors) but do not follow it precisely because they

⁵³ Its reference had Preceeded.

do not know their *Manhaj*, and they think that this action or saying (of theirs) is from the saying or action of the *Salaf*. So it (their following) would not be precisely. It is therefore essential that you learn the way of the *Salaf* if you wish to follow their *Manhaj*. And this book is one of the books that will describe and explain their way to you.

His saying: “**And the third Muslim generation, till the fourth**”: The generations the Prophet ﷺ praised are three: the companions, the students of the companions and their students and the fourth after the students of the companions' students. If you carefully observe the presence of the *Imāms* and *Hufādh*, you will find them in these generations. These generations contain the four *Imāms* and the other notable *Imāms*, they were all in these generations. This attests to what the Prophet ﷺ informed of in his saying:

حَيْرُكُمْ قَرْنِي ، ثُمَّ الَّذِينَ يَلُونَهُ ، ثُمَّ الَّذِينَ يَلُونَهُ

“The best of you is my generation, then those who follow them, then those who follow them.”⁵⁴



⁵⁴ Its reference had Preceeded.

[...] ALL WHAT THIS BOOK CONTAINS IS DEDUCED FROM THE BOOK AND THE SUNNAH

فَاتَّقِ اللَّهَ يَا عَبْدَ اللَّهِ، وَعَلَيْكَ بِالتَّصَدِيقِ وَالتَّسْلِيمِ وَالتَّقْوِيضِ وَالرِّضَى لِمَا فِي هَذَا الْكِتَابِ، وَلَا تَكْتُمْ هَذَا الْكِتَابَ أَحَدًا مِنْ أَهْلِ الْقِبْلَةِ فَعَسَى أَنْ يَرُدَّ اللَّهُ بِهِ حَيْرَانًا عَنْ حَيْرَتِهِ، أَوْ صَاحِبَ بِدْعَةٍ عَنْ بِدْعَتِهِ، أَوْ ضَالًّا عَنْ ضَلَالَتِهِ فَيُنْجُو بِهِ، فَاتَّقِ اللَّهَ، وَعَلَيْكَ بِالْأَمْرِ الْأَوَّلِ الْعَتِيقِ، وَهُوَ مَا وَصَفْتُ لَكَ فِي هَذَا الْكِتَابِ، فَرَحِمَ اللَّهُ عَبْدًا، وَرَحِمَ وَالِدَيْهِ، قَرَأَ هَذَا الْكِتَابَ، وَبَنَّهُ، وَعَمِلَ بِهِ، وَدَعَا إِلَيْهِ، وَاحْتَجَّ بِهِ، فَإِنَّهُ دِينُ اللَّهِ وَدِينُ رَسُولِ اللَّهِ ﷺ.

So fear Allah, O servant of Allah. You must attest, submit, surrender and be pleased with what is in this book. Do not hide this book from anyone among the people of the *Qiblah*. Perhaps Allah would through it, bring back one who is confused from his confusion or a follower of innovation from his innovation, or a misguided person from his misguidance and such becomes safe through it.

So Fear Allah and adhere to the first ancient religion (what the prophet and his companions were upon) which is what I have explained to you in this book. May Allah have mercy on a slave and his parents who reads this book, spreads it, acts upon it, invites (others) to it and uses it as proof. For it is indeed, the religion of Allah and of the Messenger of Allah ﷺ.

COMMENTARY

His saying: “So fear Allah, O servant of Allah. You must attest, submit”: It is obligatory upon you to attest to and not reject anything from what has been mentioned in this book because it is derived from the Qur’an and *Sunnah*. So you should accept without hesitation, and follow it without laziness.

His saying: “**And surrender**”: That is, do not introduce anything from yourself. This is not *at-Tafwīd* (claiming ignorance of the attributes of Allah) upon which the *Mufawwidah* were.

His saying: “**And be pleased with what is in this book**”: From the fundamentals of the *Ahl as-Sunnah wa al-Jamā‘ah*. This is not praise and commendation for his book as deemed by some commentators. He is only encouraging the acceptance of what he stated therein. He is encouraging you to take what he mentioned of the correct fundamentals from the Qur’an and *Sunnah* because he never mentioned anything from himself or innovate anything from himself.

His saying: “**Do not hide this book from anyone among the people of the Qiblah**”: Meaning, spread this book and distribute it to “the people of the *Qiblah*” i.e the Muslims so that they benefit from it. This is because this is part of spreading beneficial knowledge and encouraging one another upon the truth. It is likewise imperative to spread beneficial and useful books, particularly, books on foundational matters. And the older the book, the closer it is to the truth because it would be closer to the best generations.

His saying: “**Perhaps Allah would through it, bring back one who is confused from his confusion**”: This is the benefit of publishing beneficial books. Allah may use it to return the confused one from his confusion or a misguided person from his misguidance. This is because some people are ignorant and if the truth was explained to them, they would have followed it. This is the person who will benefit from the publication of books. As for the deviant person who is following his desires, books will not be of any benefit to him; in fact, his affliction might worsen.

His saying; “**Or a follower of innovation from his innovation, or a misguided person from his misguidance and thus becomes safe from it**”: And you will be

rewarded for publishing this book and its like. It is not specific to this book. Rather, all beneficial books and books on 'Aqīdah especially, it is obligatory to spread them and distribute them to the people instead of distributing books of misguidance and of misguided *Da'wah*. Distribute these books to them because most people are ignorant; if the truth were explained to them, they would have accepted and benefitted from it.

His saying: “**Fear Allah and adhere to the first ancient matter**”: That is, adhere to the first affair, which was what the Messenger of Allah ﷺ, his companions and the best generations were upon. The word *al-‘Atīq* means the ancient. And this contains caution against what emerged of evils and tribulations. So if you notice disagreement and many opinions, it is incumbent upon you to look at what the righteous predecessors were upon and adhere to it because it is the truth.

His saying: “**which is what I have explained to you in this book**”: That is, what he mentioned, explained and discussed extensively of the fundamentals of the creed of the *Ahl as-Sunnah wa al-Jamā‘ah*.

His saying: “**May Allah have mercy on a servant and his parents who reads this book, spreads it, acts on it, invites (others) to it**”: That is, and its like among beneficial books. It is obligatory to spread and distribute beneficial books; and the one who spreads and distributes them will have the reward of spreading knowledge and bringing people out of darkness into light. Most people fall into misguidance because these foundational books did not get to them. Only the books of the people of misguidance and of misguided sects reached them and they considered them the truth. Were these foundational books compiled and distributed to the people, Allah would have guided through it whomsoever He wills among His creation.

Some commentators criticize the author saying: "This is *Tazkiyah* (commendation) of his book." But we say, 'no'. This is not a commendation of his book. It is rather an encouragement to cling to the *Manhaj* of the righteous predecessors mentioned in this and other books.



[...] WHOEVER LEAVES THE METHODOLOGY OF THE PEOPLE OF SUNNAH IS WITH THE PEOPLE OF MISGUIDANCE

فَإِنَّهُ مَنِ اسْتَحَلَّ شَيْئًا خِلَافَ مَا فِي هَذَا الْكِتَابِ فَإِنَّهُ لَيْسَ يَدِينُ اللَّهَ بِدِينٍ، وَقَدْ رَدَّهُ كُلَّهُ؛ كَمَا لَوْ أَنَّ عَبْدًا آمَنَ بِجَمِيعِ مَا قَالَ اللَّهُ - عَزَّ وَجَلَّ - إِلَّا أَنَّهُ شَكَّ فِي حَرْفٍ فَقَدْ رَدَّ جَمِيعَ مَا قَالَ اللَّهُ تَعَالَى، وَهُوَ كَافِرٌ؛ كَمَا أَنَّ شَهَادَةَ: أَنْ لَا إِلَهَ إِلَّا اللَّهُ، لَا تُقْبَلُ مِنْ صَاحِبِهَا إِلَّا بِصِدْقِ النِّيَّةِ وَخَالِصِ الْيَقِينِ؛ كَذَلِكَ لَا يَقْبَلُ اللَّهُ شَيْئًا مَنِ السُّنَّةِ فِي تَرْكِ بَعْضٍ، وَمَنْ تَرَكَ مِنَ السُّنَّةِ شَيْئًا فَقَدْ تَرَكَ السُّنَّةَ كُلَّهَا فَعَلَيْكَ بِالْقَبُولِ، وَدَعْ عَنْكَ الْمُمَاحَلَةَ وَاللَّجَاجَةَ، فَإِنَّهُ لَيْسَ مِنْ دِينِ اللَّهِ فِي شَيْءٍ وَزَمَانِكَ خَاصَّةً، زَمَانٌ سُوءٌ فَاتَّقِ اللَّهَ.

For whoever permits anything contrary to what is in this book such is not giving servitude to Allah; he has certainly rejected everything. Just as a slave who believes in all of what Allah ﷻ says but only doubts a letter, he has rejected everything Allah the Exalted says; and is a disbeliever. Just as the testimony that: none deserves to be worshipped except Allah will not be accepted from the one who professes it except with sincerity of intention and pure conviction. Likewise, Allah will not accept anything of the *Sunnah* (from anyone) who abandons a part of it. Whoever rejects anything from the *Sunnah* has certainly rejected the entire *Sunnah*. So, you must accept (the *Sunnah*) and avoid debate and dispute for it is not a part Allah's religion; more so, when your time is one of evil. So fear Allah.

COMMENTARY

His saying: "For whoever permits anything contrary to what is in this book such is not giving servitude to Allah": That is, whoever deviates from the

Manhaj of *Ahl as-Sunnah wa al-Jamā'ah* - that is explained in this book and other books of sound creed - would be from the people of misguidance, the innovators, the *Mu'tazilah*, the *Jahmiyyah* and other misguided sects. Allah ﷻ said:

﴿فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ﴾

“So after the truth, what else can there be, save error? How then are you turned away?” [Qur'an 10: 32]

Therefore, one should first of all, know the truth and what the righteous predecessors of this *Ummah* were upon. He should not look at the multiplicity of the schools of thoughts and sayings. He should rather consider one thing, which is, what the righteous predecessors of this *Ummah* were upon as stated by *Imām Mālik* ? : “The last part of this *Ummah* will not be rectified, except by that which rectified its first part.”⁵⁵ Allah ﷻ says:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ

بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

“And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to al-Madīnah) and the Anṣār (the citizens of al-Madīnah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him.” [Qur'an 9: 100]

⁵⁵ It is reported from him by many, including ash-Shāṭibi in *al-I'tiṣām*, Ibn 'AbdulHādi in *Tanqīh at-Taḥqīq* (2/423), and perhaps *Imām Mālik* took it from his *Shaykh*, Wahb bin Kaysān, for Ibn 'Abdul-Barr said in *at-Tamhīd* (10/23) from *Imām Mālik* that he said: “Wahb bin Kaysān used to sit with us and would never stand up until he says to us, ‘Know that surely the last part of this affair can never be rectified except by what rectified its first part’”.

And the Prophet ﷺ said:

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ،
تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُخَدَّنَاتِ الْأُمُورِ فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ
ضَلَالَةٍ فِي النَّارِ.

“Verily, whoever among you that lives after me, will see much discord. So hold fast to my *Sunnah* and the examples of the Righty-Guided Caliphs who will come after me. Adhere to them and hold unto it with the molars. Beware of newly-invented matters because every innovation is misguidance and every misguidance is in the Fire.”⁵⁶

When matters become confusing to us and claims multiply - all praise is due to Allah - the way out is available: following the Qur’an and *Sunnah* and what the righteous predecessors of this *Ummah* were upon.

(Nowadays) everyone claims to be upon the Qur’an and *Sunnah*; what distinguishes between us and them? That which distinguishes between us is the *Manhaj* of the righteous predecessors. This is because the righteous predecessors were those who understood the Qur’an and *Sunnah* and lived by them. So we are following the righteous predecessors. This is the distinction between us and the people of misguidance and deviated sects, in accordance with the saying of the Prophet ﷺ:

و سَتَفْتَرُقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً. قَالُوا: وَ مَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ كَانَ عَلَيَّ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي

“This *Ummah* will split into seventy three sects, all of which will enter the Fire except one sect!” They asked, “What is that sect, O Messenger

⁵⁶ Its reference has preceeded.

of Allah?" He replied, "Whoever is upon that which I and my companions are upon today?"⁵⁷

The truth is clear and the path is clear for whoever seeks salvation. Allah ﷻ says:

﴿ فَاِمَّا يَأْتِيَنَّكُمْ مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ
وَمَنْ اَعْرَضَ عَن ذِكْرِي فَاِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ
اَعْمًى ﴾

"Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." [Qur'an 20: 123-124]

His saying: "Contrary to what is in this book": Meaning, contrary to what is in this book of the fundamentals of 'Aqidah and not from his speech. And what is in this book is only from Allah's word, His Messenger's statement and the saying of the righteous predecessors. This is what is in this book.

His saying: "Such is not giving servitude to Allah": Because he is upon the Manhaj of the people of misguidance. Whoever opposes the Qur'an and Sunnah and the Manhaj of the righteous predecessors, such a person is upon the Manhaj of misguidance.

⁵⁷ Its reference has preceded.

His saying: “Just like a slave who believes in all of what Allah the Blessed and the Exalted says but only doubts about a letter”: It is a must to believe in the entire Qur’an and *Sunnah* that the Messenger of Allah and his companions were upon. But whoever believes in a part of it and does not believe in the other part is a disbeliever in all of it as stated by Allah the Exalted:

﴿...أَفْتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۗ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

“...Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.” [Qur'an 2: 85]

Therefore, the person who does not take from the Qur’an and *Sunnah* except what conforms with his desires, and abandons what does not conform with his desires is like the People of the Scripture. Allah the Exalted says:

﴿...أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ ۖ فَفَرِيقًا كَذَّبْتُمْ ۖ وَفَرِيقًا تَقْتُلُونَ﴾

“...Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.” [Qur'an 2: 87]

This is the way of disbelievers - the People of the Scripture - they only take from the Prophets whatever conforms to their desires, while whatever disagrees with their desires, they either reject or kill the Prophet who came

with it. They did kill many Prophets because they disagreed with their desires. Allah the Most High stated:

﴿...كَلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيضًا كَذَّبُوا وَفَرِيضًا
يَقْتُلُونَ﴾

"...Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars and others among them they killed." [Qur'an 5: 70]

This is their way. So the person who takes only what agrees with his desires and supports his *Manhaj* and way from the Qur'an and *Sunnah* but rejects what disagrees with his desires and *Manhaj*, such a person is like these people who believe in parts of the Book and reject other parts. It will not benefit him because he is a disbeliever in all of the Book.

His saying: "has certainly rejected everything that Allah the Exalted says and is a disbeliever": Whoever rejects a letter from the Qur'an is a disbeliever. For example, if he should say regarding the saying of Allah: "Qāf. By the Glorious Qur'an" [Qur'an 50: 1]: "The letter 'Qāf' is not from the Qur'an. Rather, 'By the Glorious Qur'an' - is sufficient;" or one who says: "He is Allah, (the) One," instead of: "Say (O Muḥammad): 'He is Allah, (the) One.'" [Qur'an 112:1] If he claims: "Say (O Muḥammad)" is not part of the Qur'an, then he is a disbeliever - and Allah's refuge is sought- because he has rejected a word or a letter from Allah's Word.

His saying: "Just as the testimony that: none deserves to be worshipped except Allah will not be accepted from the one who professes it except with sincerity of intention and pure conviction": *Lā ilaha illā Allah* is a statement of sincerity, piety, most trustworthy handhold and the key to Paradise.

However, it will not benefit one who utters it except by fulfilling seven or eight conditions which the scholars have composed in the following lines of poetry:

*“Knowledge, certainty, sincerity and your truthfulness
along with love, submission and its acceptance.”*

These are seven conditions.

*“And the eight added to them is your disbelief
in anything besides the True Deity.”*

Whoever violates one of the above conditions, (the mere utterance of) *Lā ilaha illā Allah* will not benefit him.

The First condition: Knowledge of its meaning and its opposite is ignorance of its meaning.

The Second condition: Certainty in what it indicates and its opposite is doubt.

The Third condition: Sincerity and its opposite is associating partner in worship with Allah.

The Fourth condition: Truthfulness and its opposite is falsehood - and rejection of what it indicates.

The Fifth condition: Love of what it indicates such as *Tawhīd* and its opposite is hatred of what it indicates.

The Sixth condition: Submission to what it indicates and its opposite is abandonment of what it indicates.

The Seventh condition: Acceptance of what it indicates and its opposite is rejection of what it indicates.

The Eighth condition: Disbelief in what is being worshipped besides Allah and its opposite is not disbelieving in it.

These eight conditions must be actualized in one who says: “*Lā ilaha illā Allah.*” It is not merely a statement of the tongue. *Lā ilaha illā Allah* has pillars and conditions.

Its pillars are two: Negation and affirmation. Negation will not be of any benefit without affirmation, and affirmation will not be beneficial without negation. If you say: “Allah is a God,” This is not sufficient. And if you say, “There is no deity,” this is only a negation because you have denied all deities and will be among those who deny God completely. What it means is, there is no God in the universe.

As for the *Sūfīs* who say: Allah, Allah or *Huwa* (He is), *Huwa*, this is a baseless statement. It will not be of any benefit.

So, one must say, “*Lā ilaha illā Allah*”; with negation and affirmation. This is the meaning of the saying of Allah the Most High:

﴿...فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ...﴾

“...Whoever disbelieves in *Tāghūt* and believes in Allah...” [Qur'an 2: 256]

“Whoever disbelieves in *Tāghūt*” is negation; “And believes in Allah,” is affirmation.

His saying: “Allah will not accept anything of the *Sunnah* (from anyone) who abandons a part of it”: Just as *Īmān* is not sound by believing in part of the Qur'an and abandoning a part thereof even if it is a verse or a letter, likewise *Īmān* in the *Sunnah* is incorrect except one believes in all of it. One should not deny anything from what has been authentically reported from the Messenger of Allah ﷺ. This is because part of the requirements of testifying that Muḥammad is Allah's Messenger ﷺ is that you act upon his *Sunnah*, obey him and abstain from what he has forbidden you. This is part of the requirements of testifying that he is the Messenger of Allah.

But if a person testifies that he is the Messenger of Allah without believing in what he came with or what he stated of the *Aḥādīth* or rejects some authentic *Aḥādīth* because they do not agree with his desires or applicable to his *Manhaj*, such a person is a disbeliever in the Messenger of Allah ﷺ. He is one of those Allah stated regarding,

﴿...كَلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَبُوا وَفَرِيقًا يَقْتُلُونَ﴾

“...Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars and others among them they killed.” [Qur'an 5: 70]

So you must believe in the entire *Sunnah*; what agrees with your desires and what disagrees with it. Likewise, what agrees and what disagrees with your *Manhaj*. You should establish your *Manhaj* upon the Qur'an and *Sunnah*. Do not establish it upon your desires or upon the sayings of so and so, or upon the *Manhaj* of a party or the *Jamā'ah* of so and so. Do not establish it upon such. Establish it upon the Qur'an, the *Sunnah* and the *Manhaj* of the righteous predecessors.

His saying: **“Whoever rejects anything from the *Sunnah*”**: For example, the *Mu'tazilah* and the scholars of theological rhetoric who do not believe in *Āḥād Aḥādīth* (narrations that are not reported by a large group of reporters in every stage of its chain) saying they do not denote knowledge. So they do not accept them in the matters of creeds. They come up with principles of logic and mere rhetoric. They say this is because logic and rhetoric denote certainty since they are intellectual proofs. As for the statement of the Messenger of Allah ﷺ, if it is *Āḥād Ḥadīth*, it does not denote certainty! According to them, the *Ḥadīth* does not denote certainty even if it is in al-Bukhārī and Muslim! This is misguidance - and Allah's refuge is sought.

Whatever is authentically reported from the Messenger of Allah ﷺ denotes knowledge and certainty because it is a statement from one who does not “speak of (his own) desires. It is only a Revelation revealed.”

Therefore, these people have disbelieved in part of the revelation in the sense that they rejected *Āḥād Aḥādīth* on the matters of creed, without accepting them. They have also rejected something of the revealed revelation. This is a misguided way and Allah’s refuge is sought.

His saying: “**Has certainly rejected the entire Sunnah**”: Whatever he accepted from them will not benefit him until he accepts all of them.

His saying: “**So, you must accept (the Sunnah) and avoid debate and dispute**”: *Al-Mumāhalah* is *al-Mujādalah* (debate), *al-Lajājah* is debate without any benefit and raising the voice in other to prevail over your opponent. This will not be of any benefit to you.

His saying: “**For it is of nothing in the religion of Allah**”: Baseless debate is not part of the religion of Allah. Allah the Exalted says:

﴿ مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا ﴾

“None disputes in the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah but those who disbelieve.” [Qur'an 40: 4]

They debate whether it is from Allah or not, whether it is the word of Allah or not? Is it revealed or created? All of these are from dispute regarding Allah’s Book and baseless debate.

His saying: “**More so, when your time is one of evil, so, fear Allah**”: This was during the time of the author. How about the periods afterwards? The *Fitnah*

is worst. Despite the *Fitan* (trials and tribulations) in his time, there were scholars then. However, whenever time lingers, the scholars become fewer and evil increases. The danger will be severer at the end of time.



[110] WHAT THE MUSLIM SHOULD DO DURING TRIBULATIONS

١١٠ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَإِذَا وَقَعَتِ الْفِتْنَةُ فَالْزَمِ جَوْفَ بَيْتِكَ، وَفِرَّ مِنْ جَوَارِ الْفِتْنَةِ، وَإِيَّاكَ وَالْعَصِيَّةَ، وَكُلُّ مَا كَانَ مِنْ قِتَالٍ بَيْنَ الْمُسْلِمِينَ عَلَى الدُّنْيَا فَهُوَ فِتْنَةٌ، فَاتَّقِ اللَّهَ وَحْدَهُ لَا شَرِيكَ لَهُ، وَلَا تَخْرُجْ فِيهَا وَلَا تُقَاتِلْ فِيهَا، وَلَا تَهَوَّ وَلَا تُشَايِعْ وَلَا تُمَآيِلْ، وَلَا تُحِبِّ شَيْئًا مِنْ أُمُورِهِمْ، فَإِنَّهُ يُقَالُ: مَنْ أَحَبَّ فِعَالَ قَوْمٍ - خَيْرًا كَانَ أَوْ شَرًّا - كَانَ كَمَنْ عَمِلَهُ، وَفَقْنَا اللَّهَ وَإِيَّاكُمْ لِمَرَضَاتِهِ، وَجَنَّبْنَا وَإِيَّاكُمْ مَعَاصِيهِ.

[110] The author ? said: When *Fitnah* (tribulation) occurs, remain in the interior of your house and flee from the vicinity of the *Fitnah*. Beware of partisanship, and every kind of fighting among the Muslims for worldly gain is *Fitnah*. So fear Allah alone, He has no partner. Do not go out for it or fight in it or desires or support or incline or love anything from their affairs. For it is said: ‘He who loves the action of a people whether good or bad is like the one who did it’. May Allah grant us and you His pleasures and protect you and us from His disobedience.

COMMENTARY

His saying: “When *Fitnah* (tribulation) occurs, stick to the interior of your house”: When *Fitnah* occurs, that is, fighting among the Muslims, stick to your house, and restrain your hand and tongue in order to be safe. This is when there is no benefit in you going out of your house, stick to your house. But if there is benefit in your going out with the people and mixing with them, inviting them to Allah and to the truth, then you should go out. This is what is called, *al-Ikhtilāt wa al-'Uzlat* (Mixing and Isolation). Mixing or isolation; which of them is better? We say: this differs. If there is benefit in mixing (with people), such as inviting to Allah and explaining the truth, then mixing is better. But if mixing with the people and inviting them (to Allah) is of no

benefit, then isolation is the best. This (ruling) is with regard to a person who possesses knowledge. But he who does not have knowledge, he should seclude himself in every situation in order not to be afflicted unknowingly. The ignorant one should stick to his house. As for the learned person, it is as we have just clarified above.

His saying: “**Beware of partisanship**”: That is, partisanship to falsehood and giving support to your opinion and the group that you are affiliated to. Make the truth your aim and objective whether it is with you or other, and regardless of whether it is with your group or the other. Make the truth your goal. The truth is the lost item of a believer, wherever he finds it, he takes it. As for the one who is bigotry to his opinion and rejects the truth, this is of the religion of the days of Ignorance; it is not part of Islam. A Muslim searches for the truth and follows it wherever it may be. Such is a correct Muslim. He makes his desire follow what the Messenger of Allah ﷺ came with as reported from the Prophet ﷺ in the *Hadīth* contained in “*Forty Aḥādīth*” of an-Nawawī and classified *Ṣaḥīḥ* (authentic) by an-Nawawī. The Prophet ﷺ said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ.

“None of you truly believes, until his desire is subject to what I came with.”⁵⁸

And this is affirmed by the saying of Allah the Exalted:

﴿...كَلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا

يَقْتُلُونَ﴾

⁵⁸ Its reference has preceded.

“Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars and others among them they killed.” [Qur'an 5: 70]

His saying: **“And every kind of fighting among the Muslims for worldly gain is *Fitnah*”**: Fighting among the Muslims is not permissible. This is because the blood of a Muslim is inviolable. The Prophet ﷺ said:

لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ: النَّفْسُ بِالنَّفْسِ، وَالتَّيْبُ الزَّانِي، وَالتَّارِكُ لِدِينِهِ
الْمُفَارِقُ لِلْجَمَاعَةِ.

“The blood of a Muslim is inviolable except in three situations: life for life, a married person who commits adultery and one who abandons his religion and departs from the *Jamā'ah*.”⁵⁹

The blood of a Muslim is inviolable; Likewise the blood of the one under a pact between him and the Muslims' leader (i.e. *al-Mu'āhad*) or there is a pact between him and one of the Muslims, his blood is indeed inviolable based on covenant and immunity. Allah ﷻ said:

﴿ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ... ﴾

“And do not kill anyone which Allah has forbidden, except for a just cause...” [Qur'an 17: 33]

The life that Allah has forbidden to be taken is the life of a believer or that of one with treaty or immunity. These are lives Allah has forbidden to be taken. So it is unlawful to kill anyone of them except by legal right.

⁵⁹ Reported by al-Bukhārī in his *Ṣaḥīḥ* (6/2521 no. 6484), and Muslim in his *Ṣaḥīḥ* (3/1302 no. 1676) from 'Abdullāh bn Mas'ūd (رضي الله عنه).

The right is what the Messenger of Allah ﷺ explained as one of these three situations: either life for life, a married person guilty of illegal sexual intercourse who should be stoned till he dies, or an apostate who is killed for his apostasy. This is what legalizes the blood of a Muslim. Other than this, the blood of a Muslim is inviolable except where there are transgressors or *Khawārij* who revolt or transgress against the Muslims, then, they should be fought to prevent their evil, not due to disbelief.

The *Khawārij* and transgressors who transgress against the Muslims and legalize their sanctity should be fought to prevent their evil. The Prophet ﷺ has ordered fighting them, and Allah also commanded fighting the transgressors. Allah the Exalted says:

﴿ وَإِن طَافَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبَغَى حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ ... ﴾

“And if two parties or groups among the believers fall to fighting, then make peace between them bot. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allah...” [Qur'an 49: 9]

Allah commanded fighting the transgressors while the Prophet ﷺ ordered fighting the *Khawārij*. He said:

فَأَيْنَمَا لَقَيْتُمُوهُمْ فَاقْتُلُوهُمْ.

*“Wherever you meet them, fight them”*⁶⁰ - in order to prevent their evil from the Muslims.

⁶⁰ Reported by al-Bukhārī in his *Ṣaḥīḥ* (3/1321 no. 3415), and Muslim in his *Ṣaḥīḥ* (2/746 no. 1066) from Suwayd bn Gafalata fom ‘Ali (رضي الله عنه).

This is the clarification with regards to fighting the Muslims. The basic rule is that it is not permissible except during transgression or revolt against the Muslims.

Similarly, if a Muslim attacks you wanting to take your property, or kill you, or he intends wickedness to your family, you should repel him with the least and easiest means. But if he cannot be repelled except by killing him, then you should kill him and killing him is of no avail. Therefore, the blood of a Muslim is lawful due to transgression, revolt and armed robbery. These are the things that legalize the blood of a Muslim, and not due to disbelief.

It is rather by way of preventing the evil from him against life or property. Even property, do not leave him to take your property. Repel him even if it is through killing. So also is general transgression against the Muslims or securing them from armed robbery or transgression through revolt against the Muslims.

His saying: “For worldly gain is *Fitnah*”: That is, if fighting among the Muslims is for the sake of the world and not defense; for security or protecting the sanctity of the Muslims or their property. Such (fighting) is in order to steal and claim wealth; and if two Muslims fight for the sake of wealth, the killer and the killed will enter Hell. The Prophet ﷺ said:

إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَأَلْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ، قَالُوا: يَا رَسُولَ اللَّهِ هَذَا شَأْنُ الْقَاتِلِ فَمَا بَالُ الْمَقْتُولِ؟ (يَعْنِي: لِمَاذَا الْمَقْتُولُ يَصِيرُ بِالنَّارِ؟) قَالَ: إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ.

“When two Muslims meet with their swords, the killer and the killed will enter the Fire.” They asked: “O Messenger of Allah, the status of the killer is known, what about the killed?” (Meaning, why would the

one killed enter the Fire?) He replied: "He was eager to kill his companion."⁶¹

His intention is to kill his companion if it were possible. So he will go to Hell – and Allah's refuge is sought. So based on his intention and legalizing his brothers' blood, so will he entered Hell.

His saying: "Do not go out for it or fight in it": That is, during the *Fitnah*.

THERE ARE SOME WHO SUPPORT BOMBERS

His saying: "Nor desires or support or incline (to the people of *Fitnah*)": Do not side with the people of *Fitnah*, nor support them, aid them or defend them because you will be their associate. If you defend them and consider their opinion correct, even if you did not go out with them, you will share the sin, aggression and transgression with them. Nowadays, there are those who support terrorists and vandalism, calling it *Jihād* in Allah's way. They killed the Muslims and those under treaty, destroying and terrorizing the Muslims saying or the one who supports them will say: "This is *Jihād* in Allah's way" by way of defending them.

These people are similar to them in ruling - and Allah's refuge is sought - because they support them and consider their view to be correct. There is a great danger in this issue. You are partner with them (in sin) even if you did not carry weapon along with them because you strengthen them and validate their opinion. In fact, worst than that is that you describe their action as *Jihād* in Allah's way!

⁶¹ Reported by al-Bukhārī in his *Ṣaḥīḥ* (1/20 no. 31), and Muslim in his *Ṣaḥīḥ* (4/2213 no. 2888) from Abi Bakrah (ﷺ).

His saying: “**For it is said: ‘He who loves the action of a people - good or bad - is like the one who did it’**”: Whoever loves the action of a people is like the one who did it. If it is good, he will have the like of their reward and if it is evil, he will have the like of their sin – and the refuge of Allah is sought.

Accordingly, it is reported concerning one who wishes to be like a scholar, who teaches people goodness that he will have the like of his reward. And the person who desires to be like a rich person, who spends his wealth in Allah’s way, will be given the like of his reward according to his intention. So also is the opposite. The person who desires to be like a criminal and sinful people will be their partner in sin. Or one who supports and validates their opinion, such a person is like them even if he does not perform the like of their action, but merely because he validates their view and inclines towards them.

Therefore, a person should beware of being destroyed without knowing during these tribulations and evils. You should not say except what is good, otherwise be silent.



[111] STUDYING THE STARS IS OF TWO FORMS

١١١ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَأَقَلُّ مِنَ النَّظَرِ فِي النُّجُومِ، إِلَّا مَا تَسْتَعِينُ بِهِ عَلَى مَوَاقِبِ الصَّلَاةِ، وَالْهَ عَمَّا سِوَى ذَلِكَ، فَإِنَّهُ يَدْعُوا إِلَى الرُّذَقَةِ.

[111] The author ? said: Minimize looking at the stars (astrology) except what assists you in determining the timing of *Ṣalāh*; and do not be engaged in anything other than that because it indeed, invites to heresy.

COMMENTARY

Looking at the stars is of two types:

The First type: This involves using it to infer earthly occurrences. It is called '*Ilm at-Ta'thīr*, like blowing of the wind, rainfall, occurrence of illness, death or birth of a particular person; this form of *Tanjīm* (astrology) is unlawful. This is like the action of the people of Namrūd who worshipped images they made in the image of stars then started worshipping them because they believed that stars influence events. They would not attribute this to Allah ﷻ.

So they made the images in its shapes (the stars) and worshipped them besides Allah. Then Allah sent His *Khalīl* (friend), (Prophet Ibrāhīm) to them and he repudiated them, called them to *Tawhīd* and said to them:

﴿... مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴾

“...What are these images, to which you are devoted?” [Qur'an 21: 52]

This is *Tanjīm* that is considered to be unlawful, disbelief and *Shirk*. *Shaykh al-Islam* Ibn Taymiyyah said, *Tanjīm* refers to depending on the conditions of

the orbits to determine happenings on the earth.⁶² This is the unlawful form of *Tanjīm* as is spread nowadays in some journals and newspapers, not steadfast (upon the *Sunnah*), in the page of astrology, good luck, palm and cup reading and the like. All these are among the deeds of the devils and sorcery. It is disbelief in Allah ﷻ. We ask Allah for well-being.

The Second type: It is what is called '*Ilm at-Tasyīr*' which is knowing the stages of the moon and movement of the sun in the year with the aim of knowing times, such as the times of planting and harvesting, the times of *Ṣalāh* - the time of the *Dhuhr* prayer is such-and-such and the time of 'Aṣr is such-and-such. There is nothing wrong with this. Allah the Exalted says:

﴿... وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ...﴾

“...And measured out its (their) stages (i.e. the moon), that you might know the number of years and the reckoning...” [Qur'an 10: 5]

Allah the Exalted also says:

﴿وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلُّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا﴾

“And We have appointed the night and the day as two *Āyāt* (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.” [Qur'an 17: 12]

⁶² *Majmū'u al-Fatawa* (35/192).

Allah says:

﴿ يَسْأَلُونَكَ عَنِ الْأَهْلَةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ... ﴾

“They ask you (O Muḥammad) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.” [Qur'an 2: 189]

Therefore, there is nothing wrong with ‘*Ilm at-Tasyīr*’ because it contains benefits and is devoid of deviant belief. As for ‘*Ilm Ta’thīr*’, which is depending on the stars for other than what has been mentioned above, it is unlawful and *Shirk*. Using them to deduce good and bad fortune, good and evil is from joining partners with Allah ﷻ. Consequently, Qatādah said:

حَلَقَ اللَّهُ النُّجُومَ لثَلَاثٍ: زِينَةً لِّلسَّمَاءِ، وَرُجُومًا لِّلشَّيَاطِينِ، وَعَلَامَاتٍ يُفْتَدَى بِهَا، فَمَنْ طَلَبَ فِيهَا غَيْرَ ذَلِكَ فَقَدْ ضَلَّ وَأَضَاعَ نَصِيْبَهُ، وَتَكَلَّفَ مَا لَا عِلْمَ لَهُ بِهِ.

“Allah created the stars for three purposes: decoration of the (nearest) heaven, missiles against the devils and signs for guidance. Whoever seeks other than this from it has indeed gone astray, wasted his effort and troubled himself with what is beyond his limited knowledge.”⁶³

So, Allah created stars for three benefits:

First Benefit: Decoration of the (nearest) heaven. Allah the Most High says:

⁶³ Al-Bukhārī reported it in *Mu‘allaq* form in his *Ṣaḥīḥ* (3/1168), Ibn Jurayj reported it in his *Tafsīr* (14/91, 29/3), Ibn Abī Ḥātim in his *Tafsīr* (no. 16536), Abū ash-Shaykh in *al-‘Adhamah* (4/1226), al-Khaṭīb in *Kitāb an-Nujūm* (pg 185-186), al-Ḥāfidh Ibn Hajar in *Taglīq at-Ta’līq* (3/489), and ‘Abd bn Ḥumayd, ‘Abdur-Rāzāq, Ibn al-Mundhir and al-Khaṭīb in *Kitāb an-Nujūm* – as is mentioned in *ad-Durr al-Manthūr* (3/328).

﴿...وَزَيْنَا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ ...﴾

“And We adorned the nearest (lowest) heaven with lamps (stars).”
[Qur'an 41: 12]

Second Benefit: Missiles to drive away the devils. Allah the Exalted says:

﴿إِلَّا مَنْ أَسْرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ﴾

“Except him (devil) that gains hearing by stealing, he is pursued by a clear flaming fire.” [Qur'an 15: 18]

Third Benefit: Signs for guidance during journeys. Allah the Exalted says:

﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ﴾

“It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea.”
[Qur'an 6: 97]

These are the benefits derivable from the stars. But the one who believes that it influences events, and that the appearance of such-and-such star implies happiness, and the appearance of such-and-such star implies misery, such is disbelief in Allah ﷻ. Allah the Most High says:

﴿فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ♦ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ ♦
إِنَّهُ لَقُرْآنٌ كَرِيمٌ ♦ فِي كِتَابٍ مَكْنُونٍ ♦ لَا يَمَسُّهُ إِلَّا الْأَمْطَهُرُونَ ♦ تَنْزِيلٌ
مِّن رَّبِّ الْعَالَمِينَ ♦ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ♦ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ
تُكَذِّبُونَ﴾

“So I swear by Mawāqī’ (setting or the mansions, etc.) of the stars (they traverse). And verily, that is indeed a great oath, if you but know. That (this) is indeed an honourable recital (the Noble Qur’an). In a Book well-guarded (with Allah in the heaven i.e. al-Lawh al-Mahfūdh). Which (that Book with Allah) none can touch but the purified (i.e. the angels). A Revelation (this Qur’an) from the Lord of the ‘Alamīn (mankind, jinns and all that exists). Is it such a talk (this Qur’an) that you (disbelievers) deny? And instead (of thanking Allah) for the provision He gives you, on the contrary, you deny Him (by disbelief)!” [Qur’an 56: 75-82]

Meaning, you attribute provision to the stars; in its rising and setting. The Prophet ﷺ led his companions in the *Subh* prayer at al-Ḥudaybiyah, close to Makkah. He led them in the *Fajr* prayer on a rainy night. Then he finished his *Ṣalāh* and said as contained in the *Ḥadīth Qudsī*: “Allah the Exalted says:

أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي
وَكَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنُورِ كَذَا وَكَذَا فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ.

‘Some of My slaves have woken up this morning as believers and some as disbelievers. As for the one who said, ‘We have had a rainfall due to the Grace and Mercy of Allah’, such believes in Me and disbelieves in the stars. But the one who said, ‘We have had rainfall due to the rising of such-and-such star’, such disbelieves in Me and believes in the stars.’⁶⁴

So, rainfall is not due to the influence of stars as well as their rising and setting! Rainfall is only from Allah ﷻ. It is He who sends it down, measures, directs and restrains it when He pleases. Allah the Exalted says:

⁶⁴ Reported by al-Bukhārī in his *Ṣaḥīḥ* (no. 810) and Muslim in his *Ṣaḥīḥ* (no. 71) from Zayd bn Khālīd (رضي الله عنه).

﴿ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ... ﴾

“And He it is Who sends down the rain after they have despaired, and spreads His Mercy...” [Qur'an 42: 28]

He also says:

﴿ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ... ﴾

“Verily Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die...” [Qur'an 31: 34]

Five things no one knows except Allah; and from them is sending down rain. None knows it except Allah ﷻ; the one who would ascribe it to other than Allah is a polytheist.



[112] CAUTIONING AGAINST SITTING WITH THE PEOPLE OF THEOLOGICAL RHETORICS

١١٢ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَإِيَّاكَ وَالنَّظَرَ فِي الْكَلَامِ، وَالْجُلُوسَ إِلَى أَصْحَابِ
الْكَلَامِ.

[112] The author ? said: Beware of learning Theological rhetorics or sitting with the people of Theological rhetorics.

COMMENTARY

His saying: “Beware of learning Theological rhetorics”: It is obligatory to act upon the Qur’an, *Sunnah* and what the righteous predecessors were upon in creed, action and conduct. This is the safe methodology. He who abandons the *Manhaj* (methodology) of the righteous predecessors in creed and in other aspects, and follows the scholars of theological rhetorics who establish the creeds with the principles of logic, debate, *Muqaddimāt* and *Natā’ij* (introductions and conclusions), which they call intellectual proof; this is misguidance in creed and in evidencing.

Allah has sufficed us from rhetorics and the like with what He revealed to His Messenger of the Qur’an and *Sunnah*. So there is no good except in the Qur’an and *Sunnah* particularly in matters of ‘*Aqīdah* (creed) which forms the foundation, it is the basis. We should not build our ‘*Aqīdah* except upon the proofs of the Qur’an and *Sunnah*. We should not depend upon principles of logic and theological rhetorics.

The scholars’ statements regarding rhetoric and rhetoricians are well-known. *Imām Shāfi’ī* ? said: “My ruling regarding the people of theological rhetoric is that they be beaten with stick and shoes and be taken around in the

markets and said, 'This is the recompense of one who turns away from the Qur'an and *Sunnah* towards theological rhetoric.'"⁶⁵

Theological rhetoric is blameworthy. The Pious predecessors used to caution against it extensively, that it should not be taken as a methodology to be followed on the matters of creeds, abandoning the Qur'an and *Sunnah*, such as those who talk about *al-Jism* (body), *al-Jawhar* (essence) and so on. They say that, affirming the Attributes to Allah implies *at-Tajsīm* (anthropomorphism) and bodies are similar. So, they negate Allah's Names and Attributes as a way of fleeing from anthropomorphism. *Al-Jism* (body) is what is made up of *al-Jawāhir al-Fardiyah* (atoms). *Al-Jawhar al-Fadr* (atom) is a part that cannot be divided (in their opinion). *Al-'Ard* is what depends on others while *al-Jism* is independent. So they base their '*Aqīdah* upon *al-Jism* and *al-'Ard* and the like of baseless imaginations' and they abandoned the Qur'an and *Sunnah*. This is a plain misguidance – and Allah's refuge is sought.

No Muslim preoccupies with knowledge of debate and abandons preoccupation with the knowledge of the Qur'an and *Sunnah* except him whom Allah ﷻ has led astray. The righteous predecessors of the *Ummah* continued upon the Qur'an and *Sunnah* till the books of the Romans were translated into Arabic during the era of al-Ma'mūn; then logic and argumentation came, and evil occurred in the *Ummah* from then. Subsequently, many of them would base their creed upon the study of argumentation and Logic.

His saying: "And sitting with the people of theological rhetorics": Beware of learning rhetoric and looking into it so as not to be enticed into it and be pleased with it. Beware of sitting with scholars of rhetoric. Sit with the people of *Hadīth* and people of knowledge. Do not sit with the scholars of rhetoric so that they do not influence and withdraw you from the knowledge of Qur'an and *Sunnah*.

⁶⁵ Reported by al-Harwī in *Dham al-Kalām* (4/246 no. 708).

Sitting with evil people affects the person sitting with them. That is why the Prophet ﷺ likened a righteous companion to a carrier of musk. He said:

فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْدِثَكَ

“The owner of musk would either offer you some free of charge;” - That is, he gives you from his musk.

وَأِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ يَجِدَ مِنْهُ رِيحًا طَيِّبَةً.

“Or you would buy it from him or you smell pleasant fragrance from him;” - that is, while you sit with him.

And he likened an evil companion to blower of bellows:

إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ يَجِدَ مِنْهُ رِيحًا خَبِيثَةً.

“It is either he would burns your clothes or you would smell a repugnant smell from him.”⁶⁶

This is the similitude of a righteous companion and an evil one. The scholars of theological rhetorics are among evil companions. So do not sit with them because they will corrupt your ‘*Aqīdah*, and withdraw you from the Book of Allah and the *Sunnah* of His Messenger ﷺ.



⁶⁶Reported by al-Bukhārī in his *Ṣaḥīḥ* (2/741 no. 1995) and Muslim in his *Ṣaḥīḥ* (4/2026 no. 2628) from Abū Mūsā al-Ash‘arī (رضي الله عنه).

[113] STICKING TO THE PEOPLE OF NARRATIONS

١١٣ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَعَلَيْكَ بِالْآثَارِ وَأَهْلِ الْآثَارِ، وَإِيَّاهُمْ فَاسْأَلْ، وَمَعَهُمْ فَاجْلِسْ، وَمِنْهُمْ فَاقْتَبِسْ.

[113] The author ? said: Cling to the *Āthār* (narrations) and the people of *Āthār* (narrations). Ask them alone (about the matters of your religion), sit with them and from them alone should you adopt (your religion).

COMMENTARY

His saying: “Cling to the *Āthār* (narrations)” : That is, the *Aḥādīth*.

“And the people of *Āthār* (narrations)” : ‘*Alayka*’ means to guard as contained in the saying of Allah the Exalted:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ﴾

“O you who believe! Take care of your ownelves ...” [Qur'an 5: 105] -
That is, guard it.

His saying: “ask them alone (about the matters of your religion)” : Allah the Exalted says:

﴿... فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

“So ask of those who know the Scripture [learned men of the *Tawrah* (Torah) and the *Injeel* (Gospel)], if you know not.” [Qur'an 16: 43]

That is, the people of knowledge among the People of the Scripture who are upright and the people of knowledge in this *Ummah*. They are the ones to be asked.

His saying: “Sit with them and from them alone, adopt (your religion)”: Allah ﷻ said:

﴿ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴾

“And when you (Muhammad) see those who engage in a false conversation about Our Verses (of the Qur’an) by mocking at them, stay away from them till they turn to another topic. And if Shaytān (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Dhālimūn* (polytheists and wrongdoers, etc.).” [Qur’an 6: 68]

Allah the Blessed also said:

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيَسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ إِنَّكُمْ إِذَا مِثْلَهُمْ ... ﴾

“And it has already been revealed to you in the Book (this Qur’an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.” [Qur’an 4: 140]

If you sit with them, then you are like them. So one should beware of sitting with evil people and scholars of misguidance. He should stick to the sitting of

the people of knowledge, people of sound 'Aqidah and correct Manhaj. He should sit with them and benefit from them.



[114] THE PILLARS OF WORSHIP

١١٤ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَاعْلَمْ أَنَّهُ مَا عُبِدَ اللَّهُ بِشَيْءٍ مِثْلِ الْخَوْفِ مِنَ اللَّهِ سُبْحَانَهُ، وَطَرِيقِ الْخَوْفِ وَالْحُزْنِ وَالشَّفَقَاتِ وَالْحَيَاءِ مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى.

[114] The author ? said: Know that Allah is not to be worshipped with any better than the fear of Allah Blessed is He, and the path of fear, grief, compassions and shyness of Allah, the Blessed and the Exalted.

COMMENTARY

His saying: “Know that Allah is not to be worshipped with any better than the fear of Allah Blessed is He”: *Al-'Ibādah* (worship) centers on three things: Fear, hope and love. The worship of Allah ﷻ cannot be regarded as such unless it includes these matters, Fear of Allah and hope in Allah's mercy. It should not be fear alone to the extent that one despairs of Allah's mercy nor should it be hope alone to the extent that one feels safe from Allah's plan. Likewise it should not be made up of love alone devoid of fear and hope. These three things are essential: fear, hope and love of Allah ﷻ.

Consequently, the scholars say, “He who worships Allah with fear alone is a *Khārij*” because this is the way of the *Khawārij*; they are *Ashābul-Wa'id* (adherents of the threat). “Whoever worships Allah with hope alone is a *Murjī*” because this is the way of the *Murji'ah*; those who do not fear Allah. They only rely on hope; but Allah ﷻ said:

﴿أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ﴾

“Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the people who are the losers.” [Qur'an 7: 99]

“And whoever worships Allah with love alone is a *Sūfi*”⁶⁷ because the *Sūfis* say: ‘We neither worship Allah desiring His Paradise nor for fear of His Fire. We only worship Him out of love for Him alone.’⁶⁸ This is misguidance; one must worship Allah with fear, hope and love.

His saying: “And the path of fear, grieve, compassion and shyness of Allah, the Blessed and Exalted”: Meaning, you should be shy of Allah; which is that He should not see you disobeying Him. You are shy of the creatures seeing you upon something not befitting. How come you do not feel shy of Allah that He sees you disobeying Him?! This is amazing, as stated by Allah the Exalted:

﴿ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ... ﴾^٤

“They may hide (their crimes) from men, but they cannot hide (them) from Allah, for He is with them (by His Knowledge), when they plot by night in words that He does not approve...” [Qur'an 4: 108]

It is therefore obligatory upon you to be shy of Allah, first of all, and avoid His prohibitions because He sees you.



⁶⁷ See: *Majmū'u al-Fatāwā* (15/21) and *Shar al-'Aqīdah at-Taḥāwīyah* of Ibn Abī al-'Iz (pg. 372).

⁶⁸ See: *Madārijus-Sālikīn* (2/76 and beyond).

[115] CAUTIONING AGAINST SITTING WITH THE SŪFIS

١١٥ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَاحْذَرِ أَنْ تَجْلِسَ مَعَ مَنْ يَدْعُو إِلَى الشَّوْقِ وَالْمَحَبَّةِ
وَمَنْ يَخْلُو مَعَ النِّسَاءِ وَطَرِيقِ الْمَذْهَبِ، فَإِنَّ هَؤُلَاءِ كُلَّهُمْ عَلَى الضَّلَالَةِ.

[115] The author ? said: Beware of sitting with those who invite to desires and (lustful) love - those who seclude with women and the *Ṭariq* (way) of the *Madh-hab*; for those are all upon misguidance.

COMMENTARY

His saying: “Beware of sitting with those who invite to desires and (lustful) love”: They are the *Sūfis*. After he (the author) cautioned you against sitting with the scholars of theological rhetorics, he cautioned you against sitting with the other misguided sect – the *Sūfis*, who worship Allah with innovations and newly-invented matters for which Allah has not sent down authority and abandon the *Sunnah*. In fact, they pay no attention to the *Ḥadīth* and seeking for knowledge. They rather caution against seeking knowledge, saying: “Seeking for knowledge diverts you from the remembrance of Allah and worship”.

This is misguidance because both worship and remembrance of Allah will not be correct except if they are in agreement with the Qur’an and *Sunnah*. And this cannot be except through knowledge. That is why they are astray - and Allah’s refuge is sought. They withdrew from knowledge and learning and say to the people, “preoccupy with the *Dhikr* (remembrance of Allah) and worship”. This is real misguidance, because worship and *Dhikr* cannot be correct except if they are based upon sound knowledge and the emulation of Allah's Messenger ﷺ. But if it is not based upon correct

knowledge and emulation (of the Messenger ﷺ), they are misguidance. The Prophet ﷺ said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

“He who does a deed for which we have not given approval (religion), it shall be rejected.”

How do you know that this is in accord with the affair of Allah's Messenger ﷺ if not through learning? The Prophet ﷺ said:

مَنْ أَخَذَتْ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

“Whoever innovates in this matter of ours, that which is not from it, shall have it rejected.”⁶⁹

How will you know that it is an innovation if you do not compare it with his *Sunnah* ﷺ?

So it is essential to learn first of all, and not to abstain from knowledge and seeking for it. Seeking for knowledge is better than supererogatory acts of worship. The person who sits revising an issue of knowledge is better than the person who performs prayers throughout the night. Why? This is because he will worship Allah upon knowledge and insight, and because the learned person benefits himself and others.

As for a worshipper who prays throughout the night and observes fast during the day, he benefits himself alone and not the people. So his benefit is restricted to himself. Therefore, if you learn, you benefit yourself and the people. Accordingly the Prophet ﷺ said:

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ؛ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ.

⁶⁹ Its reference had preceded.

“The superiority of the learned over the worshipper is like that of full moon to the rest of the stars (in brightness).”⁷⁰

This is because the moon illuminates the universe, travelers depend on it, and through it Allah regenerates the fruits. It has immense benefits. As for the star, it illuminates itself alone. Its light is restricted to itself. This is with respect to a worshipper who worships Allah in truth. How about a worshipper who worships Allah in ignorance? Such person’s act of worship is, perhaps, misguidance and will be rejected. So knowledge and seeking for it is essential. Do not be beguiled by those who encourage people to engage in *Dhikr*, *Khurūj* (going out), the late-night prayer and fasting; and abstain from seeking for knowledge and sitting in the mosques to study with the scholars.

His saying: “**And those who seclude with women**”: This is because some *Sūfis* do not abstain from unlawful things. They say: “There is no sin upon us, we are among those who know Allah.” And they legalize sin saying: “There is no prohibition and obligations upon us because we have reached Allah, we are not in need of worship”. That is why they commit homosexuality, *Zinā* and gaze at unlawful things, saying: “There is no sin upon us in this because we are contemplating about the signs of Allah.”

They say this is part of contemplating about the signs of Allah. The devil beautifies things to them. They seclude with women and evil occurs from them claiming to be the allies of Allah and that there is no harm upon them regarding whatever they do.

⁷⁰Reported by Imām Aḥmad in *al-Musnad* (5/196), ad-Darimī in his *Sunan* (1/110 no. 342), Abū Dāwūd in his *Sunan* (3/317 no. 3641), at-Tirmidhi in his *Sunan* (5/48 no. 2682), Ibn Maajah (81 no. 223), Ibn Ḥibban in his *Ṣaḥīḥ* (1/189 no. 88), at-Ṭaḥāwī in *Sharḥ Mishkil al-Āthār* (3/10 no. 982) and others from the *Ḥadīth* of Abī ad-Dardā (رضي الله عنه). Ḥamzah al-Kanānī graded the *Ḥadīth* Sound, while Ibn Ḥibban and at-Ṭaḥāwī graded it authentic.

Look at how a slave has reached this level - and Allah's refuge is sought. So do not sit with these people.

His saying: "**And the *Tarīq* (way) of the *Madh-hab***": Meaning, the way and thoughts of the *Sūfīs*. They say, "Take a *Shaykh* for yourself". That is, *Shaykh* of the *Sūfī* order in whose hand you will go along. "The one without a *Shaykh*, the devil is his *Shaykh*". You must follow a *Shaykh* and pledge allegiance to him upon the *Sūfī* order that you will not go out of it. They have filthy terminologies. So you must beware of them. They invite people to leave Allah's religion to the devil's - and Allah's refuge is sought.

His saying: "**For those are all upon misguidance**": Those *Sūfīs*, based on what is with them; their masses, scholars, followers and *Shaykhs* are all upon misguidance except whoever acts upon the *Sunnah*. Such is then upon the truth.



[116] ALLAH MADE THE CREATURES TO WORSHIP HIM

١١٦ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَ اعْلَمَ أَنَّ اللَّهَ - تَعَالَى - دَعَا الْخَلْقَ كُلَّهُمْ إِلَى عِبَادَتِهِ، وَ مَنْ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ بِالْإِسْلَامِ تَفْضُلاً مِنْهُ.

[116] The author ? said: Know that Allah the Exalted invited the entire creatures to His worship. Thereafter, He conferred favour upon whom He wills with Islam as a favour from Him.

COMMENTARY

The author ? said: “**Know,**” O Muslim, O seeker of knowledge, and pay attention (to the fact) that Allah created the entire creation for his worship. Allah the Exalted says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

“*And I (Allah) created not the jinns and humans except that they should worship Me (Alone).*” [Qur'an 51: 56]

This is from the perspective of information and command, Allah the Most High says:

﴿ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ♦ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ

مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿

“O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become al-Muttaqūn. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped).” [Qur'an 2: 21-22]

Allah the Most High also said:

﴿يَتَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾

“O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.” [Qur'an 22: 1]

Allah says:

﴿يَتَأْتِيهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ﴾

“O mankind! Verily, the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah.” [Qur'an 35: 5]

This is an address to the entire mankind: the believers amongst them, the disbelievers, both jinns and humans among them that they should single Allah

for worship and not worship anything besides Him. This is because there is no Lord for them except Allah ﷻ.

Mostly, the appeals (by Allah) in Makkan *Sūras* are: "O mankind!" And mostly, in Madīnan *Sūras* are: "O you who believe!" Even though other than this can be found in Makkan or Madīnan *Sūras*. However, attention is given to what is preponderant.

This call shows an explicit indication that worship is not proper except to Allah the Exalted. Allah ﷻ enjoined it upon the entire mankind, and created them for its sake. No one deserves it, neither the angels nor the Prophets, nor the *Awliya* (allies), nor the righteous, nor the Jinn, nor humans, nor any other creature. Worship is the right of Allah upon the entire creatures.

Therefore, the invitation to the worship of Allah is general. However, those who comply with this invitation are few of the servants. Most of the people turned away from the worship of Allah. The few are those who listened to this invitation and command and complied with Allah's command, so Allah guided them, and aided them as a result of their acceptance and listening to the call of Allah. So the cause is from the slave while success is from Allah. Allah's granting the success is based on some means from the slave. So if the slave performs the means, Allah will aid him and make it easy for him as Allah the Exalted states,

﴿ إِنَّ سَعْيَكُمْ لَشَتَّىٰ ۖ فَمِمَّا مَنِ اعْتَدَىٰ وَآتَىٰ ۖ وَصَدَقَ بِالْحُسْنَىٰ ۖ فَسَنِيْرَهُ لِيْسْرَىٰ ۖ
وَأَمَّا مَنِ بَخِلَ وَاسْتَغْنَىٰ ۖ وَكَذَّبَ بِالْحُسْنَىٰ ۖ فَسَنِيْرَهُ لِيْعْسْرَىٰ ۖ

“Certainly, your efforts and deeds are diverse (different in aims and purposes). As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in al-Husna. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna. We will make smooth for him the path for evil.” [Qur'an 92: 4-10]

Therefore guidance has means and likewise misguidance has means from the servant. It is obligatory to take note of this. This is because there are some who say, 'If Allah has decreed guidance for me, I will be guided and if He has decreed misguidance for me, I will go astray.' This is a baseless statement and taking excuse in *Qadar* forgetting that performing the means is from him. He will never attain guidance without means. If you want children, you must marry and follow the means, which is marriage.

But were you to remain a bachelor without marrying, you will never get children, so also is provision. If you sit (at home) without doing anything and depend on *Qadar*, nothing will come to you. But if you get up, work, do business and seek for provision, Allah will make it easy for you. Birds and animals do not remain in their nests and dwellings; rather, they go forth hungry in the morning and return filled at dusk.⁷¹ They go out to seek for provision.

It is therefore essential to follow the means. Guidance cannot occur without means. And misguidance cannot occur without the means from the slave. This is because Allah never wrongs anyone. The person who desires goodness, Allah makes good easy for him and expands his chest to it. And the one who desires evil, Allah will make it easy for him evil and makes it a recompense for his inclinations and desires.

So, a slave should pay attention to this matter because it is very serious. It is a must to perform the means for all matters; and from that is *Īmān*, guidance, entering Paradise and the Fire.

⁷¹Umar bn Khaṭṭāb (رضي الله عنه) reported that the Messenger of Allah ﷺ said: "Were you to rightly place your trust upon Allah, He would have provided for you as He does for the birds. They issue forth hungry in the morning and return with their bellies filled". Reported by at-Ṭayālīsī in his *Musnad* (no. 51, 139), Ibn Mubarak in *az-Zuhd* (no. 559), Imam Ahmad in *al-Musnad* (1/30, 52), 'Abd bn Ḥumayd in his *Musnad* (no. 10), At-Tirmidhī in his *Sunan* (no. 2344), Ibn Mājah in his *Sunan* (no. 4161), and others. Al-Ḥākim graded it authentic (no. 7893), as well as Ibn Ḥibbān (no. 730).

His saying: “Thereafter, He conferred favour upon whom He wills with Islam as a favour from Him”: That is, Allah favours whomsoever He pleases with Islam as a favour from Him, Glorious is He. However, favour from Allah has means and its deprivation has means too from the slave. It is essential to take heed of this. A person should not use *Qadar* as excuse like those who say:

﴿ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ

شَيْءٍ ... ﴾

“Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will) ...” [Qur'an 6: 148]

This is taking excuse in *Qadar* as done by Iblis. He said:

﴿ ... فِيمَا أَغْوَيْتَنِي ... ﴾

“Because You have sent me astray.” [Qur'an 7: 16]

He used *Qadar* as excuse and forgot that he was arrogant against the command of Allah ﷻ. So Allah led him astray as a result of what? As a result of his refusal and arrogance and he was of the disbelievers. He refused to prostrate as Allah commanded him. So there is no proof for him in it. The proof is established against him because what occurred to him of misery was as a consequence of his disobedience.



[117] THE RIGHT POSITION CONCERNING THE COMPANIONS (ﷺ)

١١٧ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَ الْكَفُّ عَنْ حَرْبِ عَلِيٍّ وَ مُعَاوِيَةَ وَ عَائِشَةَ وَ طَلْحَةَ وَ الزُّبَيْرِ رَحِمَهُمُ اللَّهُ أَجْمَعِينَ وَ مَنْ كَانَ مَعَهُمْ، وَ لَا تُخَاصِمَ فِيهِمْ، وَ كِلِ أَمْرُهُمْ إِلَى اللَّهِ تَعَالَى فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِيَّاكُمْ وَ ذِكْرَ أَصْحَابِي وَ أَصْهَارِي وَ أَخْتَانِي)).
وَ قَوْلُهُ ((إِنَ اللَّهُ تَبَارَكَ تَعَالَى نَظَرَ إِلَى أَهْلِ بَدْرٍ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَإِنِّي قَدْ غَفَرْتُ لَكُمْ)).

[117] The author ? said: Refraining from (commenting) on the conflict between ‘Ali and Mu’āwiyah, ‘Ā’ishah, Ṭalḥah, Zubayr ﷺ, and those with them, and not to dispute concerning them. Leave their affair to Allah, the Blessed and the Exalted; for the Messenger of Allah ﷺ said: “Avoid abusing my companions, in-laws –those connected to me through my wives or my daughters”. And his saying: “Verily, Allah the Blessed and the Exalted looked at the people of Badr and said: ‘Do whatever you wish, for I have indeed forgiven you.’”

COMMENTARY

His saying: “Refraining from (commenting) on the crisis between ‘Ali and Mu’āwiyah, ‘Ā’ishah, Ṭalḥah, Zubayr ﷺ”: This is an important principle; that it is obligatory upon the Muslim (to love and respect) the Companions of Allah’s Messenger ﷺ; the *Muhājirūn* and the *Anṣār* - those who supported him, sheltered him, fought *Jihād* along with him, sacrificed their property and lives, abandoned their homes and land and followed the Messenger ﷺ. They have merits none besides them have, they are the best generation as stated by the Prophet ﷺ:

خَيْرُكُمْ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ

“The best among you are my generation, then those who follow them, then those who follow them.”⁷²

The Companion are the best generation due to what they accomplished of companionship of the Prophet ﷺ, supporting him, disseminating and conveying his religion to those who came after them. So they possess this merit which others beside them do not equal them in.

Consequently, Allah ﷻ praised them, and is pleased with them as mentioned in many verses of the Glorious Qur’an. Allah the Most High says:

﴿ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ♦ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ♦ يَتَّيِبُهُمُ اللَّهُ وَيُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَكُلَّمَا قَامَ بِاللَّيْلِ صَلَّى إِلَى رَبِّهِ مِنْ بَنِي إِسْرَائِيلَ وَكُنَّ لَآئِلَافًا مَّتَّعَةً فَتَلَاوُدُ وَيُكَذِّبُهَا فَاغْلِبَ الْأَمْرَ مُرَّةً أُخْرَىٰ ثُمَّ نَزَّلْنَا الْقُرْآنَ فَذُكِرْتُمْ بِهِ بَدُّوا قُلُوبَهُمْ لَكِنَّا عَمَّرْنَاهُمْ ذُرِّيَّتَهُمْ وَأَنزَلْنَا إِلَيْكَ الْبُرْهَانَ فَذُكِرْتُمْ بِهِ بَدُّوا قُلُوبَهُمْ لَكِنَّا نَعْلَمُ مَا نَفْسُهُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾

“Allah has forgiven the Prophet, the Muhājirūn (Muslim emigrants who left their homes and came to al-Madīnah) and the Anṣār (Muslims of al-Madīnah) who followed him (Muhammad) in the time of distress (Tabūk expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most

⁷² Its reference has preceeded.

Merciful. Then He said: O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).” [Qur'an 9: 117-119]

Be with those who are true in words and deeds means, be with these companions of Allah's Messenger ﷺ. Allah the Most High says:

﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

“And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to al-Madīnah) and the Anṣār (the citizens of al-Madīnah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” [Qur'an 9: 100]

Allah says:

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا
فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴾

“Indeed, Allah was pleased with the believers when they gave their Bay'ah (pledge) to you (O Muḥammad) under the tree, He knew what was in their hearts, and He sent down as-Sakīnah (calmness and tranquillity) upon them, and He rewarded them with a near victory.” [Qur'an 48: 18]

Allah the Exalted also says:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا
سُجَّدًا ... ﴾

“Muḥammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer) ...” [Qur'an 48: 29] - till the end of Sūrah Al-Fath.

This is with respect to the Companions. When Allah mentioned booty in Sūrah al-Hashr, He said:

﴿ مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ
الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ
لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ
اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴾

“What Allah gave as booty (Fai') to His Messenger (Muḥammad) from the people of the townships, - it is for Allah, His Messenger (Muḥammad), the kindred (of Messenger Muḥammad), the orphans, al-Masākīn (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muḥammad) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property,

seeking Bounties from Allah and to please Him. And helping Allah (i.e. helping His religion) and His Messenger (Muḥammad). Such are indeed the truthful (to what they say).” [Qur'an 59: 7-8]

Then He mentioned the *Anṣār*:

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾
 وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
 الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ
 رَءُوفٌ رَحِيمٌ ﴿

“And those who, before them, had homes (in al-Madīnah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banīan-Nadīr), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. And those who came after them say: ‘Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.’” [Qur'an 59: 9-10]

This is the position of the Muslims regarding the companions of Allah’s Messenger ﷺ, they say:

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ
رَءُوفٌ رَحِيمٌ ﴾

“And those who came after them say: ‘Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.’” [Qur'an 59: 10]

There are many *Aḥādīth* in the *Sunnah*, such as his saying:

لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ
وَلَا نَصِيفَةً.

“Do not revile my companions. By Him in Whose Hand is my life, if one of you would have spent (in charity) a pile of gold as big as mount *Uḥud*, it will not amount to as much as one *Mudd* of one of them nor even half of *Mudd* (spent in charity).”⁷³

If one of those who came after the companion, even if he is from the *Tābi'ūn*, were to spend in charity, the like or equivalent of mount *Uḥud* in gold, sincerely seeking the Face of Allah, it cannot be equivalent in reward to what a companion gave out in charity of a *Mudd* of barely and dates or half of a *Mudd*. A pile of gold as big as mount *Uḥud* from other than the Companions cannot be equivalent to one *Mudd* of one of them. Why? Due to their excellence ﷺ.

⁷³ Reported by al-Bukhārī in his *Ṣaḥīḥ* (3/1343 no. 3470) and Muslim in his *Ṣaḥīḥ* (4/1967 no. 2541) from Abu Sa'īd al-Khudrī (رضي الله عنه).

Therefore, the position of a Muslim regarding the Companions of Allah's Messenger ﷺ is: They must be shown respect, being pleased with them, emulating, following and defending their honour. This is the position of the Muslim regarding the companions of Allah's Messenger ﷺ.

Loving them is part of loving the Messenger. So whoever loves Allah's Messenger ﷺ must love his companions, and whoever hates the Companion hates Allah's Messenger ﷺ. The Prophet ﷺ said:

مَنْ أَحَبَّهُمْ فِئْتِي أَحَبَّهُمْ.

“He who loves them loves them does so due to his love of me.”⁷⁴

As for the issue which the *Shaykh* (may Allah have mercy on him) referred to: not discussing what occurred among the Companions. As individuals, a Companion is like other humans who make mistakes. However, their intention was sincere, their aim was good and their objective was praiseworthy. Anyone who possesses an atom weight of *Īmān* will not doubt this nor accuse anyone of them.

However when *Fitnah* occurred - and no one has control over tribulations, we ask Allah for well being from *Fitan* - during their time as a result of the filthy Jew called 'Abdullāh bin Sabā' who displayed Islam, he came and started defaming the *Khalīfah* of Allah's Messenger ﷺ, 'Uthmān, and the riff-raff among the people joined him as well as those who loved evil and chaos. And no period is free from the likes of these individuals.

If people find someone who will lead them towards evil, they will join him except one Allah shows mercy. This is because they love the riff-raff,

⁷⁴It has been narrated from a number of Companions: among who are 'Abdullāh bn al-Mughfal (رضي الله عنه), Reported by Imam Aḥmad in *al-Musnad* (4/87, 5/84), al-Bukhaarii in *at-Tārikh al-Kabīr* (5/131), at-Tirmidhī in his *Sunan* (5/696 no. 3862) and Ibn Ḥibban declared it authentic (1/244 no. 7256). Among them is Abū Hurayrah (رضي الله عنه) reported by at-Ṭabarānī in *al-Mu'jam al-Awsat* (1/298 no. 999). Al-Haythamī said in *Majma' az-Zawā'id* (10/39): It chain of narrators are those of *aṣ-Ṣaḥīḥ* except Aḥmad bn Ḥātim and he is reliable”.

turmoil, confusion, reviling the leaders, corruption of affairs and dissent. This can be found among people. So if they see one who invites (them) towards it, they will join him!

So those who joined the filthy Jew did so. The Muslims were one nation, under one *Khalīfah*, ‘Uthmān (رضي الله عنه) - the third rightly guided *Khalīfah*. Then this filthy person influenced them and in the end ‘Uthmān (رضي الله عنه) - the *Khalīfah* of Allah’s Messenger ﷺ, Leader of the Believers and the third rightly guided *Khalīfah* was assassinated.

When ‘Uthmān was killed, *Fitnah* erupted among the Muslims and the Muslims became furious due to the killing of ‘Uthmān amongst them and wanted revenge against whoever killed him. From this, the incident of *Jamal* (the camel) arose among the Companion who wanted to retaliate the killing of ‘Uthmān. They came out from Madīnah. Meanwhile, the allegiance was to the Leader of the Believers, ‘Alī bin Abī Tālib after ‘Uthmān (رضي الله عنه). The oath of allegiance was to ‘Alī and he was the fourth rightly guided *Khalīfah*. They requested from ‘Alī to retaliate against these people. And these companions who came out from Madīnah including the Mother of the Believers, Ā’ishah negotiated with ‘Alī to hand over the killers. But he was incapable of surrendering them because they had crept into his army, causing *Fitnah*.

Meanwhile, ‘Alī and his brothers, Talḥah and Zubayr and ‘Ā’ishah and those who came from Madīnah had slept seeking for reconciliation. But when these people sensed reconciliation among the Companions of Allah’s Messenger ﷺ and restraint from fighting, they stirred up *Fitnah*, displayed war, skirmish and shouted among the army, and the Companions thought that war had started. So the battle in the incident of *Jamal* (camel) took place without the Companions intending to fight. The people who stirred it up were those who killed ‘Uthmān (رضي الله عنه) and some Companion were killed in this *fitnah* and incident and thus it came to an end.

Then Mu’āwiyah bin Abī Sufyān (رضي الله عنه) in Syria and the people of Syria stood up seeking to revenge the death of ‘Uthmān. However, the misguided group carried out a plot and trick, stirred up trouble and the battle of *Siffin*

took place between ‘Alī and Mu’āwiyah. The causes were these transgressors and misguided people who incited the *Fitnah* among the Muslims. In the end, ‘Alī (ﷺ) was martyred by the *Khawārij* who revolted against ‘Uthmān. They added ‘Alī to him and killed him. Their goal was not justice and equity; rather, their aim was hatred and revenge. They wanted to kill Mu’āwiyah, ‘Amr bin al-‘Ās and ‘Alī bin Abī Ṭālib. However Allah saved Mu’āwiyah and Amr bin al-‘Ās while the decree of Allah was fulfilled regarding ‘Alī, so he was martyred ﷺ.

Therefore, it is obligatory upon a Muslim to refrain from these matters and not to delve into them, nor mention them except from the perspective of making excuse and seeking for forgiveness for the companions of Allah’s Messenger ﷺ. He should know that they are *Mujtahidūn* (those who gave jurisprudential deductions from the texts of the Qur’an and *Sunnah*); whoever was right among them will get double reward and whoever erred will get one reward.

And that they have great merits that would cover the errors that occurred from some of them because they are the companions of Allah’s Messenger ﷺ as recorded in the *Ḥadīth* that,

أَنَّ اللَّهَ - سُبْحَانَهُ وَتَعَالَى - اطَّلَعَ عَلَى أَهْلِ بَدْرٍ، فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَإِنِّي فَقَدْ غَفَرْتُ لَكُمْ.

“Allah ﷻ looked at the people of Badr and said: ‘Do whatever you wish for I have forgiven you of your sin.’”⁷⁵

In any case, they are forgiven. The forgiveness for them is established for the one who was right and wrong among them because the one who erred among them did not intentionally. They erred from jurisprudential deductions. Therefore, it is obligatory upon a Muslim not to ever delve into this. He should not fault anyone among the companions of Allah’s Messenger ﷺ. Rather, he should make excuse for them, seek for forgiveness for them, and ask for

⁷⁵ Its reference has preceded.

(Allah's) mercy for them so that he would be among those whom Allah says regarding them:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ
رَءُوفٌ رَحِيمٌ﴾

“And those who came after them say: ‘Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.’” [Qur'an 59: 10]

Indeed, cassettes have emerged from some fools who have recorded therein these matters and what took place among the Companion. They produced them in cassettes that people circulate. This is not devoid of the following:

- Such is either an ignorant person who has not studied the ‘Aqīdah
- or a biased person who wishes to propagate hatred towards the companions of Allah’s Messenger ﷺ.

So the Muslims should beware of these cassettes and its like. They should beware of the plot of the *Shi’ah*, their insult of the companions of Allah’s Messenger ﷺ and attribution of faults to them. Thus, the Muslim should beware of this and not be among the destroyed people. And Allah’s refuge is sought.



[118] HONOURING THE BLOOD AND WEALTH OF THE MUSLIMS

١١٨ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَ أَنَّهُ لَا يَحِلُّ مَالُ امْرِئٍ مُسْلِمٍ إِلَّا بِطَيْبَةٍ مِنْ نَفْسِهِ، وَإِنْ كَانَ مَعَ رَجُلٍ مَالٌ حَرَامٌ فَقَدْ ضَمِنَهُ لَا يَحِلُّ لِأَحَدٍ أَنْ يَأْخُذَ مِنْهُ شَيْئًا إِلَّا بِإِذْنِهِ، فَإِنَّهُ عَسَى أَنْ يَتُوبَ هَذَا فَيُرِيدُ أَنْ يَرُدَّهُ عَلَىٰ أَرْبَابِهِ فَأَخَذَتْ حَرَامًا.

[118] The author ? said: Know that the property of a Muslim is not lawful (to be taken) except out of his willful volition. Even if a man has unlawful wealth with him, (his being a Muslim) has certainly guaranteed its security. It is not lawful for anyone to take anything from it except with his permission because he may perhaps, repent and desire to return it to its owners while you would have taken something unlawful.

COMMENTARY

His saying: “Know that the property of a Muslim is not lawful (to be taken) except out of his willful volition”: From the aspects of honouring the Muslims is holding their blood, property and honour in sactity. This is because whoever accepts Islam, his blood, property and honour becomes protected with Islam. It is not permissible to transgress against the Muslim. The Prophet ﷺ said:

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، وَمَالُهُ، وَعِرْضُهُ.

“Everything belonging to a Muslim is inviolable for a Muslim: his blood, his property and his honour.”⁷⁶

He stated in his farewell sermon.

⁷⁶Reported by Muslim in his *Ṣaḥīḥ* (4/1986 no. 2564) from Abū Hurayrah (رضي الله عنه).

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ؛ كَحُرْمَةِ يَوْمِكُمْ هَذَا

“Verily your blood, property and honour is inviolable upon you like the inviolability of this day of yours.” - That is, the day of sacrifice

فِي شَهْرِكُمْ هَذَا

“... in this month of yours.” - That is, the month of Dhul-Hijjah

فِي بِلَدِكُمْ هَذَا

“...in this land of yours (Makkah).” ⁷⁷

So the blood, property and honour of a Muslim are inviolable; it is not permissible to transgress against a Muslim’s property or collect it except out of his will. If he gives out anything from his property, it is lawful. But to forcefully take it from him or without him granting it willfully, or by usurpation or theft or deception, (such is unlawful), because it is sacred like the sacredness of his blood and honour. This is as stated by Allah in His saying:

﴿ وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَطْلِ ... ﴾

“And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.) ...” [Qur'an 2: 188]

Allah the Most High also says:

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَطْلِ إِلَّا

أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ... ﴾

⁷⁷Reported by al-Bukhārī in his *Ṣaḥīḥ* (1/30 no. 67) and Muslim in his *Ṣaḥīḥ* (3/1305 no. 1679) from the *Ḥadīth* of Abī Bakrah (رضي الله عنه).

“O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent...”
 [Qur'an 4: 29]

[Unfortunately], most do not bother about this. He either kills his Muslim brother in order to collect his property or takes his property through theft, highway robbery, cheating and deception in buying and selling. This does not bother him, so he takes his brother's wealth unjustly without him granting it willfully. All these are unlawful, and are from the major sins.

His saying: **“Even if a man has unlawful wealth with him, (his being a Muslim) has certainly guaranteed its security”**: If he takes his brother's property unjustly, through any of the (illegal) ways, it is guaranteed upon him till he returns it to the owner because right must be returned to its owner before death. Otherwise the owners will retaliate against the aggressor on the Day of Resurrection. They will take revenge from his good deeds till there remains, perhaps, no good deed for him, then evil deeds will be taken from the oppressed and placed upon him and he will be thrown into the Fire- and Allah's refuge is sought.

Therefore, the Muslim's property even if you take it through usurpation, unlawful transaction, forcibly or by theft, such a property is guaranteed. It must be returned back to him either in this world or in the Hereafter. So pay attention to this, it is guaranteed upon you and you must return it back in this world or in the Hereafter. Returning it back in this world is the easier for you than in the Hereafter.

His saying: **“Because he may perhaps, repent and desire to return it to its owners while you would have unlawfully taken it”**: So, it is not permissible for you to take anything while knowing that it is unlawful, and is from unlawful earnings for the following reasons:

Firstly: You know it is unlawful. So how will you consider it lawful when you know that it is unlawful and that this person does not own it.

Secondly: If this wrongdoer repents, and desires to return the property which you have taken from him, he will not be able to return it.

Thirdly: You will be a partner to him in crime and oppression.



[119] TAKING FROM UNLAWFUL AND DOUBTFUL WEALTH

١١٩ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَ الْمَكَاسِبُ مَا بَانَ لَكَ صِحَّتُهُ فَهُوَ مُطْلَقٌ إِلَّا مَا ظَهَرَ فِسَادُهُ وَ إِنْ كَانَ فَاسِدًا يَأْخُذُ مِنَ الْفَسَادِ مُمْسِكَةً نَفْسِهِ وَ لَا تَقُولُ: أَتْرُكُ الْمَكَاسِبَ وَ آخُذُ مَا أَعْطَوْنِي، لَمْ يَفْعَلْ هَذَا الصَّحَابَةُ وَ لَا الْعُلَمَاءُ إِلَى زَمَانِنَا هَذَا، وَ : ((كَسَبْتُ فِيهِ بَعْضُ الدِّينِيَّةِ خَيْرٌ مِنَ الْحَاجَةِ إِلَى النَّاسِ)). ﷺ قَالَ عُمَرُ بْنُ الْخَطَّابِ

[119] The author ? said: Earnings that are, to you, apparently lawful are not restricted except that which is apparently unlawful. If it is unlawful, he should take from the corrupt wealth only what suffices him. Do not say: 'I will abandon earnings and accept what I am given'. Neither the companions did this nor the scholars till this time of ours. 'Umar bin al-Khaṭṭāb (رضي الله عنه) said: "An earning that contains some ignobility is better than begging people."⁷⁸

COMMENTARY

His saying: "Earnings that are, to you, apparently lawful": The Prophet ﷺ said:

إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ.

"Verily, what is lawful is clear and what is unlawful is clear. But between them are certain doubtful things which many people do not recognize. He who guards against doubtful things keeps his religion and honour safe."⁷⁹

⁷⁸Reported by Ibn Abī ad-Dunyā in *Iṣlāḥ al-Māl* (no. 321).

⁷⁹Reported by al-Bukhāri in his *Ṣaḥīḥ* (1/28no 58), and Muslim in his *Ṣaḥīḥ* (3/1219no 1599) from an-Nu'mān bn Bashīr C.

What is lawful and clear should be taken because the basic rule regarding dealings is permissibility except what is clearly unlawful. Likewise the unlawful is clear. Allah the Most High says:

﴿ حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ... ﴾

“Forbidden to you (for food) are: al-Maytah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah...”

[Qur'an 5: 3]

Similarly, gambling and intoxicant are unlawful based on the text of the Qur'an. So also is the prohibition of theft, usurpation and eating peoples' property unjustly. This prohibition is clear. But the ambiguous things are not known whether they are lawful or unlawful owing to the apparent contradiction of the proofs regarding them; one should hold back until the (rulings on them) become clear. This is the principle stipulated by Allah's Messenger ﷺ and it is plain and clear. And this is the meaning of the author's saying: **“Except that which is apparently unlawful”**.

His saying: **“If it is unlawful, he should take from the unlawful wealth only what suffices him”**: This is an issue of Necessity. If a person fears destruction for himself if he does not eat, he should eat from what is with him what will make him live even if it is from the wealth of someone else, an unlawful property, dead animal and so on. He should eat from it for the sake of Necessity so that he will not die. Allah the Most High says:

﴿ إِنَّمَا حَرَّمَ عَلَيْكُمْ الْمَيْتَةَ وَالْدَّمُ وَلَحْمَ الْخِنْزِيرِ وَمَا أَهَلَ بِهِ لِغَيْرِ

اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

“He has forbidden you only the Maytah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.” [Qur'an 2: 173]

So take from the unlawful (food) only the amount that will keep you alive then refrain from the rest. Allah the Most High says:

﴿... وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ ...﴾

“...While He has explained to you in detail what is forbidden to you, except under compulsion of necessity?” [Qur'an 6: 119]

So there is no prohibition when there is dire Necessity.

His saying: **“Do not say: ‘I will abandon earning and take what I am given’:** Some people would say: "I am putting my trust in Allah, I will sit worshiping and seeking for knowledge and people will give me (provision)". This is not permissible. Rather, you must seek for provision that will suffice you, your wife, your children and your household. You must seek for provision and this is part of worship. So do not sit hoping for peoples' charity. You are obliged to seek for provision. Allah ﷻ states:

﴿... وَتَكَرَّرُوا فِيهَا خَيْرَ الزَّادِ النَّقْوَى ...﴾

“...And take a provision (with you) for the journey, but the best provision is at-Taqwā (piety, righteousness, etc.) ...” [Qur'an 2: 197]

His saying: “**Neither the companions did this nor the scholars till this time of ours**”: This practice of sitting without seeking for provision and looking at what is with the people was not done by any of the Companions of Allah’s Messenger ﷺ and they are the most pious of people. In fact they are the most devoted people to Allah the Mighty and Sublime and they used to work. Some of them were farmers while some were traders who engaged in buying and selling. Among them were Abū Bakr, Zubayr bin al-‘Awām, ‘Abdur-Raḥmān bin ‘Awf and ‘Uthmān bin Affān. The owners of properties would sell and buy and they were the best of companions, and they used to spend in Allah’s way and equip the soldiers from their wealth. They did not abandon seeking for sustenance.

Abū Bakr used to buy, sell and assist Allah’s Messenger ﷺ since Allah commissioned him with Prophethood in Makkah. He (ﷺ) would assist him from his property in his well-known donations. He would feed the needy, buy the slaves being punished (their freedom) and emancipate them like Bilāl and others. He did not abandon earning and say, “I will sit and worship Allah, I am one of the companions of Allah’s Messenger ﷺ!”

His saying: “‘Umar bin al-Khaṭṭāb (رضي الله عنه) said: ‘**An earning that contains some ignobility is better than begging the people**’”: For you to engage in a profession that contains ignobility like cupping, earning from it and spending it on yourself is better than begging people and being subservient to them.



[120] WHOSE LEADERSHIP OF THE PRAYERS IS LAWFUL AND THE ONE WHOSE IS NOT DESERVING

١٢٠- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللهُ: وَالصَّلَاةُ الْخُمْسُ جَائِزَةٌ خَلْفَ مَنْ صَلَّيْتَ خَلْفَهُ، إِلَّا أَنْ يَكُونَ جَهْمِيًّا، فَإِنَّهُ مُعْطَلٌ، وَإِنْ صَلَّيْتَ خَلْفَهُ فَأَعِدْ صَلَاتَكَ، وَإِنْ كَانَ إِمَامَكَ يَوْمَ الْجُمُعَةِ جَهْمِيًّا وَهُوَ سُلْطَانٌ فَصَلِّ خَلْفَهُ، وَأَعِدْ صَلَاتَكَ، وَإِنْ كَانَ إِمَامَكَ مِنَ السُّلْطَانِ وَغَيْرِهِ صَاحِبَ سُنَّةٍ فَصَلِّ خَلْفَهُ وَلَا تُعِدْ صَلَاتَكَ.

[120] The author ? said: It is permissible to observe the five daily prayers behind whomsoever you pray except a *Jahmī* for he is indeed a distorter (of Allah's Names and Attributes). If you pray behind him, you should repeat your *Ṣalāh*. And if your *Imām* for the Friday Prayer is a *Jahmī* and is your leader, then pray behind him but repeat your *Ṣalāh*. But if your *Imam* appointed by the ruler is a person upon the *Sunnah*, do not repeat your *Ṣalāh*.

COMMENTARY

His saying: "It is permissible to observe the five daily prayers behind whomsoever you pray": This is an issue of *Imamship* in *Ṣalāh*. Who is qualified to be an *Imām*? And whose *Imamship* is invalid?

Firstly: If the *Imām* is the ruler, he should observe the prayers behind him as follows, without looking into how perfect he is about some details which may include sins or contradictions, as long as it does not take one out of the religion. This is because the Prophet ﷺ ordered the performance of *Ṣalāh* behind them for the sake of unity and avoidance of division. No matter how much he engages in sins and disobedience, as long as it has not reached the level of disbelief, the *Ṣalāh* should be performed behind him for the sake of unity, particularly, the Friday prayers, the 'Īd prayers and the (daily)

congregational prayers. But if the leader is a *Jahmī*, observe your *Ṣalāh* behind him, but repeat it.

Secondly: If the sinful *Imām* is not the ruler, the scholars have two views on it:

First opinion: Some scholars include *al-Adālah* (uprightness, trustworthiness, integrity and honesty) as one of the conditions (for the validity of an *Imām*). So *Ṣalāh* – in their view - is not valid behind a *Fāsiq* who commits one of the major sins less than *shirk*. They say one should not perform *Ṣalāh* behind him because he is not upright and should not be taken as an *Imām*.

Second opinion: As long as he is a Muslim, whose *Ṣalāh* on his own is valid then *Ṣalāh* behind him is certainly valid. Therefore, one should observe the *Ṣalāh* behind every Muslim even if he engages in some sins less than *Shirk* and disbelief. One should perform *Ṣalāh* behind him. This is the apparent meaning of the author's statement.



[121] THE BENEFIT OF KNOWING WHERE THE PROPHET ﷺ WAS BURIED, ABU BAKAR AND 'UMAR C

١٢١ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْإِيمَانُ بِأَنَّ أَبَا بَكْرٍ وَعُمَرَ - رَحِمَهُمُ اللَّهُ عَلَيْهِمَا - فِي
حُجْرَةِ عَائِشَةَ مَعَ رَسُولِ اللَّهِ ﷺ قَدْ دُفِنَا هُنَالِكَ مَعَهُ فَإِذَا أَتَيْتَ الْقَبْرَ فَالْتَسَلِمِ
عَلَيْهِمَا بَعْدَ رَسُولِ اللَّهِ ﷺ وَاجِبٌ.

[121] The author ? said: And (you should) believe that Abū Bakr and ‘Umar C are in the apartment of ‘Ā’ishah with the Messenger of Allah ﷺ. They were both buried there with him. So if you visit the grave, then greeting them both after (you may have greeted) the Prophet ﷺ is obligatory.

COMMENTARY

His saying: “And (you should) believe that Abū Bakr and ‘Umar C are in the apartment of ‘Ā’ishah with the Messenger of Allah ﷺ”: When the Prophet ﷺ died, people differed on where he should be buried: Should they bury him along with his companions in *al-Baqī’* or what should they do? Then a *Ḥadīth* from the Prophet ﷺ was mentioned to them that:

أَنَّ النَّبِيَّ يُدْفَنُ حَيْثُ يَمُوتُ.

"A Prophet is buried where he dies."⁸⁰

⁸⁰Reported by at-Tirmidhi in his *Sunan* (3/338 no. 1018), al-Baghawī in *Shar as-Sunnah* (14/48 no. 3832) from Abī Bakr aṢ-Ṣidiq (رضي الله عنه) who said, "I heard something from the Messenger of Allah ﷺ I didn't forget, he said: 'Allah does not take the soul of a prophet except on the spot He loves that he be buried in' ”.

Thereupon, the issue was resolved and he was buried beneath the bed on which he died ۱, in the apartment of ‘Ā’ishah ۲, the Mother of the Believers, since he fell ill in ‘Ā’ishah’s apartment.

The second perspective: Had it been his grave was raised and he was buried in *al-Baqī’*, that would have led to extremism and the people would crowd over his grave. But for the sake of protecting and safeguarding him, he was buried in his house. That was why, when ‘Ā’ishah ۲ mentioned the *Hadīth* prohibiting extremism related to graves, and that the Jews and Christians went to the extremes regarding the grave of their Prophets and took them as idols, she said:

وَلَوْلَا ذَلِكَ لَأُبْرِرَ قَبْرُهُ، وَلَكِنْ خَشِيَ أَنْ يُتَّخَذَ مَسْجِدًا.

“If not for that, his grave would have been made manifest; however it was feared that it be taken as a mosque.”⁸¹

So she explained the wisdom behind burying him in his house ۱. His house used to be outside the mosque. This is because the apartment of the Prophet ﷺ surrounds the mosque from the east and the south. So the Prophet ﷺ remained buried in his house outside the mosque till when al-Walīd bin ‘Abdul-Malik wanted to expand the mosque. He then included the apartment the way it is without changing anything. It was only included because of expansion the Prophet’s mosque. Otherwise he is in his house ۱. He will always be in the house and not in the mosque.

Later when Abū Bakr (رضي الله عنه) died, he was buried alongside the Messenger ﷺ behind his back as an honour and respect to him (رضي الله عنه). For the fact that he was his companion who was always with him during his life time, so he was buried alongside him (رضي الله عنه).

⁸¹ Reported by al-Bukhārī in his *Ṣaḥīḥ* (1/468 no 1324) and Muslim in his *Ṣaḥīḥ* (1/376 no 529).

Meanwhile, ‘Ā’ishah had desired to be buried in her apartment along with her husband, Allah’s Messenger ﷺ and her father; but ‘Umar sought her permission due to his love for Allah’s Messenger ﷺ and Abū Bakr to be buried along with them. She Z permitted him and gave preference to him above herself. Thus, when he (‘Umar ؓ) died he was buried behind Abū Bakr in the apartment. The three graves are: The Prophet’s grave, close to the *Qiblah*, then Abū Bakr’s grave, then ‘Umar’s grave in the apartment of Ā’ishah Z. And when ‘Ā’ishah died, she was buried in *al-Baqī’* along with the companions ؓ. It is obligatory to have *Īmān* in that, because knowing the Prophet’s and his companions’ graves contain benefit to a Muslim because he would say *Salām* to them, visiting them and saying *Salām* to the Prophet ﷺ and his two companions to obtain reward through it: the reward of visitation and *Salām*.

His saying: “So if you visit the grave, then greeting them both after (you may have greeted) the Prophet ﷺ is obligatory”: This is the benefit or wisdom behind knowing where Allah’s Messenger ﷺ was buried as well as his two companions - Abū Bakr and ‘Umar C. The benefit in that is to say *Salām* to them. When you visit the Prophet’s mosque and observe *Salāh* therein you should say *Salām* upon Allah’s Messenger ﷺ and his two companions to obtain the reward of visitation therewith.

Visiting the Prophet ﷺ and his two companions should be for the sake of saying *Salām* to them, supplicating for his two companions and asking forgiveness for them and not for the sake of seeking of blessings or fulfillment of needs from the Messenger ﷺ as some deviants think - those who hurt Allah’s Messenger ﷺ.

It is rather for the *Salām* alone. Also, the *Salām* is only to be done by someone who arrives from a journey regardless of whether he is a resident of Madīnah or not. The person who arrives from a journey should say *Salām* to them the first time he enters the mosque after the journey. One should not repeat the *Salām* upon them whenever he enters the Prophet’s mosque

because the Companions ﷺ did not use to do so acting upon the saying of the Prophet ﷺ:

لَا تَجْعَلُوا قَبْرِي عِيدًا

“Do not take my grave as a place of celebration.”

That is, by frequenting it. This is because the word, *‘Īd* refers to what is habitual and repeated. So he should not make it a habit whereby whenever he enters the Prophet’s mosque, he goes and says the *Salām* upon the Prophet ﷺ and his companions. This is an innovation, a means towards *Shirk* and from the aspects of taking his grave as a place of celebration. Rather, it (the *Salām*) is only for the person who arrives from a journey.

When Ibn ‘Umar (رضي الله عنه) returns from a journey, he used to come and face the (direction of the) Prophet ﷺ and say,

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

“May the peace, mercy and blessing of Allah be upon you, O Messenger of Allah.”

Then he will move a little towards the east by his right and say:

السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ الصِّدِّيقَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

“May the peace, mercy and blessing of Allah be upon you, O Abū Bakr aṣ-Ṣiddīq.”

Then he will move towards his right a little and say:

السَّلَامُ عَلَيْكَ يَا عُمَرُ بْنُ الْخَطَّابِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

“May the peace, mercy and blessing of Allah be upon you, O ‘Umar bin al-Khaṭṭāb.”

Then he would leave.⁸² And if he wished to supplicate, he would step aside, face the *Qiblah* and supplicate Allah. He does not face the grave; he would only face the *Qiblah*.



⁸²Reported by ‘Abdur-Razāq in *al-Muṣanaf* (3/576 no. 6724), Ibn Abī Shaybah in *al-Muṣanaf* (3/28 no. 11793) and al-Bayhaqī in *as-Sunan al-Kubrā* (5/245).

[122] THE VIRTUE OF ORDERING GOOD AND FORBIDDING EVIL

١٢٢ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ وَاجِبٌ إِلَّا
مَنْ خِفْتَ سَيْفَهُ أَوْ عَصَاهُ.

[122] The author ﷺ said: Enjoining good and forbidding evil is obligatory except (regarding the) one whose sword or stick you fear.

COMMENTARY

The Prophet ﷺ said:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ.

“Whoever sees an evil among you should change it with his hand, if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart.”⁸³

This is as recorded in the Qur’an. Allah the Most High says:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ... ﴾

“You [true believers in Islamic Monotheism, and real followers of Prophet Muḥammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin al-Ma’rūf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid al-Munkar

⁸³Reported by Muslim in his *Ṣaḥīḥ* (1/69 no. 49) from Abī Sa’īd al-Khudrī (رضي الله عنه).

(polytheism, disbelief and all that Islam has forbidden), and you believe in Allah...” [Qur'an 3: 110]

Allah the Most High also said:

﴿وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

“Let there arise out of you a group of people inviting to all that is good (Islam), enjoining al-Ma'rūf (i.e. Islāmic Monotheism and all that Islam orders one to do) and forbidding al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.” [Qur'an 3: 104]

Allah stated:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

“The believers, men and women, are Auliyā' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) al-Ma'rūf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform as-Ṣalāh (Iqāmah-as-Ṣalāh) and give the Zakāh, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise.” [Qur'an 9: 71]

This is contrary to the hypocrites, men and women; they are vice-versa. They enjoin evil and forbid good! We ask Allah for well being. Allah the Most High says:

﴿ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ
وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ ... ﴾

“The hypocrites, men and women, are from one another, they enjoin (on the people) al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from al-Ma’rūf (i.e. Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (spending in Allah's Cause) alms, etc.]...” [Qur'an 9: 67]

“*And they close their hands*” means from giving charity and spending in Allah’s way. They do not stretch their hands in spending and offering good because they do not believe in Allah and because property is dearer to them than everything! As for the believers, men and women, they perform *Ṣalāh*, give *Zakāh*; obey Allah and His Messenger along with enjoining good and forbidding evil. And this is for the sake of establishing the religion and purifying the society from corruption.

It is not sufficient for a person to say, 'I am not responsible for any other except my soul.' So, he will be righteous on his own and abandon others. It is necessary for him to rectify others as much as he can since that is part of *Nasiḥah* (giving sincere advice) and desiring good for the people. For you to enjoin good on your brother and forbid him from evil is obligatory upon you, and it is from his right upon you also to enjoin him what is good if you notice some negligence to obedience in him and forbid him from evil if you notice him falling into sin. Do not leave him to destruction when you have the ability to help rectify him.

The issue is not as the people of hypocrisy and evil are saying that enjoining good and forbidding evil entails intuding into the affairs of the people or assuming guardianship over them as they say nowadays in the papers and the likes. This is the statement of the people of falsehood and hypocrisy. As for the people of *Īmān*, they see this as part of giving sincere advice to their brothers and removing them from harm to benefit, and from darkness to light. Allah the Most High states:

﴿...وَتَوَاصَوْا بِالصَّبْرِ﴾

“...And recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihād, etc.).” [Qur'an 103: 3]

And Luqmān said:

﴿يَبْنَئِ أَقِيمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۚ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ﴾

“O my son! Aqimish- Ṣalāh (perform as- Ṣalāh), enjoin (people) for al-Ma'rūf (Islamic Monotheism and all that is good), and forbid (people) from al-Munkar (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allah with no exemption.” [Qur'an 31: 17]

This verse is like *Sūratul-‘Aṣr*, that a person should enjoin good, forbid evil and be patient if anything befalls him in this way because it is in Allah's way. He is rewarded by Allah the Most High for whatever befalls him.

It is well-known that those who enjoin good and forbid evil are burdened to so many people, attacking them with word, backbiting and slandering. They insult and abuse them but they are patient with it because they are in Allah's way, in Allah's obedience and in saving their brothers. It is not part of sincere advice to abandon your brothers on negligence in worship and defect in evil matter while you have the ability to admonish them and guide them. This is part of negligence in fulfilling their rights. You should desire good and salvation for them. The Prophet ﷺ said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

“None of you truly believes until he loves for his brother what he loves for himself.”⁸⁴

So if you love good and salvation for yourself, then your brother should be like you too in this. You should enjoin him what is good and admonish him. However, in the way that the Prophet ﷺ has directed in this *Hadīth*:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعْبِرْهُ بِيَدِهِ

“Whoever amongst you sees an evil should change it with his hands.”⁸⁵

If he is able to change it with his hands like the leader or one whom the leader authorizes to forbid with the hands like the law enforcement agents, such a person should change it with his hand and remove the evil with his hand. So also is the owner of the house, he has some authority over those in his house because he is the guardian over his family members and will be questioned about his subject. Allah the Most High says:

⁸⁴Reported by al-Bukhārī in his *Ṣaḥīḥ* (1/14 no. 13) and Muslim in his *Ṣaḥīḥ* (1/67 no. 45) from Anas (رضي الله عنه).

⁸⁵Reported by Muslim in his *Ṣaḥīḥ* (1/69 no. 49) from Abī Sa‘īd al-Khudrī (رضي الله عنه).

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ... ﴾

“O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones...” [Qur'an 66: 6]

Therefore, you are in charge of your family members. But if you cannot use the hand (to forbid the evil); and you neither possess general nor specific authority, you should forbid evil with the tongue by explaining that this is unlawful and that this is a sin and not permissible. You will explain through admonitions, sermons, lessons and secret counsels between you and your brother. You explain to him. Also you talk about him if the advice and discussions with him, bear no fruits, inform the one who has the ability to remove the evil with his hand. Inform the law enforcement agency, the corps and the ruler. This is part of forbidding evil with the tongue.

If you are unable to forbid evil with the tongue, such as if you are prevented from it; you should forbid it with your heart and not accept evil at anytime. So forbid it with your heart, withdraw from the gatherings of evil and its people; do not sit with them in order to save yourself. These are the levels of enjoining good and forbidding evil. This is as in the saying of Allah the Most High:

﴿ فَأَتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ... ﴾

“So keep your duty to Allah and fear Him as much as you can...” [Qur'an 64: 16]

And His saying the Most High:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ... ﴾

“Allah burdens not a person beyond his scope ...” [Qur'an 2: 286]

Therefore, if you follow these steps, you have indeed forbidden evil and you are saved. But if you do not forbid evil with the hand nor the tongue nor the heart, this demonstrates absence of *Īmān* as contained in the saying of the Prophet ﷺ:

وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ.

“Afterwards, there is no *Īmān* worth a mustard seed.”

The person who does not forbid evil with his heart has no *Īmān* basically. So it is essential to forbid evil. However, it should be done in the order directed by the Prophet ﷺ. No one should make excuse with the saying of Allah, the Most High:

﴿يَتَأْتِيهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنفُسِكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ﴾

“O you who believe! Take care of your own selves, [do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]. If you follow the right guidance and enjoin what is right (Islāmic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden) no hurt can come to you from those who are in error...” [Qur'an 5: 105].

Some people think that this verse indicates that forbidding evil is not necessary and that if a person is righteous on his own, there is nothing upon him regarding others. So, he would neither forbid evil nor enjoin good. This is contrary to the Qur'an and *Sunnah*. This noble verse does not mean such as explained by Abū Bakr (رضي الله عنه) when he was asked about it. He said: “I had asked the Messenger of Allah ﷺ and he said:

كَلَّا وَاللَّهِ، لَتَأْمُرَنَّ بِالْمَعْرُوفِ، وَتَنْهَوْنَ عَنِ الْمُنْكَرِ، وَلَتَأْخُذَنَّ عَلَيَّ يَدِ السَّفِيهِ، وَلَتَأْطُرَنَّهُ
عَلَى الْحَقِّ أَطْرًا، وَلَتَقْضِيَنَّ عَلَيَّ الْحَقَّ قَضَاءً.

“By Allah, you must enjoin good and forbid evil and seize the hand of the wrongdoer and persuade him to act justly and establish him firmly on the right...”⁸⁶

So the meaning of the verse is that if you enjoin good and forbid evil, and your calls were not answered, take care of yourself. Do not say, 'I am like the people' or 'this is what the people are upon.' Rather, enjoin good and forbid evil if it is not accepted from you, do not give up anything of your religion, flattering the people and following them.

His saying: “**Except one whose sword or stick you fear**”: When you are afraid that if you forbid evil you may be killed or beaten, you should then move to the second level, which is explaining with the tongue. If you are afraid of explaining with the tongue, move to the third level. No one can prevent you from this. None can prevent a person from hating a thing with the heart because no one knows what is in the hearts except Allah ﷻ.



⁸⁶Reported by Imām Aḥmad in *al-Musnad* (1/391), Abū Dāwud in his *Sunan* (4/121 no. 4336), at-Tirmidhī in his *Sunan* (5/252 no. 3047), Ibn Mājah in his *Sunan* (2/1327 no. 4006), al-Bayhaqī in *as-Sunan al-Kubrā* (10/93). At-Tirmidhi said: “Sound but Lone”. Aṭ-Ṭaḥawī authenticated it in *Sharḥ Mishkilal-Āthar* (3/205).

[123] EXTENDING THE GREETINGS OF SALĀM

١٢٣ - قَالَ الْمُؤَلَّفُ رَحْمَةُ اللَّهِ: وَالتَّسْلِيمُ عَلَى عِبَادِ اللَّهِ أَجْمَعِينَ.

[123] The author ? said: And saying *Salām* to all the slaves of Allah.

COMMENTARY

One of the rights of the Muslims upon one another is spreading the greeting of *salām*. Allah ﷻ said:

﴿ وَإِذَا حُيِّتُمْ بِنَحِيَةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ

حَسِيبًا ﴾

“When you are greeted with a greeting, greet in return with what is better than it or (at least) return it equally. Certainly, Allah is Ever a Careful Account Taker of all things.” [Qur'an 4: 86]

Allah the Most High also says:

﴿...فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ... ﴾

“...But when you enter the houses, greet one another...” [Qur'an 24: 61]

That is, they should greet one another with the greeting of *Salām* since the believers are like one person and body. The greetings of *Salām* is the greeting of the believers on the Day they will meet Allah ﷻ:

﴿ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ... ﴾

“Their greeting on the Day they shall meet Him will be ‘Salām: Peace (i.e. the angels will say to them: Salāmun 'Alaykum)!’” [Qur'an 33: 44]

Allah the Mighty and Sublime will say *Salām* to them and they will hear His word and *Salām* and then reply Him with *Salām* saying:

اللهم أنتَ السَّلَامُ وَ مِنْكَ السَّلَامُ

“O Allah, You are Peace and from You (alone) comes Peace.”

Similarly, the dwellers of the Paradise, they will greet one another therein with it. Likewise, in this world, they greet one another with *Salām*. Spreading the greeting *Salām* is one of the means of entering the Paradise in peace as recorded in the *Ḥadīth* that:

أَنَّ مَنْ أَطْعَمَ الطَّعَامَ، وَأَفْشَى السَّلَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ؛ دَخَلَ الْجَنَّةَ بِسَلَامٍ.

“He who feeds people, spreads the greeting of *Salām*, observes *Ṣalāh* when others are asleep will enter Paradise in peace.”⁸⁷

⁸⁷Reported by *Imām Aḥmad* in *al-Musnad* (5/451), at-Tirmidhī in his *Sunan* (4/652), ad-Dārimī in his *Sunan* (1/405 no. 1460), Ibn Mājah in his *Sunan* (1/423 no. 1334), al-Ḥākim in *al-Mustadrak 'alā aṣ-Ṣaḥīḥayn* (3/13) and ad-Diyā'u al-Maḥdī in *al-Mukhtārāh* (9/431 -433) and others from 'Abdullāh bn Salām who said: When the Messenger of Allah ﷺ arrived Madīna, the people rushed towards him saying, “The Messenger of Allah ﷺ arrived, The Messenger of Allah ﷺ arrived, the Messenger of Allah ﷺ arrived,” I came with the people to see him. When I looked closely at the face of the Messenger of Allah, I knew that it was not that of a liar. The first thing he spoke about was that, ‘O people, Spread the *Salām*, feed, pray while people are asleep, you will enter the Paradise in peace.’” At-Tirmidhī said: “An authentic and Sound *Ḥadīth*. Al-Ḥākim graded it authentic based upon the condition of the two *Shaykhs* (al-Bukhaarii and Muslims) and adh-Dhahabī agreed with him.

Promoting and spreading the *Salām* is recommended among Muslims. *Salām* is asking for safety for the Muslims. It is also said that it is Allah's Name be upon you since it is one of the Names of Allah, which is *As-Salām*. So if you say, '*As-Salām 'alaykum*, i.e. Allah's Name be upon you, which is *As-Salām*. So this is a great statement spread among the Muslims.

The Prophet ﷺ said:

لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أَدُلُّكُمْ عَلَىٰ أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَشُوا السَّلَامَ بَيْنَكُمْ.

“You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which if you do, you will love one another? Spread the greeting *Salām* amongst yourselves.”⁸⁸

Spreading and exchanging the greeting of *Salām* generates love in the hearts. If a Muslim meets you and does not say the *Salām* to you, you may have something in your heart against him and say: ‘Why did he not say *Salām* to me?’ But if he said the *Salām* to you, what is in your heart would vanish; you will become friendly with him and love him. This confirms the saying of the Prophet ﷺ:

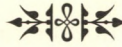
أَفَلَا أَدُلُّكُمْ عَلَىٰ أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَشُوا السَّلَامَ بَيْنَكُمْ.

“Shall I not tell you of something, which if you do, you will love one another? Spread the greeting of *salām* amongst yourselves.”

Therefore, spreading *Salām* has immense effect on the Muslims' souls. It is not sufficient for you to say: *Ḥayāka Allah* (May Allah keep you alive), *kayfa Aṣbāḥta?* (How are you this morning?) *Kayfa amsayta?* (How are you this

⁸⁸Reported by Muslim in his *Ṣaḥīḥ* (1/74 no. 54) from Abū Hurayrah.

evening?) These wordings are only supplementary to the *Salām*. If you say, *As-Salām 'alaykum*, you can say afterwards, 'how are you doing?' 'How are you this morning?', and the like. In the sane vein, making gesture with the hand is not sufficient because it is the greeting of the Jews.⁸⁹ Gesturing with the hand is only used when the one being greeted is far. In that case, say *Salām* to him and make gesture with your hand in order to notify him that you are saying the *Salām* to him so that he may reply to your greeting.



⁸⁹Reported by an-Nasā'ī in *as-Sunan al-Kubrā* (6/92 no. 10172) from Jābir (رضي الله عنه) that the Messenger of Allah ﷺ said, "Do not greet as the Jews and the Christians do. Their greetings is gesturing with the palms and heads." Al-Ḥāfiḍh said in *Fath al-Bārī* (11/14): Reported by an-Nasā'ī with a good chain".

[124] THE CONGREGATIONAL PRAYERS

١٢٤ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَمَنْ تَرَكَ صَلَاةَ الْجُمُعَةِ وَالْجَمَاعَةِ فِي الْمَسْجِدِ مِنْ غَيْرِ عُذْرٍ فَهُوَ مُبْتَدِعٌ، وَالْعُذْرُ: كَمَرَضٍ لَا طَاقَةَ لَهُ بِالْخُرُوجِ إِلَى الْمَسْجِدِ، أَوْ خَوْفٍ مِنْ سُلْطَانٍ ظَالِمٍ، وَمَا سِوَى ذَلِكَ فَلَا عُذْرَ لَكَ.

[124] The author ? said: Whoever abandons the Friday and the congregational prayers in the mosque without any excuse is an innovator. Excuse such as illness which makes him unable to go to the mosque or being afraid of an oppressive leader otherwise; there is no excuse for you.

COMMENTARY

His saying: “Whoever abandons the Friday and the congregational prayers in the mosque without any excuse is an innovator;” because he is isolating himself from the Muslim community; and keeping away from the Muslim community and isolating oneself is an innovation. The congregational prayer is obligatory upon the Muslim. More emphasized than this is the Friday Prayer. It is obligatory upon a Muslim to attend the Friday Prayer and congregational prayers along with the rest of the Muslims. He should not isolate himself from the Muslim community in congregational and Friday prayers because praying in congregation is a must.

The congregational prayers are compulsory for every Muslim and whoever abandons it is sinful. In fact, he should be punished because the Messenger of Allah ﷺ said:

مَنْ سَمِعَ النَّدَاءَ فَلَمْ يَجِبْ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ. قِيلَ: وَ مَا الْعُذْرُ؟ قَالَ: خَوْفٌ أَوْ مَرَضٌ.

“Whoever hears the call to prayer without responding to it, his *Ṣalāh* will not be accepted except if he has an excuse.” It was asked, “What is the excuse?” He replied, “Fear or illness.”⁹⁰

When a blind man came to the Prophet ﷺ and told him the difficulty he faces in going to the mosque and that he had no guide to take him (to the mosque) he requested the Prophet ﷺ to permit him to pray in his house. So the Prophet ﷺ asked him: “Do you hear the call to prayer?” He replied, ‘Yes’. Then the Prophet ﷺ said: “Then answer it.”⁹¹

The person who hears the call to prayer is not supposed to draw back. Consequently, the Prophet ﷺ said: “Whoever hears the call to prayer and does not respond, his *Ṣalāh* will not be accepted except he has an excuse.” Meaning his *Ṣalāh* is not valid. It is said that the negation (here) is of the validity of the *Ṣalāh*. It is also said that, “His *Ṣalāh* will not be accepted” means he has not complete *Ṣalāh*. So the negation is regarding completeness. However, the apparent meaning of the *Ḥadīth* is that his *Ṣalāh* is not valid except he has an excuse. This is a proof of the obligation of congregational prayer in the mosque whenever the call to it is made. Consequently, ‘Abdullāh bin Mas‘ūd said:

مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ عَدَا مُسْلِمًا فَلْيَحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ حَيْثُ يُنَادَى بِهَا، فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ سُنَنَ الْهُدَى، وَإِنَّهُمْ مِنْ سُنَنِ الْهُدَى، وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ، كَمَا يُصَلِّي هَذَا الْمُتَحَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَلَقَدْ رَأَيْنَا

⁹⁰Reported by Abū Dāwūd in his *Sunan* (1/151 no. 551), ad-Dāruqutnī in his *Sunan* (1/420), al-Ḥākim in *al-Mustadrak ‘alā aṣ-Ṣaḥīḥayn* (1/245), al-Bayhaqī (3/75) from Ibn ‘Abbās (رضي الله عنه). Reported also by Ibn Mājah (1/260 no. 793), Ibn Ḥibbān in his *Ṣaḥīḥ* (5/451 no. 2064) and ad-Diyā’ declared it authentic in *al-Mukhtārah* (10/239 – 241) from him (i.e., the Messenger ﷺ) with the wording: “Whoever hears the call to prayer and does not come to it, his *Ṣalāh* will not be accepted except if he has an excuse.”

⁹¹Reported by Muslim in his *Ṣaḥīḥ* (1/452 no. 653) from Abū Hurayrah (رضي الله عنه).

وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومُ النِّفَاقِ، وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ.

“He who likes to meet Allah, the Most High tomorrow as a Muslim should safeguard these *Ṣalawāt* whenever the call for them is made, for Allah has ordained the way of guidance for your Prophet ﷺ and they are part of this right guidance. If you were to observe *Ṣalāh* in your houses as this man who stayed behind in his house, you would be leaving a *Sunnah* of your Prophet ﷺ. If you leave the *Sunnah* of your Prophet ﷺ you will go astray. I recall with certainty that no one stayed away from them (the congregational prayers) among us except a hypocrite who was well known for his hypocrisy. A man would be brought, supported by two persons until he was placed in a row.”⁹²

This was the attitude of the companions towards the congregational prayer. Even the sick who was incapable of walking would be brought, supported by two persons until he is helped to stand on the row due to their knowledge that congregational prayer is an obligation. The Prophet ﷺ described those who stayed behind from congregational prayer as having hypocrisy:

أثْقَلُ الصَّلَوَاتِ عَلَى الْمُنَافِقِينَ: صَلَاةُ الْعِشَاءِ، وَصَلَاةُ الْفَجْرِ.

“The most burdensome prayers for the hypocrites are the *Ishā*’ and the *Fajr* prayers.”⁹³

Allah affirms *Īmān* for those who maintain the mosques with *Ṣalāh*. Allah the Most High says:

⁹² Reported by Muslim in his *Ṣaḥīḥ* (1/453 no. 654) from Abū Hurayrah (رضي الله عنه).

⁹³ Reported by al-Bukhārī in his *Ṣaḥīḥ* (1/234 no. 626), and Muslim in his *Ṣaḥīḥ* (1/451 no. 651) from Abū Hurayrah (رضي الله عنه).

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ... ﴾

“The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform aṣ-Ṣalāh (Iqāmah-aṣ-Ṣalāh), and give Zakāh and fear none but Allah.” [Qur'an 9: 18]

The congregational prayer is of great importance. Therefore, one should not be lazy about it or pay attention to whoever discourages one from it. Otherwise why then are mosques built? If congregational prayer is not obligatory, why are mosques established, money spent on them, built with money and *Imāms* and callers to prayer are appointed for them? Is it just because it is *Sunnah*? No! This shows that congregational prayer is obligatory. Mosques are not built for the sake of its merely being *Sunnah*. Rather, they are built for obligations.

So, it is essential to take note of these and not to pay attention to the views of those who hold contrary opinions to the proof, compile them saying: these are the sayings of the scholars. We reply that the sayings of the scholars could be right or wrong. Therefore, what is obligatory is to follow the proof and not the sayings of people.

His saying: “Whoever abandons the *Jumu'ah* (Friday) prayer”: The Prophet ﷺ said:

مَنْ تَرَكَ ثَلَاثَ جُمُعٍ تَهَاوُنًا طَبَعَ اللَّهُ عَلَى قَلْبِهِ.

“Whoever misses three *Jumu'ah* prayers out of non-challance, Allah will put a seal over his heart.”⁹⁴

⁹⁴Reported by Aḥmad in *al-Musnad* (3/424), ad-Dārimī in his *Sunan* (1/444), Abū Dāwud (1/277), at-Tirmidhī (2/373 no. 500) who graded it *Hasan*, Ibn Mājah declared it *Sound* (1/357

The Prophet ﷺ also said:

لَيَنْتَهِيَنَّ أَفْوَامٌ عَنْ وُدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَحْتَمَنَ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونَنَّ مِنَ الْغَافِلِينَ.

“The people must cease from abandoning the *Jumu'ah* prayer or Allah will put a seal over their hearts and they will then become of the heedless.”⁹⁵

His saying: “**And excuses such as illness**”; As is at the end of the *Ḥadīth* that:

خَوْفٌ أَوْ مَرَضٌ

“Illness or fear.”

That is, the illness that prevents a person from going to the mosque or from which he fears that the illness will worsen or that he may be exposed to something that will increase his illness or fear of an enemy or beast of prey. It should be a certain fear and not cowardice. Real fear on the road in which an enemy may intercept him or beast of prey may attack him. Such a person has an excuse to pray in his house, but the one who is safe and healthy has no excuse.



no. 1125), an-Nisā'ī (3/88 no. 1369), Ibn aj-Jārūd in *al-Muntaqā* (1/18 no. 288), Ibn Khuzaymah in his *Ṣaḥīḥ* (3/176 no. 1857), Ibn Ḥibbān in his *Ṣaḥīḥ* (7/26 no. 2786), al-Ḥākim in *al-Mustadrak* (1/415) and others from Abī Ja'd ad-Damrī. At-Tirmidhī said: "A sound *Ḥadīth*", an-Nawawī said in *Khulasatul-Ahkām*: "A sound chain." Al-Ḥākim said: "Authentic based upon the condition of Muslim", and Adh-Dhahabī agreed with him.

⁹⁵Reported by Muslim in his *Ṣaḥīḥ* (2/591 no. 865) from 'Abdullāh bn 'Umar and Abū Hurayrah (رضي الله عنه).

[125-126] THOSE WHO WRONGLY DECLARE OTHERS DISBELIEVERS DO NOT OBSERVE PRAYERS WITH THE (REST OF THE) MUSLIMS

١٢٥ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَ مَنْ صَلَّى خَلْفَ إِمَامٍ فَلَمْ يَفْتَدِ بِهِ فَلَا صَلَاةَ لَهُ.

١٢٦ - وَالْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ بِالْيَدِ وَ اللِّسَانِ وَ الْقَلْبِ بِلَا سَيْفٍ.

[125] The author ? said: He who observes the *Ṣalāh* behind an *Imām* without following him has no *Ṣalāh*.

[126] Enjoining good and forbidding evil is with the hand, tongue and heart without the sword.

COMMENTARY

His saying: “Whoever observes *Ṣalāh* behind an Imam without following him has no *Ṣalāh*”; because such is contradicting the saying of the Messenger of Allah ﷺ:

إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ.

“The *Imām* has been appointed to be followed.”⁹⁶

Nowadays, the people of misguidance and those who are fond of declaring Muslims disbelievers do not perform *Ṣalāh* with the Muslims, and if they do, they would intend praying alone. This is a newly-invented matter (in the religion of those). So you should perform *Ṣalāh* along with the Muslims, have good opinions of them and do not think evil of the *Imāms* of the mosques.

⁹⁶Reported by al-Bukhārī in his *Ṣaḥīḥ* (1/139 no. 371), and Muslim in his *Ṣaḥīḥ* (1/308 no. 411) from Anas (رضي الله عنه).

His saying: “**Enjoining what is good and forbidding what is evil is with the hand, tongue and heart without sword**”: the explanation on the obligation of enjoining good and forbidding evil has preceded, and that it depends on one’s ability.⁹⁷

However, the author’s saying: “**Without sword**” means that it is not permissible to take up arms against the (Muslim) rulers by saying: this is part of enjoining good and forbidding evil! This is the view of the *Khawārij* and the *Mu’tazilah*. They revolt against the ruler saying: “the ruler is a *Fāsiq* (evil doer) and this (taking up of arm against him) is from the aspects of forbidding evil.”

However, this action is evil itself because revolting against the ruler is essentially evil it is disobedience to the Messenger of Allah ﷺ and due to the great harms, which result from it such as blood shedding, break down of law and order, division; great evils that are worse than being patient with his sin and error. His sin and error is upon him alone. But taking up arms against him brings harm upon the Muslims. Rising against constituted authority is from the ways of the *Mu’tazillah* and the *Khawarij*. The *Mu’tazillah* has five fundamental principles:

Firstly: Enjoining good and forbidding evil: by this they mean revolting against the leaders and saying that this is part of enjoining good and forbidding evil.

Secondly: *Tawhīd*: meaning; the negation of Allah’s Names and Attributes because according to them, affirming Names and Attributes to Allah is *Shirk*!

Thirdly: Justice: what this means to them is rejection of *Qadar*! They say: were Allah to punish them (the sinners) while He decreed the sin upon them, He would be unjust to them.

⁹⁷ See what preceded.

Fourthly: The state between two states: that is; whoever commits a major sin should not be called a disbeliever or a Muslim. Rather, he is in a state between two states!

Fifthly: Execution of threat: that is, declaring those who commit major sins less than *Shirk* as disbelievers.



[127] THE BASIC RULING IS THAT HE IS TRUSTWORTHY

١٢٧ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَالْمَسْتُورُ مِنَ الْمُسْلِمِينَ مَنْ لَا يَظْهَرُ مِنْهُ رَيْبَةٌ.

[127] The author ﷺ said: The person whose secrets are covered among the Muslims is the one from whom no [act of] doubtfulness has been seen.

COMMENTARY

His saying: “The person whose secrets are covered among the Muslims is the one from whom no (act of) doubtfulness has been seen”: The *Aṣl* (foundation) regarding a Muslim is *al-Adālah* (uprightness, trustworthiness). Do not think evil about your Muslim brother. Allah the Most High states:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا

وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ...﴾

“O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another ...” [Qur'an 49: 12]

The Prophet ﷺ said:

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ.

“Avoid suspicion for suspicion is the most untrue of speech.”⁹⁸

⁹⁸Reported by al-Bukhārī in his *Ṣaḥīḥ* (5/1976 no. 6849), and Muslim in his *Ṣaḥīḥ* (4/1985 no. 2563) from Abū Hurayrah (رضي الله عنه).

That is, the suggestion of the mind. Seek refuge with Allah and have good thoughts about your Muslim brothers. But if it becomes established to you that this Muslim has a fault, you should secretly advise him and conceal his fault. The Prophet ﷺ said:

وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.

“Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and in the hereafter.”⁹⁹

Do not expose him and defame him in gatherings; you should rather secretly advise him while covering him.



⁹⁹Reported by al-Bukhārī in his *Ṣaḥīḥ* (2/862 no. 2310), and Muslim in his *Ṣaḥīḥ* (4/1996 no. 2580) from Abuu Hurayrah (رضي الله عنه).

[128] THE HIDDEN KNOWLEDGE AMONG ITS CLAIMANTS

١٢٨ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَكُلُّ عِلْمٍ ادَّعَاهُ الْعِبَادُ مِنْ عِلْمِ الْبَاطِنِ لَمْ يُوْجَدْ فِي الْكِتَابِ وَالسُّنَّةِ، فَهُوَ بَدْعٌ وَضَلَالَةٌ، وَلَا يَنْبَغِي لِأَحَدٍ أَنْ يَعْمَلَ بِهِ، وَلَا يَدْعُو إِلَيْهِ.

[128] The author ? said: Every knowledge that the slaves claim from the hidden knowledge not found in the Book and the *Sunnah* is innovation and misguidance. It is not allowed for anyone to act upon it or invite to it.

COMMENTARY

Hidden knowledge is the doctrine of the *Bāṭiniyyah* among the *Ismā'īliyyah* and others who say that the texts (of the Qur'an and *Sunnah*) have apparent and hidden meanings. None knows the hidden meanings except their leaders while the masses only know the apparent. They say that *Ṣalāh* only means supplication and whoever supplicates has performed *Ṣalāh*. According to them it does not mean the five daily prayers or supererogatory prayers.

Similarly, they say the meaning of *Zakāh* is purification and cleansing of the soul and not *Zakāh* on property. They also say that the meaning of *Ṣiyām* (fasting) is concealing their secrets and school of thought. Consequently, they are called the secret organization. They also say that *Ḥajj* (pilgrimage) is going to their *Shaykhs*, and not going to the House of Allah to perform *Ḥajj* and *Umrah*.

His saying: "Is innovation and misguidance;" meaning, this doctrine of hidden knowledge is an innovation in the religion and misguidance from the truth. Knowledge cannot be acquired except through learning from God-fearing scholars. Consequently, Ibn Qayyim ? said:

وَالْجَهْلُ دَاءٌ قَاتِلٌ وَشِفَاؤُهُ
 وَأَمْرَانِ فِي التَّرَكِيبِ مُتَّفَقَانِ
 وَطَبِيبٌ ذَلِكَ الْعَالِمُ الرَّبَّانِي .
 نَصٌّ مِنَ الْقُرْآنِ أَوْ مِنْ سُنَّةِ

“Ignorance is a deadly disease. And its cure is in two things set in agreement: a text from the Qur’an or Sunnah and a doctor, who is a God fearing scholar.”¹⁰⁰

This is knowledge. Knowledge is not taste and inspiration, nor hidden knowledge according to the *Bāṭiniyyah*. Knowledge is only what has come from Allah, His Messenger and what the companions of Allah’s Messenger ﷺ said. This is knowledge, and whatever is out of it is ignorance and misguidance and not knowledge nor guidance.

His saying: “It is not allowed for anyone to act upon it or invite to it”: It is rather obligatory to be wary to keep away from it because it is part of the dispositions and offshoots of *Sūfīs* who hold the view that knowledge is not in the Qur’an and the *Sunnah*; they both contain what only the masses and those who are ignorant call knowledge of the *Sharī’ah*. As for those who know Allah, they are the people of knowledge of reality!



¹⁰⁰ *Al-Kāfiyah fi al-Intiṣār lil firqatil-Nājiyah* (2/383 – with the *Sharḥ* of Ibn ‘Īsā)

[129] THE CONDITIONS FOR MARRIAGE

١٢٩ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَأَيُّ امْرَأَةٍ وَهَبَتْ نَفْسَهَا لِرَجُلٍ فَإِنَّهَا لَا تَحِلُّ لَهُ، يُعَاقَبَانِ إِنْ نَالَ مِنْهَا شَيْئًا، إِلَّا بِوَلِيِّ وَشَاهِدَيْنِ عَدْلٍ وَصَدَاقٍ.

[129] The author ? said: Any woman that gives herself to a man (in marriage), she is indeed not lawful for him. They both should be punished if he had anything (of sexual intercourse) with her except with a guardian, two just witnesses and a dowry.

COMMENTARY

Marriage is only valid with conditions: such as, (the presence of) a *Walī* who will give her in marriage. A *Walī* is her close relative. The Prophet ﷺ said:

لَا نِكَاحَ إِلَّا بِوَلِيِّ وَشَاهِدَيْنِ عَدْلٍ.

“A marriage (contract) is not valid without a *Walī* and two trustworthy witnesses!”¹⁰¹

Therefore, it is not permissible for a woman to give herself in marriage. Rather, her *Walī* should give her in marriage. But if she gives herself in marriage, the marriage contract is invalid and this is the view of the majority of the people of knowledge.

According to the *Ḥanafis*, it is permissible for a woman to give herself in marriage and the presence of the *Walī* for the execution of the marriage contract is not a condition. However, this view contradicts the proofs and

¹⁰¹Reported by Imam Aḥmad in *al-Musnad* (4/394, 413), Abū Dāwud (no. 2085), at-Tirmidhī (1/203 - 204), ad-Dārimī (1/137) aṭ-Ṭaḥāwī in *Sharh Ma‘ānī al-Āthar* (2/5) from Abī Mūsā al-Ash‘arī (رضي الله عنه).

what the majority of the people of knowledge are upon. And for the fact that a woman may be deficient and stick to a man that is not suitable for her and her family because she is a person of emotion and hasty decisions. Thus, the matter is referred to the *Walī*. Allah the Mighty and Sublime addressed men to marry; He says:

﴿ وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ ... ﴾

“And marry those among you who are single.” [Qur'an 24: 32]

This address is to the men. He instructed men to marry those who do not have husbands. The *Hadīth* also stated:

لَا نِكَاحَ إِلَّا بِوَلِيِّيَّ وَشَاهِدَيْ عَدْلٍ.

“A marriage (contract) is not valid without a *Walī* and two trustworthy witnesses.”¹⁰²

It is stated in another *Hadīth* that:

أَيُّمَا امْرَأَةٍ نَكَحَتْ بِغَيْرِ إِذْنِ وَلِيِّهَا فَنِكَاحُهَا بَاطِلٌ، بَاطِلٌ، بَاطِلٌ.

“Any woman who marries without her *Walī*'s permission, her marriage is void, void, void.”¹⁰³

The *Walī* will serve as a protector and preventer to her from fraud. The Prophet ﷺ said addressing the *Walīs*:

إِذَا أَتَاكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَأَمَانَتَهُ فَزَوِّجُوهُ.

“If one whose religion and integrity pleases you comes to you, you should marry to him.”¹⁰⁴

¹⁰² Its reference has preceded.

¹⁰³ Reported by *Imām Aḥmad* in *al-Musnad* (6/47), *Abū Dāwud* (no. 2083), at-Tirmidhi (1/204), ad-Dārimī (2/137), at-Ṭahāwī in *Sharh Ma'ānī al-Athār* (2/4) from 'Ā'ishah Z .

Allah forbade that the *Walī* should prevent his ward from a suitable person she is pleased with. It is not sufficient that she be pleased with him, he should also be compatible. These two matters are essential, He should be suitable and she should be pleased with him. Compatibility or suitability is not known except to men, people of deep understanding. Women may not know it for they are people of emotions and weak minds.

His saying: “Any woman who gives herself to a man (in marriage).” A woman giving herself (in marriage) to a man is exclusive for the Messenger of Allah ﷺ. Allah the Most High says:

﴿...وَأَمْرًا مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ ...﴾

“And a believing woman if she offers herself to the Prophet and the Prophet wishes to marry her - a privilege for you only, not for the (rest of) the believers.” [Qur'an 33: 50] - This is because the Messenger of Allah is the *Walī* to the *Ummah*.

His saying: “They both should be punished if he had anything (of sexual intercourse).” If she marries him without her *Walī*'s permission, they should be separated and punished for it because such is an invalid marriage contract.



¹⁰⁴ Reported by Ibn Ma'in in his *Tārīkh* (3/40), al-Bukhārī in *al-Kunā* (1/26 no. 206), Ibn Abī 'Āsim in *al-Āḥād wal Muthānī* (2/351), at-Tirmidhī in his *Sunan* (3/395 no. 1085), ad-Dawlābī in *al-Kunā* (1/701 no. 159). At-Tirmidhī said: "A sound but Lone Ḥadīth."

[130] FROM THE SIGNS OF THE PEOPLE OF MISGUIDANCE IS DEFAMATION OF THE COMPANIONS OF THE PROPHET ﷺ

١٣٠- قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَإِذَا رَأَيْتَ الرَّجُلَ يَطْعَنُ عَلَيَّ أَحَدٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَﷺ، فَأَعْلَمْ أَنَّهُ صَاحِبُ هَوَىٰ وَصَاحِبُ قَوْلِ سَوْءٍ؛ لِقَوْلِ رَسُولِ اللَّهِ ﷺ: ((إِذَا ذُكِرَ أَصْحَابِي فَأَمْسِكُوا)) فَقَدْ عَلِمَ النَّبِيُّ ﷺ مَا يَكُونُ مِنْهُمْ مِنَ الزَّلَّلِ بَعْدَ مَوْتِهِ، فَلَمْ يَقُلْ فِيهِمْ إِلَّا خَيْرًا، وَقَوْلُهُ: ((ذَرُوا أَصْحَابِي، لَا تَقُولُوا فِيهِمْ إِلَّا خَيْرًا)). وَلَا تَحَدِّثْ بِشَيْءٍ مِنْ زَلَلِهِمْ وَلَا حَرْبِهِمْ، وَلَا مَا غَابَ عَنْكَ عِلْمُهُ، وَلَا تَسْمَعُهُ مِنْ أَحَدٍ يُحَدِّثُ بِهِ، فَإِنَّهُ لَا يَسْلَمُ لَكَ قَلْبُكَ إِنْ سَمِعْتَ.

[130] The author ? said: If you find a man defaming anyone among the companions of the Messenger of Allah ﷺ, know that he is a follower of desires and of evil speech based on the saying of the Messenger of Allah ﷺ: *"If my companions are mentioned, withhold."*¹⁰⁵

The Prophet ﷺ indeed knew the faults that will occur from them after his death, yet he did not say concerning them except what is good. And based on his saying: *"Leave my companions, do not say anything about them except what is good"*¹⁰⁶.

Do not discuss anything of their faults, or crisis or that of which you have no knowledge. Do not listen to anyone talking about it, for if you do, your heart

¹⁰⁵ Reported by at-Tabarānī in *al-Mu'jam al-Kabīr* (10/198), Abū Nu'aym in *Ḥilyah al-Awliyā* (4/108) from 'Abdullāh bn Mas'ūd (رضي الله عنه). Ḥāfidh al-'Irāqī said in *Takhrij al-Ihyā* (1/50): "Collected by at-Tabarānī from the narrations of Ibn Mas'ūd with a sound chain."

¹⁰⁶ I did not find who collected it like this with this completing. But Aḥmad reported in the *Musnad* (3/266), an-Nasāī in *al-Kubra* (6/271 no 10943), al-Bazzār in his *Musnad* (no 2779 – *Kash al-Astār*) from Anas (رضي الله عنه) that the Prophet ﷺ said, "Leave my companions for me." Al-Haythamī said in *Majma' az-Zawā'id* (10/15): "Collected by Aḥmad and its reporters are those of the Ṣaḥīḥ."

will not remain safe.

COMMENTARY

Among the signs of the people of misguidance and hypocrisy is that they defame the companions of Muḥammad ﷺ, because they hate them, and whoever hates them is a hypocrite displaying *Īmān* and concealing *Kufr*. This is because loving them is *Īmān* and hating them is *Nifāq* (hypocrisy)¹⁰⁷ as recorded in the *Ḥadīth*; because they are companions of Allah's Messenger ﷺ. The Prophet ﷺ enjoined good regarding them and forbade abusing them. They are those who aided the Messenger of Allah ﷺ, migrated along with him, supported him and sheltered him. Those who migrated are the *Muhājirūn* while those who sheltered and supported them were the *Anṣār*. It is a must to love, praise and emulate them all.

Whoever defames and disparages them shows by that, that does not love the Messenger ﷺ, because where he to love the Messenger of Allah, he would love the companions. So none hates them except one who hates the Messenger ﷺ and whoever hates the Messenger of Allah ﷺ is a disbeliever.

His saying: "Know that he is a follower of desires and evil statement"; meaning whoever abuses the companions is a person of desires following his desires. Allah the Most High says,

﴿ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَغْيًا يُغَيِّرُ هُدًى مِّنَ اللَّهِ ... ﴾

¹⁰⁷ Al-Bukhārī reported in his *Ṣaḥīḥ* (3/1379 no. 3573), Muslim in his *Ṣaḥīḥ* (1/85 no. 74) from Anas (رضي الله عنه) from the Prophet (ﷺ) that he said: "Loving the Anṣār is a sign of *Īmān* and hating them is a sign of *Nifāq*". Al-Bukhārī reported in his *Ṣaḥīḥ* (3/1379 no. 3572), Muslim in his *Ṣaḥīḥ* (1/85 no. 75) from al-Barā'i (رضي الله عنه) who said that he heard the Prophet (ﷺ) saying: "No one loves the Anṣār except a believer, and none hates them except an hypocrite. Whoever loves them, is loved by Allah and whoever hates them is hated by Allah".

“And who is more astray than one who follows his own lusts, without guidance from Allah?” [Qur'an 28: 50]

He is a follower of innovation and a person of hypocrisy; every evil is in him. The Prophet ﷺ said:

إِذَا ذُكِرَ أَصْحَابِي فَأَمْسِكُوا.

“If my companions are mentioned, withhold (from abusing them).”

It is obligatory to be silent about the companions of the Messenger of Allah ﷺ and not talk about them except what is good, as well to praise them and not delve into their affairs.

His saying: **“The Prophet ﷺ indeed knew the faults that will occur from them after his death, yet he did not say concerning them except what is good.”** Infallibility with regard to the companions is in their consensus, so if they are agreed (upon an issue), their consensus is infallible and is an explicit proof. But if they differ, then one should look at one who has the (preponderance of) proof among them.

Individually, they are not free from error; some errors may occur from them. However, Allah has forgiven them and distinguished them with companionship. So they have merit that would cover whatever error that occurred from some of them. And that is from some reasons:

Firstly: Such is a *Mujtahid* who did not intend error. He only exercised jurisprudential deductions but did not attain the truth. They will be rewarded and their sins forgiven.

Secondly: They have merits that would cover whatever error that occurred from some of them because Allah is pleased with them, and He looked at those who participated in the battle of Badr and said:

اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ

“Do whatever you wish for I have forgiven you.”¹⁰⁸

Allah the Glorious and Most High says:

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ ... ﴾

“Indeed, Allah was pleased with the believers when they gave their Bay’ah (pledge) to you (O Muhammad) under the tree.” [Qur’an 48: 18]

He Most High also said:

﴿ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ ... ﴾

“Allah has forgiven the Prophet, the Muhājirūn (Muslim emigrants who left their homes and came to Al-Madīnah) and the Anṣār (Muslims of Al-Madīnah).” [Qur’an 9: 117]

This is general; Allah has forgiven them. Allah Glorious is He and Most High says:

﴿ إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ

بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ... ﴾

“Those of you who turned back on the day the two hosts met (i.e. the battle of Uḥud), it was Shayṭān (Satan) who caused them to backslide

¹⁰⁸ Reported by al-Bukhārī (3/1095 no. 2845), and Muslim (4/1942 no. 2494) from the Ḥadīth of ‘Alī (رضي الله عنه).

(run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them.” [Qur'an 3: 155]

They are forgiven so there should never be any grievance against them.

His saying: “The Prophet ﷺ indeed knew the faults that will occur from them after his death.” The Prophet ﷺ does not know the unseen except what Allah informed him of. So, the author's saying: “Indeed he knows”, means based on what Allah informed him of. Thus, he ﷺ said:

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَىٰ اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ
مِنْ بَعْدِي.

“Verily, whosoever amongst you who shall live after me, will see much discord. So hold fast to my *Sunnah* and the examples of the Rightly-Guided caliphs after me.”¹⁰⁹

Allah informed him that discord will occur. So, he advised them on what to do at times of discord and they abided by it. When the companions differ in anything, they would refer to the Qur'an and *Sunnah*. So they would end their discord and return to the truth.

“But he did not say anything about them except what is good”: the Prophet ﷺ praised them in spite of the fact that he was informed of what will occur from them after him.

The saying of the Prophet ﷺ: “Leave my companions. Do not say except what is good about them;”¹¹⁰ meaning, avoid criticizing my companions; do not say

¹⁰⁹ Its reference had preceeded.

¹¹⁰ I didn't find it reported like this in this complete form, *Imām Aḥmad* however reported in *al-Musnad* (3/266), *an-Nasā'ī* in *al-Kubrā* (6/271 no. 10943), *al-Bazāri* in his *Musnad* (no. 2779 – *Kashful-Astār*) from *Anas* (رضي الله عنه) that the Prophet ﷺ said: "Leave my companions to me".

except what is good about them. And more explicit and sound than that is the *Hadith*:

لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ.

“Do not revile my companions. By Him in whose Hand is my life, if one of you would have spent (in charity) a pile of gold as big as mount Uḥud, it would not amount to as much as one *mudd* (about 2/3 of a kilo) of one of them nor even half of *mudd*.”¹¹¹

Therefore a little action from one of them is better than a great action from those who came after them due to their precedence in Islam.

His saying: “Do not discuss anything of their faults or crisis.” Do not discuss what took place among them except from the angle of making excuse for them.

His saying: “Do not listen to anyone talking about it, for if you do, your heart will not remain safe”: Do not listen to those who criticize the companions in gatherings or in lessons or any avenue where the companions of Allah’s Messenger ﷺ are criticized. Do not attend such gatherings or continue to listen to them. Rather, discontinue and distance yourself from them so that nothing enters your heart, and you spite the companions of Allah’s Messenger ﷺ and hate them and become destroyed.



Al-Haythamī said in *Majma' az-Zawā'id* (10/15): "Aḥmad reported it and its narrators are those of *aṣ-Ṣaḥīḥ*"

¹¹¹ Reported by al-Bukhārī in his *Ṣaḥīḥ* (3/1343 no. 3470), and Muslim in his *Ṣaḥīḥ* (4/1967 no. 2541) from Abi Sa'īd al-Khudrī (رضي الله عنه).

[131-132]

١٣١- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَإِذَا سَمِعْتَ الرَّجُلَ يَطْعُنُ عَلَى الْآثَارِ أَوْ يَرُدُّ الْآثَارَ
 أَوْ يُرِيدُ غَيْرَ الْآثَارِ فَاتَّهَمُهُ عَلَى الْإِسْلَامِ، وَلَا تَشْكُ أَنَّهُ صَاحِبُ هَوَى مُبْتَدِعٌ.
 ١٣٢- وَعَلِمَ أَنَّ جَوْرَ السُّلْطَانِ لَا يُنْقِصُ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ الَّتِي افْتَرَضَهَا
 عَلَى لِسَانِ نَبِيِّهِ ﷺ، جَوْرُهُ عَلَى نَفْسِهِ، وَتَطَوُّعُكَ وَبِرُّكَ مَعَهُ تَامٌّ إِنْ شَاءَ اللَّهُ تَعَالَى،
 يَعْنِي الْجَمَاعَةَ وَالْجُمُعَةَ مَعَهُمْ، وَالْجِهَادَ مَعَهُمْ، وَكُلَّ شَيْءٍ مِنَ الطَّاعَاتِ فَشَارِكُهُمْ فِيهِ
 فَلَكَ نِيَّتُكَ.

[131] The author ? said: If you hear a man defaming, rejecting or desiring other than the narrations, fault his Islam. Do not doubt that he is a follower of desires and an innovator.

[132] And know that the oppression of a leader does not reduce anything made obligatory by Allah through the tongue of His Prophet ﷺ. His oppression is upon himself. Your good deeds and obedience to him is complete, if Allah wills; that is, the congregational prayer, Friday prayer and *Jihād* with them. Cooperate with them upon every good deed; you will be rewarded for your intention.

COMMENTARY

The explanation and commentary of these have preceded, so there is no need to repeat it.



[133] SUPPLICATING FOR THE RULER

١٣٣ - قَالَ الْمُؤَلَّفُ رَحْمَةُ اللَّهِ: وَإِذَا رَأَيْتَ الرَّجُلَ يَدْعُو عَلَى السُّلْطَانِ؛ فَاعْلَمْ أَنَّهُ صَاحِبُ هَوَى، وَإِذَا رَأَيْتَ الرَّجُلَ يَدْعُو لِلْسُّلْطَانِ بِالصَّلَاحِ فَاعْلَمْ أَنَّهُ صَاحِبُ سُنَّةٍ إِنْ شَاءَ اللَّهُ؛ لِقَوْلِ الْفُضَيْلِ بْنِ عِيَّاضٍ: ((لَوْ كَانَتْ لِي دَعْوَةٌ مُسْتَجَابَةٌ مَا جَعَلْتُهَا إِلَّا فِي السُّلْطَانِ)). قِيلَ لَهُ يَا أَبَا عَلِيٍّ، فَسِّرْ لَنَا هَذَا، قَالَ: ((إِذَا جَعَلْتُهَا فِي نَفْسِي لَمْ تَعْدُنِي، وَإِذَا جَعَلْتُهَا فِي السُّلْطَانِ صَلَحَ، فَصَلَحَ بِصَلَاحِهِ الْعِبَادُ وَالْبِلَادُ)). فَأَمْرُنَا أَنْ نَدْعُو لَهُمْ بِالصَّلَاحِ، وَلَمْ نُؤْمَرْ أَنْ نَدْعُو عَلَيْهِمْ وَإِنْ جَارُوا وَظَلَمُوا؛ لِأَنَّ ظَلَمَهُمْ وَجُورَهُمْ عَلَى أَنْفُسِهِمْ وَصَلَاحِهِمْ لِأَنْفُسِهِمْ وَلِلْمُسْلِمِينَ.

[133] The author ? said: If you see a man supplicating against the leader, know that he is a follower of desires. And if you see a man supplicating for the leader to be upright, know that he is a follower of the *Sunnah*, if Allah wills, based on the saying of Fuḍayl bin ‘Iyād: “If I should have a supplication that is granted, I will only give it for the leader.” It was said to him: “O Abū ‘Alī, explain this to us?” He said: “If I supplicate for myself it will not exceed me. But if I supplicate it for the leader, he becomes upright and through his uprightness the people and the land become rectified.”

We have been ordered to supplicate for them to be upright and have not been ordered to supplicate against them even if they are unjust and oppressive. This is because their injustice and oppression is (only) against them while their righteousness is for them and for the (entire) Muslims.

COMMENTARY

This expression is reported from the righteous predecessors: “If you see a man supplicating against the leader, know that he is a follower of desires.” This is the *Khārijī* and *Mu’tazilī* disposition because the *Khawārij* and *Mu’tazilah* are

those who supplicate against the Muslim leaders. The opposite is what is obligatory; to supplicate righteousness and success for them, because in their rectification lies the well-being of Islam and the Muslims. So if you supplicate for them, you are supplicating for the Muslims because in the leaders righteousness is the subject's well being. This is the *Manhaj* (methodology) of the righteous predecessors: Praying for the righteousness of the leaders.

His saying: "And if you see a man supplicating for the leader for righteousness, know that he is a follower of the *Sunnah*, if Allah wills." When you see him supplicating for their rectification, know that he is a follower of the *Sunnah* because this is the guidance of the righteous predecessors with regard to the leaders.

His saying: "based on the saying of Fuḍayl bin 'Iyāḍ." Fuḍayl bin 'Iyāḍ (may Allah have mercy on him) is among the great scholars, worshippers and ascetics. He made this expression, "If I should have a supplication that would be answered, I will give it for the leader." This is part of sincerity (to the Muslim leaders) acting on the saying of the Prophet ﷺ:

الدِّينُ النَّصِيحَةُ

"The religion is *an-Naṣīḥah* (sincere advice).

We said: "To whom O Messenger of Allah?"

He said:

لِلَّهِ وَ لِكِتَابِهِ وَ لِرَسُولِهِ وَ لِأَئِمَّةِ الْمُسْلِمِينَ وَ عَامَّتِهِمْ

"To Allah, His Books, His Messengers, the Muslim leaders and their common folk." ¹¹²

¹¹² Reported by Muslim in his *Ṣaḥīḥ* (1/74 no. 55) from the *Ḥadīth* of Tamīm ad-Dārī (ﷺ)

And from sincerity to the Muslim leaders is supplicating for their rectification, and from being insincere to them is supplicating against them !

THOSE WHO SUPPLICATE FOR THE RULERS ARE NOW CONDEMNED BY THE FANATICS AND FOLLOWERS OF THE *Khawārij*

His saying: “we have been ordered to supplicate for them to be upright and have not been ordered to supplicate against them even if they are unjust and oppressive”: This is because supplication against them is supplication against the Muslims, because if the matter deteriorates and the leadership falls, there will certainly be bloodshed, chaos, wide spread of evil and suspension of prescribed punishments. So there are many evils in his falling. In our contemporary time, those who supplicate for the leader are being accused of sycophancy by the people of desires among the biased-partisans and followers of the *Khawārij*. So the saying of the author will be applicable to them that they are in opposition to the *Sunnah* and are people of desires. Attention should be paid to this !



[134] THE MOTHERS OF THE BELIEVERS

١٣٤ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَ لَا تَذْكُرْ أَحَدًا مِنْ أُمَّهَاتِ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهُنَّ - إِلَّا بِخَيْرٍ.

[134] The author ? said: Do not mention anyone among the Mothers of the Believers (may Allah be pleased with them) except with good.

COMMENTARY

His saying: “Do not mention anyone among the Mothers of the Believers except with good”. The mothers of the Believers are the wives of the Prophet ﷺ. It was Allah who named them the Mothers of the Believers in His saying - Glorious is He:

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ...﴾

“The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers...” [Qur'an 33: 6]

The meaning is: their mothers from the angle of esteem, respect and prohibition of marrying them after the (death of the) Messenger ﷺ. They are not their mothers in lineage. It is rather in terms of respect and honour. They have the rights of mothers over the Muslims because they are the Prophet's wives. It is therefore obligatory to love them and respect them and not to disparage anyone of them.

It is rather from the doctrine of the Rāfidah to disparage some of the wives of the Prophet ﷺ, and this entails accusing Allah that He selected for His Prophet ﷺ those who are not suitable for him. It also contains accusing

the Prophet ﷺ that he chose a mother who is not suitable for the believers.
This is disbelief in Allah ﷻ!



[135] BEING REGULAR WITH THE DAILY OBLIGATORY PRAYERS

١٣٥ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَإِذَا رَأَيْتَ الرَّجُلَ يَتَعَاهَدُ الْفَرَائِضَ فِي جَمَاعَةٍ مَعَ السُّلْطَانِ وَغَيْرِهِ، فَأَعْلَمُ أَنَّهُ صَاحِبُ سُنَّةٍ إِنْ شَاءَ اللَّهُ تَعَالَى، وَإِذَا رَأَيْتَ الرَّجُلَ يَتَهَاوَنُ بِالْفَرَائِضِ فِي جَمَاعَةٍ وَإِنْ كَانَ مَعَ السُّلْطَانِ، فَأَعْلَمُ أَنَّهُ صَاحِبُ هَوَى.

[135] The author ? said: If you see a man being regular in the obligatory prayers with the ruler and others, know that he is a follower of the *Sunnah*, if Allah the Exalted wills. But if you see a man being negligent of the obligatory prayers in congregation even if he is with the leader, know that he is a follower of desires.

COMMENTARY

His saying: “If you see a man being regular in the obligatory prayers with the ruler and others, know that he is a follower of the *Sunnah*, if Allah the Exalted wills”; meaning if you see a man being regular with the congregational *Ṣalāh* along with the ruler and others, it is a proof that he is among the People of *Sunnah* and *Īmān*. Allah the Most High says:

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ... ﴾

“The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform *aṣ-Ṣalāh* (*Iqāmah-aṣ-Ṣalāh*), and give *Zakāh*...” [Qur'an 9: 18]

The Prophet ﷺ stated regarding a person whose heart is attached to the mosques that he is one of the seven Allah will place under His shade (on the Day of Resurrection):

وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ

“And a man whose heart is attached to mosques.”¹¹³

So frequenting the mosque for the congregational *Salāh* is a sign of *Īmān* and hallmark of the People of *Sunnah*. But the person who stays away from the *Ṣalāh* with the Muslims and holds that the Muslims are not upon the truth, and that *Ṣalāh* is not valid with them is undoubtedly bifurcating the Muslim community and opposing Allah, His Messenger and the Muslims.

Consequently, you will find that the people of deviant ideologies do not come to the mosques nor perform *Ṣalāh* with the Muslims. In fact, some of them consider the *Ṣalāh* of the Muslims invalid. This is a sign of evil, deviation, corruption of *‘Aqīdah* and division. Allah the Most High says:

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بُيِّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴾

“And whoever contradicts and opposes the Messenger (Muḥammad) after the right path has been shown clearly to him and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.” [Qur'an 4: 115]

Hence, it is obligatory upon the Muslims to be with the Muslims. Allah the Most High says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴾

“O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).” [Qur'an 9: 119]

¹¹³ Reported by Al-Bukhārī in his *Ṣaḥīḥ* (1/234 no 629), and Muslim in his *Ṣaḥīḥ* (2/715 no. 1031) from Abū Hurayrah (رضي الله عنه).

A Muslim should be with the Muslims, he should not keep away and isolate himself. He should not be with the group that keeps away and is isolated from the Muslims. This is a sign of desires, evil, corrupt ideology and deviation.

His saying: “**But if you see a man being negligent with the obligatory prayers in congregation even if it is with the leader, know that he is a follower of desires.**” If you see a man abandoning congregational *Ṣalāh*: if he abandons it along with the leader, he is a follower of desires and one of the *Mu'tazilah* or *Khawārij* who declare the leaders disbelievers because of sin (less than *Shirk*). But if he isolates himself from the congregation prayer along with other than the leader, he is a hypocrite because the Prophet ﷺ said:

أثْقَلُ الصَّلَاةِ عَلَى الْمُتَافِقِينَ: صَلَاةُ الْعِشَاءِ، وَصَلَاةُ الْفَجْرِ.

“The most burdensome prayers for the hypocrites are ‘*Ishā* and *Fajr* prayers.’”¹¹⁴

So he considered staying away from *Ṣalāh* as hypocrisy. In fact Abdullāh bin Mas‘ūd (رضي الله عنه) said: “I recall with certainty that no one stayed away from them among us except a hypocrite well known for his hypocrisy.” Therefore, this is evidence that the person who stays away from the congregational prayers without valid excuse is a hypocrite because the hypocrite would stay away from *Ṣalāh* especially in the night because then no one will see them. But during the day, they would attend because people will see them and they show-off their deeds while concealing disbelief.



¹¹⁴ Its reference had preceded.

[136] THE LAWFUL, THE UNLAWFUL AND THE AMBIGUOUS MATTERS

١٣٦ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَ الْحَلَالُ مَا شَهِدْتَ عَلَيْهِ وَ حَلَفْتَ عَلَيْهِ أَنَّهُ حَلَالٌ،
وَ كَذَلِكَ الْحَرَامُ، مَا حَاكَ فِي صَدْرِكَ فَ هُوَ شُبْهَةٌ.

[136] The author ? said: The lawful is what you attest to and swear to its lawfulness. So also is the unlawful. And whatever disturbs you in your heart is an ambiguity.

COMMENTARY

His saying: “The lawful is what you attest to and swear to its lawfulness.” The Prophet ﷺ said:

إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ

“What is lawful is clear and what is unlawful is clear, but between them are some doubtful things.”¹¹⁵

There are lawful things, in which there is no doubt about, and there are unlawful things in which there is no doubt about; and there is the third type, which is doubtful not known to be lawful or unlawful. No one knows these except the scholars; most people do not know it. What is expected (of a Muslim) regarding this type is to hold back until the category it belongs becomes known. So, you accept what is lawful and avoid the unlawful. The Prophet ﷺ said:

الإِثْمُ مَا حَاكَ فِي الْقَلْبِ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ.

¹¹⁵ Its reference has preceded.

“Sin is that which disturbs your heart and you dislike the people to know of it.”¹¹⁶

You will notice that your heart will not feel at ease with it, and your heart not feeling ease with it is proof that it is doubtful, so you are required to abandon it.

“The lawful is what you attest to and swear to its lawfulness;” meaning, you are at ease with it without any doubt regarding it so much so that you can swear that it is lawful because it is clear as stated by the Prophet ﷺ:

الْحَلَالُ بَيِّنٌ

“What is lawful is clear.”

His saying: “So also is the unlawful.” What is unlawful is also clear from among what the text indicates its prohibition like the animal that falls dead, alcohol and flesh of swine. These are clearly prohibited because Allah has forbidden it.



¹¹⁶ Reported by Muslim in his *Ṣaḥīḥ* (4/1980 no. 2553) from an-Nawwās bn Sim‘ān (رضي الله عنه).

[137] PROTECTING THE MUSLIMS

١٣٧ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْمَسْتَوْرُ مَنْ بَانَ سِتْرُهُ، وَالْمَهْتُوكُ مَنْ بَانَ هَتِكُهُ.

[137] The author ﷺ said: The concealed is the one whose concealment is manifest. And the exposed is the one whose exposure is manifest.

COMMENTARY

His saying: “The concealed is the one whose concealment is manifest. And the exposed is the one whose exposure is manifest.” The Muslim is basically upright and trustworthy. So do not think evil about him. That is why Allah ﷻ said:

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّكُم بِبَعْضِ الظَّنِّ إِثْرٌ ...﴾

“O you who believe! Avoid much suspicion; indeed some suspicions are sins.” [Qur'an 49: 12]

The Prophet ﷺ said:

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ.

“Avoid suspicion for suspicion is the most untrue of speeches.”¹¹⁷

Hence, do not think of a Muslim except good, as long as he does not display something contrary. And when you come across his error, you are required to conceal it.

¹¹⁷ Its reference had preceded.

مَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.

“Whoever conceals the fault of a Muslim, Allah will conceal his faults in this world and the Hereafter.”¹¹⁸

However, along with advising him, conceal his fault and do not disgrace him. Allah the Exalted says:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

“Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.” [Qur'an 24: 19]



¹¹⁸ Its reference has preceded.

[138] THE NAWĀṢIB AND THE RAWĀFIḌ

١٤٨ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَإِذَا سَمِعْتَ الرَّجُلَ يَقُولُ: فَلَانَ نَاصِبِي؛ فَاعْلَمْ أَنَّهُ رَافِضِيٌّ وَإِذَا سَمِعْتَ الرَّجُلَ يَقُولُ: فَلَانَ مُشَبَّهٍ، أَوْ فَلَانَ يَتَكَلَّمُ بِالتَّشْبِيهِ، فَاعْلَمْ أَنَّهُ جَهْمِيٌّ، وَإِذَا سَمِعْتَ الرَّجُلَ يَقُولُ: تَكَلَّمُ بِالتَّوْحِيدِ، وَاشْرَحَ لِي التَّوْحِيدَ. فَاعْلَمْ أَنَّهُ خَارِجِيٌّ مُعْتَرِظِيٌّ، أَوْ يَقُولُ: فَلَانَ مُجَبِّرٍ، أَوْ يَتَكَلَّمُ بِالإِجْبَارِ، أَوْ يَتَكَلَّمُ بِالعَدْلِ، فَاعْلَمْ أَنَّهُ قَدْرِيٌّ، لِأَنَّ هَذِهِ الأَسْمَاءَ مُحَدَّثَةٌ أَحَدَتْهَا أَهْلُ البِدْعِ.

[138] The author ? said: If you hear a man saying so and so is *Nāṣibī*, then know that he is a *Rāfiḍī* (*Shī'a*). If you hear a man saying: So-and-so is *Mushabbih*, or so-and-so speaks with *Tashbīh* then suspect him, and know that he is a *Jahmī*. And if you hear a man saying: “Speak about *Tawhīd*, explain *Tawhīd* to me”, know that he is a *Khārijī*, a *Mu'tazilah*. Or he says so-and-so is a *Mujabbir* or he speaks about *Ijbār* or about 'Adl, know then that he is a *Qadari*. This is because these names are newly-invented introduced by the followers of desires.

COMMENTARY

His saying: “If you hear a man saying so-and-so is *Nāṣibī*.” The *Nawāṣib* are those who hate *Ahlul-Bayt* (household of the Prophet) and the *Rawāfiḍ* accuse the *Ahl as-Sunnah* of hating *Ahlul-Bayt*, but those who hate *Ahlul-Bayt* are the *Nawāṣib*.

“Know that he is a *Rāfiḍī*,” because this is the doctrine of the *Rawāfiḍ* so much so that they called the companions *Nawāṣib* because according to their claim, they (i.e., the companions of the Prophet) hate *Ahlul-Bayt* and stole the *Khilāfah* from them! This is what they say - may Allah disfigure them.

The person who says the Companion or the *Ahl as-Sunnah* are *Nawāṣib*, this is a proof that he is among the *Rawāfiḍ*. The *Ahl as-Sunnah* do not hate *Ahlul-Bayt*. They rather love and respect them, and preserve the advice of Allah's Messenger ﷺ regarding them, but they do not go overboard like the *Rawāfiḍ* regarding them, taking them as lords besides Allah, believing that they are infallible just as the *Shī'ah* believe that their *Imāms* are infallible calling them the 'Infallible *Imāms*'!

The *Ahl as-Sunnah* neither believe that they are infallible nor go to extremes regarding them. They rather place them in their rightful ranks, love them due to their relationship to Allah's Messenger ﷺ and also because of their *Īmān*. So they love them for two reasons: *Īmān* and relationship (to Allah's Messenger ﷺ). But if they find relationship without *Īmān*, they will not love them. Abū Lahab was the uncle of the Messenger of Allah ﷺ and he will enter the Hellfire because mere relationship does not suffice without *Īmān*.

His saying: "If you hear a man saying: So-and-so is *Mushabbih*, or so-and-so speaks with *Tashbīh* then suspect him and know that he is a *Jahmī*." This is because the *Jahmiyyah*, *Mu'tazilah*, *Ashā'irah* and *Māturīdiyyah* hold that affirming the Attributes (for Allah) is *Tashbīh*, so they name the *Ahl as-Sunnah* who affirm Names and Attributes for Allah *al-Mushabbihah* (those who compare Allah to the creatures) because they affirm the Attributes (of Allah) or call them *Mujassimah* (those who attribute physical form to Allah) because affirming attributes - in their opinion - implies *al-Jismiyyah* (ascribing a physical form) to Allah and physical forms resemble. This is their doctrine.

If you see someone saying that, and says: So-and-so is a *Mushabbih*, so and so is *Mujassim*, know that he is a *Jahmī*, *Mu'tazilī* or one who studies under them among the other sects because they believe that affirmation of the established Attributes of Allah is *Tashbīh* (likening Allah to His creatures) and *Tajsīm* (attributing physical form to Allah).

His saying: “And if you hear a man saying: ‘Speak about *Tawhīd*, explain *Tawhīd* to me’, know that he is a *Khārijī Mu’tazilī*.” This is because *Tawhīd* is one of the fundamentals of the *Mu’tazilah* and to them, it means negation of the Attributes (of Allah).

According to them, affirmation of the Attributes is *Shirk* and negating of the Attributes is *Tawhīd*. So do not think that he intends the *Tawhīd* that is singling Allah for worship. He rather means negation of the Attributes, because affirmation of the Attributes according to them denotes *Shirk*. Consequently, they say, the Qur’an came with *Shirk* because it affirms Names and Attributes to Allah the Mighty and Sublime!

So, this is the Shaykh’s aim –May Allah shower blessings on him; he intended the *Tawhīd* that is based upon the creed of the *Mu’tazilah*.

As for the *Tawhīd* that is based upon the creed of the *Ahl as-Sunnah*, it is singling Allah for worship. So if you ask for an explanation of this *Tawhīd* - singling Allah for worship and negation of *Shirk* - there is nothing wrong with it. In fact it is encouraged and noble.

His saying: “Or he says so-and-so is *Mujabbir* or talks about *Ijbār* – predestination or *’Adl*, know then that he is a *Qadari*.” Furthermore, among the fundamentals of the *Mu’tazilah* is *al-’Adl* (justice), which is negation of *Qadar* because they say, ‘were we to affirm *Qadar*, we would ascribe injustice to Allah, in the sense that He would be punishing them (the sinners) for what He has decreed for them.

We say to them: ‘Allah does not punish them based on *Qadar*. Rather, He only punishes them based on their deeds, disbelief and *Shirk*. He does not punish them because He decreed it on them. He punishes them as a result of their deeds, *Shirk* and sins. Therefore, the recompense is based on the deeds and not *Qadar*.

So Allah does not reward anyone because He decreed that He would be a believer till he actually believes and acts upon *Īmān*. Similarly, He does

not punish anyone merely because He decreed him to commit sin till he actually commits the sin and the reason for the punishment.

Therefore, reward and torment are tied to the slaves' deeds and are never to *Qadar*. So if you see a person saying: So-and-so is *Jabarī*, then know that he is a *Mu'tazilī* because the *Mu'tazilah* say a person is free, he creates his own deeds and nothing is decreed on him! They say he did this on his own without Allah decreeing it for him. And they describe as *Jabarī* whoever says that the slaves' actions are based on Allah's *Qadar*.

His saying: "This is because these names are newly-invented introduced by the people of innovations." They were introduced by the people of innovation such as the *Shī'ah*, *Jahmiyyah* and *Mu'tazilah*. As for the People of *Sunnah*, they do not enter into these matters except as necessitated by the Book and *Sunnah*. They affirm Names and Attributes for Allah, affirm *Qadar* and believe in it. They do not say that a slave is compelled or injustice is imposed upon him from Allah the Mighty and Sublime. And they do not say that affirming Allah's attributes is *Shirk* and *Tashbīh*. None says this except the people of innovation.



[139] SOME COMMENTS ON THE STATEMENTS OF IBN MUBĀRAK

١٣٩ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَقَالَ عَبْدُ اللَّهِ بْنِ الْمُبَارَكِ - رَحِمَهُ اللَّهُ تَعَالَى - لَا تَأْخُذُوا عَنْ أَهْلِ الْكُوفَةِ فِي الرَّفْضِ شَيْئًا، وَلَا عَنْ أَهْلِ الشَّامِ فِي السَّيْفِ شَيْئًا، وَلَا عَنْ أَهْلِ الْبَصْرَةِ فِي الْقَدْرِ شَيْئًا، وَلَا عَنْ أَهْلِ خُرَاسَانَ فِي الْإِرْجَاءِ شَيْئًا، وَلَا عَنْ أَهْلِ مَكَّةَ فِي الصَّرْفِ شَيْئًا، وَلَا عَنْ أَهْلِ الْمَدِينَةِ فِي الْغِنَاءِ، وَلَا تَأْخُذُوا عَنْهُمْ فِي هَذِهِ الْأَشْيَاءِ شَيْئًا.

[139] The author ? said: ‘Abdullāh bin Mubārak ? said: “Do not take anything concerning the *Shī’ah* from the people of Kūfah or anything regarding uprising from the people of Shām or anything about *Qadar* (predestination) from the people of Basra or anything on *Irjā* from the people of *Khurāsān* or anything concerning currency exchange from the people of Makkah or anything about music from the people of Madinah. Do not take any of these from them.”

COMMENTARY

The saying of Abdullāh bin al-Mubārak, “Do not take anything concerning the *Shī’ah* from the people of Kūfah.” This is because most of the *Shī’ah* came from Kūfah. So do not take anything of their creed from them such as defaming the companions and going overboard regarding *Ahlul-Bayt*.

Then he said: “Or anything regarding uprisings from the people of Shām.” The apparent meaning of the author’s statement is that the *Khawārij* are largely from the people of Syria. So his saying, “regarding uprisings” means revolting against the leader and fighting the Muslims. However, this is

questionable because the *Khawārij* are in Irāq and not in Syria, or perhaps he intended their (i.e the people of Shām) war with ‘Alī (ﷺ).

Then he said: “or anything about *Qadar* from the people of *Başrah*.” Because the doctrine of *I’tizāl* (upon which are the *Mu’tazilah*), emerged from *Başrah*, and Sufism emerged from the people of *Başrah*.

He stated further: “or anything on *Irjā* from the people of *Khurāsān*.” This is because *Irjā* emerged from the region of *Khurāsān* which is one of the regions of Persia. It was a wide region with scholars, abundant good and good customs. However, the creed of *Irjā* sprang from there. *Al-Irjā’* means excluding action from the reality of *Īmān*. They say action is not included in *Īmān*. So a person is a believer even if he does not perform any deed as long as he believes with his heart. Some of them say, as long as he believes with his heart and utters it with his tongue. Yet others say even if he does not believe with his heart as long as he merely knows, he is a believer!

Action is not included in *Īmān* according to all the *Murji’ah* sects! A person is a believer even if he does not perform a deed. This is the creed of the *Murji’ah* and is a false creed because *Īmān* is statement of the tongue, belief of the heart and action of the limbs. *Īmān* is made up of these three matters because whoever believes with his heart without professing it with his tongue, such is the status of the disbelievers, for they know the truthfulness of the Messenger ﷺ; the Jews and Christians knew the truthfulness of the Messenger ﷺ but they are not believers merely because of their knowledge or their belief with the heart without professing it with the tongue.

Some of them (i.e., the *Murji’ah*) say uttering with the tongue is sufficient even if one does not believe. This would imply that the hypocrites are believers. But Allah ﷻ negated *Īmān* from them. The Most High says:

﴿يَقُولُونَ بِالسِّنِّهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ...﴾

“They say with their tongues what is not in their hearts.” [Qur'an Al-Fath: 11]

His saying: **“or anything on currency exchange from the people of Makkah.”** *Aş-Şarf* refers to transacting/exchange of cash for cash because they were lenient about it.

His saying: **“or anything about music from the people of Madīnah.”** This is because among them are those who permit music not seeing anything wrong with it. So nothing should be taken from them regarding from them.



[140] LOVING THE COMPANIONS

١٤٠ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَإِذَا رَأَيْتَ الرَّجُلَ يُحِبُّ أَبَا هُرَيْرَةَ، وَأَنَسَ بْنَ مَالِكٍ، وَأُسَيْدَ بْنَ الْحَضِيرِ رضي الله عنه، فَاعْلَمْ أَنَّهُ صَاحِبُ سُنَّةٍ إِنْ شَاءَ اللَّهُ، وَإِذَا رَأَيْتَ الرَّجُلَ يُحِبُّ أَيُّوبَ، وَابْنَ عَوْنٍ، وَيُونُسَ بْنَ عُبَيْدٍ، وَعَبْدَ اللَّهِ بْنَ إِدْرِيسَ الْأَوْدِيَّ وَالشَّعْبِيَّ، وَمَالِكَ بْنَ مِعْوَلٍ، وَيَزِيدَ بْنَ زُرَيْعٍ، وَمُعَاذَ بْنَ مُعَاذٍ، وَوَهْبَ بْنَ جَرِيرٍ، وَحَمَّادَ بْنَ سَلَمَةَ، وَحَمَّادَ بْنَ زَيْدٍ، وَمَالِكَ بْنَ أَنَسٍ، وَالْأَوْزَاعِيَّ، وَزَائِدَةَ بْنَ قُدَّامَةَ؛ فَاعْلَمْ أَنَّهُ صَاحِبُ سُنَّةٍ، وَإِذَا رَأَيْتَ الرَّجُلَ يُحِبُّ أَحْمَدَ بْنَ حَنْبَلٍ، وَالْحَجَّاجَ بْنَ الْمِنْهَالِ، وَأَحْمَدَ بْنَ نَصْرِ، وَذَكَرَهُمْ بِخَيْرٍ، وَقَالَ بِقَوْلِهِمْ، فَاعْلَمْ أَنَّهُ صَاحِبُ سُنَّةٍ.

[140] The author ? said: If you find a man loving Abū Hurayrah, Anas bin Mālik, Usayd bin al-Ḥudayr,¹¹⁹ know that he is a person of the Sunnah – By Allah's leave. And if you see a man who loves Ayyūb¹²⁰, Ibn ‘Awn¹²¹, Yūnus bin ‘Ubayd¹²², ‘Abdullāh bin Idrīs al-Awdī¹²³, ash-Sha‘bī¹²⁴, Mālik bin

¹¹⁹ See their biographies in the order (listed) in *al-Iṣābah fī Tamyīz Asmā’u aṣ-Ṣaḥābah* (1/7, 126/425, 1/83)

¹²⁰ Ayūb bin Abi Tamīmah Kaysān as-Sakhtayānī, Abu Bakr al-Baṣrī, *Thiqah, Thabt, Hujjah* from the Senior Jurists and an ardent worshipper. He died in 131 A.H. at age 65. See: *Taqrīb at-Tahdhīb* (pg. 117).

¹²¹ ‘Abdullāh bin ‘Awn bin Arṭabān Abū ‘Awn al-Baṣrī, *Thiqah, Thabt, Fāḍil* from the contemporaries of Ayūb in knowledge, deed and age. He died 150 A.H. See: *Taqrīb at-Tahdhīb* (pg 317).

¹²² Yūnus bin ‘Ubayd bin Dinār al-‘Abdī Abu Ubayd al-Baṣrī, *Thiqah, Thabt, Fāḍil*, God-fearing, died 139A.H. See: *Taqrīb at-Tahdhīb* (pg 613).

¹²³ ‘Abdullāh bin Idrīs bin Yazīd bin ‘Abdurahmān al-Awdī, Abū Muḥammad al-Kūfī, *Thiqah, Faqīh, ‘Abid*, died 192 A.H, aged 70+. See: *Taqrīb at-Tahdhīb* (pg 295).

¹²⁴ ‘Āmir bin Sharāḥīl ash-Sha‘bī, Abū ‘Amr, *Thiqah* well-known, *Faqī, Fāḍil*. Makḥūl said: “I never saw anyone more reliable than him”. He died after 100 A.H. He was about 80 years old. *Taqrīb at-Tahdhīb* (pg 287).

Mighwal¹²⁵, Yazīd bin Zuray‘¹²⁶, Mu‘adh bin Mu‘adh¹²⁷, Wahb bin Jarīr¹²⁸, Ḥammād bin Salamah¹²⁹, Ḥammād bin Zayd¹³⁰, Mālik bin Anas, al-Awzā‘ī¹³¹, Zā‘idah bin Qudāmah¹³², know that he is a follower of the *Sunnah*. If you see a man who loves Aḥmad bin Ḥanbal, al-Ḥajjāj bin al-Minhāl¹³³, Aḥmad bin Naṣr¹³⁴ - speaks well about them and says what they said, know that he is a follower of the *Sunnah*.

COMMENTARY

His saying: “If you find a man loving Abū Hurayrah...” It is obligatory to love the entire companions as it has been mentioned earlier, as it is part of *Īmān*.

¹²⁵ Mālik bin Migwal al-Kūfi, Abū ‘Abdullāh: *Thiqah, Thabt*, died 159 A.H. *Taqrib at-Tahdhīb* (pg 518).

¹²⁶ Yazid Zuray‘ al-Baṣrī Abū Mu‘āwiyah: *Thiqah, Thabt*, died 182 A.H. *Taqrib at-Tahdhīb* (pg 601).

¹²⁷ Mu‘adh bin Mu‘adh bin Naṣr bin Ḥisaan al-‘Anbarī Abū Muthannā al-Baṣrī al-Qādī: *Thiqah Mutqin*, died 196H. *Taqrib at-Tahdhīb* (pg 536).

¹²⁸ Wahb bin Jarīr bin Ḥāzim bin Zayd, Abū‘Abdullāh al-Azdī al-Baṣrī, *Thiqah*, died ... 200 A.H. *Taqrib at-Tahdhīb* (pg 585).

¹²⁹ Ḥammād bin Salamah bin Dīnar al-Baṣrī Abū Salamah, *Thiqah, ‘Ābid*, most reliable regarding (narrations from) Thābit, died 167 A.H, *Taqrib at-Tahdhīb* (pg 178).

¹³⁰ Ḥammād bin Zayd bin Dirham al-Azdī al-Jahḍamī, Abū Ismā‘īl, al-Baṣrī, *Thiqah, Sabt, Faqih*. He was said to be blind, perhaps he was suddenly afflicted as it was authentically reported that he used to write. He died 179 A.H and was 81 years old. *Taqrib at-Tahdhīb* (pg 178).

¹³¹ ‘Abdur-Raḥmān bin ‘Amr al-Awzā‘ī, Abū ‘Amr *al-Faqih: Thiqah, Jalīl*, died 157 A.H, *Taqrib at-Tahdhīb* (pg 347).

¹³² Zā‘idah bin Qudāmah ath-Thaqafī, Abū as-Sult, al-Kūfi, *Thiqah, Thābit, Ṣāhibu Sunnah*, died 160 A.H or afterwards. *Taqrib at-Tahdhīb* (pg 213).

¹³³ Al-Ḥajjāj bin Minhāl al-Anmāti, Abū Muḥammad as-Sulamī, their *Mawlā*, al-Baṣrī, *Thiqah, Fādil*, died 116 or 117 A. H. *Taqrib at-Tahdhīb* (pg 153).

¹³⁴ Adh-Dhahabī said in *Siyyar A‘lām an-Nubalā‘i* (11/166): The great *Imām, ash-Shahīd*, Abū ‘Abdullāh Aḥmad bin Naṣr bin Mālik bin al-Haythamn al-Khazā‘i, al-Marwazī, thereafter al-Bagdādi. He was a commander to goodness, outspoken (in support of the) truth. He was unjustly killed in 131 A.H. See *Taqrib at-Tahdhīb* (pg 85).

However, there are some among the companions whom the people of desires, such as defame Abū Hurayrah (رضي الله عنه) - the reporter of *Ḥadīth* who reported so many *Aḥādīth* from the Prophet ﷺ. As for them, the preservation of the *Sunnah* enrages them. So, they hate Abū Hurayrah due to his concern for reporting *Ḥadīth* and preserving many *Aḥādīth* of Allah's Messenger ﷺ for the *Ummah*. They hate him because of this.

“And Anas bin Mālīk” - The Prophet's servant.

“And Usayd bin al-Ḥudayr” al- *Anṣārī*. They hate these people because they possess some virtues that they are distinguished by, excluding others among the companions of Allah's Messenger ﷺ.

His saying: **“And if you see a man who loves Ayyūb, Ibn ‘Awn, Yūnus bin ‘Ubayd, ‘Abdullāh bin Idrīs al-Awdī, ash-Sha‘bī, Mālīk bin Mighwal, Yazīd bin Zuray‘, Mu‘ādh bin Mu‘ādh, Wahb bin Jarīr, Ḥammād bin Salamah, Ḥammād bin Zayd, Mālīk bin Anas, al-Awzā‘ī, Zā'idah bin Qudāmah, know that he is a follower of the *Sunnah*.”** This is because these people are among the reporters of the *Sunnah*, preservers of *Ḥadīth* and scholars of *al-Jarh* and *at-Ta'deel* (i.e., the science criticizing and commending individuals, groups etc.). So the person who hates them hates their good deeds, which is preservation of the *Sunnah* and their concern for it; its chain of narrators, reporters and warding off lies and fabrication about it. They do not hate them except because of their preserving the *Sunnah*; A noble action through which Allah preserved this *Sunnah* of His Messenger ﷺ.

His saying: **“If you see a man who loves Aḥmad bin Ḥanbal, al-Ḥajjāj bin al-Minhāl, Aḥmad bin Naṣr - speaks well about them and says what they said, know that he is a follower of the *Sunnah*.”** They are the *Imāms* who were tried regarding the saying that "the Qur'an is created" and they refused to say so.

During the time of al-Ma'mūn, al-Mu'tasim and al-Wāthiq, they were put to trial because of the *Mu'tazilah* who became close to the leaders and consultants to them. So they influenced them and introduced the creed of *I'tizāl* to them. They gave them the verdict to compel people to say that the Qur'an is created leading to great trials. *Imām* Aḥmad took a position of firmness and lofty mountain and they could not achieve their aim through him.

He resisted, stood firm and was patient over the humiliation and imprisonment till Allah gave victory to this religion through him and subdued these hypocrites.

Some scholars they killed like Aḥmad bin Naṣr, Ibn Nūḥ¹³⁵ and others, they killed those who refused to say the Qur'an was created. *Imām* Aḥmad was tormented and the *Mu'tazilah* requested he be killed, but Allah saved him from being killed and prevented the *Khalifah* from killing him. However, they agonised and harmed him but he was patient till Allah supported him with al-Mutawwakil Ibn Al-Mu'tasim. He stopped the hardship being afflicted upon him, honoured him and manifested the *Sunnah*?. This is the *Sunnah* of Allah that ease comes after hardship:

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ♦ إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾

“So verily, with the hardship, there is relief. Verily, with the hardship, there is relief.” [Qur'an 94: 5-6]



¹³⁵ Muḥammah bin Nūḥ bin Maymuun bin 'Abdulḥamīd bin Abī Rijāl al-'Ijlī. His father was popularly called al-Madrūb. He was one of those known with the *Sunnah* and those known in the days of *Miḥnah* (The Trial of saying that the Qur'an was created). Al-Ma'mūn requested that he be brought to him alongside *Imām* Aḥmad and a host of others but he died on the way in the year, 218 A.H. Tāriikh Bagdād (3/322).

[141] IF YOU SEE A MAN SITTING WITH THE FOLLOWERS OF DESIRES

١٤١ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَإِذَا رَأَيْتَ الرَّجُلَ يَجْلِسُ مَعَ أَهْلِ الْأَهْوَاءِ فَاحْذَرُهُ، وَعَرِّفْهُ فَإِنْ جَلَسَ مَعَهُ بَعْدَمَا عَلِمَ فَاتَّقِهِ، فَإِنَّهُ صَاحِبُ هَوَى.

[141] The author ? said: If you see a man sitting with the followers of desires, warn him and educate him. But if he sits with him after having known, stay away from him because he is (equally) a follower of desires.

COMMENTARY

The people of desires are those who follow their desires and inclinations. They do not follow the Qur'an and *Sunnah*, they only follow their heart desire. If the Qur'an and *Sunnah* contradict their desires, they abandon the Qur'an and *Sunnah*, and accept whatever agrees with their desires, not out of *Īmān* in it but because it agrees with their desires.

This is the way of the Jews because they would only obey the messengers in what agrees with their desires and whatever disagrees with their desires, they disagree with the messenger concerning it. They either killed or rejected them as stated by Allah, the Most High:

﴿ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمُ رُسُلًا كَمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴾

“Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars and others among them they killed.” [Qur'an 5: 70]

He stated regarding the hypocrite in this *Ummah*:

﴿ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ♦ وَإِن يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴾

“And when they are called to Allah (i.e. His Words, the Qur’an) and His Messenger, to judge between them lo! a party of them refuse (to come) and turn away. But if the right is with them, they come to him willingly with submission.” [Qur’an 24: 48-49]

This is the way of the people of desires in the past and present. According to them, the yardstick for the truth is what agrees with their desires and whatever disagrees with their desires is falsehood even if it was Jibril who brought it to Muḥammad: for them, it is falsehood!

This is their way and this is what the misguided sects in this *Ummah* are upon; they do not accept what has been reported from the Messenger of Allah ﷺ. In fact, they do not accept what has been reported in the Qur’an and *Sunnah* that disagrees with their way and desires. They either misinterpret, distort or reject it. This is their way.

The author ? is saying; you should beware of sitting with those people because they will influence you, and you may become pleased with their way, becoming one of them. So distance yourself from them, do not sit with the people of innovations regardless of whether it is creed-based like the *Jahmiyyah*, *Mu’tazilah* and others among the people of innovations, or an innovation in worship like those who worship Allah based on ignorance and misguidance. They practice piety and asceticism but without proof and guidance.

This is applicable to the *Sūfīs* and those who agree with them among those who are innovators in worship. Some innovations may even be lesser.

Innovations differ but are all evil, they should not be tolerated. One should not say this is a little innovation. Do not be lenient with innovations

because they are like sparks of fire, if it is left it will burn what is around it, but if extinguished, people will be saved from its evil. Innovations are like that as well. Therefore, Muslims must beware of innovators (in the religion) and they should not think well of them or be deluded with physical appearances, saying that these people are people of worship, people of *Tawbah*. These people soften the hearts; these people are people of *Dhikr*; these people make the sinners repent as it is being said regarding the *Tabligh* group. As long as they are *Sūfis*, innovators, do not be beguiled by them.

His saying: “If you see a man sitting with the followers of desires, warn him.” If you see a man sitting with innovators, be cautious of him because his sitting with them is a proof that he loves them and is friendly with them and they have, perhaps, influenced him. An individual is a product of the company he keeps. The person who sits with good people, such is a proof that he loves good and its people, but the one who sits with evil people, it is proof, as well, that he loves evil and its people. Allah the Most High says:

﴿ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴾

“And when you (Muhammad) see those who engage in a false conversation about Our Verses (of the Qur’an) by mocking at them, stay away from them till they turn to another topic. And if Shayṭān (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zālimūn* (polytheists and wrongdoers, etc.).” [Qur’an 6: 68]

Allah the Most High also said:

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلَهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴾

“And it has already been revealed to you in the Book (this Qur’an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.” [Qur’an 4: 140]

He commanded His Prophet ﷺ to sit with good people. The Most High says:

﴿ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۗ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴾

“And keep yourself (O Muḥammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world.” [Qur’an 18: 28]

So Allah instructed him to sit with Bilāl, Ammār, and Salmān - the poor companions – and not to sit with the chiefs of Quraysh and others. The Prophet ﷺ used to sit with them longing and yearning for their *Īmān* and love; but Allah forbade him from such because they said: Drive away these people from us so that we will sit and listen to you. Due to the eagerness of the

Prophet ﷺ for good, he thought of creating another gathering for these weak (companions) in response to the request of the chiefs among the Quraysh desiring their Islam. So Allah forbade him that before he did it. He said:

﴿ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴾

“And obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.” [Qur'an 18: 28]

This is because Allah knows that these people will neither accept (Islam) nor believe (in Allah). So Allah says to him:

﴿ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴾

“And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zālimūn (unjust).” [Qur'an 6: 52]

His saying: “educate him. But if he sits with him after having known, stay away from him because he is (equally) a follower of desires.” The meaning is that you should advise him against sitting with evil people; if he does not accept the advice, avoid him because he is knowingly sitting with a follower of innovation not out of ignorance.



[142] THE QUR'ĀNIYYAH

١٤٢ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَإِذَا سَمِعْتَ الرَّجُلَ تَأْتِيهِ بِالْأَثَرِ فَلَا يُرِيدُهُ، وَيُرِيدُ الْقُرْآنَ فَلَا تَشْكُ أَنَّهُ رَجُلٌ قَدْ احْتَوَى عَلَى الزُّنْدَقَةِ، فَقُمْ مِنْ عِنْدِهِ وَدَعُهُ.

[142] The author ? said: If you hear a man to whom the *Sunnah* is brought but rejects it; rather he wants the Qur'an [alone]. Do not doubt that he is a man that hypocrisy is embodied in. Get up and leave him.

COMMENTARY

There is a group called al-Qur'aniyyah who claim to used only the Qur'an as proof and reject the *Sunnah*. This people are hypocrites because acting upon the *Sunnah* is the same as acting upon the Qur'an. Allah the Most High says:

﴿ وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ... ﴾

“And whatsoever the Messenger (Muhammad) gives you, take it; and whatsoever he forbids you, abstain (from it).” [Qur'an 59: 7]

This is because the *Sunnah* interprets and explains the Qur'an. Allah the Most High stated:

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ... ﴾

“And We have also sent down unto you (O Muhammad) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them.” [Qur'an 16: 44]

The Prophet ﷺ had indeed informed about these al-Qur'aniyyah sect. He stated:

رُبَّ رَجُلٍ شَبَعَانَ عَلَى أَرِيكَتِهِ يَقُولُ: بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ، فَمَا كَانَ فِيهِ مِنْ حَلَالٍ أَحَلَّلْنَاهُ، وَمَا كَانَ فِيهِ مِنْ حَرَامٍ حَرَّمْنَاهُ.

“A time will come when a bellyful (proud person) will be sitting on his cushion saying: The Qur'an is sufficient for us; whatever is permitted therein, we would consider it permissible; and whatever is unlawful therein, we would consider it unlawful.”

The Prophet ﷺ said:

أَلَّا وَإِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ.

“Undoubtedly, I have been given the Qur'an and its like along with it.”¹³⁶

Allah ﷻ said:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

“Nor does he speak of (his own) desire. It is only a Revelation revealed.” [Qur'an 53: 3-4]

Therefore *Aḥādīth* are (also) revelation from Allah ﷻ even though the wordings are from the Messenger of Allah ﷺ. However, their meanings are from Allah the Mighty and Sublime. So the person who uses the Qur'an, as a

¹³⁶ Reported by *Imām Aḥmad* in *al-Musnad* (4/132), *ad-Dārimī* in his *Sunan* (1/153 no. 586), *Abū Dāwūd* in his *Sunan* (4/200 no. 4604), *at-Tirmidhī* in his *Sunan* (5/35 no. 2664), *Ibn Mājah* in his *Sunan* (1/6 no. 12), *Ibn Ḥibban* in his *Ṣaḥīḥ* (1/189 no. 12), *al-Ḥākim* in *al-Mustadrak 'alā aṣ-Ṣaḥīḥayn* (1/191), and others from *al-Miqdām bin Ma'dī Kariba*. *At-Tirmidhī* said: Sound and Lone, *Al-Ḥākim* said, “Its chain is authentic”.

proof - as he claims - without using the *Sunnah* is a *Zindīq*, meaning a *Munāfiq* (hypocrite). This is the meaning of the author's saying: "**Hypocrisy is embodied in him.**"

His saying: "**Get up and leave him**": Do not sit with him because some people say this person uses the Qur'an as proof and will be deceived by him, while he does not use the Qur'an as proof because the Qur'an ordered that the *Sunnah* be taken. So he does not use the Qur'an as proof. He only intends concealment and to deceive the people.



[143] WARNING AGAINST THE PEOPLE OF DESIRE

١٤٣ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَاعْلَمَ أَنَّ الْأَهْوَاءَ كُلَّهَا رَدِيَّةٌ تَدْعُو إِلَى السَّيْفِ،
وَأَرْدُوْهَا وَأَكْفَرُهَا الرَّوَافِضُ وَالْمُعْتَزِلَةُ وَالْجُهْمِيَّةُ، فَإِنَّهُمْ يَرُدُّونَ النَّاسَ عَلَى التَّعْطِيلِ
وَالرَّذَقَةِ.

[143] The author ? said: Know that all desires are evil as they all invite toward uprisings. The worst and the most disbelieving of them are the *Shi'ah*, the *Mu'tazilah* and the *Jahmiyyah*. For they indeed intend distortion (of Allah's Names and Attributes) as well as heresy for the people.

COMMENTARY

His saying: "Know that all desires are evil." *Al-Ahwā'* (desires) is whatever disagrees with the Qur'an and *Sunnah* of creeds, opinions and thoughts. So everything that disagrees with the Qur'an and *Sunnah* of opinions, creeds, thoughts, partisanship and the like is part of desires. Allah the Most High says:

﴿ فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ
هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ... ﴾

"But if they answer you not (i.e. do not believe in your doctrine of Islamic Monotheism, nor follow you), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allah?" [Qur'an 28: 50]

What is obligatory upon a Muslim is to follow what has been reported from Allah and His Messenger, he should not follow his heart desires or what so and so said. It is obligatory to refer people's saying to the Qur'an and *Sunnah*. Whatever agrees with them should be taken and whatever disagrees with them

should be abandoned. Such a person is a follower of the truth. As for the one who moves along with the people wherever they go and becomes a blind follower without thinking about what they are upon nor examining what they are upon is a person of desires following his desires.

THE PEOPLE OF DESIRES INVITE TO UPRISINGS

His saying: “As they all invite towards the use of the sword;” That is, desires invite towards *Fitnah*. The wars and division that took place among the Muslims came from the followers of desires such as the *Mu'tazilah*, *Khawārij* and others. They were the ones who caused the *Fitnah*. *Fitan* (tribulations) only came from them and were as a result of them.

Who killed 'Uthmān (رضي الله عنه)? Who killed 'Alī (رضي الله عنه)? Who ignited the *Fitnah* among the Muslims afterwards other than the followers of desires? Who incited al-Ma'mūn and those who came after to test the people of *Sunnah* so much so that their *Imām* Aḥmad bin Ḥanbal (may Allah have mercy on him) was pulled, beaten and imprisoned other than the people of desires? Who imprisoned *Shaykh-ul-Islam* Ibn Taymiyyah (may Allah have mercy on him) till he died in prison other than the people of desires?

We must therefore beware of these individuals because their evil, at the end, will lead to disuniting the Muslims' and revolting against the Muslims' leader, as well as division of the Muslims' community, so that they would be divided into sects and parties instead of being one *Ummah*.

His saying: “The worst and most disbelieving of them are the *Rawāfiḍ*, the *Mu'tazilah* and the *Jahmiyyah*.” These are the worst of the people of desires. At its top are the *Rāfiḍah* among the *Shī'ah*. They were named *Rāfiḍah* because they rejected Zayd bin 'Alī bin al-Ḥusain when they invited him to agree with them in abusing Abū Bakr and 'Umar. But he said: 'No, Abū Bakr and 'Umar were the ministers of Allah's Messenger ﷺ'. So when he disagreed

with them, they said, 'In that case we reject you'. So they were named *Rāfiḍah* (rejecters).

The *Jahmiyyah* are the followers of Jahm bin Ṣafwān, who has been repeatedly mentioned. The *Mu'tazilah* are followers of 'Amr bin Ubayd and Wāṣil bin Aṭā' - those who isolated themselves in the gathering of al-Ḥasan al-Baṣrī and do not acquire knowledge from the scholars of *Sunnah*. So they were named *Mu'tazilah*.

His saying: "For they indeed intend distortion (of Allah's Names and Attributes) as well as heresy for the people." *At-Ta'ṭīl* means negation of the Names and Attributes (of Allah) and *Zandaqah* means rejecting the Qur'an and *Sunnah* and holding on to desires and wishes instead.



**[144-145] THE ONE WHO DEFAMES THE
COMPANIONS ACTUALLY DEFAMES
THE PROPHET ﷺ**

[١٤٤] قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَاعْلَمْ أَنَّهُ مَنْ تَنَاوَلَ أَحَدًا مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ
وَاللَّهِ - فَأَعْلَمَ أَنَّهُ إِذَا أَرَادَ مُحَمَّدًا ﷺ وَقَدْ آذَاهُ فِي قَبْرِهِ.

[144] The author ? said: Know that whoever insults one of the companions of Muḥammad ﷺ only intended (to hurt) Muḥammad ﷺ and he has certainly hurt him in his grave.

[١٤٥] وَإِذَا ظَهَرَ لَكَ مِنْ إِنْسَانٍ شَيْءٌ مِنَ الْبِدْعِ، فَاحْذَرُهُ، فَإِنَّ الَّذِي أَحْفَى عَنْكَ
أَكْثَرُ مِمَّا أَظْهَرَ.

[145] If anything of innovation appears to you from a person, then be cautious of him, because that which he hides from you is more than what is manifest.

COMMENTARY

His saying: “Know that whoever insults one of the companions of Muḥammad ﷺ”: Meaning whoever reviles the companions of Allah’s Messenger ﷺ and disparages them is abusing the Messenger of Allah ﷺ because they are his companions, supporters and helpers. So defaming them is defaming the Messenger of Allah ﷺ because it was the Messenger of Allah ﷺ who assembled them, walked with them and managed their affairs. So it is a defamation of the Messenger of Allah ﷺ that he accompanied evil people. This is defamation of the Messenger ﷺ.

They (i.e., the people of desires) say *al-Jibt* and *Tāghūt* refer to Abū Bakr and ‘Umar. This is defamation of the Messenger of Allah (ﷺ). How could his two companions and ministers be *Jibt* and *Tāghūt*? Therefore, the Messenger neither understands nor knows. We ask Allah for well being. Furthermore, the Messenger commended and praised the Companion, so he does not know their reality. The Prophet ﷺ said:

لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ
وَلَا نَصِيفَةً.

“Do not revile my companions. By Him in Whose Hand is my life, if one of you had spent (in charity) a pile of gold as big as mount Uḥud, it would not amount to as much as one mudd of one of them nor even half of mudd (spent in charity).”¹³⁷

He praised them. Therefore, it means that the Messenger erred in commending and praising them while they are evil people, *Jibt*, *Tāghūt* and disbelievers. This is defamation of the Messenger of Allah. In fact, it is a defamation of the Qur’an. Allah the Most High says:

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ بَايَعُونَكَ تَحْتَ الشَّجَرَةِ ... ﴾

“Indeed, Allah was pleased with the believers when they gave their Bay‘ah (pledge) to you (O Muḥammad) under the tree.” [Qur’an 48: 18]

The Most High also said:

¹³⁷Reported by al-Bukhārī in his *Ṣaḥīḥ* (3/1343 no. 3470), and Muslim in his *Ṣaḥīḥ* (4/1967 no. 2541) from AbīSa‘īd al-Khudri (رضي الله عنه).

﴿ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ ... ﴾

“Allah has forgiven the Prophet, the Muhājirūn (Muslim emigrants who left their homes and came to Al-Madīnah) and the Anṣār (Muslims of Al-Madīnah) who followed him (Muḥammad) in the time of distress (Tabūk expedition, etc.).” [Qur'an 9: 117]

The Most High says:

﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ... ﴾

And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to Al-Madīnah) and the Anṣār (the citizens of Al-Madīnah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith); Allah is well-pleased with them as they are well-pleased with Him.” [Qur'an 9: 100]

Therefore, this is defamation of the Qur'an that praised and commended them. Whoever possesses an atom weight of *Īmān* will not revile the Companion .

His saying: “Know that he only intended (to hurt) Muḥammad ﷺ and he has certainly hurt him in his grave.” Whoever reviles the Companions has indeed harmed the Prophet ﷺ in his grave, because he (the Prophet) is not pleased that his companions be reviled. Allah the Most High says:

﴿ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ
عَذَابًا مُهِينًا ﴾

“Verily, those who annoy Allah and His Messenger, Allah has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.” [Qur'an 33: 57]

So the person who reviles the Companion has indeed harmed Allah and His Messenger. And this is not restricted to the lifetime of the Messenger of Allah ﷺ. Rather, it hurts him while he is in his grave after his death – ‘*alayhiṣ-ṣalātu was-salām*. And whoever does this is cursed:

﴿ ...لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴾

“Allah has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.” [Qur'an 33: 57]

We ask Allah for well-being.



[146] SITTING WITH THE SINFUL AND THE INNOVATOR

١٤٦ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَإِذَا رَأَيْتَ الرَّجُلَ رَدِيءَ الطَّرِيقِ وَالْمَذْهَبِ، فَاسْقًا فَاجِرًا، صَاحِبَ مَعَاصٍ ظَالِمًا وَهُوَ مِنْ أَهْلِ السُّنَّةِ فَاصْحَبْهُ، وَاجْلِسْ مَعَهُ، فَإِنَّهُ لَيْسَ تَضُرُّكَ مَعْصِيَتُهُ.

[146] If you see a man from among the followers of *Sunnah* with evil manner and words, defiantly disobedient, wicked, sinful and straying; but is upon the *Sunnah*, accompany him and sit with him for his sin will not harm you.

COMMENTARY

His saying: “If you see a man from among the followers of *Sunnah* with evil manner and words, defiantly disobedient, wicked, sinful and straying; but is upon the *Sunnah*, accompany him.” Your accompanying a sinful follower of the *Sunnah* and sitting with him is better than sitting with an innovator, because a sinner knows he is sinner and hopes to repent, contrary to the innovator; for he believes he is upon the truth and will not repent. Mostly, innovators do not repent because they consider themselves upon the truth.

This does not mean that you should be sitting with sinners. It simply means sitting with a sinner from the people of the *Sunnah* is better than sitting with innovators, even if they apparently display devoutness and righteousness. This is the author’s aim ? . There is no doubt that innovation is evil and dearer to Shayṭān than sin because an innovator does not repent from it, contrary to a sinful person; he hopes to repent from it because he believes it is a sin and he is shy of it and does expose it, unlike an innovator.

His saying: “**But he is upon the *Sunnah*, accompany him;**” That is, (a sin) that does not remove one from Islam. He is only guilty of major sins other than *Shirk* but with no innovation. Your sitting with him is less evil than sitting with an innovator, even if the innovator displays righteousness and piety. Just as I have mentioned, this does not mean that the *Shaykh* is saying that you should sit with sinful people. He is only making a comparison between the evil of sitting with a sinner and that of sitting with an innovator. The evil of sitting with an innovator is worse than sitting with a sinner. How about a follower and adherent of the *Sunnah*? If sitting with a sinful follower of the *Sunnah* is better than sitting with an innovator, how about sitting with a righteous follower and adherent of the *Sunnah*? Such a person is a righteous companion.

His saying: “**For his sin will not harm you;**” This is because his sin is upon him. This is from the angle of comparison. However, the innovation of an innovator will harm you. As for the sinner, his sin will not harm you.



[...] NOT BEING DECEIVED WITH THE WORSHIP OF THE INNOVATOR

وَإِذَا رَأَيْتَ الرَّجُلَ مُجْتَهِدًا فِي الْعِبَادَةِ مُتَفَشِّفًا مُحْتَرِقًا بِالْعِبَادَةِ صَاحِبَ هَوَى، فَلَا تَجْلِسْ مَعَهُ، وَلَا تَسْمَعْ كَلَامَهُ، وَلَا تَمْشِ مَعَهُ فِي طَرِيقٍ، فَإِنِّي لَا أَمْنُ أَنْ تَسْتَحْلِيَ طَرِيقَهُ فَتَهْلِكَ مَعَهُ.

But if you see a man who strives hard in worship, abstentious, being continual in worship who is a follower of desires, do not sit with him nor listen to his speech nor walk with him on a road, for I do not guarantee that you will not eventually become accustomed to his way and be destroyed together with him

COMMENTARY

His saying: “But if you see a man who strives hard in worship, abstentious, being continual in worship who is a follower of desires, do not sit with him, nor listen to his speech.” Do not be beguiled by an innovator because he displays devotedness, piety, asceticism, abstemiousness and observes *Ṣalāh* in the night as long as he is a man of desires and innovation; do not be lenient with him. Stay away from him. As some of the righteous predecessors have said:

اِفْتِصَادٌ فِي سُنَّةٍ خَيْرٌ مِنْ اجْتِهَادٍ فِي بَدْعَةٍ.

“*Iqtiṣād* regarding the *Sunnah* is better than striving upon innovation.”¹³⁸

¹³⁸Reported by aṭ-Ṭabarānī in *al-Mu‘jam al-Kabīr* (No. 10337), Muḥammad bin Naṣr in *Kitāb as-Sunnah* (No. 75), Ibn Baṭṭah in *al-Ibānah* (No 256) from ‘Abdullāh bin Mas‘ūd (رضي الله عنه) in *Mawqūf* form.

His saying: “**Nor walk with him on a road.**” This is related to caution against accompanying and sitting with the innovators as mentioned previously. The Messenger ﷺ also warned against such. He said:

إِيَّاكُمْ وَمُخَدَّاتِ الْأُمُورِ

“Beware of newly-invented matters.”¹³⁹

The word *Iyyākum*, beware is a caution. He said:

شَرُّ الْأُمُورِ مُخَدَّاتُهَا

“The worst of affairs are the newly-invented ones.”¹⁴⁰

Therefore, innovation is worst than sin and an innovator is worst than a sinner. Thus, it is obligatory to pay attention to this matter.

“**Nor walk with him on a road;**” This is because he will influence and involve you in innovation especially since you think well of him due to what he displays of piety, devoutness and asceticism. So his innovation will affect you. He is therefore very dangerous. Just as the similitude given by the Prophet ﷺ of a righteous companion with a seller of musk, he either gives you from his musk, you buy from him or you get a pleasant scent from him as long as you are with him. If you do not get anything from him, either through gift or purchase, you will certainly get the musk scent while sitting with him.¹⁴¹

¹³⁹ Its reference has preceeded.

¹⁴⁰ Its reference has preceeded.

¹⁴¹ Reported by al-Bukhārī in his *Ṣaḥīḥ* (2/741 no. 1995) and Muslim in his *Ṣaḥīḥ* (4/2026 no. 2628) from Abū Mūsā al-Ash‘arī (رضي الله عنه) who said: “The Prophet (ﷺ) said, ‘The similitude of the righteous companion and an evil companion is like a seller of musk and a blower of bellows. You will not miss with the seller of musk; you either purchase it or get the fragrance from him. But the blower of bellows either burns you, your cloth or you obtain an offensive odour from him.’”

As for an evil companion he is like a blower of bellows; he either burns your cloth or you get offensive odour from him.

THE TABLIḤ JAMĀ'AH

This is applicable to the *TabliḤ* group about whom many are deluded today because of what is seen of them such as devoutness and making the sinners repent - as they say - and the strong influence on whoever accompanies them. However, they bring the sinner from sin into innovation and innovation is worst than sin! A sinner among the people of *Sunnah* is better than a worshipper from the people of innovation. So take note of this; I have not said this in dislike of the good that is with them - if there is even good in them - I have said this out of dislike for innovation because innovation takes away good deeds.

The innovations that are with the *Jamā'ah TabliḤ* have been mentioned by those who accompanied them and then repented from such, and have authored so many books to warn against them, explaining their innovations. The fact that *Shaykh* Muḥammad bin Ibrāhīm gave permission to some of them to do *Da'wah* in the Kingdom at the beginning was because their affairs were not clear to him. But when what they are upon became clear to him, he gave them a serious and profound refutation as contained in his *Majmū' Fatāwā*¹⁴². He gave them the condition of inviting (others) towards *Tawḥīd* but they did not fulfil the condition.

SHAYKH 'ABDUL-AZĪZ BIN BĀZ CHANGED HIS VIEW ABOUT THE TABLIḤ JAMĀ'AH

Similarly, the fact that *Shaykh* bin Bāz praised them at first was because their condition was not clear to him. But when their affair became clear to him, he retracted this and said: "They should not be followed in their outings except

¹⁴² See: *Majmū' Fatāwā* of *Shaykh* Muḥammad bin Ibrāhīm (1/227).

by the one who intends to invite them to the truth and *Tawhīd* and repudiate the conditions upon which they are.”¹⁴³

This was what he stated (may Allah have mercy on him) in spite of the fact that a person of innovation does not accept *Da'wah*. So also is a follower of a (false) methodology; he will not retract from his methodology that he took oath of allegiance from his *Shaykh* (to follow).

His saying: “**For I do not guarantee that you will eventually become accustomed to his way and be destroyed together with him.**” This is the end result if you walk with him, sit with him and become delighted with his condition; he will afflict you with his innovation and you will become pleased with it and be destroyed with him, becoming an innovator. The danger from the innovators is severe and they are so many these days. However, it is obligatory to know what innovation is because according to some people, everything is an innovation. Innovation has guidelines. So if it is verified that what he is upon is innovation, do not sit with him nor accompany him.



¹⁴³See: *Majmū' Fatāwā* and various articles of *Shaykh*' Abdul' Azīz bin Bāz (8/296)

[...] WARNING AGAINST SITTING WITH THE PEOPLE OF INNOVATIONS

رَأَى يُونُسُ بْنُ عُبَيْدِ ابْنَهُ، وَقَدْ خَرَجَ مِنْ عِنْدِ صَاحِبِ هَوَى، فَقَالَ: يَا بُنَيَّ مِنْ أَيْنَ
خَرَجْتَ؟ قَالَ: مِنْ عِنْدِ عَمْرٍو بْنِ عُبَيْدٍ، قَالَ: يَا بُنَيَّ، لِأَنَّ أَرَاكَ خَرَجْتَ مِنْ بَيْتِ
خُنْثَى أَحَبُّ إِلَيَّ مِنْ أَنْ أَرَاكَ تَخْرُجُ مِنْ بَيْتِ فُلَانٍ وَفُلَانٍ، وَلَأَنَّ تَلْقَى اللَّهَ يَا بُنَيَّ
فَاسْقًا سَارِقًا خَائِنًا؛ أَحَبُّ إِلَيَّ مِنْ أَنْ تَلْقَاهُ بِقَوْلِ أَهْلِ الْأَهْوَاءِ.

أَلَا تَرَى أَنَّ يُونُسَ بْنَ عُبَيْدٍ قَدْ عَلِمَ أَنَّ الْخُنْثَى لَا يُضِلُّ ابْنَهُ عَن دِينِهِ، وَأَنَّ صَاحِبَ
الْبِدْعَةِ يُضِلُّهُ حَتَّى يَكْفُرَ.

Yūnus bin ‘Ubayd saw his son coming out from (the house of) a follower of desires and said to him: ‘O my son! Where are you coming from?’ He said: ‘From ‘Amr bin ‘Ubayd, thereupon he said: ‘O my son, that I see you come out of the house of a shameless person, is dearer to me than to see you come out from the house of so-and-so. O my son! For you to meet Allah as a fornicator, sinner, a thief, defiantly disobedient and a treacherous person is dearer to me than you meet Allah with the sayings of the people of desires’.

Do you not see that Yūnus bin ‘Ubayd knew that the shameless person cannot misguide his son from his religion while a follower of innovation can mislead him till he makes him commit [an act of] disbelief’?

COMMENTARY

His saying: “Yūnus Bin ‘Ubayd saw his son coming out from (the house of) a follower of desires and said to him: ‘O my son! Where are you coming from?’ He said: ‘From ‘Amr bin ‘Ubayd.’ Thereupon he said: ‘O my son, that I see you come out of the house of a shameless person, is dearer to me than to see you come out from the house of so- and- so.” For you to come out from a

sinful follower of *Sunnah* is of less evil than sitting with an innovator. This was what Yūnus cautioned his son against because he sat with ‘Amr bin Ubayd - the leader of the *Mu’tazilah*. That he sits with a Muslim who is a follower of the *Sunnah* even if he has some weaknesses in his religion is indeed less harmful than sitting with an innovator. And to learn from him is worse: do not acquire knowledge from the people of desires and innovations. Learn from the people of *Sunnah*, the scholars of *Ahl as-Sunnah* and scholars of sound ‘*Aqīdah* as stated by Muḥammad bin Sirīn ?:

إِنَّ هَذَا الْعِلْمَ دِينٌ فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ.

“Indeed, this knowledge is religion, so look properly from whom you take your religion.”¹⁴⁴

If merely sitting (with an innovator) contains this danger, how about learning from the innovators?!

His saying: “For you to meet Allah as a fornicator, sinner, a thief, defiantly disobedient and a treacherous person is dearer to me than that you meet Allah with the saying of the people of desires.” He said to his son: for you to die as a sinner who is guilty of a major sin other than *Shirk*; you will hope for mercy. Allah the Most High says:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ... ﴾

“Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.” [Qur’an 4: 48]

¹⁴⁴ Reported by Muslim in the introduction to his *Ṣaḥīḥ* (1/14).

Even if Allah punishes the one who committed major sin in the Fire, his final abode is Paradise; he will not abide in the Fire. As for the follower of innovation, his innovation could lead him to *Kufr* thereby becoming one of those who will abide in the Fire because he introduced into the religion of Allah what is not part of it. As for the sinner, he does not claim that his sin is religion. So for you to die upon a sin even if it is a major sin other than *Shirk* is less harmful than for you to die upon innovation. This statement is very lucid.

His saying: **“Do you not see that Yūnus bin ‘Ubayd knew that the shameless person cannot misguide his son from his religion while a follower of innovation can mislead him till he makes him commit an act of disbelief’?!”** This is the wisdom behind his not sitting with an innovator. As for sitting with a follower of the *Sunnah* even if he is deficient in his religion and *Īmān*, the harm that will occur as a result of sitting with an innovator is worst than the harm that will occur as a result of sitting with a sinful follower of the *Sunnah* because a follower of innovation invites you to innovation and opposition of the Qur’an and *Sunnah*.

As for the sinner, he neither cautions you against the Qur’an and *Sunnah* nor warns you from following the *Sunnah*; never. So this is a distinction between this direction and that. The worst that can happen is that he will beautify sinful deeds to you alone; but for him to caution you against the *Sunnah*, never. He will not warn you from the *Sunnah*; he rather respects and values the *Sunnah*, contrary to an innovator for he does not value the *Sunnah*.



[147]

١٤٧ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: فَاحْذَرُوا ثُمَّ احْذَرُوا أَهْلَ زَمَانِكُمْ خَاصَّةً، وَأَنْظُرُوا مَنْ تَجَالَسُوا، وَمَنْ تَسْمَعُوا وَمَنْ تَصْحَبُوا، فَإِنَّ الْخَلْقَ كَأَنَّهُمْ فِي رِدَّةٍ إِلَّا مَنْ عَصَمَهُ اللَّهُ مِنْهُمْ.

[147] The author ? said: Beware and then be cautious of the people of your time in particular. Consider the person who you sit with, listen to and accompany; because the entire creatures are as if they are in apostasy except the one whom Allah protects among them.

COMMENTARY

His saying: “Beware, and be cautious of the people of your time in particular;” This is because during the time of the author, al-Barbahārī (may Allah have mercy on him, the *Fitnah* became very great. So he is cautioning everyone living in an era in which evils, desires and innovations have emerged. This is not limited to his period alone but, every period in which evils, desires and false *Da'wāt* have emerged. He emphasized his caution to the Muslim, so he should take warning.

His saying: “Because the entire creatures are as if they are apostatizing except the one whom Allah protects among them”: this was during his time ?, and it re-occurs. Our time and after it – and Allah knows best - is worse. This is because the later the period, the more the *Fitnah* and evil, and the more the *Sunnah* becomes strange and those who adhere to it lessen. So, the danger is worse.



[148] NO ONE PRAISES THE PEOPLE OF INNOVATIONS EXCEPT THEIR LIKE

١٤٨ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَإِذَا رَأَيْتَ الرَّجُلَ يَذْكُرُ ابْنَ أَبِي دَاوُدَ، وَبِشْرًا
الْمَرِيْسِيَّ، وَثُمَّامَةَ، أَوْ أَبَا هُدَيْلٍ، أَوْ هِشَامًا الْفُوطِيَّ، أَوْ وَاحِدًا مِنْ أَتْبَاعِهِمْ،
وَأَشْيَاعِهِمْ، فَاحْذَرُهُ فَإِنَّهُ صَاحِبُ بِدْعَةٍ، فَإِنَّ هَؤُلَاءِ كَانُوا عَلَى الرِّدَّةِ، وَاتْرَكَ هَذَا
الرَّجُلَ الَّذِي ذَكَرَهُمْ بِخَيْرٍ، وَمَنْ ذَكَرَ مِنْهُمْ.

[148] The author ? said: If you hear a man mentioning Ibn Abī Dāwūd, Bishr al-Marīsī, Thumāmah or Abu Hudhayl or Hishām al-Fūtī or one of their likes and followers; be cautious of him because he is a follower of innovation because those were upon apostasy- Leave the man who has mentioned them with good and whomever he mentioned among them.

COMMENTARY

His saying: “If you hear a man mentioning Ibn Abī Dāwūd, Bishr al-Marīsī, Thumāmah or Abul Hudhayl or Hishām al-Fūtī.” If you see a man who praises evil people and misguided scholars like the followers of the *Jahmiyyah*, know that he is an evil, corrupt and astray person because he does not praise them except due to his love for them and being pleased with their way. But when you see a man who praises the people of *Sunnah* like *Imām* Ahmad and Ibn Mubāarak as well as scholars of the *Tābi‘ūn* and those who came after them; know that he is a good person because he does not praise the people of *Sunnah* except that he loves the *Sunnah* and adheres to it.

This demonstrates that some brothers or students of knowledge may praise some innovators or followers of desires and deviant ideologies without considering their ideas and direction but defame and disparage good people because they hear those (innovators) disparaging them and they believe them.

This is a great danger. If a person disparages good people, people of knowledge and people of *Sunnah* and praises the people of deviant thoughts and approaches, such is a great danger even if one does not sit with them. This is among what he is cautioning us against from the things that many people have fallen victim to today.

“**Ibn Abī Du’ād**¹⁴⁵ and **Bishir al-Marīsī**¹⁴⁶”: They were the ones who suggested to al-Ma’mūn to punish *Imām Aḥmad* and other *Imāms* ordering them to say the Qur’an is created.

“**Thumāmah**” Ibn al-Ashras¹⁴⁷ is among the leaders of the people of misguidance.

“**And Abū al-Hudhayl**” al-‘Allāf¹⁴⁸ is among the elders of the *Mu’tazilah*.

“**Hishām al-Fūṭī**¹⁴⁹” is among the innovators.

¹⁴⁵ Adh-Dhahabī said in *Mizān al-‘Itidāl fī Naqd ar-Rijāl* (1/233): “Aḥmad bin Abī Du’ād al-Qādī, *Jahmī*, detestable. He died in the year 240 A.H.”

¹⁴⁶ Adh-Dhahabī said in *Mizān al-‘Itidāl*(2/35): “Bishir bin Giyāth al-Marīsī, innovator, misguided. It is not appropriate to report from him. He studied *Fiqh* with Abū Yūsuf and attained proficiency in *Ilm al-Kalām*. Afterwards, he advocated the belief that the Qu’rān was created and defended it. He did not meet Jahm bin Ṣafwān; he only took his creed and invited to it. His apostasy had been reported from large number of Scholars.”

¹⁴⁷ Adh-Dhahabī said in *al-Mizān*(2/94): “Thumāmah bin Ashrath Abū Ma’n an-Namrī, al-Baṣrī, a senior *Mu’tazilah* and from the leaders of Misguidance!”

¹⁴⁸ Al-Bagdādī said in *al-Farq bayna al-Firaq* (Pg 102): “Abū Hudhayl Muḥammad bin Hudhayl, popularly known as al-‘Allāf. He was a *Mawlā* to ‘Abdul Qays. He followed the ways of the children of as-Sadāyā since many of the innovations spread from them. His errors are so many for which other sects of the *Ummah* from among his *Mu’tazilite* companions and others declared him an apostate.”

His saying: “**Or one of their likes and followers;**” If you see him praising evil and deviant people beware of him.

His saying: “**Because those people were in apostasy.**” That is, some of them are apostates and they are the *Imāms* of *Jahmiyyah* and *Mu'tazilah* who deliberately oppose the Qur'an and *Sunnah*. There is no doubt with regard to their disbelief. As for the blind-follower among them, he should be ruled to be upon misguidance and not that such is a disbeliever until the matter is explained to him. As for their *Imāms* and callers, they know what they are upon of misguidance; consequently, they are ruled to be apostates.

His saying: “**Leave this man that has mentioned them with good.**” Do not be deluded by the praise of this man who is praising and commending them. There might be good trait in the people of misguidance; however, look at what they possess of misguidance. So do not be beguiled by one good trait and be heedless about so many evil traits. This is also great wisdom because some of the people say so- and- so has a good trait. If he is a deviant, there is no good in him just like a follower of the *Sunnah*, even if he has little evil, stick to him because he is a follower of the *Sunnah*.



¹⁴⁹ Al-Ḥāfiḍh Ibn Ḥajar said in *Lisān al-Mizān*(6/195): "Hishām bin ‘Amr al-Futī was from the companions of Abū al-Hudhayl and was a caller to *al-I'tizāl*. See: *al-Farq bayna al-Firaq* (pg. 145).

[149] TESTING PEOPLE

١٤٩ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَالْمِحْنَةُ فِي الْإِسْلَامِ بِدْعَةٌ، وَأَمَّا الْيَوْمَ فَيَمْتَحَنُ
بِالسُّنَّةِ، لِقَوْلِهِ: إِنَّ هَذَا الْعِلْمَ دِينٌ فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ، وَقَوْلِهِ: لَا تَقْبَلُوا
الْحَدِيثَ إِلَّا مِمَّنْ تَقْبَلُونَ شَهَادَتَهُ. فَتَنْظُرُ فَإِنْ كَانَ صَاحِبَ سُنَّةٍ لَهُ مَعْرِفَةٌ صَدُوقًا
كَتَبْتَ عَنْهُ وَإِلَّا تَرَكْتَهُ.

[149] The author ? said: Testing (people in order to know their belief) in Islam is an innovation. As for today, people should be tested with the *Sunnah* based on his saying: “Verily, this knowledge is religion. So consider whom you take your knowledge from.” And based on his saying: “Do not accept *Hadīth* except from the one whom you accept his testimony.” So you should consider, if he is a follower of the *Sunnah*, has knowledge and is truthful, write from him, otherwise stay away from him.”

COMMENTARY

His saying: “Testing (people in order to know their belief) in Islam is an innovation. As for today, people should be tested with the *Sunnah*.” The basic ruling regarding the Muslim is goodness and having good thought about him as long as the contrary is not known of him. This is the principle. The author is saying as long as nothing except good is known of the Muslim, we should accept the good from him including the hypocrite. The Messenger of Allah ﷺ accepted open attitude of the hypocrites and left their secrets to Allah the Mighty and Sublime.

So, as long as nothing (bad) manifests from him, you should think well of him. However, if hatred of the *Sunnah* and the people of *Sunnah* manifests from him, then beware of him. This is the meaning of the author’s saying: “Testing (people in order to know their belief) in Islam is an

innovation.” Meaning if evil does not manifest from a Muslim, do not test him.

“**As for today,**” - that is, during his time, the tests were with the *Sunnah* because there were many misguided sects who were inviting (others) to Islam. So it is essential to know who is upon the truth and not to be deceived by their claiming Islam. Hence, the person who loves the people of *Sunnah*, it is the proof that he is among the good people and the person who loves the people of innovation, it is a proof that he is among the evil people.

His saying: “**Verily, this knowledge is religion. So consider whom you take your knowledge from.**” Learning should be acquired from the scholars of *Sunnah* and not from the scholars of innovation.

His saying: “**Do not accept *Ḥadīth* except from the one whose testimony was acceptable.**” That is, do not accept from the reporters of *Ḥadīth* except one whom you accept his testimony before a judge because there may be many weak people and lies in the narration. This is with respect to one who possesses knowledge of *Ḥadīth*. But whoever is not like that should refer to authentic books of *Sunnah*.

His saying: “**So you should consider, if he is a follower of the *Sunnah* who has knowledge and is truthful, write from him; otherwise stay away from him.**” This is an explanation to his saying: “Indeed, this knowledge is religion.” Look at one who you learn from and report *Ḥadīth* from. If you see him to be a follower of the *Sunnah* and steadfast, write and report *Ḥadīth* from him. But if contrary to this, do not take *Ḥadīth* from him because there are some people who narrate from Allah’s Messenger ﷺ but are liars. And fabricators of *Ḥadīth*! This is from the perspective of reporting *Ḥadīth* with its *Isnād* (chain

of narrators); but from the perspective of quoting *Ḥadīth*; then refer to the authentic books of *Sunnah*.



[150] IF YOU INTEND STEADFASTNESS...

وَإِذَا أَرَدْتَ الْإِسْتِقَامَةَ عَلَى الْحَقِّ وَطَرِيقِ أَهْلِ السُّنَّةِ قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: ١٥٠-
قَبْلَكَ، فَاحْذَرِ الْكَلَامَ، وَأَصْحَابَ الْكَلَامِ وَالْجِدَالَ وَالْمِرَاءَ وَالْقِيَاسَ وَالْمُنَاطَرَةَ فِي
الدِّينِ، فَإِنَّ اسْتِمَاعَكَ مِنْهُمْ وَإِنْ لَمْ تَقْبَلْ مِنْهُمْ يَقْدَحُ الشَّكَّ فِي الْقَلْبِ، وَكَفَى بِهِ
قَبُولاً، فَتَهْلِكُ، وَمَا كَانَتْ زَنْدَقَةٌ قَطُّ، وَلَا بَدْعَةٌ، وَلَا هَوَى، وَلَا ضَلَالَةٌ، إِلَّا مِنْ
الْكَلَامِ وَالْجِدَالِ وَالْمِرَاءِ وَالْقِيَاسِ، وَهِيَ أَبْوَابُ الْبَدْعَةِ، وَالشُّكُوكِ وَالزُّنْدَقَةِ.

[150] The author ? said: If you intend steadfastness upon the truth and the way of the followers of *Sunnah* before you, avoid theological rhetoric and the people of rhetoric, arguments, disputes, analogy and debate in the religion. For your hearing from them even if you did not accept (a word) from them, creates doubt in the heart; and it suffices as acceptance and you become destroyed. And heresy, innovation, desires, or misguidance has never occurred except as a result of rhetoric, argumentation, dispute and analogy. They are the gates of innovation, doubts and heresy.

COMMENTARY

His saying: "If you intend steadfastness upon the truth and the way of the followers of *Sunnah* before you, avoid theological rhetoric and the people of rhetoric." Among the *Fitan* of the people of misguidance is that they introduced rhetoric, debate and logic. They made them proofs and evidence upon which they depend in their 'Aqīdah and abandoned the Qur'an and *Sunnah* because according to them, they do not denote certainty. Logical and rhetorical proofs are-in their opinion- definite proofs and explicit evidence. Consequently, evil came upon the Muslims through the scholars of theological rhetoric, debate and logic who depend on principles of logic and rhetoric and made them proofs and evidences.

They do not rely on the Qur'an and *Sunnah* because based on their claims, the Qur'an and *Sunnah* do not denote certainty. As for these principles, they denote certainly according to them and they called them *al-Barāhīn* – the proofs.

His saying: “Argument, dispute, (baseless) analogy and debate in the religion.” It is not permissible to make matters of the religion topics for debate and arguments and freedom of opinion as they say. Likewise; it is not allowed to present them as topics in the newspapers and journals that just anyone may say anything. This is not permissible because the matters of the religion must be respected and restricted to what the Qur'an and *Sunnah* indicate. Debates never come in them. This is the principle and safe methodology and is the import of *Īmān* in Allah and His Messenger. Thus, Allah ﷻ said:

﴿ مَا يَجِدُلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرَكَ تَقَلُّبُهُمْ فِي الْأَلْبَانِ ﴾

“None disputes in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you [O Muḥammad, their ultimate end will be the Fire of Hell]!” [Qur'an 40: 4]

Those who dispute regarding the Qur'an; whether it is Allah's word or word of human being; does it denote certainty or not and so on fall under disputing the *Āyāt* of Allah ﷻ. Meaning it is as if they do not believe in Allah's *Āyāt*, so they are debating concerning it or the *Aḥādīth* of Allah's Messenger ﷺ, the infallible, who does not speak of his own desires as if it is doubted and argued. The matters of the religion do not contain arguments; they are established matters which should be (accepted). There is no doubt therein such that it would be presented for analysis- as they say.

His saying: “**For your hearing from them even if you do not accept [a word] from them, creates doubt in the heart;**” That is, your listening to debate in religious matters from those people will affect your heart and make you become negligent about it in the future even if you do not believe them because frequent touch reduces feelings – as they say. Before the advent of these satellite television channels and the debate in the religion and ‘*Aqīdah*, that are spread through them, the Muslims in this land were upon a sound ‘*Aqīdah*. They did not have doubts or delusions. No one would be so bold to speak about religious issues; they would rather refer them to their scholars. As for today, religious matters have become a thing of debate and arguments and freedom of opinion as they say as a result of these repulsive satellite television channels! The matter is very dangerous.

Some of them say: there is differences of opinion among the scholars in this issue but the scholars are hiding this from us! Such will create aspersion in the peoples’ heart. The scholars know the differences of opinion but they do not spread it amongst the people. They would rather explain it among themselves because they are qualified for that. But for them to mention it to the people on the *Minbar* (pulpit) and media saying: “There is difference of opinion and views on this issue” This involves causing doubts in the religion, such is not permissible.

QIYĀŞ IS OF THREE FORMS

His saying: “**And hypocrisy, innovation, desires, or misguidance has never occurred except as a result of rhetoric, argumentation, dispute and (baseless) analogy.**” This is because it will open room for debate in religious matters. (And *Qiyās*): That is, baseless *Qiyās*. As for sound *Qiyās*, such is one of the foundations of proofs. Therefore, *Qiyās* is of three types:

Firstly: *Qiyās al-Awlā* (Preferential deductive reasoning) such as saying: Allah is more deserving of every perfection devoid of imperfection as stated by the Most High:

﴿وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ...﴾

“His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth.” [Qur'an 30: 27]

Secondly: *Qiyās At-Tamthīl* (comparative deductive reasoning) such as saying; the Attributes of the Creator are like the attributes of the creature as opined by the *Mumaththilah* (those who compare Allah to His creature); but this is baseless.

Thirdly: *Qiyās al-‘Illah* (Causative [cause-based] deductive reasoning). This is among the proofs of *Usūl al-Fiqh*. It is used in issues of *Fiqh*; and this is accepted by the majority of the people of knowledge.



[151] TAQLĪD IS OF TWO FORMS

١٥١ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: فَاللَّهُ اللَّهُ فِي نَفْسِكَ، وَعَلَيْكَ بِالْآثَارِ وَأَصْحَابِ الْأَثَرِ
وَالْتَقْلِيدِ، فَإِنَّ الدِّينَ إِنَّمَا هُوَ بِالتَّقْلِيدِ، يَعْنِي: لِلنَّبِيِّ ﷺ وَأَصْحَابِهِ رِضْوَانُ اللَّهِ عَلَيْهِمْ
أَجْمَعِينَ، وَمَنْ قَبْلَنَا لَمْ يَدْعُونَا فِي لَبْسِ فَقَلَدَهُمْ وَاسْتَرَخَ وَلَا تُجَاوِزِ الْأَثَرَ وَأَهْلَ الْأَثَرِ.

[151] The author ? said: Fear Allah within yourself and stick to the narrations and the people of narrations and *Taqlid*. For the religion is all about *Taqlid* – i.e., following the Prophet ﷺ and his companions (may Allah be pleased with all of them). And those before us did not leave us in darkness; so, emulate them and relax. Do not exceed the narrations and the followers of narrations.

COMMENTARY

His saying: “Fear Allah within yourself and stick to the narrations and the people of narrations and *Taqlid*.” What is meant by *Taqlid* (here) is *al-Ittibā’* (following) and not the *Taqlid* according to the usage of later scholars. The intended meaning is following and emulating the People of Knowledge and peity as is in Allah’s saying- the Most High:

﴿... وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ ...﴾

“And also those who followed them exactly (in Faith).” [Qur'an 9: 100]

And the saying of Allah:

﴿وَاتَّبَعَتْ مِثْلَ آبَائِهِ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ...﴾

“And I have followed the religion of my fathers, - Ibrāhīm (Abraham), Ishāq (Isāc) and Ya’qūb (Jacob).” [Qur'an 12: 38]

This refers to following. The *Taqlīd* that means *al-Ittibā’* based on the truth is praiseworthy. As for *Taqlīd al-A’mā* (blind following) blind following that is devoid of proof, it is rejected. Therefore *Taqlīd* is divided into two:

- Firstly, *Taqlīd* that means following based on the truth; this is praiseworthy.
- Secondly, *Taqlīd* without proof and knowledge of the proof of the one being followed-whether it is right or wrong; this is blameworthy.

“Stick to the narrations;” That is, adhere to the *Sunnah* and *Aḥādīth*.

His saying: **“For the religion is all about *Taqlīd* – i.e., following the Prophet ﷺ and his companions ﷺ;”** This is *al-Ittibā’* (following).

His saying: **“And those before us did not leave us in darkness;”** Those before us of the best generations and the *Imāms* did not leave us in darkness in our religion. They explained this religion to us, established it and compiled it. So what is upon us is to follow them in it and follow their methodology because they did not default in explaining and establishing this religion and negating the innovations and invented matters that were attached to it. They restored the religion and explained it (may Allah have mercy on them.)

His saying: **“Emulate them and relax.”** Do not overburden yourself, you have been sufficed; You are upon the truth if you follow them.

STICK WITH THE PEOPLE OF ḤADĪTH, THEY ARE THE SAVED SECT

His saying: “Do not overstep the narrations and the people of narrations.” Do not go past the Ḥadīth and the people of Ḥadīth for they are upon the truth, they are the Saved Sect. When *Imām Aḥmad* (ؑ) was asked: “Who are the saved sect?” He said: “If they are not the people of Ḥadīth, I do not know who they are.”¹⁵⁰



¹⁵⁰Reported by al-Ḥākim in *‘Ulūm al-Ḥadīth* (no. 1) and al-Khatīb in *Sharaf Aṣḥāb al-Ḥadīth* (pg. 25).

[152] THE AMBIGUOUS VERSES OF THE QUR'AN

[١٥٢] قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَقِفْ عِنْدَ مُتَشَابِهِ الْقُرْآنِ وَالْحَدِيثِ وَلَا تَقْسِ شَيْئًا.

[152] The author ? said: Hold back at the *Mutashābih* (ambiguous verses) in the Qur'an and *Hadīth* and do not analyze anything, nor engage in analogy regarding anything.

COMMENTARY

His saying: "Hold back at the *Mutashābih* (ambiguous verses and *Hadīth*) in the Qur'an and the *Hadīth* and do not analyze anything." Allah ﷻ said:

﴿ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ
مُتَشَابِهَةٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ ۗ
كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۖ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا
وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ۖ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا
رَيْبَ فِيهِ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْمِعَادَ ﴾

"It is He Who has sent down to you (Muḥammad) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Aḥkām (commandments, etc.), Al-Farā'id (obligatory duties) and Al-Ḥudood (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its

hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: 'We believe in it; the whole of it (clear and unclear Verses) are from our Lord.' And none receive admonition except men of understanding. (They say): 'Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower. Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allah never breaks His Promise.'" [Qur'an 3: 7-9]

So Allah – free from all imperfections – informed that He revealed the Qur'an and therein are clear and lucid verses in meaning whose explanation do not need other verses, and unclear verses requiring other verses from Allah's Book or the *Sunnah* of His Messenger ﷺ. These are such as the *Mutlaq* (general), *Muqayyad* (qualified), *Mujmal* (various), *Mubayyan* (explained), *Nāsikh* (abrogating) and *Mansūkh* (the abrogated). All these are present in Allah's Word and His Messenger's statement.

The people of deviation take the unclear verses and abandon the clear ones because they intend *Fitnah* and they say: "We are citing the words of Allah and His Messenger." They would take one part that is unclear and abandon the other part that expounds, clarifies, restricts and explains it.

As for those firmly grounded and established in knowledge, they say: "*The whole of it (clear and unclear Verses) are from our Lord.*" So they refer the unclear verses to the clear ones and it expounds it, clarifies it and explains it to them and so, they act upon the entire Qur'an and the *Sunnah*. They say: "*The whole of it (clear and unclear Verses) are from our Lord.*"

As for the people of deviation, they take one aspect and leave the other saying: "This is from the Qur'an". Yes it is from the Qur'an but it is unclear on its own; it needs explanation and Allah has explained it in other verses and the Messenger ﷺ explained in the authentic *Ahādīth*. So the words of Allah and that of His Messenger's words should be taken together because they explain,

confirm and clarify one another. This is the way of those well grounded in knowledge.

However, the people of deviation only take aspects of the Qur'an and abandon the other. This occurs in every time and place. Some of them do this deliberately, intending misguidance, while some do so out of ignorance. He only feigns knowledge, he really knows not; he has not even learned the *Usūl (fundamentals)*, *Ulūmul Qur'an* (science of the Qur'an), *Ulūm al-Ḥadīth* (science of *Ḥadīth*) and *Usūl al-Fiqh* (principles of Islamic jurisprudence). He has not learnt these sciences.

The best would be that he reads and memorizes a lot and then he thinks that he is a scholar. If he memorizes a great deal and reads widely he lacks the fundamentals and principles of knowledge because he did not study under the people of knowledge. Such a person is upon ignorance and is astray as well because the path he is treading is. Religious matters, issues of the rulings of the *Sharī'ah* require diligence, study and taking from the people of knowledge.

So they are in between two things: either a deviant who knows that he is mistaken but intends to mislead, saying: "This is a verse and this is a *Ḥadīth*. I am deducing from Allah's word and that of His Messenger" and he misleads the people. Or he is an ignorant person who neither knows the path of deduction nor the way of understanding the texts. He does not know these matters because he did not study from the people of knowledge, he had only learnt from books.

Therefore the matter is very dangerous. Consequently, it is incumbent upon the students of knowledge to pay attention to this matter and to properly study from the people of knowledge and insight if they desire guidance and goodness. Otherwise the issue is very dangerous. The matter is not limited to them, that they will be destroyed alone; they will destroy others who follow and emulate them.

So, the proofs of the *Sharī'ah* are related to one another; and the *Sharī'ah* rulings are connected. The one who disconnects them has severed

what Allah ordered that it should be connected and such would be of those regarding whom Allah stated:

﴿... وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ
الْلَعْنَةُ وَهُمْ سُوءُ الدَّارِ﴾

“And sever that which Allah has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allah's Mercy); and for them is the unhappy (evil) home (i.e. Hell).” [Qur'an 13: 25]

And refuge is with Allah!

His saying: **“And do not analyse anything.”** What is intended is baseless analogy. For example Allah ﷻ said:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ
وَعَشْرًا ...﴾

“And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days.” [Qur'an 2: 234]

And in the verse after it, He said:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا
إِلَى الْحَوْلِ ...﴾

“And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence.” [Qur'an 2: 240]

He made the *Iddah* (waiting period) for the widowed a full year; So, which of the two verses would you take? The scholars reconciled between the two verses that the last verse was in the beginning (of Islam). Then, a woman whose husband passes away would stay in her house for a full year in 'Iddah. Later on, Allah ﷻ lightened it and revealed His statement:

﴿ وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ ﴾

“And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner.” [Qur'an 2: 234]

There is no blame on her to go out of the 'Iddah, marry, beautify herself and use scent because her waiting period had ended. Allah ﷻ ordered the cutting of the hand of the thief.

﴿ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا ... ﴾

“Cut off the hand of the thief, male or female.” [Qur'an 5: 38]

Which of the two hands should be cut- off? From where should it be cut- off? For how much should the hand be cut-off? All of these are not in the Qur'an. They are in the *Sunnah* of the Messenger ﷺ whom Allah entrusted with the

explanation of the Qur'an. So, he explained that it is the right hand that should be cut off; and the cutting should be from the wrist and that it is not permissible to cut off except if what was stolen is up to three *Dirhām* or one fourth of *Dīnār*. Thus, the *Sunnah* explains the Qur'an.

Also, Allah ordered the performance of *Ṣalāh*; how many are the *Ṣalawāt* (prayers)? What are their times? How many units have they? Who explained all these? It is the Messenger ﷺ in the *Sunnah*, the *Sunnah* explains and expounds the Qur'an. Therefore, the issue requires knowledge, insight and understanding Allah's religion. Similarly, the Prophet ﷺ said:

لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

“Do not become disbelievers after my death; that some of you would strike the neck of others (by killing one another).”¹⁵¹

This shows that the person who kills a believer is a disbeliever who has gone outside the fold of Islam. However, Allah the Exalted says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ ... ﴾

“O you who believe! *Al-Qiṣāṣ* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother.” [Qur'an 2: 178]

He called the killed a brother to the killer in His saying: “*By his brother*” i.e., the killed. This shows that the killer is not out of the fold of Islam and that the

¹⁵¹ Reported by al-Bukhāri in his *Ṣaḥīḥ* (1/56 no 121) and Muslim in his *Ṣaḥīḥ* (1/81 no 65) from Jarīr.

brotherhood of faith still remains. So the intended meaning of disbelief in the saying of the Prophet ﷺ:

لَا تَرْجِعُوا بَعْدِي كُفَّارًا

“Do not become disbelievers after my death” - would mean minor disbelief that does not make one leave the fold of the religion.

So also is His saying:

﴿وَأِنْ طَآئِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا ...﴾

“And if two parties or groups among the believers fall to fighting ...”
[Qur'an 49: 9]

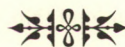
[The phrase], “Among the believers” shows that *Īmān* does not vanish due to fighting among the believers. Rather, it is only one of the major sins and a minor disbelief. Then He said:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ...﴾

“The believers are nothing else than brothers (in Islamic religion).”
[Qur'an 49: 10]

He regarded the two fighting parties as brothers. So it is essential to study these matters, have understanding of Allah's religion and acquire knowledge from its source and transmitters.

Just as there are unclear verses in the Qur'an, there are (also) unclear *Aḥādīth*. They should (also) be referred to one another; so, an aspect would explain and expound the other.



[153] REFUTING THE FOLLOWERS OF INNOVATIONS

[١٥٣] قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَلَا تَطْلُبْ مِنْ عِنْدِكَ حِيلَةً تَرُدُّ بِهَا عَلَى أَهْلِ الْبِدْعِ، فَإِنَّكَ أُمِرْتَ بِالسُّكُوتِ عَنْهُمْ، وَلَا تُمَكِّنْهُمْ مِنْ نَفْسِكَ، أَمَا عَلِمْتَ أَنَّ مُحَمَّدَ بْنَ سِيرِينَ - رَحِمَهُ اللَّهُ - مَعَ فَضْلِهِ لَمْ يُجِبْ رَجُلًا مِنْ أَهْلِ الْبِدْعِ فِي مَسْأَلَةٍ وَاحِدَةٍ، وَلَا سَمِعَ مِنْهُ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ، فَقِيلَ لَهُ، فَقَالَ: أَخَافُ أَنْ يُحَرِّفَهَا فَيَقَعُ فِي قَلْبِي شَيْءٌ.

[153] The author ? said: Do not seek a way from yourself to refute the followers of innovation as you have been ordered to keep silent concerning them. Do not put them at advantage against yourself. Don't you know that despite the excellence of Muḥammad bin Sirīn (may Allah have mercy on him), he did not respond to a man from among the followers of innovation on a single issue or hear a verse from him from the Book of Allah ﷻ? He was asked (about it), and he said: 'I fear that he distorts it and then, something happens to my heart'.¹⁵²

COMMENTARY

His saying: "Do not seek a way from yourself to refute through it the followers of innovation." If you wish to reply to the people of innovation, do not reply to them with ignorance for this would worsen the calamity. Therefore, do not reply them except with knowledge. If you possess knowledge and readiness to reply, then respond. Otherwise, do not enter into this arena

¹⁵²Reported by ad-Dārimī in his *Sunan* (1/120 No. 397), al-Faryābī in *al-Qadar* (pg. 249 No. 373), Ibn Wadā'i in *al-Bidā'i wa an-Nahyu 'anā* (No. 137), Ibn Baṭṭāh in *al-Ibānah* (No. 449 no 403) and others.

and then the harm you cause becomes more than the benefit you bring. Do not reply them with your desires or your own personal perceptions. Do not reply except based on knowledge, otherwise hold back.

His saying: “**As you have been ordered to keep silent concerning them.**” If you do not have knowledge, keep silent. Rightly, you should hate what they are upon with all your heart but do not engage in refutation with them without knowledge so that the harm you bring about is not more than the benefit.

His saying: “**Do not put them at an advantage over yourself.**” This is because if you refute with ignorance, you will put them in a position to refute and oppress you. They will mention the mistakes you have fallen into and you would be thought to be the one upon error. However, if you refute based on knowledge and proofs they will not be able reply you.

His saying: “**Don’t you know that despite the excellence of Muḥammad bin Sirīn, he did not respond to a man from among the followers of innovation in a single issue.**” Muḥammad bin Sirīn was one of the great scholars of the *Tābi ‘ūn* and among the well-known people of knowledge¹⁵³. In spite of this, he did not reply this man because he saw that doing so was not beneficial since his question was not knowledge based. It was rather a question of obstinacy. And this is part of wisdom because the goal of evil people is to spread evil. So when he perceived this from them; that they were neither seeking guidance nor the truth, and that they only intended confusion, he was silent and he ignored them. A poet said:

“When a fool speaks, do not respond to him

¹⁵³Muḥammad bin Sirīn *al-Anṣārī*, Abū Bakr bin Abū ‘Imrah from Baṣrah: Reliable, well-ground, ardent in worship and widely-known. He died 110A.H. *Taqrīb at-Tahdhīb* (pg. 483).

*For the best response to him is silence.*¹⁵⁴

His saying: “**Or hear a verse from him from the Book of Allah ﷻ;**” Therefore whoever says, “I will read a verse to you or we want to study its meaning”, while one knows his aim and that his aim is not to seek for guidance; he should not respond to him nor explain the verse to him.

“He was asked (about it), and he said: ‘I fear that he distorts it and then, something happens to my heart.’” If he gives him an opportunity for a debate with him, something of his doubt may fall in Ibn Sīrīn’s heart, so he intended to foreclose that.



¹⁵⁴Reported by Ibn Abīd-Dunyā in *aṣ-Ṣamt wa Ādāb al-Lisān* (pg. 302) from al-Mu’ammal, the Poet.

[154] REJECTING THE HADITH

١٥٤- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: إِذَا سَمِعْتَ الرَّجُلَ يَقُولُ: إِنَّا نَحْنُ نُعَظِّمُ اللَّهَ، إِذَا سَمِعَ آثَارَ رَسُولِ اللَّهِ ﷺ، فَأَعْلَمَ أَنَّهُ جَهْمِيٌّ، يُرِيدُ أَنْ يَرُدَّ آثَرَ رَسُولِ اللَّهِ ﷺ، وَيَدْفَعَهُ بِهَذِهِ الْكَلِمَةِ، وَهُوَ يَزْعُمُ أَنَّهُ يُعَظِّمُ اللَّهَ وَيُنَزِّهُهُ إِذَا سَمِعَ حَدِيثَ الرُّؤْيَةِ، وَحَدِيثَ التَّنْزِيلِ، وَغَيْرَهُ، أَفَلَيْسَ قَدْ رَدَّ آثَرَ رَسُولِ اللَّهِ ﷺ إِذَا قَالَ: إِنَّا نَحْنُ نُعَظِّمُ اللَّهَ أَنْ يَنْزَلَ مِنَ مَوْضِعٍ إِلَى مَوْضِعٍ فَقَدْ زَعَمَ أَنَّهُ أَعْلَمُ بِاللَّهِ مِنْ غَيْرِهِ، فَاحْذَرِ هَؤُلَاءِ، فَإِنَّ جُمْهُورَ النَّاسِ مِنَ السُّوقَةِ وَغَيْرِهِمْ عَلَى هَذَا الْحَالِ، وَحَدِّرِ النَّاسَ مِنْهُمْ.

[154] The author ? said: If you hear a man saying: “We glorify Allah” when he hears the narrations of the Messenger of Allah ﷺ; know that he is a *Jahmī*. He intends to reject the *Ḥadīth* of the Messenger of Allah ﷺ and to discard through this statement, the narrations of the Messenger of Allah ﷺ; while claiming to exalt Allah and glorify Him when he hears the *Ḥadīth* of *Ru’yah* (seeing Allah), the *Ḥadīth* of *Nuzūl* (Allah’s descending to the nearest heaven) and others. Is he not rejecting the *Ḥadīth* of the Messenger of Allah ﷺ if he says: “We Exalt Allah that He should move from one place to another”? He claims to be more knowledgeable about Allah than others. Be cautious of these people for the majority of the people among the rank and file and others are in this condition. So caution the people against them.

COMMENTARY

His saying: “If you hear a man saying: “We glorify Allah” when he hears the narrations of the Messenger of Allah ﷺ; know that he is a *Jahmī*.” This is because if a *Jahmī* hears the *Ahādīth* on the Attributes of Allah like the *Ḥadīth* of Allah’s descending (to the lowest heaven) and the *Ḥadīth* of the believers seeing Allah (on the Day of Resurrection), he will say: “We glorify Allah the Mighty and Sublime”. Meaning we glorify Him from these *Ahādīth* because

according to him these *Aḥādīth* implies likening Allah to His creatures; and this is ascribing defect to Allah.

Hence, according to him the *Aḥādīth* of the Messenger contain ascription of defect to Allah and likening (Allah to His creatures). So he does not actually desire to glorify Allah; he rather has a motive for using this statement! He does not want to act upon these *Aḥādīth*.

His saying: “He intends to reject the *Ḥadīth* of the Messenger of Allah ﷺ and discard through this statement, the narrations of the Messenger of Allah;” That is, through the statement: “We glorify Allah”. It is a true statement but with which evil is intended. He wants to use it to reject the authentic *Aḥādīth* about Allah’s Attributes that are established from the Messenger of Allah ﷺ. This is because he claims that they ascribe defects to Allah ﷻ.

His saying: “He claims to be more knowledgeable about Allah than others.” Meaning that, he is more knowledgeable about Allah than the Messenger ﷺ. Is there any worse *Kufr* (disbelief)? And the refuge is with Allah.

His saying: “For the majority of the people among the rank and file and others in this condition.” The meaning of *as-Sūqah* is the masses. If they hear a statement glorifying Allah, they would accept the statement of the *Jahmī* in its apparent meaning because they do not understand its intent.



[155] BE CAUTIOUS OF DEBATING

١٥٥ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَإِذَا سَأَلَكَ أَحَدٌ عَن مَسْأَلَةٍ فِي هَذَا الْبَابِ وَهُوَ مُسْتَرْشِدٌ فَكَلِّمَهُ وَأَرِشِدْهُ، وَإِذَا جَاءَكَ يُنَاطِرُكَ؛ فَاحْذَرُهُ، فَإِنَّ فِي الْمُنَاطِرَةِ الْمِرَاءَ وَالْجِدَالَ وَالْمُغَالَبَةَ وَالْحُصُومَةَ وَالْغَضَبَ، وَقَدْ نُهِيتَ عَن جَمِيعِ هَذَا جِدًّا، وَهُوَ يُزِيلُ عَن طَرِيقِ الْحَقِّ، وَلَمْ يَبْلُغْنَا عَن أَحَدٍ مِّنْ فُقَهَائِنَا وَعُلَمَائِنَا أَنَّهُ نَاطَرَ أَوْ جَادَلَ أَوْ خَاصَمَ.

[155] The author ? said: If anyone asks you about an issue on this subject, while seeking for guidance; speak to him and guide him. But if he comes to you debating, be cautious of him. This is because in debating, there is disputation, argumentation, exaggeration, quarrel and anger. And you have been seriously warned against all these because it deviates from the right path. It has not reached us from anyone among our jurists and scholars that he debated, or argued or quarreled.

COMMENTARY

His saying: "If anyone asks you about an issue on this subject, while seeking for guidance; speak to him and guide him." A questioner is of two types:

The first type: a questioner seeking for guidance. Such a person has a right that you should respond, explain to him and encourage him.

The second type: is an obstinate and contentious questioner causing doubt to the people. Beware of such a person and do not engage him because if you leave him the matter will come to an end. But if you engage him the matter will worsen; he wishes to stir up *Fitnah*.

His saying: “On this subject.” That is, on the issue of Allah’s Names and Attributes.

His saying: “But if he comes to you debating with you, be cautious of him.” If his aim is debate and argument, leave him; do not argue with him because he only desires misguidance and deception.

His saying: “This is because in debating, there is disputation, argumentation, exaggeration, quarrel and anger.” Thus, when a man came to *Imām Mālik* ? while he was in the study circle and said: “Verily Allah says in the Qur’an.

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

“The Most Gracious (Allah) Istawā (rose over) the (Mighty) Throne.”
[Qur'an 20: 5]

How did He rise over? *Imām Mālik* ? bowed his head till he perspired due to his veneration of Allah ﷻ. Then he raised his head and said: “*Al-Istawā* (rising) is known, the manner is unknown but to have *Īmān* in it is obligatory and asking about it is innovation. I do not think that you are other than a man of *Fitnah*.”¹⁵⁵ So he ordered that he should be taken away because his aim was not to seek for guidance. He only wanted to confuse the people and negate *Al-Istawā* and give an explanation other than the correct one.

¹⁵⁵ Reported by ‘Uthmān ad-Dārimī in *ar-Radd ‘alā al-Jahmiyyah* (No. 104), Abū Nu‘aym in *al-Hilyah* (6/326), al-Lālkā‘ī in *Sharh Uṣūl al-I’tiqād* (No. 664), aṣ-Ṣābūnī in *‘Aqīdah as-Salaf* (No. 25, 26), Al-Bayhaqī in *al-Asmā’u waṣ-Ṣifāt* (2/305 -306 no. 866, 867), and in *al-I’tiqād* (pg. 116), Ibn Qudāmah in *Tthbāt Ṣifah al-‘Uluww* (No. 88). Al-Ḥāfidh Ibn Ḥajar said in *Fath al-Bārī* (13/406 – 407): “Al-Bayhaqī reported it with a good chain”.

His saying: “It has not reached us from anyone among our jurists and scholars that he debated or argued or quarreled”: meaning they do not engage in this type of quarrel that is intended to stir up *Fitnah*, make people doubt (their religion) and spread confusion. No one among the *Imāms*, scholars and pious predecessors of this *Ummah* entered this arena. Rather, they would only guide a questioner seeking for guidance and not an obstinate questioner who does not desire benefit but only desires to stir up *Fitnah*, argument and debate.

All praise is due to Allah, the religion is lucid. Allah the Most High says:

﴿ مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا ... ﴾

“None disputes in the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah but those who disbelieve.” [Qur'an 40: 4]

The Qur'an is clear and lucid; there is no controversy in it. We believe in it and affirm what it has stated. We believe in its wordings and meanings and we act upon it as it has come from Allah and His Messenger; this is what is obligatory upon us.



[...]

قَالَ الْحَسَنُ الْبَصْرِيُّ - رَحِمَهُ اللَّهُ تَعَالَى - : الْحَكِيمُ لَا يُمَارِي وَلَا يُدَارِي، حِكْمَتُهُ
يَنْشُرُهَا؛ إِنْ قُبِلَتْ حَمِدَ اللَّهَ، وَإِنْ رُدَّتْ حَمِدَ اللَّهَ.

وَجَاءَ رَجُلٌ إِلَى الْحَسَنِ فَقَالَ: أَنَا أَنَاظِرُكَ فِي الدِّينِ، فَقَالَ الْحَسَنُ: أَنَا عَرَفْتُ دِينِي،
فَإِنْ ضَلَّ دِينُكَ فَادْهَبْ فَاطْلُبْهُ.

Ḥasan al-Baṣrī ? said: “The wise does not argue or debate. He disseminates his wisdom; if it is accepted, he praises Allah and if is rejected, he praises Allah”.

A man came to Ḥasan (al-Baṣrī) and said, “I want to debate with you concerning the religion”. So he said, “I know my religion. So if your religion is lost, then go and look for it.”

COMMENTARY

His saying: “Ḥasan al-Baṣrī (may Allah have mercy on him) said: ‘The wise does not argue or debate.’” Al-Ḥaṣan al-Baṣrī is al-Ḥasan bin Abī al-Ḥasan al-Baṣrī, the famous *Imām* among the successors of the companions. He said, *Al-Ḥakīm* i.e., the person who possesses wisdom; and *Hikmah* (wisdom) is to put a thing in its proper place. Likewise *al-Ḥakīm* means *al-Faqīh* (one who possesses understanding).

The word *al-Ḥakīm* has two meanings. The first is the person who puts matters in their proper place. The second is *al-Faqīh* because *Hikmah* (wisdom) is *Fiqh* (understanding) and knowing the intent of Allah and His Messenger.

“*Lā yumārī* (he does not argue)”: meaning, he does not engage in empty non-profitable arguments (or debate).

“*Wa lā yudārī.*” That is, he does not debate with the people of falsehood and succumb to them.

His saying: “**His wisdom,**” that is, his knowledge, “**he disseminates it; if it is accepted, he praises Allah**”. This is what is desired. If it is not accepted, he would have indeed discharged his obligation and conveyed the evidence.

His saying: “**He praises Allah**”. This is because he has established and conveyed the proof and has discharged the obligation upon him. And guidance of the hearts is in the Hands of Allah ﷻ.

The saying of Al-Ḥasan: “**I’ve known my religion. If your religion is lost; then go and look for it.**” This is a wise statement. When he said, “I want to debate with you concerning the religion”. So al-Ḥasan said: “I have known my religion.” That is, I am not in confusion for me to debate with you. As for you, if your religion is not with you, go and search for it.



[...]

وَأَعْلَمُ أَنَّ الدِّينَ هُوَ التَّقْلِيدُ، وَالتَّقْلِيدُ لِأَصْحَابِ رَسُولِ اللَّهِ ﷺ.

The author, may Allah have mercy on him, said: Know that the religion is only but emulation; emulating the companions of Muhammad ﷺ.

COMMENTARY

The commentary on this has preceded.¹⁵⁶



¹⁵⁶See what had preceded.

[...]

وَسَمِعَ رَسُولُ اللَّهِ ﷺ قَوْمًا عَلَى بَابِ حُجْرَتِهِ يَقُولُ أَحَدُهُمْ: أَلَمْ يَقُلِ اللَّهُ كَذَا؟ وَيَقُولُ
الْآخَرُ: أَلَمْ يَقُلِ اللَّهُ كَذَا؟ فَخَرَجَ مُغْضَبًا، فَقَالَ: أَهَذَا أَمْرُكُمْ؟! أَمْ هَذَا بُعِثَتْ إِلَيْكُمْ؟!
أَنْ تَضْرِبُوا كِتَابَ اللَّهِ بَعْضَهُ بِبَعْضٍ؟! فَتَهَاوَمَ عَنِ الْجِدَالِ.

The Messenger of Allah ﷺ heard a people at the door of his apartment while one of them said: “Did Allah not say such-and-such?” And the other said: “Did Allah not say such-and-such?” So he came out angrily and said: “Is this what I have commanded you? Or is this what I have been sent with to you?! Should you set aspects of the Book of Allah against the other?”¹⁵⁷ So he forbade them from debate.

COMMENTARY

Debate should only occur in matters unclear, in which one knows not who is upon the truth. So there would be debate in order to clarify the truth and clarify which of the two groups or persons is upon the truth. But if the truth is clear and plain we will not accept debate because the debater would then desire to influence the truth and divert people away from it.

The Prophet’s ﷺ statement: “Is this what you have been commanded..?” is very significant. When he heard some people debating about the Qur’an, taking the unclear verses and citing them as proofs. Each of them was taking a verse to contradict another, saying: “Did Allah not say such-and-such?” Then the other will say: “Did Allah not say such-and-such?” This is the method of the people of deviation. Allah the Exalted says:

¹⁵⁷Reported by Imām Aḥmad in *al-Musnad* (2/178, 195), Ibn Mājah in his *Sunan* (1/33 No. 85) from ‘Abdullāh bin ‘Amr (رضي الله عنهما). Al-Buṣayrī declared it authentic in *Miṣbāḥ az-Zujājah* (1/14).

﴿ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ
مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ... ﴾

“It is He Who has sent down to you (Muhammad) the Book (this Qur’an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of al-Aḥkām (commandments, etc.), al-Farā’id (obligatory duties) and Al-Ḥudūd (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof.”
[Qur’an 3: 7]

Consequently, the Prophet ﷺ said: *“Is this what you have been commanded..?”*
The Messenger forbade this. He said:

لَا تَضْرِبُوا كِتَابَ اللَّهِ بِعُضْوٍ

“Do not coin the Book of Allah against one another.”

Allah’s Book can never contradict or disagree with aspects of it if a scholar is aided to understanding it. It can only be in contradiction and disagreement to an ignorant person who does not possess the correct fundamentals of correct knowledge.



[...]

وَكَانَ ابْنُ عُمَرَ رضي الله عنه يَكْرَهُ الْمُنَاطَرَةَ، وَمَالِكُ بْنُ أَنَسٍ، وَمَنْ فَوْقَهُ، وَمَنْ دُونَهُ، إِلَى يَوْمِنَا هَذَا، وَقَوْلُ اللَّهِ - عَزَّ وَجَلَّ - أَكْبَرُ مِنْ قَوْلِ الْخَلْقِ، قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا﴾ [غافر: ٤].

وَسَأَلَ رَجُلٌ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه فَقَالَ مَا (النَّاشِطَاتِ نَشْطًا) [النازعات: ٢] فَقَالَ: لَوْ كُنْتُ مَخْلُوقًا، لَصَرَبْتُ عُنُقَكَ. وَقَالَ النَّبِيُّ صلى الله عليه وسلم الْمُؤْمِنُ لَا يُمَارِي، وَلَا أَشْفَعُ لِلْمُمَارِي يَوْمَ الْقِيَامَةِ، فَدَعُوا الْمِرَاءَ لِقَلَّةِ خَيْرِهِ.

Ibn ‘Umar رضي الله عنه used to dislike debate and Mālik bin Anas and those before and after him till this time of ours. The statement of Allah سبحانه is greater than the statement of the creatures. Allah سبحانه says: “No one disputes concerning the verses of Allah except those who disbelieved” [Qur’an Ghāfir: 4].

A man asked ‘Umar bin al-Khaṭṭāb رضي الله عنه the meaning of, “By those (angels) who remove (the souls of the believers) with ease” [Qur’an 79: 2]. ‘Umar said, “Had it been you were shaved, I would have struck your neck”.¹⁵⁸ The Prophet صلى الله عليه وسلم said: “A believer does not engage in debate. And I will not intercede for the one who engages in debate (about religious matters) on the Day of Resurrection. So avoid debating because of its little benefit”.¹⁵⁹

COMMENTARY

His saying: “Ibn ‘Umar رضي الله عنه used to dislike debate.” The intended meaning of debate here is that whose aim is to cause confusion to the people where each

¹⁵⁸ Reported by ad-Dārimī in his *Sunan* (1/66 No. 144), and the man was Sabīg bin ‘Isli at-Tamīmī.

¹⁵⁹ Reported by aṭ-Ṭabarānī in *al-Mu‘jam al-Kabīr*, Ibn Ḥibān in *al-Majrūhīn* (2/226), al-Ājurri in *ash-Sharī‘ah* (1/431 No. 111), Ibn Baṭṭāh in *al-Ibānah* (No. 531). Al-Haythamī said in *Mujma‘ az-Zawā‘id* (1/156): “the chain has Kathīr bin Marwān who is very weak”.

individual will be supporting his view, wanting to prevail without actually desiring the truth. He would only want his view to prevail and to defeat his opponent. This is a blameworthy debate. But if the goal is attainment of the truth and to know the truth no matter the person it is with; such that everyone would then return to the truth, this is something desirable.

His saying: “**And Mālik bin Anas and those before and after him till this time of ours.**” That is, they disliked debate in spite of the fact that debate could be incumbent sometimes. However, a person in sound state does not engage in debate except under necessity and when he is fully prepared for it and such is free from desires. His concern would not be that he should win, but that the truth should prevail regardless of whether it is with him or his opponent. This is a correct debate.

Thus, it is reported that *Imām* Ash-Shāfi’ī said that: “I do not debate with anyone except that I wish that the truth be made manifest through him so that he benefits.” This is because his aim is not to follow desires or that he should win; he rather wants the truth to emerge regardless of whether it is with him or others. Allah the Exalted says:

﴿ مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي الْبَلَدِ ﴾

“None disputes in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh but those who disbelieve.” [Qur'an 40: 4]

Al-Mujādalah (dispute) in the verses of Allah could be to reject them, coin aspects of the Qur'an against the others and bringing parts of it to contradict the others. This is the action of the disbelievers. Consequently, when they heard the Prophet ﷺ supplicating in his *Ṣalāh* saying: “O Raḥmān, O Raḥīm.” They said: “Look at this man who claims that he has one God but he is saying, ‘O Raḥmān, O Raḥīm’. They were deceiving the people that ar-Raḥmān is a separate God and ar-Raḥīm another different God! Then Allah ﷻ revealed:

﴿ قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ... ﴾

“Say (O Muḥammad): ‘Invoke Allah or invoke the Most Beneficent (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.’” [Qur’an 17: 110]

His saying: “A man asked ‘Umar bin al-Khaṭṭāb”. He is Sabayg bin ‘Islin who was well known for arguments and irrelevances during the era of ‘Umar (رضي الله عنه). He asked ‘Umar about the verse:

﴿ وَالنَّشِطَاتِ نَشْطًا ﴾

“By those angels who gently take out (the souls of the believers).” [Qur’an 79: 2]

However, he did not need it; the obligatory thing was for him to ask about the matters of his religion and ‘Aqīdah. As for the question concerning, “By those angels who gently take out (the souls of the believers),” such is obtainable in books of *Tafsīr* and does not need coming before him. Therefore, it was obligatory for him to ask what was greater than this and what he is more in need of. It is not proper for a student of knowledge to preoccupy himself and his teacher with irrelevant questions. He should only ask about major and important issues.

‘Umar said: “*Had it been you were shaved;*” meaning had it been your head was shaved since that is the feature of the *Khawārij*. They are those who ask questions. If you had their signs, I would have struck your neck. This question is typical of the *Khawārij* because they ask questions about things that they are not in need of.

His saying: “*I would have struck your neck;*” that is, I will kill you. This is because the Prophet ﷺ had instructed that the *Khawārij* should be killed. He said:

فَأَيْنَمَا لَقَيْتُمُوهُمْ فَافْتُلُوهُمْ، وَلَئِنْ أَدْرَكْتُمُهمْ لَأَقْتُلَنَّهمْ قَتَلَ عَادٍ.

“Wherever you meet them, kill them. If I were to meet them I will kill them the way the ‘*Ād*.”¹⁶⁰

This address is to the Muslim rulers and not an address to every one. So do not take up a weapon and kill every person you would consider to be among the *Khawārij*. This is chaos. The person that (has the authority to) execute is the ruler and ‘Umar (رضي الله عنه) was the leader.

His saying: “*A believer does not engage in debate (about religious matters). And I will not intercede on behalf of the one who engages in debate (about religious matters) on the Day of Resurrection. So avoid debates because of its little benefit*”. *Al-Mirā’* refers to a debate without benefit which stimulates doubt and preoccupies one’s time without any advantage. *Al-Mumārāh*, *Al-Mujādalah* and *Al-Munādharah* all mean the same thing. “*A believer does not debate*” that is, among the signs of a believer is that he avoids debate that is devoid of benefit.

“*And I will not intercede on behalf of the one who engages in debate on the Day of Resurrection.*” This is a severe threat to the debater and warning against debate.

“*So avoid debates because of its little benefit.*” Some scholars stated in poetized books of creeds that:

فَلَا مِرَاءَ وَمَا فِي الدِّينِ مِنْ جَدَلٍ

¹⁶⁰Its Reference had preceded.

وَهَلْ يُجَادِلُ إِلَّا كُفْرًا مَنْ كَفَرَ؟

“There is no debate and no argumentation in the religion.

Does anyone debate except one who has disbelieved?”¹⁶¹



¹⁶¹ *Naẓmu Muqaddimah ar-Risālah* of Ibn Abī Zayd al-Qarawānī by *Shaykh Aḥmad bin Musharraf al-Ahasā'ī al-Mālīkī* as contained in his *Dīwān* (pg. 38).

[156] A PERSON SHOULD PRAISED EXCEPT SOUND IN KNOWLEDGE

١٥٦ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَلَا يَحِلُّ لِرَجُلٍ مُسْلِمٍ أَنْ يَقُولَ: فَلَانٌ صَاحِبُ سُنَّةٍ، حَتَّى يَعْلَمَ مِنْهُ أَنَّهُ قَدْ اجْتَمَعَتْ فِيهِ خِصَالُ السُّنَّةِ، لَا يُقَالُ لَهُ صَاحِبُ سُنَّةٍ حَتَّى تَجْتَمِعَ فِيهِ السُّنَّةُ كُلُّهَا.

[156] The author ? said: It is not permissible for a Muslim to say so-and-so is a follower of *Sunnah* until he knows from him that the traits of the *Sunnah* are embedded in him. He should not be called a follower of *Sunnah* until all of the *Sunnah* is found in him.

COMMENTARY

Do not commend or praise a person except with knowledge so that people will not be deluded by your praise of him while his case is not as such. When you have ascertained about him, his way, knowledge and steadfastness, you can commend him. But for you to go ahead in his praise and commendation without knowing anything about him, such is a dangerous commendation that will deceive the people about this person.

Those who commend people should stop at that; they do not commend except one who fulfils the conditions of commendation. This is because commendation is testimony and the commendation that is incorrect becomes a false testimony.

His saying: “**Until all of the *Sunnah* is found in him.**” Traits of the *Sunnah* can be seen in ‘*Aqīdah*, knowledge, action and in emulation of the righteous predecessors. But if he possesses just one trait, he should not be as from the

People of the *Sunnah* because of a single trait or thing. How about a person that does not possess any of it?!



[157] MATTERS OF IMĀN AND IRJĀ

١٥٧- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: قَالَ عَبْدُ اللَّهِ بْنِ الْمُبَارَكِ - رَحِمَهُ اللَّهُ -: أَصْلُ اثْنَيْنِ وَسَبْعِينَ هَوَىٰ أَرْبَعَةَ أَهْوَاءٍ، فَمِنْ هَذِهِ الْأَرْبَعَةِ الْأَهْوَاءِ تَشَعَّبَتِ الْإِثْنَانِ وَسَبْعُونَ هَوَىٰ: الْقَدْرِيَّةُ، وَالْمُرْجِيَّةُ، وَالشَّيْعَةُ، وَالْخَوَارِجُ.

[157] The author ? said: ‘Abdullāh bin Mubārak ? said: “The foundation of seventy two desires are four; and from these four desires, seventy-two desires emanated: *Qadariyyah, Murji’ah, Shī’ah and Khawārij*”.

COMMENTARY

‘Abdullāh bin Mubārak said: “The foundation of seventy two desires are four; and from these four desires, seventy-two desires emanated: *Qadariyyah, Murji’ah, Shī’ah and Khawārij*.’ The author mentioned this statement at the beginning of this treatise and we have explained it there

His saying: “Desires” is because what led them to division is (following of) desires; each of them followed his desires. Had they followed the truth, they would not have split into seventy three sects. The one who follows the truth, desires will not cause him to split. So each of them was following his desires. Allah the Exalted says:

﴿كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾

“Each group rejoicing in what is with it (as its beliefs).” [Qur'an 23: 53]

Each of them was following his own vain desires, and desires never end. But the truth is one, it cannot be divided. Allah the Exalted says:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ
عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

“And verily, this is My Straight Path”, one path; “So follow it, and follow not (other) paths, for they will separate you away from His Path.” [Qur'an 6: 153]

Therefore the one who deviates from the straight path will fall into these various endless paths.

His saying: “*Al-Qadariyyah*,” they are those who speak (wrongly) regarding the *Qadar* (Preordainment). This is because belief in *Qadar* is one of the six pillars of *Īmān*:

أَنْ تُؤْمِنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ وَ الْيَوْمِ الْآخِرِ وَ تُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَ شَرِّهِ

“It is for you to believe in Allah, His angels, His Books, His Messengers and the Last Day, and to believe in *Qadar*-its good and evil.”¹⁶²

That Allah has decreed it, written it in the Preserved Tablet, willed it, desired it and created it. This is the creed of *Ahl as-Sunnah wa al-Jamā'ah*. To have *Īmān* in *Qadā'* and *Qadar* is based on these four levels. Two sects oppose them regarding it.

The First sect: The *Qadariyyah* who negate *Qadar*. They say; each person creates his own action and Allah did not decree them for him. Rather, he is the one who does them independently. This is the view of the *Mu'tazilah* and those who agree with them.

¹⁶²Reported by Muslim in his *Ṣaḥīḥ* (no 8) from 'Umar bin al-Khaṭṭāb (رضي الله عنه).

The Second sect: *Al-Qadariyyah al-Mujabirah*: They are those who exceed the limits in affirming *Qadar*. They say: the slave has no choice nor will nor action; they are all Allah's actions on him. He (the slave) is just like the feather moved around by the wind and like the dead in the hand of the bather controlled without having any choice. This people are called *al-Mujabirah*; they overstep bounds in the affirmation of *Qadar* - and the refuge is with Allah - so much so that they stripped the slave of his choice and actions and made him someone compelled upon his actions.

He does not choose to pray, he does not commit *Zinā* based on his choice; he does not give *Zakāh* by his choice, he does not take *Ribā* with his choice. He is rather compelled; everyone - in their opinion- is compelled. This is the saying of the *Jabariyyah*.

His saying: "*Al-Murji'ah*;" This is regarding the issue of *Īmān*. *Īmān* is - according to the People of the *Sunnah* - the statement of the tongue, belief in the heart and action of the limbs. It increases through obedience (to Allah) and decreases due to sins.

The *Murji'ah* hold that actions are not included in *Īmān*. So if a person believes with his heart even if he abandons all (righteous) actions - even if he does not pray, nor fast nor do anything (of righteous deeds), he will enter Paradise! And that *Īmān* neither increases nor decreases because according to them it is in the heart. In their doctrine, the *Īmān* of Abū Bakr and the most evil of mankind is equal because it is in the heart!

His saying: "*Ash-Shi'ah*;" They are those claiming to love *ahl al-Bayt*. They side with 'Alī and his offspring and believe that they were unjustly deprived of their rights, and that the *Khalifah* was supposed to be for 'Alī after the death of the Messenger; that 'Alī was the person Allah's Messenger ﷺ recommended but the companions stole and usurped it from him. So they (the companions) are tyrants and idols! This is their *'Aqīdah* -and the refuge is with Allah.

His saying: “**And the *Khawārij*;**” They are those who take up arms in revolt against the (Muslim) leader when he commits a sin that does not reach the level of disbelief. They break the staff of obedience and declare the Muslims disbelievers because of major sins that are less than *Shirk*. So their creed comprises of two things:

Firstly, revolting against the Muslim rulers and breaking the staff of obedience.

Secondly, declaring those who commit major sins less than *Shirk* as disbelievers. They rule that one who commits *Zinā* or steals or consumes *Ribā* is a disbeliever! This is the creed of the *Khawārij* and is one of extremism – the refuge is with Allah. They would also take up arms against the Muslims. The Prophet ﷺ said regarding them:

يُغَاتِلُونَ أَهْلَ الْإِيمَانِ، وَيَدْعُونَ أَهْلَ الْأَوْثَانِ.

“They will fight the people of *Īmān* (Muslims) and leave the idol worshippers.”¹⁶³

It is not known in history that the *Khawārij* ever fought the disbelievers; rather they only and always fight the believers.



¹⁶³Reported by al-Bukhārī in his *Ṣaḥīḥ* (3/1219 no. 3166) and Muslim in his *Ṣaḥīḥ* (no 2/741 no. 1064) from AbūSa‘īd al-Khudrī (رضي الله عنه).

[...]

قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: فَمَنْ قَدَّمَ أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيًّا عَلَى جَمِيعِ أَصْحَابِ
رَسُولِ اللَّهِ ﷺ وَمَ يَتَكَلَّمُ فِي الْبَاقِينَ إِلَّا بِخَيْرٍ وَدَعَا لَهُمْ، فَقَدْ خَرَجَ مِنَ التَّشْيِيعِ أَوْلَاهُ
وَأَخْرَاهُ.

The author, may Allah have mercy on him, said: Whoever gives precedence (of excellence) to Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī above all the companions of the Messenger of Allah ﷺ without saying anything about the remaining except good, and supplicates for them, has exited from Shi‘ism – its first and last.

COMMENTARY

His saying: “Whoever gives precedence (of excellence) to Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī above all the companions of the Messenger of Allah ﷺ without speaking anything about them except good, and supplicates for them.” This is the creed of *Ahl as-Sunnah wa al-Jamā‘ah* contrary to the *Shī‘ah*. The people of the *Sunnah* give precedence to Abū Bakr, then ‘Umar then ‘Uthmān then ‘Alī (ﷺ). But the *Shī‘ah* say ‘Alī is the *Khalīfah* after the Messenger and that the rule of Abū Bakr, ‘Umar and ‘Uthmān is baseless; so, they declare Abū Bakr and ‘Umar disbelievers!

His saying: “Without speaking anything about the rest,” among the companions of Allah’s Messenger ﷺ “except good” and to praise them (ﷺ). “And supplicates for them” instead of cursing them as the *Shī‘ah* do or condemning them as some people do, condemning some companions or speaking against the companions in spite of the fact that the opposite is what is obligatory.

It is obligatory to praise and commend them and not stepping into their rights and faulting any of them because Allah is pleased with them all and He praised them in many verses (of the Qur'an) and the Messenger ﷺ also praised them (ﷺ). So the one who speaks against the companions or some of them, is among the people of misguidance and in opposition to Allah and His Messenger in respect of the companions.

Thus, it is not permissible to contravene the right of the companions ever, whether individually or collectively. One should only say what is good due to their excellence in the *Ummah*. They are the best generation and the most preferred generation as affirmed by Allah's Messenger ﷺ:

خَيْرُكُمْ قَرْنِي

“The best of you is my generation.”¹⁶⁴

Meaning; the generation in which the Messenger ﷺ was is the best generation, “without speaking anything about the rest” either individually or collectively “except what is good.”

His saying: “Has exited from Shi'ism – its first and last”: Whoever gives preference to the four caliphs based on their order of succession, and praises the remaining companions, this is the creed of the people of the *Sunnah* and it contains disassociation and renunciation



¹⁶⁴Reported by al-Bukhāri in his *Ṣaḥīḥ* (no 3450) and Muslim in his *Ṣaḥīḥ* (no 2535) from the *Ḥadīth* of 'Imrān bin al-Ḥuṣayn (ﷺ).

[...]

وَمَنْ قَالَ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ، فَقَدْ خَرَجَ مِنَ الْإِرْجَاءِ أَوَّلَهُ وَآخِرِهِ.
 وَمَنْ قَالَ: الصَّلَاةُ خَلْفَ كُلِّ بَرٍّ وَفَاجِرٍ، وَالْجِهَادُ مَعَ كُلِّ خَلِيفَةٍ، وَمَنْ يَرِ الْخُرُوجَ عَلَى
 السُّلْطَانِ بِالسَّيْفِ، وَدَعَا لَهُمْ بِالصَّلَاحِ، فَقَدْ خَرَجَ مِنْ قَوْلِ الْخَوَارِجِ أَوَّلَهُ وَآخِرِهِ.
 وَمَنْ قَالَ: الْمَقَادِيرُ كُلُّهَا مِنَ اللَّهِ عَزَّ وَجَلَّ، خَيْرُهَا وَشَرُّهَا، يُضِلُّ مَنْ يَشَاءُ، وَيَهْدِي
 مَنْ يَشَاءُ فَقَدْ خَرَجَ مِنْ قَوْلِ الْقَدَرِيَّةِ أَوَّلَهُ وَآخِرِهِ، وَهُوَ صَاحِبُ سُنَّةٍ.

Whoever says *Īmān* is speech and action, it increases and decreases has exited from *Irjā'* – its first and last. Whoever says that it is permissible to observe *Ṣalāh* behind every Muslim whether righteous or sinful and that *Jihād* is allowed along with every *Khalīfah*, and does not consider it permissible to revolt against the Muslim leader taking up arms against him and supplicates for them for righteousness has exited from the saying of the *Khawārij* – its first and last. Whoever says all the decrees are from Allah the Mighty and Sublime: its good and evil. He misguides whomsoever He wills and guides whomsoever He wills has exited from the statement of *Qadariyyah* – its first and last; and he is a follower of the *Sunnah*.

COMMENTARY

His saying: “Whoever says *Īmān* is statement and action, it increases and decreases has exited from *Irjā'* – its first and last.” When he (the author) mentioned that the *Murji'ah* is among the founding misguided sects, he explained that the creed of the *Ahl as-Sunnah wa al-Jamā'ah* is the opposite of their creed. This is because the *Ahl as-Sunnah* are of the view that *Īmān* is statement, action and belief; and that it increases and decreases as indicated by proofs from Allah’s Book and the *Sunnah* of the Messenger ﷺ contrary the

creed of the *Murji'ah* who hold that action is not included in the essence of *Īmān*.

His saying: "Whoever says that it is permissible to observe the *Ṣalāh* behind every Muslim whether righteous or sinful and that *Jihād* is allowed along with every *Khalīfah* and does not consider it permissible to revolt against the Muslim leader, taking up arms against them and supplicates for them for righteousness;" This is renunciation from the *Khawārij* sect because he mentioned four sects. Whoever adheres to listening and obedience to the ruler of the Muslims without revolting against him because of a mistake he committed that is less than *Kufr* or sin he committed that is less than *Kufr*, this is the creed of the *Ahl as-Sunnah wa al-Jamā'ah*. He should observe *Ṣalāh* behind the leaders among the Muslims, fights *Jihād* along with them in Allah's path and supplicates for their well being and success. This is the creed of the People of the *Sunnah* and *Jamā'ah* regarding the leaders. Whoever opposes anyone of it has one of the tendencies of the people of misguidance and the *Khawārij*!

"And *Jihād* along with every leader." If he orders for *Jihād*, it is obligatory to fight along with him. This is what is obligatory (regarding the Muslim rulers): listening and giving obedience to them, performing *Ṣalāh* behind them, *Jihād* along with them and not revolting against them as the *Khawārij* do. This is the creed of the *Ahl as-Sunnah wa al-Jamā'ah* regarding the (Muslim) rulers. The opposite is the view of the *Khawārij* and the *Mu'tazilah*.

His saying: "Whoever says all the decrees are from Allah the Mighty and Sublime: its good and bad consequences. He misguides whomsoever He wills and guides whomsoever He wills has exited from the statement of *Qadariyyah* – its first and last." Everything that occurs is part of Allah's *Qadar* (pre-ordainment): *Kufr*, *Īmān*, sin, obedience, poverty, wealth, sickness, good health and the like. Everything that takes place in the universe

is with Allah's *Qadā* and *Qadar*. Nothing is excluded from Allah's *Qadā* and *Qadar*. This is the creed of *Ahl as-Sunnah wa al-Jamā'ah* contrary to the *Qadariyyah*: those who negate *Qadar* and those who went to extreme in affirming it.

“He misguides whomsoever He wills.” He does not lead anyone stray except one who follows the path of misguidance. So Allah will mislead him. Allah the Most High says:

﴿ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾

“So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path).” [Qur'an 61: 5]

Destruction or misguidance or torment has not been reported in the Qur'an except that He (Allah) will mention the cause from the slave and that Allah decreed it upon him owing to a cause from the slave. Consequently, we say: He misguides whomsoever He wills with His Justice; He establishes Justice upon the people of misguidance without making them like the people of guidance. Allah the Most High says:

﴿ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ♦ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴾

“Shall We then treat the (submitting) Muslims like the Mujrimoon (criminals, polytheists and disbelievers, etc.)? What is the matter with you? How judge you?” [Qur'an 68: 35-36]

And He guides whomsoever He wishes out of His favour, Glorious is He and Exalted.



[158] WHOEVER BELIEVES IN AR-RAJ'AH

١٥٨ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَبِدْعَةٌ ظَهَرَتْ هِيَ كُفْرٌ بِاللَّهِ الْعَظِيمِ، وَمَنْ قَالَ بِمَا فَهُوَ كَافِرٌ بِاللَّهِ لَا شَكَّ فِيهِ، مَنْ يُؤْمِنُ بِالرَّجْعَةِ، وَيَقُولُ: عَلِيُّ بْنُ أَبِي طَالِبٍ عليه السلام حَيٌّ، وَسَيَرْجِعُ قَبْلَ يَوْمِ الْقِيَامَةِ، وَمُحَمَّدُ بْنُ عَلِيٍّ، وَجَعْفَرُ بْنُ مُحَمَّدٍ، وَمُوسَى بْنُ جَعْفَرٍ، وَيَتَكَلَّمُونَ فِي الْإِمَامَةِ، وَأَنَّهَمْ يَعْلَمُونَ الْغَيْبَ، فَاحْذَرُهُمْ فَإِنَّهُمْ كُفَرَاءٌ بِاللَّهِ الْعَظِيمِ، وَمَنْ قَالَ بِهَذَا الْقَوْلِ.

[158] The author ? said: [There is] an apparent innovation, which is disbelief in Allah the Great and whoever utters it, is a disbeliever in Allah without doubt. Whoever believes in *ar-Raj'ah* that 'Alī bin Abī Ṭālib is alive and will return before the Day of Resurrection and Muḥammad bin 'Alī, Ja'far bin Muḥammad, Mūsā bin Ja'far; and speaks about (*Shi'ah*) Imamate and that they (i.e., the *Shi'ah* Imams) know the unseen; be cautious of them for they are indeed, disbelievers in Allah the Great, and whoever holds this view.

COMMENTARY

His saying: "Whoever believes in *ar-Raj'ah*;" This is the ideology of the *Shi'ah*. They hold the view that the dead among the *Imāms* from *Ahl al-Bayt* will return towards the end of time, establish justice and remove 'Umar, Abū Bakr and the companions from their graves and burn them!

His saying: "And whoever utters it, is a disbeliever in Allah without any doubt;" Whoever believes in *Raj'ah* (returning of the *Imāms*) in this way is – without doubt – a disbeliever in Allah ﷻ.

His saying: “By saying ‘Alī bin Abī Ṭālib is alive;” The extremist among them say ‘Alī is not dead, he is in the cloud and they worship him !

His saying: “Muḥammad bin ‘Alī” bin al-Ḥusain al-Bāqir, “Ja’far bin Muḥammad” bin ‘Alī bin al-Ḥusain – he is Ja’far aṣ-Ṣādiq, “Mūsā bin Ja’far” al-Kādhim Ibn Ja’far aṣ-Ṣādiq. Consequently, the *Rāfiḍah* name themselves *al-Mūsawiyyah*, and *al-Mūsawī* in ascription to Mūsā al- Kādhim.

His saying: “And they speak about the Imamate and that they [i.e., the *Shī’ah* Imams] know the Unseen.” They believe that their *Imāms* know the Unseen and that they legislate and abrogate whatever law they wish because Allah has entrusted this to them !

“And that they” That is, the *Imāms* “know the Unseen”. Does anyone know the unseen except Allah!?

His saying: “Be cautious of them for they are indeed, disbelievers in Allah the Great.” Whoever claims knowledge of the Unseen or that anyone knows the Unseen except those whom Allah informed of His Messengers, is a disbeliever. Allah the Most High says:

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۖ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ...﴾

“(He Alone) the All-Knower of the Ghayb (unseen) and He reveals to none His Ghayb (unseen). Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes).” [Qur'an 62: 26-27]

This is specific to the messengers for the benefit of the *Ummah*, inviting to Allah and to serve as a miracle for them. As for other than the messengers, Allah has not made anyone to know anything of the Unseen.



[159] REFRAINING FROM TALKING ABOUT THE ISSUE OF 'UTHMĀN AND 'ALĪ

١٥٩ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: قَالَ طُعْمَةُ بْنُ عَمْرٍو، وَسُفْيَانُ بْنُ عُيَيْنَةَ - رَحِمَهُمَا اللَّهُ: - مَنْ وَقَفَ عِنْدَ عُثْمَانَ وَعَلِيٍّ، فَهُوَ شَيْعِيٌّ، لَا يُعَدُّ، وَلَا يُكَلَّمُ، وَلَا يُجَالَسُ، وَمَنْ قَدَّمَ عَلِيًّا عَلَى عُثْمَانَ - ﷺ - فَهُوَ رَافِضِيٌّ، قَدْ رَفَضَ آثَارَ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، وَمَنْ قَدَّمَ الْأَرْبَعَةَ عَلَى جَمِيعِهِمْ، وَتَرَحَّمَ عَلَى الْبَاقِينَ وَكَفَّ عَنْ زَلَّلِهِمْ، فَهُوَ عَلَى طَرِيقِ الْأَسْتِقَامَةِ وَالْهُدَى فِي هَذَا الْبَابِ.

[159] The author ? said: Ṭu‘mah bin ‘Amr and Sufyān bin ‘Uyaynah ? said: “Whoever holds back with regard to ‘Uthmān and ‘Alī is a *Shī‘ī*. He should not be considered just, nor be spoken to nor be sat with. Whoever gives preference (of *Khilāfah*) to ‘Alī over ‘Uthmān (ﷺ) is a *Rāfidī*; for he has rejected the matter agreed upon by the companions of the Messenger of Allah ﷺ. Whoever gives precedence (of excellence) to the four Caliphs over the rest of them, asks for (Allah’s) mercy for the remaining ones (among the companions) and restrains from their faults, is upon the right way and guidance in this issue.

COMMENTARY

Whoever holds back concerning the issue of ‘Uthmān and ‘Alī and says: “The *Khilāfah* is indeed for ‘Alī and not for ‘Uthmān”; such a person is a *Shī‘ī*. How about the one who says the *Khilāfah* is not for Abū Bakr and ‘Umar but for ‘Alī, the recommended one?!

His saying: “He should not be considered trustworthy, nor be spoken to nor be sat with.” Such a person is a *Shī‘ī* who should be disassociated from. *Lā*

yu'addal means he should not to be regarded as trustworthy. “**Nor be spoken to with**” honourable, cheerful and suitable speech. “**Nor be sat with**” because his harm will spread to whoever sits with him. This is because misguided callers will influence those who sit with them and accompanies them.

His saying: “**Whoever gives preference (of *Khilāfah*) to ‘Alī over ‘Uthmān (ﷺ) is a *Rāfiḍī*.**” That is, regarding the *Khilāfah*. As for the issue of excellence; which of them is the best? It is an issue in which there is divergent of opinion among the scholars. Some of them prefer ‘Alī while others gave preference to ‘Uthmān. As regards the issue of *Khilāfah*, whoever gives precedence to ‘Alī above ‘Uthmān, such a person is certainly among the people of misguidance because the companions, among who was ‘Alī himself agreed on giving precedence to ‘Uthmān (ﷺ).

His saying: “**As he has rejected the matter agreed upon by the companions of the Messenger of Allah ﷺ.**” They were called *Rāfidah* because they said to Zayd bin ‘Alī: “What do you say concerning Abū Bakr and ‘Umar?” He (Zayd) said: “I love them because they were the ministers of my grand father, Allah’s Messenger ﷺ. They said, “If that is the case, we reject you”. So they rejected him and were named *Rāfidah* (rejecters) because they rejected Zayd bin ‘Alī.

His saying: “**Whoever gives precedence (of excellence) to the four Caliphs over the rest of them**” That is, the entire companions. “**And asks for (Allah’s) mercy for the remaining ones**” among the companions as stated at the beginning of the discussion.

His saying: “**And restrains from their faults.**” Restrain from the errors that emanated from some of them because they are not infallible individually. Some errors could occur from some of them, but they have merits and *Īmān*

that will cover their errors. And they possess from the companionship of Allah's Messenger ﷺ what will cover what ever minor error that they may fall into.

His saying: **“He is upon the right course and guidance in this issue.”** Whoever has this creed concerning the companions is among the people of guidance. If he gives precedence to those of them Allah has given precedence to and is pleased with the rest of them without probing their errors; he is certainly among *Ahl-us-Sunnah wa al-Jamā'ah* because this is the creed of the *Ahl-us-Sunnah wa al-Jamā'ah* regarding the companions of Allah's Messenger ﷺ.



[160] THE TEN AMONGST THE COMPANIONS (GIVEN GLAD-TIDINGS OF) ENTRANCE TO THE PARADISE

١٦٠ - وَالسُّنَّةُ أَنْ تَشْهَدَ أَنَّ الْعَشْرَةَ الَّذِينَ شَهِدَهُمْ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ أَنَّهُمْ مِنْ أَهْلِ الْجَنَّةِ لَا شَكَّ فِيهِ.

[160] The author ? said: The *Sunnah* is to witness that the ten people whom the Messenger of Allah ﷺ testified Paradise for will indeed be in Paradise. There is no doubt it.

COMMENTARY

His saying: “The *Sunnah* is to testify that the ten people whom the Messenger of Allah ﷺ testified Paradise for will indeed be in Paradise.” The *Sunnah* is to testify for those who the Messenger ﷺ has testified for them of entering Paradise; and they are ten: the four *Khulafā'*, Talḥah, Zubayr, Sa'd bin Abī Waqqās, Sa'id bin Zayd, Abū Ubaydah bin al-Jarāh and 'Abdur-Raḥmān bin 'Awf (رضي الله عنه). Those are the people who the Prophet ﷺ testified for of entering Paradise. So we testify Paradise for them based on the testimony of Allah's Messenger ﷺ.

His saying: “There is no doubt in it.” Whoever doubts that one of these companions is not among the inhabitants of Paradise is certainly a disbeliever. What do you think about the person who curses Abū Bakr and 'Umar and describes them that they are idols?



[161] SUPPLICATING FOR AS-SALAT FOR OTHER THAN THE MESSENGER OF ALLAH ﷺ AND HIS FAMILY

١٦١ - قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَلَا تُفْرِدْ بِالصَّلَاةِ عَلَى أَحَدٍ إِلَّا لِرَسُولِ اللَّهِ ﷺ وَعَلَى آلِهِ فَقَطُّ.

[161] The author ? said: Do not specifically supplicate for *aş-Şalat* upon anyone except for the Messenger of Allah ﷺ and his family alone.

COMMENTARY

His saying: “Do not specifically supplicate for *aş-Şalat* upon anyone except for the Messenger of Allah ﷺ and his family alone.” Literary *aş-Şalat* means *Ad-Du’ā* (supplication). But juristically, *Aş- Şalāt* refers to an act of worship that begins with *Takbīr* (i.e., saying *Allahu Akbar*) and ends with the *Taslīm* (i.e., saying *as-salāmu alaykum warahmatullāh wabarākatuh*). Since it comprises of standing, bowing, prostration, sitting, recitation of the Qur’an, *Takbīr* and *Tasbīh* (glorification); it (*Aş- Şalāh*) therefore comprises of actions and sayings that begin with the *Takbīr* and ends with *Taslīm*. This is the technical meaning of *aş- Şalāh*.

If the *Āl* (family) and companions are mentioned together (in the same context), family would mean the relatives of the Messenger of Allah ﷺ. And *al-Aş-hāb* (companions) is the plural of *Şahābī* (a companion) who may not be among the relatives of the Messenger of Allah ﷺ. He may also be among his relatives.

But if the word family is used alone (in a context); the companions are included because the word family has two usages:

A usage that refers to the relatives – those for whom charity is unlawful. And a usage referring to his followers because followers are (also) called *Āl* (family) like *Āl Fir'awn*, i.e. followers of Pharaoh, and *Āl Muḥammad* are the followers of Muhammad.

As for specially sending *Ṣalāh* on other than the Prophet ﷺ such as a companion alone or a particular Muslim, such is permissible as long as it is not taking as a symbol. It is permissible to say: “O Allah, bless so-and-so” as long as one does not take it as a symbol like the *Rāfidah* do. As for sending *Ṣalāh* on other than the Messenger of Allah ﷺ some times, there is nothing wrong with it. The Prophet ﷺ had said:

اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى

“O Allah, bless the family of Abū Awfā.”¹⁶⁵

Allah ﷻ ordered him to do this. Allah the Exalted says:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ

لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

“Take *Ṣadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them.” [Qur'an 9: 103]

His saying: “And his family only.” The intended meaning of his family is his followers.



¹⁶⁵ Reported by al-Bukhārī in his *Ṣaḥīḥ* (2/544 no. 1426), and Muslim in his *Ṣaḥīḥ* (2/756 no. 1078) from ‘Abdullāh bin Abī Awfā (رضي الله عنه).

[162-163] CLEARING A SERIOUS MISCONCEPTION IN THIS BOOK

١٦٢- قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ: وَتَعَلَّمُ أَنَّ عُثْمَانَ بْنَ عَفَّانَ (رضي الله عنه) قُتِلَ مَظْلُومًا، وَمَنْ قَتَلَهُ كَانَ ظَالِمًا.

١٦٣- فَمَنْ أَقْرَبَ بِمَا فِي هَذَا الْكِتَابِ وَآمَنَ بِهِ وَاتَّخَذَهُ إِمَامًا، وَلَمْ يَشْكُ فِي حَرْفٍ مِنْهُ، وَلَمْ يَجْحَدْ حَرْفًا وَاحِدًا فَهُوَ صَاحِبُ سُنَّةٍ وَجَمَاعَةٍ، كَامِلٌ قَدْ اكْتَمَلَتْ فِيهِ الْجَمَاعَةُ، وَمَنْ جَحَدَ حَرْفًا مِمَّا فِي هَذَا الْكِتَابِ، أَوْ شَكَّ فِي حَرْفٍ مِنْهُ، أَوْ شَكَّ وَوَقَّفَ، فَهُوَ صَاحِبُ هَوَى.

[162] The author ? said: Know that ‘Uthmān bin Affān (رضي الله عنه) was unjustly killed and whoever killed him was unjust.

[163] Whoever accepts what is in this book and believes in it and takes it as a guide without doubting any letter from it or rejecting even one alphabet is a follower of the *Sunnah* and the *Jamā’ah*. (He is of) complete (faith) as the *Sunnah* is certainly in him. But whoever rejects an alphabet contained in this book or doubts a letter in it or doubts and holds back is a follower of desires.

وَمَا كَانَ مِنْ مَنَافِعِ الْبُحْثِ فِي هَذِهِ الْبُحْثِ إِلَّا مَا كَانَ مِنْ مَنَافِعِ الْبُحْثِ فِي هَذِهِ الْبُحْثِ

COMMENTARY

His saying: “Know that ‘Uthmān bin Affān (رضي الله عنه) was killed unjustly.” The explanation of this (issue) has preceded.

His saying: “Whoever accepts what is in this book and believes in it and takes it as a guide without doubting any letter from it or rejecting even one alphabet is a follower of the *Sunnah* and the *Jamā’ah*.” What is mentioned in this book is the creed of *Ahlu Sunnah wa al-Jamā’ah*. He did not say whoever

does not believe in what I said. Rather, he said whoever does not believe in what is in this book which are the fundamental principles of the creed of the *Ahlus Sunnah wal Jamā'ah*. Thus, there is no fault upon him regarding this statement as opined by some readers because he compiled in it the fundamental principles of *Ahl as-Sunnah wa al-Jamā'ah* in this book. So whoever rejects anything out of it or rejects it (as a whole) is undoubtedly astray.

His saying: “Is a follower of the *Sunnah* and the *Jamā'ah*. (He is of) complete (faith) as the *Sunnah* is certainly in him.” This is because he believes in what the *Ahl as-Sunnah wa al-Jamā'ah* are upon (in creed) from among what is mentioned in this book. And if he has the creed of *Ahl as-Sunnah wa al-Jamā'ah* he becomes one of them. But whoever rejects anything among the creed of the *Ahl as-Sunnah wa al-Jamā'ah* becomes one of the innovators.



[164] WHOEVER DOUBTS ANYTHING IN THE QUR'AN IS A DISBELIEVER

١٦٤ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَمَنْ جَحَدَ أَوْ شَكَّ فِي حَرْفٍ مِنَ الْقُرْآنِ أَوْ فِي شَيْءٍ جَاءَ عَنْ رَسُولِ اللَّهِ ﷺ؛ لَقِيَ اللَّهَ تَعَالَى مُكْذِبًا، فَاتَّقِ اللَّهَ وَاحْذَرْ وَتَعَاهَدْ إِيمَانَكَ.

[164] The author ? said: And whoever rejects or doubts a letter from the Qur'an or in anything reported from the Messenger of Allah ﷺ will meet Allah – the Exalted as a denier. So fear Allah, beware, and maintain your *Īmān*.

COMMENTARY

His saying: “And whoever rejects or doubts a letter from the Qur'an or of anything reported from the Messenger of Allah ﷺ,” Whoever doubts anything from the Qur'an even if it is just one letter from the Qur'an is a disbeliever because he denies Allah the Mighty and Sublime. Or if he doubts anything from the statement of Allah's Messenger ﷺ that is confirmed from him by the saying, “Even if this *Ḥadīth* is authentically confirmed from the Messenger ﷺ, I do not believe in what is therein” or he says, “I am in doubt or I will hold back”; such a person is a denier of the Messenger ﷺ because it is obligatory to have firm believe in Allah's word and His Messenger's word. One should not doubt or hold back regarding anything from it.

The individual should believe in the entire Qur'an and all what has been authentically confirmed from the Messenger ﷺ. He should not doubt or hold back at all regarding what has come from Allah and His Messenger ﷺ. This is the way of the people of *Īmān*: to believe in what is in Allah's Book and the *Sunnah* of Allah's Messenger ﷺ.

His saying: “So fear Allah, beware (of evil) and maintain your *Īmān*,” That is, fear Allah lest doubt should occur in your heart regarding Allah’s word or the word of the Messenger of Allah ﷺ or in the ‘*Aqīdah* of the *Ahl as-Sunnah wa al-Jamā‘ah*. Maintain your *Īmān* so that nothing of that comes into it.



[165] THE CREATURE SHOULD NOT BE OBEYED IN DISOBEDIENCE TO THE CREATOR

١٦٥ - قَالَ الْمُؤَلَّفُ رَحْمَةُ اللَّهِ: وَمِنَ السُّنَّةِ أَنْ لَا تُطِيعَ أَحَدًا فِي مَعْصِيَةِ اللَّهِ، وَلَا الْوَالِدَيْنِ وَالْخَلْقَ أَجْمَعِينَ، وَلَا طَاعَةَ لِبَشَرٍ فِي مَعْصِيَةِ اللَّهِ، وَلَا يُحِبُّ عَلَيْهِ أَحَدًا، وَأَكْرَهُ ذَلِكَ كُلَّهُ لِلَّهِ تَبَارَكَ وَتَعَالَى.

[165] The author ﷺ said: From the *Sunnah* is that you do not obey anyone in disobedience to Allah; neither the parents nor the entire creatures. There should be no obedience to any creature in disobedience to Allah. Do not love anyone upon it (i.e., disobedience to Allah); you should hate all that for the sake of Allah ﷻ.

COMMENTARY

His saying: “From the *Sunnah* is that you do not obey in disobedience to Allah;” This is one of the fundamental principles of the *Ahl as-Sunnah wa al-Jamā‘ah* derived from the saying of the Prophet ﷺ:

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.

“There is no obedience to the creature in disobedience to the Creator.”¹⁶⁶

The Prophet ﷺ also said:

¹⁶⁶ Reported by *Imām Aḥmad* in the *Musnad* (4/432, 5/66), *aṭ-Ṭabarānī* in *Mu‘jam al-Kabīr* (18/185), *al-Qaḍā‘ī* in *Musnad ash-Shihāb* (2/55) and others. The wording is of *aṭ-Ṭabarānī* and *al-Qaḍā‘ī*. *Aḥmad*’s version is: “Obedience should not be given to a creature in disobedience to the Creator.” Its core is in the two *Ṣaḥīḥs* from the reports of ‘*Alī* (رضي الله عنه). It is in the next *Ḥadīth*.

إِنَّمَا الطَّاعَةُ بِالْمَعْرُوفِ.

“Obedience is only required in what is good.”¹⁶⁷

Whoever orders disobedience to Allah should not to be obeyed in that disobedience even if it is your father or mother or the closest person to you or even the ruler; do not obey him in the disobedience (to Allah). Allah the Exalted said regarding the Jews and Christians:

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ
وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا
لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴾

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah).” [Qur'an 9: 31] - since they obeyed them in disobedience (to Allah).

His saying: “Neither the parents nor the entire creatures.” Allah the Exalted says regarding the parents:

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنٍ وَفَضَّلَهُ فِي عَامَيْنِ
أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ♦ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي

¹⁶⁷ Reported by al-Bukhārī in his *Ṣaḥīḥ* (4/1577 no. 4085) and Muslim in his *Saḥīḥ* (3/1469 no. 1840) from the narrations of ‘Ali (رضي الله عنه), and the wording of Muslim (reads): There is no obedience in disobedience to Allah; obedience is only required in what is good.”

مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ
سَبِيلَ مَنْ أَنَابَ إِلَيَّ ... ﴿

“And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.” [Qur'an 31: 14-15]

Allah also said:

﴿وَوَضِعْنَا الْإِنْسَانَ بِرْوَاحِهِ حَسَنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ
فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿

“And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do.” [Qur'an 29: 8]

Therefore, there is no obedience to a creature when it involves disobedience to the Creator no matter who this creature is even the closest of mankind to you like your parents; how about others besides them?

His saying: **“Do not love anyone upon it; you should hate all that for the sake Allah ﷻ,”** That is, do not love disobedience or whoever orders it; you should

rather dislike it. Dislike disobedience and its people; dislike sins and its perpetrators and whoever commands it. This is based on the saying of the Prophet ﷺ:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ
أَضْعَفُ الْإِيمَانِ.

“Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of *Īmān*.”¹⁶⁸

So dislike of sin and its people; this is part of *Īmān*.



¹⁶⁸ Reported by Muslim in his *Ṣaḥīḥ* (1/69 no. 49) from Abū Sa‘īd al-Kudrī (رضي الله عنه).

[166] BELIEVING THAT REPENTANCE IS OBLIGATORY

١٦٦ - قَالَ الْمُؤَلَّفُ رَحْمَهُ اللَّهُ: وَالْإِيمَانُ بِأَنَّ التَّوْبَةَ فَرِيضَةٌ عَلَى الْعِبَادِ، أَنْ يَتُوبُوا إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ كَبِيرِ الْمَعَاصِي وَصَغِيرِهَا.

[166] The author ? said: To believe that repentance is an obligation on the servants. That they must repent to Allah - the Mighty and Sublime - from major and minor sins.

COMMENTARY

His saying: “To believe that repentance is an obligation upon the servants;” It is obligatory to have *Īmān* that repentance is a compulsory act; repentance from sins is mandatory. Allah ﷻ said:

﴿ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

“...And all of you beg Allah to forgive you all, O believers, that you may be successful.” [Qur'an 24: 31]

Allah also said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ

سَيِّئَاتِكُمْ ... ﴾

“O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will remit from you your sins...” [Qur'an 66: 8]

Allah the Exalted says,

﴿...وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

“...And whosoever does not repent, then such are indeed *Dhālimūn* (wrong-doers, etc.).” [Qur'an 49: 11]

It is therefore obligatory upon the Muslim to repent from his sins and evil deeds and not persist in them or be negligent about them by saying that it is easy. He should not be negligent about them because that is sin as well. He should rather hasten towards repentance. Allah the Exalted says:

﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ اللَّهُ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ♦ أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيَعْمَلُونَ فِيهَا عُكُمًا﴾

“And those who, when they have committed *Fāhishah* (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know. For such, the reward is Forgiveness from their Lord, and Gardens.” [Qur'an 3: 135-136]

So Allah praised them and promised them. He the Mighty and the Sublime said:

﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ♦ وَلَيْسَتْ

التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ
 قَالَ إِنِّي تَبْتُ لَكِن ... ﴿

“Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: ‘Now I repent...’” [Qur'an 4: 17-18]

Repentance will not be accepted at the point of death. Even though such is alive, his repentance at the face of death will not be accepted. So, it is essential for one to hasten and turn in repentance to Allah the Mighty and Sublime. Man is not infallible, he makes errors, has shortcomings, he sins, but Allah ﷻ out of His mercy opened the door of repentance. He has opened the door of repentance for you and invited you to it and promised to forgive you if you are truthful in your repentance. Even a disbeliever, if he repents, Allah will accept his repentance. Allah the Exalted says:

﴿ قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا
 فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴾

“Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.” [Qur'an 8: 38] - of Kufr, Shirk, murder and others; if they repent, Allah will accept their repentance.

It is reported in the *Hadith* that the Prophet ﷺ said:

التَّوْبَةُ بَحْبُ مَا قَبْلَهَا

“Repentance wipes away what is before it (of evil deeds).”¹⁶⁹

So a Muslim really needs repentance. The Prophet ﷺ used to seek for forgiveness and turn to Allah in repentance more than hundred times in a day. He ﷺ said:

أَيُّهَا النَّاسُ، تَوْبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ إِلَى اللَّهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً.

“O people! Turn to Allah in repentance for I turn to Allah in repentance more than seventy times in a day.”¹⁷⁰

And his companions counted him in saying: “*Astagfirullāh, Astagafirullāh*” more than hundred times¹⁷¹ *'alayhiṣ-ṣalātu was-salām*. And he is Allah’s Messenger ﷺ, how about others? Therefore, we are in need of turning to Allah in repentance. One is not infallible; he sins, has shortcomings and he makes mistakes. So he is in need of repentance. All praise is due to Allah who opened

¹⁶⁹¹⁶⁹ I did not find it with this wording. However, in its stead is what is reported by Muslim in his *Ṣaḥīḥ* from ‘Amr bin al-Ās from the Prophet ﷺ that: “Aren't you aware that Islam destroys what had occurred before it, and that Ḥajj destroys what came before it.” Likewise the *Ḥadīth*: “The one who repents of sin is like one without sin.” Reported by Ibn Mājah (2/1419 no. 4250) from ‘Abdullāh bin Mas‘ūd (رضي الله عنه).

¹⁷⁰¹⁷⁰ Reported by al-Bukhārī in his *Ṣaḥīḥ* (5/2324 no. 5948) from Abū Hurayrah who said, “I heard the messenger of Allah ﷺ saying, ‘By Allah, I ask Allah forgiveness and repent unto Him more than 70 times in a day.’” Muslim also reported it in his *Ṣaḥīḥ* (4/2075 no 2702) from al-Agar al-Muzamii who said, “The messenger of Allah ﷺ said, ‘O people! Repent unto Allah, for I turn in repentance to Him one hundred times in a day!’”

¹⁷¹ Reported by Abū Dāwūd (2/85 no. 2526), at-Tirmidhī in his *Sunan* (5/494 no. 3434), Ibn Mājah (2/1253 no 3814), an-Nasāi in *al-Kubrā* (6/119 no 10292), Ibn Ḥibbān in his *Ṣaḥīḥ* (3/206 no 927) and others from ‘Abdullāh bin ‘Umar who said, “It used to be counted for the Messenger of Allah ﷺ a hundred times before he stood up from a gathering: *Rabb igfirli wa tub 'alay innaka at-Tawwāb al-Gafūr* (O Lord! Forgive me, accept my repentance, You are the Pardoning and Forgiving.” The wording is of at-Tirmidhī and he said, “It is a Sound, Authentic and Lone *Ḥadīth*.”

the door of repentance for us and promised to accept it from us and remit our sins.



[167] AFFIRMING PARADISE FOR THOSE WHOM THE MESSENGER ﷺ AFFIRMED PARADISE FOR

١٦٧ - قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَمَنْ لَمْ يَشْهَدْ لِمَنْ شَهِدَ لَهُ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ؛ فَهُوَ صَاحِبُ بَدْعَةٍ، وَضَلَالَةٍ، شَاكٌّ فِيمَا قَالَ رَسُولُ اللَّهِ ﷺ.

[167] The author ? said: Whoever does not affirm Paradise for those whom the Messenger of Allah ﷺ has affirmed Paradise for is a follower of innovation and misguidance, and doubtful about what the Messenger of Allah ﷺ said.

COMMENTARY

His saying: “Whoever does not affirm Paradise for those whom the Messenger of Allah ﷺ has affirmed Paradise for, is a follower of innovation and misguidance.” Affirming the Paradise or Hellfire has some elaborations according to the people of the Sunnah and the Jama'ah: Whoever the Messenger of Allah ﷺ affirms Paradise or Hell for, we will affirm same for him because the Messenger of Allah ﷺ does not speak of his own desires; it is only a revelation revealed.

But when there is no proof that a person will enter the Paradise or Hell, we do not affirm Paradise or Hell for anyone. We would rather hope for the good doer and fear for the sinner. This is with regard to individuals.

However, in general, we believe that the believers will go to Paradise and all the disbelievers will go to Hell – generally speaking. But on individual basis, it is essential to give this elaboration. We should not conclude that anyone will go to Paradise or Hell except based on proof from the Book of Allah and the *Sunnah*.

The Prophet ﷺ had specifically and individually affirmed regarding some people among his companions that they will enter the Paradise. So we

too should be certain that they will specifically enter the Paradise. They are the ten affirmed to enter the Paradise: The four Caliphs: Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī; as well as Talhah, Zubayr, Sa’d bin Abī Waqqās, Sa’id bin Zayd bin ‘Amr bin Nufayl, Abū Ubaydah bin Jarrāh and ‘Abdur-Rahmān bin ‘Awf ؓ. Allah’s Messenger ﷺ affirmed that these people enter the Paradise, so we should believe in it and be certain that they will particularly enter the Paradise. We should also believe that all the companions will go to Paradise - those that died as companions without apostatizing because Allah ﷻ said:

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴾

“Indeed, Allah was pleased with the believers when they gave their Bay’ah (pledge) to you (O Muhammad) under the tree.” [Qur’an 48: 18]

Allah also said:

﴿ وَالسَّيِّئُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ ... ﴾

“And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to al-Madīnah) and the Ansār (the citizens of al-Madīnah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise).” [Qur’an 9: 100]

So all the companions of Allah's Messenger ﷺ will enter the Paradise based on the affirmation of Allah ﷻ. He specified among them the ten who were given the glad tidings of Paradise, those who took the *Bay'ah ar-Ridwān* and those who witnessed the battle of Badr, specific merit has been reported concerning them. Those who believed and spent before the conquest of Makkah are higher in degree than those who spent and fought afterwards. Those who embraced Islam before the conquest of Makkah are better than those who embrace Islam after the conquest of Makkah.

Undoubtedly the Companions differ in rank ﷺ. None defames any of the companions of Allah's Messenger ﷺ except the people of desires and the people innovations such as the Khawārij, Rāfidah and others.

Therefore, the person who defames the rightly guided Caliphs: Abū Bakr, 'Umar and 'Uthmān ﷺ and attributes injustice to them, and describes Abū Bakr and 'Umar that they are two idols of Quraysh, that they are *Jibt* and *Tāghūt*, such a person is worse in misguidance than the Jews and Christians. The Jews and Christians would not say this regarding the companions of Allah's Messenger ﷺ, despite being Jews and Christians.

But these people claim Islam and utter these repulsive statements. If the Jews were to be asked, "Who are the best amongst you?" They would say: "The companions of Mūsā." And if the Christians were to be asked, "Who are the best amongst you?" They would say: "The companions of 'Īsā." But if these people were to be asked, 'Who are the worst amongst you? They would say: "The companions of Allah's Messenger ﷺ"! We ask Allah for well being for this is a very serious issue.



[168] ISLAM IS THE SUNNAH AND THE SUNNAH IS ISLAM

١٦٨ - قَالَ مَالِكُ بْنُ أَنَسٍ رَحِمَهُ اللَّهُ: ((مَنْ لَزِمَ السُّنَّةَ وَسَلِمَ مِنْهُ أَصْحَابُ رَسُولِ اللَّهِ ﷺ ثُمَّ مَاتَ، كَانَ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ، وَإِنْ كَانَ لَهُ تَقْصِيرٌ فِي الْعَمَلِ)).

وَقَالَ بَشْرُ بْنُ الْحَارِثِ رَحِمَهُ اللَّهُ: ((السُّنَّةُ هِيَ الْإِسْلَامُ، وَالْإِسْلَامُ هُوَ السُّنَّةُ)).

وَقَالَ فُضَيْلُ بْنُ عِيَاضٍ رَحِمَهُ اللَّهُ: ((إِذَا رَأَيْتُ رَجُلًا مِنْ أَهْلِ السُّنَّةِ فَكَأَنَّمَا أَرَى رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَإِذَا رَأَيْتُ رَجُلًا مِنْ أَهْلِ الْبِدْعِ فَكَأَنَّمَا أَرَى رَجُلًا مِنَ الْمُنَافِقِينَ)).

وَقَالَ يُونُسُ بْنُ عُبَيْدٍ رَحِمَهُ اللَّهُ: - ((الْعَجَبُ مِمَّنْ يَدْعُو الْيَوْمَ إِلَى السُّنَّةِ، وَأَعْجَبٌ مِنْهُ الْمُجِيبُ إِلَى السُّنَّةِ)).

[168] The author ? said: Mālik bin Anas ? said: “Whoever adheres to the *Sunnah*, and the companions of the Messenger of Allah ﷺ are safe from him, and then dies, he will be in the company of the Prophets, the steadfast affirmers of truth, the martyrs and the righteous even if he has shortcomings in deed”.

Bishr bin al-Ḥārith ? said: “Islam is the *Sunnah* and the *Sunnah* is Islam”.

Fuḍayl bin ‘Iyāḍ ? said: “When I see a man from the followers of the *Sunnah*, it is as if I have seen a man among the companions of the Messenger of Allah ﷺ. And when I see a man among the followers of innovation, it is as if I have seen a man among the hypocrites.”

Yoonus bin ‘Ubayd ? said: “Strange is one who invites (others) to *Sunnah* today. And stranger than him is one who responds to the *Sunnah*.”

COMMENTARY

1. The saying of *Imām* Mālik bin Anas ؓ: “Whoever adheres to the *Sunnah*, and the companions of the Messenger of Allah ﷺ are safe from him and then dies, he will be in the company of the Prophets, the steadfast affirmers of truth, the martyrs and the righteous.” Whoever adheres to the *Sunnah*; that is, the *Sunnah* of the Messenger ﷺ in knowledge, action and creed and dies upon that, and the companions of Allah’s Messenger ﷺ are safe from him: he never defames them or any one of them, he will be in the company of the Prophets, *Siddiqūn*, martyrs and the righteous because he is obedient to Allah and His Messenger ﷺ. Allah the Exalted says:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّٰدِقِينَ وَالشُّهَدَاءِ وَالصَّٰلِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

“And whosoever obeys Allah and the Messenger (Muḥammad), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the *Siddiqūn* (those followers of the Prophets who were first and foremost to believe in them, like Abū Bakr Aṣ-Ṣiddīq), the martyrs, and the righteous. And how excellent these companions are!” [Qur'an 4: 69]

His saying: “And the companions of the Messenger of Allah ﷺ are safe from him;” That is, he does not disparage and defame them. Allah ﷻ said:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ

“And those who came after them...”

That is, the Companions; the *Muhājirūn* and the *Anṣār*

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ
رَءُوفٌ رَحِيمٌ﴾

“And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.” [Qur'an 59: 10]

Consequently, *Shaykh al-Islam* Ibn Taymiyah رحمه الله stated in *al-‘Aqīdah al-Wāsiṭiyah*: “Among the fundamentals of *Ahl as-Sunnah wal-Jamā‘ah* is safety of their hearts and tongues towards the companions of Allah’s Messenger ﷺ,” and he mentioned this verse:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا

“And those who came after them say: “Our Lord! Forgive us.” - This is safety of the tongues.

﴿وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا

“And our brethren who have preceded us in Faith, and put not in our hearts any hatred” - this is safety of the heart towards the companions of Allah’s Messenger ﷺ.

His saying: “Even if he has shortcomings in his deed.” Even if he has deficiency in action, Allah will indeed forgive whatever He wills. Allah the Exalted says:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ

بِاللَّهِ فَقَدْ أَفْرَأَىٰ إِثْمًا عَظِيمًا ﴾

“Verily, Allah forgives not that partners should be set up with him (in worship), but He forgives except that (anything else) to whom He wills.” [Qur'an 4: 48]

2. The saying of Bishr bin al-Hārith ? : “The *Sunnah* is Islam and Islam is *Sunnah*”. This expression has preceded at the beginning of this book¹⁷².

3. The saying of Fudayl bin ‘Iyād ? : “If I see a man among *Ahlus Sunnah*, it is as if I have seen a man among the companions of Allah’s Messenger ﷺ” because he is their follower. This is because whoever follows them becomes one of them. It is as stated by *Imām Mālik* (may Allah have mercy on him): “Those are in the company of those on whom Allah has bestowed His Grace.” So whoever follows them becomes one of them.

He (Fudayl) said: “And if I see a man among the people of innovations, it is as if I have seen a man among the people of innovations and desires who oppose the *Sunnah*, it is as if I have seen a man among the hypocrites.” If I see a man among the people of innovations and desires, those who oppose the People of *Sunnah*, it is as if I have seen a man among the hypocrites – those who would show Islam outwardly but are disbelievers inwardly, wishing to deceive (the sincere Muslims). The people of desires and innovations resemble the hypocrite because they both show Islam but they invent heresies and do not follow the *Sunnah*. This is the attribute of the hypocrites.

4. The saying of Yūnus bin Ubayd (may Allah have mercy on him): “Strange is one who invites (others) to the *Sunnah* today. And stranger than him is one who responds to the *Sunnah* and accepts (it)!

¹⁷² See what had preceded.

The *Sunnah* and those who invite others to it have become strange; and more strange are those who act upon it. There is no doubt that some time will come in which the *Sunnah* will become strange to its adherents. The later the times, the more the *Sunnah* becomes strange. The People of the *Sunnah* become strangers. Thus, the Prophet ﷺ said:

بَدَأَ الْإِسْلَامُ غَرِيبًا، وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ، فَطُوبَى لِلْغُرَبَاءِ.

“Islam began as something strange and it will return to being strange as it began, so glad tidings of a place in the Paradise is for the strangers.”

They asked, “Who are they, O Messenger of Allah?” He replied:

الَّذِينَ يَصْلِحُونَ إِذَا فَسَدَ النَّاسُ.

“Those who make rectification when the people become corrupt.”¹⁷³

In another version he said:

يُصْلِحُونَ مَا أَفْسَدَ النَّاسُ.

“Those who rectify what the people have corrupted.”¹⁷⁴

These people are the strangers towards the end of time when people become corrupt. They will cling to the *Sunnah* and be patient upon whatever hurt they suffer. They will (also) be patient with being strange among the people because so many people will oppose them; so they will live in strangeness among people.



¹⁷³ Its reference has preceeded.

¹⁷⁴ Its reference has preceeded.

[...]

وَكَانَ ابْنُ عَوْنٍ - رَحِمَهُ اللَّهُ - يَقُولُ عِنْدَ الْمَوْتِ: السُّنَّةُ، السُّنَّةُ، وَإِيَّاكُمْ وَالْبِدْعَ. حَتَّى مَاتَ.

وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ - رَحِمَهُ اللَّهُ تَعَالَى - مَاتَ رَجُلٌ مِنْ أَصْحَابِي، فَرَأَيْتَنِي فِي الْمَنَامِ، فَقَالَ: قُولُوا لِأَبِي عَبْدِ اللَّهِ: عَلَيْكَ بِالسُّنَّةِ فَإِنَّ أَوَّلَ مَا سَأَلَنِي رَبِّي - عَزَّ وَجَلَّ - عَنِ السُّنَّةِ.

وَقَالَ أَبُو الْعَالِيَةِ - رَحِمَهُ اللَّهُ -: مَنْ مَاتَ عَلَى السُّنَّةِ مَسْتَوْرًا فَهُوَ صِدِّيقٌ، وَالْإِعْتِصَامُ بِالسُّنَّةِ نَجَاةٌ.

Ibn ‘Awn ? was saying at the time of his death: “The *Sunnah!* The *Sunnah!* Beware of innovations’, till he died.

Aḥmad bin Ḥanbal ? said: “A man among my companions died and he was seen in the dream saying: You should say to Abū‘Abdillāh: “Stick to the *Sunnah*, because the first thing my Lord asked me was about the *Sunnah*.”

Abū al-Āliyah ? said: “Whoever dies upon the *Sunnah* is a steadfast affirmer of the truth. Holding on to the *Sunnah* is salvation.”

COMMENTARY

1. The saying of Ibn ‘Awn: “The *Sunnah!* The *Sunnah!*” Meaning, stick to the *Sunnah* (with the *Sunnah* – in Arabic) occurring in the accusative due to appeal. Meaning: Adhere to the *Sunnah* and hold firmly to it.

His saying: “*Iyyākum*” is cautioning, and innovation is what opposes the *Sunnah*. He gave this advice when he was dying as a form of counsel to the *Ummah*.

2. The saying of *Imām Ahmad* ? : “A man among my companions died and he was seen in the dream saying: “You should say to Abū ‘Abdullāh: ‘Stick to the *Sunnah*, because the first thing my Lord asked me was about the *Sunnah*’”. This man was one of the companions of *Imām Aḥmad* - the *Imām* of *Ahl-us-Sunnah*, the one who was patient over the Trial ? . He died and was seen in a dream, he told the one who saw him to inform *Imām Aḥmad* ? that he should cling to the *Sunnah*. He said: “The first thing my Lord asked me was about the *Sunnah*.” This contains exhortation towards clinging to the *Sunnah* and being patient upon it.

3. The saying of Abū Al-‘Āliyah ? : “Whoever dies upon the *Sunnah* he is a steadfast affirmer of truth’

As *Siddīq* means much truthfulness and it is the level that follows the Prophets. So the status of *as-Siddīqiyah* (being a *Ṣiddīq*) is a very lofty one. This implies (ones) sticking to the truth in his sayings and actions. The Prophet ﷺ had explained who a *Ṣiddīq* is when he said:

لَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ.

“A man would continue to speak the truth and note the truth.”¹⁷⁵

That is, he would speak the truth on his own and note the truth in what people say to him. He does not popularize just whatever he hears or whatever is said. Rather, he verifies and notes the truth because he is truthful on his own and does not convey or say except what is true. This is the *Ṣiddīq*.

His saying: “He dies upon the *Sunnah*,” that is, clinging to Islam. What is meant by *Sunnah* (here) is Islam and Islam is *Sunnah*. Whoever dies upon that

¹⁷⁵ Reported by al-Bukhārī in his *Ṣaḥīḥ* (5/2261 no. 5743), and Muslim in his *Ṣaḥīḥ* (4/2013 no. 2607) from ‘Abdullāh bin Mas‘ūd (رضي الله عنه).

without the opposite of that emerging from him dies as a steadfast affirmer of truth.

His saying: “**Holding on to the Sunnah is salvation,**” meaning adhering to the Sunnah is salvation from *fitnah* and torment. Thus, the Prophet ﷺ said:

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَىٰ اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ

“Indeed whoever lives long amongst you will see many disagreements; so adhere to my Sunnah and the Sunnah of my rightly guided caliphs.”¹⁷⁶

Allah ﷻ said:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا...﴾

“And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves.” [Qur'an 3: 103]

Allah ﷻ also said:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ

عَنْ سَبِيلِي ذَٰلِكُمْ وَصَّكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

“And verily, this (i.e. Allah's Commandments them had mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.” [Qur'an 6: 153]

¹⁷⁶ A part of the *Hadith* of al- 'Irbād bin Sāriyyah (رضي الله عنه). Its reference has preceeded.

This is commandment of Allah and that of His Messenger: holding on to the *Sunnah* and clinging to it.



[...]

قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَقَالَ سُفْيَانُ الثَّوْرِيُّ - رَحِمَهُ اللَّهُ -: مَنْ أَصْغَى بِأُذُنِهِ إِلَى صَاحِبِ بِدْعَةٍ خَرَجَ مِنْ عِصْمَةِ اللَّهِ، وَوَكَّلَ إِلَيْهَا، يَعْنِي إِلَى الْبِدْعِ.

وَقَالَ دَاوُدُ بْنُ أَبِي هِنْدٍ - رَحِمَهُ اللَّهُ -: أَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى مُوسَى بْنِ عِمْرَانَ - عَلَيْهِ السَّلَامُ -: لَا تَجْلِسْ أَهْلَ الْبِدْعِ، فَإِنْ جَالَسْتَهُمْ فَحَاكَ فِي صَدْرِكَ شَيْءٌ مِمَّا يَقُولُونَ أُكْبِتَتْ فِي نَارِ جَهَنَّمَ.

وَقَالَ الْفُضَيْلُ بْنُ عِيَاضٍ - رَحِمَهُ اللَّهُ -: مَنْ جَالَسَ صَاحِبَ بِدْعَةٍ لَمْ يُعْطَ الْحِكْمَةَ. وَقَالَ الْفُضَيْلُ بْنُ عِيَاضٍ: لَا تَجْلِسْ مَعَ صَاحِبِ بِدْعَةٍ، فَإِنِّي أَخَافُ أَنْ تَنْزَلَ عَلَيْكَ اللَّعْنَةُ.

وَقَالَ الْفُضَيْلُ بْنُ عِيَاضٍ: مَنْ أَحَبَّ صَاحِبَ بِدْعَةٍ؛ أَحْبَطَ اللَّهُ عَمَلَهُ، وَأَخْرَجَ نُورَ الْإِسْلَامِ مِنْ قَلْبِهِ.

وَقَالَ الْفُضَيْلُ بْنُ عِيَاضٍ: مَنْ جَلَسَ مَعَ صَاحِبِ بِدْعَةٍ فِي طَرِيقٍ، فَجَزُ فِي طَرِيقٍ غَيْرِهِ.

Sufyān ath-Thawrī ? said: “Whoever listens with his ears to a follower of innovation exits Allah's Protection and is abandoned to it¹⁷⁷ - i.e. to the innovation”.

Dāwūd bin Abī Hind ? said: “Allah the Blessed and the Exalted revealed to Mūsā bin Imrān -Peace be upon him - ‘Do not sit with the followers of innovation for if you sit with them and something affects your heart for what

¹⁷⁷ Reported by Abū Nu‘aym in *Ḥilyah al-Awliyā* (7/26, 34) and Ibn Baṭṭah in *al-Ibānah* (no. 444).

they say I will throw you upside down into the Hell.”¹⁷⁸

Fudayl bin Iyād also said ؟: “Whoever sits with a follower of innovation has not be given wisdom”¹⁷⁹

Fudayl bin Iyād: “Do not sit with a follower of innovation because I fear that curse may descend upon you.”¹⁸⁰

Fudayl bin ‘Iyād said: “He who loves a follower of innovation, Allah will invalidate his deed and remove the light of Islam from his heart.”¹⁸¹

Fudayl bin Iyād: “whoever sits with a person of innovation upon a path, you should follow another path.”¹⁸²

COMMENTARY

The saying of Sufyān Ath-Thawrī ؟: “Whoever listens with his ears to a follower of innovation exits Allah's Protection;” we have previously discussed the people of innovations and not sitting with them and accompanying them¹⁸³. So whoever accompanies them and listens to their sayings without rejecting them will be destroyed along with them. Therefore, it is not

¹⁷⁸ Reported by al-Ājurri in *ash-Sharī'ah* (1/442 no. 122), Ibn Baṭṭah in *al-Ibānah* (2/434 no. 556), Ibn al-Bukhārī in his *Mashīkhah* (1/175 no. 21) from Khusayf bin ‘Abdir-Raḥmān al-Jazarī who said, "Allah revealed to Mūsā bin ‘Imrān ؑ that: Do not sit with the people of innovations and desires so that nothing enters your mind and demeans you and make you enter the Fire." Ibn Baṭṭah (no. 363), al-Bayhaqī in *Shu‘ab al-Imān* (7/60) also reported from ‘Aṭā who said, "Allah said to Mūsā: 'Do not sit with the people of desires because they will put into your heart what was not in it."

¹⁷⁹ Reported by al-Lālkāi in *Sharḥ Usūl I‘tiqād Ahl as-Sunnah* (no. 263, 1149) and Ibn Baṭṭah in *al-Ibānah* (no. 439), and al-Bayhaqī in *Shu‘ab al-Imān* (1/64).

¹⁸⁰ Reported by al-Lālkāi (no. 262), Ibn Baṭṭah in *al-Ibānah* (no. 441, 451), and al-Harwī in *Dhamm al-Kalām* (no. 4/231 no. 1050)

¹⁸¹ Reported by Abu Nu‘aym in *al-Ḥilyah* (8/103) al-Lālkāi (no. 263), Ibn Baṭṭah in *al-Ibānah* (no. 440), al-Harwī in *Dhamm al-Kalām* (4/167 no. 947), Ibn Jawzī in *Talbīs Iblīs* (pg. 16)

¹⁸² Reported by Abu Nu‘aym in *al-Ḥilyah* (8/103), Ibn Baṭṭah in *al-Ibānah* (no. 493) and Ibn Jawzī in *Talbīs Iblīs* (pg. 6)

¹⁸³ See what had preceded.

permissible for you to listen to the people of innovations and say, “I am a believer strong in *Īmān* and I know the (correct) ‘*Aqīdah*; they will not influence me.” This is deception; a person could be tempted. So avoiding them and not listening to their false sayings is protection. But if you listen to them, you are likely to be lured and put into *Fitnah* along with them.

His saying: “**And will be abandoned to it**”; This is because whoever seeks protection with Allah, Allah will protect him. But he who listens to innovation may be lured by it, and will be left to it and would exit Allah’s protection.

2. The saying of Dāwūd bin Abī Hind ؓ: “**Allah the Blessed and the Exalted revealed to Mūsā bin Imrān (عليه السلام): ‘Do not sit with the followers of innovation for if you sit with them and something affects your heart from what they say I will throw you face down into Hell.’**” This was reported concerning Mūsā (عليه السلام) that Allah revealed to him: “**Do not sit with the people of innovations** - although he is one to whom Allah spoke to; Allah still forbade him from sitting with the people of innovation and those acting contrary (to the Qur’an and *Sunnah*) because he may be influenced by them if he sits with them. How about others?

His saying: “**And something from what they say affects your heart.**” This is the danger; that if you sit with them and hear their words, it will certainly affect you in your heart or something of that may affect you negatively. So do not rely on the strength of your *Īmān* or your knowledge because they have falsity, forgery, mellifluous speech and (evil) techniques. So you should beware of them. Allah the Most High stated:

﴿ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ... ﴾

“*And when you look at them, their bodies please you; and when they speak, you listen to their words...*” - So beware of them -

﴿ هُمُ الْعَدُوُّ فَاحْذَرُوهُمْ قُلْنَا لَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ﴾

“...They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path.” [Qur'an 63: 4]

Do not be lenient with the people of innovations, listening to them or sitting with them.

3. The saying of Fudayl bin ‘Iyād ?: “Whoever sits with a follower of innovation has not been given wisdom;” - that is, he is deprived of wisdom. *Al-Hikmah* (wisdom) means understanding in Allah’s religion. So the person who sits with the people of innovation would be deprived of understanding in Allah’s religion as a punishment for him.

4. The saying of Fudayl bin ‘Iyād: “Do not sit with a follower of innovation because I fear that curse may descend upon you.” This is because torment, anger and deviation descends upon the follower of innovation; so it is feared that something of what afflicted him should afflict you. Thus, Allah ﷻ said:

﴿ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىَ مَعَ الْقَوْمِ الظَّالِمِينَ ﴾

“And when you (Muhammad) see those who engage in a false conversation about Our Verses (of the Qur’an) by mocking at them, stay away from them till they turn to another topic. And if Shaytān (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Dhālimūn* (polytheists and wrongdoers, etc.).” [Qur'an 6: 68]

Allah the Most High says to the believers:

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيَسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثَلْتُمْ إِيَّاهُ لَمِثَلْتُمْ ۗ وَإِن لَّمْ يَكْفُرْ بِهَا فَكُفِّرُوا بِنَفْسِكُمْ ۗ إِنَّ اللَّهَ كَانَ غَدِيرًا ۗ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ۝ ﴾

“And it has already been revealed to you in the Book (this Qur’an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell.” [Qur’an 4: 140]

This contains caution against sitting with the people of misguidance and the people of desires, accompanying them and listening to their words or reading their books. It is essential for you to distance yourself from these matters; and Allah is the source of assistance. The person who does this nowadays, it will be said about him, that he is solitary, a fanatic and having doubt about people and so on.

5. The saying of Fudayl bin ‘Iyād: **“He who loves a follower of innovation.”** It is likely that Allah will render his deeds void. This is a severe threat particularly if the innovation is *Mukaffirah* (one that leads to *Kufr*), because he may approve their speech, *Shirk* and disbelief and his deeds would become null and void. This is a form of cautioning. So one should not be proud of himself or think that he cannot be influenced; no, a person is human.

6. The saying of Fudayl bin ‘Iyād ? : **“Whoever sits with a person of innovation on a path, you should follow another path.”** Even on the road; if you see him on the road do not walk with him nor accompany him on the

road and on journey. They will influence you. Where are those who walk with the innovators and accompany them with the pretence of doing *da'wah*?!



[...] IF YOU ENCOURAGE AN INNOVATOR, YOU HAVE HELPED HIM TO DESTROY ISLAM

قَالَ الْمُؤَلَّفُ رَحِمَهُ اللَّهُ: وَقَالَ الْفُضَيْلُ بْنُ عِيَاضٍ: مَنْ عَظَّمَ صَاحِبَ بِدْعَةٍ فَقَدْ أَعَانَ عَلَى هَدْمِ الْإِسْلَامِ، وَمَنْ تَبَسَّمَ فِي وَجْهِ مُبْتَدِعٍ؛ فَقَدْ اسْتَخَفَّ بِمَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى مُحَمَّدٍ ﷺ، وَمَنْ زَوَّجَ كَرِيْمَتَهُ مِنْ مُبْتَدِعٍ فَقَدْ قَطَعَ رَحِمَهَا، وَمَنْ تَبَعَ جَنَازَةَ مُبْتَدِعٍ لَمْ يَزَلْ فِي سَخَطٍ مِنَ اللَّهِ حَتَّى يَرْجِعَ.

وَقَالَ الْفُضَيْلُ بْنُ عِيَاضٍ -رَحِمَهُ اللَّهُ-: مَنْ جَلَسَ مَعَ صَاحِبِ بِدْعَةٍ وَرِثَهُ الْعَمَى. وَقَالَ الْفُضَيْلُ بْنُ عِيَاضٍ: أَكَلْتُ مَعَ يَهُودِيٍّ وَنَصْرَانِيٍّ وَلَا أَكُلُ مَعَ مُبْتَدِعٍ، وَأُحِبُّ أَنْ يَكُونَ بَيْنِي وَبَيْنَ صَاحِبِ بِدْعَةٍ حِصْنٌ مِنْ حَدِيدٍ.

وَقَالَ الْفُضَيْلُ بْنُ عِيَاضٍ: إِذَا عَلِمَ اللَّهُ عَزَّ وَجَلَّ مِنَ الرَّجُلِ أَنَّهُ مُبْغِضٌ لِصَاحِبِ بِدْعَةٍ؛ غَفَرَ لَهُ، وَإِنْ قَلَّ عَمَلُهُ، وَلَا يَكُنْ صَاحِبُ سُنَّةٍ يُمَالِي صَاحِبَ بِدْعَةٍ إِلَّا نِفَاقًا، وَمَنْ أَعْرَضَ بِوَجْهِهِ عَنِ صَاحِبِ بِدْعَةٍ، مَلَأَ اللَّهُ قَلْبَهُ إِيمَانًا، وَمَنْ انْتَهَرَ صَاحِبَ بِدْعَةٍ آمَنَهُ اللَّهُ يَوْمَ الْفِرْعِ الْأَكْبَرِ، وَمَنْ أَهَانَ صَاحِبَ بِدْعَةٍ، رَفَعَهُ اللَّهُ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ، فَلَا تَكُنْ صَاحِبَ بِدْعَةٍ فِي اللَّهِ أَبَدًا.

انْتَهَى وَاللَّهُ أَعْلَمُ وَصَلَّى اللَّهُ وَسَلَّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ.

Fuḍayl bin 'Iyād said: "Whoever honours a follower of innovation has certainly helped in destroying Islam. And whoever smiles in the face of an innovator has belittled what Allah ﷻ revealed to Muḥammad ﷺ. Whoever marries his daughter to an innovator has severed her kinship. And whoever follows the funeral procession of an innovator will be under the anger of

Allah till he returns”¹⁸⁴

Fuḍayl bin ‘Iyāḍ also said: “Whoever sits with a follower of innovation will become blind.”¹⁸⁵

Fuḍayl bin ‘Iyāḍ said: “I eat with a Jew and a Christian but I do not eat with an innovator. I love that there should be between me and a follower of innovation a barrier made of iron.”¹⁸⁶

Fuḍayl bin ‘Iyāḍ said: “If Allah knows that a man hates a follower of innovation, He will forgive him even if his (good) deed is little. A follower of *Sunnah* will not support a follower of innovation except out of hypocrisy and whoever turns his face against a follower of innovation Allah will fill his heart with *Īmān*. And whoever rebukes a follower of innovation, Allah will make him safe on the Day of Greatest Terror. And whoever humiliates a follower of innovation Allah will raise him hundred ranks in Paradise. So never be a follower of innovation for the sake of Allah forever.”¹⁸⁷

¹⁸⁴ Reported likewise by; Abū Nu‘aym in *al-Ḥilyah al-Awliyā* (8/130), Abū al-Futūh aṭ-Ṭāī in *Arba‘īn* (pg. 86-87) and Ibn Jawzī in *Talbis Iblīs*.

¹⁸⁵ Reported by ad-Danūrī in his *Mujālasah* (1/413 – 414 no. 113), al-Lālkāī (1/139 no. 273), Abū al-Futūh aṭ-Ṭāī in *Al-Arba‘īn* (pg 86-87).

¹⁸⁶ Reported by Abū Nu‘aym in *al-Ḥilyah* (8/103), al-Lālkāī (4/638 no. 1149), Ibn Baṭṭah in *al-Ibānah* (no. 470) with some part of it, and al-Harwī in *Dhamm al-Kalām* (4/230-231 no. 1048).

¹⁸⁷ Reported by Ibn Baṭṭah in *al-Ibānah* (no. 443) with the wording: “The souls are a conscripted army. Those that are similar among them agree and those that dislike themselves disagree. It is not possible that a person of *Sunnah* supports a person of innovation except out of hypocrisy.” Also reported by Abū Nu‘aym in *al-Ḥilyah* (8/103) with the wording: “That I eat with the Jew or Christian is more loving to me than that I eat with a person of innovation. For if I eat with the two of them, I will not be emulated but if I eat with a person of innovation, I will be emulated by the people. I desire that there should be an Iron barrier between me and the person of innovation. A simple deed upon the *Sunnah* is better than the deeds of the person of innovation. The one who sits with a person of innovation is not bestowed wisdom. Whoever sits with a person of innovation, avoid him. Do not trust a person of innovation with your religion, do not seek his advice in your affairs, do not sit with him. Whoever sits with him gets blindness from Allah ﷻ. If Allah knows a man to have dislike for a person of

COMMENTARY

1. The saying of Fuḍayl bin ‘Iyād: “Whoever honours a follower of innovation has certainly helped in destroying Islam.” This is because innovation is contrary to Islam. So if you encourage an innovator, you have assisted in the destruction of Islam because Islam is the *Sunnah* and the *Sunnah* is Islam as it had preceded. Therefore, it is obligatory upon a person not to honour the people of innovation nor praise them nor eulogise them, just as you hear nowadays, the extolment of the disbelievers, Jews and Christians and commendation that they are the people of advancement, development and civilization; but we (Muslims) are backward and lagging behind and so on. This is of the worst forms of hypocrisy; and Allah’s refuge is sought.

His saying: “And whoever smiles in the face of an innovator has belittled what Allah – the Exalted and Sublime - revealed to Muḥammad ﷺ.” This is because an innovator opposes what Allah has revealed to Muḥammad. So if he smiles at him feeling happy with him, he would have acted contrary to what is recorded in the Book of Allah and the *Sunnah* such as boycotting them, hating them, distancing oneself from them and not being pleased with them since smiling (at them) indicates pleasure and being delighted with them.

His saying: “Whoever marries his daughter to an innovator has severed her kinship.” It is obligatory upon one who has a female in his charge: a daughter or sister or anyone whose marriage is in his charge to select a suitable and righteous person for her. The Prophet ﷺ said:

إِذَا أَتَاكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَأَمَانَتَهُ فَرَّجُوهُ، إِنْ لَمْ تَفْعَلُوا تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادًا كَبِيرًا.

innovation, we hope that Allah will forgive him even if his deeds are few. I anticipate good for him because the person of *Sunnah* presents goodness but the person of innovation, no deed of his will ascend to Allah even if they are many.”

“If a person whose religion and character pleases you comes to you, you should marry to him. If you do not, there will be tribulation in the land and great evil.”¹⁸⁸

So if you do not select one whose religion and character is pleasing for the female under your care, great evil will occur in the sense that a person among the people of hypocrisy or innovation may marry her; and she will go astray along with him and you would have caused that.

He said: “And whoever follows the funeral procession of an innovator will be under the anger of Allah till he returns.” If they die, do not accompany their funeral procession because anger and torment descends on them and what afflicted them may afflict you.

2. The saying of Fudayl bin ‘Iyād: “Whoever sits with a follower of innovation will get blindness;” that is, blindness in insight and that of the heart.

3. The saying of Fudayl bin ‘Iyād: “I could eat with a Jew and a Christian but I do not eat with an innovator.” This is because a Jew or Christian is well-known to be following a path and religion that opposes ours, and he is of the people of the Book. As for an innovator, he claims Islam while the Jew or Christian does not; you already know that he is a Jew or Christian. But the problem is in regard to one who professes Islam, whom you trust and sit with and he pulls you towards evil. His danger is worst than the danger of the enemy whose enmity is clear.

¹⁸⁸ Reported by Ibn Ma‘īn in his *Tārīkh* (3/40), al-Bukhārī in *al-Kunā* (1/26 no. 206), Ibn Abi Āsīm in *Ahād wal-Muthannā* (2/351), at-Tirmidhī in his *Sunan* (3/395 no. 1085), ad-Dūlābī in *al-Kunā* (1/70 no. 159). At-Tirmidhī said, “A Sound and Strange *Ḥadīth*.”

His saying: “I love that there should be between me and a follower of **innovation a barrier made of iron;**” that is, which will prevent relating with him.

4. The saying of Fuḍayl: “If Allah knows that a man hates a follower of **innovation, He will forgive him even if his (good) deeds are few.**” This is because this is part of *al-Walā’* and *al-Barā’*. *Al-walā* (Alliance) should be to the people of *Īmān* while there should be *al-Barā’* (Disassociation) from Allah’s enemies. This is one of the fundamental principles of *Aqīdah*.

His saying: “A follower of *Sunnah* will not support a follower of **innovation except out of some hypocrisy.**” When a follower of *Sunnah* supports a follower of innovation, it is a form of hypocrisy.

His saying: “And whoever turns his face against a follower of **innovation Allah will fill his heart with Īmān.**” This is because this is part of *al-Barā’*

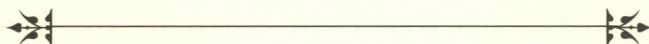
His saying: “And whoever rebukes a follower of **innovation, Allah will make him safe on the Day of Greatest Terror.**” Whoever condemns him with speech and repudiates him, Allah ﷻ will reward him on the Day of Resurrection, the Day of great fright - with a good reward because he denounced evil. But if he extols and praises him, it is indeed part of hypocrisy and showing love to Allah’s enemies.

His saying: “And whoever humiliates a follower of **innovation Allah will raise him hundred ranks in Paradise;**” It is obligatory not to honour the people of innovations with sitting or praise or other forms of honour. It is obligatory to humiliate them because Allah humiliates them. This is also part of *al-Walā’* and *al-Barā’*.

His saying: “**So never you become a follower of innovation for the sake of Allah forever;**” It is essential for you to avoid innovations, do not be lenient about it any bit, in order for you to safeguard your religion and the *Sunnah* of your Prophet ﷺ.



CONCLUSION



We have benefitted from this book and what it contains of the fundamentals of *Ahl as-Sunnah wal-Jamā'ah*, and beneficial advice. May Allah reward the author with good recompense and grant benefit to us by what we have read and heard. May Allah's peace and blessings be upon our prophet, his household and companions.

The one who is in charge of these annotations:

We ask Allah ﷻ to reward our *Shaykh*, Ṣāliḥ bin Fawzān al-Fawzān – *Ḥafidhahullah* – with good recompense and make him a leader to guidance and the right. May He strengthen His religion by him, rectify whoever listens to him, forgive him and his parents, his offspring and his household. This blessed annotation was completed on Sunday, 14th *Safar*, 1428 A.H

