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بنك بصر الجمولة

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*Explanation of a Summary of  
al-'Aqeedatul-Hamawiyyah of  
Ibn Taymiyyah (رحمته الله)*

*explained by  
Imaam Muhammad ibn Saalih  
al-Uthaymeen (رحمته الله)*

Explanation of A Summary of al-'Aqeedatul-  
Hamawiyah of Ibn Taymiyyah

By:

Imaam Muhammad ibn Saalih al-'Uthaymeen

(We ask Allaah to forgive him, his parents, and all the  
Muslims, Aameen)

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# Introduction

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All praise and thanks are due to Allaah. We praise Him, seek His help and His forgiveness. We seek refuge with Allaah from the evils of our own selves and from our bad deeds. Whomever Allaah guides, none can misguide him and whomever He misguides, there is no guide for him. I testify that nothing deserves worship except Allaah alone, with no partner and I testify that Muhammad is His servant and Messenger – may Allaah send prayers upon him, his family, and his companions.

As for the following:

Allaah has sent Muhammad (ﷺ) with guidance and the true religion. He sent him as a mercy to the world, as an example for the workers, and as a proof against all the servants. He (Muhammad) fulfilled the trust, conveyed the message, advised the *Ummah*, and he clarified for the people all of what they need regarding the foundations of their religion as well as its detailed matters. He left no good except that he clarified it and encouraged it, and he left no evil but that he warned the *Ummah* from it so much so that he left his *Ummah* upon a clear, white path – its night as clear as its day. His companions traversed this path, shining and radiant. Afterwards, the best generations took it from them in the same state until oppression frowned upon them with the darkness of various innovations by which the innovators conspired against Islaam and its people. The people then wandered in confusion purposelessly, and they began building their 'Aqeedah beliefs upon a spider's web. However, the Lord upholds His religion with His close helpers upon whom He bestows *Eemaan*, knowledge, and wisdom by which they

prevent these enemies. They repel their plot back against their own throats. So no one ever comes out with his innovation except that Allaah – and for this deserves praise and thanks – destines to send someone from *Ahlu-Sunnah* who refutes and disproves his innovation and extinguishes it.

There was from the foremost of those who stood up against these innovators – Shaykh-ul-Islaam Taqiyy-ud-Deen Ahmad ibn ‘Abdul-Haleem ibn ‘Abdus-Salaam ibn Taymiyyah al-Haraanee, ad-Dimashqee. He was born in Haraan (in ‘Iraq) on Monday, the 10<sup>th</sup> of *Rabee’ al-Awwal* in the *Hijrah* year of 661 and he died while imprisoned oppressively in the fortress of Damascus in *Dhul-Qi’dah* in the *Hijrah* year 728 – may Allaah have mercy on him.

He has many works on the clarification and explanation of the *Sunnah*, the reinforcement of its pillars, and the destruction of innovations.

One of the works on this subject is his “*al-Fatwaa al-Hamawiyah*” which he wrote as an answer to a question presented to him in the *Hijrah* year of 698 from *Hamaah*, a place in *ash-Shaam*. In it, he was asked what the scholars and Imaams of the religion say concerning the *Aayaat* and the *Ahaadeeth* of the *Sifaat*, or the attributes and characteristics of Allaah. So he answered in about 83 pages and due to which, he suffered trials and afflictions. May Allaah reward him on behalf of Islaam and the Muslims with the best of rewards.

Due to the difficulty in understanding and comprehending this answer from many readers, I wanted to summarize the most important points from it along with some other needed additions. I have named it “*Fathu Rabb-il-Bariyyah bi-Talkhees al-Hamawiyah*.”

I first published it in the *Hijrah* year 1380. I am now publishing it a second time and perhaps changing what I see beneficial of additions or deletions.

I ask Allaah to make our effort sincerely for His Face and as a benefit to His servants, for indeed He is Generous and Kind.

-The Author

(Muhammad ibn Saalih al-'Uthaymeen)

## CHAPTER 1

# The Obligation upon the Servant Regarding His Religion

The obligation on the servant concerning his religion is following what Allaah says and what His Messenger Muhammad (ﷺ) says, as well as the Rightly-Guided Successors after him from the Companions, and those who followed them in righteousness.

This is because Allaah sent Muhammad (ﷺ) with clarifications and guidance and obligated upon all of the people to believe in him and follow him outwardly and inwardly. He (ﷺ) said:

﴿ قُلْ يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ  
مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ  
فَعَامِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ  
وَكَلامِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴾

“Say: ‘Oh mankind, indeed I am the Messenger of Allaah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no god but Him; He gives life and causes death.’ So believe in Allaah and His Messenger, the unlettered Prophet, who believes in Allaah and His Words, and follow him that you may be guided.”

[Sooratul-‘Araaf, 7:158]

And the Prophet (ﷺ) said:

" عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي  
تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛  
فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ. "

“It is incumbent upon you (to follow) my *Sunnah* and the *Sunnah* of the Rightly-Guided Successors after me. Hold fast to it and bite onto it with your molars. And beware of the newly-invented matters, for every newly-invented matter is an innovation and every innovation is misguidance.”<sup>1</sup>

The Rightly-Guided Successors are those who came after and followed the Prophet (ﷺ) in beneficial knowledge and righteous action. The most deserving of people of this description are the Companions (رضي الله عنهم). Allaah chose them for the companionship of His Prophet (ﷺ) and the establishment of His Religion. And Allaah would not choose - while He is the Most Knowledgeable, the Most Wise - for the companionship of His Prophet except the most complete of people in *Eemaan*, the highest in intellect, the most righteous in action, the most determined, and the closest guided to the path. So they are the most deserving of people to be followed after their Prophet (ﷺ), and after them are the Imams of the religion, those who are known for their guidance and well-being.

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<sup>1</sup> Recorded by at-Tirmidhee (2676) and he said it is *Hasan Saheeh*. Also recorded by Aboo Daawood (4607), Ibn Maajah (42), and Ahmad (4/126). Ibn Hibbaan and al-Haakim declared it to be *Saheeh*.

## CHAPTER 2

# The Prophet's (ﷺ) Message Includes the True Explanation of the Foundations of the Religion & its Detailed Matters

The message of the Prophet (ﷺ) is comprised of two things: beneficial knowledge, and righteous action, just as Allaah (ﷻ) Said,

﴿ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ  
الدِّينِ كُلِّهِ ۚ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴾

“It is He who has sent His Messenger with (1) guidance and (2) the religion of truth to manifest it over all religions, although the *Mushrikoon* hate it.”

[Sooratu-Tawbah, 9:33]

The guidance is the beneficial knowledge, while the religion of truth is the righteous action that is based upon sincerity to Allaah and following His Messenger (ﷺ).

And beneficial knowledge includes any knowledge that contains a benefit to the *Ummah* for its life in the *Dunyaa* and the Hereafter. The first of knowledge that enters into that is the knowledge of Allaah's Names, His Characteristics and Attributes, and His Actions. Knowing this is the most beneficial of all sciences and it is the most superior of the divine message. It is the summarization of

the prophetic *Da'wah*. By it, the religion is established in statement, action, and belief.

For this reason, it is impossible to think the Prophet (ﷺ) would neglect this knowledge and not completely explain it leaving no doubts regarding it and repelling all uncertainties. This is impossible from various perspectives:

**Firstly:** The Prophet's (ﷺ) message contains light and guidance. Allaah sent him as a bringer of good news as well as a warner, as a caller to Allaah by His permission and a shining lamp so much so that he left his *Ummah* upon a clear, white path - its night as clear as its day. No one deviates from it except that he becomes destroyed. And the greatest of lights and the most significant is what the heart obtains from knowing Allaah, His Names, Attributes, and His Actions. Therefore, there is no way that the Prophet (ﷺ) did not explain this knowledge with the most important of explanations.

**Secondly:** The Prophet (ﷺ) taught his *Ummah* everything that it needs from the affairs of the religion and the *Dunyaa*. He even taught the manners of eating, drinking, sitting, sleeping, etc. Aboo Dharr (رضي الله عنه) said, "Allaah's Messenger (ﷺ) died and there is no bird that flaps its wings except that he mentioned to us some knowledge about it." There is no doubt that the knowledge of Allaah, His Names, Attributes, and Actions is included under this general principle. Rather, it is the first and foremost due to the extreme need for it and necessity of knowing it.

**Thirdly:**<sup>2</sup> *Eemaan* in Allaah, His Names, Attributes, and Actions is the basis of the whole religion and the summarization of the call of the Messengers. It is the most serious of obligations and the best of what the hearts gain, and the best of what the intellects perceive. So how would the Prophet (ﷺ) neglect it without teaching and explaining it while he taught what was of less importance and virtue?!

**Fourthly:** The Prophet (ﷺ) was the most knowledgeable person of his Lord. He was the most sincere adviser to the creation and the most eloquent in conveying and explaining the message. Therefore, it is not possible, with this complete conveyance, that he would leave explaining the issue of *Eemaan* in Allaah, His Names and Attributes, leaving it unclear and questionable.

**Fifthly:** The companions (رضي الله عنهم) must have spoken correctly concerning this issue (Allaah's Names, Attributes, and Actions) because the opposite of this would either be (1) – that they remained silent regarding it or (2) – that they spoke falsely concerning it. Both of these are impossible regarding the Companions.

1. As for the point that the Companions remained silent on the matter of the *Aqeedah* of Allaah's Names and Attributes, then this is impossible due to the following reasons. Either, their silence was due to their own ignorance of what Allaah obligated regarding the Names and Attributes, and what He has made permissible and prohibited; or their silence was based upon a certain knowledge they

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<sup>2</sup> Here, Shaykh ibn al-'Uthaymeen is still mentioning the various aspects that disprove the assumption that the Prophet did not completely explain the issue of *Eemaan* in Allaah's Names, Attributes, and Actions. (T.N.)



had regarding that, yet they concealed it. And both of these are also impossible:

**As for their remaining silent due to ignorance:** Then there is no heart with life, awareness, a search for knowledge, and a desire for worship except that its greatest concern would be the search for *Eemaan* in Allaah, and knowing His Names and Attributes, and actualizing that with certain knowledge and '*Aqeedah*. There is no doubt that the best generations - the best of them being the Companions - were the most complete of people regarding the life of the hearts, loving of good, and actualizing beneficial knowledge. For this, the Prophet (ﷺ) said,

" خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ. "

"The best of people are my generation, then those who follow after them, and then those who follow after them."<sup>3</sup>

This preference is general encompassing their virtue in everything that brings one closer to Allaah from statements, actions, or beliefs.

In addition, if we assume that the Companions were ignorant of the truth regarding this matter, then the ignorance of those who came after them would be even more obvious. This is because knowing what is affirmed to Allaah of the Names and Attributes, or what is negated from Him - this is only learned by way of Messengership and the Companions are the intermediary between the Messenger (ﷺ) and the *Ummah*. So based upon this assumption, it means that no one has any knowledge regarding this matter and this is obviously unreasonable.

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<sup>3</sup> Recorded by al-Bukhaaree (2652) and Muslim (2533).

**As for their remaining silent due to concealing the truth:** Every intelligent and just person who knows the situation of the Companions (رضي الله عنهم) and their concern with spreading the beneficial knowledge and conveying it to the *Ummah*, would never accuse them of concealing the truth, especially not in the most serious and obligated of all matters - knowing Allaah, His Names and Attributes.

In addition, there has already come from them many true statements regarding this issue and anyone who seeks them and follows them would know about this.

2. As for the point that the Companions spoke incorrectly on the matter of the 'Aqeedah of Allaah's Names and Attributes, then this is false for two reasons.

**First:** Speaking falsely about an issue would mean that it would not be possible to base any sound proof upon such statements. Moreover, it is known that the Companions (رضي الله عنهم) are the farthest of people in speaking about a matter upon which no sound proof could be based, especially if that matter is in regards to *Eemaan* in Allaah and the affairs of the unseen. As so, they are the first people to practice Allaah's command,

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ﴾

“And don't pursue (say) that of which you have no knowledge (of).”

[Sooratul-Israa, 17:36]

And His statement:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ  
وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ  
تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾

“Say: ‘My Lord has only forbidden immoralities - what is apparent of them and what is concealed, and sin, and oppression without right, and that you associate with Allaah that for which He has not sent down any authority, and that you say about Allaah what you don’t know.”

[Sooratul-‘Araaf, 7:33]

**Second:** Speaking falsely about any matter has its origin based either upon true ignorance of the truth, or upon a desire to misguide the creation (while actually knowing the truth). Again, both of these are impossible pertaining to the rights of the Companions (ﷺ).

As for the impossibility of a true ignorance of the matter, then this has already been explained.

As for the impossibility of a desire to misguide the creation, then this would be a very evil objective. It is impractical to think this would come from the Companions - those who were known for their absolute advice and concern for the well-being and love of good for the *Ummah*.

In addition, if we hold that it is possible for them to have evil objectives and intentions regarding this matter, then we must also hold the possibility that they would likewise have evil intentions in what they said regarding all the other subjects of knowledge and religion. In this case, placing trust upon their statements and

information about these subjects would vanish. Of course, this is one of the falsest of accusations because it would constitute a slander against the whole *Sharee'ah*.

Therefore, if it is clear that the Companions (رضي الله عنهم) must have spoken truthfully and correctly, regarding this matter; then they were speaking either simply from their intellects or by way of revelation. The first is not probable because the intellect cannot possibly perceive all of the details of what Allaah has obligated regarding His Attributes of perfection. Therefore, the second option is left, and that is that they learned this knowledge by way of the message of the Prophet (ﷺ). If so, then that would necessitate that the Prophet (ﷺ) explained the truth regarding Allaah's Names and Attributes - and this is the required belief.

## CHAPTER 3

# The Way of *Ahlu-Sunnah* Regarding Allaah's Names & Attributes

*Ahlu-Sunnah wal-Jamaa'ah*: They are the ones who have united upon taking the *Sunnah* of the Prophet (ﷺ) and working according to it outwardly and inwardly in speech, action, and beliefs. Their way of dealing with the Names and Attributes of Allaah is as follows:

**Firstly: Regarding *Ithbaat* (Affirmation)** - Affirming whatever Allaah has affirmed for Himself in His Book, or upon the tongue of the Messenger of Allaah (ﷺ) without making *Tahreef*, *Ta'teel*, *Takyeef*, nor *Tamtheel*.<sup>4</sup>

**Secondly: Regarding *Nafee* (Negation)** - Their approach is to negate whatever Allaah has negated from Himself in His Book, or upon the tongue of His Messenger (ﷺ), while at the same time holding the '*Aqeedah* of affirming the perfection of its opposite to Allaah.

**Thirdly:** In those issues in which no negation nor affirmation has been reported, the issues that people have disputed about such as Allaah's body, or Allaah occupying a certain space, or position, etc.; *Ahlu-Sunnah* withhold from speaking about it. They neither affirm

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<sup>4</sup> Shaykh Ibn al-'Uthaymeen will explain all of these terms shortly. However, in order to fully understand the information provided before their explanation, it may be preferable to skip ahead to page 24 to understand these terms and then come back to this point (page20). This may help in a better understanding of the points Shaykh Ibn al-'Uthaymeen is making, and Allaah knows best. (T.N.)

nor negate these issues due to the fact that nothing has come to us regarding them. As for the meanings of these, then they seek more details. For example, if these issues intend evil and falsehood, then they refute them and declare Allaah free from these imperfections. However, if they intend the truth and they do not contradict Allaah, then they may accept them.

This approach is the required path to take. It is the middle course between the People of *Ta'teel* and the People of *Tamtheel*.

Both the intellect and what has been conveyed indicate the obligation of this path in dealing with the Names and Attributes of Allaah.

**As for the intellect:** The proof of this is the fact that detailed statements regarding what is obligatory, permissible, and prohibited regarding Allaah is not perceived except through what has been conveyed (through revelation). Therefore, it is then necessary to follow whatever has been conveyed by affirming whatever has been affirmed, negating whatever has been negated, and remaining silent on what has not been mentioned.

**As for what has been conveyed:** From these proofs is the statement of Allaah (ﷻ):

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي  
 أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾

“And to Allaah belong the best names, so call upon Him using them. And leave those who deviate (make *Ilhaad*) concerning His

Names. They will be recompensed for what they have been doing.”  
[Sooratul-‘Araaf, 7:180]

And His statement,

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

“There is nothing like Him, and He is the Hearing, the Seeing.”  
[Sooratush-Shooraa, 42:11]

And His statement,

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ﴾

“And don’t pursue (say) that of which you have no knowledge (about).”  
[Sooratul-Israa, 17:36]

The First *Aayah* proves the obligation of *Ithbaat* (Affirmation) without making *Tahreef* or *Ta’teel* because both of these are a form of *Ilhaad* (Deviation).

The Second *Aayah* proves the obligation of negating any form of *Tamtheel*.

The Third *Aayah* proves the negation of any form of *Takyeef*, as well as withholding and remaining silent in regards to whatever neither *Ithbaat* (Affirmation) nor *Nafee* (Negation) has been reported.

Everything that has been affirmed for Allaah of attributes, then they are attributes and characteristics of perfection, upon which He is praised for and there is no form of defect whatsoever with them. So

all of the attributes of perfection are affirmed for Allaah in their most complete forms.

Likewise, everything that Allaah has negated from Himself is an imperfect or defective attribute that contradicts His perfection. Therefore, all attributes and characteristics of imperfection are not to be associated with Allaah due to His absolute perfection. Additionally, whatever Allaah negates from Himself, then what is required is to negate that attribute as well as to affirm the opposite attribute with perfection. This is because negation alone does not indicate complete perfection unless and until it includes affirming a praiseworthy attribute. Negation alone could be due to a reason such as inability or weakness and therefore be a defect.

The reason for the negation of a certain characteristic could possibly be due to a lack of capability (of having that characteristic). In that case, it would not be praiseworthy, such as saying, "The wall doesn't provide any shade."

If this is clear, then we say that whenever Allaah negates from Himself oppression and injustice,<sup>5</sup> for example, then what is required is to negate that particular attribute of oppression and injustice while also affirming the complete opposite to Allaah, which is perfect justice and fairness. Similarly, when He negates fatigue and tiredness from Himself,<sup>6</sup> then what is required is to

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<sup>5</sup> Such as the *Aayah*,

﴿ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴾

"And surley Allaah is not unjust to (His) servants." [Soorah Aali-'Imraan, 3:182]. (T.N.)

<sup>6</sup> Such as the *Aayah*,



negate the attribute of fatigue while also affirming its opposite, which is perfect strength. This is the way in dealing with the rest of the attributes that Allaah negates from Himself, and Allaah knows best.

**Explanation of the Terminology**  
(*Tahreef, Ta'teel, Takyeef, Tamtheel, Tashbeeh, & Ilhaad*)

**The Meaning of Tahreef**

Linguistically: “Changing”

In Islaamic terminology: “Changing a text in wording or meaning.” Changing the word of a text may or may not also change the meaning along with it. *Tahreef* is of three types:

1. *Tahreef* that changes the wording as well as the meaning – such as the *Tahreef* made by some (innovators) of Allaah’s statement,

﴿ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ﴾

“And Allaah spoke to Moosaa with (direct) speech.”

[Sooratur-Nisaa, 4:164]

﴿ وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ

لُغُوبٍ ﴾

“And indeed We created the heavens and the earth and all between them in six days and nothing of fatigue touched Us.” [Sooratul-Qaaf, 50:38]. (T.N.)

They change the text “Allaah” to make it in the accusative case (making it the direct object) to mean that the speech was spoken by Moosaa to Allaah.

2. *Tahreef* that changes the wording but not the meaning – such as reciting “*al-Hamdu lillaah...*” in *Soorah al-Faatihah* to “*al-Hamda lillaah...*”

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

“All praise and thanks are due to Allaah, the Lord of the Worlds”  
[*Sooratul-Faatihah*, 1:1]<sup>7</sup>

Most of the time this occurs only from someone who is unaware (of the correct pronunciation or by mistake) if he does not have a certain intention for doing so.

3. *Tahreef* that changes the meaning only – such as changing the meaning of a word from its apparent meaning with no proof. An example of this is changing the meaning of the Two Hands when they are associated with Allaah to mean “strength” or “blessings” and whatever is similar to this.

### The Meaning of *Ta'teel*

Linguistically: “Stripping away, emptying”

In Islaamic terminology: “Denying the Names and Attributes of Allaah, or denying some of them.” *Ta'teel* is of two types:

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<sup>7</sup> Shaykh Ibn al-Uthaymeen holds the opinion that this is the first actual *Aayah* of *Soorah al-Faatihah* and not the ‘*Basmalah*’ as is written in most copies of the *Qur’aan*. See *Tafseer Juz ‘Amma* by the author or his *Tafseer Sooratul-Baqarah*. (T.N.)

1. **Absolute *Ta'teel*** – such as the *Ta'teel* made by the *Jahmiyyah* who deny all of the Attributes while the extremely deviant ones among them even deny the Names of Allaah as well.

2. **Partial *Ta'teel*** – such as the *Ta'teel* made by the *Asha'riyyah* who deny some of the Attributes while affirming others. The first person to be known for making *Ta'teel* in this *Ummah* was al-Ja'd ibn Dirham.

### The Meaning of *Takyeef*

*Takyeef* is to speak (or hold a belief) about “how” an attribute is, such as saying, “Allaah’s Hands are like...” or “His descending to the heaven of the *Dunyaa* is like...”

### The Meaning of *Tamtheel* and *Tashbeeh*

*Tamtheel* is to acknowledge that something is equal to something else.

*Tashbeeh* is to acknowledge that something is similar to something else.

Therefore, *Tamtheel* is to make a likeness between two things in all perspectives, and *Tashbeeh* is to make a likeness between them in most of their characteristics. Sometimes they are used interchangeably. The difference between them (*Tamtheel* and *Tashbeeh*) and *Takyeef* is from two aspects:

1. *Takyeef* is to speak (hold a belief, or seek an understanding) about “how” something is with or without affirming something to be similar to it. As for *Tamtheel* and *Tashbeeh*, they indicate a “how”

something is while affirming equality or likeness with something else.

From this point of view, *Takyeef* is more general because everyone who makes *Tamtheel* is also making *Takyeef*, but not the other way around.

2. *Takyeef* is specific to the Attributes of Allaah. However, *Tamtheel* could be made concerning *Qadr*, the Attributes, and the Essence or Being (of Allaah). From this point of view, *Tamtheel* is then more general due to its being associated with the Self or Being, the Attributes, or *Qadr*.

In addition, *Tashbeeh*, which has led many people astray, is of two types:

1. Making *Tashbeeh* by acknowledging that the creation is similar to the Creator.
2. Making *Tashbeeh* by acknowledging that the Creator is similar to the creation.

As for making *Tashbeeh* by making the creation similar to the Creator, then this means affirming that the creation possesses something which is only specific to the Creator from actions, rights, or attributes.

***Tashbeeh* in Action:** An example of this would be what someone does who makes *Shirk* with Allaah in His *Ruboobiyyah*, such as claiming that there is another creator along with Allaah.

***Tashbeeh in Rights:*** An example of this would be what the *Mushrikoon* do with their idols claiming that they have a right to be worshipped. Therefore, they worshipped them along with Allaah.

***Tashbeeh in Attributes:*** An example of this would be what the extremists do concerning their praise of the Prophet (ﷺ) or others such as the verse of poetry by the famous poet al-Mutanabee while he was praising ‘Abdullaah ibn Yahyaa al-Buhtaree, “So be as you are, oh one who has no equal...”

As for making *Tashbeeh* by making the Creator similar to the creation, then this means affirming something of the Essence or Being of Allaah or His Attributes from what is specific to the creation. An example would be saying that the Hands of Allaah are like the hands of created beings, or that His rising over His Throne is like the way a created being would rise over something.

It is said that the first person to be known for this type was Hishaam ibn al-Hakam the *Raafidhee* (the extremists of the *Shee’ah*), and Allaah knows best.

### The Meaning of *Ilhaad*

Linguistically: “Deviating, inclining away from”

In Islaamic terminology: “Deviating away from what is required of ‘*Aqeedah* or actions.” It is of two types:

- **Firstly: Regarding the Names of Allaah.**
- **Secondly: Regarding His *Aayaat*.**

As for *Ilhaad* regarding the Names of Allaah, it is to deviate from the truth that is required regarding them and it is of four types:

1. To deny something of the Names of Allaah, or denying something of the Attributes that the Names indicate, as the *Mua'ttilah* (those who make *Ta'teel*) do.
2. To make the Names indicate a similitude of Allaah with His creation, as the *Mushabbihah* (those who make *Tashbeeh*) do.
3. To name Allaah with a name that He has not named Himself with. This is because the Names of Allaah are only known by way of revelation. An example of this type is the naming of Him "Father" as the Christians do or "Cause and Doer" as some of the philosophers do.
4. To derive from His Names other names for idols such as deriving "al-Laah" from *al-Ilaah* (The God) and "al-'Uzzaa" from *al-'Azeez* (The Mighty).

As for *Ilhaad* regarding Allaah's *Aayaat*; it is in regards to the legislative *Aayaat* – what the Messengers brought of rules and information, as well as in regards to the universal *Aayaat* – anything Allaah has created in the heavens or earth.

As for the *Ilhaad* regarding the legislative *Aayaat*; it is to make *Tahreef* of them, deny the information contained within them, or to disobey their rulings.

As for *Ilhaad* regarding the universal *Aayaat*; it is to attribute and associate them to other than Allaah or to believe there is with Allaah a partner or helper regarding them.

In conclusion, *Ilhaad* in both its forms are forbidden due to Allaah’s statement threatening those who make *Ilhaad*:

﴿ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴾

“And leave those who deviate (make *Ilhaad*) concerning His Names. They will be recompensed for what they have been doing.”

[Sooratul-‘Aaraaf, 7:180]

And His Statement (ﷺ):

﴿ إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخَفُونَ عَلَيْنَا ۗ أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ الْقِيَامَةِ ۚ أَعْمَلُوا مَا شِئْتُمْ ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

“Indeed those who deviate (make *Ilhaad*) regarding Our *Aayaat* are not hidden from Us. So is he who is thrown into the Fire better or he who comes safe on the Day of Resurrection? Do what you want; indeed He is the All-Seer of what you do.”

[Sooratul-Fussilat, 41:40]

In addition, some types of *Ilhaad* are *Kufr* (Disbelief) depending on the texts of the *Qur’aan* and the *Sunnah*.

## CHAPTER 4

# The Truth of the Methodology of the *Salaf* and the Falsehood of Giving Precedence to the Methodology of the *Khalaf* in Knowledge & Wisdom

The explanation of the path of the *Salaf* has already proceeded as has the proofs of adhering to it. Here, would like to give the evidences that the methodology of the *Salaf* is indeed the correct methodology. This is based upon two reasons:

**Firstly:** The methodology of the *Salaf* has its proofs within the *Qur'aan* and the *Sunnah*. Therefore, whoever follows their way with knowledge and honesty will no doubt find that it is consistent with the *Qur'aan* and *Sunnah*, in general and in detail. For Allaah revealed the *Qur'aan* so that the people would reflect upon its *Aayaat* – acting according to them if they were rulings, and believing in them, if they were information. Moreover, there is no doubt that the closest people to understanding them, believing in them, and acting in accordance with them are the *Salaf*. These *Aayaat* came in their own language and in their own time-period. Therefore, they are definitely the most knowledgeable of people in comprehending them and the most upright in acting by them.

**Secondly:** It can be said that the truth in this matter (the way of dealing with Allaah's Names and Attributes) is either in what the *Salaf* have said or what the *Khalaf* (the later generations, specifically those who have followed other than the way of the *Salaf*) have said. The second option is certainly untrue because it would then mean



that Allaah, His Messenger, the first and foremost from the *Muhaajiroon* and *Ansaar* all spoke untruthfully outwardly and publicly and didn't once speak correctly regarding the required '*Aqeedah*. This would thereby make the existence of the *Qur'aan* and *Sunnah* nothing but an absolute harm to the foundation of the religion, and leaving the people without them would be better for them and more appropriate. This is clearly wrong.

Some of the stupid ones have even said, "The way of the *Salaf* is safer, yet the way of the *Khalaf* is more knowledgeable and wiser."<sup>8</sup> This statement originates from two sources:

1. The '*Aqeedah* of the speaker, from what he has of corrupted doubts, is that Allaah has no real attributes that are indicated by the texts.
2. The speaker's belief that the way of the *Salaf* is to have *Eemaan* only in the actual words of the texts about the attributes without affirming any meanings to them. Therefore, the issue is an endless circle between believing solely in the useless, meaningless words – and this is the way of the *Salaf* as they claim, and between affirming real meanings to the texts that may contradict their apparent meanings, yet do affirm the Attributes of Allaah – and this is the way of the *Khalaf*. Undoubtedly, acknowledging the real meanings of the texts is better in knowledge and wisdom than merely affirming useless, meaningless words. As a result, this stupid person preferred the way of the *Khalaf* in knowledge and wisdom to the way of the *Salaf*.

This fool's statement contains within it truth and falsehood. As for the truth, it is his statement, "The way of the *Salaf* is safer." And

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<sup>8</sup> This is the famous false principle, "*Tareeqatus-Salaf aslam, wa tareeqatul-Khalaf a'lam wa ahkam!*"

the falsehood is his saying, "... yet the way of the *Khalaf* is more knowledgeable and wiser." This is false for many reasons.

**Firstly:** It contradicts his first statement, "The way of the *Salaf* is safer." For if the way of the *Salaf* is in fact safer, then it must be more knowledgeable and wiser because there is no safety except with knowledge and wisdom – knowledge of the means leading to this safety, and the wisdom to follow those means. Therefore, it is clear that the way of the *Salaf* is safer, more knowledgeable, and wiser. There is no way for this fool to deny this.

**Secondly:** The '*Aqeedah* that Allaah has no real attributes that are indicated by the texts is a false '*Aqeedah* because it is based upon corrupted doubts.<sup>9</sup> The Attributes of perfection are affirmed for Allaah based on the intellect, the senses, the *Fitrah*, and the legislation (the *Sharee'ah*).

**As for the intellect proving the affirmation of Allaah's perfect Attributes:** Everything in existence has attributes and characteristics, either attributes of perfection or attributes of deficiency. The latter is not to be associated with the perfect Lord who deserves all worship. For this reason, Allaah has proven the fallacy of the right of idols to be worshipped by describing them with attributes of imperfection and deficiency in that they do not hear, see, benefit, harm, nor create anything and they cannot grant any victory. Therefore, if the latter is not true, then the first one must be – the affirmation of the Attributes of perfection to Allaah.

In addition, the senses and what we witness indicate that even the creation possesses praiseworthy attributes. Allaah is the one who gave them to the creation so the one who gives these praiseworthy

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<sup>9</sup> See Part 2 of the 20<sup>th</sup> chapter (page 114).

attributes is more deserving of being described with them (in their perfect form).

As for the *Fitrah* proving the affirmation of Allaah's perfect Attributes: The sound, uncorrupted souls are naturally inclined to the love Allaah, the glorifying of Him, and His worship. So would you love, glorify, and worship anyone other than One you knew to be described with the attributes of perfection?

As for the legislation (*Sharee'ah*) proving the affirmation of Allaah's perfect Attributes: These proofs are too numerous to be counted, such as Allaah's statement:

﴿ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُهُ الْغَيْبِ وَالشَّهَادَةِ هُوَ  
الرَّحْمَنُ الرَّحِيمُ ﴿٢١﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ  
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ  
سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٢﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ  
الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٣﴾ ﴾

“He is Allaah, other than whom there is no god (worthy of worship), Knower of the unseen and the seen. He is the Merciful, the Bestower of Mercy. He is Allaah, other than whom there is no god (worthy of worship), the King, the Holy, the Perfect, the Reassurer, the Overseer, the Mighty, the Compeller, the Superior. Exalted is Allaah above whatever they associate with him. He is

Allaah, the Creator, the Originator, the Fashioner; to Him belong the best names. Everything in the heavens and earth exalt Him. And He is the Mighty, the Wise.”<sup>10</sup>

[Sooratul-Hashr, 59:22-24]

And His statement,

﴿ وَ لَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ ﴾

“And to Him belongs the highest description (Attribute) in the heavens and earth.”

[Sooratur-Room, 30:27]

And His (ﷺ) saying:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

<sup>10</sup> In order to fully understand the meanings of these Names of Allaah, one can refer to the Arabic cassettes of Shaykh ibn al-Uthaymeen entitled *Sharh 'Aqeedah Ahlus-Sunnah wal-Jamaa'ah*, cassette #2, side B. This is also online at: <http://www.binothaimeen.com/sound/snd/a0002/A0002-2B.rm>. (T.N.)

“Allaah, there is no god (worthy of worship) but Him, the Ever-Living, the Self-Sustainer and Sustainer of all that exists. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens or and on the earth. Who can intercede with Him except with His permission? He knows what is (presently) before them and what is after them, and they do not encompass anything of His knowledge except for what He wills. His *Kursee* extends over the heavens and earth, and preserving them does not tire Him. And He is the Most High, the Greatest.”

[Sooratul-Baqarah, 2:255]

And the statement of the Messenger (ﷺ):

“أَيُّهَا النَّاسُ ارْبِعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمْعِيًّا بَصِيرًا قَرِيبًا؛ إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ.”

“Oh people, be easy on yourselves. For you are not calling upon one who is deaf or absent. Indeed, you are calling upon One who is Hearing, Seeing, and Near. Indeed, the One you are calling upon is closer to one of you than the neck of his riding animal.”<sup>11</sup>

**Thirdly:**<sup>12</sup> The belief that the way of the *Salaf* is nothing but having *Eemaan* in the words alone without affirming any meanings to them is a false belief and a lie against the *Salaf*. The *Salaf* are the most knowledgeable of the *Ummah* of the texts about the Attributes, their words and meanings. Moreover, they are the best in affirming their

<sup>11</sup> Recorded by al-Bukhaaree (2992) and Muslim (2704).

<sup>12</sup> Shaykh Ibn al-Uthaymeen is still mentioning the reasons why the saying “The way of the *Salaf* is safer, yet...” is a false principle. Refer back to page 32. (T.N.)

meanings, which befit Allaah and are based upon the intended meaning of Allaah and His Messenger.

**Fourthly:** The *Salaf* are the inheritors of the Prophets and Messengers. They learned their knowledge directly from the spring of divine Messengership and the actualities of *Eemaan*.

As for those *Khalaf*, they have learned what is with them from the *Majooos* (Fire-Worshippers), the *Mushrikoon*, and the misguided ones from the Jews and Greeks. So how are the inheritors of the *Majooos*, *Mushrikoon*, the Jews and Greeks and those who have germinated from them more knowledgeable and wiser regarding the Names and Attributes of Allaah, than the inheritors of the Prophets and Messengers?

**Fifthly:** Those of the *Khalaf* - whom this stupid one (the one who says this statement) prefers their way in knowledge and wisdom over the way of the *Salaf* - were confused because of their abandoning what Allaah has sent Muhammad (ﷺ) with of clear teachings and guidance. They (the *Khalaf*) have sought their knowledge of knowing Allaah from those who don't even know Him themselves based upon what they have put forth themselves as well as what the *Ummah* have witnessed against them. Ar-Raazee, one of their leaders, said clarifying what all their knowledge finally leads to:

“The end result of giving precedence to the intellect is simply constraint and most of the effort of the workers is nothing but misguidance. The souls within our bodies are in emptiness and most of our *Dunyaa* is nothing but harming and worry. We have not benefited from our lifelong research other than we gathered together statements of meaningless talk.<sup>13</sup>

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<sup>13</sup> Ar-Raazee actually said this part in poetry form. (T.N.)

I have pondered over the ways of the rhetorical speakers and the methodologies of the philosophers in what I thought would heal the sickness, yet did not even quench the thirst. I have discovered that the closest of paths is the way of the *Qur'aan*. Read about the *Ithbaat* (Affirmation) (of the Attributes):

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾ ﴾

“The Most Merciful rose over the Throne”

[Soorah Taa Haa, 20: 5]

And His saying,

﴿ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ﴿١٠﴾ ﴾

“To Him ascends good speech, and righteous work raises it.”

[Sooratul-Faatir, 35:10]

And read about the *Nafee* (Negation),

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴿١١﴾ ﴾

“There is nothing like Him.”

[Sooratush-Shooraa, 42:11]

And and His saying,

﴿ وَلَا تُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾ ﴾

“And they will never encompass what He knows.”

[Soorah Taa Haa, 20:110]

And whoever experiences what I did will learn what I learned.”<sup>14</sup>

So would the way of these confused people, who have even confessed against themselves of their misguidance and confusion, be more knowledgeable and wiser than the way of the *Salaf*, who are the flag-bearers of guidance and the lamps within darkness? Allaah bestowed upon them of knowledge and wisdom that surpassed even other followers of the Prophets. They comprehended the actualities of *Eemaan* and knowledge and all of that which others gathered would not even make them similar to those (the *Salaf*). So how would one conclude that these (the others among the *Khalaf*) are superior to them?

With this, it is clear that the way of the *Salaf* is safer, more knowledgeable, and wiser.

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<sup>14</sup> *Al-Majmoo' al-Fataawaa*, (5/11).



## CHAPTER 5

### Some Statements of Modern Authors Against of the Methodology of the *Salaf*

Some of the modern authors have said, “The methodology of the *Salaf* regarding the Attributes is taking the texts as they come, yet believing that their apparent meanings are not actually intended.”

This statement, if taken unconditionally, contains a point of scrutiny. The wording, “their apparent meanings” is somewhat vague and needs clarification.

If what is intended by “their apparent meanings” is what is evident from the texts of the attributes befitting Allaah without making *Tashbeeh*, then this is exactly what is intended. Whoever says that this is not the intended meaning then he is misguided if he actually believes that, and he is a liar or mistaken if he attributes this meaning to the *Salaf*.

If what is intended by “their apparent meanings” is what is evident to some of the people in that the apparent meaning is to make *Tashbeeh* of Allaah with His creation, then this is definitely not true and it is not the apparent meaning of the texts because the similarity of Allaah to His creation is something impossible. And, the apparent meaning of the *Qur’aan* and *Sunnah* would never be something impossible. Whoever thinks this is what is meant by “their apparent meanings,” then his mistake is to be clarified to him. It is to be clarified that the apparent meaning as well as the detailed meaning is to affirm the Attributes in a manner that befits Allaah and is specific to Him.

In this way, we would be giving the texts their rights in wording and meaning, and Allaah knows best.

## CHAPTER 6

### Concealing the Truth with Falsehood by Some of the Modern Authors

Some of the later authors have said, "There is no difference between the methodology of the *Salaf* and the methodology of those who misinterpret regarding the texts of the Attributes. Both of them agree that the *Aayaat* and *Ahaadeeth* do not actually confirm the Attributes of Allaah. However, the misinterpreters saw a benefit by their interpretations and a dire need for them so they specified a certain meaning for them. As for the *Salaf*, they withhold from specifying a certain meaning in order to leave the meaning open to other interpretations."

This is a clear and plain lie against the *Salaf*. Not one of them ever negated that the texts confirm the Attributes of Allaah as they befit Him. Rather, their statements point out the acceptance of those very Attributes. They even disprove those who negate them or make Allaah similar to His creation by them. An example of one such statement is the statement of Na'eem ibn Hamaad al-Khuzaa'ee,<sup>15</sup> the *Shaykh* of al-Bukhaaree:

"Whoever makes Allaah similar to His creation has disbelieved. Whoever denies anything of what Allaah describes Himself with has disbelieved. And there is no *Tashbeeh* in what Allaah or His Messenger describes Himself with."

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<sup>15</sup> Reported by adh-Dhahabee in *Siyar 'Alaam an-Nubalaa* (10/610) and he said in (13/299) that its chain of report is *Saheeh*.

Their statements regarding this are numerous.

Another point that proves that the *Salaf* affirmed the Attributes to Allaah and were not in agreement with those who misinterpret the texts is the fact that those very ones who misinterpret were in constant opposition and arguments with the *Salaf*. They used to accuse them of making *Tashbeeh* and *Tajseem* (affirming a body for Allaah) because they (the *Salaf*) have always affirmed the Attributes. If the *Salaf* were in agreement with them in that the Attributes of Allaah are not confirmed by the texts, then there would not have occurred between them such opposition and arguments and accusations as it is clear, and all praise and thanks are to Allaah.

## CHAPTER 7

### The Reported Statements of the *Salaf* Regarding the Attributes

The statements of the *Salaf*, some general and others more specific have become widespread regarding the *Aayaat* and *Ahaadeeth* of the Attributes. An example of the more general statements is the saying, “Accept them as they have come without asking ‘How?’”<sup>16</sup> This has been reported from Makhool, az-Zuhree, Maalik ibn Anas, Sufyaan ath-Thawree, al-Layth ibn Sa’d, and al-Awzaa’ee.

This expression contains a refutation of the *Mua’ttilah* (those who make *Ta’teel*) and the *Mushabbihah* (those who make *Tashbeeh*). The statement, “Accept them as they have come” refutes the *Mua’ttilah* and, “without asking ‘How?’” refutes the *Mushabbihah*.

Also, in this statement is the proof that the *Salaf* have always acknowledged that the texts of Attributes contained actual correct meanings that befit Allaah. This proof is from two angles:

1. They said, “Accept them as they have come...” Its meaning is to leave the texts as they have come upon the intended meanings they indicate. Undoubtedly, they have come confirming actual meanings that befit Allaah. Otherwise, if they (the *Salaf*) did not believe the texts confirmed actual meanings, then they would have said, “Accept their wordings and do not acknowledge and look into their meanings,” or something similar.

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<sup>16</sup> See *I’tiqaad Ahlis-Sunnah* by al-Laalakaace (3/537,930) and *Fath al-Baaree* (3/407) and other references.

2. They said, "...without asking 'How?'" It is obvious that there is an affirmation of meanings to the texts because if they did not believe in affirming them, then they would not have needed to forbid asking 'How?' they are. In that case, the forbidding of seeking 'How?' would be futile.

It may then be asked: Then what is the response to the statement of Imaam Ahmad pertaining to the *Hadeeth* of Allaah's descending when he said, "We believe in it and affirm it without seeking 'How' it is or its meaning?"

We say: The response to that is that the meaning that Imaam Ahmad was negating in his statement is the misinterpreted meaning that the *Mua'ttilah* from the *Jahmiyyah* and others had committed. They distorted the apparent meanings of the texts of the *Qur'aan* and the *Sunnah* to mean something contradictory.

Our response is indicated by the fact that he negated the (misinterpreted) meaning and the asking 'How?' in order for his statement to actually be a refutation upon those two groups of innovators: the *Mua'ttilah* and the *Mushabbihah*.

This explanation is also indicated by what he (Imaam Ahmad) said in regards to the statement of Muhammad ibn al-Hasan's statement, "The scholars have unanimously agreed - all of them from the east to the west - upon having *Eemaan* in the *Qur'aan* and the authentic *Ahaadeeth* that have come from the Messenger of Allaah (ﷺ) pertaining to the Attributes of the Lord without making an explanation (*Tafseer*) of them, without describing them, and without making them similar to anything else (*Tashbeeh*)."

Imaam Ahmad said regarding this statement that the meaning of "making an explanation of them" or *Tafseer*, is the explanation of

the *Jahmiyyah* who make *Ta'teel*. They innovated a distorted explanation of the Attributes in opposition to what the Companions and their followers held regarding them of affirming them.<sup>17</sup>

This is also an indication that explaining the *Aayaat* and *Ahaadeeth* of the Attributes is of two types:

**1. An acceptable explanation:** It is what is in accordance with what the Companions and their followers held of affirming their meanings in a manner befitting to Allaah and that agree with what is apparent from the *Qur'aan* and *Sunnah*.

**2. A rejected explanation:** It is whatever is in opposition to that mentioned above.

Therefore, there could be an acceptable meaning as well as a rejected one according to what has preceded.

If it is asked: Is there a sense of 'How' the Attributes of Allaah are?

The answer is yes, there is a 'How' to them but it is unknown to us. It is unknown to us because knowing 'How' they are could only be known by actually witnessing how they are, by witnessing something similar to them, or by way of some trustworthy information that has come about this. All of these means are non-existent pertaining to Allah's Attributes. With this, it is understood that the statement of the *Salaf*, "without asking 'How?'" means without making *Takyeef* (seeking to understand 'How'). It does not mean the absolute negation of the 'How' of them, and Allaah knows best.

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<sup>17</sup> *Al-Majmoo' al-Fataawaa*, (5/50) and *Fath al-Baaree* (13/407).

## CHAPTER 8

### The Highness ('*Uluww*) of Allaah & its Proofs

The Highness and Exaltedness of Allaah above His creation, or '*Uluww*', is from His Personal Attributes. It is of two types:

1. '*Uluww as-Sifaat* - The Highness of His Attributes.
2. '*Uluww adh-Dhaat* - The Highness of His Self.

As for the Highness of His Attributes, it means that there is no characteristic of perfection except that to Allaah belongs what is more perfect and more complete, whether it is an attribute such as that of honor or overpowering, or attributes such as beauty or capability.

As for the Highness of His Self, it means that Allaah is personally above all of His creations. This is proven by the *Qur'aan*, the *Sunnah*, consensus (of the scholars), the intellect, and the *Fitrah*, or natural disposition upon which Allaah creates every human.

As for the proof from the *Qur'aan* and *Sunnah*: They are both filled with detailed or apparent proofs of the affirmation of the '*Uluww* of Allaah's Self above His creation.

There are many types of proofs of this:

Sometimes, they mention the '*Uluww* explicitly, His Highness, His rising over the Throne, or being over the heavens, such as His statements:



﴿ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

“And He is the Most High, the Greatest.”

[Sooratul-Baqarah, 2:255]

﴿ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴾

“Exalt the name of your Lord, the Most High.”

[Sooratul-A'laa, 87:1]

﴿ تَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ ﴾

“They fear their Lord above them.”

[Sooratun-Nahl, 16:50]

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

“The Most Merciful rose over the Throne.”

[Soorah Taa Haa, 20:5]

﴿ ءَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴾

﴿ ن ﴾

“Do you feel secure that He who is above the heaven would not cause the earth to swallow you?”

[Sooratul-Mulk, 67:16]

And the statements of the Prophet (ﷺ):

"وَالْعَرْشُ فَوْقَ ذَلِكَ، وَاللَّهُ فَوْقَ الْعَرْشِ."

“...and the Throne is above that, and Allaah is above the Throne.”<sup>18</sup>

"أَلَا تَأْمَنُونِي وَأَنَا أَمِينٌ مَنْ فِي السَّمَاءِ؟"

“Do you not trust me while I am trusted by the One above the heaven?”<sup>19</sup>

Sometimes, the proofs establish the *‘Uluww* by mentioning that things ascend or are raised up to Him, such as His statements:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ﴾

“To Him ascends good speech.”

[Sooratul-Faatir, 35:10]

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<sup>18</sup> See al-Laalakaabee (3/395,659) and *Mukhtasar al-‘Uluww* (page 48) by al-Albaanee. Adh-Dhahabee and Ibn al-Qayyim authenticated it, and al-Albaanee declared it to be acceptable. Its chain is *Mawqoof*.

<sup>19</sup> Recorded by al-Bukhaaree (4351) and Muslim (1064).

﴿ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ ﴾

“The angels and the *RooH* (Jibreel) ascend to Him.”

[Sooratul-Ma'aarij, 70:4]

﴿ بَل رَفَعَهُ اللَّهُ إِلَيْهِ ﴾

“Rather, Allaah raised him (*Eesaa*) to Himself.”

[Sooratur-Nisaa, 4:158]

And the statements of the Prophet (ﷺ):

" وَلَا يَصْعَدُ إِلَى اللَّهِ إِلَّا الطَّيِّبُ. "

“And nothing but the pure things ascend to Allaah.”

" ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ إِلَى رَبِّهِمْ. "

“...then some of those who spent the night among you are raised to your Lord.”

" يَرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ  
اللَّيْلِ. "

“The deeds of the night are raised to Him before the deeds of the next day, and the deeds of the day before the deeds of that evening.”

Ahmad recorded it.

Sometimes, the proofs mention the descent of things from Him, such as His statements:

﴿ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴾

“A revelation sent down from the Lord of the worlds.”

[Sooratul-Waaqi'ah, 56:80]

﴿ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ ﴾

“Say: ‘The pure *RooH* (*Jibreel*) has brought it down from your Lord.”

[Sooratun-Nahl, 16:102]

And the statement of the Prophet (ﷺ):

"يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ."

“Our Lord descends to the heaven of the *Dunyaa* when the last third of the night remains.”<sup>20</sup>

And there are many other *Aayaat* and *Ahaadeeth* that have been reported with many chains from the Prophet (ﷺ) pertaining to the ‘*Uluww*’ of Allaah over His creation. The chains of report are so numerous that they necessitate having certain knowledge that the

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<sup>20</sup> Recorded by al-Bukhaaree and Muslim. The details will be given in chapter 13, page 82.

Prophet (ﷺ) actually said them about His Lord and then the *Ummah* learned them from him.

**As for the proof from the consensus:** The Companions, those who followed them in righteousness, and the Imaams of *Ahulus-Sunnah* were all unanimously united upon the belief that Allaah is above His heavens on His Throne. Their statements are filled with this belief either word-for-word, or from the evident meaning. Al-Awzaa'ee said, "We used to - while the followers of the Companions were many among us - say that Allaah mentions Himself being above His Throne. And we believe also whatever has come in the *Sunnah* of the Attributes." Al-Awzaa'ee said this after the appearance of the methodology of Jahm (ibn Safwaan) who used to deny the Attributes of Allaah and His *'Uluww*. He (al-Awzaa'ee) said this so that the people would know that the methodology of the *Salaf* is in complete opposition to that of Jahm.

Moreover, not one of the *Salaf* ever said that Allaah is not over the heaven, or that He is everywhere. Nor did they say, "All places are the same in regards to Him," nor that "He is not inside the world, nor outside of it, nor part of it, nor separate from it..." Moreover, they did not say that it is impermissible to imagine and indicate where He is. Rather, the most knowledgeable of creation indicated where He is during his Farewell *Hajj* on the Day of *A'rafah* among a great audience. He raised and pointed his finger to the sky and said:

"اللَّهُمَّ اشْهَدْ."

"Oh Allaah, bear witness."

He was asking Allaah to bear witness to the acknowledgement of his *Ummah* that he indeed conveyed the message of his Prophethood (ﷺ).

**As for the proof from the intellect:** Every sound intellect bears witness to the fact that Allaah is high above His creation. This is from two perspectives:

**Firstly:** *'Uluww* is a characteristic of perfection and perfection is attributed to Allaah in all ways. So *'Uluww* must be affirmed to Allaah.

**Secondly:** *'Uluww* is the opposite of being low and being low is a characteristic of deficiency. Allaah is far above being described with any characteristics of deficiency so He must be free from being low. The opposite is then affirmed to Him, which is *'Uluww*.

**As for the proof from the *Fitrah*:** Allaah has made all of the creations, the Arab and non-Arab, even the animals, upon the natural disposition of believing in Him and His *'Uluww*. There is no servant that turns toward His Lord with supplication or worship except that he finds within himself a sense of requesting from One high above. He turns with his heart towards the sky, not to the right or left. And no one deviates away from this reality except someone who has been corrupted by *Shayateen* and desires.

Aboo al-Ma'aalee al-Juwaynee used to say in his gatherings,<sup>21</sup> "First, there was Allaah and nothing else. And now He is upon what He is upon." He sarcastically means by this the denying of Allaah's rising over His Throne. So Aboo Ja'far al-Hamdaanee said:

"Say we leave off mentioning of the Throne - because it is established by the legislation anyway - and inform us about this sense that we find within our hearts. No one with knowledge has ever called, saying, 'Oh Allaah!' except that he finds in his heart a

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<sup>21</sup> See *Siyar 'Alaam an-Nubalaa* (18/475) by Imaam adh-Dhahabee.

natural sense of seeking from One high above. He does not turn to the right or left. So how do we repel this natural sense in our hearts?"

So, Aboo al-Ma'aalee cried out, struck his head and said, "Al-Hamdaanee has confused me! Al-Hamdaanee has confused me!"

So these are five proofs (the *Qur'aan*, *Sunnah*, consensus, intellect, and the *Fitrah*), each confirming that Allaah, Himself, is indeed above His creation.

As for Allaah's statements:

﴿ وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرُّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴾

"And He is Allaah in the heavens and in the earth. He knows your secrets and what you make public."

[Sooratul-An'aam, 6:3]

And His saying,

﴿ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُهُ وَفِي الْأَرْضِ إِلَهُهُ ﴾

"It is He who is (the only) God in the heaven, and on the earth (the only) God."

[Sooratu-Zukhruf, 43:84]

The meaning of both of these *Aayaat* is not that Allaah is on the earth as He is above the heavens. And whoever imagines this or

reports this from one of the *Salaf*, then he is mistaken in what he imagines and lying in what he reports.

**The First *Aayah*** affirms Allaah's right of being the only god that exists in the heavens and on earth. Everyone in them - He is their only god and they worship Him. It is also said that it means that the first part is saying that Allaah is in (above) the heavens. The second part would then begin with "**And on the earth, He knows your secrets and what you make public.**" Meaning, that His 'Uluww above the heavens does not prevent Him from still knowing your secrets and what you make known on the earth.

**The Second *Aayah*** means that Allaah is the only god of the heavens and the only god of the earth. His right of being worshipped is a duty in both, even while He is above the heavens. Similar to this is the saying, "So and so is the governor of Makkah as well as Madeenah." Meaning, that his leadership is in control over both cities, even if he happens to be in only one of them.

This way of speaking is correct, both linguistically as well as culturally (Arabic), and Allaah knows best.



## CHAPTER 9

### The Sense of 'Position' as it Pertains to Allaah

We would like, with this chapter, to establish whether a sense of position should be ascribed to Allaah or not.

The correct stance is that it is incorrect to unconditionally ascribe a sense of position to Allaah, neither negating it nor affirming it. Rather, we must be specific.

If what is intended is the position of lowliness, then this rejected and impossible to be associated with Allaah because He has described Himself with the 'Uluww of Himself as well as of His Attributes.

If what is intended is the position of being high and exalted while being encompassed and within (the heavens), then this is also rejected and impossible to be associated with Allaah. For He is greater and more honorable than to be encompassed by and within something of His creation. How could this be when His *Kursee* alone extends over the whole heavens and earth?<sup>22</sup>

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<sup>22</sup> As is proven by the *Aayah*:

﴿ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ﴾

“His *Kursee* extends over the heavens and earth.” [Sooratul-Baqarah, 2:255]. (T.N.)

﴿ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ ۚ

بِيمِينِهِ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾

“The earth entirely will be (within) His grip on the Day of Resurrection, and the heavens will be folded in His right Hand. Exalted is He and high above what they associate with him.”

[Sooratuz-Zumar, 39:67]

If what is intended is the position of ‘Uluww, or Highness, that befits His greatness and majesty without encompassing Him, then this is the truth and affirmed to Allaah. The Shaykh Aboo Muhammad ‘Abdul-Qaadir al-Jeelaanee said in his book, *al-Ghaniyyah*,<sup>23</sup> “And he is in the position of ‘Uluww, having risen above the Throne, encompassing complete authority over the kingdom.”

If it is asked: If you deny that something of Allaah’s creation can encompass Him, then what is the response to the fact that Allaah is in the heaven as He has affirmed for Himself in His Book and upon the tongue of His Prophet (ﷺ), and as the Muslims have agreed upon?

The response is: The fact that Allaah is in the heaven does not necessitate that the heaven is encompassing and surrounding Him. Whoever says that is astray if he says that from himself; he is a liar or mistaken if he attributes that statement to someone else. Anyone who is aware of the greatness of Allaah and that He encompasses everything, and that the He will grip the whole earth on the Day or

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<sup>23</sup> See *al-Ghaniyyah li-Taalibee Tareeq al-Haqq fee Ma’rifah al-Aadaab ash-Sharee’ah*, page 94.

Resurrection, and that He will roll up the heavens like the rolling of a scroll; whoever knows this, then it would not be imaginable to him that something of His creation could likewise encompass or surround Him.

This being understood, the fact that He is in the heaven is taken upon two meanings:

**Firstly:** That what is meant by the heavens is *'Uluww*, meaning in the position of highness and exaltedness. Moreover, the fact that "heaven" (*as-Samaa'*) could mean *'Uluww* is confirmed in the *Qur'aan*. Allaah says,

﴿ وَيُنزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً ﴾

"And He sent down upon you rain from the heaven (*as-Samaa'*)."  
[Sooratul-Anfaal, 8:11]

Meaning - from high above, not actually from the heaven itself because the rain descends from the clouds.

**Secondly:** That the meaning of "in" (*fee*) is taken to mean "on" or "over" (*'alaa*) thereby making the meaning, "Allaah is over the heaven." And "in" (*fee*) has come upon the meaning of "on" (*'alaa*) in many places in the *Qur'aan* and other texts. Allaah says,

﴿ فَسِجُّوهُ فِي الْأَرْضِ ﴾

"So travel on (*fee*) the earth."

[Sooratut-Tawbah, 9:2]

Meaning - travel "on" the earth, not "in" it.

## CHAPTER 10

### {PART 1}

#### *The Rising of Allaah (Istiwaa) Over His Throne (‘Arsh)*

The word *Istiwaa* linguistically is used to express different meanings, all of them having to do with a sense of “completion” or “conclusion.”

It is used in the *Qur’aan* in three different ways:

1. The word used alone: as in the *Aayah*,

﴿ وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ ﴾

“And when he attained his full strength and *Istawaa*...”

[Sooratul-Qasas, 28:14]

Meaning: to become complete, matured.

2. The word used with “*ilaa*” (to): as in Allaah’s statement,

﴿ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ ﴾

“Then He *Istawaa ilaa* (to) the heaven.”

[Sooratul-Baqarah, 2:29]

Meaning: to give full attention to.

3. The word used with “*’alaa*” (upon, over): as in the statement,

﴿ لَتَسْتَوِرًا عَلَىٰ ظُهُورِهِمْ ﴾

“...that you may *Istawaa* ‘*alaa* (upon) their (riding animals) backs.”

[Sooratuz-Zukhruf, 43:13]

Meaning: then the meaning is to rise upon or over, to settle.

So the meaning of the *Istiwaa* of Allaah upon His Throne: His rising over it and settling upon it in a way that befits His Greatness and Majesty. It is one of His Attributes of action that is proven by the *Qur’aan*, the *Sunnah*, and the consensus (of the scholars). From the proofs of the *Qur’aan* is Allaah’s statement,

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

“The Most Merciful *Istawaa* (rose over) the Throne.”

[Soorah Taa Haa, 20:5]

From the proofs of the *Sunnah* is what has been reported by al-Khalaal in his book, *as-Sunnah*, with an authentic chain of narration according to al-Bukhaaree that Qataadah ibn an-Nu’maan said: I heard Allaah’s Messenger say,

“ لَمَّا فَرَّغَ اللَّهُ مِنْ خَلْقِهِ اسْتَوَى عَلَى عَرْشِهِ. ”

“When Allaah finished with His creation, He *Istawaa* (rose over) His Throne.”<sup>24</sup>

Shaykh ‘Abdul-Qaadir al-Jeelaanee said, “It is mentioned in every book that Allaah ever revealed upon a Prophet.”<sup>25</sup>

*Ahlu-Sunnah* have all unanimously agreed upon the belief that Allaah is over His Throne, and not one of them ever said otherwise. It is impossible for anyone to report that from them, neither in wording nor in apparent meaning.

A man once said to Imaam Maalik, “Oh Aboo ‘Abdullaah,

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

“The Most Merciful *Istawaa* (rose over) the Throne.”

[Soorah Taa Haa, 20:5]

So how did He *Istawaa* (rise over)?” So, Maalik bowed his head until he began to sweat, then said,

“The *Istiwaa* is not unknown, the ‘How’ of it is not comprehensible, believing in it is required, and asking about it is an innovation, and I see you only as an innovator.”

He then ordered that the questioner be kicked out.<sup>26</sup>

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<sup>24</sup> Ibn al-Qayyim mentioned it in *Ijtima’ al-Juyooosh al-Islaamiyyah* (page 34). Adh-Dhahabee said, “Its narrators are trustworthy.” And Shaykh al-Albaanee relied upon their statements in *Mukhtasar al-Uluww* (page 38).

<sup>25</sup> See *al-Ghaniyyah* (page 96).

<sup>26</sup> See *Siyar ‘Alaam an-Nubalaa* (8/100-101), *al-Asmaa was-Sifaat* by al-Bayhaqee (page 515) and al-Haafidh (Ibn Hajr) declared it to be acceptable in *Fath al-Baaree* (13/407).

Similar to this was reported from Rabee'ah ibn Abi Abdur-Rahmaan, Maalik's Shaykh.<sup>27</sup>

His statement, "The *Istiwa*a is not unknown" means that the meaning is not unknown in the language; its meaning is "rising over, settling upon."

His statement, "The 'How' of it is not comprehensible" means that we cannot perceive how Allaah's *Istiwa*a over His Throne is with our intellects. The only way is by revelation and the revelation has not reported the 'How' of it. So if both, the intellect and the revelation do not indicate it, then it is required to refrain from speaking about it.

His statement, "Believing in it is required" means that it is obligatory to have *Eemaan* that Allaah rose over His Throne in a befitting manner because Allaah has informed this about Himself, so believing it and having *Eemaan* in it is required.

His statement, "...and asking about it is an innovation" means that asking about 'how' the *Istiwa*a is an innovation because it was not known even in the time of the Prophet (ﷺ) and the Companions.

This statement that Imaam Maalik mentioned regarding the *Istiwa*a is a conclusive measurement of all of the Attributes that Allaah affirms for Himself in His Book, or upon the tongue of His Messenger (ﷺ). Their meanings are known to us, although how they are is unknown because Allaah informed us about them, yet

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<sup>27</sup> See *al-Asmaa was-Sifaat* (page 516).

did not inform us about how they are.<sup>28</sup> Additionally, speaking about the Attributes (of Allaah) is a form of speaking about Allaah Himself. So just as we affirm that Allaah's Self is without *Takyeef* (seeking 'How'), we likewise affirm His Attributes without *Takyeef*.

Some of the people of knowledge have said that if a *Jahmee* asks you, "Allaah descends to the heaven of the *Dunyaa*, so how does He descend?" then reply, "Allaah informed us that He descends and did not inform us how He descends!"

Another said that if a *Jahmee* asks you about anyone of Allaah's Attributes, "How is it?" then reply, "How is Allaah, Himself?" For it is not possible to seek to understand how Allaah is. So tell him that if *Takyeef* is not possible regarding His Self, then likewise it is not possible regarding His Attributes, because attributes are part of the one described!

If someone says, "If the *Istiwa'a* of Allaah over His Throne means to rise over it, then that means He is either bigger than the Throne, smaller, or equal in size. This, therefore, suggests that He must have a body, yet that is impossible!?"

The answer is that, no doubt, Allaah is greater than the Throne and greater than anything else is. However, this does not imply anything of the false implications of which Allaah is far above.

As for saying that it is impossible for Allaah to have a body, then it must be known that speaking about a body and associating it with Allaah, either by negating it or affirming it, is an innovation that has not been reported in the *Qur'aan*, the *Sunnah*, or from the

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<sup>28</sup> See page 20 for an explanation of the ways that the 'How' could possibly be known.



statements of the *Salaf*. It is a broad statement, which requires more details.

If what is meant by a body is something that is composed, each part needing and supporting the other, then this is rejected from Allaah, the Ever-Living, the Self-Sustainer and Sustainer of all that exists.

If what is meant by a body is that which He has to be Self-sufficient and is described with what befits Him, then this is not denied from Allaah, for Allaah is Self-sufficient and is described with attributes of perfection which befit Him.

However, since the word “body” can include a true meaning as well as a false one as it relates to Allaah, associating it to Allaah, either by absolutely negating it or affirming it, is not permissible.

This is one of the statements (“If this is so, then that must mean this!”) that the people of innovation use to eventually come to the final conclusion of negating what Allaah has affirmed for Himself of the Attributes of complete perfection. This type of reasoning is of two types:

1. The correct reasoning is that which does not contradict the perfection, which is necessarily due to Allaah. This is true and it is a requirement to clarify this and explain that it (this type of reasoning) is not rejected from Allaah.
2. The corrupted reasoning is that which does contradict the perfection that is due to Allaah. This is false and it is required to reject it and clarify that it is not a suitable reasoning of the *Qur’aan* and *Sunnah*, because the *Qur’aan* and *Sunnah* are true and so are their meanings. And it is never possible for the truth to be reasoned out to mean something false.

If it is said, “If you explain Allaah’s *Istiwaah* over His Throne as rising over it, then that gives the impression that He needs it to lift Himself or support Himself!”

The response is that anyone aware of the greatness of Allaah, the perfection of His Capability, His Strength, and His lack of needing anything, then it would not occur to him that Allaah needs the Throne to support Himself. How is this when the Throne itself and every other created thing is in need of His support and subjected to Him? There is no support or sustenance except by Him.

﴿ وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ﴾

“And of His signs is that the heaven and earth only exist by His command.”

[Sooratur-Room, 30:25]

If it is asked, “Is it permissible to explain the *Istiwaah* of Allaah over His Throne to mean that He conquered (*Isteelaa*) it, as the *Mua’ttilah* explain as a result of trying to avoid a false type of reasoning?”

The answer is that it is not permissible and that is due to various reasons:

**Firstly:** If these types of reasoning are true, then they do not prevent explaining the *Istiwaah* with its real, actual meaning (which is rising over). If they are false, then it is not possible that they be suitable types of reasoning derived from the *Qur’aan* and *Sunnah*. Whoever thinks they are necessary based upon something else in them (the *Qur’aan* or *Sunnah*) then he is astray.

**Secondly:** Interpreting it as *Isteelaa* (conquering) is based upon false reasoning. It is not possible because it contradicts the consensus of the *Salaf* and it would then be permissible to say such things as, “Allaah *Istawaa* on the earth (He conquered it),” and other statements of which Allaah is far above. If He “conquered” the Throne, it would also mean that He was, before that, not in possession of it when He created the heavens and earth.

**Thirdly:** The interpretation of *Istiwa* (rising over) as *Isteelaa* (conquering) is unknown linguistically. It is a lie against it (the Arabic language) and the *Qur’aan* was revealed in the language of the Arabs. Therefore, it is not possible for us to interpret it with a meaning that the Arabs do not know in their own language.

**Fourthly:** Those who interpreted it as *Isteelaa* (conquering) held the belief that it was a metaphorical meaning and a metaphorical meaning is not acceptable unless and until it meets four conditions:

- 1. An authentic evidence that calls for the statement to be taken metaphorically, not upon its apparent, actual meaning.**
- 2. The possibility of a metaphorical meaning based upon the language.**
- 3. The possibility of a metaphorical meaning as it may pertain to that specific context.** A possibility of an overall metaphorical meaning does not mean that it is acceptable in every context. The context of different, specific wordings and circumstances could prevent some meanings, which the wordings may mean if taken generally.
- 4. The proof which indicates a metaphorical meaning must be given and explained.** This is because it may also be that the meaning is actually not metaphorical, rather to be taken as the

apparent, actual meaning. Therefore, it is incumbent to provide the proof that specifies one or the other, and Allaah knows best.

CHAPTER 10  
{PART TWO}  
The Throne ('Arsh)

*The Rising of Allaah (Istiwaa) Over His Throne  
(‘Arsh)*

The word ‘Arsh linguistically means “the throne of a king.” Allaah said about Yoosuf,

﴿ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ ﴾

“And he raised his parents upon the ‘Arsh (throne).”

[Soorah Yoosuf, 12:100]

And He said about the Queen of Saba,

﴿ وَهِيَ عَرْشٌ عَظِيمٌ ﴾

“And she has a great ‘Arsh (throne).”

[Sooraturun-Naml, 27:23]

As for the ‘Arsh of the Most Merciful upon which He *Istawaa* (rose over), it is a great Throne which extends over all the creations. He is above it and greater than it as in the *Hadeeth* of Aboo Dharr (رضي الله عنه) that the Prophet (ﷺ) said,

"مَا السَّمَاوَاتُ السَّبْعُ، وَالْأَرْضُونَ السَّبْعُ عِنْدَ الْكُرْسِيِّ إِلَّا كَحَلَقَةٍ مُلقَاةٍ فِي أَرْضٍ قَلَاةٍ، وَإِنَّ فَضْلَ الْعَرْشِ عَلَى الْكُرْسِيِّ كَفَضْلِ الْقَلَاةِ عَلَى تِلْكَ الْحَلَقَةِ."

"The seven heavens and seven earths compared to the *Kursee* are only like a ring that is thrown in a desert, and indeed the *'Arsh* compared to the *Kursee* is like the desert compared to that ring."<sup>29</sup>

The author, the Shaykh of Islaam, Ibn Taymiyyah, said in *ar-Risaalah al'Arshiyyah*, "And the *Hadeeth* has different chains of narration. Aboo Haatim narrated it, as did Ibn Hibaan in his *Saheeh* collection, Ahmad in *al-Musnad*, and others."

The word *Kursee* linguistically means, "A chair, whatever is sat upon."

As for the *Kursee* that Allaah associates with Himself, it is the place of Allaah's two Feet. Ibn 'Abbaas (رضي الله عنه) said,

"The *Kursee* is the place of the Two Feet, and the *'Arsh* - no one can perceive its proportion except Allaah, the Mighty and Honorable."

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<sup>29</sup> Recorded by Ibn Hibbaan (page 94 in *al-Mawaarid*) and by Aboo Na'eem in *al-Hilyah* (1/167) and in *al'Athmah* (2/569, 649). It is also recorded by Ibn Mardawayh as is in *Tafseer ibn Katheer* (1/310-311). Al-Haafidh (Ibn Hajr) said in *Fath al-Baaree*, "Ibn Hibaan declared it to be *Saheeh* and it has a supporting chain from Mujaahid - Sa'eed ibn Mansoor recorded it in *at-Tafseer* with a *Saheeh* chain from him."

Al-Haakim recorded it in *al-Mustadrak* and said, "It is according to the conditions of the two *Shaykhs* (al-Bukhaaree & Muslim)." It has been recorded as being *Marfoo'* (raised to the Prophet), but it is actually *Mawqoof* (stopped at the level of the Companion).

This meaning that Ibn 'Abbaas mentioned about the *Kursee* is well-known to *AhluS-Sunnah*. It has been preserved from him and memorized. As for what has been said that it means "knowledge", then this has not been preserved, nor memorized (from anyone of *AhluS-Sunnah*). Likewise, what has been reported from al-Hasan that he said it is the *'Arsh*, this is weak and inauthentic as Ibn Katheer mentioned.<sup>30</sup>

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<sup>30</sup> In his *at-Tafseer* (1/311). Compare between this and *Fath al-Baaree* (8/199).

## CHAPTER 11

### The Ma'iyah of Allaah (Being With His Creation)

Allaah has affirmed in His Book, and upon the tongue of His Messenger (ﷺ) that He is *ma'* (with) His creation.

From the proofs of the *Qur'aan* are the statements of Allaah (ﷻ):

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ﴾

“And He is *ma'* (with) you wherever you are.”

[Sooratul-Hadeed, 57:4]

﴿ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴾

“And Allaah is *ma'* (with) the believers.”

[Sooratul-Anfaal, 8:19]

﴿ إِنِّي مَعَكُمْ مَا أَسْمَعُ وَأَرَى ﴾

“Indeed I am *ma'* (with) you both; I hear and see.”

[Soorah Taa Haa, 20:46]

And from the proofs of the *Sunnah* are the statements of the Prophet (ﷺ):



"أَفْضَلُ الْإِيْمَانِ أَنْ تَعْلَمَ أَنَّ اللَّهَ مَعَكَ حَيْثُمَا كُنْتَ."

"The best of *Eemaan* is that you know that Allaah is with you wherever you are."<sup>31</sup>

In addition, he said to his companion, Aboo Bakr, when they were in the cave,

﴿لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾

"Do not grieve; indeed Allaah is *ma'* (with) us."

[Sooratur-Tawbah, 9:40]

And the *Salaf* of the *Ummah* have unanimously agreed upon that as well as the Imaams.

*Ma'iyah* or 'Witness' is linguistically used to mean "accompaniment" or "companionship". However, what it means and necessitates differs due to the differences in what it is attributed to, as well as the context and circumstances in which it is used.

Sometimes it could mean to be "mixed with" such as the saying, "I put the water *ma'* (with) the milk."

Sometimes it could mean a "threat" or "warning" as in the saying of a discipliner to a criminal (as is used in Arabic), "Go, but I am *ma'* (with) you."

Sometimes it means "victory" or "assistance" like one says when to another who seeks his help, "I am *ma'* (with) you." Similarly, its

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<sup>31</sup> Recorded by at-Tabaraanee in *al-Kabeer* and *al-Awsat* as is in *Mujamma' az-Zawaa'id* (1/60), and by al-Bayhaqee in *al-Asmaa was-Sifaat* (907), and by Aboo Na'eem in *al-Hilyah* (6/124).

meanings differ due to the differences in what it is attributed to as well as the context in which it is used.

It is not uncommon that a word may be in agreement as to its original meaning, yet differs in its ruling and what it necessitates based upon the difference of what it is associated with and its context.

This being clear, it also becomes evident that the *Ma'iyah*, when associated to Allaah, is taken upon the actual meaning, not a metaphorical one. Still, Allaah being with His creation is in a manner that befits Him. It is in no way like one of the creation being with another of the creation. Rather, it is higher and more perfect and is not connected to any specific meanings of what the creation being with the creation would necessitate.

Some of the *Salaf* have explained the *Ma'iyah* - Allaah being with His creation - to mean His knowledge of them. This is only an explanation of what the *Ma'iyah* includes. Their purpose of this explanation was to refute the *Jahmiyyah* who said that Allaah is personally everywhere. They (the *Jahmiyyah*) then used as proof the texts of the *Ma'iyah* (some of which are mentioned above) to support their misinterpretation. Therefore, those of the *Salaf* explained that what is meant by this *Ma'iyah* is not that Allaah is personally with the creation Himself. This is impossible according to the intellect and the legislation because it contradicts His *'Uluww* (being high above the creation) and it would necessitate that His creation encompasses and surrounds Him which is impossible.

### The Categories of Allaah Being With His Creation:

The *Ma'iyah* of Allaah with His creation is of two types, a general type and a specific.

As for the general *Ma'iyah*, it is the encompassment of all the creation, the believer and disbeliever, the righteous and wicked, with Knowledge, Power, arranging of affairs, Authority, and other that that from the meanings of *Ruboobiyyah* (Allaah's Lordship).

This type of *Ma'iyah* compels the one who believes in it to be always concerned and watchful over his relationship with Allaah. For this, the Prophet (ﷺ) said,

" أَفْضَلُ الْإِيمَانِ أَنْ تَعْلَمَ أَنَّ اللَّهَ مَعَكَ حَيْثُمَا كُنْتَ. "

"The best of *Eemaan* is that you know that Allaah is with you wherever you are."<sup>32</sup>

Some examples of this type of general *Ma'iyah* are Allaah's statements:

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ﴾

"And He is with you wherever you are."

[Sooratul-Hadeed, 57:4]

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<sup>32</sup> The details of the *Hadeeth* have preceded in footnote no. 31 page 72.

﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا

كَانُوا ﴿ ﴿٧﴾

“There is no private conversation of three except that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them wherever they are.”

[Sooratul-Mujaadilah, 58:7]

As for the specific *Ma'iyah*, it implies Allaah giving victory or assistance to whomever it is associated with. It is specific to those who deserve it from the Messengers and their followers.

This type of *Ma'iyah* compels the one who believes in it to maintain constant steadfastness and strength.

Some examples of this type of specific *Ma'iyah* are the statements of Allaah:

﴿ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

“And Allaah is with the believers.”

[Sooratul-Anfaal, 8:19]

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

“Indeed Allaah is with those who fear Him (have *Taqwaa*) and those who do good.”

[Sooratun-Nahl, 16:128]

And His statement concerning Moosaa and Haaron,

﴿ إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى ﴾

“Indeed I am with you both; I hear and see.”

[Soorah Taa Haa, 20:46]

And His statement concerning His Prophet Muhammad (ﷺ),

﴿ لَا تَحْزَنَ إِنَّ اللَّهَ مَعَنَا ﴾

“Do not grieve; indeed Allaah is with us.”

[Sooratut-Tawbah, 9:40]

If it is asked, “Is the *Ma’iyyah* from the Attributes of Allaah’s Personal Self or from the Attributes of (His) actions?”

The answer is that the general type of *Ma’iyyah* is from the Attributes of Allaah’s Personal Self because it is a characteristic that is constantly and forever affirmed to Him. As for the specific type of *Ma’iyyah*, it is from the Attributes of action because it is according to its conditions - if they are fulfilled, it is affirmed, and otherwise it is not.

## CHAPTER 12

### *Combining Between the Texts of the Highness (Uluww) of Allaah Above His Creation and the Ma'iyyah of Allaah (Being With His Creation)*

Before we discuss how to combine between these two, I would first like to introduce a very valuable rule that the author, the Shaykh of Islaam, Ibn Taymiyyah, has pointed to in his book, *al-'Aql wal-Naql* (1/43-44). In summary, it states:

If it is ever said that there is a contradiction between two evidences, then they are either both certain and convincing or both based upon assumption, or one is certain, and the other is based upon assumption. So these are the three categories:

**1. Both evidences being certain:** They are two evidences that the intellect can positively affirm what they prove. Any type of contradiction is, therefore, impossible because to say this would mean that either: one of the proofs must be cancelled and this is impossible because any certain proof must be affirmed; or it means that we should affirm both of them while still believing the contradiction exists, and this is impossible as well because that would be a combination of two seemingly contrasting things.

So the assumption that they are contradictory either means that they are not both certain and authentically established proofs, or that there is really no contradiction at all between them in that one of them is taken upon a certain perspective and the other upon a different perspective. And of course, if one of them has been abrogated, then it is not taken because a proof based upon an

abrogated evidence is not upheld, as there is no contradiction between abrogated evidences.

**2. Both evidences are based upon assumption:** Either the evidences are only assumed based upon the proofs themselves or based upon their authenticity. In that case, the more correct evidence is sought out and given precedence.

**3. One evidence is certain and the other is only assumed:** In this case, the certain and positively established evidence is given precedence because certainty is never cancelled out by mere assumption.

If this is clear, then we say that, no doubt, the texts have already established and affirmed the *'Uluww* of Allaah, being Personally high above His creation and the fact that He is also with them. All of these evidences are certain and positively established in their proofs and authenticity. Allaah even combined between them in His statement:

﴿ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ  
عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنْ  
السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ

بَصِيرٌ ﴿

“It is He who created the heavens and earth in six days and then rose over the Throne. He knows what enters the earth and what emerges from it, and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allaah sees what you do.”

In this *Aayah*, Allaah affirms His *Istiwa* (rising over) the Throne which is the highest of all creations. He also affirms that He is with us. There is no contradiction as it is possible to combine between them.

### Reasons for the Possibility of Combining between the Two

**Firstly:** The texts themselves combine between them so combining between them is definitely not impossible because the texts would not prove something that is impossible. Whoever thinks this, then he is mistaken and must think again, seeking Allaah's help and asking Him for guidance and success, while striving his utmost to know the truth. If the truth then becomes clear to him, then praise and thanks are due to Allaah for that, otherwise he should entrust the matter to the One who knows it better and say, "We believe. All of it is from our Lord."<sup>33</sup> Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."<sup>34</sup>

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<sup>33</sup> As in the *Aayah*:

﴿ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴾

"But those firm in knowledge say, 'We believe. All of it is from our Lord.'" [Soorah Aali-Imraan, 3:7]. (T.N.)

<sup>34</sup> As in the *Aayah*:

﴿ سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴾



**Secondly:** There is no contradiction between the meaning of the *'Uluww* (Allaah being high above His creation) and the *Ma'iyah* (Allaah being with His creation). For the *Ma'iyah* does not mean that He is mixed among them or within a place, as has previously been explained. It is possible for something to be itself high above, yet be described as being with something else like in the saying, "We continued to travel while the moon was with us," although the moon is in the sky. This is not considered a contradiction, not in wording nor meaning, because the one being spoken to understands the meaning of *Ma'iyah* in this sense; he knows it doesn't mean that the moon is actually on the earth. So if it is permissible to combine between *'Uluww* and *Ma'iyah* as it pertains to the creation, then it is even more so as it pertains to the Creator (as He is completely different).

**Thirdly:** Even if there was a contradiction between *'Uluww* and *Ma'iyah* as it pertains to the creation, then that does not necessarily mean that it is the same regarding the Creator. This is because there is nothing similar to Allaah in all of His Attributes. Therefore, His *Ma'iyah* is not to be judged according to the *Ma'iyah* of the creation. Moreover, His being with them does not give the impression that He is among them or within their same places because He is Personally high above. Nothing of His creation will ever encompass or surround Him while He encompasses everything.

With these points in mind, it is possible to combine even between the examples that are confirmed of Allaah being high above yet

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"Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." [Sooratul-Baqarah, 2:32]. (T.N.)

being in front of the one praying.<sup>35</sup> It is said that combining between them is from various aspects:

**Firstly:** The texts have combined between them and they would never include anything that is impossible.

**Secondly:** There is no contradiction between the meaning of '*Uluww* (being high above) and being in front of or facing. It is possible for something to be high above another thing while still being in front of it because this does not necessarily require being physically close or in the same vicinity. Is it not possible for a man to look at the sun while it is rising and say, "It's right in front of my face," while it is actually in the sky? Again, this is not considered a contradiction, not in wording nor meaning. Therefore, if this is permissible to as it pertains to the creation, then it is even more so as it pertains to the Creator.

**Thirdly:** As previously mentioned, even if there was a contradiction between '*Uluww* and something being in front of another with respect to the creation, then that does not mean that it is the same regarding the Creator because nothing is similar to Allaah or any of His Attributes. Hence, His being in front of the one praying does not mean He is physically in the same place or next to the wall that the person is praying towards. This is not so because of His being high above and nothing of His creation will ever encompass or surround Him while He encompasses everything.

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<sup>35</sup> As is proven by the *Hadeeth* recorded by al-Bukhaaree (401): "Whenever any one of you is praying, he should not spit in front of him because, in the prayer, Allaah is in front of him." (T.N.)

## CHAPTER 13

### {PART ONE}

# Allaah's Descending to the Heaven of the *Dunyaa*

It is recorded in the two authentic collections (of al-Bukhaaree & Muslim) that Aboo Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said:

"يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبُ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيهِ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرُ لَهُ؟"

“Our Lord descends to the heaven of the *Dunyaa* whenever the last third of the night remains and says, ‘Who is calling upon Me so that I can answer him? Who is asking something from Me so I can give it to him? Who is seeking My forgiveness so that I can forgive him?’”<sup>36</sup>

About twenty-eight different Companions have narrated this *Hadeeth* from the Prophet (ﷺ) and *Ahlu-Sunnah* are united upon accepting it.

His descending to the heaven of the *Dunyaa* is one of His Attributes of action that occur according to His will and wisdom. It is an actual descending that befits His Majesty and Greatness.

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<sup>36</sup> Recorded by al-Bukhaaree (1145) and Muslim (758).

And it is not permissible to make *Tahreef* (distortion) of it to mean “the descending of His command” or “the descending of His mercy” or “the descending of one of His angels” or any other misinterpreted meaning. This is completely false due to the following reasons:

**Firstly:** It is in opposition and contradicts the apparent meaning of the *Hadeeth*. The Prophet (ﷺ) attributed this descending directly to Allaah and the basic principle is that something is only attributed to someone if he is the one who actually does the action or causes it to happen. Consequently, to attribute this to someone or something else would be *Tahreef* (distortion) and opposing the basic principle.

**Secondly:** This misinterpreted explanation would indicate that something is missing from the wording and the basic principle is that one would say what he means without a hidden, missing meaning.

**Thirdly:** The descending of His command or mercy is not specific only to this part of the night. Rather, His command and mercy are constantly descending all the time.

If it is then said that what is meant is a “special command” or a “specific mercy” and these do not necessarily descend all the time!

The reply to such a statement is that if this presumption and interpretation were correct, then that would mean that the final destination of these things descending is the heaven of the *Dunyaa* – that they stop there! So what benefit does it do us if the mercy descends only to the sky that the Prophet (ﷺ) would inform us of!?

Fourthly: The *Hadeeth* shows that whatever descends says, “Who is calling upon me so that I can answer him? Who is asking something from me so I can give it to him? Who is seeking my forgiveness so that I can forgive him?” And no one could possibly say that except Allaah.

## CHAPTER 13

### {PART TWO}

#### Combining Between the Texts of the 'Uluww (Highness) of Allaah & His Descending

#### *Allaah's Descending to the Heaven of the Dunyaa*

The 'Uluww of Allaah is one of His Personal Attributes which cannot be separated from Him. Nevertheless, it does not contradict what the texts have also come with of His descending to the heaven of the *Dunyaa*. Combining between them is from two aspects:

**Firstly:** The texts have combined between them and they would never include anything that is impossible, as has proceeded.

**Secondly:** Nothing is similar to Allaah or any of His Attributes. Consequently, His descending is nothing like the descending of the creation for it to be said that it contradicts His being high above His creation, and Allaah knows best.

## CHAPTER 14

### *Affirming the Attribute of Allaah's Face*

The methodology of *AhluS-Sunnah wal-Jamaa'ah* is that Allaah has an actual face that befits Him and it is described with majesty and honor.

Both, the *Qur'aan* and the *Sunnah* have proven this.

From the proofs of the *Qur'aan* is the statement of Allaah:

﴿ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴾

“And there will remain the Face of your Lord, having majesty and honor.”

[Sooratur-Rahmaan, 55:27]

And from the proofs of the *Sunnah* is the Prophet's (ﷺ) saying in a supplication that has been reported:

"وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَىٰ وَجْهِكَ وَالشَّوْقَ إِلَىٰ لِقَائِكَ."

“I ask You for the pleasure of looking at Your Face and the desire of meeting You.”<sup>37</sup>

The Face of Allaah is one of His Personal Attributes affirmed to Himself and actual in meaning in a manner that befits Him.

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<sup>37</sup> Recorded by an-Nisaa'ee in *as-Sughraa* (1305), Ibn Hibbaan declared it to be authentic (*al-Mawaarid* - 509), and al-Albaanee declared it to be *Saheeh* in his checking of *as-Sunnah* (424).

It is not correct to distort and misinterpret it to mean “(His) reward” for many reasons. Some of them are as follows:

**Firstly:** It is different from the apparent meaning of the text and any interpreted meaning that is different from the apparent meaning requires a proof, and there is no proof to indicate this.

**Secondly:** This Face has been reported in the texts and attributed directly to Allaah. Anything attributed to Allaah is either something completely separate in and of itself or not separate. If it is something separate, then it is a created thing and not one of His Attributes such as saying, “the house of Allaah” or “the camel of Allaah”. It is attributed to Him in this way as a form of honoring (the created thing) or as a form of associating the property or creation to its Owner or Creator. However, if it is not something separate, then it is from the Attributes of Allaah and not created, like the Knowledge of Allaah, His Power, His Honor, His Speech, His Hand, His Eye, etc. And the Face is definitely of this (second) type. Therefore, its association with Allaah is one of associating an attribute or characteristic to the One being described.

**Thirdly:** The “reward” would be something created and separate from Allaah and the Face is an Attribute of Allaah, neither created nor separate from Him, so how can it be explained to mean that?

**Fourthly:** The Face has been described in the texts with majesty and honor, and that it is light from which refuge is sought,<sup>38</sup> if He were to reveal it, the splendor of His Face would consume His creation as far as His sight reaches (everything).

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<sup>38</sup> This has come in a supplication of the Prophet (ﷺ) when he returned from the city of *at-Taaif* after they refused his message. It is recorded by Muslim (179).



All of these descriptions prevent the meaning from being the “reward”, and Allaah knows best.

## CHAPTER 15

### The Two Hands of Allaah

The methodology of *Ahlu-Sunnah walJamaa'ah* is that Allaah has Two Hands, both wide-spreading in giving and blessings. They are from His Personal Attributes and are to be taken upon their actual, real meaning in a manner that befits Him.

The *Qur'aan* and *Sunnah* have both proven and affirmed them.

From the proofs of the *Qur'aan* is Allaah's saying,

﴿ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ۗ ﴾

“Oh *Iblees*, what prevented you from prostrating to that which I have created with My own Two Hands?”

[Sooratus-Saad, 38:75]

And from the *Sunnah*,

"يَدُ اللَّهِ مَلَأَى لَا تَغِيضُهَا نَفَقَةٌ سَحَاءَ اللَّيْلِ وَالنَّهَارِ، أَرَأَيْتُمْ مَا أَنْفَقَ  
مُنْذُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغِيضْ مَا فِي يَمِينِهِ."

“Allaah’s Hand is full; spending throughout the day and night does not decrease it. Do you not see all He has spent since He created the heavens and earth? It has not even decreased what is in His Right Hand.”<sup>39</sup>

<sup>39</sup> Recorded by al-Bukhaaree (4684) and Muslim (993).

*Ahlu-Sunnah* are unanimously agreed upon the belief that they are Two actual Hands, which in no way, resemble the hands of created beings. It is not correct to distort and misinterpret them to mean “strength” or “blessings” for many reasons. Some of them are as follows:

**Firstly:** It would mean that the apparent meaning of the wording is changed to mean a metaphorical one with no supporting proof.

**Secondly:** It is a meaning that even the (Arabic) language rejects pertaining to the context in which it has come to associate them directly to Allaah. For He says:

﴿لِمَا خَلَقْتُ يَدَيَّ﴾

“...to that which I have created with My own Two Hands?”

[Sooratus-Saad, 38:75]

And it is incorrect to assume the meaning is, “...to that which I have created with My Blessings” or “...with My Strength”.

**Thirdly:** They have been attributed directly to Allaah and have been reported in the dual form (“Two” Hands). It has never been reported in a single place of the *Qur’aan* or *Sunnah* where the blessing or strength has been associated with Allaah in a dual form, so how could they (the Two Hands of Allaah) be explained with this meaning?

**Fourthly:** If the meaning were actually “strength” then it would be correct to say that Allaah created even Iblees and others with His own Hand. This is impossible and if it were the case, then Iblees could have used it as an argument against his Lord when He said,

﴿ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي ﴾

“Oh Iblees, what prevented you from prostrating to that which I have created with My own Two Hands?”

[Sooratus-Saad, 38:75]

(Iblees could have said, “But You also created me with Your own Hand too!”)

**Fifthly:** The Hand that Allaah has affirmed for Himself has been reported in ways that prevent its meaning from being “favor” or “strength”. It has been reported with the wording of “Hand” as well as “Palm”. It has even been reported by affirming, “Fingers,” “Gripping,” and “Shaking” to Allaah, such as the Prophet’s (ﷺ) saying,

”يَقْبِضُ اللَّهُ سَمَوَاتِهِ بِيَدِهِ، وَالْأَرْضَ بِالْيَدِ الْأُخْرَى، ثُمَّ يَهْزُهُنَّ وَيَقُولُ: أَنَا الْمَلِكُ.”

“Allaah will grip His heavens with one Hand, and the earth with the other and shake them saying, ‘I am the King!’”<sup>40</sup>

Each of these reasons prevents the meaning from being “favor” or “strength.”

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<sup>40</sup> Recorded by al-Bukhaaree (4812) and Muslim (2787).

## CHAPTER 16

### The Two Eyes of Allaah

The methodology of *Ahlu-Sunnah wal-Jamaa'ah* is that Allaah has Two Eyes with which He sees, and they are real and actual in a manner that befits Him. They are from His Personal Attributes affirmed by the *Qur'aan* and *Sunnah*.

From the proofs of the *Qur'aan* is the statement of Allaah,

﴿ تَجْرَى بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ كُفِرًا ﴾

“Sailing under Our Eyes as a reward for he who had been denied.”  
[Sooratul-Qamar, 54:14]

And from the *Sunnah*, the Prophet (ﷺ) said,

“إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ.”

“Indeed your Lord is not blind.”<sup>41</sup>

And he said,

“يَنْظُرُ إِلَيْكُمْ أَزْلَيْنِ قَنْطِينِ.”

“He is constantly watching you as you are desperately in need.”<sup>42</sup>

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<sup>41</sup> Recorded by al-Bukhaaree (3439) and Muslim (169).

And his (ﷺ) saying:

"حِجَابُهُ النُّورُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سَبَّحَاتُ وَجْهِهِ مَا أَنْتَهَى إِلَيْهِ  
بَصَرُهُ مِنْ خَلْقِهِ."

"His covering is light. If He were to remove it, the splendor of His Face would burn His creation as far as His sight reaches (everything)."<sup>43</sup>

Thus, they are Two actual Eyes, which in no way resemble the eyes of created beings. So, it is incorrect to misinterpret them to mean "knowledge" or "sight" because:

**Firstly:** This would be changing the apparent meaning of the wording to a metaphorical one with no supporting proof.

**Secondly:** The texts themselves contain wordings and indications that prevent this, such as his (ﷺ) sayings:

"He is constantly watching you"

"...the splendor of His Face would burn His creation as far as His sight reaches (everything)."

"Indeed your Lord is not blind."

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<sup>42</sup> Recorded by Ahmad (4/11, 12) Ibn Maajah (181), and Ibn Abee Aa'sim in *as-Sunnah* (554). Al-Boosayree said in *Misbaah az-Zujaajah* (1/26, 66), "There are some statements (of criticism) about this chain of narration."

<sup>43</sup> Recorded by Muslim (179).

## CHAPTER 17

# The Forms in Which the Attributes of Allaah's Two Hands & Two Eyes Have Been Reported

Both Attributes of Allaah's Two Hands and Two Eyes have been reported in three different forms: a singular form, dual, and a plural form.

Some examples of these Attributes in a singular form are the statements of Allaah (ﷻ):

﴿ تَبْرَكَ الَّذِي فِي يَدِهِ الْمُلْكُ ﴾

“Blessed is He in whose Hand is the dominion”

[Sooratul-Mulk, 67:1]

And His saying,

﴿ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَى عَيْنِي ﴾

“And I bestowed upon you (Moosaa) love from Me that you would be brought up under My Eye.”

[Soorah Taa Haa, 20:39]

And from the examples of them in the plural form are:

﴿ أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا ﴿٧١﴾ ﴾

“Do they not see that We have created for them from what Our Hands have made?”

[Soorah YaaSeen, 36:71]

And Allaah’s statement,

﴿ تَجْرَى بِأَعْيُنِنَا ﴿٧٤﴾ ﴾

“Sailing under Our Eyes.”

[Sooratul-Qamar, 54:14]

And from the examples of the dual form is the statement of Allaah,

﴿ بَلْ يَدَاهُ مَبْسُوطَتَانِ ﴿٦٤﴾ ﴾

“Rather, both His Hands are extended.”

[Sooratul-Maa'idah, 5:64]

And the statement of the Prophet (ﷺ),

“إِذَا قَامَ الْعَبْدُ فِي الصَّلَاةِ قَامَ بَيْنَ عَيْنَيْ الرَّحْمَنِ.”

“When a servant stands in prayer, he stands between the Two Eyes of the Most Merciful.”

This is recorded in *Mukhtasar as-Sawaa'iq* <sup>44</sup> from A'taa narrating from Aboo Hurayrah, who narrated it from the Prophet (ﷺ) yet it is not strong.

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<sup>44</sup> See *as-Sawaa'iq* (1/256).



As for the Attribute of Allaah's Two Eyes, they have not been explicitly reported in the dual form in the *Qur'aan*.

These are the three forms in which both Attributes, that of Allaah's Two Hands and Two Eyes, have been reported.

### **Combining between These Three different Forms is as Follows:**

First of all, the singular form does not necessarily negate or contradict the dual form or the plural form because a singular form, if associated with something is general and could include all of what is affirmed to Allaah whether it be His Hand or Eye, and whether it be one or more (as is the grammar principle in the Arabic language).

As for combining between the wordings that have come with the dual form or plural form, then if we say that the fewest form of a plural could be two, then there would not be any contradiction between the dual and plural form in the first place by combining between them.

And if we say that the fewest form of a plural is three, which is more common, then combining between them would be to say that what is meant by the plural form is not three or more. What is intended, and Allaah knows best, is a sense of greatness and appropriateness – I mean by this the appropriateness of attaching something to another as it is used in the language. The attributes are being attached, in the examples (of the plural form above), to the word "Our" which is used to show a sense of greatness. Therefore, it is appropriate to attach the plural form to it in, because the plural form gives more of an impression of greatness than the singular or dual forms do. Hence, if the words that are attached together both indicate this impression of greatness, then the result is a stronger sense of greatness.

# CHAPTER 18

## {PART ONE}

### The Speech of Allaah

*Ahlu-Sunnah wal-Jamaa'ah* are united upon the belief that Allaah speaks and that His speech is a real, actual attribute affirmed to Him in a manner that befits Him.

He (ﷻ) speaks with letters and sound how He wants and when He wants. So His speech is one of His Personal Attributes in itself, and it is also one of His Attributes of action.

Both the *Qur'aan* and *Sunnah* have proven this.

Some proofs from the *Qur'aan* are Allaah's statements:

﴿ وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ﴾

“And when *Moosaa* arrived at Our appointed time, His Lord spoke to him.”

[Sooratul-A'araaf, 7:143]

﴿ إِذْ قَالَ اللَّهُ يٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ ﴾

“When Allaah said, “Oh *Eesaa*, indeed I will take you and raise you to Myself.”

[Soorah Aali-'Imraan, 3:55]

And His (ﷺ) saying,

﴿ وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴾

“And We called him (Moosaa) from the right side of the mount, brought him near, and spoke privately to him.”

[Soorah Maryam, 19:52]

In the First *Aayah*, there is confirmation that the speech is connected to His will, that it occurs when He wants.

In the Second *Aayah*, is a proof that it is with letters, because what is spoken consists of letters.

In the Third *Aayah*, is a proof that it is with sound, because the calling and private conversation is only with sound.

From the proofs of the *Sunnah* is the statement of the Prophet (ﷺ):

"يَقُولُ اللَّهُ تَعَالَى: يَا آدَمُ! فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ. فَيَنَادِي بِصَوْتٍ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَخْرُجَ مِنْ ذُرِّيَّتِكَ بَعَثًا إِلَى النَّارِ."

“Allaah will say, ‘Oh Aadam!’ He will respond, ‘At your service.’ Then He will call out, ‘Indeed Allaah orders you to take, from your progeny, a group to the Fire.’”<sup>45</sup>

And His speech (*Subhaanahu*) consists of both word and meaning; it is not wording alone or meaning alone. This is the belief of *Ahlu-Sunnah wal-Jamaa’ah* regarding Allaah’s speech. As for the beliefs of

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<sup>45</sup> Recorded by al-Bukhaaree (4741) and Muslim (222).

other than they (the misguided sects), then what follows is a summary taken from *Mukhtasar as-Sawaa'iq al-Mursalah*:

**1. The belief of the *Karaamiyyah*:** It is similar to the belief of *Ahlus-Sunnah* except they say, "It happens when before, it was nothing." They say this trying to avoid affirming that something could occur from Allaah even if it never had a beginning (like His speech).

**2. The belief of the *Kalaabiyyah*:** They say the speech of Allaah is, "A separate meaning in and of itself. It is similar to the Attributes of His Life or His Knowledge in that they do not occur by His will (when He wants). As for the letters and sounds, Allaah created them to tell us about that separate meaning which exists by itself. This meaning consists of four individual meanings: commanding, prohibiting, informing, and asking.

**3. The belief of the *Asha'riyyah*:** It is similar to that of the *Kalaabiyyah* except that they differ from them in two aspects.

**First:** Regarding the meanings of speech - the *Kalaabiyyah* say, "It consists of four meanings..." and the *Asha'riyyah* say that there is only one meaning and that those four: informing, asking, commanding, and prohibiting are each exactly the same as the other. Moreover, (as they say) there are not different types of speech, only different characteristics of it. In fact, the *Tawraah*, *Injeel*, and the *Qur'aan* are each the same as the other, they do not differ except in the expressions used.

**Second:** The *Kalaabiyyah* also say, "The letters and sounds are only to tell about the speech of Allaah." and the *Asha'riyyah* say, "They are mere expressions (not real) to mean the speech of Allaah."

4. **The belief of the *Saalimiyyah*:** They also describe the speech as, “A separate meaning in and of itself. It is similar to the Attributes of His Life or His Knowledge in that they do not occur by His will (when He wants). It consists of letters and sounds all connected; none of them precedes another. So the *baa*, *seen*, and *meem* in the *Basmalah*, for example, each one of them is connected to all the others at the same time, yet they were always and always will be present.”

5. **The belief of the *Jahmiyyah* and the *Mu'tazilah*:** They say of Allaah's speech, “Indeed, it is created and not from the Attributes of Allaah.”

And there are some of the *Jahmiyyah* who blatantly deny Allaah's speech while others from them affirm it, yet claim it is created.

6. **The belief of the modern philosophers, the followers of Aristotle:** They say the speech is, “The abundance of intellect and generosity poured forth upon the honored, pure souls in the degree to which they are utilized and accepted. So they must imagine and have certainty to the extent of what they accept from it. These images they imagine and certainties are visualized so much so until they are so powerful they become something comprehended and luminous which speaks to them with a speech that is heard by the ears.”

7. **The belief of the *Ittihaadiyyah*:** They say, as do those who believe in *Wahdatul-Wujood* (pantheism - that God is in everything, and everything is God) that, “Every speech in essence is the speech of Allaah.”

All of these sayings are in direct opposition to what has been proven by the *Qur'aan*, the *Sunnah*, and the intellect. And anyone whom Allaah provides with knowledge and wisdom would understand this.

CHAPTER 18  
{PART TWO}  
The *Qur'aan* is the Speech of Allaah

*The Speech of Allaah*

The methodology of *Ahlu-Sunnah wal-Jamaa'ah* is that the *Qur'aan* is the revealed speech of Allaah, not created. From Him it began, and to Him it will return. He actually spoke with it, making *Jibreel* responsible for descending with it and revealing it upon the heart of Muhammad (ﷺ).

Both the *Qur'aan* and *Sunnah* prove this belief.

From the proofs of the *Qur'aan* is the statement of Allaah (ﷻ),

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ

اللَّهِ ﴾

“And if anyone of the *Mushrikoon* seeks your protection, then grant him protection so that he may hear the speech of Allaah.”

[Sooratu-Tawbah, 9:6]

The “speech of Allaah” here means the *Qur'aan*.

Another proof is His statement,

﴿ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو

الْأَلْبَابِ ﴿٢٩﴾

“A blessed book which We have revealed to you that they might reflect on its verses and that those of understanding would be reminded.”

[Sooratus-Saad, 38:29]

And His saying,

﴿ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾

“The trustworthy spirit (Jibreel) has brought it down upon your heart, that you may be one of the warners – in a clear Arabic language.”

[Sooratush-Shu'araa, 26:193-195]

And from the proofs of the *Sunnah*, is the Prophet's statement (ﷺ) while he was offering his message to some people in a particular place:

“أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ لِأُبَلِّغَ كَلَامَ رَبِّي؛ فَإِنَّ قُرَيْشًا قَدْ  
مَنْعُونِي أَنْ أُبَلِّغَ كَلَامَ رَبِّي عَزًّا وَجَلًّا.”

“Is there no man who will take me to his people so that I may convey the speech of my Lord? For Quraysh has prevented me from conveying the speech of my Lord (ﷺ).”<sup>46</sup>

Also, his statement (ﷺ) to al-Barraa ibn Aa'zib:

”إِذَا أُوَيْتَ إِلَى فِرَاشِكَ فَقُلْ: اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَقَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ.”

“When you go to bed, say, ‘Oh Allaah, I have submitted myself to You, I have turned my face to You, I have entrusted my affair to You, and I have entrusted my back to You, out of hope in You and fear of You. There is no retreat nor refuge from You except with You. I have believed in Your Book which You have revealed and in Your Prophet which You have sent.’”<sup>47</sup>

Aa' mir ibn Deenaar said:

“I have met the people during seventy years, all of them saying, ‘Allaah is the Creator and everything other than Him is created, except the *Qur'aan*. For it is certainly the speech of Allaah, not created. From Him it began and to Him it will return.’”<sup>48</sup>

<sup>46</sup> Recorded by Aboo Daawood (4734), at-Tirmidhee (2925), an-Nisaa'ee in *al-Kubraa* (7727), Ibn Maajah (201), Ahmad (3/390), and al-Haakim (2/669) and he declared it to be *Saheeh*.

<sup>47</sup> Recorded by al-Bukhaaree (247) and Muslim (2710).

<sup>48</sup> See *as-Sunan al-Kubraa* by al-Bayhaqee (10/43, 205) and *at-Tamheed* by Ibn Abdul-Barr (24/186).



The meaning of “From Him it began” is that Allaah originally spoke with it (the *Qur’aan*). It is also a refutation of the *Jahmiyyah* who say that He created it in someone other than Himself.

As for the statement, “...and to Him it will return,” it could have two meanings:

**Firstly:** The attribute of speaking with the *Qur’aan* returns to Himself, meaning that no one is described as speaking with it other than Allaah because He is the original One who spoke with it, and speech is an attribute of the speaker Himself.

**Secondly:** It (the *Qur’aan*) will be raised up to Allaah (ﷻ) as it is reported in some narrations that He will erase it from the books and hearts in one night. That will happen – and Allaah knows best – when the people totally and completely abandon acting according to the *Qur’aan*. So it will be raised up from them as a form of honoring it. Allaah is the One we seek help from.

CHAPTER 18  
{PART THREE}  
Our Recitation of the *Qur'aan*

*The Speech of Allaah*

By “reciting” here in Part Three, we are referring to speaking and uttering the words of the *Qur'aan*. It has already been mentioned that the *Qur'aan* is the speech of Allaah, not created. However, as for our uttering the *Qur'aan*, is it correct to say that this is created, not created, or is it required to just remain silent on this issue?

The answer is that as for making a general, absolute statement either way is not correct.

As for making a specific, detailed statement, then if what is meant by “speaking” is simply uttering the words, which is the action of the servant, then it is created because the servant and his actions are both created.<sup>49</sup> However, if what is meant by “speaking” is that which is spoken (the actual words), then it is none other than the speech of Allaah, and not created. This is because the speech of Allaah is one of His Attributes and none of His Attributes are created.

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<sup>49</sup> A proof of this is the *Aayah*,

﴿ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾

“And Allaah has created you and whatever you do.” [Sooratus-Saaffaat, 37:96].  
(T.N.)

There is a statement of Imaam Ahmad that indicates this. He said,

“Whoever says, ‘My speaking with the *Qur’aan* is created’ and he means by that the actual *Qur’aan*, then he is a *Jahmee*.”

His statement, “and he means by that the actual *Qur’aan*” indicates that if what is meant is NOT the actual *Qur’aan*, but rather the mere uttering of the words which is an action of people, then he is not a *Jahmee*, and Allaah knows best.

## CHAPTER 19

### The Emergence of *Ta'teel* and Its Origins

The statements of *Ta'teel*<sup>50</sup> emerged after the (three) favored generations – the Companions, their followers, and then their followers after them – even though its origin began to appear during the end of the time of the followers of the Companions.

The first to speak of *Ta'teel* was al-Ja'd ibn Dirham. He said, “Indeed, Allaah did not take Ibraheem as a *Khaleel* (close friend) nor did He speak directly to Moosaa.”<sup>51</sup> So he was killed by Khaalid ibn ‘Abdullaah al-Qasree, who was the governor of Iraq during the time of Hishaam ibn ‘Abdul-Malik. He came out to the prayer ground on the day of ‘Eed with al-Ja’d ibn Dirham chained up. He then gave the sermon and said,

“Oh people, may Allaah accept your sacrifices. For I will kill (sacrifice) al-Ja’d ibn Dirham. He claims that Allaah did not take Ibraheem as a *Khaleel* nor did He speak directly to Moosaa!”

<sup>50</sup> *Ta'teel* is to denying some or all of the Names and Attributes of Allaah. Shaykh ibn al’Uthaymeen gives a more detailed explanation of *Ta'teel* on page 25. (T.N.)

<sup>51</sup> Both of these statements are in direct denial of the *Qur’aan*:

﴿ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴾

“And Allaah took Ibraaheem as a *Khaleel* (close friend).” [Sooratun-Nisaa 4:125]; and,

﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾

“And Allaah spoke directly to Moosaa.” [Sooratun-Nisaa, 4:164]. (T.N.)

He then descended (from the Imaam's stand) and killed him on the Eed of Sacrifice ('Eed al-Adhhaa) in 119 Hijrah.

Ibn al-Qayyim mentioned this action of Khaalid ibn 'Abdullaah al-Qasree's in some verses of his famous poem, *an-Nooniyyah*.

After al-Ja'd spoke of *Ta'teel*, another man known as al-Jahm ibn Safwaan began speaking about it. It is to him that the methodology of the *Jahmiyyah* is attributed because he is the one who spread it. He was then killed by Salim ibn Ahwaz, the companion of Nasr ibn Sayyaar. That was in *Khuraasaan* in the year 128 Hijrah.

During the second century, the books of the Romans and Greeks were translated into Arabic and the matter of (*Ta'teel*) increased even more in harm and severity.

Then in the third century, the teachings of the *Jahmiyyah* were widespread due to Bishr ibn Ghiyaath al-Mareesee and his group. The *Imaams* (of the *Sunnah*) have all criticized them, most declaring them to be disbelievers or misguided. U'thmaan ibn Sa'eed ad-Daarimee authored a book refuting al-Mareesee entitled: *Naqdh U'thmaan ibn Sa'eed a'laa al-Kaafir al-A'need feemaa Iftaraa a'laa Allaah min at-Tawheed* (The Refutation of U'thmaan ibn Sa'eed against the Arrogant Disbeliever Regarding What He has Fabricated against Allaah from Tawheed). Whoever reads it with knowledge and fairness; then it will become clear to him the weakness, rather the falsehood, of the arguments of these *Mua'ttilah* (those who make *Ta'teel*). One will also discover (after reading the book) that the distorted interpretations which are found in the statements of many of the modern speakers such as ar-Raazee, al-Ghazaalee, Ibn A'qeel, and others are really the same exact distorted interpretations of Bishr ibn Ghiyaath al-Mareesee.

As for the origins of *Ta'teel*, then they are from the Jews, *Mushrikoon*, and the misguided ones from the Sabians (those who worshipped the "heavenly bodies") and philosophers. Al-Ja'd ibn Dirham took his teachings, it is said, from Abaan ibn Samaa'n who learned from Taaloot who learned from Labeed ibn al-A'sam - the Jew who performed magic on the Prophet (ﷺ).

It is also said that al-Ja'd was from a place called Harraan which was a land full of *Mushrikoon*, Sabians, and philosophers. And undoubtedly, the environment has a great affect on the 'Aqeedah and behavior of a person.

There are from them those whose methodology is the belief that Allaah has no attributes that are affirmed to Him because, according to their claim, affirming attributes to Allaah means that Allaah is similar to His creation. However, they do affirm to Allaah *Salbiyyah* Attributes, or *Idhaafiyyah* Attributes, or a combination of the two.

**As for *Salbiyyah* Attributes:** They are those that negate anything from Allaah that does not befit Him (ﷻ). And example is their saying, "Allaah is One" meaning that what is negated from Him is a sense of separation or parting, yet what it is really negating is any partner with Him.

**As for *Idhaafiyyah* Attributes:** They are attributes that Allaah is not described with as being His confirmed attributes, rather He is described with them from the point of associating them with something else. An example is their saying about Allaah, "He is the beginning and the causer." They mean He is the beginning and causer from the point that things happen because of Him, not from

the point of being a confirmed Attribute of Allaah, which is Beginning, Originating things, and Causing things to happen.

As for a combination of the two: They are attributes which are *Salbiyyah* from one point and *Idhaafiyyah* from another. An example is their saying about Allaah, "He is First." It is *Salbiyyah* in that it negates from Him any happenings or occurrences, and it is *Idhaafiyyah* in that it things are after Him.

So if this is what is derived from the way of those who negate Allaah's Attributes, then how would a believer or intelligent person take this path and abandon the path of those whom Allaah has blessed from the Prophets, the truthful, the martyrs, and the righteous?

## CHAPTER 20

### {PART ONE}

# The Methodology of Those Who Deny Allaah's Attributes

Those who deny (some or all of) the Attributes are in agreement upon affirming only to Allaah the Attributes which their intellects accept, and denying those which their intellects feel should be negated whether the *Qur'aan* and *Sunnah* agrees with this or not. So their way of affirming or negating Attributes to Allaah is based solely on the intellect.

They then differ regarding the Attributes that the intellect cannot reason an affirmation or denial for them. So most of them simply negate them and explain whatever Attributes are reported as being metaphorical in meaning. Some of them, however, withhold from taking a stance and entrust their meaning to Allaah while, in fact, negating what the Attributes actually indicate of characteristics.

They claim that their methodology is the middle path between the proofs of the intellect and those that are reported (in the texts). However, they lie because the proofs of the intellect and those that are reported both agree upon affirming Attributes of perfection to Allaah. None of Allaah's Attributes that have come in the *Qur'aan* or *Sunnah* contradicts the intellect, although the intellect may not be able to comprehend and perceive the exact details of them.

The way of these people who deny the Attributes is similar to the way of those whom Allaah spoke of when He (ﷺ) said:



﴿الَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا  
 نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ  
 يَكْفُرُوا بِهِ ۗ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٦﴾ وَإِذَا  
 قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ  
 يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦٧﴾ فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا  
 قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنَّ أَرَدْنَا إِلَّاٰ حَسَنًا  
 وَتَوْفِيقًا ﴿٦٨﴾

“Have you not seen those who claim to have believed in what was revealed to you, and what was revealed before you? They wish to refer legislation to the *Taaghoot* (false judges, etc.) while they are commanded to disbelieve in them. But *Shaytaan* wishes to lead them far astray. And when it is said to them, “Come to what Allaah has revealed, and to the Messenger,” you see the hypocrites turning away from you in aversion. So how (will it be) when disaster strikes them because of what their hands have put forth and they come to you swearing by Allaah, “We intended nothing but good and conciliation.”

[Sooratun-Nisaa, 4:60-62]

They are similar to those spoken of in this *Aayah* in many ways. Some of the similarities are as follows:

**Firstly:** Each of the two groups claim they are believers in what was revealed to the Prophet (ﷺ), yet neither accept all of what he came with.

**Secondly:** These people who deny the Attributes, if they are called to what the *Qur'aan* and *Sunnah* have come with of affirming Attributes of perfection to Allaah, they turn away and refuse just like those hypocrites did when it was said to them, "Come to what Allaah has revealed, and to the Messenger." They also turned away and refused.

**Thirdly:** These people who deny the Attributes have *Taaghoot* (those who are pleased with the people worshipping them or following them rather than the legislation of Allaah) that they blindly follow, preferring them to what the Messengers have come with. They wish to refer judgment of disputes over to them, not to the *Qur'aan* and *Sunnah*. In the same way, the hypocrites wanted to refer judgment to the *Taaghoot* while they were ordered to disbelieve in them.

**Fourthly:** Those who deny Allaah's Attributes claim they only intend good by their methodology and the conciliation between the intellect and the legislation just like the hypocrites swear they intended nothing but good and conciliation.

Any liar and follower of falsehood that disguises himself and his falsehood while pretending to follow the truth, outwardly showing it; he will sooner or later come with deceptive calls that spread, yet expose, his falsehood. Although, whomever Allaah bestows knowledge, understanding, and wisdom on him while he has good intentions, then he will not be deceived by falsehood or the spread of these deceptive calls, and Allaah is the One from whom help is sought.

## CHAPTER 20

### {PART TWO}

#### Some of the False Allegations of This Methodology

#### *The Methodology of Those Who Deny Allaah's Attributes*

The methodology of those who deny Allaah's Attributes indicate and necessitate many false allegations against the sources of Islaam and its people. From these allegations are the following:

**Firstly:** This methodology alleges that the *Qur'aan* and *Sunnah* both have explicitly come with *Kufr* (disbelief) and openly call to it. This is because they are both full of affirmations and proof of Allaah's Attributes - those very Attributes that these people claim that by affirming them, one is making *Tashbeeh* (declaring that Allaah is similar to something else) and *Kufr*.

**Secondly:** Their methodology alleges that neither the *Qur'aan* nor the *Sunnah* clarified the truth because the truth, as they understand it, is the negation of the Attributes and there is no text or apparent meaning within the *Qur'aan* or *Sunnah* that negates the Attributes of perfection from Allaah.

Most of those who pretend to have knowledge from these people derive and reason out their claim<sup>52</sup> based upon proofs such as Allaah's Statement,

﴿ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾

“Do you know any similarity to Him?”

[Soorah Maryam, 19:65]

And His Statement (ﷻ),

﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾

“And there is nothing equal to Him.”

[Sooratul-Ikhlaas, 112:4]

And it is well-known to anyone with an intellect that what is meant by the likes of these texts is the affirmation of the perfection of Allaah, and that there is nothing similar to Him regarding His Attributes. And there is no way they could indicate a negation of His Attributes. No doubt, that whoever tries to prove to people the negation of Allaah's Attributes with the likeness of this speech; then it is either, vague, deceitful, or incapable of clarifying the true meaning. All of these are impossible regarding the speech of Allaah (ﷻ) or the Messenger (ﷺ). Both of their speech is comprised of the most eloquent of clarity and intention. There is no agenda within it to misguide the creation and confuse them with obscurities.

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<sup>52</sup> The claim of the negation and denial of Allaah's Attributes.

**Thirdly:** This methodology also alleges that the first and foremost predecessors from the *Muhaajiroon*, *Ansaar*, and those who followed them in righteousness all used to propagate falsehood while concealing the truth, or they were all ignorant of the truth. This is because so many chains have reported the belief of affirming the Attributes of perfection to Allaah from them. It is this very belief that these deniers claim to be falsehood. None of them (the *Salaf*) have ever said a single statement in support of negating the Attributes – the very belief these deniers claim to be the truth. This allegation is unthinkable regarding the best generation and the best of this *Ummah*.

**Fourthly:** Another false allegation of these deniers is that if Allaah is not described with attributes of perfection, then He must be described with those of deficiency, for everything present must have characteristics. Therefore, the matter is turned against these deniers as they fall into a greater evil than that which they flee from.

## CHAPTER 20

### {PART THREE}

# The Doubts & Fabrications These Deniers Rely Upon as Proof

## *The Methodology of Those Who Deny Allaah's Attributes*

The deniers of Allaah's Attributes rely upon doubts and fabrications as proof.<sup>53</sup> Anyone with whom Allaah has provided correct knowledge and sound understanding can easily know the falsehood of their so-called proofs.

Most of what they rely upon are issues such as the following:

1. Their lies and false claims such as the scholars are in unanimous agreement about this point (of denying Allaah's Attributes), or that it is the beliefs of those who authenticate texts, or the statement of

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<sup>53</sup> Such as those AAyaat mentioned:

﴿ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾

"Do you know any similarity to Him?" [Soorah Maryam, 19:65] and,

﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾

"And there is nothing equal to Him." [Sooratul-Ikhlaas, 112:4].

their enemies (*Ahlu-Sunnah*) oppose the agreement of the scholars, and other similar statements.

2. The assumption of making *Tashbeeh* based upon their own corrupted reasoning. An example is their saying that by affirming Allaah's Attributes, one is actually making *Tashbeeh* because attributes are outward and showing, and therefore must have a body, and stating this is declaring the bodies to be similar.

3. They constantly use wording and expressions which could have both correct and incorrect meanings as they pertain to Allaah, such as Allaah's body, or Allaah occupying a certain space, or position. These wordings are vague and they begin by negating them all together, and ending up absolutely denying all of His Attributes.<sup>54</sup>

They then phrase these doubts using long, strange, yet attractive expressions, which the ignorant person may believe to be the truth based upon the beauty of the statements. However, when one fully understands the issue, it becomes clear to him that they are mere fabrications and doubts.

These people are refuted from many aspects.

**Firstly:** Their claims and their proofs are contradictory in that by claiming that affirming Allaah's Attributes necessitates *Tashbeeh*; in this they have already fallen into what they are fleeing from (*Tashbeeh*) in that they cannot imagine Allaah being completely different from the creation that He could possess attributes, yet still

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<sup>54</sup> See Chapter 9, *The Sense of 'Position' as it Pertains to Allaah*, page 61. Regarding the issue of having a body, see page 63 and onwards from Chapter 10. As for occupying a space, then this requires more specifics. For if, what is meant is that something of the creation surrounds and contains Allaah then this is impossible. However, if it is meant that He possesses the creation, yet is completely separate from them, then this is correct.

be unlike His creation – so they initially make this *Tashbeeh* in their minds.

**Secondly:** The contradiction and confusion of their statements are clear. You will find a group from them claiming that the intellect proves a certain matter while another group claims it disproves it. Rather, a single one of them may claim the intellect proves something and then contradict his own proof in another circumstance. The contradiction of statements is one of the strongest proofs indicating their corruption.

**Thirdly:** They are also refuted by the fact that their denying of the Attributes results in other corrupted meanings and the corruption of what something results in proves the corruption of the proof itself.

**Fourthly:** The texts of the Attributes do not need any interpretation. Even if some of them did, there is nothing within them that would prevent understanding them based upon their apparent meanings.

**Fifthly:** The common people not knowing much about these issues do know for certain from the religion of Islaam that the Prophet (ﷺ) came with all of it. So misinterpreting them (the texts of the Attributes) is of the same status as misinterpreting prayer, fasting, *Hajj*, and other known issues of Islaam.

**Sixthly:** The pure, unadulterated intellect, safe and sound from any doubts or desires; does not actually uphold anything from what the texts have come with of the Attributes to be impossible. Rather, it suggests the overall affirmation of perfect Attributes to Allaah, even if there are some detailed specifics of the Attributes that the intellect may be incapable of perceiving and fully understanding.



Even the more distinguished of these people (who deny Allaah's Attributes) admit that the intellect is not able to arrive at full certainty regarding everything of the divinity that is sought. For this, it is incumbent that this be learned only from Prophethood as it has come with no distortion or misinterpretations, and Allaah knows best.

## CHAPTER 21

### Each of the Two Groups of *Ta'teel* & *Tamtheel* Actually Combine Between Both *Ta'teel* & *Tamtheel*

A *Mua'ttil* (one who makes *Ta'teel*) is one who denies anything of Allaah's Names or Attributes such as the *Jahmiyyah*, the *Mu'tazilah*, the *Asha'riyyah*, and others like them.<sup>55</sup>

A *Mumaththil* (one who makes *Tamtheel*) is one who affirms Attributes to Allaah that are equal or similar to His creation such as the earlier *Raafidhah* (extreme *Shee'ahs*) and those like them.

The reality of the issue is that every *Mua'ttil* is a *Mumaththil*, and every *Mumaththil* is a *Mua'ttil*.

As for the *Mua'ttil*, his *Ta'teel* is obvious. As for his making *Tamtheel*, it is because he only makes *Ta'teel* – the denying Allaah's Attributes – in the first place due to his incorrect belief that affirming the Attributes would require making *Tashbeeh* – declaring something to be similar to Allaah. Thus, he denies Allaah's Attributes to avoid declaring anything to be similar to Him. By that, he first makes *Tamtheel* (in his mind by believing that Allaah is like His creation so much so that if He has Attributes, then that must mean He is like His creation) and then he makes *Ta'teel* (by absolutely denying Allaah's Attributes to avoid *Tamtheel*).

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<sup>55</sup> Shaykh Ibn al'Uthaymeen gives detailed definitions of *Ta'teel* and *Tamtheel* in Chapter 3, page 25. (T.N.)

As for the *Mumaththil*, his *Tamtheel* is obvious. As for his making *Ta'teel*, it is from three aspects:

**Firstly:** He denies the text itself, which affirms the Attribute by changing what it means and proves. Yet, the text only proves the affirmation of an attribute that befits Allaah, not that Allaah is similar to His creation.

**Secondly:** If he declares Allaah to be similar to His creation, then he has already denied every text that negates any resemblance of Allaah to His creation, such as His (ﷻ) statement,

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾

“There is nothing like Him.”

[Sooratush-Shooraa, 42:11]

And His saying,

﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾

“And there is nothing equal to Him.”

[Sooratul-Ikhlaas, 112:4]

**Thirdly:** If he believes Allaah to be similar to His creation, he denies the perfection that He deserves in that he considers the Lord, perfect in every way, to be similar to the deficient and flawed creation.

## CHAPTER 22

### The Salaf's Warning Against Philosophical Speech (*I'lm al-Kalaam*)

*I'lm al-Kalaam* is that which some influential speakers have innovated in the foundations of the religion of introducing 'Aqeedah beliefs, thereby abandoning what the *Qur'aan* and *Sunnah* have come with. The statements of the *Salaf* are many warning against philosophical speech and its people due to what it leads to of erroneous beliefs and doubts to such a degree that Imaam Ahmad said,

“The one who indulges in philosophical speech will never be successful.”

Ash-Shaafi'ee said,

“My ruling on the people of philosophical speech is that they are to be beaten with canes and shoes, then paraded in front of the people while it is said, ‘This is the reward of those who abandon the Book and *Sunnah*, instead accepting philosophical speech.’”

They indeed deserve what ash-Shaafi'ee said from the point of encouraging them to repent to Allaah, and to deter others from following their methodology. If we look at them from the point that confusion has overwhelmed them and *Shaytaan* has overcome them, we feel merciful and sorry for them. We thank Allaah who has saved us from what He has afflicted them with.

So, we look at them from two points: from the point of the legislation in that we punish and prevent them from spreading their

methodology, and from the point of what has been decreed for them. We feel sorry for them and ask Allaah to save them. We thank Allaah for saving us from their ordeal.

The ones we fear misguidance for the most are those who enter into this philosophical speech and never feel they have reached its depth and limits. This is because, although he who never enters into it is safe, the one who actually reaches the limit and final conclusion of this deep thinking; it becomes clear to him its hopelessness and corruption. He then returns to the *Qur'aan* and *Sunnah* as some of their scholars have experienced.<sup>56</sup> Thus, the danger remains for the one who leaves the straight path preferring philosophical speech, while its reality and depth never become clear to him.

The author, Ibn Taymiyyah (رحمته الله عليه), has reported many statements of these philosophical speakers themselves that are relevant to this issue. He said:

“Although, we have more than what suffices us from the *Qur'aan* and *Sunnah* and statements of the *Salaf* over all other speech, still, many people have become attached to some influential speakers. They give them the benefit of the doubt, yet not to others, while being deceived into imagining that these speakers have reached a depth of certainty in this matter that others have not. So if they are brought every *Aayah* and proof, they will not follow it unless they are given something of this philosophical speech to validate it.”

He then said:

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<sup>56</sup> See ar-Raazee's statement on this issue on page 37 of Chapter 4.

“Not everyone from those whom we may mention something of their speech we agree with all of what he says. However, the truth is accepted from anyone who speaks it.”<sup>57</sup>

Thus, he explained that his purpose of reporting these statements is to clarify the truth even when spoken by any person, and to establish the proof against these speakers with statements from their own scholars, and Allaah knows best.

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<sup>57</sup> See *al-Fatwaa al-Hamawiyyah al-Kubraa* (The original book that Shaykh Ibn al-'Uthaymeen is explaining here) included in *Majmoo' al-Fataawaa* (5/99).

## CHAPTER 23

### {PART ONE}

# The Categories of Deviant People Concerning the Belief in Allaah & the Last Day

The way of the Prophet (ﷺ), his Companions, and those who followed them in righteousness is to remain on the straight path in knowledge and actions. Anyone who truthfully follows them with knowledge knows that they achieved and actualized the belief in Allaah and the Last Day. They accepted this (the meeting of Allaah on the Last Day) as certain truth. They were sincere, doing their actions solely for Allaah and following His legislation, not committing *Shirk*, innovations, *Tahreef*, nor denying anything of the religion.

As for those who deviated from their way, they are three groups: the people of *Takhyeel* (those who believe religious concepts are only imaginary, with no real truth to them.), those of *Ta'weel* (misinterpretation), and the people of *Tajheel*.

**1. The People of *Takhyeel*:** They are the philosophers and those who hold there to be hidden, concealed meanings behind everything. Many speakers are also of this group. The reality of the methodology is that whatever the Prophets came with regarding the belief in Allaah and the Last Day are merely examples and imaginary concepts; they are not real at all. These concepts are only meant to take advantage of the common people, because if it is said to them,

“You have a Great, All-Capable, Merciful, Powerful Lord, and there is a severe day before you in which you will be resurrected after your death and you will be recompensed for the actions you do now.” If they are told this, then they will straighten themselves up and behave in the manner that is requested from them, even though there is really no truth to this – according to their claim.

These people are divided further into two categories: the extremists, and the non-extremists.

As for the extremists, they claim that the Prophets did not really know about such issues. Rather, the divine philosophers are the true ones who know the reality of these issues. So they profess that some of the philosophers are more knowledgeable about Allaah and the Final Day than the Prophets are. The Prophets are certainly the most knowledgeable of all people regarding these matters.

As for the non-extremists, they admit the Prophets know the realities of these matters, yet at the same time, they mention things to people that are imaginary and meant to attract the beliefs of people, not consistent with what is really true. They (the Prophets) do this for the benefit and well-being of the people. So they allege that the well-being of the servants is only brought about through such deceptive means which include declaring the Prophets to be liars in the greatest and most significant of all matters (the belief in Allaah and the Last Day).

Therefore, the first group (the extremists) ruled that the Prophets are ignorant while the second group ruled that they are deceptive liars.

This is the belief of the people of *Takhyeel* concerning the belief in Allaah and the Last Day.



Pertaining to the concept of doing deeds, some of them claim there is truth to this concept and that every person is commanded to work good deeds. Others hold the concept of working deeds to be merely a made-up, symbolic approach that only the common people are commanded with, and not the higher, special class. They misinterpret the meaning of prayer, considering it to really mean the knowledge of hidden secrets, fasting is the concealing of these secrets, and *Hajj* really means traveling to their scholars, and they similarly interpret other religious tenets. This group consists of such deviants as the *Ismaa'eeles*, the *Baatiniyyahs*, and others.

The corruption and fraudulent beliefs of this group are known by the senses, the intellect, and the legislation. We witness uncountable signs that indicate the existence of Allaah and the perfection of His Characteristics. In everything there is a sign showing He is indeed One.

Everything that happens and all of the events in perfect harmony and order are not possibly coming about without a Wise Organizer and Planner that is Capable of anything.

All of the revelations comprising of the wisdom of Allaah prove the belief of a Final, Last Day. No one but a truly arrogant or insane person would deny this.

Not much is needed to refute the people of *Takhyeel* as the aversion of most people and their reluctance to accept their beliefs are well known and obvious.

**2. The People of *Ta'weel*:** They are the speakers from the *Jahmiyyah*, the *Mu'tazilah*, and those who follow them.

Their methodology is that whatever the Prophet (ﷺ) came with of texts about Allaah's Attributes are metaphorical; the apparent meanings is not what is intended by them. Rather, other meanings that contradict the apparent ones are really the intent behind them. The Prophet (ﷺ) knew the hidden meanings yet he left them for the people to decipher and discover by their intellects. They then try to interpret and reason out the texts' apparent meanings to be consistent with the actual meanings. The Prophet's (ﷺ) reason behind this was to test the people's minds. By this, they would gain many benefits by this experience, uncovering the hidden meanings of the language and strangeness of its speech.

These are the most confused and contradictory of all people because they have no real, constant foothold or rule by which they can determine which texts can possibly be interpreted or not, nor any base rules for specifying the intended meaning behind these texts.

Another point against them is that most of what they claim to be the real, hidden meanings - it is known by the circumstances and context that they are not possible according the specific statements.

They openly show that they are in support of the *Sunnah*, disguising themselves as those who uphold and honor it. Nevertheless, Allaah exposes their real identities by the refutation of their dubious beliefs and the falsification of their proofs. The Shaykh of Islam (Ibn Taymiyyah) and many others have confronted them, refuting them more so than other groups because their deception of the people is more severe as they appear to be in support of the *Sunnah*.<sup>58</sup>

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<sup>58</sup> The third category will be discussed in Part Three of this chapter. (T.N.)

## CHAPTER 23

### {PART TWO}

#### The Methodology of the People of *Ta'weel* Regarding the Afterlife

##### *The Categories of Deviant People Concerning the Belief in Allaah & the Last Day*

The methodology of the people of *Ta'weel* (Misinterpretation) regarding the texts of the afterlife is to believe in them as real and actual without misinterpreting them. Yet, because their methodology pertaining to the Attributes is to change them from their apparent meanings to metaphorical ones, the people of *Takhyeel* then criticized them, insisting they interpret the texts of the afterlife in the same way they do those of Allaah's Attributes. To this, the people of *Ta'weel* defend their position saying, "We know for sure that the Messenger (ﷺ) has come with proofs confirming the next life and we know the fallacy of the argument against it. Therefore, believing in it is required."

This is a correct answer and a decisive proof defending their position of not changing the meanings of the texts dealing with the next life. It also requires the people of *Takhyeel* to do likewise - to believe in the hereafter and to accept the texts upon their real, apparent meanings. If a proof is established and anything opposing it is shown to be false, then it becomes necessary to affirm that which is proven.

*Ahlu-Sunnah* uses this same argument against the people of *Ta'weel* for them to similarly believe in the texts of Allaah's Attributes and to accept them too upon their real, apparent meanings. They say to them, "We also know with certainty that the Messenger (ﷺ) came with proofs affirming Allaah's Attributes and we know the fallacy of the argument against it. Therefore, believing in it is required." This is also a correct, decisive, and inescapable proof against the people of *Ta'weel*. Accordingly, whoever refuses to change the meanings of the texts about the hereafter to other, metaphorical meanings, then they must also refuse to do so regarding the texts of the Attributes of Allaah which are greater and even more established in the divine books than the texts of the hereafter. If they choose not to, then their self-contradictions and corrupted minds will have become clear.

CHAPTER 23  
{PART THREE}  
The People of *Tajheel*

*The Categories of Deviant People Concerning the  
Belief in Allaah & the Last Day*

**3. The people of *Tajheel*** (the accusation of others as being *Jahl* or ignorant): Many of them try to associate themselves with the *Sunnah* and the followers of the *Salaf*.

The reality of the methodology is that whatever the Prophet (ﷺ) has come with of the texts about Allaah's Attributes – they are mere unknown, incomprehensive words. No one knows their meanings, not even the Prophet (ﷺ) himself. He related many *Ahaadeeth* of the Attributes yet he did not know their meanings!

On top of this, they also say that there is no place for the intellect when dealing with the Attributes of Allaah. This statement of theirs means that the Prophet (ﷺ), nor his Companions, nor the Imams of the *Salaf* had any intellectual knowledge and no revealed knowledge regarding this matter. This is from the most ridiculous of statements.

Their way in dealing with the Attributes is to accept only their wordings while believing their meanings are completely unknown. Some of them oppose one another saying that they are to be

accepted upon their apparent meanings, yet along with a different interpretation that no one knows except Allaah. This is an obvious contradiction, for if what is really intended is some other interpretation known only to Allaah, different from the apparent meaning of the text, then how could one accept them upon their apparent meanings?

Regarding the way of these people, the Shaykh (Ibn Taymiyyah) (رحمته الله) said in his book, *al-'Aql wal-Naql*, vol. 1, page 121:

“It is clear that the statement of those who believe the meanings are completely unknown – those who claim they follow the *Sunnah* and the *Salaf* – it is one of the most evil statements of all the people of innovation and deviance.”

The bogus proof these people (who say the meanings of the texts are unknown) use is the pause that most of the *Salaf* make after the statement “except Allaah,” while reciting the *Aayah*:

﴿ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ  
الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي  
الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۗ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ﴾

“As for those in whose hearts is deviation, they follow that which is unspecific, seeking discord and seeking an interpretation (that suits them). And no one knows its interpretation except Allaah –

and those firm in knowledge say, “We believe in it. All of it is from our Lord.”<sup>59</sup>

[Soorah Aali-‘Imraan, 3:7]

They make it clear themselves the erroneousness of this proof due to two reasons:

**Firstly:** They assert that the *Aayaat* of the Attributes are from the unspecific texts.

**Secondly:** They also assert that the interpretation mentioned in the *Aayah* is changing the word’s apparent meaning to a different meaning that contradicts it. The result is that all of the *Aayaat* dealing with the Attributes have meanings that contradict their apparent ones and no one knows them except Allaah.

**Refuting this group is by the following points:**

**First,** we ask them what they mean by “unspecific” by which they refer to all of the *Aayaat* of the Attributes. Do they mean the meaning is unspecific and hidden or do they mean that the actuality of how the Attributes are is unspecified?

If they mean the first meaning – which is in fact what they mean – then the *Aayaat* of the Attributes are not from this type because their meanings are clear and apparent. If what they were to mean is the second meaning, then it is true that the *Aayaat* are of this type. This is because no one knows the actuality of the Attributes and how they are except Allaah (ﷻ). This being said, it is not correct to

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<sup>59</sup> The point being made here is based on the fact that some of the *Salaf* explained that the *Aayah* could also be read as, “**And no one knows its interpretation except Allaah and those firm in knowledge. They say...**,” indicating that Allaah knows the interpretation as well as those firm in knowledge.

refer to the *Aayaat* of the Attributes as being “unspecific” as mentioned in the *Aayah* above. Rather, the previously mentioned details must be kept in mind.

Second, by them saying that the interpretation mentioned in the *Aayah* is changing the word’s apparent meaning to a different meaning that contradicts it; is not correct. This is a new definition to “interpretation” as mentioned in the *Aayah*. Neither the Arabs in general, nor the Companions among whom the *Qur’aan* was revealed in their language knew this to be the intended meaning. On the contrary, what was well known to them is that this interpretation could have two meanings:

1 – What is meant is the explanation, and the interpretation in this way was known to those possessing strong knowledge, such as Ibn ‘Abbaas (رضي الله عنه) who said:

“I am one of those firm in knowledge who know its interpretation.”<sup>60</sup>

Upon this meaning, many of the *Salaf* paused reciting after, “...except Allaah and those firm in knowledge” from the previous *Aayah*.

2 – What also could be meant is the actuality of something and its end result or outcome. Upon this meaning, the interpretation of what Allaah has informed us about regarding Himself, and regarding the Last Day is not actually known to us. The interpretation in this way is the actuality and how (His Attributes and the Last Day) really are – this is unknown to us, as Imaam Maalik and others have said regarding the *Istiwaa* and other such

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<sup>60</sup> See *Tafseer Ibn Katheer* (1/348).



issues. Upon this meaning, most of the *Salaf* hold the pause in the recitation of the aforementioned *Aayah* to be, “**And no one knows its interpretation except Allaah.**”

**The third** point in refuting these people is that Allaah revealed the *Qur’aan* for it to be pondered over. He encouraged us to reflect upon it in entirety, making no exception with the *Ayaat* of the Attributes. The encouragement to reflect upon it means that it is possible to arrive at its intended meanings; otherwise, it would be meaningless to reflect upon it. Pondering upon something means to gain more than empty speech; the speech of Allaah and His Messenger (ﷺ) are far above this. The encouragement is to reflect upon all of it with no exceptions. This shows that the *Aayaat* of the Attributes have real meanings and it is possible to reach them by reflecting upon them. The closest of people in understanding these meanings are the Prophet (ﷺ) and his Companions. The *Qur’aan* was revealed in their language and they were the first people to reflect upon it, especially upon the most important part of the religion (knowing Aallaah and His Attributes).

Aboo ‘Abdur-Rahmaan as-Salamee said, “Those who used to read the *Qur’aan* upon Uthmaan ibn ‘Affaan, ‘Abdullaah Ibn Mas’ood, and others narrated to us that whenever they used to learn ten *Aayaat* from the Prophet (ﷺ), they would not move on past them until they learnt them and what they contained of knowledge and action. We learned the *Qur’aan*, knowledge, and action at the same time.” So knowing this, how is it practical to assume they were ignorant of the meanings of the *Aayaat* regarding Allaah’s Attributes while this is the most important part of the religion?

**Fourth**, the statement of these people suggests that Allaah has revealed in His Book tests with clear wordings, yet empty in truth.

According to this, they are nothing more than mere alphabetical letters. This totally contradicts the wisdom of Allaah with which He has revealed the Book and sent the Messengers.

**Note:** It is now known from what has preceded that there could be three meanings of “interpretation:”

1 – It could mean an explanation and clarification of the meaning. This is the meaning according to most of the *Tafseer* scholars. From this is the Prophet’s (ﷺ) statement to Ibn ‘Abbaas,

” اللَّهُمَّ فَهِّمْنِي فِي الدِّينِ، وَعَلِّمْنِي التَّأْوِيلَ. ”

“Oh Allaah, give him understanding in the religion and teach him the interpretation.”<sup>61</sup>

This meaning is well known to the scholars regarding the *Aayaat* of the Attributes.

2 – It could also mean the actuality of something. This meaning is known to be from the meanings of “interpretation” as used in the *Qur’aan* and *Sunnah* as in the *Aayah*,

﴿ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ﴾

“Do they await anything but its interpretation (the actuality)?”

[Sooratul-A’araaf, 7:53]

And His statement,

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<sup>61</sup> Recorded by al-Bukhaaree (143) and Muslim (2477).

﴿ ذَالِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾ ﴿٥٩﴾

“That is the best way and best for a final determination.”

[Sooratun-Nisaa, 4:59]

Therefore, the interpretation of the *Aayaat* of the Attributes upon this meaning is the true essence and actuality of them. This is known only to Allaah.

3 - The final meaning of “interpretation” is to change the apparent meaning of a word to another contradictory one. This is the meaning of modern speakers and others. This meaning is further broken down into two types: a correct and an incorrect meaning.

As for the correct type, it is to change the meaning of a word based upon a proof. An example of this is changing Allaah’s statement (ﷻ),

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾ ﴿١٨﴾

“So if you recite the *Qur’aan*, then seek refuge with Allaah from *Shaytaan*, the rejected.”

[Sooratun-Nahl, 16:98]

to make the meaning, “if you want to recite...”

As for the incorrect meaning, it is to change the meaning of a word with no proof. An example of this type is to change the meaning of the *Istiwaah* of Allaah on His Throne to mean “conquering” or to change the meaning of His Hand to “strength” or “favor” and other such distortions.

CHAPTER 23  
{PART FOUR}  
The *Tafseer* of the *Qur'aan*

*The Categories of Deviant People Concerning the  
Belief in Allaah & the Last Day*

It has been narrated that Ibn 'Abbaas (رضي الله عنه) said:

“The *Tafseer* (explanation) of the *Qur'aan* is by four means: the explanation known to the Arabs based upon the language, the explanation which no one is excused for being ignorant of, the explanation known to the scholars, and the explanation that only Allaah knows; whoever claims to know this final type is a liar.”

**1 - The explanation known to the Arabs based upon the language:**

This is explaining the words of the language such as the meaning of *Qur* (menstruation), *Namaariq* (pillows), *Kahf* (cave), etc.

**2 - The explanation which no one is excused for being ignorant of:**

This is the explanation of the *Aayaat* which everyone is responsible to know – those of *'Aqeedah*, or actions. Examples of this are to know Allaah by His Names and Attributes, knowing about the Last Day, purification, praying, *Zakaah*, etc.

**3 - The explanation known to the scholars:**

This is the explanation, which may not be known to others. Examples are, knowing the reasons for the revelation of specific *Aayaat*, the abrogating and

abrogated *Aayaat*, the general and specific, the precise and the unclear, etc.

**4 - The explanation that only Allaah knows:** This is the true essence and actuality of what Allaah has informed about Himself and about the Last Day. We understand the meanings of such things, yet we cannot perceive exactly how they are and will happen.

An example of this is that we understand the meaning of Allaah rising over His Throne, but we cannot perceive and comprehend how this actually happens. Another example is that we understand the meaning of fruit, honey, water, milk, and other things that Allaah has informed us they will be in paradise. However, we cannot perceive actually how they will be. Allaah (ﷺ) says,

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا

يَعْمَلُونَ ﴾

“And no soul knows what has been hidden for them of comfort for the eyes (satisfaction) as a reward for what they used to do.”

[Sooratus-Sajdah, 32:17]

Ibn ‘Abbaas said, “There is nothing in this life similar to what is in paradise except by the names.”<sup>62</sup>

Knowing this, it is clear that there are some things in the *Qur’aan* that are known only to Allaah, such as the actuality of His Names, His Attributes, and what Allaah has informed of regarding the Last Day. As for the meanings of these things, we know them, otherwise

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<sup>62</sup> See *az-Zuhd* by Hannaad (1/51/8) and *Tafseer Ibn Katheer* (1/64).

there would be no meaning for us to be informed about them, and Allaah knows best.

## CHAPTER 24

### The Division of the People of the *Qiblah* Regarding the *Aayaat* & *Ahaadeeth* of the Attributes

What is meant by “the people of the *Qiblah*” is anyone who prays towards the *Qiblah* (the direction of the *Ka’bah* in Makkah) which is anyone who associates themselves with Islaam.

The people of the *Qiblah* have split up into six groups regarding the *Aayaat* and *Ahaadeeth* dealing with Allaah’s Attributes:

- Two groups who say they are to be taken upon their apparent meanings
- Two groups who say they are to be taken upon other than their apparent meanings
- And two groups who withhold from accepting either side

#### Two groups who say they are to be taken upon their apparent meanings

1 – A group who make *Tashbeeh* – those who make Allaah’s Attributes similar to the attributes of the creation. Their methodology is complete falsehood. The *Salaf* have refuted them.

2 – A group, the *Salaf*, who accept them by their apparent meanings in a way that befit Allaah (ﷻ). Their methodology is correct, based solely upon the proofs of the *Qur’aan* and *Sunnah*, and the intellect proves it as has previously been shown in Chapter 3 and 4.

The difference between these two groups is that the first makes *Tashbeeh*, and the second deny this.

Thus when someone who makes *Tashbeeh* says of Allaah's Knowledge, His descent to the lowest heaven, or His Hand, for example, "I cannot comprehend this Knowledge, descent, or a Hand except with what is similar to those of the creation," then the reply to this is from various points:

Firstly, The intellect and that which has been revealed both prove the difference between the Creator and the creation in all of His Attributes. The Attributes of the Creator befit Him and those of the creation befit them. From the revealed proofs indicating this difference is the statement of Allaah (ﷻ),

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

"There is nothing like Him, and He is the Hearing, the Seeing."

[Sooratush-Shooraa, 42:11]

And His statement,

﴿ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴾

"Is He who creates similar to he who cannot create? Will you not remember?"

[Sooratum-Nahl, 16:17]

From the intellectual proofs is that, how could the Creator, perfect in all aspects, Perfection being part of His Self, be similar to the deficient creation, deficiency being part of their very selves while they are in need of One who will complete them?



**Secondly**, it is replied, “Don’t you comprehend that Allaah’s very Self is not similar in any way to those of the creation?” No doubt, there is no similarity; so likewise, one should understand that Allaah has Characteristics and Attributes that in no way resemble those of the creation. The belief in Allaah’s Self is the same as in His Attributes; whoever makes a distinction between them is in contradiction.

**Thirdly**, we witness ourselves that there are some attributes of the creation which have the same names, yet are different in how they actually are. The hand of a person is not the same as an animal’s hand. Hence, if it is possible for the attributes of the creation to be different amongst themselves while still having the same names, then the difference between the attributes of the creation and the Creator is even more so. It is incumbent to accept this difference.

### Two groups who say they are to be taken upon other than their apparent meanings

They deny that Allaah has any Attributes affirmed to him or they deny some of them or they affirm certain situations, yet not actual Attributes controlling them.

1 - A group who make *Ta’weel* (misinterpretation) such as the *Jahmiyyah* and others who change interpret the texts of the Attributes to specific meanings they choose. An example is their changing the meaning of Allaah’s Hand to mean His “favor” or His *Istiwa* to mean “conquering” and other misinterpretations.

2 - A group who make *Tajheel* (accusing others as being *Jahl* or ignorant) and who claim that only Allaah knows what is intended by the texts of His Attributes, yet they do know, as they claim, that He did not intend by these texts other, outward Attributes. This

statement of theirs is contradictory. Their saying that they know He did not intend outward Attributes directly contradicts their belief that only Allaah knows the meanings of the texts. The belief that only Allaah knows the meanings is one that causes the person to neither confirm nor deny any Attributes.

The difference between these two groups is that the first affirms meanings to the texts of Allaah's Attributes, yet they oppose their apparent meanings. As for the second group, they claim only Allaah knows their meanings without affirming them. They also say that Allaah did not intend by these texts actual Attributes of Himself.

### Two groups who withhold from accepting either side

1 - A group that alleges the meanings of the texts may or may not affirm Attributes to Allaah that befit Him. Many *Fiqh* scholars and others are from this group.

2 - A group who deny all of this with their hearts and tongues. They do not even read the *Qur'aan* and *Ahaadeeth*.

The difference between these two is that the first group confirms that the texts of Allaah's Attributes could possibly mean actual attributes that befit Him or they may not. The second group makes no decision at all, and Allaah knows best.

## CHAPTER 25

### The Evil Names with Which the People of Innovation Refer to the People of the *Sunnah*

From the wisdom of Allaah is that He made for every Prophet an enemy from the criminals, preventing the truth as much as they can with words and actions. They do this by various means of plots and plans, doubts and dubious beliefs, false calls. Allaah decreed this so for the truth to be made clear despite this, so that it manifests and rises above all falsehood. The Prophet (ﷺ) and his Companions met much of such opposition as Allaah (ﷻ) said,

﴿ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ﴾

“You will surely hear from those who were given the scripture before you and from the *Mushrikoon* much abuse.”

[Soorah Aali-'Imraan, 3:186]

Those oppressive *Mushrikoon* used to refer to the Prophet (ﷺ) and his Companions with defamatory, slanderous, and sarcastic names such as magician, insane, fortune-teller, liar, etc.

As the people of knowledge and *Eemaan* are the inheritors of the Prophets, they were subjected, by the people of innovation and influential speech, to the same of which the Prophet (ﷺ) and his Companions were from the *Mushrikoon*. All of these sects refer to

the people of the *Sunnah* with names of slander and sarcasm that Allaah has made them free from. They do this either out of ignorance of the truth, assuming the correctness of what they themselves are upon and the falsehood the people of the *Sunnah* are upon; or they do this from evil intentions trying to alienate them and drive others away from them. They arrogantly adhere to their opinions knowing their own corruption.

The *Jahmiyyah* and their followers who make *Ta'teel* (denying Allaah's Names and Attributes) call the people of the *Sunnah* "*Mushabbihah*," alleging that by affirming the Attributes, they are making Allaah similar to His creation.

The extreme *Shee'ahs* refer to them as "*Nawaasib*" (enemies) because they ally themselves with Aboo Bakr and 'Umar just as they (the *Shee'ahs*) claim to ally themselves with the family of the Prophet (ﷺ). They profess that anyone who allies with Aboo Bakr or 'Umar then he is an enemy of the Prophet's family. For this, they used to say, "There is no alliance except by remaining free from." They mean that there is no allegiance to the family of the Prophet (ﷺ) except by remaining free of Aboo Bakr and 'Umar!

The people who do not believe in the *Qadr* (pre-decree) of Allaah refer to the people of the *Sunnah* as "*Mujbarah*" - those who believe people are forced to do actions by Allaah with no choice of their own. This is the result of believing in the *Qadr*, as these people claim.

The *Murjiah*, those who claim nothing of action diminishes one's *Eemaan*, call the people of the *Sunnah* "*Shakkaak*" (doubters) because the concept of *Eemaan* to them is nothing more than the professing it with the heart. To make exceptions that *Eemaan* can be decreased is a doubt to these *Murjiah*.

The people of influential speech and logic refer to the people of the *Sunnah* as “*Hashwiyyah*” or those who are useless, with no benefit in them. They also call them “*Nawaabit*” which are weeds that grow with no benefit in them. They call them “*Ghuthaa*” or scum which flood carries of filth. These people of logic and reasoning use such names because they claim that anyone who does not encompass the knowledge of logic as they do, then he has no real certainty about anything – they are useless with there being nothing good about them.

The truth is that this type of knowledge which they boast about actually is nothing compared to the truth just as the Shaykh (Ibn Taymiyyah) (رحمته الله) said in his book, *ar-Radd ‘alaa al-Mantiqieen*, “I have always known that no intelligent person needs Greek logic nor does it benefit a stupid person.”<sup>63</sup>

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<sup>63</sup> See *Majmoo’ al-Fataawaa* (3/52).

CHAPTER 26  
{PART ONE}  
*Islaam & Eemaan*

Islaam linguistically means “obedience” and “submission.”

In Islaamic terminology, it is when the servant submits and surrenders entirely to Allaah outwardly and inwardly, obeying His commands, and avoiding what He has forbidden. It includes all of the religion. Allaah (ﷻ) said,

﴿ وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

“And I am pleased for you Islaam as a religion.”

[Sooratul-Maa'idah, 5:3]

And He said,

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾

“Indeed, the religion in the sight of Allaah is Islaam.”

[Soorah Aali'Imraan, 3:19]

And He (ﷻ) said,

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ﴾

“Whoever desires other than Islaam as a religion, never will it be accepted from him.”

[Soorah Aali’Imraan, 3:85]

As for *Eemaan*, it linguistically means to “believe.” In this meaning, Allaah said,

﴿ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا ﴾

“But you would not believe (have *Eemaan* in) us.”

[Soorah Yoosuf, 12:17]

Islaamically, *Eemaan* is acceptance of the heart, which necessitates acceptance in statement and action. It is a belief, a statement, and an action – a belief of the heart, a statement of the tongue, and action of the heart and limbs.

The proof that all of this enters under the term *Eemaan* is the statement of the Prophet (ﷺ),

" الإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ  
الْآخِرِ، وَالْقَدْرَ خَيْرِهِ وَشَرِّهِ. "

“*Eemaan* is to believe in Allaah, His Angels, His Books, His Messengers, the Last Day, and pre-decree – the good and bad of it.”<sup>64</sup>

And his statement:

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<sup>64</sup> See al-Bukhaaree (50) and Muslim (9).

" الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، فَأَعْلَاهَا قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ. "

"*Eemaan* is made up of seventy-something parts, the highest of which is the statement, '*Laa ilaaha illa Allaah.*' The lowest part is to remove something harmful from the path, and shyness is a part of *Eemaan*"<sup>65</sup>

*Eemaan* in Allaah, His Angels, etc. is the belief of the heart.

The statement, "*Laa ilaaha illa Allaah*" is a statement of the tongue.

Removing something harmful from the path is an action of the limbs.

Shyness is an action of the heart.

With this, it is known that *Eemaan* includes the entire religion. So, there is no difference between it and *Islaam*. In this way, each one means the same as the other when used separately. However, when they appear together, *Islaam* is explained as an outward submission of the tongue and actions of the limbs. It occurs from both, a believer with complete *Eemaan*, and a believer with weak *Eemaan*. Allaah (ﷻ) said:

﴿ قَالَتِ الْأَعْرَابُ ءَامَنَّا ۗ قُلْ لَمْ تُوْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ﴾

<sup>65</sup> Recorded by al-Bukhaaree (9) and Muslim (35).



“The Bedouins say, “We have believed (*Eemaan*).” Say, “You have not yet believed; but say (instead), ‘We have submitted (Islaam),’ for faith (*Eemaan*) has not yet entered your hearts.”

[Sooratul-Hujuraat, 49:14]

Based upon this, even a hypocrite would be called a Muslim outwardly, yet remain a disbeliever inwardly.

*Eemaan* (when it comes together with Islaam) is explained as inward submission, which is the belief and acceptance of the heart and its action. This occurs only with a true believer, as Allaah (*Taa'laa*) said:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢١﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٢﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ﴿٢٣﴾ ﴾

“The believers are only those who, when Allaah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith (*Eemaan*); and upon their Lord they rely – the ones who establish prayer, and from what We have provided them, they spend. Those are the true believers.”

[Soorah al-Anfaal, 8:2-4]

With this meaning, *Eemaan* is a higher level. So every believer (with *Eemaan*) is a Muslim (with Islaam), yet the opposite is not the case.

## CHAPTER 26

### {PART TWO}

## The Increasing and Decreasing of *Eemaan*

### *Islaam & Eemaan*

From the base beliefs of *Ahlu-Sunnah wal-Jamaa'ah* is that *Eemaan* increases and decreases. Both, the *Qur'aan* and *Sunnah* prove this.

From the *Qur'aan* is Allaah's (ﷻ) statement,

﴿ لِيَزِدُوا إِيمَانًا مَعَ إِيمَانِهِمْ ﴾

“...so they would increase in *Eemaan* along with their (*present*) *Eemaan*.”

[Sooratul-Fath, 48:4]

From the proofs of the *Sunnah* is the saying of the Prophet (ﷺ),

" مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَذْهَبَ لِلْبَّ الرَّجُلِ الْحَازِمِ مِنْ  
إِحْدَاكُنَّ. "

“I have not seen anyone more deficient in intelligence and religion – perhaps deterring a determined, wise man – than one of you.”<sup>66</sup>

<sup>66</sup> Recorded by al-Bukhaaree (304) and Muslim (80).

Within the *Aayah* is the proof of the increasing of *Eemaan*, and in the *Hadeeth* is the proof of decreasing in religion.

Every text proving the increase of *Eemaan* also includes a proof for its decrease and vice-versa, because they are both connected. It is not logical that one could be present without the other.

It has been confirmed that the Companions used to say this; it is not known that one of them opposed this belief. The *Salaf* were agreed upon this. Ibn ‘Abdul-Barr said, “As for *Eemaan* increasing and decreasing, the people of the narrations and the scholars of *Fatawaa* in all the lands held this belief.” Two different narrations have been mentioned from Imaam Maalik regarding the decrease of *Eemaan*: one that he remained silent, and the second is in agreement with the majority.

There are two sects who oppose this fundamental belief:

**First:** The absolute *Murjiah* who say that *Eemaan* is nothing but to profess it with the heart. They claim this acceptance of the heart never wavers, so according to them, the wicked and just are both at the same level of *Eemaan*.

**Second:** Those who follow only the texts of threats and warnings from the *Mu’tazilah* and the *Khawaarj*. They expel Muslims who commit major sins entirely from any association with *Eemaan*. They say that *Eemaan* is either completely present or completely nonexistent, and they deny that one person could be at a higher level than another.

Both of these groups are refuted by legislative proofs and intellectual ones.

As for the legislative proofs, some texts proving the increasing and decreasing of *Eemaan* have already preceded.

As for intellectual proofs, we say to the *Murjiah* that their statement of *Eemaan* being merely acceptance of the heart, never wavering or changing, then this is disproved by what has already been mentioned. It is contrary to what the *Qur'aan* and *Sunnah* establish of statements and actions all entering into *Eemaan*.

In addition, their statement that the acceptance of the heart never changes is contrary to the senses. It is known to everyone that conviction of the heart is only based upon knowledge, and no doubt, knowledge varies depending on its sources. The information relayed by one person is not as trustworthy as if it were relayed by two and likewise. Furthermore, whatever knowledge people gain by hearing of any matter is in no way comparable to actually witnessing it. So certainty is of varying levels as is well known, even a single person may find himself at some times and situations stronger in certainty than at other times.

Thus, we wonder how it is correct to rationally assume two men could be exactly equal: one remaining constant upon obedience to Allaah, avoiding disobeying Him; when a notion to sin occurs to him, he immediately gives it up and repents to Allaah. And the other wasting all chances to carry out what Allaah has made obligatory on him, committing what Allaah forbids him, yet not perpetrating deeds which take him into disbelief – how could these two be equal in *Eemaan*?

To those who only focus on the texts of threats, warnings, and punishments, we say their statement that one who commits a major sin leaves *Eemaan* totally; this is in contradiction to what the

*Qur'aan* and *Sunnah* prove. If this is clear, how could we conclude that two people are exactly equal when one fulfills his obligations, seeking Allaah's reward and avoids sins, the other oppresses himself by doing what Allaah forbids him to do, and he leaves his obligations, although not committing acts that cause him to disbelieve?

Assuming we say that a Muslim who commits major sins does in fact leave *Eemaan*, yet how could we say two people are the same in *Eemaan*, one seeking the reward of Allaah, and the other from those foremost in doing righteous deeds by Allaah's help?

CHAPTER 26  
{PART THREE}  
The Ways of Increasing & Decreasing  
*Eemaan*

*Islaam & Eemaan*

There are many ways to increase one's *Eemaan* (faith in Allaah, His Books, His Messengers, etc.). Some of them are as follows:

**1. Knowing Allaah's Names and Attributes:** Indeed, each time the servant's knowledge of them increase, knowing what they mean and their effects, then his *Eemaan* in his Lord likewise increases as well as his love and honor for Him.

**2. Reflecting upon Allaah's signs in the universe as well as His *Aayaat*:** Whenever the servant reflects upon them, thinking deeply over what they include of Perfect Capability and Supreme Wisdom, then no doubt his *Eemaan* and certainty will increase.

**3. Performing actions of obedience, seeking nearness to Allaah:** *Eemaan* increases according to the quality, quantity, and type of deed. Whenever the deed is performed in the best way, the increase in *Eemaan* is greater because of it. And the quality of the action is increased in righteousness by sincerity and following of the *Sunnah*.

As for the type of action, those actions Allaah has ordered their performance are better than the optional ones. Some acts of obedience are better than others are - the greater the action, the

greater the increase in *Eemaan*. As for the quantity of actions, *Eemaan* also increases according to it because action is itself a part of *Eemaan* so surely, when the quantity increases, so does *Eemaan*.

**4. Abandoning sins, fearing Allaah:** Whenever the urge to commit a sin is stronger, the increase in *Eemaan* by abandoning it is even greater. This is because suppressing a strong desire to sin is an indication of the strength of *Eemaan* present within the servant. He gives precedence to what Allaah and His Messenger like over what his own soul desires.

There are also many ways for one's *Eemaan* to decrease. Some of them are as follows:

**1. Remaining ignorant of Allaah and His Names and Attributes.**

**2. Negligence and turning away from reflecting upon the *Aayaat* of Allaah, His rules, and His signs throughout the universe:** This results in a sickness of the heart or its death due to being overcome with desires and false beliefs.

**3. Committing acts of disobedience to Allaah:** *Eemaan* decreases according to the type of action, its degree of sin, considering it to be insignificant, and the strength or weakness of one's urge to commit it.

As for the type of action and the degree of sin, then surely the decrease in *Eemaan* by committing major sins is greater than minor sins. It decreases, for example, more by the murder of an innocent person than stealing one's wealth. As well, it decreases more by committing two sins than only one, and so on.

As for considering a sin to be insignificant, this occurs from a heart that considers the One he is disobeying to be insignificant, having little or no fear of Him; this causes the decrease in *Eemaan* to be that much greater. Alternatively, the decrease in *Eemaan* is less when the notion to sin occurs to a heart that honors Allaah, fearing Him yet he just happened to make a mistake and sin.

The strength of the urge to sin also has to do with the decrease in *Eemaan*. If a person commits a sin while having only a weak urge or desire to do it, then his *Eemaan* decreases significantly more than one whose urge is much stronger. For this reason, a poor person behaving arrogantly, and an elderly man committing adultery is a greater sin than the arrogance of a rich and powerful man or a young man committing fornication, as in the *Hadeeth*,

"ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ، وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ،  
وَلَهُمْ عَذَابٌ أَلِيمٌ." "

"There are three people whom Allaah will not even speak to, He will not look at them on the Day of Resurrection, He will not purify them, and they will have a painful punishment..."<sup>67</sup>

He then went on to mention the three types of people including a grey-haired, elderly fornicator and a poor arrogant person due to the weakness of their urge to commit the sins.

**4. Abandoning acts of obedience to Allaah:** The decrease in *Eemaan* is according to the degree of the act of obedience. So if the

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<sup>67</sup> Recorded by Muslim (107) and at-Tabaraanee. Al-Haythamee and al-Mundhiree said the men in the chain of narrators are the quality of those in an authentic chain. Al-Albaanee declared it *Saheeh* in *Saheeh at-Targheeb* (1788).



level of obligation is of a higher degree, then the decrease in *Eemaan* is higher. Perhaps one could lose *Eemaan* totally such as abandoning prayer.

The decrease in *Eemaan* for abandoning acts of obedience is of two types: the type that the person could be punished for, such as leaving an obligation with no excuse; and the type that one will not be punished for, such as leaving an obligation due to a legislative or legitimate excuse; or leaving an optional act of obedience. Examples of the second type would be a woman leaving prayer due to her menses or a person leaving the optional forenoon (*Duhaa*) prayer, and Allaah know best.

CHAPTER 26  
{PART FOUR}  
*Istithnaa* Regarding *Eemaan*

*Islaam & Eemaan*

*Istithnaa* (making an exception) regarding *Eemaan* means to say, I am a believer *inshaa Allaah* (if Allaah wills).

The people have differed over whether one should add "...if Allaah wills." They are of three different beliefs.

**1. Saying it is not to be done:** This is the belief of the *Murjiah* and the *Jahmiyyah* and those like them. The basis of this statement is the belief that *Eemaan* is itself only one thing that a person knows within himself; it is only an acceptance of the heart. If a person says, "...if Allaah wills," then this would be a proof of doubting this acceptance, as they claim. For this reason, they refer to people who do make this exception as "Doubters."

**2. Saying it must be done:** This statement is based upon two beliefs:

**First:** The belief that *Eemaan* is something that a person dies upon; either a person is a believer or a disbeliever based upon what he dies upon. This is something within every person's future and unknown to them so no one could possibly be resolved upon and certain of. Many modern speakers hold this opinion. However, it is not known that any of the *Salaf* used to hold this opinion. They used to be of the second belief:

**Second:** The belief that complete *Eemaan* includes performing all commandments, avoiding all sins. This is something that no person can be certain about himself. If he claims this, then he is purifying himself and testifying that he is among the righteous. This would mean that he is testifying that he is from the people of paradise, which is not permissible.

**3. Details must be explained:** If adding, "...if Allaah wills," results from a doubt that not even the foundation of *Eemaan* exists within one's heart; then this is not permissible. Rather, it is disbelief because *Eemaan* is a conviction and doubt contradicts this conviction. If saying this results from a fear of purifying oneself and a fear of testifying that one has fulfilled complete *Eemaan* in statement, action, and beliefs; then this is a required fear. If saying "...if Allaah wills," is for the purpose of seeking blessings by mentioning Allaah's complete control and will, and that whatever of *Eemaan* is present in one's heart is only by the will of Allaah; then this permissible.

Adding the *Istithnaa* for this reason does not contradict the actualization of *Eemaan*. Making such an addition has been made upon such matters that are certain such as Allaah's statement,

﴿ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ

رُءُوسِكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ﴿٢٧﴾

"You will surely enter *al-Masjid al-Haraam* (the *Masjid* of the *Ka'bah*), if Allaah wills, in safety, with your heads shaved and (hair) shortened, not fearing (any body)."

[Sooratul-Fath, 48:27]

With this explained it is clear that making an absolute judgment for or against *Istithnaa* regarding *Eemaan* is not correct. Rather, the previous details must be explained, and Allaah knows best.

May Allaah bestow peace and prayers upon our Prophet Muhammad, his family, and his Companions.

Written on the seventh of the month *Thul-Qi'dah* in the year 1380 *Hijrah*.

All praise and thanks to the One by whose favor righteous deeds are completed.

-The Author  
(Muhammad ibn Saalih al-'Uthaymeen)

Appendix for Explanation of a Summary  
of 'Aqeedatul Hamawiyyah:

Ibn Taymiyyah on Trial

# Ibn Taymiyyah on Trial:

[A Complete Undoing of Recycled Jahmee Polemic]<sup>68</sup>

With the name of Allaah, the Most Merciful, the Bestower of Mercy: A mentioning of what occurred concerning this blessed 'Aqeedah<sup>69</sup> from studies which were made evident by its compiler to the opponents.

The Shaykh, 'Alamud-Deen mentioned that the Shaykh (i.e. Ibn Taymiyyah) – may his secret be sanctified – spoke in the gathering of the ruler, al-Afram, when he was asked about his creed. So, the Shaykh presented his 'Aqeedatul-Waasitiyyah. He said: I wrote this approximately seven years ago, before the arrival of the Tatars to Shaam. So I read it in the gathering.

Then, 'Alamud-Deen mentioned from the Shaykh, that he said: The reason for writing it was that one of the judges of Waasit, from the people of goodness and Religion, complained to me about the condition of the people in his land, within the state of the Tatars. He complained about the overwhelming condition of ignorance and oppression and the obliteration of the Religion and knowledge. So he asked me to write for him an 'Aqeedah. So I said to him, "Indeed, people from amongst the Imaams of the *Sunnah* have already written works of 'Aqeedah." So he persisted in the request and said, "I would not like, except an 'Aqeedah that you have

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<sup>68</sup> Taken from *Majmoo'atur-Rasaa'il-Kubraa* (1/413-421).

<sup>69</sup> Referring to the book, *al'Aqeedatul-Waasitiyyah* and the subsequent debate which took place concerning it, when Ibn Taymiyyah's adversaries took him to court for what they perceived as grave errors in 'Aqeedah.

written.” So I wrote this *'Aqeedah* for him whilst I was sitting after *'Asr*.

Therefore, the leader pointed to the author, so he read it to those who were present, word for word. So some of them objected to my statement in it, “And from *Eemaan* in Allaah is to have *Eemaan* in whatever Allaah has described Himself with and in whatever His Messenger (ﷺ) has described Him with; without *Tahreef* (distortion), nor *Ta'teel* (denial), nor *Takyeef* (asking how), nor *Tamtheel* (likening).” So the intended meaning of this was to negate *Ta'weel*, which is to direct the word away from its apparent meaning, either by obligating that, or by merely making it permissible.

So I said: “Indeed, I amended the term, *'Ta'weel* to the term, *'Tahreef* because *Tahreef* is a term that has been rebuked in the *Qur'aan*. Hence, I strove to follow the Book and the *Sunnah* with this confinement. Thus, I negated what Allaah rebuked from *Tahreef*. I did not mention within it the word *Ta'weel*, because the term has a number of meanings, as I have explained in its proper place from *al-Qawaa'id*. So the meaning of the term *Ta'weel* in the Book of Allaah is not the same meaning of *Ta'weel* employed in conventional usage by the latecomers from amongst the people of *Usool* (basic principles) and *Fiqh*. Moreover, this is not the meaning of the term *Ta'weel* employed in conventional usage by many of the people of *Tafseer* and the *Salaf*.”

And I said to them: “I mentioned the negation of *Tamtheel*, but I did not mention *Tashbeeh* (resemblance), because *Tamtheel* has been negated by Allaah in the text of His Book, where He said,

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾

“There is nothing like unto Him.”

[Sooratush-Shooraa, 42:11]

So they took to mentioning the negation of *Tashbeeh* and *Tajseem* (attributing a body to Allaah), and they exaggerated greatly concerning this. So they raised objections with what some of the people have attributed to us from that.<sup>70</sup>

So I said, “My statement, ‘without *Takyeef*, nor *Tamtheel*,’ negates all falsehood. I only chose these two terms, because the negation of *Takyeef* has been narrated from the *Salaf*, as was stated by Rabee’ah (d.136H), Maalik (d.179H), Ibn ’Uyaynah (d.197H) and other than them. This is the statement that the scholars have received by acceptance, “*Istiwaah* (ascension of Allaah above the Throne) is known, and the *Kayf* (modality) is unknown. It is obligatory to have *Eemaan* in it, and to ask about it is an innovation.”<sup>71</sup> So these

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<sup>70</sup> Refer to Ibn Taymiyyah *al-Muftaree ’alayhi* (p. 50-68).

<sup>71</sup> Rabee’ah ar-Ra’ee (d.136H) said, “*Al-Istiwaah* is not unknown, and how it occurs is not comprehensible, and from Allaah is the Message, upon the Messenger is to convey and upon us is to affirm.” Related by al-Bayhaqee in *al-Asmaa’ was-Sifaat* (no. 516) and al-Laalikaa’ee in *Sharh Usoolul-I’tiqaad* (no. 665), Ibn Taymiyyah said in *Majmoo’ul-Fataawaa* (5/365), “It is established from Rabee’ah.” He also said in *al-Hamawiyah* (p. 80), “Al-Khallaal narrated it with an *Isnaad*, all of whom are *Thiqaat*.” Imaam Maalik (d.179H) said, “*Al-Istiwaah* is known, and how it is unknown, and to have *Eemaan* (faith) in it is obligatory, and to question it is an innovation.” Then he said to the questioner, “I do not think, except that you are an evil man.” So he ordered him to be expelled. Related by al-Bayhaqee in *al-Asmaa’ was-Sifaat* (p. 516) with the wording, “*Al-Istawaah* is not unknown and how it is unknown, to have *Eemaan* in it is obligatory and to question it is an innovation.” Al-Bayhaqee also relates (p. 516), as does ad-Daarimee in *ar-Radd ’alal-Jabmiyyah* (p. 55) - with a good *Isnaad*, as Ibn Hajr says in *Fathul-Baaree* (13/406) - that Imaam Maalik said, “The Most Merciful ascended as He Himself described, and it is not to be asked ‘How?’ Since how is unknown.” A complete study of the various statements of the people of knowledge concerning this is found in *Muhadhdhab Ijtimaa’ul-Juyooshih-Islaamiyyah* (p. 83-84).



Scholars of the *Salaf* agreed that the *Kayf* (modality) was not known to us. Therefore, I negated that in following the *Salaf* of the *Ummah*. Additionally, this is negated by the text. So performing *Ta'weel* upon the *Aayaat* pertaining to the Attributes enters into the reality of the One being described, but the reality of His Attributes are not known. So this is from the *Ta'weel* that is not known, except to Allaah, as I affirmed in the sole principle I mentioned concerning *Ta'weel*, its meaning and the difference between our knowledge of the meaning of speech and between our knowledge of its *Ta'weel*.<sup>72</sup>

Likewise, *Tamtheel* has been negated in the text and in ancient consensus, in addition to the sound intellectual proof for its negation and for the negation of *Takyeef*. Therefore, Allaah made it unknown to mankind.”

So whilst speaking about that, I mentioned the speech of al-Khattaabee, where he mentioned that this was the *Madhhab* of the *Salaf*. It is to pass along the *Aayaat* pertaining to the Attributes and their *Ahaadeeth* upon their apparent meaning, along with negating the *Kayfiyyah* (modality) and *Tashbeeh* from them.<sup>73</sup> So the speech concerning the Attributes is a branch of speech concerning the *Dhaat* (Essence).<sup>74</sup> I mentioned this in following his (al-Khattaabee)

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<sup>72</sup> The author discusses this in detail in his book *al-Ikleel fil-Mutashaabih wat-Ta'weel*, and it is published.

<sup>73</sup> Stated al-Khattaabee (d.388H), “The *Madhhab* of the *Salaf* with regards to the Attributes of Allaah is to affirm them as they are *'alaa dhaahir* (with their apparent meaning), negating any *Tashbeeh* (resemblance) to them, nor *Takyeef* (asking how they are).” Refer to *Mukhtasirul'Uluww* (no. 137).

<sup>74</sup> Al-Khateeb al-Baghdaadee (d.463H) said, “So the basic principle (*Asl*) is that speech about the Attributes is speech about the Essence (*Dhaat*) of Allaah, so it follows it in that and takes it as a model of example. So when it is known that the affirmation of the Lord of the Worlds, the Mighty and Majestic, is affirmation of existence, then likewise, affirmation of His Attributes is only an affirmation of

example and in conforming to his precedence. So since affirmation of the *Dhaat* (Essence) is affirmation of *Wujood* (existence), not affirmation of *Takyeef*, then likewise, affirmation of the Attributes is affirmation of existence, not affirmation of *Takyeef*.

So one of the elder opponents said, “So at that point it becomes permissible to say that He is a *Jism* (body), who is not like the *Ajsaam* (bodies of the creation).”

So some of the nobles and I said to him: “It can only be said that Allaah is to be described with whatever He described Himself with and with whatever His Messenger (ﷺ) has described Him with. And there does not exist in the Book and the *Sunnah* anything to indicate that Allaah is a *Jism*, such that this could become obligated. And the first one to say that Allaah is a *Jism* was Hishaam Ibnul-Hakam ar-Raafidee. And as for our statement, then it is the moderate path amongst the sects of the *Ummah*, just as the *Ummah* is the moderate path amongst the rest of the nations. So they are the moderate path in the issue of the Attributes of Allaah amongst the people of *Ta’teel*: the *Jahmiyyah* and the people of *Tamtheel*: the *Mushabbihah*.”<sup>75</sup>

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existence, not an affirmation of limitation (*Tahdeed*) and modality (*Takyeef*). So when we say, ‘Allaah has a Hand, Hearing and Seeing,’ then these are only Attributes that Allaah has affirmed for Himself. And we do not say that the meaning of Hand is power, nor do we say that the meaning of Hearing and Seeing is knowledge. And we do not say that these are bodily limbs and tools to perform actions. Rather, we say that it is obligatory to affirm them, but to make *Tawqeef* (stopping at the texts of the Book and the *Sunnah*) of what is mentioned concerning them.” Refer to *Dhammut-Ta’weel* (no. 15) of Ibn Qudaamah and *al-Uluww* (p. 185) of adh-Dhahabee.

<sup>75</sup> **BENEFIT – AN ADMISSION OF GUILT:** What you have witnessed here, dear reader, is an indispensable proof that Shaykhul-Islam did not enter into *Tajseem*, *Tashbeeh*, nor *Tamtheel*. And how could this be doubted, since even the principal callers to innovation in our times have been forced to admit this. Read

So it was said to me, “You have written the belief of Imaam Ahmad (d.241H).” And they wished to end the dispute with the excuse that this was a *Madhhab* that was followed.

So I said, “I have not related anything, except the *'Aqeedah* of all the *Salafus-Saalih*, not just Imaam Ahmad specifically.”

And I said: “Indeed, I granted respite to those who opposed me in anything from it for three years. So even if they were to come with a single word from the three early generations in opposition to what I had mentioned, then I would repent from that. And it was upon me to bring the statements of all of the groups from amongst the three early generations in agreement with whatever I had mentioned, from the *Hanafiyyah*, the *Maalikiyyah*, the *Shaafi'iyyah*, the *Hanbaliyyah*, the *Ash'ariyyah*, the *Ahlul-Hadeeth* and other than them.”

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the statement of Dr. Sa'eed Ramadaan al-Bootee – an avowed enemy of the *Salafee* creed, “And we are amazed when we see the extremists declaring Ibn Taymiyyah, may Allaah have mercy upon him, of being a disbeliever. And also at their saying that he was one who held Allaah to be a body (*Jism*). I have studied hard and long in order to to see where I could find a statement or a word from Ibn Taymiyyah that he wrote or said which would indicate that he held Allaah to be a body, as has been quoted from him by as-Subke and others, and I have not found anything from him like this. All I found was his statements in his *Fataawaa*, ‘Indeed, Allaah has a Hand as He said and has arisen over the Throne as He said, and He has an Eye as He said.’” And he (al-Bootee) said, “I referred to the final work written by Abul-Hasan al-Ash'aree, *al-Ibaanah* and I found him saying exactly what Ibn Taymiyyah said.” Refer to *Nadwah Ittihaahaatul-Fikril-Islaamee* (p. 264-265).

Then, the disputant sought speech concerning *al-Harf* (letters in the *Qur'aan*)<sup>76</sup> and *as-Sawt* (voice).<sup>77</sup>

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<sup>76</sup> From Ibn 'Abbaas who said, "When Jibreel was sitting with the Prophet (ﷺ) he heard a strange sound from above, so he raised his head and said, "This is a door from the sky that has been opened today, it has never been opened, except upon this day." So an angel descended from it, so he said. "This is an angel that has descended to the earth; it has never descended except today." So he greeted them and said, 'I give you glad tidings of two lights that I have come to give you, they have not been given to anyone before you, *al-Faatihah* and the last *Aayah* of *al-Baqarah*. You will not recite a letter from them, except that it will be given to you." Related by Muslim (no. 806), an-Nisaa'ee (2/138), al-Haakim (1/558-559) and Ibn Hibbaan (no. 766).

'Abdullaah Ibn Mas'ood said, "Learn the *Qur'aan*. Verily every letter from it that is written, ten rewards are obtained, and ten sins are expiated. I do not say that 'Alif Laam Meem,' is ten, rather, I say that *Alif* is ten and *Laam* is ten, and *Meem* is ten." Related by Ibn Abee Shaybah (10/461). Shu'ayb Ibn Habhaab said, "Whenever a man used to recite with Abul-'Aaliyah (d.90H), and he did not recite as he recited, rather, he said, "As for me, then I shall recite it as such and such." He said, "So I mentioned that to Ibraaheem an-Nakha'ee, so he said, 'I see that your Companion has heard that whoever disbelieves in a single letter from it, then indeed he disbelieves in all of it.'" Related by Ibn Abee Shaybah (10/513-514) and by Ibn Jareer in his *Tafseer* (no. 56).

<sup>77</sup> The Imaams of the *Salaf* used to affirm *as-Sawt* (Voice) for Allaah. Stated 'Abdullaah Ibn Ahmad Ibn Hanbal, 'I asked my father - *rahimahullaah* - about a people who say, 'When Allaah spoke to Moosaa (*'alayhis-salaam*), He did not speak with a voice.' So my father said, 'Of course! Indeed, your Lord the Mighty and Majestic spoke with a voice. We relate these *Ahaadeeth* as they have come.'" Related by 'Abdullaah in *as-Sunnah* (no. 533). Imaam Aboo Bakr al-Marroodhee, the companion of Ahmad Ibn Hanbal, said, "I heard Abaa 'Abdullaah - meaning Ahmad - and it was said to him that 'Abdul-Wahhaab was speaking and he had said, "Whosoever claims that Allaah spoke to Moosaa without a voice, then he is a *Jahmee*, and an enemy of Allaah, and an enemy of Islaam.'" So Aboo 'Abdullaah said, 'How beautiful is what he has said, may Allaah pardon him.'" Related by al-Khallaal from al-Marroodhee, refer to *Dar'ut-Ta'aarud* (2/37-39) of Ibn Taymiyyah. 'Abdullaah Ibn Ahmad said, "I said to my father, 'Verily there are those who say that Allaah did not speak to Moosaa with a voice.'" So he said, "These are the heretical *Jahmiyyah*, they only use *Ta'teel* (denial)," and he mentioned the

So I said: "That which has mentioned about Ahmad and his companions that they held the voices of the reciters and the letters inside the written copies to be ancient and eternal (*qadeemun azlee*) is a fabricated lie. This was not stated by Ahmad, or by any of the Muslim Scholars." So I brought out notebooks, and in them was what Aboo Bakr al-Khallaal (d.311H) mentioned in his book, *as-Sunnah* from Imaam Ahmad. And there was included in them what was collected by his companion, Aboo Bakr al-Marwazee (d.294H), from the speech of Ahmad and the speech of the Imaams of his time. It was mentioned that whosoever stated, 'My recitation of the *Qur'aan* is created,' then he is a *Jahmee*. And whosoever said, 'My recitation is not created,' then he is an innovator.

I said: "So what about the one who says, 'My recitation is eternal?' And what about the one who says, 'My recitation is ancient?!'"

So the disputant said, "Indeed, he attributes to Ahmad people from the *Hashawiyyah*, the *Mushabbihah* and their like who spoke with such."

So I said: "The *Mushabbihah* and the *Mujassimah* outside the companions of Imaam Ahmad are greater in number than those amongst his companions. So all of these Kurdish groups are *Shaafi'iyyah*, and they have within them *Tashbeeh* and *Tajseem* the likes of which is not found amongst the other groups. And the people of Jeelaan are *Shaafi'iyyah* and *Hanbaliyyah*. So as for the pure *Hanbaliyyah*, then they do not possess that which other than them possess. And the *Karraamiyyatul-Mujassimah* are all *Hanafiyyah*."

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narrations in opposition to their statement." Refer to *Majmoo'ul-Fataawaa* (12/368).

And I said to him: “Who from amongst my companions is Hashawee with the meaning that you desire, al-Athram? Aboo Daawood al-Marwazee? Aboo Bakr al-Khallaal (d.311H)? Aboo Bakr Ibn ‘Abdul’Azeez? Abul-Hasan at-Tameemee? Ibn Haamid (d.403H)? Al-Qaadee Aboo Ya’laa (d.458H)? Abul-Khattaab? Ibn ‘Aqeel?” And I raised my voice and said: “Name them! Reply to me, who are they?!”

Is it with that lie and fabrication of Ibnul-Khateeb<sup>78</sup> upon the people with regards to their *Madhaahib* that you nullify the *Sharee’ah* and obliterate the signposts of the Religion; just as he and other than him quoted from them that they would say: ‘The ancient *Qur’aan* is the voices of the reciters and the letters in the written copies, and that the voice and the letters are ancient and eternal.’

Who has said this? And in which books is this found stated by them? Speak to me! And likewise, from which of them has it been quoted that they said Allaah will not be seen in the Hereafter, despite conforming to what he claims and the introduction that has been quoted from them?”

And then the issue of the *Qur’aan* came up, and that was the issue that it is the speech of Allaah, which is not created. It began from Him and to Him it shall return. Some of them had a contention concerning ‘from Him it began and to Him it shall return.’ And they sought an explanation for that.

So I said: “As for this statement, then it has been narrated and confirmed from the *Salaf*, such as what has been recorded from ‘Amr Ibn Deenaar (d.126H). He said, ‘I have met people for seventy years, and they all said, ‘Allaah is the Creator, and everything else besides Him is created, except for the *Qur’aan*.’ So it

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<sup>78</sup> Here, the author is referring to al-Fakhr ar-Raazee.

is the speech of Allaah, it is not created, from Him it began and to Him shall it return.<sup>79</sup>

So the meaning of, 'from Him it began,' is that He spoke it, and He was the One who revealed it from Himself. It is not as the *Jahmiyyah*<sup>80</sup> say, that it was created in the wind or other than it, and that it began from other than Him.

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<sup>79</sup> **Saheeh:** Related by ad-Daarimee in *ar-Radd 'alal-Jahmiyyah* (no. 344) and *an-Naqd 'alal-Mareesee* (p. 116), al-Bayhaqee in *as-Sunan* (10/205) and *al-Asmaa' was-Sifaat* (p. 245) and *Ikhtisaasul-Qur'aan* (no. 50) of Diyaa'ud-Deen al-Maqdisee.

<sup>80</sup> **Jahmiyyah:** They ascribe themselves to Jahm Ibn Safwaan as-Samarqandee. And he is the one who manifested negation of the Attributes, *Ta'teel* (denial) and other than that from the *Abaateel* (false understandings). Indeed, he took that from al-Ja'd Ibn Dirham, and he was the one who took that chain of understanding from a filthy Jew.

Indeed, Ja'd Ibn Dirham was killed by Khaalid al-Qasree in the year 124H, in Waasit. So Jahm succeeded him in Khuraasaan. So he manifested his statements there, and the people followed him upon that. After that, he abandoned the prayer for forty days because he doubted in his Lord. Indeed, Jahm was killed in Khuraasaan. He was killed by Salm Ibn Ahwaz al-Maazinee, during the end of the rule of Bane Umayyah. However, his statements had flourished amongst the people. So these statements did not cease to remain strong amongst the people and multiply, not to mention during the time of al-Ma'moon.

And from the fabrications of Jahm and his followers are that Paradise and the Fire shall pass away, that *Eemaan* is *Ma'rifah* (knowledge) only, that *Kufr* is *Jahl* (ignorance) only, that no one performs an action in truth besides Allaah alone, that the actions of the people can only be attributed to them metaphorically, that the knowledge that Allaah possesses has newly come about and other than that from the *Abaateel* (false views) whose misguidance and heresy is not hidden. And along with his misguidances that we have mentioned, Jahm used to carry a weapon and fight the ruler. Indeed, how beautiful is the statement of the poet,

*'I am amazed at a Shaytaan who calls the people openly;  
to the Fire. And his name as been derived from 'Jahannam.'*

Refer to *Sharhul'Aqeedatit-Tahaawiyyah* (p. 522-524), *al-Milal wan-Nihal* (1/86-88) of ash-Shahrastanee and *al-Farq baynal-Firaq* (p. 128) of al-Baghdaadee.

And as for, ‘and to Him shall it return,’ then it means that the *Qur’aan* will be hidden with Allaah during the end of time, it will be absent from the written copies and the chests. So there will not remain a single word from it in the chests, and there will not remain a word from it in the written copies. And the majority of those present agreed to this.

So I said: “Likewise, the Prophet (ﷺ) said, ‘The servants do not draw closer to Allaah with anything like that which has come from Him,’<sup>81</sup> meaning the *Qur’aan*.

And Khabbaab Ibnul-Aratt said, “O Hantaah! Draw close to Allaah with whatever you are able. So Allaah is not drawn closer to with anything more beloved to Him than that which came from Him.”<sup>82</sup>

And I said: “Indeed, Allaah spoke with it in reality (*Haqeeqatan*). And this *Qur’aan* that Allaah revealed upon Muhammad (ﷺ) is the real (*Haqeeqah*) speech of Allaah. It is not the speech of anyone other than Him, and it is not permissible to say unrestrictedly that it is a mentioning from the speech of Allaah, nor an expression of His speech. Rather, when the people recite the *Qur’aan*, or write it within the books, then that is not excluded from being the speech of Allaah. So the speech is only connected in reality to the one who stated it in conveyance and meaning.

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<sup>81</sup> **Da’eef:** Related by at-Tirmidhee (no. 2911), Ahmad (5/268), Ibn Nasr in *Qiyaamul-Layl* (p. 41-42, 122), al-Bukhaaree in *Khalq Afaalul’Ibaad* (no. 509), al-Bayhaqee in *al-Asmaa’ was-Sifaat* (p. 305) and al-Khateeb in *Taareekh Baghdaad* (7/88, 12/220). It was declared *Da’eef* by al-Albaanee in *Silsilatud-Da’eefah* (no. 1958).

<sup>82</sup> **Saheeh:** Related by al-Aajurree in *ash-Sharee’ah* (p. 77) and al-Bayhaqee in *al-Asmaa’ was-Sifaat* (p. 310-311), by way of Mansoor Ibnul-Mu’tamir, from Hilaal Ibn Sayyaaf, from Farwah Ibn Nawfal. It was authenticated by al-Bayhaqee.



So some of them became agitated by the affirmation of it being the speech of Allaah in reality after he concurred that Allaah spoke it in reality. Then, he concurred that since it had been clarified to him that it was correct to negate the metaphorical, then it was not correct to negate this. And he mentioned the statements of the early Scholars that were narrated from them and the poetry of the poets, which were all connected to them. These were their statements in reality. So when he mentioned therein that the speech is only connected in reality to the one who originally said it, not to those who said it in conveyance afterwards, they held this speech as being good and glorified it.

And I mentioned what the *Salaf* of the *Ummah* had agreed upon from Allaah the Glorified being above the Throne, with a true meaning upon its real sense (*'Alaa haqeeqatihi*). There was no need for *Tahreef*, except to protect against false suspicions. And the meaning of,

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

“And He is with you wherever you are,”

[Sooratul-Hadeed, 57:4]

is not that He is mixed in with His creation. Since, this is not obligated in the Arabic language. And it is in opposition to what the *Salaf* of the *Ummah* were agreed upon, and it opposes what Allaah has made the creation naturally inclined to. Rather, the moon is a sign from the signs of Allaah, it is from the smallest of

His creations. So it is complacent in the sky, yet it is with the traveller wherever he may be.<sup>83</sup>

So when I mentioned that all of the Names of Allaah, which the creation were named with, such as the term, '*al-Wujood*' (Existence), which is a statement of reality upon *al-Waajib*<sup>84</sup> and *al-Mumkin*,<sup>85</sup> two elders disputed, "Is it a statement of *Ishtiraak* (sharing similar qualities) or *Tawaatu'* (the very same in all senses)?"

So one of them said, "It is *Mutawaatu'* (the very same in all senses)." And another said, "It is *Mushtarik* (sharing similar qualities), in order to avoid *Tarkeeb* (composition)."

And this one said: "Indeed, Fakhru-d-Deen mentioned that this dispute is built upon the question, 'Is His Existence the source of His Essence (*Maahiyah*), or not?' So whoever says, 'Indeed, the existence of everything is the source of its essence,' then this is a statement of *Ishtiraak* (sharing similar qualities). And whosoever says, 'His Existence is an extension of His Essence,' then this is a statement of *Tawaatu'* (the very same in all senses)."

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<sup>83</sup> Shaykhul-Islam Ibn Taymiyyah (d.728H) said, "They (*Ahlu-Sunnah*) do not make resemblance between His Attributes and the attributes of the creation, because for Allaah the Glorified, there is no comparison, nor equal, nor partner, and there is no analogy for Him with His creation." Refer to *Sharhul'Aqeedatil-Waasitiyyah* (1/127) of Ibnul'Uthaymeen. And Imaam Muhammad Ibn Saalih al'Uthaymeen (d.1421H) commented, "*Ahlu-Sunnah* are free from resembling Allaah, the Mighty and Majestic, to His creation, both in respect of His *Dhaat* and His Attributes... *Ahlu-Sunnah wal-Jamaa'ah* affirm the Attributes for Allaah, the Mighty and Majestic, without resemblance." And he added, "Our belief is that there is nothing which resembles Allaah." Refer to *Sharhul'Aqeedatil-Waasitiyyah* (1/102, 108).

<sup>84</sup> Meaning: Allaah, the One whose existence is obligatory.

<sup>85</sup> Meaning: the creation, whose existence is merely possible, as they were created by Allaah.

So he held the first view to be stronger than the second, which was that the existence is an extension of the essence, in order to aid the position that this is a statement of *Tawaatu'*. So the second one said, "The *Madhhab* of al-Ash'aree and *Ahlu-Sunnah* is that His Existence is the source of His Essence." So the first one objected to that.

So I said: "As for the theologians of *Ahlu-Sunnah*, then according to them, the existence of everything is the source of its essence. As for the other statement, then it is a statement of the *Mu'tazilah*: that the existence of everything is an extension of its essence. So each of these positions is correct from an angle. So the correct view is that these names are stated with *Tawaatu'*, as I have already affirmed in other than this place. As for this issue being built upon the existence of something being the source of its essence, or other than that, then this is from the errors that have been connected to Ibnul-Khateeb. So if we were to say that the existence of something is the source of its essence, then it is not obligatory for the name to be stated for it and for something else similar to it with an *Ishtiraak* in wording only, as occurs in all collective nouns. So the name of the shape is a statement about this shape and that shape with *Tawaatu'*.

So the source of this shape is not the source of that shape. Therefore, the name demonstrates the extent of similarity between them, and it is universally absolute. However, it is not found to be absolute with the condition of non-restriction, except in the mind. And it does not become binding from that to negate the extent of similarity between the existent sources outside, since that would negate the names that are *Mutawaati'ah* (the very same). That is the case with the majority of existing names in the languages. These are collective nouns in the language. So it is a name that is connected to something and whatever else resembles it, whether it be a concrete noun, or a descriptive noun, whether it is an inanimate

object or a derivative, and whether it is a type of logic or knowledge or none of that. Rather, in the language, the collective noun enters into categories, groups, types and the like. All of these names are *Mutawaati'ah* and the sources of their appellations are outwardly distinguished.”

This was the last of what was connected to the Shaykh with regards to the debate, which was conducted in the presence of the ruler, the judges, the jurists and other than them.

Al-Haafidh adh-Dhahabee said, “Then there was agreement that this was a good *Salafee* creed.”

# Glossary

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**A'rafah:** The mount A'rafah upon which those who make the major pilgrimage stand and supplicate to Allaah.

**Aayaat:** Verses of the Qur'aan.

**Ahlu-Sunnah:** The people who follow the Sunnah.

**Ahlu-Sunnah wal-Jamaa'ah:** The people who follow the Sunnah and stick to the Jamaa'ah or group of Muslims, united upon the Sunnah.

**'alaa:** An Arabic preposition meaning "upon," "on," or "over."

**al-A'zeez:** One of the names of Allaah meaning: the Mighty.

**al-Ilaah:** Meaning: "The God."

**Ansaar:** The Companions of the Prophet (ﷺ) who lived in Madeenah and supported him and those who emigrated to Madeenah with him from Makkah.

**'Aqeedah:** The creed and beliefs of a person.

**'Arsh:** Throne, usually referring to the Throne of Allaah.

**Asha'riyyah:** A misguided sect that denies the attributes of Allaah. They follow the teachings of Abul-Hasan al-Asha'ree before he repented and returned to the Sunnah, eventually dying upon the

creed of the Salaf. See the author's explanation of their beliefs in chapter 18, Part 1.

**as-Samaa'**: The heavens.

**adh-Dhaat**: The "Self," usually referring to the Allaah's Self.

**'Azza wa Jall**: Honorable and glorified.

**Baatiniyyah**: A misguided sect that claims there are internal, hidden aspects to things. They claim to, alone, have knowledge beyond the outward manifestations, perceiving these internal hidden matters.

**Da'wah**: A call or propagation to something.

**Duhaa**: Forenoon, usually referring to the optional prayer specific to this time.

**Dunyaa**: The current, passing life of this world.

**'Eed**: One of the two major celebrations in Islaam.

**Eemaan**: Faith consisting of beliefs, statements, and actions; specifically to hold the correct belief in believe in Allaah, His Angels, His Books, His Messengers, and the Last Day when all people shall be accountable before Allaah, and to believe in Allaah's pre-decree of everything, the good and bad of it.

**Fee**: An Arabic preposition meaning "in," or "regarding." It can also mean "on" or "over" as the author has explained and proven in chapter 9.

**Fiqh**: The Islaamic science of jurisprudence, or the deduction of rulings and legislations from the sources of Islaam.

**Fitrah:** The natural disposition upon which all people are created - the ease of understanding of Tawheed, and the unnaturalness of associating partners with Allaah.

**Ghuthaa:** Literally meaning: scum or filth that a flood carries. This is one of the many derogatory names with which the misguided sects refer to the people of the Sunnah.

**Hadeeth:** A statement of the Prophet (ﷺ).

**Hajj:** The major pilgrimage to Makkah.

**Hashwiyyah:** Literally meaning: useless, possessing no good at all. This is one of the many derogatory names with which the misguided sects refer to the people of the Sunnah.

**Hijrah:** The migration of the Prophet (ﷺ) from Madeenah to Makkah. When associated with a date, it refers to the number of years after this migration. It could also refer to a migration of any Muslim from one place to another, seeking the pleasure of Allaah.

**'Ilm al-Kalaam:** The knowledge of philosophical or seemingly intellectual speech.

**Iblees:** The proper name of Satan, the one personally and directly outcast by Allaah from the honorable position which he once had.

**Idhaafiyyah Attributes:** See the author's explanation in chapter 19: The Emergence of Ta'teel and Its Origins

**Ilaa:** An Arabic preposition meaning "to."

**Ilhaad:** Deviation from the correct beliefs or actions, usually referring to deviance regarding Allaah's names and attributes.

**Imaam:** A Leader or scholar.

**Injeel:** The revealed book given to the Prophet 'Eesaa, the son of Maryam.

**Ismaa'eelee:** A misguided sect, stemming from the Raafidees, or extreme Shee'ahs. Aga Khan is their supreme leader and, in their view, has characteristics and attributes similar to those of Allaah.

**Istawaa:** The Arabic verb meaning to "rise over or above."

**Isteelaa:** The Arabic noun meaning to "conquer."

**Istithnaa:** Making an exception. Istithnaa regarding Eemaan means to say, I am a believer (have Eemaan) while adding the phrase, "inshaa Allaah" (if Allaah wills.)

**Istiwaa:** The Arabic noun meaning to "rise over or above."

**Ithbaat:** Affirmation.

**Ittihaadiyyah:** A misguided sect. See the author's explanation of their belief in chapter 18, Part One.

**Jahl:** Ignorance.

**Jahmee:** (Sing.) A follower of Safwan ibn Jahm, a major propagator of deviated and misinterpreted beliefs regarding Allaah's Names and Attributes.



**Jahmiyyah:** A misguided sect following Safwan ibn Jahm, a major propagator of deviated and misinterpreted beliefs regarding Allaah's Names and Attributes.

**Jibreel:** The angel responsible for bringing the revelation of Allaah down to the Prophets and Messengers.

**Ka'bah:** The sacred, black structure in the middle of the grand mosque in Makkah.

**Kahf:** Cave

**Kalaabiyyah:** A misguided sect. See the author's explanation of their beliefs in chapter 18, Part One.

**Karaamiyyah:** A misguided sect. See the author's explanation of their beliefs in chapter 18, Part One.

**Khalaf:** The modern people who came after the time of the Salaf, usually referring to anyone in opposition to the way of the Salaf.

**Khaleel:** A close friend.

**Khawaarj:** The very first misguided sect to split away from the main body of the Muslims. They believe one becomes a disbeliever by committing major sins, among other false ideologies.

**Kufr:** Disbelief.

**Kursee:** Literally: "chair" or "footstool," usually referring to the footstool of Allaah, as Ibn 'Abbaas said, "The Kursee is the place of the Two Feet (of Allaah)..." See chapter 10, Part 2.

**Ma':** An Arabic preposition meaning "with."

**Ma'iyah:** A concept of "withness," usually referring to the concept of Allaah being with His creation.

**Majoos:** Fire-worshipper.

**Marfoo':** A status of Hadeeth sometimes referring to a statement of a Companion, yet being raised up to having the same ruling of a statement from the Prophet (ﷺ).

**Masjid:** Mosque.

**Mu'tazilah:** A misguided sect. See the author's explanation of their beliefs in chapter 18, Part One.

**Mua'ttilah:** A misguided sect that makes Ta'teel.

**Mua'ttil:** (Sing.) A person who makes Ta'teel.

**Muhaajiroon:** Those Companions of the Prophet (ﷺ) who migrated from Makkah to Madeenah.

**Mujbarah:** A derogatory term used by those who do not believe in the Qadr of Allaah. They refer to the people of the Sunnah with this name falsely assuming that the required belief in the Qadr means believing people are forced to do actions by Allaah with no choice of their own.

**Mumaththil:** (Sing.) A person who makes Tamtheel.

**Murjiah:** A misguided sect. They falsely claim that actions are not included in the definition of Eemaan and that sins do not affect a person's faith.

**Mushabbihah:** A misguided sect that makes Tashbeeh.

**Mushrikoon:** The people who make Shirk.

**Nafee:** Negation.

**Namaariq:** (Pl.) Pillows.

**Nawaabit:** Literally meaning: weeds that grow with no benefit in them. This is one of the many derogatory names with which the misguided sects refer to the people of the Sunnah.

**Nawaasib:** Literally meaning: enemies. This is one of the many derogatory names with which the Shee'ahs refer to the people of the Sunnah, claiming they are the enemies of the Prophet's (ﷺ) relatives by showing loyalty to, and speaking good of Aboo Bakr and Umar.

**Qadr:** The predestination or pre-decree of Allaah.

**Qiblah:** The direction in which every Muslim faces in prayer, towards the Ka'bah in Makkah.

**Qur:** Another word for menstruation.

**Qur'aan:** The last, revealed book of Allaah, revealed by Jibreel to His Prophet, Muhammad (ﷺ). It is the actual, uncreated speech of Allaah.

**Raafidhee:** The extremists of the misguided sect, the Shee'ahs, who degrade the Companions of the Prophet (ﷺ), considering them to

be traitors to the Prophet and Islaam, among many other false beliefs.

**Rabee' al-Awwal:** The third month of the Islaamic calendar.

**RadhiAllaahu anhum:** "May Allaah be pleased with them."

**RadhiAllaahu anhumaa:** "May Allaah be pleased with both of them." When mentioned after a Companion's name, it refers to him and his father.

**Rahimahullaah:** "May Allaah have mercy on him."

**Ruboobiyyah:** One of the third categories of Tawheed, referring to Allaah's lordship, that He is the sole creator, owner, provider, etc.

**Saalimiyyah:** A misguided sect. See the author's explanation of their beliefs in chapter 18, Part One.

**Salaf:** The righteous predecessors – those who followed the Prophet, his Companions in religion.

**Salbiyyah Attributes:** See the author's explanation in chapter 19: The Emergence of Ta'teel and Its Origins

**SallAllaahu alayhi wa Sallam:** "May Allaah send peace and prayers upon him." It could also indicate Allaah praising him (the Prophet ﷺ) among the angels.

**Shakkaak:** Literally: "Doubters," a derogatory name by which the Murjiah refer to the people of the Sunnah.

**Sharee'ah:** The legislation, or complete system of the religious rulings of Islaam.

**Shaykh:** A term often used to refer to a scholar of Islaam.

**Shaytaan:** A devil from men or Jinn, another, unseen, creation of Allaah.

**Shee'ah:** A famous misguided sect misguided sect who degrade the Companions of the Prophet (ﷺ), considering them to be traitors to the Prophet and Islaam, among many other false beliefs.

**Shirk:** Associating partners with Allaah in anything that is exclusive to only Him, such as worship.

**Sifaat:** Attributes or characteristics, usually referring to the Attributes of Allaah.

**Subhaanahu wa Ta'aalaa:** "Glorified and high is He above all imperfections."

**Sunnah:** The statements, beliefs, actions, approvals, or descriptions of the Prophet (ﷺ).

**Ta'teel:** Denying the Names and Attributes of Allaah, or denying some of them. See the author's explanation in chapter 3.

**Taaghoot:** False judges, or those who are pleased with the people worshipping them or following them rather than the legislation of Allaah.

**Tafseer:** Explanation, usually referring to the explanation of Aayaat of the Qur'aan.

**Tahreef:** Changing a text in wording or meaning. See the author's explanation in chapter 3.

**Tajheel:** Declaring or believing that others are ignorant.

**Tajseem:** The affirmation or notion that Allaah has a body.

**Takhyeel:** The belief that religious concepts are only imaginary, with no real truth to them.

**Takyeef:** The belief of notion of "how" Allaah's Attributes are.

**Tamtheel:** The belief or notion that something is equal to something else, usually referring to the idea that something is equal to Allaah.

**Tashbeeh:** The belief or notion that something is similar to something else, usually referring to the idea that something is equal to Allaah.

**Tawheed:** Pure monotheism, or the belief that Allaah is One and alone in Worship, Lordship, and completely unique in His Names and Attributes.

**Tawraah:** The revealed book given to the Prophet Moosaaa.

**Thu-al-Qi'dah:** The eleventh month of the Islaamic calendar.

**'Uluww:** The concept of Allaah being high above his creation.

**Ummah:** The Islaamic nation.

**Wahdatul-Wujood:** Pantheism, the belief that God is in everything and everything is God.

**Zakaah:** The obligated charity imposed by Islaam upon the wealth of the rich.

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## -Preface from our new Publication-

# Supporting the Rights of the Believing Women

Written by Umm Salamah As-Salafiyah

Ash-Shaykh Muhammad ibn Saalih Al-Uthaymeen (رحمته الله) said: Reorganizing the Muslim community can be divided into two categories:

The First Category: Open reorganization that is what occurs in the malls, the masajid, and other places like them. The men most commonly handle it because they are the ones who go out actively.

The Second Category: Women handle private reorganization that occurs in the houses and most of its important affairs. This is because the woman is the woman of the house as Allaah (ﷻ) aiming His speech, and the affair toward women, said:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

“And close yourselves in your houses and don’t attract attention to yourselves as was done in the time of ignorance, and establish the prayer, and pay the charity and obey Allaah and His Messenger. Verily, Allaah wishes to rid you of unseemliness oh people of the house and to purify you.”

[Soorah Ahzaab: 33]

We presume after reading this verse that there is no harm upon us if we say that half or more than half of reforming the Muslim community falls on the shoulders of the women, and that is for two reasons:

- **The First Reason:** Women are as numerous as men are if not more numerous. I mean that the progeny of Aadam is mostly women as the prophetic traditions prove. However, it differs from country to country and from time to time. So, maybe it is the case that women in one country are more than men and maybe the opposite is true in another country. Just as women might outnumber men in one period and the opposite could be true in another period. In any case, the woman has a big role in maintaining the Muslim community.
- **The Second Reason:** The first period of life occurs in the care of women and in that is proof of the importance of what is obligatory on the women in reforming the Muslim community.

End of the speech of Ash-Shaykh ibn 'Uthaymeen from his book “The Place of Women in reforming the the Muslim community”

Allaah (ﷻ) says:

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ  
الزَّكَاةَ وَيَطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ  
عَزِيزٌ حَكِيمٌ ﴾

“The believing men and women are protectors of one another, they enjoin the good and forbid the evil, they establish the prayer and pay the charity, and they obey Allaah and His Messenger. They will be under the mercy of Allaah. Verily, Allaah is mighty, wise”

[Sooratut-Tawbah: 71]

Al-Haafidh Ibn Katheer (رحمته الله) said about this verse: The meaning is that they support each other and lend a hand to each other.

In order for the woman to realize her importance in reforming the community, it is a necessity for her to have someone who supports and lends a hand to her and that is the man. Indeed, the Lord of honor and glory clarified this to us in His noble book and in the *Sunnah* of Prophet Muhammad (ﷺ) when He brought our attention to, and guided us to, some of the rights that the woman has over the man. I will list some of them:

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bestow mercy upon him.

## Hadeeth Number Twenty Four: The Forbiddance of Oppression

Text of the Hadeeth

عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فِيمَا يَرَوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ:

" يَا عِبَادِي: إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا  
فَلَا تَظَالَمُوا. يَا عِبَادِي: كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي  
أَهْدِكُمْ. يَا عِبَادِي: كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعَمُونِي  
أَطْعَمْكُمْ. يَا عِبَادِي: كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي  
أَكْسِكُمْ. يَا عِبَادِي: إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ  
الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي: إِنَّكُمْ لَنْ  
تَبْلُغُوا ضُرِّي فَتَضُرُونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يَا عِبَادِي:  
لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَكُمْ كَانُوا عَلَى أَنْفَى قَلْبِ رَجُلٍ  
وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي: لَوْ أَنَّ أَوْلَكُمْ  
وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا

نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا. يَا عِبَادِي: لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ  
وَأَنْسَكُمْ وَجَنِّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ  
وَاحِدٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ  
إِذَا أُدْخِلَ الْبَحْرَ. يَا عِبَادِي: إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصَيْتُهَا لَكُمْ ثُمَّ  
أَوْفَيْتُكُمْ بِهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا  
يَلُومَنَّ إِلَّا نَفْسَهُ. " رَوَاهُ مُسْلِمٌ

On the authority of Aboo Dharr al-Ghifaaree (رضي الله عنه), on the Prophet (ﷺ) relaying on his Lord, The Blessed, The Exalted, that He said:

"O My servants! I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants! All of you are astray except for those I have guided, so seek guidance from Me and I shall guide you. O My servants! All of you are hungry except for those I have fed, so seek food from Me and I shall feed you. O My servants! All of you are naked except for those I have clothed, so seek clothing from Me and I shall clothe you. O My servants! You commit sins by night and day, and I forgive all sins, so seek forgiveness from Me and I shall forgive you. O My servants! You will never attain harming Me, so as to harm Me, nor will you ever attain benefiting Me, so as to benefit Me. O My servants! Were the first of you and the last of you, the human of you and the *Jinn* of you, to be as pious as the most pious heart of any one man amongst you it would not increase My Kingdom in anything. O My servants! Were the first of you and the last of you, the human of you and the *Jinn* of you to be as wicked as the wickedest heart of any one man amongst you it would not decrease My Kingdom in anything. O My servants! Were the first of you

and the last of you, the human of you and the *Jinn* of you to gather in one place and make a request of Me, and I were to give everyone what he requested, it would not decrease what I have anymore than a needle decreases the sea when put into it. O My servants! It is only your deeds that I charge you with and then recompense you for them. So whoever finds good then let him praise Allaah. Whoever finds other than that, should blame no one but himself.” (Related by Muslim)<sup>86</sup>

### Explanation of the *Hadeeth*

This *Hadeeth*, and what is similar to it are called, ‘*Hadeeth Qudsee*’ since the Prophet (ﷺ) is relying on Allaah. He said: “O My servants! I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another.” In this *Hadeeth*, Allaah, The Mighty, The Majestic, explains that He forbade oppression upon Himself, so he does oppress anyone by increasing their sins or by decreasing their good deeds. As He, The Exalted, has said,

﴿ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا

هَضْمًا ﴾

“And he who does deeds of righteousness, while he is a believer, then he should have no fear of injustice, nor any oppression.”

[Soorah Taa Haa (20): 112]

<sup>86</sup> Muslim #2577; at-Tirmidhee #2495; Ibn Maajah #4257; Imaam Ahmad in *al-Musnad* #21314



“And have made it forbidden amongst you.” This means that I have made oppression prohibited amongst you. Due to this, He said, “So do not oppress one another.” The “so” is to connect it to what preceded. “O My servants! All of you are astray except for those I have guided, so seek guidance from Me and I shall guide you.” All of the servants in entirety are astray in knowledge and action except those whom Allaah, The Mighty, The Majestic, guides. If the matter is like this, then it is obligatory to seek guidance from Allaah. Due to this He said, “So seek guidance from Me and I shall guide you,” i.e. request guidance from Me and I shall guide you. Guidance here incorporates (both) the guidance of knowledge and the guidance of success.

“O My servants! All of you are hungry except for those I have fed, so seek food from Me and I shall feed you.” This is like what preceded it. He, The Glorious, The Exalted, explains that all of the servants, in entirety, are hungry except whom Allaah feeds. Then He requests of His servants that they seek food from Him, so that He can feed them. That is because He, The Glorious, The Exalted, is the One Who causes the agriculture to grow and brings livestock about. As He, The Glorious, The Exalted, has said:

﴿ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ



“Have you not seen the seed that you planted in the ground? Is it you that causes it to grow or do We cause it to grow? Had We willed, We could have crumbled it to dry pieces, and you would be regretful.”

[Sooratul- Waaqi'ah (56): 63 - 65]

In addition, the wealth that is obtained from the crops belongs to Allaah, The Mighty, The Majestic.

**“O My servants! All of you are naked,”** this means that his private parts are exposed except for whom Allaah facilitates clothing for him. Due to this, he said, **“except for those I have clothed, so seek clothing from Me and I shall clothe you.”** This means, request clothing from Me and I shall clothe you. This is because clothing is from what Allaah, The Exalted, extracted from the earth. If Allaah, The Exalted, had willed, He would not have facilitated this.

**“O My servants! You commit sins by night and day, and I forgive all sins, so seek forgiveness from Me and I shall forgive you.”** This is similar to his statement (ﷺ) in the authentic *Hadeeth*, **“All of the sons of Aadam are sinners, and the best of the sinners are those who repent.”**<sup>87</sup> The people err by night and day, i.e. they commit sins and it (i.e. a sin) is to contrast a command of Allaah or His Messenger by doing a prohibited act, or leaving off a command, but this sin has a cure, and all praise belongs to Allaah. It is His statement, **“So seek forgiveness from Me and I shall forgive you,”** i.e. request my forgiveness and I shall forgive you. Forgiveness is covering a sin while pardoning it.

**“O My servants! You will never attain harming Me, so as to harm Me nor will you ever attain benefiting Me, so as to benefit Me.”** This is because Allaah, The Glorious, The Exalted, is not in need of anything in existence. If the entire world disbelieved, it would never harm Him at all. If the entire world believed, it would not benefit Him at all, since by His Essence, He is not in need of any of His creation.

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<sup>87</sup> At-Tirmidhee #2499; Ibn Maaajah #4251; Imaam al-Haakim in *al-Mustadrak* #7691; ad-Daaramee #2729; Imaam Ahmad in *al-Musnad* #12983; a *Hasan Hadeeth* from *al-Jaami'us-Saheeh* 4515-(831/2)

“O My servants! Were the first of you and the last of you, the human of you and the Jinn of you to be as pious as the most pious heart of any one man amongst you, it would not increase My Kingdom in anything.” This is because a person’s obedience only benefits himself. As for Allaah, The Mighty, The Majestic, He does not benefit from it since He is not in need of it. If all of mankind in entirety, were as pious as the most pious heart of any one man, it would not increase His Kingdom in anything.

“O My servants! Were the first of you and the last of you, the human of you and the Jinn of you to be as wicked as the wickedest heart of any one man amongst you, it would not decrease My Kingdom in anything.” That is because Allaah is not in need of us. If all of mankind and *Jinn* were as wicked as the wickedest heart of any one man, it would not decrease His Kingdom in anything.

“O My servants! Were the first of you and the last of you, the human of you and the Jinn of you to gather in one place and make a request of Me, and I were to give everyone what he requested, it would not decrease what I have, anymore than a needle decreases the sea when put into it.” This is due to His Excellence, Nobility, and the expansiveness of what He possesses. If He gave every person what he requested, it would not decrease Him in anything. And His statement, “Anymore than a needle decreases the sea when put into it.” This is in order to emphasize there being no deficiency at all. It is well known that if a needle is put into the sea and then taken out, it does not decrease the sea at all since the moisture that sticks to this needle is nothing at all.

“O My servants! It is only your deeds that I charge you with,” i.e. they are calculated and written for the people. “And then recompense you for them. So whoever finds good then let him praise Allaah. Whoever finds other than that, should blame no

**one but himself.”** Even with this, He, The Glorious, multiplies a good deed by ten times its like, to seven hundred, to many times multiplied. A bad deed is recompensed by its like (i.e. one time), or it is pardoned and forgiven as long as it is less than *Shirk*, and Allaah knows best.

This is the outstanding *Hadeeth* of Aboo Dharr al-Ghifaaree (رضي الله عنه) that he (رضي الله عنه) relayed on His Lord, The Blessed, The Exalted, that He said: “O My servants! I have forbidden oppression for Myself.” Shaykhul Islaam, may Allaah bestow mercy upon him, explains it in an excellent treatise. Ibn Rajab also explains it amongst the Forty *Ahaadeeth* of Imaam an-Nawawee.

And from the Benefits of this *Hadeeth*:

The narration of the Prophet (ﷺ) on His Lord, and the people of knowledge have named it ‘*Hadeeth Qudsee*.’

And from the Benefits of this *Hadeeth*:

Allaah, The Mighty, The Majestic, has forbidden oppression upon Himself due to His Perfection and Justice, The Majestic, The Mighty. He is able to oppress, able to reduce the good deeds of the righteous, and able to attach more evil deeds to the sinner than he has committed, but due to His Perfection and Justice, He forbade this upon Himself, The Majestic, The Mighty.

And from the Benefits of this *Hadeeth*:

Oppression is prohibited amongst us. The Prophet (ﷺ) explained that this sanctity is concerning the blood, wealth, and honor (of the Muslims). He (ﷺ) stated at *Minaa* on the day of the ‘*Eed*,

{ إِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ، حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا }

“Surely, your blood, wealth, and honor, is sacred just as the sanctity of this day of yours, in this month of yours, in this city of yours.”<sup>88</sup>

And from the Benefits of this *Hadeeth*:

The origin of man is misguidance and ignorance due to His statement, The Exalted,

﴿ وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴾

“And Allaah has brought you out from the wombs of your mothers while you know nothing.”

[Sooratun-Nahl (16): 78]

“O My servants! All of you are astray except for those I have guided, so seek guidance from Me and I shall guide you.” The origin in him is also transgression and oppression.

And from the Benefits of this *Hadeeth*:

The obligation of seeking guidance from Allaah due to His statement, The Exalted, in the *Hadeeth*, “So seek guidance from Me and I shall guide you.”

And from the Benefits of this *Hadeeth*:

<sup>88</sup> Al-Bukhaaree #67; Muslim #2699

Man, rather, all of the servants are hungry, in need of food except for who Allaah, The Mighty, The Majestic, feeds. A result of this benefit is a person asking his Lord and his seeking enrichment by asking Allaah and not asking the servants of Allaah. Due to this, he said, “So seek food from Me and I shall feed you,” meaning request food from Me and I shall feed you.

And from the Benefits of this *Hadeeth*:

The servants are naked except for whom Allaah, The Mighty, The Majestic, has clothed and facilitated it for him. Due to this he said, “So seek clothing from Me and I shall clothe you,” i.e. request clothing from Me and I shall clothe you. Allaah, The Mighty, The Majestic, mentioned being naked after food since food is a shielding for the internal (body) and clothing is a shielding for the external (body).

And from the Benefits of this *Hadeeth*:

The son of Aadam sins abundantly during the night and day. Even still, this sin is encountered by the forgiveness of Allaah, The Mighty, The Majestic; for every sin. Surely Allaah forgives all sins as He, The Exalted, has said:

﴿ قُلْ يَٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ ﴾



“Say, O My servants who have transgressed against themselves! Do not despair of the Mercy of Allaah. Verily, Allaah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.”

Consequently, a person knows his own level, so every time a person errs he seeks the forgiveness of Allaah, The Mighty, The Majestic.

And from the Benefits of this *Hadeeth*:

Regardless of the abundance of sin, Allaah, The Exalted, will forgive them so long as a person seeks forgiveness of his Lord due to His statement, The Exalted, in this *Hadeeth Qudsee*, **“And I forgive all sins, so seek forgiveness from Me and I shall forgive you.”**

And His statement, The Exalted, **“O My servants! You will never attain harming Me, so as to harm Me, nor will you ever attain benefiting Me, so as to benefit Me.”** That is because Allaah, The Glorious, The Exalted, is in no need of the creation. From His names are *al‘Azeez* (The Mighty), so He is the One that is Mighty, so that harm does not reach Him. He is also *al-Ghanee* (Self Sufficient) and *al-Hameed* (The Owner of all praise), so He is in no need of anyone to benefit Him and no one will ever be able to harm Him due to the perfection of His Self-sufficiency, The Majestic, The Mighty.

**“O My servants! Were the first of you and the last of you, the human of you and the Jinn of you to be as pious as the most pious heart of any one man amongst you, it would not increase My Kingdom in anything.”**

This is due to the perfection of His Self-sufficiency, The Mighty, The Majestic. If all of mankind in entirety from the men and *Jinn* were as pious as the most pious heart of any one man, it would not increase His Kingdom in anything since Allaah is in no need of them.

**“O My servants! Were the first of you and the last of you, the human of you and the Jinn of you to be as wicked as the wickedest heart of any one man amongst you, it would not decrease My Kingdom in anything.”**

This is due to the perfection of His Self-sufficiency, so the obedience of the subservient does not benefit Him, nor does the disobedience of the sinners harm him. The intent of these two sentences is the encouragement of obeying Allaah, The Mighty, The Majestic, and abstaining from sin.

**“O My servants! Were the first of you and the last of you, the human of you and the Jinn of you to gather in one place and make a request of Me, and I were to give everyone what he requested, it would not decrease what I have anymore than a needle decreases the sea when put into it.”**

This is due to the perfection of His Self-Sufficiency, The Majestic, The Most High, and the expansiveness of what He possesses. From the benefits of this sentence is that Allaah, The Glorious, The Exalted, possesses extensive Self-Sufficiency and Honor.

And His statement, **“Anymore than a needle decreases the sea when put into it.”** It has already preceded; the intent is embellishment, that it does not decrease Allaah in anything.

And His statement, **“O My servants! It is only your deeds that I charge you with....”** to the end of *Hadeeth*. From the benefits of this is the encouragement of righteous deeds until a person finds good.

And from the Benefits of this *Hadeeth*:



Allaah, The Glorious, The Exalted, does not oppress any person at all.

And from the Benefits of this *Hadeeth*:

The sinner will eventually blame himself when he is in a time when benefit and regret will not benefit him due to His statement, "Whoever finds other than that, should blame no one but himself."



All praise and thanks are due to Allaah. We praise Him, seek His help and His forgiveness.

We seek refuge with Allaah from the evils of our own selves and from our bad deeds.

Whomever Allaah guides, none can misguide him and whomever He misguides, there is no guide for him. I testify that nothing deserves worship except Allaah alone, with no partner and I testify that Muhammad is His servant and Messenger – may Allaah send prayers upon him, his family, and his companions.

As for the following...

There was from the foremost of those who stood up against these innovators – Shaykh-ul-Islaam Taqiyy-ud-Deen Ahmad ibn 'Abdul-Haleem ibn 'Abdus-Salaam ibn Taymiyyah al-Haraanee, ad-Dimashqee. He was born in Haraan (in Iraq) on Monday, the 10th of Rabee' al-Awwal in the Hijrah year of 661 and he died while imprisoned oppressively in the fortress of Damascus in Thu-al-Qi'dah in the Hijrah year 728 – may Allaah have mercy on him.

He has many works on the clarification and explanation of the Sunnah the reinforcement of its pillars, and the destruction of innovations. One of the works on this subject is his "al-Fatwaa al-Hamawiyyah" which he wrote as an answer to a question presented to him in the Hijrah year of 698 from Hamaah, a place in ash-Shaam. In it, he was asked what the scholars and Imaams of the religion say concerning the Aayaat and the Ahaadeeth of the Sifaat, or the attributes and characteristics of Allaah. So he answered in about 83 pages and due to which, he suffered trials and afflictions. May Allaah reward him on behalf of Islaam and the Muslims with the best of rewards.

Due to the difficulty in understanding and comprehending this answer from many readers, I wanted to summarize the most important points from it along with some other needed additions. I have named it "Fathu Rabb-il-Bariyyah bi-Talkhees al-Hamawiyyah".

I ask Allaah to make our effort sincerely for His face and as a benefit to His servants, for indeed He is Generous and Kind. - Imaam Muhammad ibn Saalih al-'Uthaymeen



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