

## Chapter 2: In Clarification of the Speech of the People of Truth and Sunnah

Abul-Hasan al-Ash‘arī (رَحْمَةُ اللَّهِ) said:

**If someone says to us:** ‘You have refuted the sayings of the *Mu‘tazilah*, *Qadariyyah*, *Jahmiyyah*, *Harūriyyah*, *Rāfidah* and *Murji‘ah*. So, explain to us the sayings that you speak with and the beliefs you take as your Religion.’

**We say to him:** Our speech with which we speak and our belief that we take as our Religion is to hold fast to the Book of our Lord, to the Sunnah of our Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and what has been reported from the best of people among the Companions, the Tābi‘īn and the Imāms of Hadīth. That is what we cling to—and to what was said by Abu ‘Abdullāh Ahmad Ibn Muhammad Ibn Hanbal, may Allāh illuminate his face, elevate his rank and grant him a huge reward. That is what we hold, and those who oppose his sayings are to be opposed because he was the virtuous scholar, a complete leader through whom Allāh clarified the truth when misguidance became manifest, through whom He (سُبْحَانَهُ وَتَعَالَى) repelled misguidance, made clear the *Minhāj*<sup>186</sup>, extinguished the innovations of the innovators, the deviations of the deviants and the doubts of the doubters. So, may Allāh’s mercy be upon him, for he is a foremost, eminent and dignified *Imām*—and upon all the great scholars of the Muslims.

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<sup>186</sup> The Methodology of the *Sunnah*.

IN GENERAL, OUR BELIEF IS AS FOLLOWS:

1. We affirm belief in Allāh, His Angels, His Books, His Messengers and whatever was revealed by Allāh.<sup>187</sup>
2. And what was narrated by the trustworthy narrators from Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)—we do not reject any of that.<sup>188</sup>
3. That Allāh (عَزَّ وَجَلَّ) is one God (*al-Ilāh*) and there is no god worthy of worship except Him.
4. He is alone, the Self-Sufficient Master whom all the creation is in need of.
5. He has taken neither a wife nor a son.
6. Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is His servant and Messenger—He sent him with the guidance and the true Religion.<sup>189</sup>
7. Paradise is real, and Hellfire is real.
8. The Hour is coming—and there is no doubt concerning that.
9. Allāh will resurrect the inhabitants of the graves.

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<sup>187</sup> Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “*Imān* is that you believe in Allāh, His Angels, His Books, His Messengers, the Last Day and that you believe in the Pre-Decree, its good and its evil.” (Muslim no. 8, Al-Bukhāri nos. 50, 4777).

<sup>188</sup> *Imām* Ash-Shāfi‘ī (رَحِمَهُ اللَّهُ) died 204H) said: “If my saying opposes the saying of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) take the saying of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and cast aside my saying.” (See *Sharh al-Hā’iyyah* of Shaikh Al-Fawzān, p. 62)

<sup>189</sup> Allāh (سُبْحَانَهُ وَتَعَالَى) stated:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينٍ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“It is He who sent His Messenger with guidance and the True Religion to manifest it over all religions, even if the polytheists hate it.” (As-Saf: 9)

10. Allāh ascended over His Throne, just as He said:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

“The Most Merciful ascended over His Throne.”<sup>190</sup>

11. Allāh has a Face without us enquiring how it is, just as He said:

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

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<sup>190</sup> Sūrah Tāha: 5. Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “When Allāh completed the creation, He wrote in His Book that is with Him above (*fawqa*) His Throne, ‘My mercy has preceded My anger.’” (Reported by Al-Bukhārī, no. 3194). Ibn Mas‘ūd (رَضِيَ اللهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “The distance between the sky of this world and the next heaven is five hundred years, and between every heaven and the next is five hundred years. Between the seventh heaven and the Footstool (*Kursi*) is the distance of five hundred years, and between the *Kursi* and water, there is a distance of five hundred years. And the Throne (‘*Arsh*) is above the water, and Allāh is above the Throne—and nothing is hidden to Him of your deeds.” An authentic *hadīth* reported by Ibn Mahdī (d. 198H) from Hammād Ibn Salamah (d. 167H) from ‘Āsim (d. 127H) from Zirr (d. 127H) from ‘Abdullāh Ibn Mas‘ūd — and ascribed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Collected by Ibn Khuzaimah in *At-Tawhīd* (pp. 139-140), Ad-Dārimī in *Ar-Radd ‘alal-Jahmiyyah* (no. 81) and in *Ar-Radd ‘alal-Mirāsī* (no. 98), At-Tabarānī in *Al-Kabīr* (9/202), Abush-Shaykh in *Al-Udhmah* (no. 279), Adh-Dhahabī in *Al-Uluww* (1/417, 616), Al-Bayhaqī in *Al-Asmā was-Sifāt* (no. 851). Adh-Dhahabi stated, ‘Its chain of narration is authentic.’ (*Al-Uluww*, no. 177). Ibn Al-Qayyim declared it authentic in *Ijtimā‘ Al-Juyūsh Al-Islāmiyyah* (p.254), Al-Haythamī likewise in *Al-Majma‘* (1/86), and Al-Albānī in *Mukhtasar Al-Uluww* (no. 104).

**“And the Face of your Lord full of Majesty and Honour will remain forever.”<sup>191</sup>**

12. Allāh (سُبْحَانَهُ وَتَعَالَى) has two Hands without us enquiring how they are, just as He (عَزَّجَلَّ) said:

قَالَ يٰٓاِبْلِيسُ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِیَدَیَّ

**“O Iblees! What prevents you from prostrating yourself to the one whom I have created with both my Hands.”<sup>192</sup>**

And as He, the Glorified, said:

بَلْ یَدَاۥهُ مَبْسُوطَتَانِ

**“Nay, both His Hands are widely outstretched.”<sup>193</sup>**

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<sup>191</sup> Sūrah Ar-Rahmān: 27. Abu Hanīfah (رَحْمَةُ اللَّهِ) d. 150H) stated as in *Al-Fiqhul-Akbar*, “Allāh has a Hand, a Face and a Self (*Dhāt*) just as He (تَبَارَكَ وَتَعَالَى) has stated in the Qur’ān. He has Attributes without anyone enquiring how they are. And it is not to be said, ‘His Hand means His power and bounty’ because by saying so entails rejection of the Attribute.” See *Sharh ‘Aqīdah At-Tahāwīyah* of Ibn Abil-‘Izz Al-Hanafī (d. 792H), p. 137.

<sup>192</sup> Sūrah Sād: 75.

<sup>193</sup> Sūrah Al-Mā’idah: 64. And Allāh (تَبَارَكَ وَتَعَالَى) said:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى  
عَمَّا يُشْرِكُونَ

“They made not a just estimate of Allāh as is due to Him. And on the Day of Resurrection, the whole of the earth will be grasped by His Hand, and the heavens will be rolled up in His Right Hand. Exalted is He, free of all imperfections, High above all that they associate as partners with Him.” (Zumar: 67)

13. Allāh has two Eyes without enquiring how they are, just as He, the Exalted, said:

تَجْرِي بِأَعْيُنِنَا

“[The Ark of Noah was] sailing under Our Eyes.”<sup>194</sup>

14. Whoever claims that the Names of Allāh are other than His is astray.<sup>195</sup>

15. Allāh has knowledge (*ilm*), just as He (سُبْحَانَهُ وَتَعَالَى) said:

أَنْزَلَهُ بِعِلْمِهِ

“He has sent it (the Qur’ān) down with His knowledge.”<sup>196</sup>

And He (سُبْحَانَهُ وَتَعَالَى) said:

وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ

“And no female conceives or gives birth except with His Knowledge.”<sup>197</sup>

16. We affirm Ability (*Qudrah*) and Strength for Allāh just as He said:

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً

<sup>194</sup> Sūrah Al-Qamar: 14.

<sup>195</sup> Allāh (تَبَارَكَ وَتَعَالَى) stated:

وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

“And the Most Beautiful Names belong to Allāh, so call on Him with them—and leave the company of those who deny [or distort] His Names for they will be requited for what they used to do.” (Al-A‘rāf: 180)

<sup>196</sup> Sūrah An-Nisā: 166.

<sup>197</sup> Sūrah Fātir: 11.

**“See they not that Allāh, who created them, was mightier in strength than them.”<sup>198</sup>**

17. We affirm Hearing and Seeing for Allāh, and we do not deny them like the denial of the *Mu‘tazilah*, *Jahmiyyah* and *Khawārij*.<sup>199</sup>
18. We affirm Power and Strength (*Quwwah*) for Allāh, just as He said:

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<sup>198</sup> Sūrah Fussilat: 15.

<sup>199</sup> *Imām At-Tirmidhī* (رَحْمَةُ اللَّهِ عَلَيْهِ d. 279H) stated, “It has been said by more than one scholar about this narration and similar reports regarding the Attributes of Allāh that our Lord (تَبَارَكَ وَتَعَالَى) descends to the nearest heaven every night. So, the scholars said, ‘Affirm these narrations, have faith in them, do not imagine them, nor ask how.’ The likes of this have been narrated from Mālik Ibn Anas (d. 179H), Sufyān Ath-Thawrī (d. 161H), Sufyān Ibn ‘Uyainah (d. 198H) and ‘Abdullāh Ibn Al-Mubārak (d. 181H). They all said about such narrations, ‘Leave them as they are, without asking how.’ This is the saying of the People of Knowledge from *Ahlu-Sunnah wal-Jamā‘ah*. However, the *Jahmiyyah* oppose these narrations and say, ‘This is resemblance (*tashbīh*).’ However, Allāh has mentioned in various places in His Book, His Attribute of Hand, Hearing and Seeing but the *Jahmiyyah* falsely interpret these verses, explaining them in a way other than how they are explained by the scholars. They say, ‘Allāh did not create Ādam with His own Hand.’ They say that Hand means power. Ishāq Ibn Ibrāhīm Ar-Rāhūyah (d. 238H) stated, ‘Resemblance is when it is said, ‘Hand like my hand, or similar to my hand.’ Or it is said, ‘Hearing like my hearing, or similar to my hearing. Then this would be resemblance. But if what is being said is what Allāh Himself has said, ‘Hand, Hearing and Seeing’ and it is not asked *how*, nor is it said, ‘Like my hearing or similar to my hearing’ then this is not resemblance. Allāh (تَبَارَكَ وَتَعَالَى) said in His Book, ‘There is none like unto Him, and He is the All-Hearing, All-Seeing.’” (*As-Sunan* of At-Tirmidhī, no. 662)

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً ۗ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ  
الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۗ وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٩﴾

**“As for ‘Ād, they were arrogant in the land without right, and they said: ‘Who is mightier than us in strength?’ Did they not consider that Allāh who created them was greater than them in strength? But they used to deny Our signs.”<sup>200</sup>**

19. And we say: The Speech of Allāh is not created,<sup>201</sup> and Allāh (سُبْحَانَهُ وَتَعَالَى) does not create a thing except that He says to it, ‘Be’ and it comes into existence, just as He said:

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ

<sup>200</sup> Sūrah Fussilat: 15.

<sup>201</sup> The belief of the Muslim is that Allāh (جَلَّ وَعَلَا) speaks whenever He Wills and to whomever He Wills, and He (جَلَّ وَعَلَا) will speak to the people on the Day of Resurrection just as the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “There is not any one of you except that Allāh will speak to him on the Day of Judgement—and there will not be between Allāh and him an interpreter.” (Al-Bukhāri no. 6039, Muslim no. 1016) Imām Ahmad Ibn Hanbal رَحِمَهُ اللَّهُ said: “The Qurān is the Speech of Allāh, not created. And one should not be too weak to say, ‘It is not created.’ Indeed, the Speech of Allāh is not separate from Him and there is nothing of Him that is created. And do not debate with anyone who innovates in this matter, or with the one who says that his recitation of the Qurān is created and other than that, or with the one who withholds saying, ‘I do not know whether it is created or not created.’ Rather it is the Speech of Allāh, not created.” (*Usūlus-Sunnah* of Imām Ahmad from *Al-Jāmi‘ Lish-Shurūh*, p. 76)

**“Verily! Our Word unto a thing when We intend it, is only that We say unto it, ‘Be!’ and it is.”<sup>202</sup>**

<sup>202</sup> Sūrah An-Nahl: 40. Imām Ahmad Ibn Hanbal رَحِمَهُ اللهُ said: “As for their saying (i.e., *Jahmiyyah*) that, ‘Speech does not take place except from the abdomen, mouth, two lips, a tongue and parts,’ then did not Allāh state:

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

‘Then He rose over towards the heaven when it was smoke, and said to it and to the earth, ‘Come both of you willingly or unwillingly.’ They both said, ‘We come willingly.’” (Fussilat: 11) Do you see that they spoke with an abdomen, a mouth, two lips, a tongue, and parts?! And Allāh, the Most High, said:

وَسَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٦﴾

‘And We subjected the mountains and the birds to glorify our praises along with Dāwūd. And it was We who was the doer.’ (Al-Anbiyā: 79) Do you see that they glorified Allāh with an abdomen, a mouth and two lips?! And when the limbs will bear testimony against the unbelievers on the Day of Resurrection:

وَقَالُوا لِمَ جِئْنَا بِهَذَا جِلْدٍ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ

‘And they (the unbelievers) will say to their skins, ‘Why do you testify against us?’ They will say, ‘Allāh has caused us to speak as He causes all things to speak.’” (Al-Anbiyā: 21) So do you see that they speak with an abdomen, lips and a tongue? Rather, Allāh will cause them to speak however He wills. And likewise, Allāh speaks however He wills without saying that He speaks with an abdomen, or mouth, or lips, or a tongue.” (*Radd ‘alal-Jahmiyyah waz-Zanādiqah* of Imām Ahmad Ibn Hanbal, pp. 268-269) And this was the Creed that Abul-Hasan Al-Ash‘arī professed and adhered to, and all praise is for Allāh.



20. There is nothing that occurs on earth whether good or evil except that Allāh willed it. And affairs take place by the Will of Allāh—and no one is able to do anything before Allāh does it.

21. We are not free from needing Allāh, and we are not able to exit from Allāh’s Knowledge.

22. There is no creator besides Allāh, and the deeds of the servants are created—it is Allāh who decreed and ordained them for the servant, just as Allāh (سُبْحَانَهُ وَتَعَالَى) said:

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

**“While Allāh has created you and whatever you do.”**<sup>203</sup>

23. The servants are not able to create anything, and it is they who are created, just as Allāh (سُبْحَانَهُ وَتَعَالَى) said:

هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ

**“Is there any creator other than Allāh?”**<sup>204</sup>

And He (تَبَارَكَ وَتَعَالَى) said:

لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ

**“They have not created anything but are themselves created.”**<sup>205</sup>

He also said:

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ

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<sup>203</sup> As-Sāffāt: 96.

<sup>204</sup> Fātir: 3.

<sup>205</sup> An-Nahl: 20.

**“Is then He who creates like one who creates not?”<sup>206</sup>**

And He said:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ

**“Were they created by nothing? Or were they themselves the creators?”<sup>207</sup>**

And there are plenty of examples like this in the Book of Allāh (جَلَّ وَعَلَا).

24. Allāh has guided the believers to His obedience, He has been kind to them, favoured them, looked over them, rectified them and guided them. And He misguided the unbelievers, He did not guide them, and He did not bestow upon them *Īmān* as the people of deviation and transgression falsely claim.<sup>208</sup> If He (سُبْحَانَهُ وَتَعَالَى) had favoured them and rectified them, they would have been righteous people. If He had guided them, they would be guided, just as He (تَبَارَكَ وَتَعَالَى) said:

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<sup>206</sup> An-Nahl: 17.

<sup>207</sup> At-Tūr: 35.

<sup>208</sup> Zayd Ibn Thābit (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “If Allāh were to punish the inhabitants of His heavens and of His earth, he would do so and He would not be unjust towards them. And if He were to have mercy on them, His mercy would be better for them than the deeds they had performed. If you had the equivalent of Mount Uhud which you spent in the cause of Allāh, it would not be accepted from you until you believed in the Divine Decree. And know that whatever has befallen you, could not have passed you by, and whatever has passed you by, could not have befallen you. If you were to die believing anything other than this, you would enter the Fire.” (Ibn Mājah no. 77, declared *sahīh* by Shaikh Al-Albāni)

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِّ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

**“Whomsoever Allāh guides, he is the guided one, and whomsoever He sends astray, then those, they are the losers.”<sup>209</sup>**

And Allāh (عَزَّوَجَلَّ) is able to rectify the unbelievers and to favour them until they become believers. However, He willed that they are unbelievers as He knows [them]—and He forsook them and placed a seal over their hearts.

25. Good and evil is by the Ordainment (*Qadā*) and Divine Decree (*Qadar*) of Allāh—and we believe in the *Qadā* and *Qadar* of Allāh, its good and its evil, its sweetness and its bitterness.<sup>210</sup> And we know that whatever misses us was not going to come to us, and whatever

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<sup>209</sup> Al-A‘rāf: 178.

<sup>210</sup> *Shaikh Sālih Al-Fawzān* stated, “The belief in *Al-Qadar* has four levels:

1. To believe that the eternal and everlasting knowledge of Allāh (عَزَّوَجَلَّ) encompasses everything and every affair. That is, we believe that Allāh knows everything, He knows what has occurred and what is to occur.
2. To believe that Allāh wrote everything in the Preserved Tablet (*Al-Lawh Al-Mahfūd*), that which is to take place until the Day of Resurrection.
3. The Will (*Mashī’ah*) and Intent (*Irādah*)—whatever Allāh Wills occurs and whatever He does not Will, does not occur.
4. The creating of things at their designated times, that which is ordained for them—everything has its term that Allāh (عَزَّوَجَلَّ) has Decreed.

It is necessary to have *Imān* in these four levels: knowledge, writing, will and creation. This is *Imān* in the *Qadā* and *Qadar*.” (*Sharh ‘Aqīdat Al-Imām Al-Mujaddid Muhammad Ibn ‘Abdul-Wahhāb*, p. 21)

comes to us was not going to miss us.<sup>211</sup> And the servants have no ability to bring benefit to themselves and nor to avert harm except as Allāh has Willed, just as He (عَزَّوَجَلَّ) said:

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ

**“Say O Prophet, ‘I possess no power over benefit or harm to myself except as Allāh wills.’”<sup>212</sup>**

And in our affairs, we seek protection with Allāh—and we affirm our need of Him, and our poverty before Him at all times.

26. We say: The Qur’ān is the Speech of Allāh, uncreated. And whoever says that the Qur’ān is created is an unbeliever.<sup>213</sup>

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<sup>211</sup> ‘Ubādah Ibn Sāmit (رضي الله عنه) said to his son, “O my son! You will not truly taste *Imān* until you affirm that that which has befallen you was never going to miss you and that which missed was never going to befall you.” (Abu Dāwūd, no. 4700) And the Prophet (صلى الله عليه وسلم) said, “O Abu Hurairah, the Pen has dried and written all it has to write concerning your destiny...” (Al-Bukhāri, no. 5076)

<sup>212</sup> Al-A‘rāf: 188.

<sup>213</sup> Sufyān Ath-Thawri (d. 161H) said, “The Qur’ān is the Speech of Allāh, not created. From Him it began and to Him it shall return. And whoever says other than this is an unbeliever.” (*Sharh Usūl I‘itiqād Ahlis-Sunnah* of Al-Lālikā‘ī, 1/332) And Ibn Taymiyyah said, “‘Amr Ibn Dīnār (d. 126H) stated, ‘I have heard the people [of Sunnah] saying for seventy years: Allāh is the Creator and whatever is beside Him is creation except for the Qur’ān, for it is the Speech of Allāh, not created. From Him it began and to Him it shall return.’” Then he explained, “From him it began means that Allāh (تبارك وتعالى) spoke with it, and He revealed it from Himself. It is not as the *Jahmiyyah* said that it was created in the air or in something else, or that it began with someone else. As for the saying, ‘To Him it shall return,’ then it means that

27. We believe that Allāh (سُبْحَانَهُ وَتَعَالَى) will be seen in the Hereafter with the sight of the eyes just as the moon is seen when it is full.<sup>214</sup> The believers will see Him (عَزَّوَجَلَّ) just as it is stated in the narrations from Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),<sup>215</sup> and as Allāh stated:

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

“Nay! Surely the evildoers will be veiled from seeing their Lord that Day.”<sup>216</sup>

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the Qur’ān will be raised up to Him (سُبْحَانَهُ وَتَعَالَى) from the *Mus-hafs* and the hearts at the end of time such that not a word of it remains in the hearts of the people, and nor a letter will remain in the *Mus-hafs*.” (*Majmū‘ Al-Fatāwā*, 3/174, 12/40)

<sup>214</sup> The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “You will see your Lord just as you see this moon on the night it is full. You will have no difficulty in seeing Him.” (Al-Bukhārī, no. 554)

<sup>215</sup> The Companion, Suhayb (رَضِيَ اللهُ عَنْهُ d. 38H) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “When the people of Paradise enter Paradise, Allāh will say to them, ‘Is there anything more that you wish for—I will give you more?’ So, they will say, ‘Have you not brightened our faces, entered us into Paradise and saved us from the Fire?’ Then Allāh will remove the screen and they will not have been given anything more beloved to them than looking at their Lord (عَزَّوَجَلَّ).” Then the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited:

لِلَّذِينَ أَحْسَنُوا الْخَيْرَىٰ وَأَزْيَادٌ

“For those who have done good is the best reward (i.e., Paradise) and even more (i.e., looking at Allāh).” (Sūrah Yūnus: 26. *Hadīth* collected by Muslim: The Book of Imān, Chapter: Affirmation that the believers will see their Lord in the Hereafter, no. 181)

<sup>216</sup> Al-Mutaffifeen: 15.

Mūsā (عَلَيْهِ السَّلَام) asked Allāh to see Him in this world, so Allāh showed Himself to the mountain and it crumbled to the dust—so Mūsā (عَلَيْهِ السَّلَام) knew from this that he could not see Allāh in this world.<sup>217</sup>

28. We hold as our Religion that we cannot declare any person to be an unbeliever, from those who face the *Qiblah* [in Prayer] due to a sin they commit such as fornication, theft or drinking of wine as that is the belief of the *Khawārij* who hold that those who commit these sins are unbelievers.

29. We say: those who commit a major sin from these major sins such as fornication, theft and whatever resembles them, holding them to

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<sup>217</sup> Allāh (تَبَارَكَ وَتَعَالَى) stated:

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرِنِي وَلَكِنِ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِنِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا

“And when Mūsā came at the time and place appointed by Us, and his Lord spoke to him, he said: ‘O my Lord! Show me yourself that I may look upon You.’ Allāh said: ‘You cannot see Me, but look upon the mountain. If it stands still in its place, then you shall see Me.’ So, when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā fell down unconscious.” (Al-A‘rāf: 143) Sulaymān Ibn Harb narrated saying: Hammād Ibn Salamah narrated to us from Thābit, from Anas (رَضِيَ اللَّهُ عَنْهُ), that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) recited the verse: “So, when his Lord appeared to the mountain, He made it collapse to dust.” Hammād (رَضِيَ اللَّهُ عَنْهُ) said, “Like this.” Sulaimān illustrated by holding his thumb over the tip of his finger of the right hand [so that only the tip of one finger was protruding]. Then, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “So the mountain collapsed, ‘and Mūsā fell down unconscious.’” (At-Tirmidhī no. 3074, graded *ṣahīh* by Shaikh Al-Albānī)

be permissible (*halāl*) whilst not believing to them to be prohibited (*harām*), then such a person is an unbeliever.<sup>218</sup>

30. We say that Islām more extensive than *Imān* and not everything of Islam is considered to be *Imān*.

31. We say that Allāh (سُبْحَانَهُ وَتَعَالَى) is the One who turns the hearts—and the hearts are between the two Fingers from the Fingers of the Most Merciful.<sup>219</sup>

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<sup>218</sup> Al-Imām ‘Abdul-‘Azīz Ibn Bāz (رَحْمَةُ اللَّهِ) said: “The origin is not declaring him to be an unbeliever until he makes that [sin] permissible. He is a sinner, he has committed a major sin and is deserving of punishment. It is *kufr-dūn-kufr* (that does not exit a Muslim from Islam) until he makes it permissible.” (From the audio tape *ad-Dam‘at al-Bāziyah*) ‘Adiyy bin Hātim (رَضِيَ اللَّهُ عَنْهُ) said that he heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) recite this verse:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

‘They took their Rabbis and their Priests as Lords besides Allah...’ (At-Tawbah 9:31) So, ‘Adiyy said: “I said to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), ‘We did not used to worship them,’ so he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘Did they not make *harām* that which Allah had made *halāl* so then you made it *harām*? And would they not make *halāl* that which Allah had made *harām* and you likewise would make it *halāl*?’ So, I said, ‘Of course, we did.’ So, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘That was your worship of them.’” (Ahmad and At-Tirmidhi who declared it to be *hasan*, and Al-Albāni graded it *hasan* in *As-Silsilah aṣ-Ṣāhiḥah*, no. 3293)

<sup>219</sup> ‘Abdullāh Ibn ‘Amr (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “The hearts of the children of Adam, all of them are between the two Fingers from the Fingers of the Most Merciful like a single heart, and He turns it as He wills.” (Muslim, no. 2654).

32. And we say that He (سُبْحَانَهُ وَتَعَالَى) will place the heavens on a Finger and the earths on a Finger as has been reported from Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) without enquiring how He will do that.<sup>220</sup>

33. We do not affirm Paradise or Hellfire for any person from the people of *Tawhīd* and those who hold fast to *Imān* expect for those whom Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) testified for. We hope for Paradise for the sinners, but we fear for them that will be punished in the Fire.<sup>221</sup>

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<sup>220</sup> ‘Abdullāh Ibn Mas‘ūd (رَضِيَ اللهُ عَنْهُ) said, “A Jewish Rabbi came to Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and said, ‘O Muhammad, we learn that Allāh will place all the heavens on a Finger, the earths on a finger, the trees on a Finger, the water on a Finger, the soil on a Finger and the rest of the creation on a Finger. Then He will say, ‘I am the King’.’ So, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) laughed till his pre-molar teeth became visible in affirmation of the truthfulness of the speech of the Rabbi. Then the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited,

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ  
وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٣٧﴾

“They made not a just estimate of Allāh as is due to Him. And on the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Exalted is He, free of all imperfections, High above all that they associate as partners with Him.” (Sūrah Az-Zumar: 67. Reported by Al-Bukhārī no. 4711, Muslim no. 2786).

<sup>221</sup> Imām Ahmad Ibn Hanbal (رَحِمَهُ اللهُ) said: “And we do not testify for anyone from the People of *Qiblah* (i.e., the Muslims) due to a deed they perform that they are in Paradise or Hell. Instead, we hope for the righteous one and we fear for him. And we fear for the sinful evildoer, and we hope in Allāh’s Mercy for him.” Shaikh Ahmad An-Najmī (رَحِمَهُ اللهُ) commented on this statement said, “However, we make the judgement of unbelief (*kufri*) for the one



34. We believe that Allāh will remove a people from the Fire due to the intercession of Muhammad (ﷺ) after they have been

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upon whom it is obligated because he had committed an act that caused him to apostate from the Religion. As for the Muslim who falls into a major sin that does not exit him from Islam, then his affair is left to Allāh. If He Wills, He will forgive him and if He Wills, He will punish Him [for a while], and the Prophet (ﷺ) himself said, ‘I don’t know, by Allāh, what will be done with me, and I am Allāh’s Messenger.’” (Al-Bukhāri, no. 3929. See *Usūlus-Sunnah* of Imām Ahmad from *Al-Jāmi‘ lish-Shurūh*, p. 118) The Noble Scholar, Shaikh Šālih Al-Fawzān said: “*Ahlu-Sunnah* do not testify for anyone by name that he is in Paradise even if he was pious—and they do not testify for anyone that he is in the Hellfire even if he was from the unbelievers such that you say about someone, ‘he is from the people of Paradise,’ or, ‘he is from the people of Hellfire.’ This is not allowed to say except for the one to whom Allāh has given knowledge of the Unseen, and he is the Messenger (ﷺ). However, Allāh did not give him complete knowledge of the Unseen, rather He gave him some portion of it. And the Prophet (ﷺ) testified specific people that they will be in Paradise so we testify that they are from the People of Paradise such as the ten Companions of Allāh’s Messenger (ﷺ) who were given the glad-tidings of *Jannah*. They are the four Rightly Guided Caliphs and Talhah, Zubayr, Sa‘d, Sa‘id, Abdur-Rahmān Ibn ‘Awf and Abu ‘Ubaydah Ibn Al-Jarrāh (رضي الله عنهم). So, we bear witness that they are in *Jannah* because the Messenger (ﷺ) testified for them by name. Furthermore, even if a person was an unbeliever (*kāfir*) or a major sinner (*fāsiq*), we do not testify for him [by name] that he is Hellfire because we do not know the final affair that he was upon [when he died]—and we do not testify for anyone [by name] that he is in Paradise even if he was pious because we do not know his final affair, that which he died upon.” (See *Sharh ‘Aqīdat Al-Imām Al-Mujaddid Muhammad Ibn ‘Abdul-Wahhāb*, pp. 116-117)

burned to ashes, in affirmation of what has been reported from Allāh’s Messenger (ﷺ).<sup>222</sup>

35. We believe in the punishment of the grave.<sup>223</sup>

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<sup>222</sup> *Shaikh Al-Islām Ibn Taymiyyah* (رحمته الله) said: “The first person for whom the gate of Paradise will be opened is Muhammad (ﷺ) and the first nation to enter *Jannah* will be his nation. And he (ﷺ) will have three intercessions (*shafā’ahs*) on the Day of Resurrection. **The first intercession:** He (ﷺ) will intercede for the people waiting at the place of assembly for the judgement to commence after their request for intercession is declined by the Prophets Ādam, Nūh, Ibrāhīm, Mūsā and ‘Īsā Ibn Maryam (عليهم السلام). **The second intercession:** He (ﷺ) will intercede for those granted Paradise so that they may enter Paradise. These two types of intercessions are specific for Allāh’s Messenger (ﷺ). As for the **third type of intercession:** He (ﷺ) will intercede for those deserving of Hellfire—so this type of intercession is for him (ﷺ) and for the rest of the of the Prophets (عليهم السلام) the *Siddiqīn* (the truthfully staunch believers) and others. So, he (ﷺ) will intercede for those who deserve the Hellfire so that they do not enter it and those who have entered the Fire to be removed from it. And Allāh (جل وعلا) will remove people from the Fire without anyone’s intercession, rather due to his Kindness and Mercy. There will remain in *Jannah* a spaciousness in excess of those who have entered it from the people of the world so Allāh will create people for it and enter them into it.” (*Al-Wāsitiyyah* included in *Al-Fatāwā*, 3/147-148)

<sup>223</sup> Abu Sā’id Al-Khudrī (رضي الله عنه) narrated from Zayd Ibn Thābit (رضي الله عنه) who said, “Allāh’s Messenger (ﷺ) was with us on his mule as we passed the dwellings of Banī Najjār, and it turned away and it nearly stumbled as we came across four, five or six graves. He asked, ‘Who from you knows about these graves?’ A man said, ‘I do.’ He (ﷺ) asked, ‘What state did they die in?’ He replied, ‘They died upon polytheism (*shirk*).’ So, he said, ‘Indeed this *Ummah* will be tried in their graves. Were it not for the fact that

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you would stop burying your deceased, I would ask Allāh to make you hear the torment of the grave which I can hear.’ Then he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) faced them and said, ‘Seek refuge with Allāh from the punishment of the grave.’ They responded, ‘We seek refuge with Allāh from the punishment of the grave.’ He repeated, ‘Seek refuge with Allāh from the punishment of the grave.’ They responded, ‘We seek refuge with Allāh from the punishment of the grave.’ He said, ‘Seek refuge with Allāh from the trials (*fitan*), both apparent and hidden.’ They responded, ‘We seek refuge with Allāh from the trials (*fitan*), both apparent and hidden.’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘Seek refuge with Allāh from the trial of the *Dajjāl*.’ They responded, ‘We seek refuge with Allāh from the trial of the *Dajjāl*.’” (Muslim, no. 2867)

36. We believe that the Lake (*Hawd*)<sup>224</sup> and the Scales (*Mīzān*)<sup>225</sup> are real, and the Bridge over Hell (*Sirāt*)<sup>226</sup> is real, and the resurrection after death is real.

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<sup>224</sup> ‘Abdullāh Ibn ‘Amr Ibn Al-‘Ās (رَضِيَ اللَّهُ عَنْهُمَا) narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “My Lake (*Hawd*) is as wide as a month’s journey, and all of its sides are equal. Its water is whiter than silver, its odour more fragrant than musk, its vessels are as the number of stars in the sky, and whoever drinks from it will never feel thirsty again.” (Muslim, no. 2292, 2293)

<sup>225</sup> ‘Abdullāh Ibn ‘Amr bin Al-‘Ās (رَضِيَ اللَّهُ عَنْهُمَا) narrated that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Indeed Allāh will distinguish a man from my *Ummah* before all of creation on the Day of Judgement. Ninety-nine scrolls [containing his sins] will be laid out for him, each scroll rolled out as far as the eye can see, then Allāh (سُبْحَانَهُ وَتَعَالَى) will say, ‘Do you deny any of this? Have my two scribes who recorded this wronged you in any way?’ He will say, ‘No, O Lord!’ Allāh will ask him: ‘Do you have any excuse or a good deed?’ He will say, ‘No, O Lord!’ He (سُبْحَانَهُ وَتَعَالَى) will say: ‘Rather you have a good deed, so you shall not be wronged today.’ Then He (سُبْحَانَهُ وَتَعَالَى) will bring out a small parchment (*bitāqah*), and on it will be written, ‘I testify that none has the right to be worshipped except Allāh, and I testify that Muhammad is His servant and Messenger.’ Allāh will say, ‘Bring your scales.’ The man will say, ‘O Lord! What good is this parchment next to these scrolls?’ Allāh will say: ‘You shall not be wronged.’ So, the scrolls will be put on one pan [of the scale], and the parchment on the other pan and the scrolls will be light, and the parchment will be heavy—nothing is heavier than the name of Allāh.” (At-Tirmidhī no. 2639, Ibn Mājah no. 4300, graded *sahīh* by Al-Albānī)

<sup>226</sup> In a part of a long *Hadīth*, Abu Sa‘īd Al-Khudrī (رَضِيَ اللَّهُ عَنْهُ) narrated from the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he said, “Then the Bridge will be set up over Hell and intercession would be permitted and they will say, ‘O Allāh, keep us safe, keep us safe.’” It was said, “Messenger of Allāh, what is this bridge?” He replied, “The place where one is likely to slip. There will be hooks, tongs,

37. And that Allāh will cause the people to stand at the Place of Standing, and He will settle the account with the believers.<sup>227</sup>

38. *Imān* is statement and action, and it is subject to increase and decrease—and we submit to the authentic narrations from Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) regarding this matter that has been transmitted from the trustworthy; one trusted narrator from another until the narration reaches the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).<sup>228</sup>

39. We believe in loving the Salaf (the Pious Predecessors) whom Allāh chose to accompany His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and we praise them with that which Allāh praised them, and we show allegiance to all of them.

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spits like the thorn that is found in Najd known as *Sa‘dān*. The believers will then pass over it within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell, remaining there until the believers are saved from the Fire (due to the intercession of their brothers).” (Muslim, no. 183)

<sup>227</sup> The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “The people will be assembled barefoot, naked, and uncircumcised.” I said, “O Messenger of Allah, will the men and women look at each other?” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “The matter will be too serious for them to notice.” (Al-Bukhārī no. 6075, Muslim no. 5107)

<sup>228</sup> *Shaikh Al-Islām* Muhammad Ibn ‘Abdul-Wahhāb (رَحِمَهُ اللهُ) d. 1206H) stated, “*Imān* is speech of the tongue, action of the limbs and belief in the heart. It increases with obedience to Allāh and decreases with disobedience. It consists of seventy and odd branches—its highest level is the testification *lā ilāha illallāh* and its lowest level is to remove something harmful from the path.” (*Sharh ‘Aqīdatil-Imām Al-Mujaddid Muhammad ibn ‘Abdul-Wahhāb*, p. 134)

40. We believe that the virtuous leader after Allāh’s Messenger (ﷺ) is Abu Bakr As-Siddīq (رضي الله عنه). Allāh (عز وجل) strengthened the Religion by way of him and made him victorious over the apostates. The Muslims gave him precedence of leadership just as the Messenger of Allāh (ﷺ) gave him precedence with leading the Prayer—and they were united in declaring him the *Khalīfah* of Allāh’s Messenger (ﷺ). Then, [after him] ‘Umar Ibn Al-Khattāb, then ‘Uthmān Ibn ‘Affān (رضي الله عنه). Those who killed him did so oppressively and with enmity. Then there was ‘Ali Ibn Abī Tālib (رضي الله عنه). These were the leaders who came after Allāh’s Messenger (ﷺ) and their Caliphate was the Prophetic Caliphate.

41. We bear witness for the ten Companions who Allāh’s Messenger (ﷺ) bore witness for, that will be in Paradise<sup>229</sup>—and we show allegiance to all of the Prophet’s Companions (رضي الله عنهم) and we refrain from talking about the disputes between them.<sup>230</sup>

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<sup>229</sup> The Messenger of Allah (ﷺ) said, “Abu Bakr is in Paradise, ‘Umar is in Paradise, ‘Uthmān is in Paradise, ‘Alī is in Paradise, Talhah is in Paradise, Az-Zubair is in Paradise, ‘Abdur-Rahmān Ibn ‘Awf is in Paradise, Sa’d Ibn Abī Waqqās is in Paradise, Sa’id Ibn Zayd is in Paradise and Abu ‘Ubaydah Ibn Al-Jarrāh is in Paradise.” (At-Tirmidhī, no. 3748, graded *sahih* by Shaikh Al-Albānī)

<sup>230</sup> Allāh’s Messenger (ﷺ) said, “Do not revile my Companions! By the One in whose Hand is my soul, if one of you were to give the like of the mountain of Uhud in gold, it would not reach a handful or even half a handful of what they have given.” (Al-Bukhārī, no. 3673, Muslim, no. 2540)

42. We hold that these four leaders were the Orthodox, Rightly-Guided and virtuous Caliphs—they are unrivalled by others in excellence.<sup>231</sup>

43. We accept all of the reports which have been verified by the people of narrations concerning the descending [of Allāh] to nearest heaven of the world—and that He (عَزَّوَجَلَّ) says, “Is there anyone who is asking? Is there anyone seeking forgiveness?” And likewise, we accept everything that has been reported and verified—[this is] in opposition to the way of people of deviation and misguidance.<sup>232</sup>

44. And whatever we differ concerning, we refer it to the Book of our Lord (تَبَارَكَ وَتَعَالَى), to the *Sunnah* of our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and to the consensus (*ijmāʿ*) of the Muslims, and whatever that carries of meanings.

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<sup>231</sup> Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Verily, whoever among you lives for long will see great differing. So, beware of the newly introduced matters [in Islam] for indeed that is misguidance. Whoever among you lives to see that, let him hold fast to my *Sunnah* and to the *Sunnah* of the Rightly Caliphs—bite unto to it with your molar teeth.” (At-Tirmidhī no. 2676, graded *sahīh* by Shaikh Al-Albānī)

<sup>232</sup> Abu Hurairah (رَضِيَ اللهُ عَنْهُ) narrated that Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “Our Lord, the Blessed and the Exalted, descends every night to the nearest heaven of the world when only one-third of the latter part of the night is left, and He says, ‘Who supplicates Me so that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him?’” (Muslim, no. 758)

45. And we do not innovate into the Religion of Allāh any type of innovation<sup>233</sup> for which Allāh has given no permission<sup>234</sup>—and we do not say concerning Allāh that which we do not know.<sup>235</sup>

46. We believe that will come (*yajī'u*) on the Day of Resurrection just as He (تَبَارَكَ وَتَعَالَى) has said:

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

**“And your Lord has come and the angels, rank upon rank.”**<sup>236</sup>

47. And your Lord comes near to His servants however He wills without us enquiring about the *howness* of this fact just as Allāh has said:

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

**“And We are nearer to him than his jugular vein.”**<sup>237</sup>

And as He (سُبْحَانَهُ وَتَعَالَى) said:

<sup>233</sup> The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “The worst of affairs are those newly introduced (into Islam), every newly introduced affair is a *bid'ah*, and every *bid'ah* is misguidance.” (An-Nasā'ī, no. 1578, *sahih*)

<sup>234</sup> Allāh (تَبَارَكَ وَتَعَالَى) stated:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

“Or have they partners with Allāh who have legislated for them from the religion that which Allāh has not given permission?” (Ash-Shūrā: 21)

<sup>235</sup> Allāh (تَبَارَكَ وَتَعَالَى) said:

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٣٦﴾

“Shaytān only commands you to evil and immorality and to say about Allāh what you do not know.” (Al-Baqarah: 169)

<sup>236</sup> Al-Fajr: 22.

<sup>237</sup> Qāf: 16.



ثُمَّ دَنَا فَتَدَلَّى

“Then he (Jibrīl) approached and came closer.”

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

“And he was at a distance of two bow lengths or nearer.”<sup>238</sup>

<sup>238</sup> Sūrah An-Najm: 8-9. What is correct is that these verses refer to Jibrīl (عَلَيْهِ السَّلَام). Ash-Shaybānī said, “I asked Zirr Ibn Hubaysh about the words of Allah (عَزَّوَجَلَّ):

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

‘And he was at a distance of two bow lengths or nearer.’ So Zirr said, ‘Ibn Mas‘ūd informed me that, verily, the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saw Jibrīl and he had six hundred wings.’” (Al-Bukhārī no. 3232, Muslim no. 174) *Ahlus-Sunnah* believe that Allāh is above His Throne. He knows and hears everything, nothing of His creation is hidden to Him, nothing is veiled from Him. His knowledge of the creation is from above the Throne and His penetrating sight encompasses them all. Allāh (تَبَارَكَ وَتَعَالَى) said:

وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا

“My Lord comprehends in His Knowledge all things.” (Al-An‘ām: 80)

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ

“The Most Beneficent ascended over the Throne.” (Taha: 5)

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

“And He is the Irresistible, above His slaves.” (Al-An‘ām: 18, 61)

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ

“To Him ascend all the goodly words.” (Fātir: 10)

إِلَيَّ مُتَوَفِّيكَ وَرَافِعَكَ إِلَيَّ

“Indeed, I will take you (O ‘Isā) and raise you to Myself.” (Āli ‘Imrān: 55)

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ

“The angels and the *Rūh* (Jibrīl) ascend to Him.” (Al-Ma‘ārij: 4)

48. From our Religion is to pray the *Jumu‘ah*, the ‘Eids, the rest of the Prayers and the congregations behind the pious or sinful [ruler] just as it is reported from ‘Abdullāh Ibn ‘Umar (رضي الله عنهما) that he would pray behind Al-Hajjāj.<sup>239</sup>

49. Wiping over the socks is a Sunnah for the resident and the traveller—this is in opposition to those who reject that.<sup>240</sup>

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ

“They fear their Lord who is above them.” (An-Nahl: 50) Mu‘āwiyah Ibn Hakam (رضي الله عنه) said, “I had a maid-servant who tended goats by the side of Uhud and Jawwāniyyah. One day I happened to pass that way and found that a wolf had carried a goat from her flock. I am a man from the children of Ādam, I feel as others feel of sorrow at a loss, so I slapped her. Then I came to the Messenger of Allāh (صلى الله عليه وسلم) and what I did was heavy upon my conscious. So, I said, ‘O Messenger of Allāh, should I not free her?’ He said, ‘Bring her to me.’ So, I brought her to him. He said to her, ‘Where is Allāh?’ She said, ‘Above the sky.’ He (صلى الله عليه وسلم) said, ‘Who am I?’ She said, ‘You are the Messenger of Allāh.’ He said, ‘Free her for she is a believing woman.’” (Muslim, no. 537)

<sup>239</sup> Adh-Dhahabī (رحمته الله) said, “Allāh destroyed him in middle-age in Ramadān in the year 95 AH. He was an oppressor, a despot and a tyrant, a hater of Prophet’s household (*Nāsibi*) and a spiller of innocent blood. He besieged Ibn Az-Zubayr (رحمته الله) in Makkah and he destroyed the Ka‘bah with catapults (mangonel). We revile him and we do not love him, rather we hate him for Allāh’s sake. His good deeds are drowned by the sea of his sins, and his end affair is with Allāh.” See *Siyar A‘lām An-Nubalā*, 4/343 (abridged).

<sup>240</sup> ‘Alī Ibn Abī Tālib (رضي الله عنه) said, “The Prophet (صلى الله عليه وسلم) made it a day and a night for the resident, and for the traveler three days and nights, meaning: wiping over the socks.” (Muslim, no. 276) Mughīrah Ibn Shu‘bah (رضي الله عنه) said, “The Prophet (صلى الله عليه وسلم) performed the *wuḍū* and he wiped over his socks and sandals.” (At-Tirmidhī, no. 159, *sahīh*)

50. We hold that *du‘ā* (supplication) is to be made for the rectification of the Muslim rulers and we are to affirm their leadership—and we declare to be misguided those who rebel against the rulers who have clearly abandoned upright practice of the Religion—and we hold that rising-up and rebelling against them with the sword is to be prohibited.<sup>241</sup>

51. We hold that fighting in times of *Fitnah* is prohibited.<sup>242</sup>

52. We affirm the appearance of the Dajjāl as has been transmitted in the narrations from Allāh’s Messenger (ﷺ).<sup>243</sup>

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<sup>241</sup> Salamah Ibn Yazīd Al-Ju‘fi (رضي الله عنه) asked Allāh’s Messenger (ﷺ), “O Prophet of Allāh, what do we do if we have rulers over us who demand their rights, yet they withhold our rights?” He replied, “Listen to them and obey them. Upon them is their burden and on you will be your burden.” (Muslim, no. 1847) Imām Ahmad Ibn Hanbal (d. 241 AH) stated in *Usūlus-Sunnah* as is reported in *Sharhu Usūlil-Itiqād* of Al-Lālikā’ī (1/161), “It is not permissible for anyone among the people to fight the ruler and nor to rise up against him. And whosoever does that is an innovator, upon other than the *Sunnah* and upon other than the Straight Path.”

<sup>242</sup> The Prophet (ﷺ) stated in a narration, “In front of you there will be *fitan* (trials and tribulations) like a portion of a dark night...” They asked him, “What do you order us to do?” He replied, “Stay in your homes.” (Abū Dāwūd, no. 4262, graded *sahih* by Al-Albānī) Abu Zur‘ah (d.264 AH) and Abu Hātim (d.277 AH), and they are the *Rāziyayn*, stated, “We do not hold it permissible to revolt against the rulers, and we do not fight in times of tribulation (*fitnah*). And we hear and obey those whom Allāh has placed as rulers over our affairs, and we do not remove ourselves from obedience to them.” (*Aslus-Sunnah* of the *Rāziyayn*, no. 24)

<sup>243</sup> Allāh’s Messenger (ﷺ) said, “There was not a Prophet sent by Allāh except that he warned his people from the Dajjāl, the One-eyed Liar.

53. We believe in the punishment of the grave, and in Munkar and Nakīr—and their questioning the buried ones in their graves.<sup>244</sup>

54. We believe in the truthfulness of the *hadīth* of the *Mi‘rāj* (i.e., the Night Journey and ascension into the heavens of the Prophet ﷺ).<sup>245</sup>

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Indeed, he is one-eyed, and your Lord is not one-eyed. There will be written between his eyes, the word *kāfir*.” (Al-Bukhārī no. 7131, Muslim no. 2933)

<sup>244</sup> Allāh’s Messenger (ﷺ) said, “When the deceased is buried, two angels, black and blue, will come to him. One called Munkar, and the other Nakīr. They question him, ‘What did you used to say about this man?’ So, he will say what he used to say when he was alive, ‘He is Allāh’s slave and Messenger. I testify that none has the right to be worshipped except Allāh, and that Muhammad is His slave and His Messenger.’ So, they say, ‘We knew that you would say this.’ Then his grave is expanded to seventy cubits by seventy cubits, then it is illuminated for him.” (At-Tirmidhī, no. 1071, declared *hasan* by Al-Albānī)

<sup>245</sup> Imām Muslim reported in his *Sahīh* (no. 164) that Allāh’s Messenger (ﷺ) said, “While I was staying near the Ka‘bah, in a state between sleep and wakefulness, I heard someone say, ‘He is the third among the two persons.’ Then he came to me and took me with him. Then a golden basin containing the water of Zamzam was brought to me and my chest was opened apart to such-and-such an extent,’ The narrator said, ‘Meaning that it was opened up to the lower part of his abdomen.’ He continued, ‘My heart was extracted, and it was washed with the water of Zamzam and then it was restored in its original place, after which it was filled with faith and wisdom. I was then brought a white beast which named *Al-Burāq*, bigger than a donkey and smaller than a mule. Its stride was as far as the eye could see. I was mounted on it, and then we went forth till we reached the lowest heaven. Jibrīl (عليه السلام) asked for the gate to be opened, and it was said, ‘Who is it?’

55. And we regard many of the dreams whilst sleeping as being authentic, and we say that they have interpretations.<sup>246</sup>

56. We hold that charity can be given on behalf of the deceased, and supplications made for their welfare, and we believe that Allāh benefits them through that.<sup>247</sup>

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He replied, ‘Jibrīl.’ It was said, ‘Who is with you?’ He replied, ‘Muhammad.’ It was said, ‘Has he been sent for?’ Jibrīl (عَلَيْهِ السَّلَامُ) said, ‘Yes.’ Then it was opened for us and it was said, ‘Welcome unto him for his is a blessed arrival.’ Then we came to Ādam (عَلَيْهِ السَّلَامُ)...” (Also reported by Al-Bukhārī with a slightly different wording, no. 3207)

<sup>246</sup> Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “When the end of time draws near, the dreams of a believer will hardly ever fail to come true, and the most truthful of them in dreams will be the truest of them in speech. The dream of a Muslim is a portion among the forty-six portions of prophethood. Dreams are of three types: the righteous dream which is a glad-tiding from Allāh; dreams in which the Shaytān frightens a person; and dreams about something that has happened to the man himself. So, when one of you sees what he dislikes, then he should get up and spit dryly, and not tell the people. And I like the fetters in a dream while I dislike seeing the iron collar—the interpretation of fetters is firmness in the Religion.” (At-Tirmidhī, no. 2270, graded *sahīh* by Shaikh Al-Albānī)

<sup>247</sup> ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) reported that a man came to Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said, “O Allāh’s Messenger, my mother died suddenly without making leaving a will. I think if she could speak, she would have given charity. Would there be any reward for her if I give charity on her behalf?” The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) answered, “Yes.” (Muslim, no. 1004)

57. We believe that there is such a thing as magic and magicians in the world and that it continues to exist in the world.<sup>248</sup>

58. We hold that the Funeral Prayer is to be performed over whosoever dies from the people of the *Qiblah* (i.e., the Muslims) whether they are righteous or sinful—and it is lawful to inherit from them.

58. We affirm that Paradise and Hell are already created.

59. And the one who dies or is killed, then he dies and is killed at his appointed term.

60. And that the sustenance and provision come from Allāh, the Mighty and Majestic. He provides it for His servants, whether *halāl* or *harām*.

61. And we believe that Shaytān whispers to man, causes him doubt and confusion—this is in opposition to the saying of the *Mu'tazilah* and *Jahmiyyah* who reject that. Allāh (عَزَّوَجَلَّ) has stated:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

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<sup>248</sup> Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) narrated that Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Keep away from the seven destructive sins." They asked him, "What are they, O Allāh's Messenger?" He replied, "Associating partners with Allāh, magic, killing a person whom Allāh has made impermissible to kill, consuming interest, taking the wealth of the orphan, to turn away on the day of battle, to falsely accuse the chaste believing woman of fornication." (Al-Bukhārī no. 2767, Muslim no. 89)

**“Those who consume *ribā* (usury) will not stand on the Day of Resurrection except like the standing of a person beaten by *Shaytān* leading him to insanity.”<sup>249</sup>**

And as Allāh (تَبَارَكَ وَتَعَالَى) has stated:

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿١﴾  
الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ ﴿٢﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٣﴾

**“From the evil of the whisperer (the devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allāh), he who whispers into the breasts of mankind—of jinn and men.”<sup>250</sup>**

62. We hold that Allāh can single out the pious with particular signs that He makes manifest for them.<sup>251</sup>

63. Our saying regarding the children of the polytheists is that Allāh will kindle a fire for them in the Hereafter. Then He will say to them, “Enter it” as it occurs in the narrations.<sup>252</sup>

<sup>249</sup> Al-Baqarah: 275.

<sup>250</sup> An-Nās: 4-6.

<sup>251</sup> *Shaikh Sālih Al-Fawzān* (رَحِمَهُ اللهُ) stated, “A *karāmah* is a miracle, and it refers to an affair that is out of the ordinary bestowed by Allāh (عَزَّ وَجَلَّ), and the human being has no input in it—and if it takes place at the hands of a prophet, then it is a *mu’jazah*, i.e., a divine miracle.” (*Sharh ‘Aqīdat Al-Imām Al-Mujaddid Muhammad Ibn ‘Abdul-Wahhāb*, p. 111)

<sup>252</sup> Al-Aswad Ibn Sari’ (رَضِيَ اللهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “There are four who will be raised on the Day of Resurrection: a deaf man who cannot hear a thing, an insane man, a senile old man and a man who died before Islam came [to him]. The deaf man will say, ‘My Lord! Islam came and I could not hear a thing. As for the insane one, he will say, ‘My

64. We believe that Allāh عَزَّوَجَلَّ knows what deeds the people are doing, and what they are going to do, and what has taken place and what is to take place—and He knows how, that which did not happen, would have been had it occurred.

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Lord! Islam came and the children threw dirt at me.’ The senile old man will say, ‘My Lord! Islam came and I did not comprehend anything.’ As for the one who died before Islam came [to him], he will say, ‘O Lord! There did not come to me a messenger from you.’ So Allāh will take a covenant from them that they will obey Him. Then, He will send to them a Messenger, commanding them to enter the Fire. By the One in whose Hand is the life of Muhammad, if they enter it will become cool for them and peaceful.” (Imām Ahmad in *Al-Musnad* no. 16344, Al-Bazzār no. 9597, At-Tabarānī 1/287 no. 844; graded *sahīh* by Imām Al-Albānī in *As-Silsilah as-Sahīhah* no. 1434) Imām Ibn Bāz (رَحْمَةُ اللَّهِ) said, “If a child of the unbelievers dies, then he takes the same ruling as his parents in the worldly affairs. He is not given a *ghusl*, nor is *janāzah* prayed upon him and he is not buried in the Muslim graveyard. As for the Hereafter, then it is authentically related from the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), when he was asked about the children of the idolators, he said, “Since Allāh created them, He knows what deeds they would have done.” (Al-Bukhārī, no. 1383) Some of the scholars hold that the knowledge of Allāh concerning them will become manifest on the Day of Resurrection—and that they will be tested just as those to whom the message of Islam did not reach (*ahlul-fatrah*) and others too will be tested. And if they respond in accordance with what is required from them, they will enter Paradise, but if they disobey, they will enter the Fire. The reports from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) concerning the testing of *ahlul-fatrah* on the Day of Judgement are authentic—and they those to whom the call of the Messengers did not reach, and whoever else falls into that category such as the children of the polytheists.” (*Majmū‘ Fatawā Ibn Bāz* 3/163)



65. We believe that we must give obedience to the rulers and offer sincere advice to the Muslims.<sup>253</sup>

66. We believe in separating from every caller to his innovation (*bid'ah*) and avoiding the people of desires (*ahlul-Ahwā*).<sup>254</sup>

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<sup>253</sup> ‘Ubādah Ibn Sāmit (رضي الله عنه) narrated that Allah’s Messenger (صلى الله عليه وسلم) said, “Listen to the ruler and obey him when it is hard for you and when it is easy for you, whether you are pleased or displeased, and when others are given preference over you, and even when he consumes your wealth and beats your back.” (Ibn Abī ‘Āsim in *As-Sunnah* no. 1026 and Ibn Hibbān in his *Sahih* no. 4062—graded *sahih* by Al-Imām Al-Albāni in *Dhilāl al-Jannah* and *At-Ta’liqāt al-Hisān*).

<sup>254</sup> Abu Qilābah (رضي الله عنه) d. 104H) said: “Do not sit with the People of Desires, for indeed I fear they will immerse you in their misguidance, or they will deceive you concerning some of what you know [to be the truth].” (*Al-Ibānah* of Ibn Battah no. 369) ‘Amr Ibn Qais (رضي الله عنه) said: “It used to be said [in the past]: Do not sit with the person of deviation for he will deviate your heart.” (*Al-Ibānah* no. 371) ‘Abdullāh Ibn ‘Abbās (d. 68H), said: “Do not sit with the People of Desires, for their gatherings are a sickness for the hearts.” (*Al-Ibānah* no. 376) Al-Hasan Al-Basrī (d. 110H) and Muhammad Ibn Sīrīn (d. 110H) said: “Do not sit with the people of desires, and do not argue with them and do not listen to narrations from them.” (*Al-Ibānah* no. 400)

Al-Lālikā’ī (d. 418H) with his chain of narration to Thābit Ibn ‘Ajlān, who said: “I reached Anas Ibn Mālik, Ibn Musayyib (d. 94H), Hasan Al-Basrī (d. 110H), Sa’īd Ibn Jubair (d. 95H), Ash-Sha’bī, Ibrāhīm An-Nakha’ī (d. 96H), ‘Atā Ibn Abī Rabāh (d. 114H), Tāwūs (d. 106H), Mujāhid (d. 104H), ‘Abdullāh Ibn Abī Mulaikah (d. 117H), Az-Zuhrī (d. 124H), Mak-hūl (d. 112H), Al-Qāsim Abū ‘Abdur-Rahmān, ‘Atā Al-Khurasānī (d. 135H), Thābit Al-Bunānī (d. 120H), Al-Hakam Ibn ‘Utbah, Ayyūb As-Sakhtiyānī (d. 131H), Hammād, Muhammad Ibn Sīrīn (d. 110H), Abū ‘Āmir—and he reached the era Abū Bakr

We shall provide evidence for our sayings and whatever else remains from that which we have not mentioned, chapter by chapter, point by point, as Allāh (سُبْحَانَهُ وَتَعَالَى) wills.

الحمد لله رب العالمين وصلى الله على نبيينا محمد وعلى آله وصحبه وسلم

This concludes this chapter of *Al-Ibānah ‘an Usūl Ad-Diyānah* (pp. 13-21).

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As-Siddīq, Yazīd Ar-Raqāshī (d. 119H) and Sulaymān Ibn Mūsā: ‘All of them commanded me to stick to the Jamā‘ah and they all forbade me from the People of Desires.’” (*Sharh Usūl I’tiqād Ahlis-Sunnah wal-Jamā‘ah* no. 239) So, all of these scholars and eighty-two other scholars, their statements were gathered by Imām Al-Lālikā‘ī (رَحْمَةُ اللَّهِ) in clarification of the methodology of the Salaf and their stances towards *Ahlul-Bid‘ah* and *Ahlul-Ahwā’*.