

أصل السنة واعتقاد الدين

Aqeedah of the Salaf Series Book 1



# The Foundations of the **Sunnah**

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## & Tenets of the Deen

Ibn Abee Haatim - Abu Haatim - Abu Zur'ah

With Explanatory Notes by Shaykh Muhammad al-Maliki

Ahlul Hadeeth Publications

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# **The Aqeedah of the Salaf Series - Book 1**

by Ibn Abee Haatim, Abu Haatim and Abu Zur'ah

1<sup>st</sup> Edition © Ahlul Hadeeth Publications 2009 C.E. / 1430 A.H.

ISBN: 978-0-9551261-1-6

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Ahlul Hadeeth Publications

801 Foleshill Road

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Website: [www.ahlulhadeeth.org](http://www.ahlulhadeeth.org)

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**The FOUNDATIONS of  
the SUNNAH  
& TENETS of the DEEN**

Ibn Abee Haatim ar-Raazee

Abu Haatim ar-Raazee

Abu Zur'ah

With Explanatory Notes by

Shaykh Muhammad al-Maalikee

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## Foreword by Muhammad al-Maalikee

All praise is due to Allah, peace and blessings be upon the one whom no Prophet will come after, his family and companions. As for what follows:

Verily I have reviewed what brother Azhar Majothi has transcribed of my voice-recording from the explanation of the book '*The Foundations of the Sunnah and Tenets of the Deen*' by the great and noble Imams Abu Haatim ar-Raazee and Abu Zur'ah ar-Raazee, which I explained in the city of Coventry in the United Kingdom during the summer holidays of 1430 A.H. (2009), which was co-ordinated by brother Muhammad Yusuf Dad who is in charge of Maktabah Ahlul-Hadeeth Coventry. I have read the transcription very carefully and I have corrected and permitted for it to be published so that whoever reads it is benefitted, and so that whosoever publishes it is rewarded.

May Allah reward with good all those who co-ordinated the classes, the one who transcribed them, the one who published it, the one who reads it and the one who helped them with advice, views and physical and financial support. May Allah bless everyone with success and peace and blessings be upon the Messenger of Allah, his family and companions.

**Written by Muhammad al-Maalikee**

Imam of Jaami al-Baraa ibn Maalik

King 'Abdul-'Aziz Internation Airport Complex

Jeddah, Saudi Arabia

9/1/1431 A.H. (26/12/2009)

## Introduction

الحمد لله الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله وكفى بالله شهيداً. أما بعد:

The call to the *Aqeedah* of the righteous *salaf* by all the legitimate Islamic means is from the most important obligations for a student of knowledge, especially in our times; since the deviations of the *Ashaa'irah* and *Maturidiyah* are being propagated vigorously in the West. The United Kingdom in particular is being utilized as a recruitment base for these two deviant sects to promote their falsehood by distortion of the text in the *Qur'aan & Sunnah*. Furthermore, these groups have united and amalgamated their deviancy in the United Kingdom with foreign assistance from as far as India, Pakistan, Syria and Yemen.

However, Allah the Most High has bestowed His grace and mercy upon many English speaking Muslims by guiding them to the correct *Aqeedah* as understood by the righteous *salaf*. Allah has blessed the *da'wah* of the three great Imams of *Ahlus-Sunnah wal-Jama'aah* of this time, *Sheikul-Islam Imam Abdul-Aziz bin Baaz*, *Imam al-Haafidh Muhammad Naseerud-ad-Deen al-Albaanee* and *Imam al-Faqeeh Muhammad bin Saleh al-Uthaymeen*, whose books, tapes and *fataawa* have been translated, and whose students have travelled far and wide to spread the correct *Aqeedah*. May Allaah, the Most High, forgive their sins, and grant them a high station in *Jannah*, *ameen!* These great Imams of *Ahlus-Sunnah wal-Jama'aah* have followed in the footsteps of Imams before them, who, throughout history have thoroughly refuted the people of deviation and warned the Muslim *ummah* about them.

The following are just some scholars from the salaf who authored books on the issue of *Tawheed al-Asmaa wa-as-Sifaat*.

- Imam Hammad bin Salamah (91-167 AH) wrote a book entitled '*as-Sifaat*'.
- Imam Ibn Farrookh (115-175 AH) wrote a book entitled '*ar-Raddu alaa Ahlil-al-Bidai*'.
- Imam Nuaim bin Hammad (d.228 AH) authored a book entitled '*as-Sifaat war-Rudd alaa al-Jahmiyyah*.'
- Imam Ahmed bin Hanbal (164-241 AH) authored a book entitled '*ar-Ruddu alaa az-Zanaadiqah wal-Jahmiyyah*.'

And from the most comprehensive books authored by the *Salaf* is the book of Imam Abu Muhammad Abdur-Rahman bin Abee Haatim ar-Raazee, entitled '*Aslus-Sunnah-wa-Itiqaadud-Deen*' (The Foundation of the Sunnah and tenets of the *Deen*), and it is this book before you, accompanied with its translation.

Whilst visiting Sheikh Uzair Shams, may Allaah protect him, in Makkah in 1426 AH, I was given this book by him as a gift and also permitted to publish its 3<sup>rd</sup> edition in Saudi Arabia. When our Sheikh Wasiullah Abbas, may Allaah protect him, visited England about three years ago he asked me for my opinion with regards to which book he should teach the people and I suggested this book. On our journey from Leicester to Birmingham I read the full text to the sheikh and he listened attentively. During this time, the sheikh intricately pointed out a small portion of text missing from the manuscript. And so after my return to al-Madeenah, I decided to gather the manuscripts of this book and edit it myself. I was able to gather the photocopies of two



manuscripts from the central library of the Islamic University of al-Madeenah, in the section of manuscripts. Due to certain circumstances, I was unable to complete the new edition and my colleague and class mate Muhammad Bushra of Egypt completed it. Jazahullahu Khaira.

The first manuscript which we primarily relied upon is from ad-Daahiriyyah Library, Damascus, (no:11, pages 166-169/1) which was written in the 6<sup>th</sup> century by a scribe who is unknown, and at the beginning of the manuscript, the *Isnaad* can be traced back to the author. It is complete, although some words are very difficult to read. The second manuscript is also a photocopy from ad-Daahiriyyah Library (no:63, pages 212/b to 216/1). The transcription of this manuscript is extremely easy to read and clear except that parts from the beginning and end are missing. There is no mention of a scribe or the date it was transcribed, but that which is apparent is that it is more recent than the first manuscript, and Allah knows best. This edition helped us greatly to cross-reference those words which were difficult to read from the first manuscript.

As both manuscripts do not mention the names of the scribes, the people of innovation may raise a doubt about this and say that this text is not established. This doubt can be removed with the following points:

1. The people of innovation are the ones who promote texts that are unknown and doubtful, or falsely ascribe them to people. Hence, they can never accuse *Ahlu-Sunnah wal Jama'aah* of this crime which they are guilty of themselves. For example, their false ascription of the book '*an-Naseehatut-adh-Dhabiyyah*,' to Imam adh-Dhahabee directed to *Sheikhul-Islam* Ibn Taymiyah.

2. The following Imams have narrated the text of *Aslus-Sunnah*, some of them from the beginning till the end and some have quoted portions from it, including:
- i) Imam al-Lalakaee (d.418AH) who narrated the whole text in his monumental work *Sharh Usooul-al-Itiqaad* (1/146).
  - ii) Imam Abu Uthmaan as-Saboone (d.449 AH) in *Aqeedatus-Salaf* (pages 65-66).
  - iii) Imam Nasr al-Maqdasee (d.490 AH) (Q: 80-81).
  - iv) Imam Ibn Taymiyah (d.728 AH) in '*Bayaan Talbeesul-al-Jahmiyyah*' (2/40-41).
  - v) Imam adh-Dhahabee (d.748 AH) in '*al-Uloo*' (page 235-236).
  - vi) Imam Ibn Qayyim (d.751 AH) in '*Ijtimaa al-Juyooshul-al-Islaamiyah*', (pages 111-112).
  - vii) Imam Ibn Naseerud-Deen ad-Dimashqee (d.840 AH) in '*Minhaajus-as-Salaamah fee Meezaanil-al-Qiyaamah*' (Q19/1, Umm-ul-Quraa University, No: 2992).
  - viii) Imam as-Dhahabee (d.748 AH) has quoted some parts of the text from the beginning till the end with chains of transmission traced back to the author Imam Ibn Abee Haatim, which is as follows:

- Ahmed bin Abee al-Khair – Yahya bin Bawsh – Abu Talib al-Yoosufee – Abu Ishaq al-Barmakee – Ali bin Abdul-Aziz bin Mardak – Ibn Abee Haatim.
- At-Taaj Abdul-Khaaliq - Ibn Qudaamah – Abul-al-Fadl at-Toosee – Abul-al-Hasan al-Allaaf, Abul-al-Qaasim bin Bishraan – Ali bin Abdul-Aziz bin Mardak – Ibn Abee Haatim.
- At-Taaj Abdul-Khaliq – Ibn Qudaamah – Muhammad bin Abdil-al-Baqee – Abu Bakr Ahmed bin Ali bin al-Husain bin Zakariyaa – Hibatullahi bin al-Hasan – Muhmmad bin al-Muzaffar bin al-Muqree – al-Husain bin Muhammad bin Jaysh al-Muqree – Ibn Abee Haatim.

These three *Isnaad* which are directly connected from Imam ad-Dhahabee to Imam Ibn Abee Haatim clearly indicate that this text is authentically traced back to the author.

Lastly, when I made the intention of publishing this text in English, my close friend and companion Azhar Majothi took the responsibility of translating it and I took the responsibility of editing the final translation. As there are several passages which require explanation, we requested Sheikh Muhammad al-Maalikee from Jeddah, who is fluent in the English language, to explain the text and he agreed. *Jazahumallah!*

I would like to thank all those who helped us or assisted us with this project, their reward is with Allah.

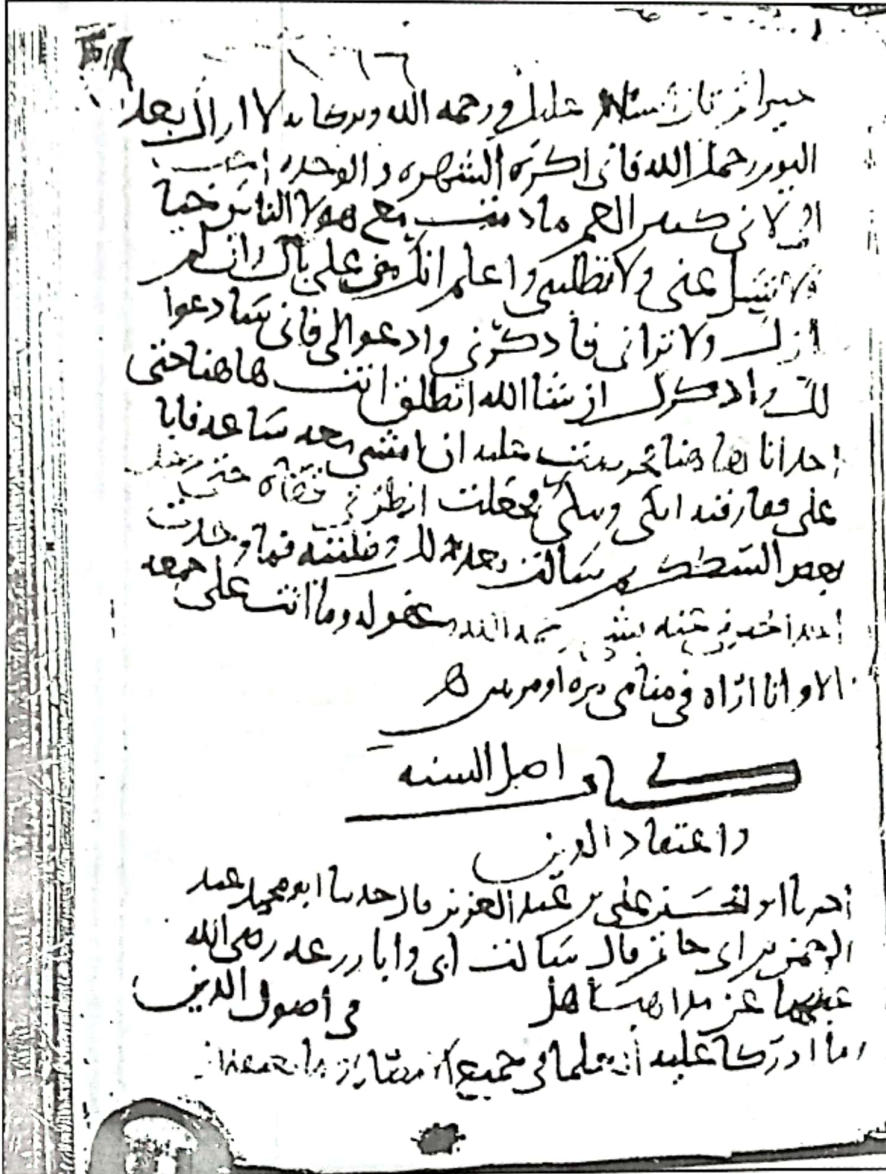
The poor servant of Allah,

Zulfiker Ibrahim al-Memuni al-Atharee  
Islamic University of Madeenah  
Faculty of Hadeeth  
Almadeenah

13/01/1431 AH  
30/12/2009

## Pictures of the Manuscripts

First Page from the First Manuscript



۵۱

حیرانم تا نشسته در حلقه رحمت اله و درگاه پادشاه ارباب  
 البور رحمت اله فانی اکثره الشکره و الوحدان  
 ای لانی کسر العزم ما دقت مع هو الناس نجما  
 فو تخیل عنی و لا تطلبی واعلم انک فی علی یاک را کتر  
 ازک و لا ترانی فا ذکرنی و ادعوا الی فانی سبأ دعوا  
 لک و ادعوا لک از سنا الله انطلق انت هاهنا حتی  
 احدا ناها و سنا محمد بن مسلمه ان امشی معه ساعدنا  
 علی معارفه الکی و سلی جعلت از طریقی و تقاه خیر من  
 بعد السطوح سائله و بعد له و ضلته فما و شدت  
 ابد اخذت و خفته بشی سیده الله و محوله و ما انت علی  
 الا و انا ازاه فی منامی بره او بر سره

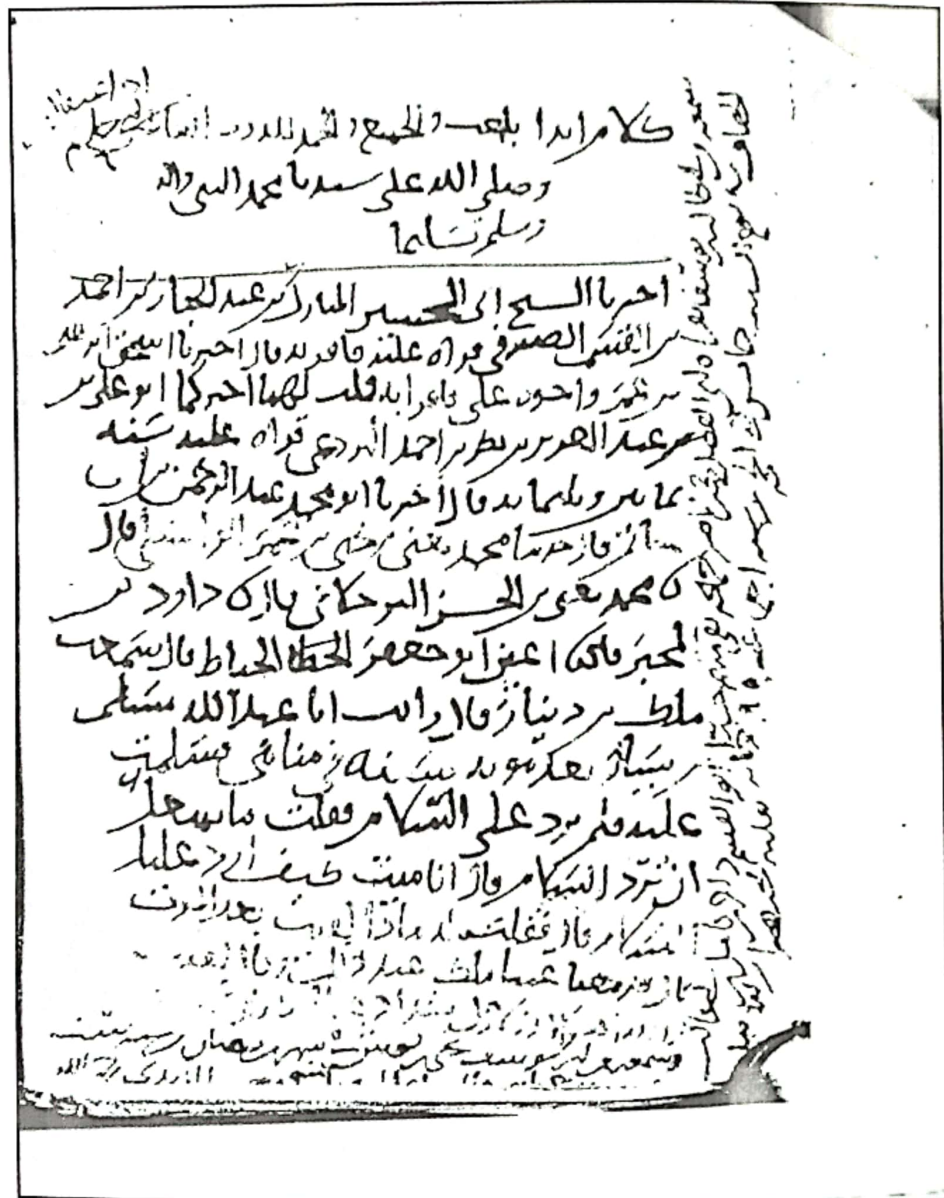
کتاب اصول السنه

و اعتقاد الدین

احمر با اولی حسن علی بر قلم العزیز ما احدثنا ابو محمد احمد  
 الهمز برای حافظ قال سالت ای و ابا ررحه رضی الله  
 عنیها عن مراهقه اهل  
 ما ادرک علیہ ان علمای جمیع الامم سالتهم ان یخبروا



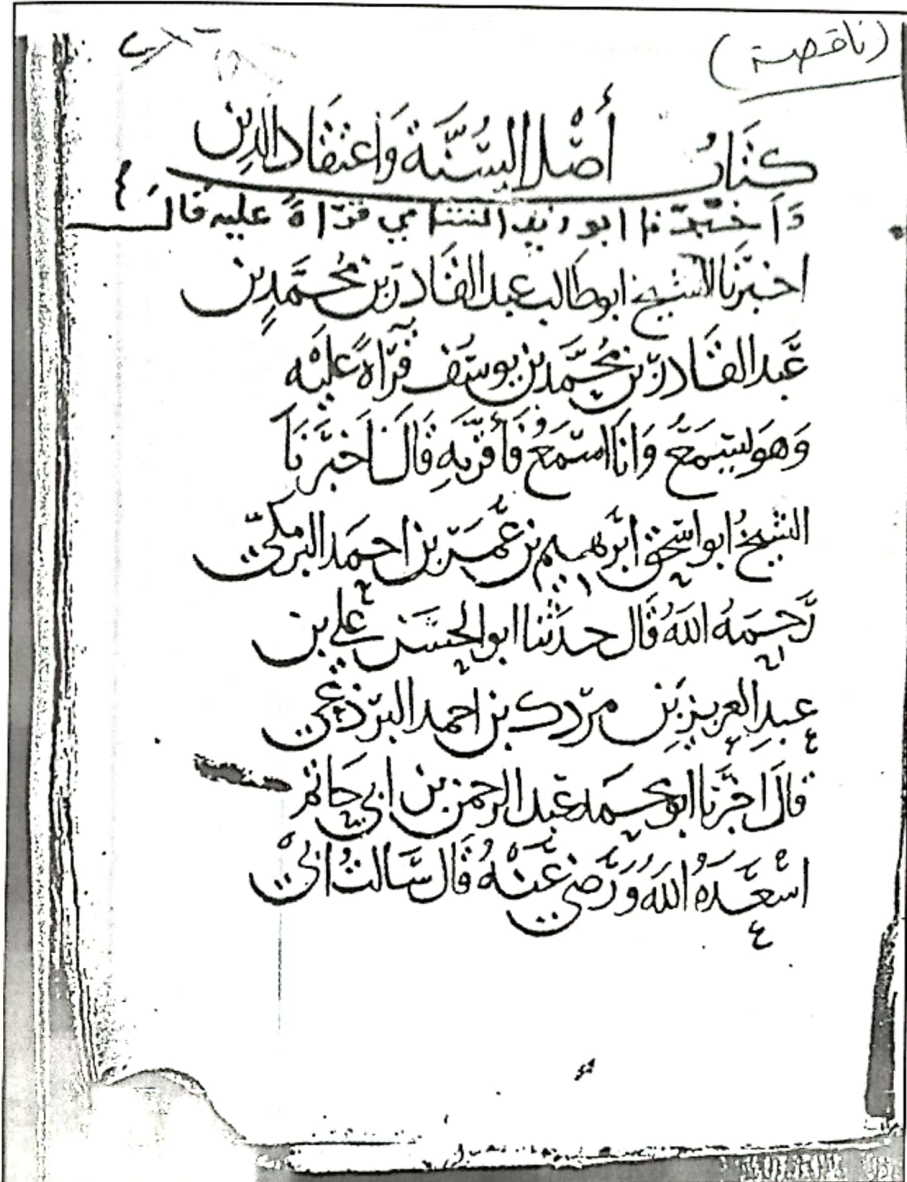
Last Page from the First Manuscript







## First Page from the Second Manuscript



(ناقص)

كتاب أصل السنة واعتقاد الدين

وأخبرنا أبو زيد الشحام في قراءة عليه قال

أخبرنا الشيخ أبو طالب عبد القادر بن محمد بن

عبد القادر بن محمد بن يوسف قراءة عليه

وهو يسمع وأنا أسمع وأقره قال أخبرنا

الشيخ أبو إسحاق إبراهيم بن محمد بن أحمد البرقي

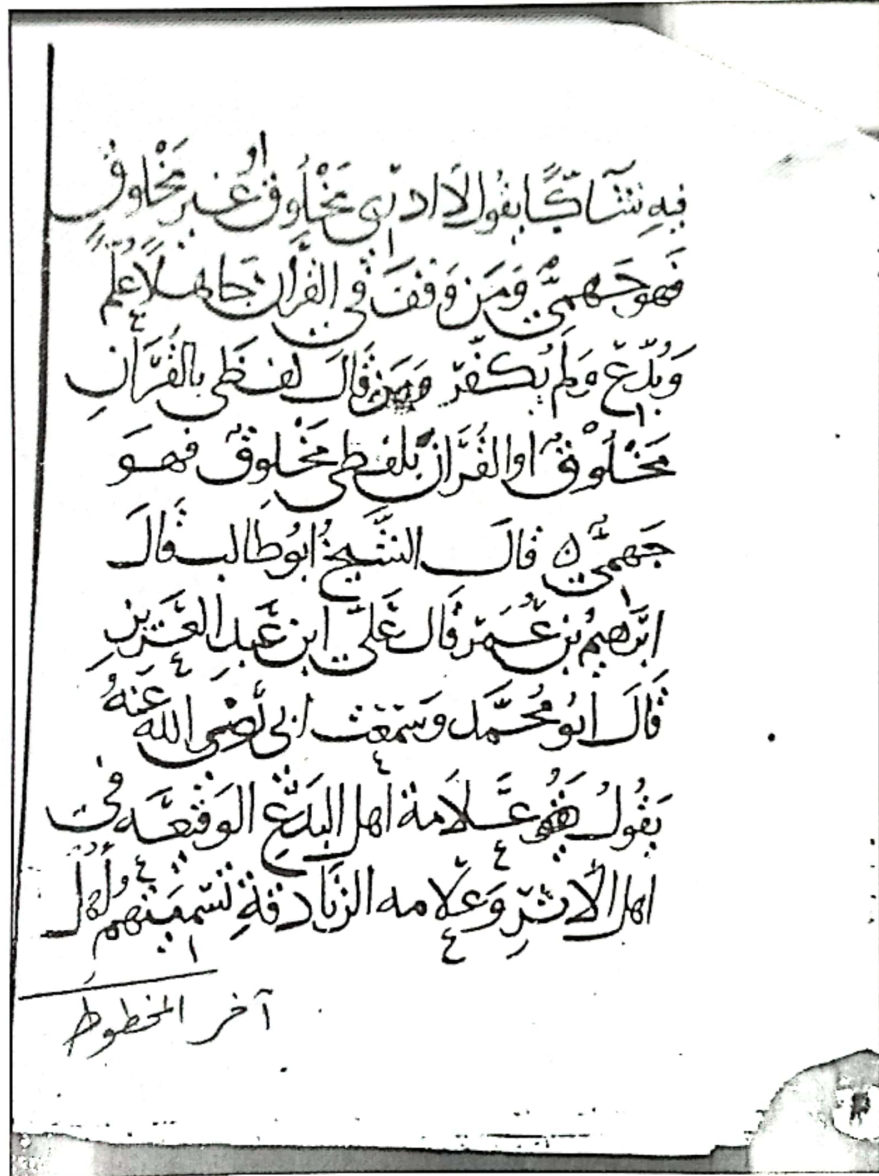
رحمته الله قال حدثنا أبو الحسن علي بن

عبد العزيز بن مردك بن أحمد البرقي

قال أخبرنا أبو محمد عبد الرحمن بن أبي جهم

أسعده الله ورأيت عينه قال سألت أبي

## Last Page from the Second Manuscript



فِيهِ نَسَائِكًا يَقُولُ الْأَدَبِيُّ خُيَافٌ وَعَبْدُ مَخَافٍ  
فَهُوَ جَهْمِيٌّ وَمَنْ وَقَفَ فِي الْفِرَازِ جَاهِلًا عِلْمًا  
وَبَدَعَ وَمِثْلُ بَيْكْفَرٍ وَمِثْلُ قَالٍ لَفَطِي بِالْفِرَازِ  
مَخَافُوقٌ أَوِ الْفِرَازُ بِلَفَطِي مَخَافُوقٌ فَهُوَ  
جَهْمِيٌّ قَالَ الشَّيْخُ أَبُو طَالِبٍ قَالَ  
ابْنُ هَيْبَةَ بْنِ عَمْرٍو قَالَ عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ  
قَالَ أَبُو مُحَمَّدٍ وَسَمِعْتُ ابْنَ أَبِي نُصَيْرٍ يَقُولُ  
يَقُولُ هُوَ عَلَامَةُ أَهْلِ الْبَدِيعِ الْوَقْعَةِ فِي  
أَهْلِ الْأَشْرَفِ وَعَلَامَةُ الزِّيَادَةِ تَسْمِيَتُهُمْ وَأَهْلُ

آخر المخطوط

## Short Biographies of the Authors

### Abu Haatim ar-Raazee رضي الله عنه

He is Muhammad bin Idrees bin al-Mundhir bin Daawood bin Mihraan al-Ghatfaanee al-Hanthalee, who was born in the year 195 A.H. and began his studies in Islam at an early age. He began travelling in pursuit of knowledge at the age of 20 and travelled extensively. He attained the level of an Imam in the fields of *Jarh wa Ta'deel* and *Ilal-ul-Hadeeth* and distinguishing between the authentic and unauthentic *Ahadith*. He died in the year 277 A.H.

### Abu Zur'ah رضي الله عنه

He is 'Ubaydullah bin 'Abdil-Kareem bin Yazeed bin Farookh (the *mawlaa* of Quraysh) ar-Raazee, born in the year 200 A.H. He began his travels in pursuit of knowledge at the age of 13 and travelled to the various centres of knowledge in his time, including Hijaz, Shaam, Egypt, Iraq; he excelled in the study of Hadeeth and its narrators to the extent that he became one of the Imams in the field of *Jarh wa Ta'deel*. Imam adh-Dhahabee said about him: "*he was from the unique people of his time in memorisation, intelligence, religion, sincerity, knowledge and action.*" He died in the year 264 A.H.

### Ibn Abee Haatim ar-Raazee رضي الله عنه

He is Abu Muhammad 'Abdur-Rahmaan, the son of Abu Haatim ar-Raazee, born in the year 240 A.H. He was nurtured by his father and accompanied him in many travels in pursuit of knowledge. He also took knowledge of Abu Zur'ah ar-Raazee and authored several works, in which he mentioned the opinions of his father and Abu Zur'ah about narrators. He also excelled in the field of *Jarh wa Ta'deel* and his work *'al-Jarh wa Ta'deel* is considered one of the "*most magnificent books authored regarding this subject*" as Ibn Katheer mentioned. He died in the year 327 A.H.

Readers Guide

The diagram shows a sample page from a book with four callouts (1, 2, 3, 4) pointing to specific parts of the page. Callout 1 points to the Arabic text, callout 2 to the English translation, callout 3 to the explanatory text, and callout 4 to the footnotes.

1 - وَأَنَّ اللَّهَ - عَزَّ وَجَلَّ - عَلَى عَرْشِهِ، تَائِبِينَ مِنْ خَلْقِهِ، كَمَا وَصَفَ نَحْسَةَ فِي كِتَابِهِ، وَقَعْلَ لِسَانِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . وَلَا كَيْفَ، لَخَصِّدَ بِكُلِّ شَيْءٍ عِلْمًا، فَوَيْسَ كَيْفَ لَيْلِهِمْ نَوْمٌ وَعَهْوُ السَّمِيعِ الْبَصِيرِ؟

2 - And that Allah ﷻ is above His *Arsh*, separate from His creation,<sup>[12]</sup> just as He described Himself in His Book and upon the tongue of His Messenger ﷺ without (describing) how. He encompasses all things with knowledge, and **"there is nothing similar to Him whatsoever, and He is the One Who hears all and sees all"**<sup>[13]</sup>

3 - ...[12] Seeking mercy for all of the companions of the Messengers of Allah ﷻ is *Sunnah*, and is a general ruling for the companions and others. If one was to occasionally seek Allah's *Salah* and peace for them, then this is permissible. However, in general we seek His mercy and blessings for them in accordance with the saying of Allah ﷻ:

﴿رَضُوا بِاللَّهِ عِلْمًا وَرَضُوا بِاللَّهِ عِلْمًا﴾<sup>[14]</sup>

"Allah is pleased with them, and they are pleased with Him..."<sup>[15]</sup>

...[13] Such as what occurred at the battle of the Camel. We refrain from speaking all about such events, as Umar bin Abdul Azeer said: "Allah ﷻ protected their blood from our swords, so likewise we keep our tongues safe from them."

[14] Allah ﷻ rose above His *Arsh* as He stated:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

"The Most Gracious *Ar-Rahman* (rose over) the *Arsh* (Throne)." <sup>[16]</sup>

4 - <sup>[12]</sup> *Sunnah* *Ar-Rahman* *Ar-Rahim* 11  
<sup>[13]</sup> *Sunnah* *Ar-Rahman* *Ar-Rahim* 11  
<sup>[14]</sup> *Sunnah* *Ar-Rahman* *Ar-Rahim* 11

- (1) The original text of *Asl-us-Sunnah* in Arabic
- (2) The translation of *Asl-us-Sunnah*
- (3) The explanation of Shaykh Muhammad al-Maaliikee.
- (4) Translators footnotes.

## أصل السنة واعتقاد الدين

# The Foundations of the Sunnah & Tenets of the Deen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[The Isnaad]

أَخْبَرَنَا أَبُو زَيْدٍ الشَّامِيُّ قِرَاءَةً عَلَيْهِ، قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو طَالِبٍ عَبْدُ الْقَادِرِ بْنِ مُحَمَّدٍ  
بْنِ عَبْدِ الْقَادِرِ بْنِ مُحَمَّدٍ بْنِ يُوسُفَ قِرَاءَةً عَلَيْهِ، قَالَ: وَهُوَ يَسْمَعُ، وَأَنَا أَسْمَعُ فَأَقْرَبُ بِهِ، قَالَ:  
أَخْبَرَنَا الشَّيْخُ أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ عُمَرَ بْنِ أَحْمَدَ الْبَرْمَكِيِّ - رَحِمَهُ اللَّهُ - قَالَ: حَدَّثَنَا أَبُو  
الْحَسَنِ عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ بْنِ مَرْدَكِ بْنِ أَحْمَدَ الْبَرْدَعِيِّ، قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ  
ابْنُ أَبِي حَاتِمٍ - أَسْعَدَهُ اللَّهُ وَرَضِيَ - عَنْهُ قَالَ:

We were informed by Abu Zayd ash-Shaamee, in a reading to him, he said: we were informed by *Shaykh* Abu Taalib ‘Abdul-Qaadir bin Muhammad bin ‘Abdul-Qaadir bin Muhammad bin Yoosuf, in a reading to him, and he was listening, and I (Abu Zayd) was listening and he (Abu Taalib) confirmed it, he said: we were informed by *Shaykh* Abu Is’haaq Ibraaheem bin ‘Umar bin Ahmad al-Barmakee رحمه الله, who said: it was reported to us by Abul-Hasan ‘Alee bin ‘Abdul-‘Azeez bin Mardak bin Ahmad al-Bardha‘ee, who said: we were informed by Abu Muhammad ‘Abdur-Rahmaan bin Abee Haatim – may Allah make him happy and be pleased with him, who said:

## [The Text]

I asked my father and Abu Zur'ah رضي الله عنه about the *madhaahib*<sup>[1]</sup> of *Ahlu-Sunnah* regarding the foundations of the *Deen*, and what they both found the scholars in all the major cities upon, and what they both believed from that?<sup>[2]</sup>

سَأَلْتُ أَبِي وَأَبَا زُرْعَةَ - رَضِيَ اللَّهُ عَنْهُمَا -  
عَنْ مَذَاهِبِ [أَهْلِ السُّنَّةِ] فِي أُصُولِ  
الدِّينِ، وَمَا أَدْرَكَ عَلَيْهِ الْعُلَمَاءُ فِي جَمِيعِ  
الْأَمْصَارِ، وَمَا يَعْتَقِدَانِ مِنْ ذَلِكَ،

They said: We found the scholars in all the lands – *Hijaaz*, *Iraq*, *Egypt*, *Shaam* and *Yemen*,<sup>[3]</sup> and it was from their *madh`hab*...:

فَقَالَا: أَدْرَكْنَا الْعُلَمَاءَ فِي جَمِيعِ الْأَمْصَارِ،  
حِجَازًا وَعِرَاقًا وَمِصْرًا وَشَامًا وَيَمَنًا، فَكَانَ  
مِنْ مَذَاهِبِهِمْ:

## Explanation:

[1] The plural usage of *madh`hab* here does not mean that the *Aqeedah* (creed) of *Ahlu-Sunnah* were many, for they were all upon one *madh`hab*.

[2] This portion shows us the importance of asking the people of knowledge. Although Ibn Abi Haatim was a scholar himself, he went to the scholars and asked them in order to inherit this *Deen* from the people before him; and this is the way of the *Ahlu-Sunnah wal-Jamaa`ah*, from the time of the Companions who took the *Deen* from the Prophet ﷺ until the Day of Resurrection, *Ahlu-Sunnah wal-Jamaa`ah* always take the knowledge from one another.

[3] *Hijaaz* is the area that extends from Taif in the East to Jeddah in the West, Makkah in the South to Madinah in the North including all towns and villages in-between.



1 - أَنَّ الْإِيمَانَ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ.  
 1 - That *Imaan* is statement and action,<sup>[4]</sup> it increases and decreases.<sup>[5][6]</sup>

[4] *Imaan* according to *Ahlu-Sunnah* is saying and action; saying with the tongue – meaning to declare what settles in the heart, and actions of the body parts – and that means to perform the duties of Islam as confirmed in the *Hadeeth* in which a man came to the Prophet ﷺ and asked him to guide him to something which if he did, he would enter *al-Jannah*. The Prophet ﷺ replied: “Say: ‘I believe in Allah’ and then straighten up yourself on the right path.”<sup>(1)</sup> And this makes it very clear, that you have to say, and you have to believe. And on the authority of Abu Hurayrah ؓ, that he asked the Messenger of Allah ﷺ who would be the happiest person with the intercession of the Prophet ﷺ on the Day of Standing, to which he ﷺ replied: “...Whoever says *laa ilaaha illallah* (there is nothing truly worthy of worship except Allah) sincerely from his heart or from himself;” meaning: there being no force on him. And in another version, he ﷺ said: “Sincerely from himself;”<sup>(2)</sup> meaning: he is not just pleasing someone other than Allah, but his heart is settled with that. So that means the heart has an act towards *Imaan*, which is to believe, the tongue has an act towards *Imaan*, which is to declare, and the body parts have an act which is to fulfil the obligations of *Imaan*, such as the five obligatory prayers, giving the obligatory *Zakaah*, fasting the month of *Ramadaan*, performing the *Hajj* once in a lifetime, and others which are obligatory, like commanding the good and forbidden the evil, being grateful to the parents, etc.

[5] Meaning that *Imaan* is not static; it increases through good deeds and decreases through sins, as Allah ﷻ says:

﴿لِيَزِدَّادُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾

“...That they (the believers) may grow more in *Imaan* along with their (present) *Imaan*...”<sup>(3)</sup>

(1) Recorded by Muslim (159)

(2) Recorded by al-al-Bukhaaree (99 and 6570)

(3) *Soorah al-Fat`h*, aayah 4

And He ﷻ says:

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا﴾

“...and when His *Aayaat* are recited unto them, they (the *Aayaat*) increase their *Imaan*...”<sup>(4)</sup>

These *Aayaat* clearly show that *Imaan* increases and whatsoever increases, can also decrease.

...[6] The definition of *Imaan* as mentioned by the two *Shaykhs* is that *Imaan* is statement and action. This is the belief of *Ahlu-Sunnah wal-Jama'ah* and it differs from the belief of the deviated sects such as the *Jahmiyyah*, who said *Imaan* is only acknowledgement. Based on this, they would have to consider Iblees (*Shaytaan*) a believer since he acknowledged that Allah is the only one true God. It also differs from the definition of the *Karraamiyyah*, who said that *Imaan* is only the declaration of the tongue and does not relate to actions, and this would then include the hypocrites as believers since they said what pleased the believers, though they did not believe in that, as Allah ﷻ said:

﴿وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ قَالُوا إِنَّا

مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ﴾

“And when they meet those who believe, they say: ‘We believe,’ but when they are alone with their *Shayaatin* (devils - polytheists, hypocrites, etc.), they say: ‘Truly, we are with you; verily, we were but mocking!’”<sup>(5)</sup>

And it also differs from the *Mu'tazilah*, who said that *Imaan* is something declared on the tongue, something believed with the heart and something acted out with the body parts, but they added that it doesn't increase or decrease. By that, they considered a man to be either like (the Angel) Jibreel عليه السلام in *Imaan* or like a disbeliever and this would even exclude themselves from

<sup>(4)</sup> Soorah al-An'faal, aayah 2

<sup>(5)</sup> Soorah al-Baqarah, aayah 14

2 - And the Qur'aan is the Speech of Allah,<sup>[7]</sup> it is not created in any of its *jibaat*.<sup>[8]</sup>

٢ - وَالْقُرْآنَ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ  
بِجَمِيعِ جِهَاتِهِ.

Islam if they applied this, since no one can attain the *Imaan* of Jibreel عليه السلام, or the Prophet ﷺ or any other prophet, nor the *Imaan* of any of the Companions رضي الله عنهم. So by this, we know their definition is false. *Ahlu-Sunnah wal-Jama'ah* also differ in their definition of *Imaan* with the '*Ashaa'irah* who say that *Imaan* is only belief in the heart and declaration by the tongue, but the deeds, both good and evil, are not included in *Imaan* and do not effect it, which means it does not increase or decrease. And this is also the belief of the *Murji'ah*, who contain various groups which vary in extremism, including the *Murji'ah* of the *Fuqahaa* (Jurists), who said that deeds are not included in the definition of *Imaan*, intending by that, that the one who declares the testimony of *Imaan*, he cannot be excluded from *Imaan*, even if he stops acting upon the good and obligatory deeds, but they still say that the Muslim needs to do these obligatory and optional deeds in order to increase his *Imaan*. However, Allah ﷻ has shown us in many places in the Qur'aan, that it is essential that one performs the obligatory deeds of *Imaan*, like the prayers in His statement about the *Mushrikoon*:

﴿ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ﴾

"But if they repent, establish *as-Salaah* and give *az-Zakaah*, then they are your brethren in *Deen*..."<sup>(6)</sup>

And this means, that if they do not pray and give *Zakaah*, then they are not our brothers in Islam. Also, Allah ﷻ said about the people of the Hellfire, that when they are asked what caused them to enter it:

﴿ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴾

"They will say: 'We were not of those who used to offer their *Salaah*.'"<sup>(7)</sup>

And there are many other *Aayaat* in this regard.

<sup>(6)</sup> Soorah at-Tawbah, aayah 11

<sup>(7)</sup> Soorah al-Mudath'thir, aayah 43

...[7] The Qur'aan is a Speech from Allah, it is not created as the people of falsehood claim. Allah ﷻ said:

﴿ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ﴾

“...and to Moosaa Allah spoke directly.”<sup>(8)</sup>

This *ayah* was falsely interpreted by the people of innovation who tried to change the meaning in order to deny that Allah speaks. They said: (وَكَلَّمَ اللهُ...) and thereby made Moosaa the speaker<sup>(9)</sup>. They said it means ‘injured’ and not ‘spoke’ but they forgot what comes in another *ayah* where Allah ﷻ said:

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَةَ اللَّهِ ﴾

“And if anyone of the *Mushrikoon* (polytheists, idolaters, pagans, disbelievers) seeks your protection then grant him protection so that he may hear the Word of Allah...”<sup>(10)</sup>

And this can only mean the speech of Allah. When Jahm bin Safwaan<sup>(11)</sup> was given this *ayah*, he said: “I wish that I could scratch this *ayah* from the *Mas'haf*!” and this was because it cannot be misinterpreted.

...[8] It is from Allah ﷻ in all its *jihat*, meaning in all its meanings, letters, words, what is written in the *mas'haf*, memorised in the hearts or recited by mouth and tongue; wherever it is found, it is all from Allah ﷻ. When we say:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ . الرَّحْمَنُ الرَّحِيمُ... ﴾

“All the praises and thanks be to Allah, the *Rabb* of all that exists. The Most Gracious, the Most Merciful...”<sup>(12)</sup>

This speech is from Allah, every single letter, word, every statement, is all from Allah ﷻ, whether it is in the Book, the heart, or heard from the reciters and we

<sup>(8)</sup> Soorah an-Nisaa, *ayah* 164

<sup>(9)</sup> That is, by reciting ‘*wa kallama Allahu Moosaa...*’ instead of ‘*wa kallama Allahu Moosaa...*’ they made Allah the *maf'ool bihi* (the object) and Moosaa the *faa'il* (the doer).

<sup>(10)</sup> Soorah at-Tawbah, *ayah* 6

<sup>(11)</sup> The leader of the *Jahmiyyah* who spread the claim that the Qur'aan was created.

<sup>(12)</sup> Soorah al-Faatihah, *ayah* 2-3

3 - And *Qadr*, its good and bad, is from Allah ﷻ. [9] وَالْقَدَرُ خَيْرُهُ وَشَرُّهُ مِنَ اللَّهِ عَزَّ وَجَلَّ.

do not say like the deviant groups, like the *Ashaa'irah*, who claimed that the Qur'aan is an expression from the Prophet ﷺ and the meaning is from Allah ﷻ, They want by this, to deny Allah's attribute of Speech.

[9] Allah ﷻ said about *al-Qadr*:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

“Verily, We have created all things with *Qadr* (Divine Preordainments of all things before their creation, as written in the Book of Decrees *Al-Lauh Al-Mahfooth*).”<sup>(13)</sup>

*Al-Qadr* (Pre-destination and decree) is also one of the pillars of *Imaan* as the Prophet ﷺ confirmed to Jibreel (عليه السلام) when he asked him about *Imaan*, he ﷺ said: “...and that you believe in *al-Qadr*, the good and bad of it.”<sup>(14)</sup> And the Prophet ﷺ also said: “The first thing that Allah created was the Pen, and Allah command the pen sayingt: ‘Write!’ It (the pen) said: ‘What shall I write?’ He, the Almighty, said: ‘Write all what will exist until the Hour begins.’”<sup>(15)</sup> As believers, we must not question Allah's *Qadr*, nor delve into it too much for it is said, that ‘*al-Qadr* is the secret of Allah’. Hence, the believer must believe and accept the *Qadr* of Allah ﷻ, the good and bad of it as it is all from Allah, unlike the deviant groups who opposed *Ahlu-Sunnah* in this matter, and they are:

1) *al-Jabariyyah*: They said that the slave has no choice in the good or bad things that he does, but rather he is forced. This is incorrect because Allah ﷻ stated:

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ ﴾

“And you cannot will unless (it be) that He (Allah) Wills.”<sup>(16)</sup>

<sup>(13)</sup> *Soorah al-Qamr, aayah 49*

<sup>(14)</sup> Recorded by Muslim (1)

<sup>(15)</sup> Recorded by Abu Daawood (4700)

<sup>(16)</sup> *Soorah at-Takweer, aayah 29*

4 – And the best (person) in this *Ummah*, after it's Prophet (ﷺ) is: Abu Bakr as-Siddeeq, then: 'Umar bin al-Khattaab, then: 'Uthmaan bin 'Affaan, then 'Alee bin Abee Taalib (رضي الله عنه), and they are the rightly guided and directed rulers.<sup>[10]</sup>

٤ - وَخَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا: أَبُو بَكْرٍ الصَّدِيقُ، ثُمَّ: عُمَرُ بْنُ الْخَطَّابِ، ثُمَّ: عُثْمَانُ بْنُ عَفَّانَ، ثُمَّ: عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمْ، وَهُمْ الْخُلَفَاءُ الرَّاشِدُونَ الْمَهْدِيُّونَ.

...This *aayah* proves that the slave of Allah has a will, and Allah (ﷻ) has a will, and the will of the slave cannot exist until Allah permits it to exist.

2) *al-Qadariyyah*: They said that Allah does not know the actions of the slave until they perform them. This is also incorrect since it is established that 50,000 years before creating the creation, Allah (ﷻ) ordered the Pen to write down everything that would occur until the Day of Resurrection.<sup>(17)</sup>

[10] Abu Bakr *as-Siddeeq* (رضي الله عنه) is the best, as the Prophet (ﷺ) indicated on many occasions, such as the time when a woman came to the Prophet (ﷺ) and asked him for something to give her and he was unable to give it, so he (ﷺ) told her "Come some-time later." She asked him "What if I come but don't find you (i.e. you had passed away)?" He (ﷺ) said: "If you should not find me, go to Abu Bakr."<sup>(18)</sup> This is a clear indication that Abu Bakr (رضي الله عنه) would be the *Khaleefah* (Caliph) after the Prophet (ﷺ). On another occasion, he (ﷺ) was with Abu Bakr, Umar and 'Uthmaan (رضي الله عنه) on the mountain of 'Uhud and it began to shake, so he (ﷺ) said to it: "Be firm, O Uhud! Upon you are only a Prophet, a Siddeeq (truthful one) and two martyrs."<sup>(19)</sup> On yet another occasion, he (ﷺ) was sitting by a well, in one of the gardens of Madeenah. Abu Moosaa al-Ash'aree (رضي الله عنه) was guarding the Prophet (ﷺ) outside the garden. When Abu Bakr (رضي الله عنه) came to the well, he stopped him and took permission from the Prophet (ﷺ) to let him enter. He did likewise, when 'Umar and 'Uthmaan also came later seeking to

<sup>(17)</sup> See Saheeh Muslim (6748)

<sup>(18)</sup> Recorded by al-Bukhaaree (3410)

<sup>(19)</sup> Recorded by al-Bukhaaree (3423)

5 – And that the ten who the Messenger of Allah ﷺ named and bore witness for them *al-Jannah* (are the best of the companions) according to what he [the Messenger of Allah ﷺ] testified to, and his statement is the truth.<sup>[11]</sup>

٥ - وَأَنَّ الْعَشْرَةَ الَّذِينَ سَمَّاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَشَهِدَ لَهُمْ بِالْجَنَّةِ عَلَى مَا شَهِدَ بِهِ [رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -] ، وَقَوْلُهُ الْحَقُّ .

6 – And to seek (Allah's) mercy for all the companions of Muhammad ﷺ and his family,<sup>[12]</sup> and to refrain from (speaking about) what occurred between them.<sup>[13]</sup>

٦ - وَالْتَرَحُّمُ عَلَى جَمِيعِ أَصْحَابِ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ ، وَالْكَفُّ عَمَّا شَجَرَ بَيْنَهُمْ .

... sit with the Prophet ﷺ. On every request, the Prophet ﷺ told Abu Moosaa: "Open the door for him and give him the glad tidings of Jannah," except that he ﷺ said about 'Uthmaan: "Let him in and give him the glad tidings of Jannah after a calamity that will befall him."<sup>(20)</sup> No-one doubts that these four companions are the best of this 'Ummah except one who has a (evil) desire in his heart and seeks to cause division in the 'Ummah.

[11] These ten companions who were given the glad tidings of *al-Jannah* by the Messenger of Allah ﷺ, was based on Revelation from Allah ﷻ. They are: Abu Bakr *as-Siddeeq*, 'Umar bin al-Khattaab, 'Uthmaan bin 'Affaan, 'Alee bin Abi-Taalib, az-Zubayr bin 'Awwaam, 'Abdur-Rahmaan bin 'Awf, Sa'd bin Abi Waqqaas, Talhah bin 'Ubaydillah, Sa'eed bin Zayd and Abu 'Ubaydah 'Aamir bin al-Jarraah ؓ; and the best of them is Abu Bakr, 'Umar, 'Uthmaan and 'Alee ؓ. We believe in what was said about them by the Prophet ﷺ and his speech is the truth.

<sup>(20)</sup> Recorded by al-Bukhaaree (3422)

7 – And that Allah ﷻ is above His *Arsh*, separate from His creation, just as He described Himself in His Book and upon the tongue of His Messenger ﷺ without (describing) how.<sup>[14]</sup> He encompasses all things with knowledge, and “*there is nothing similar to Him whatsoever, and He is the One Who hears all and sees all.*”<sup>(21)</sup>

٧ - وَأَنَّ اللَّهَ - عَزَّ وَجَلَّ - عَلَى عَرْشِهِ،  
بَائِنٌ مِنْ خَلْقِهِ، كَمَا وَصَفَ نَفْسَهُ فِي كِتَابِهِ،  
وَعَلَى لِسَانِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -  
- بِلَا كَيْفٍ، أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا،  
﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ  
الْبَصِيرُ﴾

...[12] Seeking mercy for all of the companions of the Messenger of Allah ﷺ is *Sunnah*, and is a general ruling for the companions and others. If one was to occasionally seek Allah’s peace and blessings for them, then this is permissible. However, in general we seek His mercy for them in accordance with the Saying of Allah ﷻ:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

“...*Allah is pleased with them, and they are pleased with Him...*”<sup>(22)</sup>

...[13] Such as what occurred at the battle of the Camel. We refrain from speaking ill about any one of them, as ‘Umar bin ‘Abdul-‘Azeez said: “*Allah ﷻ protected their blood from our swords, so likewise we keep our tongues safe from them.*”

[14] Allah ﷻ rose above His *Arsh* (Throne) as He stated:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

“*The Most Gracious Istawaa (rose over) the Arsh.*”<sup>(23)</sup>

<sup>(21)</sup> Soorah ash-Shooraa, ayah 11

<sup>(22)</sup> Soorah at-Tawbah, ayah 100

<sup>(23)</sup> Soorah Taa-Haa, ayah 5



8 – And Allah, the Blessed and Most High, will be seen in the Hereafter, and the people of *Jannah* will see Him with their eyes<sup>[15]</sup>; they will hear His Speech however He wishes, and according to what He wishes.<sup>[16]</sup>

٨ - وَاللَّهُ - تَبَارَكَ وَتَعَالَى - يُرَى فِي  
الْآخِرَةِ، وَيَرَاهُ أَهْلُ الْجَنَّةِ بِأَبْصَارِهِمْ،  
يَسْمَعُونَ [كَلَامَهُ كَيْفَ شَاءَ، وَكَمَا شَاءَ].

...And *Istiwaa* (rising) is not questioned as to how it occurred. We know that it has several meanings in the Arabic language. However, in this circumstance it can only mean rising, in a way that is befitting to His Majesty. We do not say as the deviants say, who claim that *Istiwaa* here means 'to conquer', which is to capture and take by force, and this is false as Allah ﷻ is high above needing to conquer anything from the creation, as Allah ﷻ stated in the *Hadeeth Qudsee*: "O My slaves, you will never attain harming Me, so as to harm Me."<sup>(24)</sup> Likewise, we do not say that Allah is within the creation as the *Sufees* who believe in *wahdatul-wajood* say, rather we say that Allah ﷻ is High above the creation, above His *Arsh* and He descends to the lower heavens every night in a matter which befits Him, and His knowledge encompasses all things.

[15] All people will see Allah ﷻ on the Day of Resurrection except the disbelievers and hypocrites about whom Allah said:

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴾

"Nay! Surely, they will be veiled from seeing their *Rabb* that Day."<sup>(25)</sup>

As for the believers, then they will see Him as He ﷻ says:

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ. إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾

<sup>(24)</sup> Recorded by Muslim (2577)

<sup>(25)</sup> *Soorah al-Mutaffifeen, ayah 15*

“Some faces that Day shall be *Naadirah* (shining and radiant).  
Looking at their *Rabb* (Allah).”<sup>(26)</sup>

And regarding the saying of Allah ﷻ:

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

“For those who have done good is the best (reward, i.e. Paradise)  
and even more...”<sup>(27)</sup>

The Prophet ﷺ explained that “*even more...*” in this *ayah* refers to looking at the Face of Allah ﷻ. Likewise, regarding the saying of Allah:

﴿هُم مَّا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾

“There they will have all that they desire - and We have more (for them)”<sup>(28)</sup>

‘Abdullah bin ‘Abbaas ﷺ said: “The ‘*more*’ here, refers to the Day of Resurrection when Allah will make them (the believers) see His Face and enjoy looking at it ﷻ.” As for this life, the Belief of *Ahlu-Sunnah* is that no one can see Allah ﷻ as confirmed in the statement of Allah ﷻ regarding the request of Moosaa ﷺ:

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ ۚ  
قَالَ لَنْ تَرِنِي وَلَكِنِ أَنظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ  
تَرِنِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّا  
أَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾

“And when Moosaa came at the time and place appointed by Us,  
and his *Rabb* spoke to him; he said: ‘O my *Rabb*! Show me

<sup>(26)</sup> Soorah al-Qiyaamah, *ayah* 22-23

<sup>(27)</sup> Soorah Yoonus, *ayah* 26

<sup>(28)</sup> Soorah Qaaf, *ayah* 35

(Yourself), that I may look upon You.’ Allah 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 *Rabb* appeared to the mountain, He made it collapse to dust, and Moosaa fell down unconscious. Then when he recovered his senses he said: ‘Exalted are You above imperfections, I turn to You in repentance and I am the first of the believers.’<sup>(29)</sup>

As for the extremist *Soofees*, who claim that Allah ﷻ can be seen in this life as He will be seen in the Hereafter, while others claim that He ﷻ would not be seen in the Hereafter at all. These are two false views, and contradict the *Hadeeth* reported on the authority of Jareer bin ‘Abdullah ؓ, who said: “*The Messenger of Allah ﷺ came out to us on the night of a full moon and said: ‘Indeed you will all see your Rabb (Allah) on the Day of Resurrection just as you see this (moon), you will have no difficulty in seeing Him.’*”<sup>(30)</sup>

In this *Hadeeth*, the Messenger of Allah ﷺ compared seeing Allah to seeing the moon without making a comparison to Allah as there is nothing like Him ﷻ. And in another *Hadeeth*, Suhayb bin Sinaan ؓ reported that the Messenger of Allah ﷺ said: “*When the people of Jannah enter Jannah, Allah the Blessed and Most High will say: ‘Do you desire anything more?’ So they will say: ‘Have you not brightened our faces? Have you not entered us into Jannah and saved us from the Fire?’*” He (ﷺ) said: “*Then the veil will be removed, and they will not be given anything more beloved to them than looking at their Rabb ﷻ.*”<sup>(31)</sup>

[16] We have to believe in the speech of Allah ﷻ not like the deviant groups like the *Mu’tazilah*, the *Jahmiyyah* and others who deny the attributes of Allah, especially the Speech of Allah ﷻ, even though the Messenger of Allah ﷺ said: “*There is no one among you except that his Rabb will speak to him, there will not be between them any interpreter...*”<sup>(32)</sup> So we affirm that Allah speaks but we do not know how and the discussion regarding Allah’s speech has preceded.

<sup>(29)</sup> *Soorah al-A’raaf, ayah 143*

<sup>(30)</sup> Recorded by al-Bukhaaree (7436)

<sup>(31)</sup> Recorded by Muslim (449)

<sup>(32)</sup> Recorded by al-Bukhaaree (7512)

9 – And *Jannah* and the Fire are true; and they are both creations; neither will ever perish; and *Jannah* is a reward for His *Awliyyaa*<sup>[17]</sup> and the Fire is a punishment for the people of sins, except for whom He ﷻ has Mercy on.<sup>[18]</sup>

٩ - وَالْجَنَّةُ وَالنَّارُ حَقٌّ، وَهُمَا مَخْلُوقَتَانِ، [لَا تَفْنِيَانِ أَبَدًا]؛ فَالْجَنَّةُ ثَوَابٌ لِأَوْلِيَاءِهِ، وَالنَّارُ عِقَابٌ لِأَهْلِ مَعْصِيَتِهِ، إِلَّا مَنْ رَحِمَ اللَّهُ - عَزَّ وَجَلَّ - .

10 – And the *Siraat* is true.<sup>[19]</sup>

١٠ - وَالصِّرَاطُ حَقٌّ.

[17] The '*Awliyyaa*' are those who Allah described in His saying:

﴿الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾

Those who believed (in the Oneness of Allah), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds).

[18] They are the people who are from the monotheists but have done some sins and are under the will of Allah. If He wills, He will punish them, and if He wills, He will forgive them.

[19] That is the path which is above the Fire between the land of Resurrection and the *Jannah*. The people will have to cross it. It is thinner than a piece of hair and sharper than the sword, it also has hooks which will drag people into the Fire. As Allah ﷻ mentions:

﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا . ثُمَّ نُنَجِّي الَّذِينَ

اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا﴾

“There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished. Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the *Thaalimoon* (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).”<sup>(33)</sup>

<sup>(33)</sup> Surah Maryam, ayah 71-72

11 – And the Scales, which have two plates in which will be weighed the good and bad actions of the slaves, is true.<sup>[20]</sup>

١١ - وَالْمِيزَانُ [الَّذِي] لَهُ كِفْتَانٍ، يُوزَنُ فِيهِ أَعْمَالُ الْعِبَادِ حَسَنُهَا وَسَيِّئُهَا حَقٌّ.

Abu Maysarah said: "Allah has informed us that we will pass over it (the Fire) but not that we will be saved from it." The people will cross it with various speeds according to their deeds: some will cross it in the twinkling of an eye, some like the wind, some like swift horses; some will run, some will walk, some will crawl and some will be snatched by the hooks and thrown into the Fire, may Allah protect us!<sup>(34)</sup>

[20] As Allah ﷻ says:

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴾

"And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account."<sup>(35)</sup>

And He ﷻ says:

﴿ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ . وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴾

"And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds)

<sup>(34)</sup> See *at-Tadhkirah* of al-Qurtubee (2/751 onwards)

<sup>(35)</sup> *Surah al-Anbiyaa*, ayah 47

12 – And the *Hawd* (lake), which our Prophet ﷺ has been honoured with, is true.<sup>[21]</sup>

١٢ - وَالْحَوْضُ الْمَكْرَمُ بِهِ نَبِينَا - صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ - حَقٌّ.

13 – And the *Shafaa'ah* (intercession) is true.<sup>[22]</sup>

١٣ - وَالشَّفَاعَةُ حَقٌّ.

will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our *Aayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.).”<sup>(36)</sup>

And the *Aayaat* with this meaning are many.

[21] The lake that Allah gave to the Prophet ﷺ is true as Allah ﷻ said:

﴿ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴾

“Verily, We have granted you (O Muhammad ﷺ) *Al-Kawthar* (a river in Paradise).”<sup>(37)</sup>

And as in the *Hadeeths* in which the *Hawd* is described, that its length and width is the same size, its distance is the distance of walking one month, its water is whiter than milk and sweeter than honey, its cups are more in number than the stars in the heavens and whoever drinks from it will never become thirsty again.<sup>(38)</sup>

[22] The affirmed intercession is what Allah permitted in the Qur'an with the conditions that He put, which are: (1) the pleasure of Allah with the one

<sup>(36)</sup> *Surah al-A'raaf, ayah 8-9*

<sup>(37)</sup> *Surah al-Kawthar, ayah 1* [Al-Kawthar is the river which the Prophet ﷺ was gifted and it is inside *al-Jannah*, the *Hawd* which is outside *al-Jannah* is an extension from it]

<sup>(38)</sup> See al-Bukhaaree (6579) and Muslim (2292)

14 – And that the people from *Ahl-ut-Tawheed* will be removed from the Fire by way of intercession, is true.

١٤ - وَأَنَّ نَاسًا مِنْ أَهْلِ التَّوْحِيدِ  
يَخْرُجُونَ مِنَ النَّارِ بِالشَّفَاعَةِ حَقًّا.

who wants to intercede (2) and His pleasure for the one being interceded for, and (2) His permission. As Allah ﷻ said:

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

“Who is he that can intercede with Him except with His Permission?”<sup>(39)</sup>

And He ﷻ said:

﴿ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ آرْتَضَى ﴾

“...and they cannot intercede except for him with whom He is pleased.”<sup>(40)</sup>

And those who will be permitted to intercede are many, including the angels, Prophets and Messengers, as well as the believers, all of whom have been mentioned in the authentic *Sunnah*. The Prophet ﷺ will have several types of intercession:

1. The major intercession with which the (final) Judgement will start.
2. The intercession for the people of *Jannah* so that they may be elevated levels.
3. The intercession for some people to enter the *Jannah* and not be punished in the Fire.
4. The intercession for the people of *Tawheed* to be removed from the Fire and entered into the *Jannah*, as no-one from the people of *Shirk* will be forgiven according to the saying of Allah ﷻ:

<sup>(39)</sup> *Surah al-Baqarah, ayah 255*

<sup>(40)</sup> *Surah al-Anbiyaa', ayah 28*

15 – And the punishment of the grave is true.<sup>[23]</sup>

١٥ - وَعَذَابُ الْقَبْرِ حَقٌّ.

16 – And *Munkar* and *Nakeer* are true.<sup>[24]</sup>

١٦ - وَمُنْكَرٌ وَنَكِيرٌ [حَقٌّ].

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

“Verily Allah forgives not (the sin of) setting up partners (in worship) with Him (*Shirk*), but He forgives whom He wills sins other than that...”<sup>(41)</sup>

5. The intercession for his uncle (Abu Taalib) so that his punishment in the Fire maybe reduced, as the Prophet ﷺ said: “*Perhaps my intercession will benefit him on the Day of Resurrection, and he will be placed in a shallow part of the Fire which will come up to his ankles and cause his brains to boil.*”<sup>(42)</sup>

[23] As Allah ﷻ said about the people of Fir‘awn:

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا﴾

“The Fire, they are exposed to it, morning and afternoon.”<sup>(43)</sup>

And this refers to the punishment of the grave. And in the *Hadeeth* in which the Prophet ﷺ passed by two graves and said to his companions: “*Indeed they are both being punished, and they are not both being punished for a great (matter); as for one of them, then he would not guard himself from urine (when urinating); and as for the other, then he used to go about with calumnies (to make enmity between friends).*”<sup>(44)</sup> These and other text prove that there is a punishment in the grave.

<sup>(41)</sup> *Suratul an-Nisaa, ayah 116*

<sup>(42)</sup> Recorded by al-Bukhaaree (3623) and Muslim (411).

<sup>(43)</sup> *Suratul al-Ghaafir, ayah 46*

<sup>(44)</sup> Recorded by al-Bukhaaree (216) and Muslim (292)



17 - And the *Kiraamul-Kaatiboon* are true.<sup>[25]</sup>

١٧ - وَالْكَرَامُ الْكَاتِبُونَ حَقٌّ.

18 - And the Resurrection after death is true.<sup>[26]</sup>

١٨ - وَالْبَعْثُ مِنْ بَعْدِ الْمَوْتِ حَقٌّ.

...[24] When the person is put in the grave, the two angels Munkar and Nakeer will make him sit up and ask him three questions: "Who is your Rabb? What is your Deen? Who was this man sent to you?" The believer will say, "My Rabb is Allah, my Deen is al-Islaam, and this man was Muhammad ﷺ the Messenger of Allah and he is my Prophet." And this is the firm word as mentioned by Allah ﷻ in the Qur'an:

﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي  
الْآخِرَةِ﴾

"Allah will keep firm those who believe, with the word that stands firm in this world..."<sup>(45)</sup>

As for the disbeliever and hypocrite, then he will say: "Ah, Ah, I don't know, I heard the people saying such-and-such and so I said likewise." And then the Angels will hit this person with a huge hammer and it will make him scream to the extent that everything but the *jinns* and mankind will hear it.<sup>(46)</sup>

[25] The *Kiraamul-Kaatiboon* are the angels who are responsible for writing all what a person may say and do, wherever he or she goes, they will always be with him, as Allah says:

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ . كِرَامًا كَاتِبِينَ . يَعْلَمُونَ مَا تَفْعَلُونَ﴾

<sup>(45)</sup> Surat-Ibraaheem, ayah 27

<sup>(46)</sup> Summarised from the *Hadeeths* recorded by Abu Daawood (4750-4753) and authenticated by al-Albaanee.

“But verily, over you (are appointed Angels) to watch you, *Kiraaman* (honorable) *Kaatibeen* (writing down your deeds), They know all that you do.”<sup>(47)</sup>

And He ﷻ says:

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

“Not a word does he (or she) utter, but there is a watcher by him ready (to record it).”<sup>(48)</sup>

And as occurs in the *Hadeeth*: “The pen has been raised from three: the one sleeping until he awakes, the mad person until he becomes sane and the child until he becomes mature.”<sup>(49)</sup>

[26] And this is from the pillars of *Imaan*, and Allah mentions it in many places in the Qur’an, for example:

﴿ وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَأَنَّا لَمَبْعُوثُونَ ﴾

“And they used to say: ‘When we die and become dust and bones, shall we then indeed be resurrected?’”<sup>(50)</sup>

So the disbelievers denied the Resurrection and Allah refuted them by saying:

﴿ يَوْمَئِذٍ يَصَّدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ﴾

“That Day mankind will proceed in scattered groups that they may be shown their deeds.”<sup>(51)</sup>

<sup>(47)</sup> Sooratul-Infitaar, ayah 10-12

<sup>(48)</sup> Sooratul-Qaaf, ayah 18

<sup>(49)</sup> Recorded by at-Tirmidhee (1423)

<sup>(50)</sup> Sooratul-Waaqi’ah, ayah 47

<sup>(51)</sup> Sooratul-Zalzalah, ayah 6

19 – And the perpetrators of major sins are under the *mashee'ah* (will) of Allah ﷻ.<sup>[27]</sup>

١٩ - وَأَهْلُ الْكِبَائِرِ فِي مَشِيئَةِ اللَّهِ - عَزَّ وَجَلَّ.

20 – We do not make *takfeer* of the people of the *Qiblah* due to their sins, and we entrust their secrets to Allah ﷻ.<sup>[28]</sup>

٢٠ - لَا نَكْفُرُ أَهْلَ الْقِبْلَةِ بِذُنُوبِهِمْ، وَنَكِلُ سَرَائِرَهُمْ إِلَى اللَّهِ - عَزَّ وَجَلَّ -

21 – And we establish the obligation of *Jihaad* and *Hajj* with the leaders of the Muslims in every time and place.<sup>[29]</sup>

٢١ - وَنُقِيمُ فَرَضَ الْجِهَادِ، وَالْحَجِّ مَعَ أُمَّةِ الْمُسْلِمِينَ فِي كُلِّ دَهْرٍ وَزَمَانٍ.

22 – And we do not view *al-khurooj* (revolt) against the leaders (as lawful), nor that we fight in times of *fitnah*.<sup>[30]</sup>

٢٢ - وَلَا نَرَى الْخُرُوجَ عَلَى الْأَئِمَّةِ، وَلَا الْقِتَالَ فِي الْفِتْنَةِ.

...And this refers to the Resurrection. And in the *Hadeeth*, the Messenger of Allah ﷺ said: “You will meet Allah (on the Day of Resurrection) barefooted, naked, walking on feet, and uncircumcised.”<sup>(52)</sup>

[27] As has preceded, but this applies only to the people of *Tawheed* (who never commit *Shirk* or repent before passing away).

[28] We do not call any Muslims who pray facing the *Ka'bah*, “disbelievers” for sins which are not from disbelief or from the invalidators of Islam. We consider them sinners but not disbelievers, and we refer what is in their hearts and intentions to Allah ﷻ as we cannot know if they are good or bad.

[29] This is to be done only with the Muslim leaders, even if they are sinners, but we still hold obedience to them and be with them, and we do not go against them.

<sup>(52)</sup> Recorded by al-Bukhaaree (6524) and Muslim (7200).

23 – And we listen to and obey whomsoever [Allah] appoints [over our affair],<sup>[31]</sup> and we do not remove the hand from obedience.<sup>[32]</sup>

٢٣ - وَنَسْمَعُ وَنُطِيعُ لِمَنْ وَّلَاهُ [اللَّهُ  
أَمْرَنَا]، وَلَا نَنْزِعُ يَدًا مِنْ طَاعَةٍ.

24 – And we follow the *Sunnah* and the *Jamaa'ah*,<sup>[33]</sup> and we avoid deviation, differing and splitting.<sup>[34]</sup>

٢٤ - وَتَتَّبِعُ السُّنَّةَ وَالْجَمَاعَةَ، وَتَجْتَنِبُ  
الشُّذُودَ وَالْخِلَافَ وَالْفُرْقَةَ.

...[30] The time of *fitnah* is when two groups from the believers fight with each other, but as for fighting the *Khawarij*, then it is not *fitnah*, because they are the ones causing *fitnah* by trying to fight the ruler to takeover, and that is wrong.

[31] We listen to and obey whomsoever Allah gives power and authority over us, even if they are, as the Prophet ﷺ said: “*an Abyssinian slave, whose head is as small and thin as a raisin...*”<sup>(53)</sup> This is not a form of belittlement from the Prophet ﷺ, rather the Arabs would look down at the Abyssinian slaves during the days of ignorance (*Jaahiliyyah*), so the Prophet ﷺ addressed them with an example that they would understand, otherwise he ﷺ respected the blacks as he respected the whites, the Arabs and non-Arabs; and we all know from his biography how he ﷺ dealt with Bilal, Salmaan, Suhayb, and others ﷺ who were not Arabs, yet he brought them close to him.

[32] We do not remove our hand from their hands as a sign of disobedience, we remain with them because it occurs in the *Hadeeth*: “*Whoever removes his hand from obedience (to the ruler) will meet Allah on the Day of Resurrection with no justification for doing so, and whoever dies without having sworn an oath of allegiance (to the ruler), dies a death of ignorance (jaahiliyyah)*,”<sup>(54)</sup> so we have to be careful of that.

<sup>(53)</sup> Recorded by al-Bukhaaree (661)

<sup>(54)</sup> Recorded by Muslim (4793)

25 – And that *al-Jihaad* has been underway, since Allah ﷻ sent His Prophet ﷺ up until the establishment of the Hour, with the head of affairs from the leaders of the Muslims, nothing abolishes it.

٢٥ - وَأَنَّ الْجِهَادَ مَا ضِ مُنْذُ بَعَثَ اللَّهُ  
عَزَّ وَجَلَّ - نَبِيَّهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -  
إِلَى قِيَامِ السَّاعَةِ مَعَ أُولِي الْأَمْرِ مِنْ أُمَّةِ  
الْمُسْلِمِينَ، لَا يُعْطَلُهُ شَيْءٌ.

26 – And *al-Hajj* is likewise.

٢٦ - وَالْحَجُّ كَذَلِكَ.

...[33] We follow the *Sunnah* of the Prophet ﷺ and the *jamaa'ah* of Muslims (those who gather upon the *Sunnah*) and that is not related to their number, as 'Abdullah bin Mas'ood ؓ said: "The *Jamaa'ah* is whoever is upon the truth, even if you are alone."

...[34] We avoid all of this because Allah ﷻ commanded us:

﴿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..."<sup>(55)</sup>

And He ﷻ also said:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ

سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾

"And whoever contradicts and opposes the Messenger (ﷺ) 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!"<sup>(56)</sup>

<sup>(55)</sup> Soorah aal-Imraan, ayah 103

<sup>(56)</sup> Soorah an-Nisaa', ayah 115

27 – And payment of *Sadaqaat* from livestock (is to be made) to the head of affairs from the leaders of the Muslims.

٢٧ - وَدَفْعَ الصَّدَقَاتِ مِنَ السَّوَامِ إِلَى  
أُولَى الْأَمْرِ مِنْ أُمَّةِ الْمُسْلِمِينَ.

28 – And the people are believers in regards to their judgements and inheritance, and it is not known what their (true) condition is according to Allah ﷻ.<sup>[35]</sup>

٢٨ - وَالنَّاسُ مُؤْمِنُونَ فِي أَحْكَامِهِمْ  
وَمَوَارِيثِهِمْ، وَلَا يُدْرَى مَا هُمْ عِنْدَ اللَّهِ - عَزَّ  
وَجَلَّ -

29 – And whomsoever said that he is a true believer, then he is a innovator<sup>[36]</sup>; and whomsoever said that he is a believer according to Allah, then he is from the liars<sup>[37]</sup>; and whomsoever said ‘indeed I am a believer in Allah’, then he is right.<sup>[38]</sup>

٢٩ - فَمَنْ قَالَ: إِنَّهُ مُؤْمِنٌ حَقًّا؛ فَهُوَ  
مُبْتَدِعٌ، وَمَنْ قَالَ: إِنَّهُ مُؤْمِنٌ عِنْدَ اللَّهِ فَهُوَ  
مِنَ الْكَاذِبِينَ، وَمَنْ قَالَ: إِنِّي مُؤْمِنٌ بِاللَّهِ،  
فَهُوَ مُصِيبٌ.

[35] Meaning: we accept from the people if they say that they are Muslims, and we treat them based upon that in regards to the rulings of Islam in their conflicts, judgements and inheritance; but we do not know what they are before Allah, whether they are real Muslims or hypocrites?

[36] That is because the *salaf* did not say such things.

[37] That is because no-one knows what he is before Allah in the *Lawhul-Mahfoodh* (the Preserved Tablet), and this is a claim which has no evidence. And in the *Hadeeth* reported by ‘Abdullah bin Mas‘ood رضي الله عنه, that the Messenger of Allah ﷺ said: “Indeed one of you will continue acting on the way of the people of Paradise until he is one arms-length from the Jannah, then that which has been

30 – And the *Murji'ah* are misguided innovators.<sup>[39]</sup>

٣٠ - وَالْمُرْجِيَّةُ مُبْتَدِعَةٌ ضَلَالٌ.

31 – And the *Qadariyyah* are misguided innovators.<sup>[40]</sup>

٣١ - وَالْقَدَرِيَّةُ مُبْتَدِعَةٌ ضَلَالٌ.

written overtakes him, and he does the actions of the people of the Hellfire and consequently enters it...”<sup>(57)</sup> And the opposite is as he ﷺ also said (in the remainder of the *Hadeeth*).

...[38] Meaning: he is a believer in Allah and what He sent down from the Qur'an and the *Sunnah*, if he says: 'I believe in whatever Allah commands me and I obey and do my best to be upon it', this person is a real believer.

[39] The *Murji'ah* are misguided and they misguide others. They are one of the seventy-two sects which the Prophet ﷺ said will be in the Fire.<sup>(58)</sup> They are the group who separate the acts of faith from the belief (of the heart) and the declaration of the tongue. This is of course wrong so the believer must believe as we said earlier, that *Imaan* is testifying with the tongue, believing in the heart and acting with the body parts.

[40] The *Qadariyyah* are of two types: The first: The *Jabariyyah*, who say that the slave has no choice, no will and everything he does, he is forced to do so he will neither be punished nor rewarded for his actions. The second: The opposite of the *Jabariyyah*, and they say that Allah has nothing to do with the slave, and His will does not exist, there is nothing but the will of the slave - he is the one who wills to do whatever he likes. Allah ﷻ refuted both of these deviant groups by saying:

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

<sup>(57)</sup> Reported by al-Bukhaaree (3206) and Muslim (2643).

<sup>(58)</sup> Reported by Abu Daawood (4596) and Ibnu Maajah (3992), and authenticated by al-Albaanee.

32 – And whomsoever from them rejects that Allah knows what was to be, before it was, then he is a disbeliever.

٣٢ - وَمَنْ أَنْكَرَ مِنْهُمْ أَنَّ اللَّهَ يَعْلَمُ مَا يَكُونُ قَبْلَ أَنْ يَكُونَ فَهُوَ كَافِرٌ.

33 – And that the *Jahmiyyah* are disbelievers.<sup>[41]</sup>

٣٣ - وَأَنَّ الْجَهْمِيَّةَ كُفَّارٌ.

34 – And the *Raafidah* have rejected *Islaam*.

٣٤ - وَالرَّافِضَةُ رَفَضُوا الْإِسْلَامَ.

“And you cannot will unless (it be) that Allah wills – the *Rabb* of all that exists.”<sup>(59)</sup>

So Allah ﷻ said in this *ayah*: His will and the will of his slaves. When ‘Abdullah bin ‘Umar ؓ was informed by two people about the *Qadariyyah*, he said to them: “If you meet them, then inform them that Ibn ‘Umar is free from them and they are free from him, and by the One Whom ‘Abdullah bin ‘Umar swears by, if one of them had a similar amount of gold to mount Uhud, and then spent it, Allah would not accept it from him until he believed in *al-Qadr*.”<sup>(60)</sup>

[41] The *Jahmiyyah* are the followers of Ja’d bin ad-Dirham, who was the teacher of Jahm bin Safwaan. Jahm spread the teachings and *madhab* of his teacher and that is why their followers are known as *Jahmiyyah*. This sect disbelieve in the meanings of the Names and Attributes of Allah ﷻ.

[42] And this is why they are called the *Raafidah*, from *rafd* (rejection); and this is correct because they named all the *Sahabah* disbelievers except four, and said they rejected Islam after the (death of the) Prophet ﷺ. We find that they reject the majority of the *Sahabah* who reported the *Hadeeths* from the Messenger of Allah ﷺ and by that, they mean to say the *Deen* (of Islam) is lost, even though Allah ﷻ praised the *Sahabah*:

<sup>59)</sup> Soorah at-Takweer, aayah 29

<sup>60)</sup> Recorded by Muslim (93)



35 – And the *Khawaarij* are  
*murraaq*.<sup>[43]</sup>

٣٥ - وَالْخَوَارِجُ مُرَّاقٌ.

﴿ 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 ﷺ) under the tree: He knew what was in their hearts, and He sent down *As-Sakeenah* (calmness and tranquillity) upon them, and He rewarded them with a near victory...”<sup>(61)</sup>

And He ﷺ also said:

﴿ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ﴾

“...Allah is pleased with them, and they are pleased with Him...”<sup>(62)</sup>

So these people who say such things about the *Sahabah* have rejected Islam because they have rejected parts of the Qur’an.

[43] *Murraaq* means going through something extremely quick, and they are called this because of how the Prophet ﷺ described them: “They will go out of Islam just as an arrow comes out of the hunters target, then they will not return to it.”<sup>(63)</sup> *Shaykh* Bin Baz said: “Based on this *Hadeeth*, these people have left Islam and may not return to it as they will only follow their desires and they label the Muslim sinners ‘*Kuffaar*’ and they say that these sinning Muslims wealth and blood is lawful to be taken away and are even worse than the pure *Kuffaar*.” And this is the correct opinion from the *salaf* as the Prophet ﷺ said

(61) *Soorah al-Fat’h*, ayah 18

(62) *Soorah at-Tawbah*, ayah 100

(63) Recorded by Muslim (2469)

36 – And whomsoever claims that the Qur'an is created, then he is a disbeliever with a disbelief which removes one from the *millah* (i.e. Islam), and whoever doubts in his disbelief, from those who understand (the matter), then he is a disbeliever.

٣٦ - وَمَنْ زَعَمَ أَنَّ الْقُرْآنَ مَخْلُوقٌ،  
فَهُوَ كَافِرٌ كُفْرًا يَنْقِلُ عَنِ الْمِلَّةِ، وَمَنْ شَكَّ  
فِي كُفْرِهِ مِمَّنْ يَفْهَمُ؛ فَهُوَ كَافِرٌ.

37 – And whoever has doubts regarding the Speech of Allah ﷻ, so he does not take a position regarding it, doubtfully saying: 'I don't know whether it is created or not created',<sup>[44]</sup> then he is a *Jahmee* (a follower of Jahm bin Safwaan).

٣٧ - وَمَنْ شَكَّ فِي كَلَامِ اللَّهِ - عَزَّ  
وَجَلَّ - فَوَقَّفَ فِيهِ شَاكًا يَقُولُ: لَا أَدْرِي!  
مَخْلُوقٌ أَمْ غَيْرُ مَخْلُوقٌ؛ فَهُوَ جَهْمِيٌّ.

that they go out of the *Deen* and do not return. And he ﷺ said: "They are the most evil of mankind and of all the creation."<sup>(64)</sup> And he ﷺ also said that they are: "...the worst dead people under the canopy of the heavens;"<sup>(65)</sup> so this all proves that they are disbelievers. And Allah knows best.

[44] This speech (of doubt) is a kind of toying with words, and whoever has this doubt in the disbelief of the one who says that the Qur'an is created, then we see if he understands this and if he understands the Arabic language, which if he does, then he is a disbeliever as well.

<sup>(64)</sup> Recorded by Muslim (2469)

<sup>(65)</sup> Recorded by at-Tirmidhee (3000) and authenticated by al-Albaanee.

38 – And whoever does not take a position regarding the Qur'an out of ignorance, he is to be taught or labelled with having committed an innovation, and not made *takfeer* upon.<sup>[45]</sup>

٣٨ - وَمَنْ وَقَفَ فِي الْقُرْآنِ جَاهِلًا عِلْمًا  
وَبَدَعَ [وَلَمْ] يَكْفُرْ.

39 – And whoever says: 'my articulation of the Qur'an is created' or 'the Qur'an as articulated by me is created', then he is a *Jahmee*.

٣٩ - وَمَنْ قَالَ: لَفْظِي بِالْقُرْآنِ  
مَخْلُوقٌ، أَوْ: الْقُرْآنُ بِلَفْظِي مَخْلُوقٌ؛ فَهُوَ  
جَهْمِيٌّ.

Abu Muhammad said,: And I heard my father رضي الله عنه saying:

قَالَ أَبُو مُحَمَّدٍ: وَسَمِعْتُ أَبِي رَضِيَ اللَّهُ  
عَنْهُ يَقُولُ:

40 – And the sign of the people of innovation, is clashing with the people of narration.<sup>[46]</sup>

٤٠ - وَعَلَامَةُ أَهْلِ الْبِدْعِ: الْوُقُوعَةُ فِي  
أَهْلِ الْأَثَرِ.

[45] When evaluating a person who says this, then we have to look if he is ignorant, then we teach him but if he still insists, then we say he is upon innovation but we do not say that he is a disbeliever because this type of knowledge is only known to the Scholars and great students of knowledge, but not the common person.

[46] The reason for this battling and criticising the people of narration, meaning the people of *Hadeeth*, is because they prevent the evil of these people of innovation from reaching the *Ummah*, because they want to legislate things, and make unlawful things lawful, and lawful things unlawful, from their own desires and they do not want the revelation. That is why they speak evil of the people who hold the revelation steadfastly, the *Ahlu-Sunnah*.

41 – And the sign of the *Zanaadiqah*,<sup>[47]</sup> is their labelling the people of narration: ‘*hashwiyyah*,’ desiring by that to invalidate the narrations.<sup>[48]</sup>

٤١ - وَعَلَامَةُ الزَّانَادِقَةِ: تَسْمِيَتُهُمْ أَهْلَ  
الْأَثَرِ حَشْوِيَّةٌ؛ يُرِيدُونَ إِبْطَالَ الْآثَارِ.

42 – And the sign of the *Jahmiyyah*, is their labelling the people of *Sunnah*: ‘*mushabbihah*’ (anthropomorphists).<sup>[49]</sup>

٤٢ - وَعَلَامَةُ الْجَهْمِيَّةِ: تَسْمِيَتُهُمْ أَهْلَ  
السُّنَّةِ مُشَبِّهَةٌ.

43 – And the sign of the *Qadariyyah*, is their labelling the people of *Sunnah*: ‘*mujabbirah*’ (those who deny free will).<sup>[50]</sup>

٤٣ - وَعَلَامَةُ الْقَدَرِيَّةِ: تَسْمِيَتُهُمْ أَهْلَ  
السُّنَّةِ مُجَبِّرَةٌ.

[47] *Zanaadiqah* is the plural of *Zindeeq*, who is the one that does not want to go by any obligation, so he goes out of the *Deen* completely by following the irregular opinions of the *Fuqahaa*, so that nothing is then obligatory or forbidden to him.

[48] *Hashwiyyah* meaning: those who just stuff their books with no logical understandings. They say this in order to turn people away from carrying knowledge of the Prophet ﷺ, and they want to build up a barrier between the *Ummah* and their Prophet ﷺ which leads to disaster amongst the *Ummah* and allows the *Zanaadiqah* to take leadership.

[49] This is because the *Jahmiyyah* deny the Names and Attributes of Allah, but *Ahlu-Sunnah* affirm them as it came in the Qur’an and as the Messenger of Allah ﷺ mentioned them in the *Sunnah*. The *Jahmiyyah* say as long as they believe in the Names and Attributes of Allah ﷻ, then they are *mushabbihah* (anthropomorphists), and that is of course wrong, as the real *Mushabbihah*

44 – And the sign of the *Murji'ah*, is their labelling the people of *Sunnah*: 'mukhaalifah' (those who differ)<sup>[51]</sup> and 'nuqsaaniyyah'.<sup>[52]</sup>

٤٤ - وَعَلَامَةُ الْمُرْجِيَّةِ: تَسْمِيَّتُهُمْ أَهْلَ  
السُّنَّةِ مُخَالَفَةً وَنُقْصَانِيَّةً.

45 – And the sign of the *Raafidah*, is their labelling the people of *Sunnah*: 'naasibah'.<sup>[53]</sup>

٤٥ - وَعَلَامَةُ الرَّافِضَةِ: تَسْمِيَّتُهُمْ أَهْلَ  
السُّنَّةِ نَاصِبَةً.

are those who say that Allah's Eyes are like human eyes, or that Allah's Hands are like human hands and this is not what *Ahlu-Sunnah* say.

[50] This is because the *Qadariyyah* deny the will of Allah and that the will of the slave comes after the will of Allah. One of the two groups (of the *Qadariyyah*) say that: there is only the will of Allah, and the slave has no choice, and the other group says that: there is only the will of the slave, and Allah has nothing to do with it. As for *Ahlu-Sunnah*, then they say: the will of Allah first, then the will of the slave.

[51] The reason why the *Murji'ah* call *Ahlu-Sunnah* 'Mukhaalifah' is because they differ with them in regards to the issue of *Imaan*: are deeds and acts of worship considered conditions of *Imaan*, or are they only from the completion/perfection of *Imaan*. The *Murji'ah* say that the deeds are not necessarily from *Imaan*, but they complete it; while *Ahlu-Sunnah* say: Some of the deeds are conditions of *Imaan* and some are from the completion of it.

[52] They call *Ahlu-Sunnah* 'Nuqsaaniyyah' because they believe that *Imaan* increases with the good deeds and decreases with the evil deeds; but the *Murji'ah* say: 'Imaan does not increase nor decrease, the *Imaan* of one of us is either like the Angel Jibreel's الملكوت or it is absent like the *Imaan* of Iblees.' The *Murji'ah* are of different groups, there are the *Murji'ah* of the *Jahimiyyah*, the

46 – And this affair of fanatical groups will continue; and the people of *Sunnah* are not attached to except one name, and it is inconceivable that they would unite by all these names.<sup>[54]</sup>

٤٦ - وَظَلَّ هَذَا أَمْرُ عَصَبَاتٍ مُعَصَّبَاتٍ،  
وَلَا يُلْحَقُ أَهْلَ السُّنَّةِ إِلَّا اسْمٌ وَاحِدٌ،  
وَيَسْتَحِيلُ أَنْ تَجْمَعَهُمْ هَذِهِ الْأَسْمَاءُ.

Abu Muhammad said: And I heard my father and Abu Zur'ah:

قَالَ أَبُو مُحَمَّدٍ: وَسَمِعْتُ أَبِي وَأَبَا زُرْعَةَ:

47 – Instructing (the people) by abandoning the people of deviation and innovation, and they would both treat them with the harshest severity.<sup>[55]</sup>

٤٧ - يَأْمُرَانِ بِهَيْجْرَانِ أَهْلِ الزَّيْغِ  
وَالْبِدْعِ، وَيُعَلِّطَانِ رَأْيَهُمَا أَشَدَّ تَغْلِيظٍ.

*Murji'ah* of the *Mu'tazilah*, *Murji'ah* of the *'Ashaa'irah*, and there are the *Murji'ah* of the *Fuqahaa*, who are not like the others, for they are from *Ahlus-Sunnah* except that they misunderstood the issue of perfection of *Imaan*.

[53] They call *Ahlus-Sunnah* '*Naasibah*' meaning: people who have enmity with 'Alee ﷺ, and this is of course wrong as *Ahlus-Sunnah* loves 'Alee and all of the *Ahlul-Bayt* (family of the Prophet ﷺ) and we ask Allah to be pleased with 'Alee whenever he is mentioned, and we ask Allah to be pleased with 'Aa'ishah whenever she is mentioned, likewise whenever Hasan or Husayn or anyone else from the *Ahlul-Bayt* are mentioned. We love them all but *Ahlus-Sunnah* say the order of the *Khulafaa* is Abu Bakr, 'Umar, 'Uthmaan and then 'Alee ﷺ and we cannot deny that.

[54] There is no name that can fit *Ahlus-Sunnah* except one, it is *Ahlus-Sunnah*. It is impossible that these names can be given to *Ahlus-Sunnah* since each name means something opposite to the other, so it cannot be for them.

48 – And they both rejected writing down books based on opinions, devoid of *Aathaar* (*Ayaat, Ahadeeth* and narrations).

٤٨ - وَيُنْكِرَانِ وَضَعَ الْكُتُبِ بِالرَّأْيِ  
بِغَيْرِ آثَارٍ.

49 – And they both forbade sitting with people of *kalaam* (rhetoric), and looking into the books of the people of *kalaam*; and they said: The companion of *kalaam* will never be successful ever.<sup>[56]</sup>

٤٩ - وَيَنْهَيَانِ عَنِ مُجَالَسَةِ أَهْلِ  
الْكَلَامِ، وَعَنِ النَّظَرِ فِي كُتُبِ الْمُتَكَلِّمِينَ،  
وَيَقُولَانِ: لَا يُفْلِحُ صَاحِبُ كَلَامٍ أَبَدًا.

[55] Likewise, Imam Abu Tameemah Ayoob as-Sakhtiyaanee was one day walking along with his son, when a man of *bid'ah* came to him and said that he wanted to discuss an *ayah* with him, Abu Tameemah immediately put his fingers in his ears and pushed him away and instructed his son to do the same and then said: "I cannot guarantee that a word of misguidance that comes from his mouth will not settle in my heart or your heart." Hence, the *salaf* would keep far away from the people of *bid'ah*.

[56] Meaning: the person of *kalaam* (rhetoric), who bases everything on his own understanding and does not take from the Qur'an and the *Sunnah* in the way the Companions understood it, then he will of course be unsuccessful in every way.

## [Closing]

And I (Muhammad al-Maalikee) say that this is also my *'Aqeedah* which is the *'Aqeedah* of the *salaf*; and all those who wish to stand before Allah and gain His pleasure, the intercession of the Messenger of Allah ﷺ, drinking from his *Hawd*, entering the *Jannah* accompanying the Prophet ﷺ, then they must be upon the same kind of beliefs as Ibn Abee Haatim informed us, from what his father and uncle found all the *'Ulemaa'* in all the lands believing.

And with that, we come to the end of this brief explanation and Allah knows best. May Allah make good mention of our Prophet ﷺ (in the Highest Gathering) and bestow upon him peace, and his family and companions.





# Notes

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# Notes

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Ahlul Hadeeth Publications is a branch of the Masjid ad-dawah ila Allaah project (registered charity no.1099009), Coventry, UK, which was established in the year 2003 as a response to the growing need for a local Salafi Masjid.

Our proposal, with the permission of Allah, is to establish a reputable Islamic centre with the following facilities:

- A prayer hall which will be open for the Muslim community 24 hours a day, fully administered.
- A Madrasah teaching children and adults Qur'an, *Hadeeth* and the basics of Islam.
- A library containing an extensive range of reliable Islamic books and tapes which can be borrowed at no cost.
- A Da'wah office for non-practicing Muslims and non-Muslims so that they can obtain information about the basics of Islam. Literature will be provided free from this centre to all.
- Regular conferences with reputable scholars and students of knowledge from all over the world.
- A youth centre will be setup to encourage the younger Muslims to participate in *Sharee'ah* compliant sports and activities in order to protect them from immoralities.
- Exclusive courses for sisters will also be run from this centre, ensuring seclusion and privacy for them.

- A mini-bus service will be run so that the elderly Muslims will be able to come to the Masjid easily for *Jumu'ah* prayers and events.
- A mortuary will also be setup so that an appropriate service for the Muslims will be available 24-hours a day.

We currently run a Madrasah from our non-profit Bookshop and perform Friday prayers in a nearby community hall and its space has now been exhausted. Therefore we kindly request our brothers and sisters, wherever they may be in the world, to urgently support our Project and help us build a Masjid upon Righteousness and Piety. You can do this in several ways, from making donations to purchasing our publications or simply spreading the word.

To find out more about us, or view our other publications, please visit our website:

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REGISTERED CHARITY NO. 1099009



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