

The Beneficial Message and
The Definitive Proof

In the Study of Theology



Shaykh Muhammad Salih Farfur

Translation, Introduction and Notes by

Wesam Charkawi

Copyright © Wesam Charkawi 2010

First Edition

No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording or by any information storage and retrieval system, without prior permission in writing from the Copyright owner. Copyright owners may take legal action against a person who infringes on their copyright through unauthorised copying.

ISBN No: 978-0-646-52321-7

Australian Distributor:
abuhanifa100@hotmail.com

Contents

Translator's Introduction	13
The Author: Shaykh Muhammad Salih Farfur	14
Layout Of The Book	15
Ahl as-Sunna wal Jama'a	17
❖ The Ash'aris [Abu Hasan Al-Ash'ari	18
❖ The Maturidis [Abu Mansur Al-Maturidy]	22
Imam at-Tahawi	23
The Mu'tazila (Dissenters)	24
The Qadariyya	26
The Jabriyya	28
The Karramiyya	30
The Murji'a	30
The Shi'a	30
❖ The Saba-iyya	32
❖ The Gharabiyya	33
❖ The Kaysaniyya	33
❖ The Zaydiyya	34
Abu Bakr	35
The Ithna 'Ashariyya	42
The Isma'iliyya	43
The Khawarij	44
The Knowledge Of Divine Oneness [<i>ilm at-tawhid</i>]	45
The Focus Of <i>Ilm at-tawhid</i>	45
Definition Of The Term Religion [<i>din</i>]	46
A Responsible Person [<i>mukallif</i>]	46
The Ruling On Knowing <i>Tawhid</i> [<i>Or Divine Oneness</i>].	47
❖ Its Outcome (Benefit)	47
❖ The Complier Of This Theme	47
Chapter one / The Divine Being and His attributes [<i>ilahiyat</i>]	53
The Perceptive Ability of Mankind	55
Judgments of the Intellect According to Theologians	57
Faith [Iman]	59
Islam	61
Does Faith Increase Or Decrease	61
Following Others [<i>taqlid</i>] In The Fundamentals Of The Religion	63
The Parents Of Prophet Muhammad	65
❖ Fatra [The Period Of Cessation Of Prophethood]	65

❖ Fitra [Natural Disposition]	67
❖ Knowing Good And Evil Through Reason And The Sacred Law	67
Is Iman and Islam Regarded As One And The Same Thing?	74
The Ruling On Uttering The Testimonies Of Faith	78
Islam [Its Definition And The Link Between Islam And Iman]	81
Allah Most High – His Essence, Attributes And Actions	82
❖ Overview Of The Attributes Of Allah	83
First: The Personal Attribute [<i>an-Nafsiyya</i>]	84
❖ Existence [<i>wujud</i>]	84
❖ The Beautiful Names Of God That Relate To The Meaning – <i>al-wujud</i>	86
Second: The Negating Attributes [<i>as-Salbiyya</i>]	87
1) Beginningless [<i>qidam</i>]	88
2) Everlasting Or Endlessness [<i>baqa</i>]	92
3) Allah Is Absolutely Unlike The Creation [<i>mukhalafa lil hawadith</i>]	94
– The Beautiful Names Of God That Relate To The Attribute – <i>mukhalafa</i>	97
4) Self-Subsistence [<i>qiyam binafsih</i>]	98
5) Oneness [<i>wahdaniyya</i>]	98
– The Beautiful Names Of God That Relate To The Meaning – <i>al-Wahdaniyya</i>	101
Third: The Affirmative Attributes [<i>al-Ma'ani</i>]	101
1) Power [<i>qudra</i>]	102
– What His Attribute Of Power Is Connected To	102
– The Beautiful Names Of God That Relate To The Meaning Of The Attribute – <i>qudra</i>	106
2) Will [<i>irada</i>]	106
– What His Attribute Of Will Is Connected To	107
3) Knowledge [<i>'ilm</i>]	109
– What His Knowledge Is Connected To	109
– The Beautiful Names Of God That Relate To The Meaning Of The Attribute – <i>'ilm</i>	110
4) Life [<i>hayat</i>]	111
– The Beautiful Names Of God That Relate To The Meaning Of The Attribute – <i>hayat</i>	111
5) Hearing [<i>sama'</i>]	112
6) Sight [<i>basar</i>]	112
7) Speech [<i>kalam</i>]	112
Fourth: The Entitative Attribute [<i>al-Ma'nawiyya</i>]	117

The Active Attributes [<i>sifat al-Fi'liyya</i>]	117
The Comprehensive Attributes	118
The Attributes Pertaining To The Actions Of The Creator	120
Explaining That Which Pertains To Creating [<i>khalq</i>], Originating [<i>ijad</i>] And Bringing Into Being [<i>takwin</i>]	122
What Is Impossible In The Right Of God	124
That Which Is Possible In The Right Of God	125
No Thing Is Obligatory On God	126
The Names Of God Almighty	127
The Beautiful Names Of God [<i>asma' Allah al-Husna</i>]	128
Ambiguous Verses [<i>mutashabihat</i>]	131
❖ The Way Of The Salaf [Early Muslims]	132
❖ Anthropomorphism [<i>tajsim</i>]	134
❖ The Way Of The Khalaf	135
God Exists Through Himself Without Need Of Place Or Direction	139
The Actions Of Mankind	149
Belief In Qada' (Decreeing) and Qadar (Ordaining)	153
The Obligation Of Believing In Qada' and Qadar	154
God Creating The Act Does Not Deprive Mankind Of Choice	155
The Tie Between God Creating The Act And Mankind Being Free To Choose	157
The Outcome Of The Servant's Will Beneath God's Will	157
The Difference Between Will [<i>irada</i>] And Pleasure [<i>rida</i>]	157
The State Of Evil And Misfortune	160
The Benefits Of Faith	161
The World/Heavens [<i>kawn</i>]	163
Being Held Accountable With What One Cannot Bear	164

Chapter Two / The Functions And Significance Of Prophets And Messenger [nubuwat]	165
Prophets And Messengers	167
❖ The Wisdom Of Sending Prophets	167
Belief In The Prophets And Messengers	169
Prophethood (Definition)	169
The Difference Between Prophets And Messengers	170
Is It Permissible To Revere Some Prophets Above Others?	173
Can A Prophet Be A Woman?	174
The Attribute Of A Messenger	175
i) That Which Is Necessary For Them	175
❖ Truthfulness	175
❖ Fulfilling The Trust	176
❖ Intelligence	176
❖ To Preach What They Are Commanded	179
ii) That Which Is Permitted In Their Right	179
iii) That Which Is Impossible In Their Right	180
The Number Of Messengers That Is Agreed Upon	183
Miracles [<i>mu'jiza</i>] And Extraordinary Events [<i>khawariq</i>]	184
1) Miracles From Prophets	184
2) Marvels [karamat] From A Friend Of God [Wali]	184
3) Ma'unah [Assistance]	184
4) Istidraj [Marvels Of Delusion]	184
5) Ihanah [Humiliation]	184
6) Irhas [Sign / Indication]	184
7) Sorcery	184
8) Sha'wadha [Trickery]	184
The Definition Of A Miracle [<i>mu'jiza</i>]	185
Requesting A Miracle With Arrogance And Egotism	186
Conditions Of A Miracle	187
The Reason For A Miracle	188
The Types Of Miracles	188
i) Verbal Miracles	188
ii) Miracles Pertaining To Actions	189
iii) Miracles Pertaining To Omissions	190
The Most Famous Miracles After That Of Prophet Muhammad	191
❖ The Miracle Of Ibrahim	191
❖ The Miracle Of Musa	191

Al-Karama [Marvel]	192
The Marvels Of The Friends Of God [<i>awliya</i>]	193
Sorcery/Magic	197
The Stance Of The Law Concerning Magic	197
Does Sorcery Have A Realistic Aspect And Effect?	199
Divine Books The Names Of The Divinely Revealed Books	202
Prophet Muhammad	203
His Lineage From His Father's Side	203
His Lineage From His Mother's Side	205
His Children	205
The Most Superior And Excellent Of Creation	206
Are Angels Superior To Man?	207
Abu Talib	209
That Which Was Specifically Assigned To Prophet Muhammad	210
Abrogation Of [Part Of] The Sacred Law [<i>an-nasikh wal-mansukh</i>]	211
Quran Abrogating Quran	212
Sunna Abrogating Sunna	213
Quran Abrogating Sunna	213
Sunna Abrogating Quran	213
Imam Shafi'is Proof On Sunna Not Abrogating The Quran	213
The Majority's View On Sunna Abrogating Quran	214
Can Abrogation Occur In The News Reported?	214
Can The New Rule Be More Strict And Stringent?	215
The Most Famous Miracle After The Quran	216
The Night Journey [<i>al-Isra'</i> and <i>Mi'raj</i>]	216
The False Accusation (Concerning A'isha)	217
Following Qualified Scholarship [Madhhab] In The Secondary Matters	219
The Validity Of Following Qualified Scholarship	221
<hr/>	
Chapter Three What The Prophet Informed About [<i>sam 'iyat</i>]	229
Belief In The Angels	231
The Reality And Traits Of Angels	232
Disobedience Impossible Upon Prophets	236
Infallibility [<i>'isma</i>] Of The Prophets	237
Protection From Defect And Sin Prior To Prophethood	237

The Refutation Of Those Who Say That Minor Sins Are Possible For Prophets	239
Special Angels And Special People	246
Belief In The Jinn	246
Transmitted And Rational Proof On The Existence Of Jinns	247
The Ruling Upon One Who Does Not Believe In The Existence Of Jinns	248
That Which Concerns The Jinn And Their Traits	248
Does Shaytan Have Control Over Man Concerning His Beliefs, Will and Actions	253
Belief In Other Hidden Things	254
The Soul And Mind	254
Belief In The Throne, Kursi, Pen And Preserved Tablet	255
❖ The Throne	255
❖ The Kursi	255
❖ The Pen	255
❖ The Preserved Tablet	256
Belief In Paradise And Hell-Fire	257
The First And Last To Enter Paradise	257
The Fire	260
Food Of The Fire	261
The Young	262
❖ The Varying Views About Unbelieving Children	262
Belief In The Last Day [<i>yawm al-Akhira</i>]	263
The Ruling On Believing In The Last Day	263
The Signs Of The End Of Time	265
The Signs In Their Order	267
❖ The Emergence Of The Dajjal	267
❖ The Coming Of Jesus	268
❖ The Emergence Of Ya'juj And Ma'juj	270
❖ The Appearance Of The Beast Of The Earth	271
❖ The Rising Of The Sun From The West	271
❖ The Advent Of The Smoke	271
❖ Three Earthquakes Will Occur	271
❖ A Fire Will Appear From Yemen	271

The Blowing Of The Trumpet	271
Belief In Death	273
The One Killed Has Died At The Decreed Time	274
The Bodies That Will Not Decay In The Grave	275
The Shahid [Martyr]	276
The Questioning In The Grave	277
Is Punishment Of The Grave With Body And Soul?	278
The Gathering [<i>hashr</i>]	279
Twelve Types Of People Will Not Be Questioned In Their Graves	280
The Difficulty Of The Stand [<i>hawl al-Mawqif</i>]	280
The Final Reckoning	281
The Scaling Of The Deeds	283
The Bridge [<i>as-Sirat</i>]	283
Wisdom Of The Judgement	284
The Intercession Of Prophet Muhammad [<i>ash-Shafa'a</i>]	284
The Vision Of God	287
❖ How The Vision Of Him Will Be	289

Chapter Four The Level (Or Grade) Of Actions	293
Good And Bad Deeds	295
That Which Amounts To Disbelief	296
Repentance	297
Major And Minor Sins	298
Speaking Ill Of The Companions	300
Yazid Ibn Mu'awiyya	302
Disbelief [<i>kufir</i>] And Its Types	303
The Types Of Disbelief	304
❖ Repudiated Disbelief [<i>munkirun</i>]	304
❖ Disavowing Disbelief [<i>jahidun</i>]	304
❖ Obstinate Disbelief [<i>ma'anidun</i>]	305
❖ Segregate Disbelief [<i>mu'ridun</i>]	305
❖ Doubtful Disbelief [<i>shaakun</i>]	305
❖ Hypocritical Disbelief [<i>munafikun</i>]	305
Prayer Behind The Righteous And Unrighteous Believer	306
Some Of The Rulings Upon An Unbeliever	306

The Prohibition Of Declaring One To Be An Unbeliever	308
That Which Transforms An Unbeliever Into A Believer	309
The Wiping Of The Footgear [<i>khuffain</i>]	309
The Tarawih Prayers and Bid'ah [Innovation]	310
Apostasy [<i>Ar-Ridda</i>]	312
Conditions Of Apostasy	313
The Repentance Of An Apostate	315
Final Note	315
Works Of Theology Cited	317

Translator's Introduction

All praise be to God, who is one in His essence, attributes and actions. God said [Nothing is as His Likeness, yet He is All-Hearing, All-Seeing].¹ Exalted is He from having an associate as He says [And your God is one God, there is no god but He, the Most Gracious, the Most Merciful].² He is independent from all things, friends or a child; He said [No son (or offspring) did God beget, nor is there any god along with Him].³ He bestowed His favour on the offspring of Adam by sending messengers to take them out of the darkness of polytheism [*shirk*] to the light of divine oneness [*tawhid*]. He bestowed His good pleasure upon the religion of Islam as He said in His Book [This day, I have perfected your religion for you, completed My favour upon you and have chosen for you Islam as your religion].⁴ Peace and blessings of God be upon Muhammad, the one whom God characterised as a mercy to the worlds, stating [You have not been sent except as a mercy to the worlds (to both human beings and the jinn)],⁵ his family, Companions and those who follow him until the Day of Judgement.

The knowledge pertaining to divine oneness [*ilm at-Tawhid*] is one of the most important sciences. It increases and develops the understanding of the Creator, His prophets and His creation, together with an awareness into the truths of this world and matters concerning the hereafter. There is no doubt that knowledge of this type [*i.e. tawhid*] removes doubt and provides relief for the soul in this life and happiness in the next. It allows one to refute those whom have deviated and gone astray. Moreover, studying the principles of faith [*aqida*] resolves issues subject to immense confusion concerning the divine being, such as: Is God in the heaven above? Does God Himself actually descend to answer the calls of His servants? Do prophets commit sin? How do we view the Companions of the Prophet? Unequivocally, knowledge of the principles of belief preserves one's faith from distortion, corruption and misguidance; and for this reason, it is an individual obligation to acquire its knowledge.

Three essential matters of Islamic doctrine are the basis of the science of divine oneness. They are: i) *ilahiyat* – the divine being and His attributes [and that which is connected with the divine being; namely, what is necessary, possible and impossible], ii) *nubuwwat* – the functions of prophethood and that which is associated with them; namely – that which is necessary for prophets, what is

¹ Quran 26:11.

² Quran 2:163.

³ Quran 23:91.

⁴ Quran 5:3.

⁵ Quran 21:107.

impossible upon them and that which is permissible, and iii) *sam'iyat* – which relates to what the Prophet informed about, such as the resurrection after death, the gathering, the bridge across the fire [*sirat*], paradise and hell-fire.¹ Note: this third section is established by transmitted text only and does not venture into the aspects of reason and logic.



The Author

Shaykh Muhammad Salih Farfur Ibn Muhammad Salih al-Farfur ad-Dimashqi al-Hanafi, from the family of Farfur. He was born in Damascus in 1318/1901 and died 1407/1986. He was raised amongst righteous parents who from an early age sent him to learn Quran and the disciplines of writing. Having finally completed formal schooling, he sought knowledge from some of the most eminent scholars in Damascus, a path which revived the distinction of his father and grandfathers. His teachers included the hadith master Shaykh Muhammad Badr ad-Din al-Husni, whom he learnt from for many years – reciting upon him the subjects of the sciences of hadith, tafsir, jurisprudence [*fiqh*], principles of jurisprudence, creed [*aqida*], the sciences of Arabic, philosophy and many others. He also learnt from the fiqh master – Shaykh Salih Ibn Sa'ad al-Mahsi from which he attained Hanafi jurisprudence [*fiqh*] and principles of jurisprudence relating to the Hanafi school. He also attained Hanafi fiqh from Shaykh Muhammad 'Ata al-Kasm. He recited Quran upon the Shaykh Muhammad Salim al-Halawani as he attended countless teachings from numerous scholars of the Sham, such as Shaykh Muhammad Ibn Ja'far al-Katani, Shaykh Muhammad Amin Suwayd, Shaykh Abdul Karim al-Hamzawi and Shaykh Muhammad Najib Kiwan. He worked diligently for the acquisition of knowledge, researching and verifying. He abstained from the people for this reason during which he recited many works of knowledge upon his teachers.

After having completed his learning from his teachers, he turned to teaching. He first taught for many years in an Islamic college in Beirut, after which he left it and founded a revival of knowledge in Damascus beginning in the mosques. In 1375/1956, he founded and established al-Fatih Islamic Institute, an institute which teaches all the sciences and understanding of the religion nurturing others to righteousness and piety. In 1385/1957, he founded a female branch specifically for women to teach them the subjects of the Sacred Law. Indeed, Al-Fatih continues to teach until now by the grace of God graduating hundreds of students.

¹ Kitab Sharh as-Sawi, Ahmad ibn Muhammad al-Maliki 142.

The Shaykh endured a life filled with hard work and diligence in the propagation of knowledge and its benefit until Allah took his life in 1407/1986. He was prayed upon in Masjid al-Amawi.

Layout Used In This Book

The layout of this publication presents the Arabic text of *The Beneficial Message and the Definitive Proof in the Study of Theology* [*Risala an-Nafi'a wa Hujatul Qati'a fi 'Ilm at-Tawhid*] immediately followed by its translation in English. Generally, after the English translation of the Arabic, supplementary notes have been translated and added from various other sources from *Ahl as-Sunna wal-Jama'a*, and they directly relate to the issue being discussed. This has been done either to enhance one's knowledge of that issue and/or provide greater clarity. Such sources have been carefully selected and include:

I) Kitab Sharh as-Sawi 'Ala Jawhar at-Tawhid, by Ahmad ibn Muhammad al-Maliki as-Sawi. He was renowned as a righteous scholar possessing very high character and knowledge of God. As-Sawi was an Imam of jurisprudence [*fiqh*], scholar of scholars, and a disciplinarian and instructor of those seeking piety. Born in 1175 AH, he memorised the Quran in his country, after which he travelled to al-Azhar seeking knowledge in the year 1187 AH. He died approximately 1241 AH in Madina.¹

II) Al-Aqida al-Islamiyya, by Abdur-Rahman Hasan Habannaka. He began his studies in Syria learning the Sacred Law of Islam at a school called *Ma'had at-Tawjih al-Islamy*. He graduated from it in the year of 1368 AH and continued further study in the fields of: The Science of Fiqh, Usul, Tawhid, Philosophy [*mantiq*], Speech and others until the year 1370 AH. After this, he furthered his studies at the famous University *al-Azhar* in 1371 AH completing his degree in the year 1373 AH and was authorised to teach the following year. His book was finalised on the 11th of Ramadan 1385 AH (or 1966 CE).

III) Minah ar-Rawd al-Azhar, the explanation on Abu Hanifa's Al-Fiqh al-Akbar by Ali ibn Sultan Muhammad al-Qari. Al-Qari was a jurist, theologian and scholar of hadith. His commentary on Al-Fiqh al-Akbar is called Minah ar-Rawd al-Azhar (Gift of the Blossoming Garden). Al-Qari was born in Herat Afghanistan, where he received his main years of Islamic schooling. He then travelled to Makka, where he studied under Shaykh Ahmad ibn Hajar al-Haytami al-Makki and Qutb ad-Din al-Hanafi. He was called al-Qari, "The Reciter," because of his mastery of the science of Quranic recitation. He died in 1014/1606.

¹ Kitab Sharh as-Sawi 14-20.

IV) Al-Aqida al-Islamiyya, by Mustafa al-Khin and Muhyiddin Mistu. **Mustafa Sa'id al-Khin** was born in 1341/1922 and died in 1428/2008. He is Mustafa Ibn Sa'id Ibn Mahmud al-Khin, ash-Shafi'i, ad-Dimashqi. At the age of eight, his parents initiated his path of learning, after which he was placed in a school termed al-Jam'iyya al-Gharra'. He remained in it for one year after which he entered the school ar-Rasmiyya. In the year 1350/1931, Shaykh Al-Khattat Muhammad Zarzur identified the capacity of Mustafa al-Khin who was one of his students. The Shaykh sought permission from his parents to take him to the lectures and teachings of Shaykh Hasan Habannaka in the mosque of Manjak. His parents permitted the journey and did not prevent him.

The intelligence of Mustafa al-Khin was soon noticed by his Shaykh Husayn Khitab. The amazement then turned to Hasan Habannaka who advised him well regarding the acquisition of knowledge. Mustafa al-Khin had many eminent teachers, such as: Shaykh Ali Ibn Abul Ghaniyy, Shaykh Muhammad Amin Suwayd, Shaykh Ibrahim Ibn Muhammad Khayr al-Ghilayini and Shaykh Abu al-Hasan Ali Husni ad-Danwi. In 1369/1949, he travelled to Cairo to study at the Azhar and graduated with the highest honour some years later.

V) Daw al-Ma'ali li Bad' al-Amali, which is Qari's commentary on Abu al-Hasan Siraj al-Din Ali ibn Uthman al-Ushi's Bad' al-Amali.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على محمد وعلى آله وصحبه أجمعين، وبعد.

إن معظم الخلاف الواقع في مسائل علم التوحيد قائم بين ثلاث فرق ، وهم : الأشاعرة والماتريدية ، والمعتزلة. وإليك بياناً موجزاً لكل فرقة من هؤلاء مع ذكر بعد الفرق الإسلامية الأخرى . كالتقديرية والجبرية والكرامية. غير أن خلاف بين الأشاعرة والماتريدية ليس واسع الشقة، وكلا الفريقين لا يطعن في دين صاحبه وفضله ، أما الخلاف بين الأشاعرة والمعتزلة وغيرهم من بقية الفرق فإنه شديد، والنضال بينهم مصحوب بكثير من الحرج وضيق الصدر. والله تعالى الموفق.

In the name of God, Most Merciful, Most Compassionate

Praise be to God, the Lord of all things and peace and blessing be upon the Messenger of God, upon his family and all his Companions. Indeed, the disagreement pertaining to the *knowledge of divine oneness [tawhid]* is mainly between three groups: they are – the Ash'aris, Maturidis and the Mu'tazilah. In the coming chapters, these groups and others will be made known, such as the Qadariyya, Jabriyya and the Karramiyya. However, the differences between the Ash'aris and Maturidis is not theologically significant and have apparent historical reasons. Neither of these groups labeled the other as being innovative or deviating and have been mutually tolerant. However, the differences between the Ash'aris and Mu'tazilah (including the remainder of the groups) is vast; and the clash between them is subject to immense uproar.

أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ وَهُمْ (الْأَشَاعِرَةُ وَالْمَاتَرِيدِيَّةُ)

الْأَشَاعِرَةُ

هم منسوبون إلى الإمام أبي الحسن علي بن اسماعيل الأشعري ، وجده الأعلى عبد الله أبو موسى الأشعري صاحب رسول الله . وبين أبي الحسن وجده أبي موسى أربعة آباء. ولد سنة ستين ومائتين 260 هـ على الأشهر بالبصرة. وتوفي سنة أربع وعشرين وثلاثمائة 324 هـ على الأشهر. وكان شافعي المذهب على الصحيح. أخذ الحديث عن الساجي أحد أئمة الحديث ببغداد. وأخذ علم الكلام عن أبي علي الجبائي شيخ المعتزلة ثم خالفه في مسألة القول بوجود الصلاح والأصلح على الله. وفارقه ورجع عن الاعتزال فصعد المنبر يوم الجمعة ونادى بأعلى صوته : من عرفني فقد عرفني ومن لا يعرفني أنا فلان ابن فلان كنت أقول بخلق القرآن وأن الله لا يرى في الآخرة بالأبصار وأن العباد يخلقون أفعالهم بصنعهم ، وها أنا ذا تائب من الاعتزال. ثم صُفِّ بعد رجوعه عن الاعتزال كتاب (الموجز) رد به على الجهمية والمعتزلة، وكتب (مقالات الإسلاميين) وكتب (الإبانة) ووقف للدفاع عن العقيدة الإسلامية.

Ahl as-Sunna Wal-Jama'a
 [The Ash'aris and Maturidis]

The Ash'aris

The Ash'aris are ascribed to Imam Abi Hasan Ali ibn Isma'il al-Ash'ari. His great grandfather was Abdullah Abu Musa al-Ash'ari the Companion of the Prophet (God bless him and grant him peace). He was born in 260 AH in Basra according to the most evident report and died in 324 AH. He was known to have adopted the Shafi'i Madhhab. Abu Hasan al-Ash'ari himself began as a Mu'tazilah growing up as a student of the famous Mu'tazilah teacher Abu Ali al-Jubba'i, who taught him theology. He also took hadith from *al-Saji* who was one of the scholars in Baghdad. Abu Hasan later disagreed with al-Jubba'i regarding the question of 'whether it is obligatory upon God to give mankind that which is best for them.'¹

Abu Hasan al-Ash'ari later separated from this shaykh and left the Mu'tazilah. Following this, he ascended upon the pulpit one day at the Friday assembly prayer and called with his loudest voice saying, "Whoever knows me, then you know me and whoever does not know me, I am such and such, the son of so and so. I used to say that we will not see God in the hereafter and that people create their own actions by what they do."² And I make repentance to Allah from the *I'tzal*." After this, he wrote a book termed *al-Mujiz* and in it, he replied to the Jahmiyyah and the Mu'tazilah. He also wrote the books termed *Maqalat al-Islam* and *al-Ibanah* and stood in defense of the correct Islamic belief.³

¹ The Mu'tazilah assert that it is obligatory on God to act in the best interest of people or in a way that is most beneficial for them. In light of this, when Jubba'i was asked by Ash'ari, he was unable to solve the problem presented by Ash'ari and this led to Ash'ari abandoning the Mu'tazilah sect.

² These points mentioned by Abu Hasan are that which the Mu'tazilah taught and argued. They are not the beliefs of *Ahl al-Sunna wal-Jama'a* as shall be discussed in detail.

³ In recent times, there have emerged groups who aim their attacks at Abu Hasan Al-Ash'ari and criticise him without justification. Such persons are not apprised of the circumstances of his time and his essential role in defending the sunni creed. In addition, throughout history, countless illustrious scholars have adopted his teachings, such as shaykh al-Islam Ahmad Ibn Hajar 'Askalani, the mentor of hadith scholars and author of the book *Fat'h al-Bari bi Sharh Sahih al-Bukhari*, which not a single Islamic scholar can dispense with. Equally, Imam An-Nawawi, one of the greatest scholars of Ahl as-Sunna and author of *Sharh Sahih Muslim* and many of the other famous works, was Ash'ari. The Master of Quranic exegetes, Imam Qurtubi author of *al-Jami' li Ahkam al-Quran*, was Ash'ari. Shaykh al-Islam ibn Hajar Haytami, who wrote *al-Zawajir 'an iqtiraf al-Kaba'ir*, was Ash'ari. The Shaykh of Sacred Law and hadith, Zakariyya Ansari, was Ash'ari. Likewise, Imam Abu Bakr Baqillani; Imam 'Asqalani; Imam Nasafi; Imam Shirbini; Imam Abu Hayyan Tawhidi, author of the Quranic commentary, were Ash'ari. Indeed, the most prominent of scholars who belonged to the Ash'ari school have filled the earth from east to west, though it is not possible to mention their names in this one text.

Supplementary notes

The fundamental principles of the Ash'ari theology that were subject to opposition from the Mu'tazilah and various other sects is as follows:

1) *The concept of God and the nature of His attributes* — The Ash'aris maintain that God is one, unique, and eternally existent. He is not a substance, not a body, not an accident, not limited to any direction and does not occupy space. He possesses attributes such as knowledge, power, life, will, sight and speech. Regarding the attributes of God, two extreme views emerged; namely – the extreme attributists, the anthropomorphists [*mujassima*] and the comparers [*mushabbihah*]. These groups maintained that what God mentioned in the Quran such as hands, face, legs, eyes, and sitting on the throne must be taken in the literal corporal sense, notions that were clearly contrary to the position of *Ahl as-Sunna*. Such a view of the attributes of God is pure anthropomorphism implying God's bodily existence. With respect to the Mu'tazilah, they held that God does not possess any attributes. They claimed that God is knowing through His essence and not through an attribute of knowledge. However, the Ash'aris held that God does possess attributes; and that these attributes are unlike that of mankind.

2) *The actions of servants* — The Ash'aris maintain that all actions (*be they good or evil*) are the creation of God. For God alone is the creator and that is His prerogative. He said [He has created all things],¹ and actions are without doubt one of those created things. The Mu'tazilah believe that the servant is the creator of his actions and believe that if God creates the action, then punishment is injustice. However, the position of *Ahl as-Sunna* is that whilst the action is created by God, it is the servant who chooses the act and veers toward it and for that he is held responsible.

The issue of free will — On the question of free will or on the ability of man to choose and produce actions, the Ash'aris again opposed the extreme views and adopted the intermediary position between that held by the Jabriyya and that held by the Qadariyya and others respectively. On the one hand the Jabriyya claimed a pure fatalistic view that man has no choice in any matter; rather everything they contend is from God. As a consequence, they committed the most evil acts and maintained that they were not at fault. On the other side of the scale, the Qadariyya and Mu'tazilah held that man has full power to produce an action and that he does not require any divine help. The Ash'aris responded to this notion saying that there is a distinction between creation [*khalq*] and acquisition [*kasb*] of an action. God, according to the Ash'aris is the creator of human actions and man is the acquirer. Actions are created by God as the servants are not capable of

¹ Quran 25:2.

creating any action. There is no creator except God and the actions of man therefore are God's creation. Power, according to the Ash'aris is either eternal [*qadim*] or originated [*haaditha*]. Originated power cannot create anything. The power possessed by man is given by God and as such it is derived or originated. God alone creates, because absolute creation is His right. God creates in man the power and ability to perform an act. He also creates in him the power to make a free choice between alternatives. Man is free only in making the choice between alternatives and also in intending the particular action freely chosen. Therefore, the true position of *Ahl as-Sunna* is that man is the acquirer of the act he intended, while the act itself is created by God.

3) *The Eternality of the Quran* — The orthodox section of the Muslims and to which the Ash'aris maintain — is that speech is one of God's eternal attributes; and this is according to the consensus of scholars. This being the case, the Quran is the divine speech of God. The Ash'aris maintain that the Quran is composed of words and sounds, but these do not inhere in the essence of God; rather such tools (i.e. the words and sounds) have been used to facilitate the understanding of the meanings of the Quran. The Mu'tazilah and a section of the Rafidities held that the Quran is created. They denied all the attributes of God including the attribute of speech. Some of the Hanbali innovators (*excluding Imam Ahmad and his companions*) held that the Quran is composed of letters, words and sounds which exist in the essence of God and is therefore eternal. Some even went to the extreme stating that the cover and binding of the Quran are eternal. The Ash'aris replied, saying that the Quran in its meanings is uncreated and eternal; though the tools used to facilitate the understanding of such meanings (*i.e. the letters, words and sounds*) are created [*haadith*].

4) *The Beatific Vision of God* — The Ash'aris held that seeing God in the hereafter is true for the righteous. The Mu'tazilah denied the vision of God in the hereafter as that would imply that God is a corporeal body and would demand that God be in a place; yet He has no place and is not a corporeal body. They claim that if God could be seen, He must have a body and all other bodies would be like Him in respect to their corporeality. This view was in contrast to that held by early Muslims that God will be seen in the hereafter by the righteous believers. They held that whatever exists is possible to be seen.

5) *The Mu'tazilah claim that the justice of God makes it obligatory upon Him not to do anything contrary to justice and equity.* It is the unanimous verdict of the Mu'tazilah that the wise can only do what is beneficial and good and that God's wisdom always keeps in view that which is beneficial for His servants. Therefore, He cannot be unkind or cruel to them. He cannot bring into effect evil deeds. He cannot renounce what is salutary and beneficial. He cannot ask His servants to do

that which is impossible. The position of Ahl as-Sunna is clear in this regard and it is as He says [He does what He likes],¹ and [He is not questioned about what He does, but they will be questioned].² It is absurd to claim that God must act in a particular way in His kingdom. In saying this, it must be noted that whatever He does is full of wisdom.

6) *The issue of reason and revelation and the criterion of good and evil* — The Ash'aris differ from the Mu'tazilah on the question of whether reason or revelation should be the basis or source of truth and reality. Their differences pertained to the question of whether revelation or reason is more primary and essential and in case of a conflict, whether reason or revelation is to get preference. The Mu'tazilah held that reason is more fundamental and primary than revelation and is to be preferred over revelation. Revelation merely confirms what is accepted by reason, and if there be a conflict between the two, reason is to be preferred and revelation must be so interpreted as to be in conformity with the dictates of reason.

The Ash'aris maintained that revelation is more primary as the source of ultimate truth and reality, and reason should merely confirm what is given by revelation. The Ash'aris give preference to revelation in case of a conflict between the two. The basis of the Ash'ari view is that Islam is based on certain fundamental principles or concepts, which are incapable of rational proof. These principles must first be believed on the basis of revelation. Revelation is thus, the real basis of the truth and reality of these base doctrines of Islam. Reason, therefore must be subordinate to revelation. Its function is to rationalise faith in the basic principles of Islam and not to question the validity or truth of the principles of Islam on the basis of revelation as embodied in the Quran or sunna.

There are a few other controversial issues in which the Ash'aris differed from the Mu'tazilah. These are for example: *the promise of reward and threat of punishment by God*. The Mu'tazilah hold that God is bound to fulfill His promises of reward and punishment. A right deed must therefore be rewarded and an evil deed followed by punishment. They maintain that God has made promises in the Quran and because He is just, He cannot do otherwise; i.e. He cannot punish the virtuous and forgive the wrong-doer. They maintain that He does not forgive anyone who does major wrong actions if he does not repent. However, the Ash'ari view is that being the All-Mighty and absolutely free in His will, God can punish His servants even if they have not committed any sin or He may reward His servants even if they have not done any virtuous deeds. There is nothing binding on God. It is by the inner necessity of His own nature that He fulfills His promises of reward to the virtuous;

¹ Quran 85:16.

² Quran 21:23.

and it is in His infinite mercy that He may forgive an individual despite his engagement in sins and the threats against him.¹

الماتريديَّة

هم مَنْسُوبُونَ إِلَى الإِمَامِ أَبِي مَنْصُورِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ مَحْمُودِ الماتريدي. وماتريد: اسم بللدة بسمرقند ويقال لها (ماتريت) وتوفي سنة ثلاث وثلاثين وثلاثمائة 333 هـ بعد وفاة أبي الحسن الأشعري بقليل . وهو حنفي المذهب. ولم يكن الماتريدي من أتباع أبي الحسن الأشعري. لأن الماتريدي مفضل مذهب الحنيفة. وأبو حنيفة وأصحابه قد أظهروا مذهب أهل السنة قبل أبي الحسن الأشعري. ومن قبل الأشعري أيضا أبو محمد عبد الله بن سعيد القطان. فإنه أظهر مذهب أهل السنة. وكان أبو منصور الماتريدي إماماً جليلاً وعالمًا ورعاً. وله مصنفات منها «كتاب التوحيد» وكتاب (المقالات) وكتاب (رد أوائل الأدلة) وكتاب (تأويلات القرآن) رضي الله تعالى عنه وأرضاه.

The Maturidis

The Maturidis are ascribed to Muhammad ibn Muhammad ibn Mahmud, Abu Mansur al-Maturidy, "Imam of the Theologians." And the name Maturid is a name of a city in Samarqand (which is present day Uzbekistan). He died in 333 AH after the death of Abu Hasan al-Ash'ari; and he had adopted the Hanafi school of thought. Imam Maturidy was not one of the followers of Abu Hasan al-Ash'ari because Imam Maturidy was expounding the doctrine of *Ahl as-Sunna* from Abu Hanifa and his companions well before Ash'ari.² Additionally, Abu Muhammad Abdullah ibn Sa'id al-Qattan expounded the doctrine of the *Ahl as-Sunna* before al-Ash'ari. Abu Mansur al-Maturidy was a great devout scholar who authored many books; namely, *al-Maqalat*, *at-Tawhid*, *Rawa'id al-Adillah* and *Ta'wil al-Quran*.

Supplementary notes

Abu Mansur al-Maturidy and Abu Hasan al-Ash'ari belonged to the same period both striving for the same cause and objective, which was to defend the established beliefs of *Ahl as-Sunna wal Jama'a* from the attack of innovators, predominantly the *Mu'tazilah*. There were minor differences in their methods, though it did not generate any considerable dissimilarity in their theological teachings. For example, Ash'ari did not give much preference to reason in the presence of Sacred texts, whereas Maturidy was more inclined to reconcile

¹ See page 108 of this text.

² This point has been mentioned because it was assumed that Maturidy was a follower of al-Ash'ari on the basis that Ash'ari was thought to be the first to expound on the doctrine of *Ahl as-Sunna*.

between reason and transmitted text. However, such minor differences are not theologically significant. In addition, the majority of the followers from the Hanafi school of jurisprudence have traditionally followed the Maturidy school of theology. Although one third of them, along with three quarters of the Shafi'is, all the Malikis and some Hanbalis adhere to the Ash'ari school.

Imam at-Tahawi

Abu Ja'far Ahmad ibn Muhammad ibn Salamah al-Azadi, al-Hijri, at-Tahawi was born at Taha, a village in upper Egypt. His forefathers came from Yemen to Egypt and settled there after it had come under Muslim rule. There is considerable difference of opinion as to when he was born, though the most sound view is that it was in 229/843. He died in Egypt in 321/933. At-Tahawi was mainly interested in hadith and fiqh and was regarded as one of the greatest *muhaddithin* and jurists of his time. He began his studies according to the Shafi'i school under the guidance of Abu Ibrahim Ismail al-Muzani (died 264/878), the most celebrated pupil of Imam Shafi'i. He then left his school and took up the study of Hanafi law under Shaykh Abu Ja'far Ahmad ibn Abi Imran (died 285/898). At-Tahawi went to Syria in 268/882 for further studies in Hanafi law and became a pupil of Qadi Abu Khazim, the then Chief Justice of Syria.

Imam at-Tahawi, like Maturidi was a follower of Imam Abu Hanifa (died 150/767) in jurisprudence and in theology. He wrote a little treatise on theology generally known as *Al-'Aqida at-Tahawiyya*. The importance of his creed lies in the fact that it corroborates the views of Imam Abu Hanifa, the founder of the school, that have reached us through different sources. Imam at-Tahawi made no attempt to explain the views of the Imam or to solve the old theological problems by advancing any new arguments. His sole aim was to give a summary of the views of the Imam and to show indirectly that they were in conformity with the traditional views of the orthodox creed. The difference between him and al-Maturidi is quite different. Al-Maturidi was a thorough dialectician and his main endeavor was to find out a philosophical basis for the views of the leader and to support these views by scholastic reasoning and thereby bring them closer to the views of the rationalists. At-Tahawi, a true traditionalist, did not favour any rational discussion or speculative thinking on the articles of faith, but preferred to believe and accept without questioning. However, both of them belong to the same school and uphold faithfully the doctrines of their master, though they differ from each other in temperament, attitude and trends of thought.

This is also highlighted by the fact that Imam Abu Hanifa directed his movement against the Khawarij, Qadariyyah, Mu'tazila, Shi'ites, Jabriyya, the extreme Murji'a and the Hashwiyya, the last being a group of the orthodox people who under the influence of the converted Jews, Christians and Magians fell into gross anthropomorphism and ascribed to God all characteristics of a created being. Abu Hanifa was the first theologian among the jurists who adopted the principles and method of reasoning and applied them to a critical examination of the articles of faith and the Sacred Laws. It is for this reason that he and his followers were called The People of Reason and Opinion. This rational spirit and philosophical attitude were more consistently maintained by al-Maturidi than by at-Tahawi.¹

الفرق المخالفة لأهل السنة والجماعة

المعتزلة

أصل هذه الفرقة: رئيسها (واصل بن عطاء) الملقب بالغرّال. ولقب بذلك لأنه كان يلزم حوانيت الغرّالين. ولد في المدينة سنة 80 وتوفي سنة 131 في خلافة هشام بن عبد الملك. قال عنه المسعودي: هو قديم المعتزلة وشيخها وأول من أظهر القول بالمنزلة بين المنزلتين للفاسق. اعتزل مجلس الحسن البصري رحمه الله وجعل يقرر أن مرتكب الكبيرة ليس بمؤمن ولا كافر. قال الحسن البصري:،: قد اعتزلنا واصل فسموا بالمعتزلة. وهم قد سموا أنفسهم أصحاب العدل والتوحيد، وقد كانت لهم دولة في أوائل المائة الثالثة ساعدتهم بعض الخلفاء فيها، فشاع مذهبهم ولكنهم قد وجدوا مقاومة عنيفة من الأشاعرة والماتريدية فغلبوا على أمرهم.

Al-Mu'tazilah (Dissenters)

The foundation of this group originated in Basra in the early second century by Wasil ibn 'Ata who was called *al-Ghazal*. He was born in the year 80/699 and died in 131/748 during the Khalifa of Hisham ibn Abdul Malik. Al-Mas'udi stated that Wasil was the first of the Mu'tazilah and its leader and the first to utter the saying of the condition between two conditions [i.e. between belief and unbelief].² During one of Hasan al-Basri's lesson, Wasil left his seat after a theological argument and decided that the one who commits major sins is neither a believer nor a disbeliever. Hasan al-Basri then said, "Wasil has withdrawn from us [*i'tazala*];" and they therefore called him and his followers, the Mu'tazilah or dissenters.³ The Mu'tazilah on the other hand called themselves The People of Justice and Unity.

¹ A History of Muslim Philosophy, M.M.Sharif, vol.1, 244-246.

² The condition between two conditions is in reference to those guilty of major sins and die without repentance. He said they are not regarded as believers or unbelievers, and will be in an intermediate position between the two. The Mu'tazilah claim that such people will occupy a place in hell, though they will face a less severe punishment than pure unbelievers.

³ The word *i'tizal* means to withdraw or separate oneself from, hence the name Mu'tazilah.

They had established their own administration at the beginning of 300 AH with the assistance of some of the Khulafa'. Their path became known, though they found strong opposition from the Ash'aris and Maturidis, who ultimately broke their will and determination.

[*Additional notes:*] The founders and leaders of this sect included: 1) Abu al-Hudhail 'Allaf [died 226/840] who received instruction from Uthman bin Khalid Tawil, a pupil of Wasil. He was a fluent speaker and vigorous in his arguments. 2) Ibrahim ibn an-Nadham [died 231/845],¹ who was generally known as being the student of 'Allaf. 3) Abu Ali Muhammad ibn Abd al-Wahhab al-Jubba'i (who belonged to the later Mu'tazilites [born 235/849]) and was the former teacher of Abu Hasan al-Ash'ari. In addition to the differences previously mentioned, Al-Jubba'i also claimed that the names of God are subject to rules of grammar. He therefore considered it possible to derive a name for God from every deed which He performs. On this, Al-Ash'ari said that according to this view, God should be named "the producer of pregnant women," because He creates pregnancy in them. Al-Jubba'i could not escape this conclusion. The Imam added: "This heresy of yours is worse than that of the Christians in calling God the father of Jesus."² Eventually, the Mu'tazilah split into more than twenty sub-groups.

It is significant in noting some other beliefs of the Mu'tazilah that are contrary to the orthodox sunni creed. They are as follows: the Mu'tazilah deny the questioning of the grave by Munkar and Nakir. They reject signs concerning the end of time, such as the anti-Christ and Gog [*Ya'juj*] and Magog [*Ma'juj*]. They deny the existence of the recording angels claiming that God is well aware of all deeds done by His servants. They deny the ascension of the Prophet to the heaven because its proof is based upon the testimony of solitary transmission. However, the gravest differences are those mentioned earlier and they are issues pertaining to: 1) the attributes of God, 2) the vision of God, 3) His promise and threat, 4) the actions of His servants, 5) the will of God and 6) the eternalness of the Quran.³

¹ Ibrahim an-Nadham denied God's power over evil stating that God has no power over sin and evil at all. Other Mu'tazalites do not deny the power of God over evil, but deny the act of His creating evil. In their view, God has power over it, but He does not use it for the creation of evil. An-Nadham also denied the will of God because according to him, will implies want. And he who wills lacks or needs the thing which he wills and since God is altogether independent of His creatures, He does not lack or need anything. Consequently, he maintains that *will* cannot be ascribed to Him. [A History of Muslim Philosophy, M.M.Sharif, vol.1, 209].

² Al-Baghdadi 188-189 [A History of Muslim Philosophy, M.M.Sharif, vol.1, 204-216].

³ A History of Muslim Philosophy, M.M.Sharif, vol.1, 202-203.

الْقَدَرِيَّة

هم المغالون في إثبات القدرة للإنسان وأنه لا يحتاج إلى معونة إلهية في أعماله وأول من قال بالقدر بهذا المعنى (معبد الجهني) وكان يجالس الحسن البصري وتبعه أهل البصرة فعذبه الحجاج وصلبه 80 هـ بأمر عبد الملك بن مروان ، وهذا مذهب قريب من مذهب المعتزلة. وزعيم هذا المذهب من شيوخ المعتزلة أيضا (إبراهيم النِّظَّام). وقال الأوزاعي : أول من نطق بالقدر رجل من أهل العراق يقال له (سوسن) كان نصرانيا فأسلم ثم تنصر أخذ عنه معبد الجهني وأخذ غيلان عن معبد.

Al-Qadariyya

The Qadariyya are those who went to an extreme in establishing the ability of man claiming that man does not need any divine help in his actions; rather it is the servant who creates the act. The first to speak about destiny [*qadar*] (and the actions of the servant) in this context was a man named *Ma'bad al-Juhani*. He would attend the lectures of Hasan al-Basri and many of the people of Basra joined him. Consequently, Hajjaj punished him and killed him in 80 AH by the order of Abd al-Malik. This ideology is similar to that of the Mu'tazilah [and is shared by the Shi'a, both of whom deny that God creates evil but rather ascribe to man the ability to create evil]. Additionally, one of the leaders from the Mu'tazilah was one of the leaders of the Qadariyya whose name was Ibrahim al-Nadham.

Imam Awza'i stated that the first to speak about destiny [*qadar*] (and the actions of man) in this manner was a man from Iraq named Sawsan. He was Christian, after which he converted to Islam, and then became Christian again. Awza'i also noted that *Ma'bad al-Juhani* took knowledge from *Sawsan* and *Ghaylan* (one of the leaders of the Qadariyya) took from *Ma'bad al-Juhani*.

Supplementary notes

[*Abu Zahra states:*] Toward the end of the Rashidin period as well as the time of the Umayyads, many Muslims immersed themselves in the issue of *qada'* (divine decree) and *qadar*. One group went to the extreme in rejecting the will of the servant in any of his actions. This group became known as the Jabriyya. However, the Qadariyya went to the other extreme stating that the action of the servant is due to his will that is independent of God's will. This was one of the issues in which the Mu'tazila agreed with the Qadariyya. [Indeed, such a notion would imply that one could perform an action against the will of God which is absurd]. Furthermore, the Qadariyya did not stop at this point; they went to the extent in denying the pre-eternal knowledge of God of all things. They held that God did

not pre-eternally decree all things and that God's knowledge commences at the time of the action. Moreover, some of the latter scholars were astonished at how the name of this group "Qadariyya" was arrived at given that they are rejecters of *qadar*. Some responded to this by saying that there is no obstacle in ascribing the opposite to what one says, just as some things are named by their opposites. Other held that they denied *qadar* from God and established it for the servant; so as a result they became known as the Qadariyya; because they held that all actions were a result of the will and power of the servant. It is as if they gave the servant complete authority over *qadar*. Some writers leaned to the idea that this name was ascribed to them by their opponents.¹

Imam Malik disliked the Qadariyya who claimed that the servant is a creator of his own actions. He refrained from speaking to them and forbade them to sit with him. He stated, "Umar ibn Abdul Aziz used to say, 'If Allah had willed that He should not be disobeyed, He would not have created Iblis (the leader of wrong actions).'" Imam Malik's dislike of them was due to the damage they may inflict upon the religion and on that basis forbade his students to marry them, attend their funeral processions or pray over them. Malik was asked about the people of *qadar*, "Should one keep out of their discussions?" He replied, "Yes, when one recognises their position. We command them to what is correct and forbid them from what is wrong. We inform them of their opposition to the truth and we do not continue to speak to them or pray over them or attend their funerals. And I do not think that others should marry them. Allah says, [A believing slave is better than an idolater].² One must not pray behind them nor transmit hadith from them. If you come across them in a place, remove yourself from them."³

Moreover, when the Qadariyya came to argue with Abu Hanifa about *qadar*, he said, "Do you know that someone who looks into *qadar* is like someone who looks into the rays of the sun; the more he looks, the more his confusion increases. Though you do not stop at this point. You persist until you equate the decree and justice. How is it that Allah decrees all things and they occur according to His decree, yet people imagine that what happens is by their own actions?" They said to him, "Can any of the servants produce something in the kingdom of Allah that He did not decree?" He replied, "No, but there are two aspects to decree [*qada'*] and they are: command and power. That is, He decided for His servants and decreed that some be unbelievers (through their choice) but did not command it, and indeed forbade it."

¹ Tarikh Madhaahib al-Islamiyya, Imam Abu Zahra 110-111.

² Quran 2:221.

³ Al-Umam al-Arba'a, Muhammad Abu Zahra 58-59.

Verily, Abu Hanifa dealt with the question in a restrained way. He believed in the decree of good and evil and the comprehensiveness of God's knowledge, will and power of all things. None of a person's actions are independent of God's will even though the servant's acts of obedience and disobedience are ascribed to him and he has choice with respect to them. He will be questioned and accountable for them and will not be wronged the weight of an atom. This is the Quranic dogma derived from the Quran.¹

الجبرية

هم المغالون في نفي الاستطاعة عن العبد يجعلونه كالريشة في مهب الريح أو كأغصان الشجرة على العكس تماماً مما عليه المعتزلة المغالون في إثبات الكسب للإنسان. وعلى هذا مذهب الجبرية لا يكون للإنسان كسب ولا إرادة ولا اختيار ولا تصرف فيها وهبه الله من نعمة العقل، لقد ضلَّ كثير من الناس بمذهب الجبر فخارت منهم الهمم وانتقضت العرائم وقعدوا وتواكلوا وأغرق بعضهم في الفجور والدعارة مستترين بهذا الستار.

Al-Jabriyya

The Jabriyya are those who reject the free will of man, maintaining that he is compelled to act, having no ability or choice, thus rendering him like a feather at the mercy of the wind. They are utterly opposite to the Mu'tazilah who went to the other extreme stating that the servant is the creator of his own actions. Based on this manner of thought, the Jabriyya maintain that the servant does not receive *what he intends*, and neither does he have a will or choice to act or behave in accordance with what God has given him from the blessing of intellect. They became misguided. Their will was shattered and their intentions became undone. They lived a comfortable and untroubled life where they depended on nothing and drowned in their transgressions adopting illegal sexual activity and depravity as a way of life. They justified their evil actions with this covering.

ومن الجبرية طائفة (الجهمية) أتباع جهم ابن صفوان الترمذي الفارسي الذي قتل في سنة 131 هـ أواخر الدولة الأموية. وكان يقول بخلق القرآن والجبر وأن الإنسان لا يقدر على شيء ولا يوصف بالقدرة، وكان من دعواه من عرف الله ولم ينطق بكلمة التوحيد لا يكفر، لأن العلم لا يزول بالصمت ولا بالجحود، وهذا مردود.

From the Jabriyya emerged a group called al-Jahmiyya who were followers of al-Jahm Ibn Safwan al-Tirmidhi al-Farasi who was killed in 131AH toward the end of the Umawi government. He claimed that the Quran was created, and that man is compelled to act (*having no power over his own actions*) and that man has no qualities that can be associated with ability or power. From among his claims was

¹ Al-Umam al-Arba'a, Muhammad Abu Zahra 221-222.

the following; "A person who knows Allah and does not say the testimony of faith is not a disbeliever because the knowledge of Allah is not removed with silence and neither is it removed by rejecting Him." However, this notion is rejected.

Supplementary notes

[*Imam Abu Zahra:*] In the time of Bani Umayya, Muslims delved into the issue of divine decree and about the servant's will and ability in relation to the will and ability of God. One group held that the servant does not create his own actions and no actions can truly be ascribed to him. The position of this school was that the servant cannot be characterised with ability [*qudra*]; rather he is forced to act having no power, will or choice. They held that God creates the action in the servant and actions can only be ascribed to man metaphorically in the same way as they are ascribed to non-living things, like a tree produces fruit, the flowing of water, or the rising and setting of the sun.

It is generally held that the one responsible for the formation of this group was al-Jahm ibn Safwan. Other than the views mentioned earlier, he also propagated further ideas, such as: 1) claiming that paradise and hell-fire will perish and that nothing is eternal and that when the word eternity is mentioned in the Quran, it merely means a long time and not absolute eternity. 2) He claimed that faith was only recognition and that disbelief was ignorance. 3) He declared that the words of God are created and not eternal. Some scholars held that the notion of the Quran being created was built upon this idea. 4) He declared that God has no attributes, even to the extent of not ascribing the attribute of life or knowledge to Him.¹

الكرمية

هم أتباع (محمد بن كرام) المتوفي سنة 256 هـ وكان له أتباع كثيرون من جهة نيسابور وهو من المشبهة. وكان يقول إن الله جسم له حد ونهاية من الجهة التي يلاقي بها عرشه. ووصفه بأنه جوهر. وأن الله تماس لعرشه الذي هو مكان له. إلى غير ذلك من الأباطيل التي لا يقبلها عقل سليم. وقد تكفلت الأدلة العقلية والنقلية من مباحث التوحيد بنفي التحيز والحدوث عن الله، فلا نطيل في الرد على هذه الضلالات.

¹ Tarikh Madhaahib al-Islamiyya, Imam Abu Zahra 102-105.

Al-Karramiyya

They are the followers of Muhammad ibn Karram who died in 256 AH. He had many followers from the area of Naysabur. Among other things, he would liken and compare God to His creation [*mushabbih*]. He would say that God is a body (or form) who has a limit and an end from the direction He touches His throne with. He attributed God as a physical being stating – that He makes contact with His throne, which is a place of rest for Him. He also stated other erroneous things that no sane mind will accept. Indeed, such deviations are rejected by text and reason though we will not lengthen our reply to this misguidance.

The Murji'a

The Murji'a were a faction of innovators who assert that disobedience is of no harm to oneself, but that God forgives all sins as long as one has faith, thus going to the opposite extreme of the Khawarij. As a result of their belief, they frequently neglected their religious rites. It should be noted that although these sects may no longer exist today as recognised groups, several of their beliefs have continued and are heard being advocated by present-day figures who style themselves as reformers. The Messenger of God said, "This sacred knowledge will be borne by the reliable authorities of each successive generation, who will [preserve it and] remove from it the alterations of the excessive, the interpolations of the corrupt, and the false interpretations of the ignorant."¹

The Shi'a

The Shi'a are among the oldest Islamic sects. They appeared with their political position at the end of the reign of Uthman and grew and flourished in the time of Ali. In the Umayyad period, when injustices were perpetuated against the descendents of Ali, people's love and compassion for them increased and they saw Ali and his sons as martyrs to that injustice. So the Shi'ite school expanded and its supporters increased.

The separation of the Shi'a from the body of the Muslims was political in origin and turned on the matter of how the khalifa of the Muslims should have been decided upon. Their difference with the majority was initially based on two points. Firstly, the khalifate was a matter to be decided by appointment of the Prophet and not the community as a whole. In their view, it was inconceivable that the Prophet would have ignored this and left it up to the community to decide. The khalifate must have been specified for them and was protected from major and minor wrong actions. Secondly, they maintained that Ali was the khalifa chosen

¹ Baihaqi | Al-Fiqh al-Akbar 24.

by the Prophet and that he was the best of the Companions. However, such contentions have no basis and the proofs and evidence that rebuff such dogma is vast.¹ Ahl as-Sunna's view is that Abu Bakr was chosen to lead the people by Prophet Muhammad ((God bless him and grant him peace)) when he said, "Allah and His Messenger with not accept any apart from Abu Bakr."² Moreover, Abu Bakr was the most superior and knowledgeable of all the Companions and the most capable for the position as khalifa. Testament to this is the fact that there is consensus from Ahl as-Sunna on the issue and it is impossible for there to be consensus on an error as the Prophet said, "My community will not unite upon an error."

Although this was the basis for their position, the Shi'a were not all the same. Some were excessive in their esteem for Ali and his descendents and some were not so excessive. The excessive sects of the Shi'a elevated Ali to the rank of prophethood and some of them went so far as to deify him. Some of them claimed that God was incarnate in the Imam, Ali and his sons, adopting a position similar to the Christian incarnation. Some of them believed that every imam had divinity incarnate in him which then transmigrated to the next imam. Most of the imami Shi'ites agree that the last imam did not die but is still alive and will return and fill the earth with justice. One group termed the Seveners, claim that Ali ibn Abi Talib is alive and will not die and another group said that Muhammad ibn al-Hanafiyya (*a son of Ali by a wife other than Fatima*) is alive and being nourished by honey and water. Various groups claimed that certain prominent people were not dead or killed but were still alive.

Some extreme Shi'a combined these views with social ideas in a very corrupt manner. They permitted the consumption of wine and carrion, permitted incestuous marriage and interpreted the words of God: "Those who believe and do right actions are not to blame for what they have eaten provided they are god-fearing and believe and do right actions, and then are god-fearing and believe, and then are god-fearing and do good,"³ to mean that prohibitions like carrion, blood and swine are allusions to people who must be hated like Abu Bakr, Umar, Uthman and Mu'awiyya, and that all the obligations and prohibitions of the Quran carry metaphorical meaning.

¹ See the text: Defence Against Disaster, by Qadi Abu Bakr Ibn al-Arabi.

² Muslim 2387 | Ahmad 6/106 # 144.

³ Quran 5:93.

It is therefore evident that the Shi'ites were a blend of opinions and confused ideas into which a great number of false concepts from ancient religions crept wearing Islamic guise. European orientalist have posited numerous theories about their origin: Judaism (through the Yemeni Jew, Abdullah ibn Saba'), ancient Persia with its entrenched concept of dynastic succession, or various eastern creeds like Buddhism, Manichaeism and others. There is no doubt that Shi'ism, with its sanctification of the House, draws from many ancient Asiatic religions, including the Hindu belief of reincarnation in which the soul moves from one person to another. The concept of divine incarnation comes from the Christians and Brahmanism. Various Messianic concepts are taken from Judaism.¹ The Shi'a agree that Ali ibn Abi Talib is the chosen khalifa from Prophet Muhammad and that he is the greatest Companion. There are many branches of the Shi'a and they are as follows:

The Saba'iyya

They are the followers of Abdullah ibn Saba', a Jew from the people of Hira. His mother was a black slave, which is the reason why he was referred to as Ibn as-Sawda'. He was one of the strongest campaigners against Uthman. He began to circulate claims that he found in the Torah that every prophet has an heir and that Ali was the heir of Muhammad and that he was the best of heirs as Muhammad was the best of Prophets. Then he announced that Muhammad would return to life. He used to say, "I am amazed at those who say that Jesus will return but do not say that Muhammad will return." After this, he deified Ali. Upon hearing such things, Ali intended to kill him, though was prevented from doing so by Abdullah ibn 'Abbas.

When Ali was killed, Abdullah ibn Saba' began to take advantage of peoples love for Ali and spread news that the deceased was not Ali, but was in-fact a devil that had impersonated him; and that Ali had ascended to the heaven just as Jesus the son of Maryam did. He said, "Just as the Jews and Christians lied in their claims about killing Jesus the son of Maryam, then what the Khawarij claim about killing Ali is also a lie."² There were those amongst the *Saba'iyya* who would say that divinity resided in Ali and in the imams after him; and such a concept is in harmony with the ancient religions who believed that divinity was embodied in particular persons.

¹ Tarikh Madhaahib al-Islamiyya, Imam Abu Zahra 32-39.

² Tarikh Madhaahib al-Islamiyya, Imam Abu Zahra 37.

The Gharabiyya

This was a group that did not deify Ali as the *Saba-iyya* did, though they made Ali superior to the Prophet. They claimed that the messengership was for Ali and that angel Jibril erred and mistakenly went to Muhammad instead of Ali. They were referred to as the Gharabiyya because they claimed that Ali resembled the Prophet just like a crow resembles a crow. Such empty words were refuted by sunni scholars such as Ibn Hazm in his text *al-Fasl*. Furthermore, this indicates ignorance regarding history and ignorance of the facts. For indeed, Ali was a child at the time Muhammad first received revelation. He was not at the age where he could receive revelation or carry the burden of the message; for he was only nine years old at the time and this is not even the age of maturity.

As for ignorance relating to the facts, Ali in his manhood did not resemble the Prophet in his body. Each person had a specific body with a specific trait. This being the case, it is categorical that any resemblance between them at the time Muhammad was sent and the time Ali was a boy of nine years is a myth. Indeed, it is not possible that there be any resemblance between a boy of nine years and a man of forty. So how will Jibril err between a man and a boy? Moreover, there is a surah in the Quran called Muhammad and the clear verse in the Quran [Muhammad is the messenger before whom other messengers have passed away].¹

This group and others that resemble them deviated hideously from the right way concerning its beliefs. However, the Shi'a (claim that this group is) not regarded as one of their own and they refer to them as extreme; and neither do they regard most of them as people of the qibla. Though we say that this was a group that carried the name Shi'a in the history of Islam and they carried many of the Shi'a books.²

The Kaysaniyya

They were the followers of al-Mukhtar ibn Ubayd ath-Thaqafi, one of the supporters of Ali. Prior to becoming Shi'a, he was a Kharijite. The doctrine of the *Kaysaniyya* entailed: i) they did not claim that the imams were divine as the *Saba-iyya* did; rather they claimed that the imam is a holy being who was owed absolute obedience and was protected from error, ii) they believed as did the *Saba-iyya* that the imam Muhammad ibn al-Hanafiyya would return. Some held that he died and will return and the majority believed that he did not die and is alive and nourished by honey and water, iii) the Kaysaniyya believe in *bada'* – that God may change that which He wills due to circumstances changing and that He commands

¹ Quran 3:144.

² Tarikh Madhaahib al-Islamiyya, Imam Abu Zahra 39.

certain things and then commands its opposite. Certainly, such notions imply that God is unaware of future circumstances – which is impossible, iv) they believe that one's soul may exit and reside in another body. Indeed, such a concept is taken from Hindu philosophy.

The Zaydiyya

This group of Shi'ites is the one closest to the mainstream Muslim community. They do not elevate their imams to the rank of prophethood or even close to it; rather they regard them as they regard the rest of the people. However, they maintain that they are the most superior after Prophet Muhammad. They do not proclaim any of the Companions to be disbelievers. The imam of this group is Zayd ibn Ali al-Abidin. Zayd rebelled against Hisham and was killed and crucified. *The Zaydiyya believe that the imam is stipulated by description, and not by name.* They also held that the qualities which the imam must have to receive people's allegiance is that he is a descendant from Fatima, is scrupulous, possesses knowledge, is generous and that he summons people to himself. They therefore held that these attributes befit Ali and that he is the imam after the Prophet.

The Zaydiyya also believe that there could be two imams in two different areas so that each imam was an imam of his region. They further believe that the one who commits a major sin will be in the fire forever if he does not sincerely repent. They derived this from the Mu'tazila because Zayd followed the Mu'tazila school as he was connected to their shaikh, Wasil Ibn 'Ata. This connection between Wasil and Zaid was the reason why some of the Shi'a despised him; for Wasil would echo that Ali ibn Abi Talib was in absolute error when he fought in the Battle of the Camel [*ash-hab al-Jamal*] and the Battle of Siffin. However, it is apparent that the hatred of the Shi'a was targeted at Wasil and not at the Mu'tazila; for the views of the Shi'a in general with respect to what they believe is in harmony with the views of the Mu'tazila and these views are completely different to those of the Ash'aris and Maturidis. Currently, the Zaydiyya are of two types: the former ones who are not regarded as *rafida* [*i.e. they do not reject the khalifate of Abu Bakr and Umar and acknowledge them*] and the latter group who reject the khalifate of Abu Bakr and Umar and are regarded as *rafida*. The teachings of the Zaydiyya exist in Yemen and they are close to the former Zaydiyya with respect to what they believe.

Additionally, the Zaydiyya held that it is permitted for the less superior to be imam. So if a superior imam possesses these qualities and is more entitled but those in authority choose and give allegiance to someone inferior, he is a valid imam and must be obeyed. This, in their view was the basis for the validity of the khalifate of Abu Bakr and Umar and not declaring the Companions who gave them allegiance to be unbelievers. Zayd said, "Ali is the best Companion, but that

the khalifate went to Abu Bakr for a benefit which the Companions perceived and in order to preserve the righteous principle of suppressing seditions and heartening the populace. People might have still resented Ali because the blood was not yet dry on his sword on which he had wielded against them.”¹



*Unequivocally, Abu Bakr was the best of the Companions in every facet. He was the most intelligent, the most learned, the most god-fearing and the most superior. This view is by consensus of the scholars and is demonstrated by many incidents such as that related in at-Tabari when Fatima and ‘Abbas came to Abu Bakr asking for their inheritance from the Messenger, which consisted of his land at Fadak and his share of Khaybar, Abu Bakr said to them, “I heard the Messenger of God say, “We do not leave inheritance. What we leave is sadaqa.” Fatima parted from him and did not speak to him until she died six months later after the death of the Prophet. Ali saw people turning their faces away from him. This was the end of the story and anything beyond that is an addition of the Shi’a. When Ali became khalifa, he did not give any of her heirs nor any of Banu Hashim what the Messenger of God left because of the hadith, “We do not leave inheritance.” Moreover, when Abu Bakr forbade the inheritance, he also denied his daughter A’isha this inheritance. There are other mixed and false narrations about Ali and Banu Hashim rejecting the homage of Abu Bakr. However we have ignored them since they are discredited. There are many narrations which confirm that Ali hastened to give homage to Abu Bakr and to help him in the affairs of the khalifate. However, Ibn al-Athir says that the sound view is that Ali did not give allegiance to Abu Bakr until after six months.”*²

The Shi’a response is that Abu Bakr oppressed Fatima by not giving her the inheritance and they used as their basis the verse of the Quran [Sulayman was Dawud’s heir (*to the exclusion of the rest of his children*)].³ However, the meaning of the verse is that Sulayman was Dawud’s heir in respect of knowledge and prophethood; and not wealth. This is certainly the case given that Dawud had other children that were not mentioned. If the meaning was with respect to wealth, Sulayman would not have been specified alone. This is further highlighted by another verse where God says [Then We made Our chosen slaves inherit the Book

¹ The saying that a preferred person [*mafdu*] can be the khalifate even in the presence of a superior person [*alfadil*] has no basis in Islam. Indeed, this stemmed from the Zaydiyya. [Abu Bakr as-Saddiq, Muhammad Rida 34].

² Defence Against Disaster, by Qadi Abu Bakr Ibn al-Arabi – pt 3. | Abu Bakr as-Saddiq, Muhammad Rida 33.

³ Quran 27:16.

(the Quran)].¹ This means the Muslims. Moreover, the Prophet said, "The scholars are inheritors of the Prophets."²

Furthermore, the Prophet's death was a great tragedy, and one can only imagine the circumstances. Umar could not believe it and said, "The Messenger has not died, but his Lord has sent for him as he sent for Musa. He remained away from his people for forty days. I hope that the Messenger will live until he cuts off the hands and tongues of some men of the hypocrites who claim that he has died."³ Abu Bakr then stood amongst the people with his teary eyes and said, "Listen to me O people. Those of you who worshipped Muhammad, know that he is dead like any other mortal. But those of you who worship the God of Muhammad, know that He is alive and will live forever." Silence then fell among them. They were stunned and bewildered. Abu Bakr then recited the verses from the Quran [Muhammad is only a messenger before whom other messengers have passed away. If he were to die or be killed (like others) would you turn away on your heels (and revert to unbelief?). Those who turn on their heels do not harm God in any way (but only harm themselves). God will recompense the thankful].⁴

Abu Bakr's address was electrical in character. It appeared as though the people did not know that the verses of the Quran had been revealed until he recited them that day. Umar said, "By God, when I heard Abu Bakr recite these words, I was astonished to the extent that my legs would not bear me and I fell to the ground knowing the Prophet was indeed dead." It was truly a defining moment in Islam.

Upon the Prophet's death, hypocrisy raised its head, the Arabs denounced their Islam and the Ansar secluded themselves. A'ishah said, "If the matter that descended upon my father had come down upon the rigid mountains, it would have broken them. They first inquired, "Where should the Prophet be buried?" We could not find anyone with knowledge concerning this. Then Abu Bakr said, "I heard the Prophet saying: 'No prophet dies but that he is buried beneath the bed upon which he died.'" She said, they disagreed about the inheritance and could find no-one with knowledge on that point, after which Abu Bakr said, "I heard the Messenger of God say: 'We the company of the prophets are not inherited from. What we leave is sadaqah.'" Some scholars said that this was the first issue of disagreement among the Companions. Some said, "We will bury him in Makka, the city where he was born." Others said, "No, in his mosque," while

¹ Quran 35:32.

² Bukhari, Musnad Ahmad and Ibn Majah | Al-Imama min Abkar al-Afkar fi Usul al-Din, by Sayf ad-Din al-Amadi 250.

³ Musnad Imam Ahmad 3/196 | Defence against Disaster, Qadi Abu Bakr Ibn al-Arabi.

⁴ Quran 3:144.

others called for him to be buried in al-Baqi'. There were other suggestions like Bait al-Maqdis. This went on until Abu Bakr told them of what he had knowledge of. Ibn Zunjawayh said, "This sunna was one which was specifically as-Saddiq's among all the Muhajirun and Ansar; and they had recourse to him for it."¹

As for his being the most knowledgeable, an-Nawawi said in his Tahdhib: Our companions proved the vastness of his knowledge by his words in the sound hadith reported in Bukhari and Muslim: "By Allah, I will fight anyone who distinguishes between the prayer and zakat. By Allah, if they refuse me as much as the rein of a camel which they used to pay the Prophet, I will fight them over their refusal." Shaikh Abu Ishaq pinpointed an important proof in this; namely that Abu Bakr was the most knowledgeable, because they all failed to understand the judgment of this issue except for him, then it became clear to them because of his discussions with them that his words were the correct position; after which they agreed with his view. Ibn Umar was asked, "Who would give fatwa for the people at the time of the Messenger?" He said, "Abu Bakr and Umar. I do not know of anyone other than them." Indeed, Abu Bakr was firm and unwavering in his actions amidst the shock of all events that immediately transpired following the Prophet's departure.

A'ishah said: The Messenger of God said, "It is not fitting for a people to be led (as imam) by any other person when Abu Bakr is amongst them."² Note that the word imam means both as leader and imam of the prayer. In addition, he was most knowledgeable of the sunna. When the companions referred to him on several occasions, he produced for them transmissions of the sunna that he had memorised; and which they did not have. However, this is natural given that he befriended the Prophet from when he was a boy until death.

Moreover, Abu Bakr had reached the limit in the interpretation of dreams. He would interpret dreams in the life-time of the Prophet. Muhammad ibn Sirin said: "Abu Bakr was the most able of this ummah after the Prophet to draw a meaning (from a dream)." Samurah said: The Messenger of God said, "I have been commanded to interpret the dream (and to inform or teach it) to Abu Bakr." Ibn Kathir said that he was the clearest and most eloquent of people. Abu Bakr was one of the Companions who had memorised the whole Quran; and whom commanded that the Quran be gathered after Umar had discussed the issue with him. The task was undertaken by Zaid ibn Thabit and eventually, the Quran was compiled.

¹ Tarikh al-Khulafa—Jalal ad-Din Suyuti 60.

² Tirmidhi 3673.

Abu Hurairah said, "By the One whom there is no god but Him, if Abu Bakr had not been appointed khalifa, then Allah would not have been worshipped."¹ Then he said it a second time and then a third. Someone said to him, "How is this so?" He said, "The Messenger of God directed Usama ibn Zaid along with seven hundred men to Syria. When they arrived at Dhu Khushub, the Prophet died. The Arabs around Madina reneged on their Islam and the Companions of the Prophet gathered around him and said, "Bring them back. Do you direct them against the Byzantines while the Arabs around Madina have renounced Islam?" He said, "By the One whom there is no god but Him, even if dogs were dragging the wives of the Prophet by their feet I would not return an army which the Messenger had sent, nor change a standard which he had tied!" He then sent Usama, and as Usama was passing each tribe (who wanted to renege on their Islam, the tribes decided not to engage them or articulate disbelief and to leave them until they met the Byzantines assuming they would die). However, the Muslims met the Byzantines, defeated them and killed them and returned safely, so that the tribes remained firm in Islam."²

Adh-Dhahabi said: When the death of the Prophet became well known in the districts, many Arab groups renounced Islam and refused zakat. As a result, Abu Bakr prepared to fight them. Umar and others advised him to avoid fighting them, so he said, "By Allah, if they refuse me a hobbling cord or a young she goat which they used to pay to the Prophet, I will fight them over its refusal." Umar said, "How can you fight people when the Prophet said 'I have been ordered to fight people until they say: There is no god but Allah and Muhammad is His Messenger and whoever said it has safeguarded his blood and property except for its due (punishment for crimes) and his reckoning is with Allah.?'"³ Abu Bakr said, "I will fight those who differentiate between the prayer and zakat, for the zakat is what is due on property, and he said, "Except for its due." Umar said, "By Allah, it was only that I saw that Allah had expanded the breast of Abu Bakr to fighting and I knew it was right."³

Abu Bakr was irrefutably appointed by the Messenger when he said, "Follow the two that will come after me; Abu Bakr and Umar."⁴ Abdullah ibn Umar said that he heard the Prophet saying, "There will be twelve khalifas after me; Abu Bakr will only remain for a little while."⁵ A'ishah said that the Prophet of God said to her, "Call

¹ Bayhaqi and Ibn 'Asakir – Tarikh al-Khulafa' 60-61.

² Tarikh al-Khulafa–Jalal ad-Din Suyuti 66.

³ Tarikh al-Khulafa–Jalal ad-Din Suyuti 67.

⁴ Tirmidhi 3663 | Ibn Majah 97.

⁵ There is unanimous agreement [ijma'] on the first part of this hadith, as it has been transmitted through many paths. [Tarikh al-Khulafa–Jalal ad-Din Suyuti 51].

your father (Abu Bakr) and your brother so that I can write something, for I fear that some desirous person will emerge and say, "I am more worthy," and Allah and the believers will refuse all except Abu Bakr."¹ In addition, Jubayr ibn Mut'im related from his father that he said: A woman came to the Prophet and he told her to come back to him later. She said, "What about if I come back to you and do not find you?" As if she was implying death. He said, "If you do not find me then come to Abu Bakr."²

Also, a narration from Abdullah Ibn Za'mah states that he said: On the first of Rabi' al-Awwal, Bilal entered and called the adhan for prayer. The Prophet said, "Let Abu Bakr lead the people in prayer." However, Abu Bakr was not present amongst the people (though Umar ibn al-Khattab was). So I said, "Come and lead the prayer Umar!" He got up and gave takbir and he was a man with a loud voice. When the Prophet heard (his voice) in takbir, he said, "Where is Abu Bakr? Allah and the believers reject this. Let Abu Bakr lead the people in prayer." He said this three times. A'ishah said, "O Messenger, Abu Bakr is a person with a tender heart. If he rises in your place, he will be overtaken by tears." The Prophet said, "You are the companions of Yusuf. Let Abu Bakr lead the people in prayer."³ Also, Ibn 'Abbas said, "The Prophet never prayed behind anyone except Abu Bakr and one rak'ah behind Abdur-Rahman ibn 'Awf."⁴

The Shi'a believe that Ali was superior to Abu Bakr on the basis that Ali engaged in Jihad more than that of Abu Bakr and that this dictates that he be superior given that God said [Those believers who stay behind – other than those forced by necessity are not the same as those who do jihad in the way of Allah, sacrificing their wealth and themselves].⁵ However, jihad is split into two types: the jihad of advocating and spreading the message for the religion [*jihad ad-Da'wah*] and jihad with the sword. Indeed, it is established that Abu Bakr at the beginning engaged in the jihad of advocating and preaching to the people to embrace Islam. Through his calls, he brought some of the greatest people to Islam, such as Uthman, Talha, az-Zubayr, Sa'd ibn Abi Waqqas, Sa'id ibn Zaid and Abu Ubayda ibn al-Jarrah. Abu Bakr purchased the freedom of eight slaves who were subject to some of the most brutal torture by their masters, such as being bound in rope and dragged upon the scorching sand. These slaves entailed four men and four women. The men were Bilal, Abu Fakhir, Ammar, and Abu Fuhayra. The women were

¹ Ahmad 6/106, 133 | Muslim 2387 | Tarikh al-Khulafa—Jalal ad-Din Suyuti 52.

² Bukhari 3659 | Tarikh al-Khulafa—Jalal ad-Din Suyuti 50.

³ Bukhari 678 and 682.

⁴ Muslim 418 | Tabaqat Ibn Sa'd 6/270 | Tahdhib at-Tahdhib 10/177 | Al-Imama min Abkar al-Afkar fi Usul al-Din, by Sayf ad-Din al-Amadi 254-255.

⁵ Quran 9:40.

Lubaynah, Nahdiya, Umm Ubays and Zinnira. However, Ali fought for Islam when it was strong. This dictates that the first (i.e. Abu Bakr) is far superior. Testament to this fact is the Prophet's saying that, "The sun did not rise or set for a man after the prophets and messengers greater [*afdal*] than Abu Bakr."¹ In addition, and in accordance with the verse concerning those who sacrifice their wealth; it is a known fact that no one was more charitable than Abu Bakr. This is why the Prophet said, "The most generous of people to me with his company and his wealth is Abu Bakr." Furthermore, Ahmad reported from Abu Hurairah that the Prophet said, "No wealth ever benefited me as did the wealth of Abu Bakr." Abu Bakr wept and said, "I and my wealth are only for you Messenger of Allah."² It is also known that Abu Bakr was the most eager to die for Allah and his Prophet as displayed when Abu Bakr was badly beaten by Qurayshi youth rendering him unconscious for a long period of time, but that did not deter him from asking about the Prophet immediately upon regaining consciousness.

Ahl as-Sunna is unanimous that the best of mankind after the Messenger of Allah is Abu Bakr, then Umar, then Uthman, then Ali, followed by the rest of the ten Companions promised paradise. Umar said, "If the faith of Abu Bakr were to be weighed against the faith of the inhabitants of the earth, he would outweigh them."³ Ash-Sha'bi said, "Allah singled out Abu Bakr with four qualities that He did not distinguish any other person with: He named him as-Saddiq and no one else was named as-Saddiq. He was the companion of the cave along with the Prophet and his close companion on the Hijra and the Messenger ordered him to lead the prayer while the Muslims were witness to that." Scholars maintain that Abu Bakr accompanied the Prophet from the moment he accepted Islam until his death, not leaving him in a journey or in residence except when he was authorised to go out on certain occasions, such as hajj and fighting expeditions. Abu Bakr was present at all the battles with the Prophet and was his close *companion in the cave* as God said [And there were two of them in the Cave (in Mount Thawr). He said to his companion, "Do not be sad, Allah is with us." Then Allah sent down His tranquility upon him].⁴ There is unanimous agreement that the Companion mentioned here is Abu Bakr. Ibn 'Abbas said about the words '*Then Allah sent down His tranquility upon him,*' is in reference to Abu Bakr. As for the Prophet, tranquility was always upon him. He gave tremendous service in the battles and was firm on the Day of Uhud and the Day of Hunayn when all of the people had fled.

¹ Kitab Ma'alim Usul ad-Din, by Fakhr ad-Din ar-Razi in the Chapter of The Tenth of the Imams. | Abu Bakr as-Saddiq, Muhammad Rida 34.

² Ahmad 2/253 | Tirmidhi 3661 | Ibn Majah 94 | Tarikh al-Khulafa—Jalal ad-Din Suyuti 34.

³ Bukhari 3754.

⁴ Quran 9:40.

Furthermore, Abu Bakr was the first man to accept Islam, the first to compile the Quran together, the first to name it a *mus-haf* (written copy), and the first to be named khalifa. He was first to establish *bait al-Mal* (a building in which the zakat and other revenues were stored while they were being distributed).¹ He emigrated with the Prophet, leaving all his possessions and family behind. Then there are his words on the Day of Badr, and on the Day of Hudaibiyya when the matter of entering into Makkah seemed blurred to others. There is his weeping when the Messenger said, "Allah has given a slave the choice between this life and the next (and he has chosen the next)." Then Abu Bakr wept and said, "We would ransom you with our fathers and mothers." The Companions said, "We were astonished at his weeping because the Messenger was the servant given the choice, and Abu Bakr was the most knowledgeable."²

Moreover, Mus'ab ibn az-Zubayr said, "The ummah agree unanimously on his being named as-Siddiq because he hastened to affirm the Messenger of Allah and adhered steadfastly to truthfulness and he was not careless nor did he hesitate in any state or condition. He made glorious stands in Islam, among which is the story on the Night of the Isra', his steadfastness and his replying to the unbelievers about it. It is narrated that when the Prophet (God bless him and grant him peace) related the incident of the Ascension [*Mi'raj*] to the people of Makkah, they rejected him and went to Abu Bakr saying, "Your friend is saying such and such." Abu Bakr replied that if the Messenger of Allah said it, then he was telling the truth. He then went to the Prophet who related the details of the incident to him. Every time the Messenger of Allah made a statement, Abu Bakr would say, "You have spoken the truth." When he had finished informing him, Abu Bakr said, "I testify that you are the Messenger of Allah," upon which the Prophet said, "And I testify that you are indeed most truthful (siddiq)."³

Abu Bakr was a man who even in the days of ignorance stood for the highest values. During such a period, it is a known fact that he never consumed alcohol. In Suyuti's History of the khalifs, it relates that Abu Bakr was with the caravan in which the Prophet travelled as a twelve year old boy. According to this narrative the monk Bahira at Basra spoke to Abu Bakr and told him that the boy Muhammad was destined to be a prophet. This is an important piece of information which is sound. Its story is significant as it demonstrates that the Prophet and Abu Bakr were companions even in childhood.⁴

¹ Tarikh al-Khulafa—Jalal ad-Din Suyuti 65.

² Tarikh al-Khulafa—Jalal ad-Din Suyuti 27

³ Tafsir al-Kabir.

⁴ Abu Bakr as-Saddiq, Masudul Hasan 13.

As for the generosity of Abu Bakr, the Prophet ((God bless him and grant him peace)) said, "The most generous of people to me with his company and his wealth is Abu Bakr. If I were to take an infinite friend other than my Lord I would have taken Abu Bakr, but there is brother-hood of Islam and its affection. Let no door remain open except for the door of Abu Bakr."¹ Moreover, the verse [He who gives in charity and fears Allah and confirms the good; We shall pave his way to ease],² was due to the conduct of Abu Bakr in purchasing and setting free eight slaves whom were subject to torture. Such a recognition by Allah indicates his status.

What Abu Bakr had to contend with in his time was so extraordinary that anyone else in his position at that time would have plainly failed. Testament to this is the hadith mentioned earlier: "If Abu Bakr had not been appointed khalifa, then Allah would not have been worshipped."³ Some of these matters include: 1) the dispatch of Usama's army, 2) fighting those who renounced Islam, 3) fighting those who refused zakat, 4) he was required to deal with Musailamah the liar who claimed prophethood; 5) the compilation of the Quran, 6) he oversaw the campaigns in east and south Arabia, such as in Bahrain and Yemen. Campaigns in eastern and western Iraq; campaigns in Syria, such as the battle of Basra and siege of Damascus; and all the while had to deal with the political, social, economical and military organisation of Islam.

The Ithna 'Ashariyya [Twelvers]

This group bears the name *Shi'a al-Imamiyya* and it includes under its banner the largest Shi'a school present in Iran, Iraq, Pakistan and other Islamic countries. Included in this are groups who oppose Quranic text and any command in the religion known by necessity. Other groups under this banner are weak in their beliefs and their actions are not regarded Islamic due to their major deviation. This group believes that the imams are not known by their description as Imam Zayd ibn Ali said; rather they were specified in person. They believe that Ali was specified by the Prophet as imam after which he appointed those after him with instruction from the Prophet. The Imamiyya agree that Ali's position as imam is established with clear text specifically from the Prophet and with conviction and not merely description of the individual. However, scholars from the sunni orthodox school reject what they use as proof given its weakness and non-reliable chains of transmission.

¹ Mentioned by an-Nawawi, *Tarikh al-Khulafa*—Jalal ad-Din Suyuti 27.

² Quran 92:5-7.

³ Bayhaqi and Ibn 'Asakir – *Tarikh al-Khulafa* 60-61.

They believe that the appointed individuals after Ali are his children from Fatima (i.e. Hasan and Husain). The Shi'a agree on this point but differ on who comes after them. Some say that the disagreement ranges into more than seventy groups, though the largest are the *Ithna 'Ashariyya* and the *Isma'iliyya*. The *Ithna 'Ashariyya* believe that after Husain, the imamate went to Ali Zayn al'Abidin, then Muhammad al-Baqir, followed by Ja'far as-Sadiq, then his son Musa al-Kadhim, then Ali ar-Rida, then Muhammad al-Jawwad, then Ali al-Hadi, then al-Hasan al-'Askari and then his son Muhammad, the twelfth imam. They believe that he has gone into occultation. The *Ithna 'Ashariyya* are found in Iraq and they make up approximately half of the Shi'a there. They live according to the dictates of the *Ithna 'Ashariyya* beliefs. The same is with the majority of the population of Iran.

The Isma'iliyya

The *Isma'iliyya* are a branch of the *Imamiyya* who take their name from Isma'il ibn Ja'far as-Sadiq. Sections of this group are found in South Africa as well as the Sham region, though there are many in India and some in Pakistan. This group believes that Ja'far designated his son Isma'il as imam. The result of this is that, even though he died before his father, the imamate continued among his descendants. So the imamate passed to his son Muhammad al-Makhtum, the first of the concealed imams, and then to his son Ja'far al-Musaddaq and then his son Muhammad al-Habib, the last of the hidden imams, and then to his son, Abdullah al-Mahdi, who gained control over north Africa and from whom the Fatimid dynasty derives. This group flourished in Iraq as did other sections of the Shi'a way, though they were persecuted just as other sections of the Shi'a way were persecuted. Due to this many fled to Persia and Khurasan and countries behind it such as India and Turkistan. Ensuing from this, many deviated and followed their desire and as a result the name *Isma'iliyya* became many groups. They are also called the *Batiniyya* because of their view concerning the '*hidden imam*'.¹

¹ Tarikh Madhaahib al-Islamiyya, Imam Abu Zahra 52-54.

The Khawarij

The Khawarij were extreme in defending their dogma, and first appeared in the army of Ali when fighting between Ali and Mu'awiyya was intense. They showed great enthusiasm for their ideas, intense religiousness in general and extreme irresponsibility in defence of their claims and ideas. Their position was such that they took expressions literally believing that their ideology was the pure religion from which no other believer could deviate. They considered actions to be an integral part of faith deeming anyone guilty of enormities to be an unbeliever. The Khawarij ultimately labelled Ali and those with him as disbelievers as a result of the arbitration (between Ali and Mu'awiyya) as well as all those who were accepting to it.¹

Imam Abu Zahra lists some of their views: 1) The first of their views was that the post of khalifa is filled by choosing any Muslim who looks after the welfare of the Muslims. It is not for one group rather than another. They held that one can remain khalifa as long as he establishes justice, supports the Sacred Law and is far from deviation and error. If he transgresses, he should be removed or killed. 2) Their second view is that none of the Arab tribes or families should be specified for the khalifate. They believe that the khalifate is not restricted to Quraysh as others said, or even that it should be for an Arab; rather it should go to a non Arab. In fact, they preferred a non Qurayshi to be khalifa so that it would be easier to remove or kill him if he contradicts the Sacred Law or deviates from the truth. In their view, such a khalifa would have no tribe to defend him. 3) The Najdat Khawarij held that there is no need for a khalifa if the Muslims deal with each other fairly. In their view, the existence of a khalif was not a necessary obligation but was merely permitted when needed for public welfare. 4) The Khawarij deemed anyone guilty of an enormity to be an unbeliever. They did not differentiate between one sin and another. To them it was all the same. Indeed, they considered a mistake as a sin if it resulted in obstructing the correct position. On this basis, they deemed Ali a disbeliever. Therefore, a mistake in legal reasoning [*ijtihad*] exits one from the religion in their view. They applied the same thing to Talha and az-Zubayr. On the basis of *ijtihad* which ensued from the Companions against the Khawarij, they were declared disbelievers.²



¹ Tarikh Madhaahib al-Islamiyya, Imam Abu Zahra 58-59 and 100.

² Tarikh Madhaahib al-Islamiyya, Imam Abu Zahra 63.

عِلْمُ التَّوْحِيدِ

تَعْرِيفُ عِلْمِ التَّوْحِيدِ: هُوَ عِلْمٌ يُفْهَمُ مِنْهُ إِفْرَادُ الْمُعْبُودِ بِالْعِبَادَةِ ذَاتًا وَصِفَاتٍ وَأَفْعَالًا. أَيَّ أَنَّ اللَّهَ تَعَالَى وَاجِدٌ فِي ذَاتِهِ وَاجِدٌ فِي صِفَاتِهِ وَاجِدٌ فِي أَفْعَالِهِ.

The Science of Divine Oneness [ilm at-Tawhid]

The definition of 'ilm at-Tawhid

It is knowledge through which it is understood that there is no other being who is worshipped except the one divine being; [and believing] that He is one is His essence [*dhat*], one in His attributes [*sifat*] and one in His actions [*af'al*]. *Note: the meaning of God being one [ahad] is to negate partnership, similarity and divisibility of His essence, attributes and actions.*¹

Supplementary notes

Given the undeniable existence of Allah based on clear and explicit evidence, the focus of the Prophets was not aimed at proving God's existence; but rather the main objective was to eradicate worship of all other beings except Allah. Allah says [Their messengers said: 'Is there any doubt in God, the Maker of the heavens and earth?']². Another verse states [And if you ask them who has created the heavens and earth, they will surely say Allah].³ This reality is therefore established through the natural disposition [*fitra*] of man as Allah has revealed.

موضوعه: هو ذات الله تعالى من حيث ما يجب له وما يجوز وما يستحيل ثم اعتقاد السمعيات التي أخبر بها رسول الله من البعث والنشر والحساب والجنة والنار والثواب والعقاب.

The focus of the science of divine oneness [ilm at-Tawhid] is the essence of God with respect to that which is necessary [wajib] for Him, possible [ja'iz], and impossible [mustahil]. Following this, we will discuss the news and reports [khabar] about what the Messenger of God informed about concerning the resurrection, the judgment, paradise, hell-fire, reward and punishment and the like.

الدين: ويسمى الشرع أيضاً. وهو ما وضعه الله تعالى لذوي العقول السليمة يسوقهم باختيارهم إلى ما هو خير لهم في دنياهم وآخرتهم.

¹ Refer to page 99 of this text for further explanation.

² Quran 14:10.

³ Quran 31:25.

The Religion [din] which is also called the Sacred Law [*shar’*] — is what God issued to those of sound minds and directs them through their choice to what is good for them in this life and the hereafter.¹

المكلف في الشرع: هو البالغ العاقل من ذكر أو أنثى. وشرطه أن يكون سليم الخواس وبلغته دعوة الإسلام من الإنس والجن.
فالصبي والمجنون ليسا من أهل التكليف.

A Responsible Person [mukallif] according to the Sacred Law is one who is mature, and is sane of mind, be they male or female. It is conditional that their human senses are sound, and that the message of Islam has reached them, whether they be human or jinn. Hence, the young and the insane are not from those who are deemed responsible. [Equally, those whose senses are not sound are excused and it is for this reason that some of the Shafi‘i scholars said that if God creates one blind and deaf, then contemplation and accountability is excused from such a person; and this is the correct view].²

As for jinns, maturity is not a stipulation, because their responsibility begins at birth. Al-Sahimy said, “Maturity is not considered for Adam and Eve, the angels and the jinns, because Adam and Eve and the angels are responsible from the time they are created, and the same applies to jinns according to the preferred view.”³ The same is mentioned by Imam Suyuty from Shaykh ‘Iz ad-Din ibn

¹ Note: the word *din* is a noun that applies to faith [*iman*], Islam and all the sacred laws. This means that if the word *din* is uttered, it means belief [*tasdiq*], affirmation [*iqrar*] and acceptance of all the Prophets. [Minah ar-Rawd al-Azhar 265].

² Tuhfatul Murid 38.

³ Note: the responsibility of angels is different to that of the offspring of Adam. The difference in their responsibility is that they are responsible for what befits them; though with respect to knowing God, indeed it is natural in them without difficulty or effort. None of the angels are ignorant of God’s attributes as in the case of man and jinn. Due to this, God said [Allah bears witness that there is no god but Him, as do the angels] Quran 3:18; then He said [And the people of knowledge (also bear witness)]. Quran 3:18. Therefore, the matter is not indicated to as it has been for the angels. In addition, the one held responsible and accountable is the one whom the five factors relate to. These are the necessary [*wajib*], unlawful [*haram*], recommended [*mandub*], disliked [*makruh*] and permissible [*mubah*]. The *wajib* is that which one is rewarded for performing and punished for leaving. The *haram* is that which one is rewarded for leaving and punished for performing. The *mandub* is that which one is rewarded for undertaking and not punished for leaving. The *mubah* is that which one is not rewarded for doing and is not punished for leaving. Indeed, the term *taklif* means the obligation which entails difficulty or being demanded to perform that which is difficult, though there is no such thing in the *mubah* category and is therefore not applicable to the angels. [Tuhfatul Murid 37 and Sharh as-Sawi 97-98]. In sum, the meaning of a responsible person [*mukallif*] is in reference to mankind and jinn and not the angels, because their belief and knowledge of God is inbuilt without difficulty or effort. They are responsible for that which befits them. [Kitab Sharh as-Sawi 97].

Jama'ah in the Sharh of Bid' al-Amali – that responsibility falls under three categories: **the first** are those responsible from the moment they are created, and they are the angels as well as Adam and Eve. **The second** are not responsible from the moment they are born, and they are the offspring of Adam. **The third** category is one where there is some difference of opinion, though the most apparent view is that they responsible from the time of birth, and they are the jinn.¹

حكّمه : هو فرض عين على كل مكلف ولو إجمالاً لتسلم عقيدته من الزيغ والضلال.

The ruling on knowing tawhid [or divine oneness]: It is an individual obligation on those who are morally responsible [*mukallif*] to know tawhid, even if one knows the tenets in general (*and not in detail*). This is the case so that one can preserve and safeguard his belief from misguidance and perversion.

ثمرته : الاعتقاد الجازم بوجود الله ومعرفة صفاته بطريق قطعي والإيمان بما أرسل من الأنبياء والرسل عليهم الصلاة والسلام جميعاً.

Its Benefit – Is to believe with certainty that God exists and to know His attributes in a definitive manner and to believe with conviction in the prophets and messengers that God the exalted sent to mankind. [In addition is the fact that one's actions will be deemed valid in this life, while the purpose is to attain the pleasure of God and gain entry into the garden forever].

واضعه : لم يوضع علم التوحيد وضعاً مرتباً من قبل أحد. لكن لما كان الشيخ أبو منصور الماتريدي والشيخ أبو الحسن الأشعري أشهر من دَوّن كتب علم التوحيد وأقام البراهين على ردود المخالفين شاع أنهما الواضعان.

The compiler of this theme: None had compiled or codified the knowledge of divine oneness [*tawhid*] in an organised and established manner prior to Imam Abu Mansur al-Maturidy and Imam Abu Hasan al-Ash'ari. Consequently, when they wrote the books on the science of divine oneness [*tawhid*] and produced the evidences to those who rejected, it became known that they were the compilers of this knowledge.²

هذا ويجب علينا أن نعتقد اعتقاداً جازماً لا شك فيه أن معرفة الله تعال واجبة على كل مكلف.
وهو أول الواجبات على كل مكلف على قول الجمهور ، والدرجات متفاوتة،

¹ See al-Habaaik fil Malaaik 255 [Kitab Sharh as-Sawi 97].

² Note: the knowledge pertaining to the oneness of the creator came from each prophet, from Adam to Muhammad, and this is the meaning of what Allah says [They are the ones whom Allah guided. So follow their guidance]. Quran 6:90.

It is obligatory to believe with conviction and without doubt that **knowing** Allah [*ma’rifa*] by possessing knowledge of Him is necessary upon all those who are morally responsible [mukallif].¹ And this is the first of the obligations which is required of each responsible person according to the majority of scholars.² Indeed, the level varies from person to person. [For example, the knowledge of God [*ma’rifa*] with respect to prophets is far superior to that of the general person. Likewise, the *ma’rifa* of the learned to that of the illiterate differs. God says [Are those who know equal to those who do not].³ He also says [Indeed, the scholars are the ones who fear God most]].⁴

[*As-Sawi states:*] The meaning of knowing God [*ma’rifatullah*] is to know His attributes and not the reality of His essence; for this is not from the necessities; and this is unknown (i.e. His essence) to any being even if one’s status is elevated or becomes so later. The reality is that it is not possible, whether legally or intellectually. This was also the view in the text *Sharh al-Kubra* by Imam Ghazali. In addition, there is the hadith from Abu Hurairah that the Prophet said: “Contemplate about the creation of Allah, but do not think or ponder about the creator Himself, for He is unable to be comprehended through contemplation.”⁵

Abu Bakr as-Siddiq (God be pleased with him) was asked: “How did you come to know Allah?” He said, “I recognised Allah through Allah, and if it were not for Allah, I would not have known Him.” They asked him, “Is it possible for anyone

¹ Ma’rifa (or knowing Allah) refers to knowing His attributes and not the reality of His essence. Moreover, *ma’rifa* technically means to know the attributes and names of God with sincerity with Him.

² Note: There are many sayings as to which is the first obligation. The first view maintains that knowing Allah first [*ma’rifa*] is the first obligation, an opinion of Abu Hasan al-Ash’ari. The second is that of Abu Is-haq al-Isfarayini who said it is the reflection which leads to the knowledge of God. The third view held by Qadi al-Baqillani says that it is the first contemplation and reflection, such as saying the people are created and every created thing must have a creator. The fourth is that of Imam al-Haramayn who says it is the intent of reflection; i.e. to vacate the heart of the things occupying it and dedicating it. The fifth view holds that it is taqlid. The sixth says that it is to articulate the two testimonies of faith. The seventh view by Abu Hashim (from the Mu’tazila) holds that it is doubt. He then said that its removal is required because doubt is unbelief. The eighth view maintains that it is faith. The ninth view maintains that it is Islam; and the tenth view states that it is to believe that reflection is necessary. However, the first of these views is that which the majority maintains; while some held that it is a combination of the first three views. [Tuhfatul Murid 47]. Therefore, the first obligation is to know God (i.e. His attributes and names) followed by knowing the actions – the obligatory, required, lawful and unlawful.

³ Quran 39:9.

⁴ Quran 35:28.

⁵ At-Tabari in his Awsat | Bayhaqi fi ash-Shu’b 120 | Extracted by al-Asfahani fi at-Targhib 672 [Kitab Sharh as-Sawi 118-120].

to comprehend Him,” and he responded by saying: “Knowing that one is unable to comprehend Him is comprehension.” Also, Ali (God be pleased with him) was asked, “How did you come to know Allah?” He replied: “I came to know Him in the way He made Himself known, and that He cannot be comprehended through one’s senses, or evaluated by reasoning nor does He resemble the creation. He is near in His distance, yet far in His nearness. He is above all things and it is not to be said – that something is underneath Him or that something is in front of Him. He is in all things, though not like things are in things (i.e. He created all things but does not indwell in them). So glory be to the One who is like this; the One who is transcendent of all that they associate with Him.”

Scholars were asked and they responded: “If one asked about the names of God, then know that He said [And to Allah belong the beautiful names].¹ And if one asked about the attributes of God, then know that He said [Say: Allah is one] to the end of the surah.² If one asked about His sayings, then know that God said [Verily! Our Word unto a thing when We intend it, is only that We say unto it: “Be!” and it is].³ And if one inquired about His actions, then know that He said [Everyday He is engaged in some affair].⁴ And if one were to ask about His description, then know that He said [He is first and the last, the outward (*manifest through evidence that indicate Him*) and the inward (*hidden from the perception of senses*). And He is the All-Knower of everything].⁵ If one raised the matter of His essence, then know that He has said [Nothing is like Him].⁶

Furthermore, Ibn Habban relates the hadith: “Allah created His creation in darkness. He then poured on them His light [*nur*]. Whoever was struck by it was guided and whoever it missed was misguided.”⁷ Hence, the knowledge of Allah [*ma’rifah*] is a light that He instills in one’s heart. With such light, one understands many things of His kingdom as well as His attributes. This is the meaning of the verse [Allah is the light of the heavens and the earth],⁸ which means the one who enlightens them and enlightens the hearts of the believers about them. Allah named Himself *nur* given that the light [*nur*] is that which illuminates things.⁹

¹ Quran 7:180.

² Quran 112:1-4.

³ Quran 16:40.

⁴ Quran 55:29.

⁵ Quran 57:3.

⁶ Quran 26:11. [Kitab Sharh as-Sawi 120 and 122].

⁷ Ibn Habban in his sahih 6169 | Ahmad 2/176. Al-Hakim deemed it sound and Adh-Dhahabi confirmed this. [Kitab Sharh as-Sawi 121].

⁸ Quran 24:35.

⁹ Kitab Sharh as-Sawi 121.

غير أننا لا نقدر أن نعرف حقيقة الخالق؟ وأتى للمخلوق أن يقدر على معرفة كنه خالقه؟ فالإنسان يعجز عن معرفة حقيقة نفسه، فكيف بحقيقة خالقه، ولكن نقدر أن نتوصل إلى معرفة الله تعالى بمعرفة صفة من صفاته، فنستدل بها على الله تعالى وعظمته بما خلقه الله تعالى من إنسان وحيوان ونبات وجماد وما أودع فيها من عجائب وما نراه من الحدوث والتغير في الأفلاك السماوية العلوية من طلوع الشمس وغروبها وبرزوغ القمر وأفوله وسير الكواكب وتنظيمها.

However, no one is able to know the reality of the Creator (that is – His essence or true nature); for how is the created capable of knowing the essence of the creator? The servant is not capable of knowing the reality of himself, so how will he know the reality of God? However, we are able to acquire the knowledge about God in a manner of knowing His attributes and names. Verily, after having acquired such knowledge, we use it as proof to God's existence and greatness in all of that which He created from mankind, animals, plants, solid structures and amazing things that He placed upon the earth and what we see from the changing of orbital stars, such as the rising of the sun and its disappearance, from the appearance of the moon and its disappearance and from the moving planets and the manner in which the systems operate.

Supplementary notes

[*Imam at-Tahawi said:*] The basis of belief is the same for all believers, but the superiority of some over others concerning faith is due to fear and awareness of God as well as their opposition to their desires, and their choosing that which is more pleasing to God.¹ Equally, Abu Hanifa said: The believers are equal with respect to faith [*iman*]² and divine oneness [*tawhid*].³ However, they differ with respect to actions.⁴

Therefore, with respect to the articles of faith as well as divine oneness [*tawhid*], the belief is the same for all believers. So in this regard, all believers are equal in belief. Therefore, the basis and foundation of belief is the same for all believers. Furthermore, the basis and core belief is the essence of faith which is not subject

¹ Al-Aqida at-Tahawiyya 13-14.

² What is meant by faith here is the articles of faith [*arkan al-Iman*], which is to believe in Allah, His angels, His books, His messengers, the Day of Judgment, resurrection after death, the final reckoning and to believe in His decree – good and bad.

³ Which is to believe that Allah is one in His essence, attributes and actions and absolutely reject partnership or similarity to Him. It is to believe that God is transcendent above that which does not befit Him.

⁴ Minah ar-Rawd al-Azhar 260-262.

to increase or decrease as Abu Hanifa maintains. However, in terms of the strength and excellence of one's faith, this may differ from person to person depending on certain factors. Such factors may include knowing God [*ma'rifa*] on a greater scale than others; or acquiring rational and logical proofs which reinforce and purify faith. God says: [Are those who know equal to those who do not].¹ It is for this reason that Imam Muhammad (the student of Abu Hanifa) stated the following:

Imam Muhammad said, "I dislike for one to say that his faith [*iman*] is like the faith of Jibril. Instead, he should say, "I have believed in what Jibril has believed in."² [Al-Qari adds:] It is not permissible for one to say that his faith is like the faith of the prophets, and one must not say that his faith [*iman*] is like the faith of Abu Bakr or Umar and examples like this. Verily, for some, the enlightenment [*nur*] of the word divine oneness [*tawhid*] in the heart of its owner is unknown except to God. For some people, it is like the sun and for others, like the moon and for others, like a weak star glowing in the background and so forth. This corresponds to the hadith of the Prophet [And this is the weakest of faith (*iman*)].³ The Prophet ((God bless him and grant him peace)) said [The strong believer is more beloved to God than the weak believer].⁴

وقد ذكر الله لنا ذلك في القرآن الكريم مشيراً إلى عظمة صنعه في مخلوقاته فقال (إن في خلق السموات والأرض واختلاف الليل والنار آيات لأولي الألباب). وأشار إلى خلق الإنسان بقوله (أفرأيتم ماتمون أنتم تخلقونه أم نحن الخالقون). وأشار إلى خلق الحيوان بقوله (أولم يروا أنا خلقناهم مما عملت أيدينا أنعاماً فهم لها مالكون وذللتناهم فمنها ركوبهم ومنها يأكلون).

¹ Quran 39:9.

² Minah Ar-Rawd al-Azhar 260

³ Muslim.

⁴ Muslim. [Minah Ar-Rawd al-Azhar 260].

God the Exalted mentioned in the Quran signifying His great creation; [Behold! In the creation of the heavens and the earth, and the alternation of night and day, there are indeed signs for men of understanding].¹ Likewise, He indicated to the creation of man with His saying [Do you not see the (human seed) that you emit; Is it you who create it, or are We the Creators].² He indicated to the creation of animals with the verse [Do they not see that it is We who have created for them among things which Our hands have fashioned cattle, which are under their dominion].³

وأشار إلى النبات وصنعه بقوله (أنتم تزرعونه أم نحن الزارعون). وأشار إلى الجبال والبحار بقوله (أنتم أشد خلقا أم السماء بناها رفع سمكها فسواها وأغطش ليلها وأخرج ضحاها والأرض بعد ذلك دحاها أخرج منها ماءها ومرعاها والجبال أرساها متاعا لكم ولأنعامكم).

He indicated to the creation of plants (vegetation) [Do you see the seed that you sow in the ground? Is it you that cause it to grow, or are We the cause].⁴ God indicated to the creation of the mountains and oceans [Are you (*who deny the resurrection*) stronger in structure of the heaven? He built it. He raised its canopy high and made it level. He darkened its night and brought forth its morning light. After that He smoothed out the earth and brought forth from it its water and its pasture and made the mountains firm for you and for your livestock to enjoy].⁵

وقد نهينا القرآن الكريم بآيات كثيرة على وجود الله تعالى بحكمة صنعه مخلوقاته التي تدل على أنه واحد قادر لا شريك له وأن رسله قد أرسلهم رحمة بعباده ليهدوهم إلى طريق الحق وسواء السبيل.

Indeed the Quran draws our attention in many of its verses to the existence of God and His wisdom in what He has created, signifying a creator who is solitary, almighty, without partner or associate. It reveals that His messengers (peace and blessing be upon them all) were sent to mankind as a mercy from Him – to guide them to the path and way of truth.

¹ Quran 3:190.

² Quran 56: 58-59. [Note: when the Quran states the term 'We' in reference to God, it is not meant in the plural form. In language, the term "We" has two meanings, one is in the plural form and the other is the royal form, which indicates glory or magnification; and it is this second meaning that the term "We" refers to. When the Quran was revealed to the Prophet (God bless him and grant him peace) no Arab questioned this because the language was understood. The same applies when God says 'He' for this does not mean or indicate gender and this was well understood in language at the time.

³ Quran 36:71.

⁴ Quran 56:63-64.

⁵ Quran 79:27-33.

Chapter One

The Divine being and His Attributes (Tlahiyat)

- *The Judgments Pertaining to Reason and Rationale*
- *Faith (Iman) and Islam*
- *Allah Most High – His Essence, Attributes and Names.*
- *Verses of Resemblance (mutashabihat)*
- *The Actions of Mankind (af'al al-'Ibad)*

THE DIVINE BEING [ILAHİYAT]

THE DIVINE BEING [LAHIYAT]

The Perceptive Ability of Mankind

Intellect and its noble nature

Despite God creating within the servant a natural tendency, many have and will to continue to say that they will not believe in something unless it is viewed with their own eyes. However, establishing the reality of many things is not restricted merely to what one sees; for if that were the case, it would be easy to deny facts of history like World War One on the basis that one was not present to witness it, something that no sane person would claim. The establishment of realities and beliefs that inevitably embed themselves within a person are arrived at through several avenues. They are i) through one's sensory organs, ii) through true information and iii) through intellect. For example, one does not deny the wind given that he does not see it; rather one senses it through his sense of touch. Likewise, one knows and believes (through his senses) that the ground present beneath his feet exists as well as the sky above. One believes that fire burns and that the sun enlightens and that water has a specific trait of easy flow and so forth. Concerning true information, this entails one acquiring a fact from others that is related in a way that precludes the possibility of a lie, such as the historical occurrence of World War Two or the existence of the Eiffel tower and so forth.¹

With respect to intellect, one may view a metal object and will certainly conclude that even though he does not see the molecular makeup of that object, he cannot deny its existence. One does not see atoms, yet he cannot deny that they are present. If one rejects such things, the intellect will undoubtedly refuse such a notion. Hence, there are things that are known through one's sensory organs, through true information and then there are things that are known and established through intellect and reason, such as knowing that a person cannot be in two places at the same time. The following is focused mainly on the judgments of the intellect, because judgments of the intellect are essential in proving the true belief about God and His attributes as well as the understanding of the principles of creed.

¹ Note: from an Islamic view point, true information that leads to certainty is that which is conveyed upon the tongue of a prophet; and there are conditions upon transmission of this information. These conditions are: that it be conveyed by upright persons and that such persons are capable of conveying and carrying the information correctly to its destination and not being accused of committing acts of disobedience, such as fornication or lying. There are some other conditions not mentioned here, though these can be found in the books on the sciences that deal with hadith. [Abdur-Rahman Hasan Habannaka 42-44].

Theologians maintain that the judgments conceived in one's mind are classified in one of three categories. They are: the **necessary** [*wajib*], **possible** [*ja'iz*] and **impossible** [*mustahil*]. Indeed, there are things that the mind deems necessary, such as seeing smoke, and conceiving that there must be fire, or seeing footprints on a track and judging that someone must have made these particular in-prints, or a crime scene investigator who identifies a finger print and categorically determines that they belong to someone. Therefore, one will *not* conceive that the thing does not exist; rather one's mind deems its existence necessary [*wajib*]. Possible [*ja'iz*] means that the intellect accepts and believes that it may or may not exist, such as the birth of a child. Its existence is deemed possible, in that it can occur or may not. Therefore, one conceives in his mind that it is possible to eventuate or not. Impossible [*mustahil*] is what cannot be conceived in one's mind, such as something being existent and non-existent at the same time, in the same place. [This does not mean that it is impossible to propose the idea of its existence. It is just that when one analyses the meaning behind the words, one ends up with an absurdity whose proposition is impossible. Moreover, the words "cannot be conceived" in the definition of impossible [*mustahil*] also mean "what cannot be believed (or submitted to)," because the mind may suggest the idea of something impossible, but it will not believe or accept it].¹

الحكم العقلي عند علماء الكلام

أقسام الحكم ثلاثة: واجب – وجائز – ومستحيل – لا رابع له. 1- الواجب: هو ما لا يقبل الانتفاء في ذاته كوجود الله تعالى فإنه واجب الوجود. 2- الجائز: هو ما يقبل الانتفاء والثبوت في ذاته كوجود العالم فإن الله قادر على محوه وعلى إثباته. قال تعالى (ما خلقكم ولا بعثكم إلا كنفس واحدة). 3- مستحيل: وهو ما لا يقبل العقل إثباته كوجود شريك لله تعالى فإنه مستحيل. قال تعالى (لو كان فيها آلهة إلا الله لفسدتا). وسنذكر الأدلة على ذلك إن شاء الله تعالى.

¹ Hashia al-Bajuri 46.

The Judgments of the Intellect According
to Scholars of Theology¹

The categories are three, namely – necessary [*wajib*], possible (or contingent) [*ja'iz*] and impossible [*mustahil*].

1- Necessary [*wajib*] means that the intellect does not accept the non-existence of something, rather it deems its existence necessary, such as the existence of God. Indeed, He is necessarily existent [*wajib al-wujud*],² and His existence is necessary for the existence of all others. Therefore, one may conceive the non-existence of planets, humans and animals, but the notion that God is non-existent is inconceivable and intellectually contradictory. This category is termed – the intellectually or rationally necessary [*wajib al-Wujud 'aqlan*].

2- Possible (or contingent)³ [*ja'iz*] is what the mind conceives as being possible to exist or not exist, such as created beings (*that may or may not exist*). Indeed, God is able to render them non-existent or establish their creation. *What one sees today in its entirety is from the category of possible. God determines the existence of created beings through His will, power and knowledge, and if He so wills, they remain non-existent.* God says [The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person].⁴ This category is termed – the possibly existent [*ja'iz al-wujud*] or is referred to as – the rationally possible [*mumkin al-wujud 'aqlan*].⁵

¹ Note: theology from the Greek *theos* = god, + *logy*, meaning a subject of study. Theology is therefore the study of religion (or God). According to the scholars of theology [that is, theologians], all matters that one conceives in his mind fall under one of three categories.

² That is, He is the first without beginning and is everlasting without end. He was not preceded by non-existence and He exists independently through Himself without cause, prior process or reliance upon anything He created. The origin of everything besides God is non-existence; that is, they were created after not existing. This is not the case with God as His essence is one and the same as existence.

³ The word contingent means to be dependent or reliant upon. Indeed, the creation of all things was preceded by non-existence. It relied upon the actions of God to bring it from non-existence into existence. It is therefore contingent (or possible), which means it may or may not exist. If God wills, He creates and if He so wills, it remains non-existent.

⁴ Quran 31:28.

⁵ Consider the following examples: I) Mankind is present on the earth as he is and in the mould he sees. However, the mind may also determine that it is possible for mankind not to exist, and possible that he have been fashioned in a particular image that is contrary to the way he is now. Therefore, the existence of man and the attributes he possesses, is something that is conceived as possible in one's mind and not necessary (i.e. mankind may have been fashioned differently or may not have existed). II) The raising of a mountain and establishing it in the atmosphere between the sky and ground is possible according to the intellect, even if we reject this according to the usual course of things. Though if the power to do so is readied in raising the mountain, then its occurrence is possible and thus judged as - intellectually possible. III) If the life that one witnesses dies, it does not return to life

3- Impossible [*mustahil*] is that which is **inconceivable** in one's mind. *That is, the existence of something impossible is implausible in one's mind. And from another aspect, the intellect will not judge it as existing, such as the existence of a partner in the essence of God, His attributes or His actions. Indeed, it is impossible both according to revelation and the intellect. God says [Had there been therein (in the heavens and the earth) gods besides Allah, then both would have been ruined].¹ Consider the following examples: I) to visualise one thing - such a person - in a specific place, in a specific time and with a specific attribute – as being existent and non-existent at the same time, is inconceivable no matter if one considers the distant theories and indulges in imagining conditions. The intellect will not accept (or believe) the permissibility of this at all. The reason is that existence and non-existence are two things that are in complete difference to one another. If one is established, the other is absolutely expelled. And when one is expelled, the other is absolutely established. And the union of two contradictions in one thing, from one aspect, in one place and one time is a matter that is inconceivable to the intellect. II) A piece of something is inconceivable (and impossible) as being bigger than the entire thing, because the entire thing includes all parts.² This category is termed the intellectually or rationally impossible [*mustahil al-Wujud 'aqlan*].*

الإيمان والإسلام

الإيمان

الإيمان : هو التصديق بالقلب أي تصديق النبي بكل ما جاء به تصديق إذعان وقبول و يقين. لأن كثيراً من المشركين كانوا يعتقدون صدق النبي وما جاء به لكنهم لم يدعونا له ولم يؤمنوا بما جاء به. قال تعالى (يعرفونه كما يعرفون أبناءهم) فهم كفار في نار جهنم.

after death as a general rule, though one's intellect does not prevent the notion that a person's body may return to life after death, even if we have not witnessed with our eyes, a dead person (in the true sense) return to life. The majority of what is entailed in this matter is that the intellect necessitates the returning of life by the one possessing the power to do so. Therefore, returning to life after death is a matter that is conceived as possible and not impossible. [Al-Aqida al-Islamiyya, Abdur-Rahman Hasan Habannaka 57-58].

¹ Quran 21:22.

² Al-Aqida al-Islamiyya, Abdur-Rahman Hasan Habannaka 58-59.

THE DIVINE BEING [ILAHİYAT]

Faith [*Iman*]

Faith [*iman*] is conviction [*tasdiq*] in one's heart; that is – it means to be convinced in all of what the Prophet came with combined with submission, acceptance and a firm resolve.¹ Therefore, true faith is a combination of these factors given that many of the idol worshippers [*mushrikin*] believed in the truthfulness of the Prophet and what he came with, but they did not submit to him, nor believe [with conviction] in what he brought. God says [They know this [Allah and His Messenger] as they know their own sons],² yet they are (regarded as) disbelievers and will go to the hell-fire.³

Supplementary notes

The literal definition of faith [*iman*] is absolute conviction [*tasdiq*] as God says [And you believe not what we say even when we speak the truth].⁴ The technical definition of faith [*iman*] according to scholars is to be convinced in all of that which the Prophet brought and what is known by necessity to be part of the religion, such as prayer, fasting, zakat and hajj.

[Note: “everything known by necessity to be part of the religion” is that which is known (about the religion) by the general laity without the need to know proof texts or seek its understanding from a scholar, such as the obligation of prayer, fasting, zakat and hajj, or the unlawfulness of fornication or the consumption of alcohol.⁵ Other examples that are known by necessity to be part of the religion include faith in Allah, His angels, His books, His messengers, the Day of Judgment, that divine

¹ Iman that is devoid of submission and complete acceptance in all of what the Prophet brought is invalid.

² Quran 2:146.

³ Abu Hanifa says in Al-Wasiyyah: faith [*iman*] consists of affirmation with the tongue and conviction in the heart. Affirmation alone is not regarded as faith because if it were, then all the hypocrites would be deemed believers. Likewise, conviction (or knowledge) alone is not regarded as faith because if it were, then all the People of the Book would be deemed believers. God said concerning the hypocrites, “And God bears witness that the hypocrites are liars,” (Quran 63:1) that is – God bears witness that the hypocrites are liars in their claim of faith given the absence of conviction. God said regarding the People of the Book, “They know this (Allah and His Messenger) as they know their own sons.” (Quran 2:146) Al-Qari said, “This means that conviction or knowledge alone from the People of the Book about God and His Messenger is of no benefit given that they would not acknowledge the Prophethood of Muhammad and his message for themselves or the entire creation – claiming that he was sent only to the Arabs. Indeed, such declarations in this manner are not sincere.” [Minah ar-Rawd al-Azhar 251].

⁴ Quran 12:17.

⁵ Tuhfatul Murid 124 | Kitab Sharh as-Sawi 130.

destiny – good and evil is from Allah, the obligatoriness of acts of worship, the unlawfulness of killing unjustly, and examples like this].¹

Knowing that faith [*iman*] is to believe in everything Prophet Muhammad brought and what is known by necessity to be part of the religion, one must know that one is required to believe in the prophets and messengers, and none knows their number except Allah. In detail – one must believe in those who are famously known numbering twenty five. Equally, one is required to believe in all of the angels, and in particular those angels that are famously known and they are: Jibril, Mikail, Israfil, 'Isra-il, Raqib, 'Atid, Ridwan, Malik and Munkar and Nakir.²

واختلف العلماء فيمن كان كافراً وأراد أن يسلم أيحب عليه أن ينطق بالشهادتين أم يكفيه التصديق بقلبه. مما جاء به النبي؟ فبعضهم قال يجب النطق بالشهادتين وبعضهم قال يكفيه التصديق.

There are conflicting views regarding the disbeliever [*kafir*] who desires to accept Islam, of whether the testimonies of faith are required of him or is firm belief in his heart in what the Prophet came with sufficient? Some said that the testimonies of faith are necessary and others held that belief in the heart is sufficient. This topic will be examined carefully in due course.



الإسلام

الإسلام: هو الإقرار باللسان بالشهادتين مع التصديق بالقلب. أركانها خمسة: 1- شهادة أن لا إله إلا الله وأن محمداً رسول الله 2- إقامة الصلاة المكتوبة 3- إيتاء الزكاة المفروضة 4- صوم رمضان 5- الحج لمن استطاع إليه سبيلاً. فمن أنكر واحدة منها مستحلاً فهو كافر حلال الدم، لا تجري عليه أحكام الإسلام ولا يدفن في مقابر المسلمين.

¹ Al-Aqida al-Islamiyya, Mustafa al-Khin 115.

² Kitab Sharh as-Sawi 132.

Islam

Islam is to utter the *shahadatain* with the tongue combined with conviction in the heart. The pillars of Islam are five: 1) the testimonies of faith [*shahadatain*] namely – there is no god but Allah and Muhammad is the Messenger of Allah. 2) The establishment of the obligatory prayers. 3) The act of giving the obligatory zakat. 4) The fasting of the month of Ramadan. 5) The performance of hajj for those who are able. Whoever rejects any of these or deems any one of them as non-obligatory (such as saying that the abandonment of prayer is permissible or that prayer can be sufficed with supplication or that it is lawful to break one's fast during the day of Ramadan without a legal excuse), then one has committed disbelief [*kufir*], and the laws of Islam are no longer applicable to such a person (such as marriage and the funeral prayer) and one is not to be buried in the Muslim cemetery.

Supplementary notes

From a literal aspect, Islam means absolute surrender [*inqiyad*] or obedience, while technically, it means to openly and outwardly submit [*idh'an*] and accept all the commandments and prohibitions of God without any objection or opposition.

زِيَادَةُ الْإِيمَانِ بِالطَّاعَةِ وَتُقْصَانُهُ بِالْمَعْصِيَةِ

اختلف العلماء في الإيمان أيزيد بالطاعة لله وينقص بعصيانه. قال الأشاعرة يزيد وينقص. دليلهم قوله تعال (وإذا تليت عليهم آياته زادتهم إيماناً). وقال جماعة أعظمهم الإمام أبو حنيفة لا يزيد ولا ينقص. ودليلهم أن الإيمان تصديق وجزم وإذعان فلا ينقص. وإنما النقص يكون في موضوع الإيمان لا في أصله. لأنه إن نقص أصل الإيمان فلا يكون مصدقاً جازماً فلا يصح إيمان ناقص وغير جازم بالتصديق. ملحوظة: إيمان الأنبياء يزيد ولا ينقص.

The Increase of Iman [Faith] with Obedience and its Decrease with Disobedience

Scholars disagreed with respect to whether iman increases by obeying God; and decreases by disobeying Him. The Ash'aris maintain that it does increase and decrease due to the statement of God the Exalted [For believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His revelations rehearsed, find their iman strengthened].¹

Abu Hanifa held that faith [*iman*] does not increase or decrease. His proof is that faith is defined as conviction [*tasdiq*] and firm resolve [*jazm*] combined with submission [*idh'an*]; and this does not decrease by an addition of obedience or sin. Abu Hanifa maintained that the decrease occurs in the general theme of faith

¹ Quran 8:2.

(that is, its quality and effects) and not in the essence of belief. This is because if the essence and core belief decreases, then it indicates that one does not firmly believe; and belief which is deficient and indecisive is unacceptable. With respect to the faith of the prophets, it increases and does not decrease.

Supplementary notes

[*Abu Hanifa states in Al-Wasiyyah:*] Faith does not increase or decrease. This is because an increase in faith cannot be imagined except with respect to a decrease in disbelief; and a decrease in faith cannot be imagined except with respect to an increase in disbelief. So how is it possible for one person to be a believer and unbeliever at the same time, given that the believer is truly a believer and the unbeliever is truly an unbeliever? There is no doubt in the faith of a believer, just as there is no doubt in the disbelief of an unbeliever. God says, “*They are in truth the believers,*”¹ and “*Such people are the true unbelievers.*”² Indeed, the disobedient persons from Prophet Muhammad’s community are true believers and not unbelievers.³ Abu Hanifa is indicating through these words that disobedience does not nullify faith as it is the way of Ahl as-Sunna wal Jama’a, contrary to the Khawarij and Mu’tazila.⁴

[*Hasan Habannaka states:*] The existence of many realities are known merely through reason [*‘aql*], and the presence of such things are believed without doubt. Despite this, one finds himself increasing in reassurance each time a new proof emerges relating to that thing, which confirms what is already believed. One knows that this new evidence does not offer any new knowledge, though it increases confidence and trust of what is already believed. *If one is then able to acquire a true witnessing and combine this with the proof concluded through reasoning, then one would sense that he has reached the maximum reassurance possible, or reached the aim of what he inquires about or carries out research on.* For example, the new born grows over time given that he is being nourished. After some time, he is able to move and crawl, just as his capacity to think and learn grows, this is despite not growing any extra eye, hand or limb. Now consider the belief in God. It is present in the heart of the servant with all that it entails, and as the days pass, it is witnessed in one’s life and nourished with good acts and the conscious awareness of God. Consequently, this belief matures and grows within the servant until it reaches the stage of witnessing, even to the extent that if the veil is lifted, one’s certainty [*yaqin*] would not increase; and every time one’s belief grows, it increases the effect in his

¹ Quran 8:4.

² Quran 4:151.

³ Minah ar-Rawd al-Azhar 258-259.

⁴ Minah ar-Rawd al-Azhar 259.

conduct and actions. In contrast, if it is deprived from nourishment and exposed to disobedience, it strays until it returns to the state of when it was born, namely – correct and acceptable belief. Though it is inactive and will surely be injured by the sickness of desire. Therefore, it is evident from what has passed that *[the effect and quality of]* faith increases with obedience and decreases with acts of disobedience. Indeed, this corresponds to what God says in surah al-Anfal: “For believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His revelations rehearsed, find their iman strengthened.”¹

المقلد: هو الذي آمن بالله ورسوله بلا برهان ولا دليل واتبع رأي مقلده من الأئمة المجتهدين وهو أول درجة من درجات الإيمان.

Following Others [taqlid]
[In the fundamentals of the religion].

A *muqallid* is someone who believes in God and His Prophet without proof or evidence and merely follows the views of one of the jurists. Indeed, this is regarded as the least level from the levels of faith [iman].

[As-Sawi states:] If a person acquires knowledge of God (and the necessities of the religion) with some proof or indication, then he is deemed a believer, and this is agreed upon.² Though if one believes in God without any proof or indication, rather he just followed others, then there are varying views about whether his faith is acceptable or not.³

واختلف العلماء في إيمان المقلد، فبعضهم قال بعدم صحة إيمانه في الآخرة أما في الدنيا فإيمانه صحيح وهذا القول لأبي هاشم الجبائي من المعتزلة، وبعضهم قال إن كان من أهل النظر والدليل وقلد غيره فإيمانه صحيح إلا أنه عاص بترك النظر. ومن العلماء من قال بصحة إيمان المقلد إن كان يجزم بقول من قلد من الأئمة ولو رجع الإمام لا يرجع المقلد فهذا إيمانه مقبول وهو رأي أهل السنة والجماعة. وأما المقلد الشاك في إيمانه فلا يصح إيمانه باتفاق العلماء.

¹ Quran 8:2. [Al-Aqida al-Islamiyya, Hasan Habannaka 73-74].

² This means that knowing the necessities of religion, to the extent that if one is asked about such things, he knows the answer – even in a general way and not in detail, it is deemed sufficient. For example, if one is asked about the proof concerning the existence of God and the response is, “The creation,” which is a general proof – then it is acceptable according to the majority. As for taqlid itself, it is to follow others without knowing the proofs in general or detail. [Hashia al-Bajuri 37].

³ Kitab Sharh as-Sawi 108.

– Scholars differed with respect to the faith of (such) a follower; some maintaining that it is not acceptable in the hereafter, while it is in this life (meaning he is regarded Muslim in this life, though it is unacceptable in the hereafter). This saying is that of Abi Hashim al-Jubba'i from the Mu'tazilah.

– Others held that if one has the capacity to reflect and seek the proof and he follows others, then his faith is correct despite the fact that he has committed a sin for the omission of reflection and the seeking of proof.

– Some scholars maintained that the faith of a follower is accepted and correct, provided he believes with conviction the saying of the one he follows from the *mujtahids*; that even if the imam retracts his saying, the follower would not. Indeed, such faith is accepted and it is the view of *Ahl as-Sunna wal-Jama'a*.

– As for the faith of a follower in which there is doubt, then this is deemed unacceptable according to the agreement of the scholars.

Supplementary notes

Daw al-Ma'ali states: The majority of Hanafi scholars are of the opinion that the faith of the person, who believes in the necessities of the religion by just following others [*taqlid*], like the oneness of God and the matters of prophethood, is valid and correct. This is the view of the majority given the definitive evidence on the matter. Indeed, from this evidence is the well-known proof that the Prophet and his Companions and their followers accepted the faith of the bedouins with their mere utterance of the *shahada* who did not reflect nor ask for proofs; neither did they spend their time comprehending the evidences. If it was a stipulation for faith to be correct, they would not have been spared this exercise.

Imam as-Subki states: If a person follows the saying of others (*in the necessities and fundamentals of the religion, such as belief in God*) without proof or conviction, then faith based on that following is not sufficient at all, because there is no faith with the least bit of hesitation in it. If however, one follows the saying of another without proof, though there is conviction and certainty in the belief, then this is deemed sufficient according to Abu Hasan al-Ash'ari and others. He concludes by saying that the synopsis of this topic is that the faith of a follower is correct according to the four jurists even though one is culpable for neglecting the proofs.¹

In addition, the text *Minah ar-Rawd al-Azhar* says: Abu Hanifa, Sufyan ath-Thawri, Awza'i, Shafi'i and Ahmad and the rest of the jurists and scholars of hadith maintain that the faith of a follower [*muqallid*] is valid, although one is at fault for not seeking out the proofs. Indeed, some held that this view has consensus.

¹ Daw al-Ma'ali li Bada' al-Amali 83-84.

According to al-Ash'ari, he maintained that one must know such beliefs with rational proofs. The Mu'tazilah held that one must know every detail with rational proofs in such a way that it removes any resemblance; otherwise one is not deemed a believer.

However, the most apparent view is that of Abu Hasan ar-Rastaghni and Abu Abdullah al-Halimi who said that it is not a condition for one to know every matter with rational evidence. Verily, if one built his beliefs upon the saying of the Prophet after knowing him to be truthful on the basis of a miracle, then this is sufficient for the validity of faith [*iman*].¹ Indeed, this view does not contradict what the majority held, namely that one is liable for not seeking the proofs with respect to perfect faith; though with respect to faith, verily it is established regardless of whether it is established upon a proof or without it.

As for what Qunawi transmitted about Abu Hanifa when it was said to him, "What are your thoughts about people who say that a believer will enter the fire?" He (Abu Hanifa) said, "No one will enter the fire, except that he will be a believer." It was said to him, "What about the disbeliever?" He said, "That day, they will all believe."² This is not mentioned in the known texts.³

ملاحظة: يكفي المؤمن أن يقر بالشهادتين فيثبت له الإسلام وتجري عليه الأحكام الإسلامية من إرث وزواج وغيرها من أحكام الإسلام ما لم يظهر منه مكفر.

Note: it is enough for the believer to pronounce the two testimonies of faith [*shahadatayn*], after which he is regarded as Muslim and the laws of Islam apply to him, such as inheritance, marriage and other rules from the Sacred Law. This is provided there is not a clear sign indicating something of disbelief from such a person.⁴

ذهب جمهور مشايخ الحنفية إلى أنه تعالى لو لم يبعث للناس رسولا لوجب عليهم بعقوبتهم معرفة وجوده تعالى وصفاته وكونه محدثا للعالم، وهو المشهور عن الإمام أبي حنيفة، وذهب جمهور مشايخ الأشاعرة وأكثرهم الشافعية إلى أنه لا يجب إيمان ولا يحرم كفر قبل البعث للرسول فيعذر الناشئ في الشاهق الذي لم تبلغه الدعوة. وكذلك كل من لم تبلغه الدعوة سواء نشأ في شاهق أو غيره كما في «المسيرة».

¹ Al-Qalla-id 101 [Minah ar-Rawd al-Azhar 404].

² Allah mentions their saying on the Day of Judgment [By Allah our Lord, we were not idolaters. (Allah says) See how they lie against themselves and how what they invented has forsaken them!]. Quran 6:23-24. [Minah ar-Rawd al-Azhar 403-404].

³ Minah ar-Rawd al-Azhar 403-404.

⁴ 'Aqid an-Nasafiyah by at-Taftazani states that it is conditional to utter the testimonies of faith [*shahadatayn*] in order for one to be included in the laws of Islam, such as inheritance and the like 190.

The majority of Hanafis hold that if God did not send messengers to mankind, then it would (still) be obligatory upon them to know that He exists through intellect and reason; and to know His attributes and that He created all things. This view is well known from Abu Hanifa. The majority of the Ash'ari scholars, the bulk of whom are Shafi'i, maintain that faith [*iman*] is not obligatory, nor is disbelief unlawful prior to the coming of a messenger. Therefore, the one living in a remote area who does not receive the message of Islam is excused. Equally, one who does not receive the message is excused whether he grows up in a remote area or not, according to *al-Musayara*.

وقد ذكر الإمام السيوطي في رسالة مفردة لأبوي النبي صلى الله عليه وسلم ونجاتها أن من مات ولم تبلغه الدعوة كان ناجياً من النار لقوله تعالى: (وما كنا معذبين حتى نبعث رسولاً).

In addition, Imam Suyuti mentioned in one of his writings about the parents of the Prophet and their salvation and safety from the fire. He held that whoever dies and did not receive the message of Islam is saved from the fire according the statement of God the Exalted [We never punish until We have sent a Messenger (to give warning)].¹

Supplementary notes

Furthermore, Imam Bajuri explicitly indicated to the survival of the Prophet's parents from the fire on the basis that they came in the period of *fatra* (which is the period during which no prophet came); and that all of his grandfathers and grandmothers are saved and the ruling on the matter is that they are believers. If one says that Azar the father of Ibrahim was a disbeliever due to the Quranic text, the response is that he was his paternal uncle; and the point which highlights this to be the case is the fact that it was an Arab custom to use the name father for uncle. From this (*the author maintained that*) it is clear that Ibrahim's father will be in paradise, because Ibrahim is the grandfather of Prophet Muhammad and so is the father of Ibrahim. The objective here is to emphasize that the grandfathers of the Prophet are saved as is the case regarding the people of *fatra*.²

With respect to the parents of Prophet Muhammad (God bless him and grant him peace) and about whether those who lived in the period of *fatra* are saved, the following information was translated from three books. The first is *Usul al-Fiqh* by az-Zuhayli. The second is *Daw al-Ma'ali li Bada' al-Amali* explained by al-Qari and the third is *Kitab Sharh as-Sawi* by Ahmad Ibn Muhammad al-Maliki as-Sawi. Before investigating the information addressed by these books, it is essential to identify a few points. They are as follows:

¹ Quran 17:15.

² Kitab Sharh as-Sawi 101-102.

The first is the term *"fatra"* — which means period or interval and is referred to as the period where no warner came unto a people, such as the period between Jesus and Muhammad, an approximate six hundred year difference.

The second point highlights the basis of the following arguments: namely — the difference between the view held by the Ash'aris and that held by the Maturidis. The Ash'aris are of the view that belief does not become obligatory, nor does disbelief become prohibited until God has sent a prophet. They assert that good [*hasan*] and evil [*qabih*] is known through the Sacred Law; i.e. what God ordered be done, such as faith, establishing prayer and performing hajj is good [*hasan*], and what He forbade, such as unbelief, fornication and other unlawful things is evil or repugnant [*qabih*]. They also hold that if man was commanded by God to do evil and unlawful acts and prevented from the good, then that which he was commanded to do would be good and that which he was prevented from would be evil and repugnant.¹

They state that none of the rulings of God can be known except through the coming of a prophet and that one does not become accountable to act or refrain from an act until the message has reached him. They add that there will be no punishment from God if a person abstains from what he perceives in his mind to be good or he does what he perceives to be evil or repugnant until God sends a messenger. Therefore, reason [*'aql*] according to the Ash'aris, is not the way to understand the laws of God regarding the actions of those who are accountable.²

The Maturidis maintain that if no prophet was sent, then one would still be required to know God through reason.³ They say that good and evil is known through reason [*'aql*]. However, the former Maturidis differed to the latter Maturidis. The former maintain that reason [*'aql*] on its own is adequate in understanding some of the laws of God, such as faith [*iman*], the unlawfulness of disbelief [*kufri*], and what is not befitting for God, and that this extends to a child who can reason. Therefore, a person will be punished by God if he disbelieves, whether the message has reached him or not. Abu Hanifa said that there is no excuse for anyone to be ignorant of his Maker from what one sees with respect to the evidences. However, the latter Maturidis maintain that it is a stipulation for the message to reach a person before he is held accountable, contrary to what the Mu'tazila state. The latter Maturidis hold that one's accountability is not regarded as engaged in being required to act or refrain from an act, and that there is no punishment from God prior to the advent of the Sacred Law (which is conveyed

¹ Ahkam al-Amadi 1/41 / Usul al-Fiqh al-Islami, Wahbi az-Zuhayli, vol.1/120-121.

² Usul al-Fiqh al-Islami, Wahbi az-Zuhayli, vol.1/120-121.

³ Kitab Sharh as-Sawi 100.

by a prophet). Therefore, the latter Maturidis maintain that – prior to the Sacred Law (i.e. the coming of a prophet), understanding good and evil (*through the intellect or reason does not render one accountable*) and neither does it impose the rule in all of the actions, even if the good or evil is obvious or not.¹ They therefore hold a similar position to the Ash'aris that belief does not become obligatory, nor is disbelief unlawful prior to the advent of a prophet.

Hence, the Ash'aris and the latter Maturidis deem the coming of prophet as a condition in order for a person to be held accountable, while the former Maturidis say that if no prophet was sent, then one must still conclude the reality through reason.

[*Kitab Sharh as-Sawi states:*] Know that the people of *fatra* (the period where no warner came) are saved, even if they worshipped idols, as God said [We never punish until We had sent a Messenger (to give warning)].² The same applies to those who are insane and children. If it is said that there are narrations that some will enter the fire and be punished in light of the fact that they were from the people of *fatra* [such as *Imru al-Qays* and *Hatim at-Ta'i* as well as some of the fathers of the Companions], the reply is that these hadith are solitary narrations [*ahad*],³ and this being the case, it cannot supersede a definitive proof [*dalil qati'*], and if the hadith is not considered solitary [*ahad*], then their entry into the fire is through the wisdom of God.⁴

With respect to the parents of the Prophet, verily he said: "I was carried from the loins of pure men into the wombs of pure women." It is therefore necessary that none of his ancestors be unbelievers. Other narrations illustrate that his ancestry was always through the honorable institution of marriage and never out of

¹ Usul al-Fiqh al-Islami, Wahbi az-Zuhayli, vol.1/123-124.

² Quran 17:15.

³ Solitary hadith or *ahad* is a hadith which is reported by a single person or by odd individuals from the Prophet. Imam Shafi'i refers to it as *khbar al-Khassah*, as opposed to *khbar al-'Ammah*, which applies to every report narrated by one, two or more persons from the Prophet but which fails to fulfil the requirement of either *mutawatir* or the *mashhur*. The majority of jurists agree that *ahad* may establish a rule of law provided that it is related by a reliable narrator and the contents of the report are not repugnant to reason. But *ahad* may not, according to the majority of scholars be relied upon as the basis of belief [*'aqida*]. Matters of belief [*'aqida*] must be founded on certainty even if at times a conjecture [*dhann*] may at times seem preferable. Allah says [Verily conjecture avails nothing against the truth] Quran 53:28. As for *ahad* pertaining to subsidiary matters which are not essential to dogma, these are to be accepted and believed. Anyone who denies them is a sinner [*fasiq*] but not a disbeliever, as he denies something that is not decisively proven. [Principles of Islamic Jurisprudence, Muhammad Hashim Kamali 96-97/115].

⁴ Kitab Sharh as-Sawi 100.

wedlock through immorality. In another proof, God says [And put your trust in the All-Mighty, the Most Merciful, who sees you (O Muhammad) when you stand up to pray and your movements with those who prostrate],¹ indicating the descent of the Prophet through his ancestors, who are referred to as '*those who prostrate*' (worshippers). Furthermore, there are clear hadith that illustrate that the earth is never empty of true monotheists from Adam until the Day of Judgment, and that because of them, the earth is preserved, otherwise it would have perished long ago. According to the consensus of some of the greatest scholars; the parents of the Prophet were believers and this was mentioned by Suyuti in his writings. These points are clear arguments that strengthen the case of the survival of the Prophet's parents from the fire.

If it were claimed that the Arabs were required to follow the law of the previous prophet, the reply is that the previous prophet came about six hundred years earlier, and there were only a tiny remnant of the People of the Book who still knew the (original) message and who were dispersed between various places. The parents of the Prophet travelled little. His father Abdullah died in Madina as a young man. Some say he was eighteen years old, while others say he was twenty five. Amina his mother was nearly the same age. In addition, Jesus was a national prophet who was sent to the Jews. He was not a universal prophet, as in the case of Muhammad ((God bless him and grant him peace)) who was sent to mankind, jinn and angels. The following evidences have also been used as a basis to support this view:

—The first proof is the verse [We never punish (anyone) until We had sent a Messenger (to give warning / to make clear to him what is mandatory for him)].² This has been defined by scholars and some of the *fugaha* that the reason they are saved is because the person was present at a period where no warner came and has not stubbornly refused nor rejected any messenger. However, it was opposed by the Mu'tazilah and their followers who claim that the word '*messenger*' in the verse means the '*intellect or reason*' stating that the intellect is an inner messenger, though this is not a valid argument because a messenger [*rasul*] as defined by the Quran, is a male chosen from among the people who has been given a divine code by way of revelation and is ordered to preach it; and the literal and actual meaning of something cannot be substituted with something else unless there is evidence to the contrary. Based on this, the origin of the words are real and not figurative.³

¹ Quran 26:217-219.

² Quran 17:15. [Tafsir al-Jalalayn 595].

³ Usul al-Fiqh al-Islami, Wahbi az-Zuhayli, vol.1/126.

—Second is the verse [If We had destroyed them with a punishment before this (before Muhammad came as a Messenger) they would have said (on the Day of Rising), ‘O Lord, why did You not send us a messenger, so we could follow Your signs before we were humbled (at the resurrection) and disgraced (in hell-fire)?].¹

—Third is the verse [Messengers bringing good news (of the reward for belief) and giving warning (of the punishment for those who disbelieve — We sent them) so that people would have no argument against Allah after the coming of the messengers, (so that they would not be able to say, “Our Lord, if only You had sent us a Messenger we would have been believers.” We sent them so that they would have no excuse). Allah is Almighty (in His kingdom) All-Wise (in what He does)].²

—Fourth [Your Lord does not unjustly destroy the townships for their wrong doings (associating partners with God) while their people are unaware (so the messengers were sent. Did He not send a messenger to them to make things clear to them)].³

—Fifth [Then do not knowingly set up rivals to Allah (by assigning partners to Allah in your worship when you know that He is the creator and that they create nothing and that only the One who creates can truly be given the name of God)].⁴

—Sixth [Lest you (pagan Arabs) should say, the Scripture was only revealed to two sects before us (the Jews and the Christians), and we were ignorant of their studies].⁵

—Seventh [And they cry for help there, (saying) Our Lord! Take us out! We will act rightly, not (the wrong) that we used to do. Did We not let you live long enough for anyone who was going to pay heed to pay heed? And did not the warner (messenger) come to you (and yet you failed to respond)?].⁶



[*Daw al-Ma'ali states:*] There is no excuse for one who possesses a sound mind. Indeed, one who has completely acquired maturity [*bulugh*] has no excuse to be ignorant of the creator of the heavens and earth; for such things indicate their maker. God said [How many signs there are in the heavens and earth! Yet they

¹ Quran 20:134. [Tafsir al-Jalalayn 685].

² Quran 4:165 [Tafsir al-Jalalayn 230].

³ Quran 6:131. [Tafsir al-Jalalayn 314].

⁴ Quran 2:22. [Tafsir al-Jalalayn 10].

⁵ Quran 6:156.

⁶ Quran 35:37. [Tafsir al-Jalalayn 935].

pass them by, turning away from them].¹ God said [Have they not looked into the dominions of the heavens and the earth].² Scholars of creed maintain that the natural disposition of man [*fitra*] is a definite proof given that God said [God's *fitra* (natural, pure faith) with which He has created mankind].³ The Prophet also said [No child is born except on *fitra*]. In addition is the matter of the **covenant** [*mithaq*]; God says [When your Lord took out the descendants of Adam and made them testify against themselves 'Am I not your Lord?' They said; 'Yes, we testify that indeed You are!']⁴ And something that highlights the matter of the **covenant** [*mithaq*] is the saying of God [And if you asked them 'Who created the heavens and the earth?' They would say, 'God!']⁵ It is for this reason that the prophets were **not** ordered to call the people to saying "God is existent," but rather to eradicate worship of any other being other than God. God says [Their Messengers said, 'Is there any doubt about God, the Bringer into being of the heavens and the earth?']⁶ The unbelievers therefore did not doubt the existence of God, but they disbelieved as a result of their believing in numerous deities, accepting that such deities could help bring them benefit.⁷

If there is an objection as to how the words of God [Am I not your Lord? They said, 'Yes'] – be binding evidence against man when we are unable to remember the **covenant** [*mithaq*]. The reply is that God caused mankind to forget it for the purpose of examination, because this world is the place where man is tested and obligated to believe in the unseen. Had we remembered the covenant, the test would no longer be applicable and there would be no need for prophets. Additionally, evidence for or against an individual does not become invalid on the basis of one having forgotten it. Indeed, on the Day of Judgment, one may not remember all that he did upon the earth, yet it is still held against him or in his favour. God Most High said regarding our actions [God has kept an account of it, yet they forgot it].⁸

Therefore, the outline of the matter is as follows: Is a person of sound mind whom the message did not reach – obligated to believe in God or not? And if he did not believe, does he reside in the fire forever or not? There is difference of opinion among the Hanafis regarding this matter, though the prevalent view is yes, and it

¹ Quran 12:105.

² Quran 7:185.

³ Quran 30:30.

⁴ Quran 6: 172.

⁵ Quran 31:25.

⁶ Quran 14:10.

⁷ Daw al-Ma'ali Li-Bada' al-Amali 85-86.

⁸ Quran 58:6.

is a narration from Abu Hanifa. Al-Hakim ash-Shahid in the book *al-Muntaqa* narrated from Abu Hanifa that he said, "There is no excuse for anyone to be ignorant of his creator because of what he sees of the creation of the heavens and the earth and the creation of himself." He is also reported to have said, "If God did not send a messenger, then it would be *obligatory* upon the creation to recognise God through intellect and reason." And according to the most apparent view from Abu Hanifa – is that, if one did not know His Lord, and died, he will reside in the hell-fire forever.¹

Abu Al-Yusr al-Bazdawi said: There are people who are excused for **not** believing and neither is it required of them. And this is what Abu Hasan al-Ash'ari said and it is a narration from Abu Hanifa as well. Others maintained that one is required to believe, except that he will not be punished, and this too is a narration from Abu Hanifa. Therefore, one will be blameworthy, though not punished and this corresponds with the verse [We never punish until We had sent a Messenger (to give warning)].² However, the majority of Hanafi commentators held that the words "*We never punish*" pertain to this world, and not about the punishment in the hereafter.³

In sum, the Ash'aris maintain that belief is not obligatory, nor is disbelief forbidden upon the people if they did not receive divine revelation to believe in a creator, such as the period of *fatra* (the period in which there was no messenger or a messenger was not sent). They hold that divine revelation is required for accountability in both expressing belief and upholding the religious laws. Such persons are considered excused and are not accountable for faith because no prophet was sent to them. Accordingly, they will be saved. The Maturidis on the other hand maintain that one does not need divine revelation to establish the existence of the creator. In other words, one who does not receive revelations from God will still be expected to conclude on his own that He exists and will be held accountable for this belief. However, such a person would not be expected to maintain the Sacred Laws.

[*Al-Bajuri states:*] Having understanding that those in the period of *fatra* are safe according to the preferred view, then it is known that the parents of the Prophet are saved given that they belong to this period. Indeed, they are regarded as believers due to their coming alive and believing in Prophet Muhammad. There is a hadith from 'Urwa from A'isha that the Prophet asked Allah to bring his parents to life, after which they came to life and believed in him. They were then returned

¹ Daw al-Ma'ali Li-Bada' al-Amali 87.

² Quran 17:15.

³ Daw al-Ma'ali Li-Bada' al-Amali, 87.

to death.”¹ Al-Qadi Abu Bakr ibn Al-‘Arabi one of the Maliki scholars was asked about a man who says that Muhammad’s parents are in the fire upon which he responded, “Such a person is cursed given that God says: *As for those who abuse Allah and His Messenger – Allah’s curse is on them in this world and the next world. He has prepared a humiliating punishment for them.*”² Indeed, there is no greater abuse than saying that his parents are in the fire. Moreover, Ibn Munda and others relate a tradition from Abu Hurairah who said that Subay‘a the daughter of Abu Lahab came to the Prophet and said to him, “O Messenger of God, people say to me ‘You are the daughter of firewood for the fire.’ The Prophet stood angrily saying, ‘Who are these people who harm me through my relations. Whoever harms me, harms Allah.’” Jalal as-Suyuty in this regard wrote many books pertaining to the survival of the Prophet’s parents from the fire.³

Furthermore, Al-Qari in his commentary of Qadi ‘Iyad’s ash-Shifa maintained that the parents of Prophet Muhammad are believers in agreement with the most esteemed scholars,⁴ and with respect to what is mentioned regarding his bringing them back to life (and their believing in the truth), the most correct view is that it occurred; and this is according to the majority of reliable scholars mentioned by Suyuty in his three works.”⁵



ملحوظة : هل الإيمان والإسلام واحد؟ ذهب مشايخ الحنفية إلى أن الإيمان والإسلام واحد كما قال الإمام أبو منصور الماتريدي والنسفي وابن الهمام. اهـ. مواقف. وذهب جمهور الأشاعرة إلى أن الإيمان والإسلام يختلفان وهما متغايران. وإلى ذلك ذهب السعد التفتازاني.

¹ As-Sahily reported the hadith in ar-Rawd al-Anf 1/94 | See Tafsir al-Qurtubi 2/408 as well as Masalik al-Hanfa’ li as-Suyuty 11 | Hashia al-Bajuri 31.

² Quran 33:57.

³ Hashia al-Bajuri 31-32.

⁴ Sharh ash-Shifa 1/601 | Minah ar-Rawd al-Azhar 18-19.

⁵ Sharh ash-Shifa 1/648 | An-Nahda al-Islahiyya Mustafa al-Hamamy | Minah ar-Rawd al-Azhar 18-19.

Is Iman and Islam Regarded as One and the Same Thing?

The scholars from the Hanafi school said that both are regarded as one element and not detached from each other, *in that Iman [faith] does not exist without Islam nor Islam without Iman*. This was also the saying of Imam Abu Mansur al-Maturidy and Imam an-Nasafi.¹ However, the majority of the Ash'aris said that they differ – and the basis of their view is the verse [The desert Arabs say: 'We believe.' Say: 'You do not believe' – rather say: 'We have become Muslim'].² This was also the view held by *Sa'ad at-Taftazani*.

Supplementary notes

[*Imam al-Ghazali states in his Ihya 'Ulum ad-Din:*] Scholars disagree as to whether Islam is one and the same as iman or something different, and if it is something different, then is it separate to it? And can it exist without it? Or are they connected and inseparable? Some held that it is the same thing, and some maintained that they are two different things. Some also held that they are two things, though they are tied to each other. We say therefore that there are three avenues to investigate and research in this regard: 1) examining the literal meanings, 2) examining the meanings from the aspect of the Sacred Law, and 3) examining their rulings in this life and the next.

Examining The Literal Meanings:

From a literal aspect – faith [*iman*] means absolute conviction [*tasdiq*] as God says: [And you believe not what we say even when we speak the truth];³ whereas Islam is an expression from the term submission [*taslim*], compliance [*idh'an*] and surrender [*inqiyad*] and to abstain from disobedience and stubbornness. As for conviction [*tasdiq*], it comes from a specific place and that is the heart and the tongue is its interpreter. As for submission [*taslim*], it is something shared by the heart, tongue and limbs.

¹ Abu Hanifa states in his *Al-Fiqh al-Akbar*: Iman means to declare with the tongue and be convinced in the heart; while Islam is to surrender and submit to the commands of God. Therefore, in a literal sense, there is a difference between Iman and Islam; though from a legal stance, Iman (faith) does not exist without Islam – nor Islam without Iman. They are as one thing, such as the back with the stomach. Indeed, one cannot be realised without the other; for it cannot be imagined for one to be non-Muslim, yet he is a believer or one to be Muslim, yet he is not a believer. [Minah ar-Rawd al-Azhar 264-265].

² Quran 49:14.

³ Quran 12:17

Examining The Meanings From The Aspect Of The Sacred Law [shar']:

The truth is that the Sacred Law has mentioned Iman and Islam in a successive manner [*taraduf / tawarad*] i.e. where one is mentioned after the other. They have also been mentioned in a manner where they vary to one another; and they have been mentioned in a manner where they intertwine.

As for the successive manner [taraduf] where one is mentioned following the other, God says in the Quran [So We brought out from therein the believers. But We did not find there – any household of the Muslims except one (i.e. of Lut and his two daughters)].¹ He also says [And Musa said: “O my people! If you have believed in Allah, then put your trust in Him if you are Muslims].² In addition, the Prophet said: “Islam has been built upon five pillars,” and when he was asked about iman, he replied with these five pillars.³

As for the manner where iman and Islam have been mentioned as two different things is the saying of God [The desert Arabs say: ‘We believe.’ Say: ‘You do not believe’ – rather say: ‘We have become Muslim’].⁴ The meaning of this is that we have submitted outwardly. What is meant by the term iman in this particular verse is specifically - firm belief [*tasdiq*] in the heart; and what is meant by Islam is outward submission with the tongue and limbs. In addition to this is the hadith of Jibril when he asked the Prophet about *iman* to which he responded: “It is to believe in Allah, His angels, His books, His messengers, the Day of Judgment, resurrection after death, the final reckoning and to believe in His decree – good and bad.” Jibril then asked him: “What is Islam?” The Prophet replied with the five pillars previously mentioned.

As for the manner where they are mentioned as intertwined and joined: is the hadith which states that the Prophet was asked concerning as to which actions are deemed the most superior? The Prophet replied: “Islam.” The questioner asked, “Which Islam is the best?” The Prophet responded by saying, “Iman.”⁵ This is indeed a proof over the varying difference of opinion, and indicates the link and merge between them; and it is the highest usage of language, because iman is an action from among the actions – and it is the greatest of them. So Islam is submission either by the heart, by the tongue or with the limbs but the greatest of them is with the heart, which is firm belief [*tasdiq*] – which in turn is called faith [*iman*].⁶

¹ Quran 51:35-36.

² Quran 10:84.

³ Al-Baihaqi fil I'tiqad / Ihya 'Ulum ad-Din 206.

⁴ Quran 49:14.

⁵ Ihya 'Ulum ad-Din vol.1, 206.

⁶ Ihya 'Ulum ad-Din vol.1, 205-206.

Examining the Rulings in the Hereafter and in this World

As for the hereafter, it will save one from the fire of hell and prevent one's eternalness therein. The Prophet said, "The person with an atom's weight of faith will exit from the fire."¹ However, scholars disagree about who this ruling applies to and explain as to what type of faith [*iman*] this refers to. Some held that it applies specifically to firm belief in the heart. Others said that it is firm belief in one's heart and affirmation upon the tongue; while another group added a third aspect by saying: it is firm belief in one's heart, affirmation with the tongue and performing the obligatory acts.

In explaining the reality of this, we say that whoever combined these elements, there is no dispute that he will reside in paradise by the will of God. This is the *first point*. *The second point* is that two elements are found though only part of the third element is found (that is, there is firm belief in the heart and affirmation upon the tongue and only some of the actions are performed), though the person engages in major sins or some of them. The Mu'tazilah said that this person no longer has faith [*iman*] but he is not a disbeliever; rather one is termed a *fasiq* who has occupied a condition between two conditions; and who will reside in the fire of hell. This view is rejected as shall be discussed.

The third point is that conviction [*tasdiq*] is found in the heart combined with affirmation upon the tongue, though without any actions with the limbs. There are some differences on the ruling of such a person. Abu Bakr al-Makki said: "To perform actions with one's limbs is part of faith and it will not be complete without it," and he claimed that this view has consensus and he used as proof something that contradicts his view, such as the verse of God [Those who believe and do righteous deeds]; for this indicates that action follows faith [*iman*] and not that it is part of faith. And it is surprising that he claimed there is consensus on the issue given the transmission of the Prophet's saying, "One does not commit disbelief except after rejecting that which he affirmed."² This is also a rejection of the saying of the Mu'tazila who claim one will reside eternally in the fire for the performance of major sins. For this is indeed what they claim. However, it is to be put to them: "If one believes in his heart and affirms with his tongue and dies in that state, then will he go to paradise?" The answer will most certainly be yes, and the ruling on such a person is faith [*iman*] without deeds. Upon this, we add: "If this person remains alive until the time of a prayer enters, after which he leaves it and dies, or he commits fornication and then dies, then does he reside in the fire?"

¹ Ihya 'Ulum ad-Din vol.1, 207-208.

² Tabarani fil Awsat 4433 / Ihya 'Ulum ad-Din 208.

If one says yes, then this is what the Mu'tazila mean, and if one says no, then it is clear that action is not a pillar of true faith [*iman*] and neither is it a condition in its existence.

The fourth point is that one believes in his heart but dies before affirming this with the tongue and before engaging in any action. Are we to say that he died a believer in our view and is considered a believer by God? Scholars differed on this issue. Those who held the utterance a stipulation in order for faith to be complete – maintain that one has died an unbeliever, though we reject this view on the basis that the Prophet said: "The person with an atom's weight of faith will exit from the fire." Indeed, this is a person whose heart contains faith, so how will he reside in the fire. Another point was the fact that in the hadith of Jibril, belief was the only condition (i.e. belief in Allah, His angels, His Books, His Messengers and so forth) and the utterance was not a stipulation.

The fifth point is for one to believe in his heart, though he prolonged the utterance of the testimonies of faith [*shahada*] even though he knew it was required of him; although he did not say it. In this case, it is possible to assess his refusal of the utterance like his non-participation of prayer. We say that he is a believer who will not reside eternally in the fire. For faith [*iman*] is to be convinced in one's heart while the tongue is the interpreter of this faith. This faith is therefore required to be present in its entirety before the utterance, so that it may be translated by the tongue. This view is the most apparent. Indeed, faith [*iman*] is not made invalid due to one's silence of the utterance that is required. Likewise, it is not made invalid with one's non-participation of the required actions.

The sixth point is for one to utter the testimonies of faith without believing in his heart. There is no doubt that such a person is deemed a disbeliever in the hereafter and will reside eternally in the fire. However, in this world he is regarded as Muslim on the basis that one's heart cannot be viewed and the duty upon Muslims in this case is to assume that what one has said upon his tongue is a reflection of that which the heart contains. Such persons are termed hypocrites and it is for that reason that Hudhayfa would not attend the funeral prayers of the hypocrites and Umar Ibn al-Khattab would observe this; so that if Hudhayfa did not attend, then neither did Umar. Indeed, prayer is an external act in this world even if it is an act of worship.¹

¹ Ihya 'Ulum ad-Din vol.1, 207-210.

حُكْمُ النَّطْقِ بِالشَّهَادَتَيْنِ

وقد اختلفوا في النطق بالشهادتين : 1- قال الجمهور الأشاعرة والماتريدية: النطق بها خارج عن حقيقة الإيمان ولكن شرط لإجراء الأحكام الدنيوية من التناكح والتوارث والدفن وقبول الشهادة في العبادات وغير ذلك وهو كالعمل. ثم إن التصديق فعل قلبي لا يطلع عليه أحد إلا الله. ولا بد له من علامة تدل عليه وهي النطق بالشهادتين. فمن لم ينطق بها من غير عذر ولا إكراه وكان مصدقا بقلبه فليس بمسلم ولا تجري عليه أحكام الإسلام وإن كان مؤمناً عند الله .

The Ruling On Uttering The Testimonies of Faith [*Shahadatain*]

Scholars differed with respect to uttering the testimonies of faith.

1- The majority of the Ash'aris and the Maturidis maintain that the uttering of the shahadatain is separate from true faith.¹ However, they said that in order for one to be considered Muslim in this world and have the laws of Islam apply to a person, such as marriage, inheritance, burial, the acceptance of one's testimony in matters of worship, then it is conditional to affirm this belief with the tongue [*iqrar*]. It is therefore like an action.² Furthermore, conviction [*tasdiq*] is an action of the heart, which no one sees except God. There must therefore be a sign that indicates this, and verily it is the affirmation [*iqrar*] of the testimonies of faith.

¹ In other words, according to this view – confession and affirmation upon the tongue is not an integral part of faith but only an indication of it; and that the heart is the place where true faith is established as God states [Allah has inscribed belief upon people's hearts] Quran 58:22; and that the tongue is merely its indicator and interpreter.

² The saying 'the uttering is like an action' – means that if one does not perform an action required of oneself, one remains a believer; and this is also the case with the utterance. The text Sharh as-Sawi states: the uttering [*nutuq*] is a condition and actions [*amal*] are another separate condition, though both vary to one another. The first (i.e. the uttering) is conditional for the laws of Islam to be applied in this world, while the second (i.e. actions) are conditional for the completeness and wholeness of faith. According to Ahl as-Sunna: pious acts are conditional for the completeness and fullness of faith; so that the one who leaves the righteous acts or some of them without rejecting them or doubting their legal sanction, is deemed a believer who has lost the completeness and wholeness of faith. [Kitab Sharh as-Sawi 135].

Therefore, if a person believes in his heart but does not utter the testimonies of faith, without a reason and without coercion [meaning he is in a state of safety and not prevented from uttering the testimonies of faith], then he is not regarded a believer in this world and the laws of Islam do not apply to him, even though he is regarded as a believer by God.¹ [Note: whoever utters the testimonies of faith with his tongue, but does not believe in his heart, such as the hypocrites [*munafiq*], then he is regarded as an unbeliever by God, but is considered a believer in this world].²

2 - القول الثاني هو قول أبي حنيفة وبعض الأشاعرة والماتريدية أن النطق بالشهادتين هو جزء من حقيقة الإيمان. فالإيمان على هذا اعتقاد جازم في القلب وإقرار باللسان بالشهادتين. فمن صدق بقلبه ولم يقر بلسانه مع القدرة لا يكون مؤمناً لا عند الله ولا عند الناس.

2- The second view is that of Abu Hanifa and some of the Ash'aris and Maturidis. They maintain that the uttering of the testimonies of faith is an integral part of true faith. On this basis, faith is regarded as conviction in the heart combined with affirmation [*iqrar*] of the *testimonies of faith* with the tongue. So whoever believes in his heart and does not affirm it with his tongue despite having the ability to do so, is not regarded a believer, not according to God and not according to the people.

لكن هنا شيء ، وهو أن النطق بهما ركن زائد عن الإيمان يحتل السقوط عند العجز والإكراه ، أما التصديق فإنه ركن أصلي لا يحتل السقوط بحال لأنه لا إكراه فيه.

¹ Note: according to *Ahl as-Sunna*, faith is conviction [*tasdiq*] in all of what the Prophet came with from God, and that affirmation [*iqrar*] by the tongue is only the view of some of the Hanafi scholars, like Shams al-A'imma and Fakhr al-Islam al-Bazdawi. However, the majority of specialists [*muhaqqiqin*], such as Abu Mansur al-Maturidy and the majority of the Ash'aris maintain that faith [*iman*] is purely conviction [*tasdiq*] in the heart, and that the affirmation upon the tongue [*iqrar*] is conditional for one to be included in the laws of Islam in this world, such as marriage and the like. So whoever believes in his heart and does not affirm with his tongue is considered a believer by God, though is regarded as a disbeliever in this world. [Daw al-Ma'ali li Bada' al-Amali 84 and Minah ar-Rawd al-Azhar 253].

² This is the opted position of Abu Mansur al-Maturidy as affirmed in the statement of God [Allah has inscribed belief upon people's hearts]. Quran 58:22. Equally, there is the verse [For belief has not yet entered your hearts]. Quran 49:14. Moreover is the sound hadith reported by Bukhari that the Prophet ((God bless him and grant him peace)) said to Usama after he had killed a man who said, 'There is no god, but Allah,' "Did you open his heart and see whether he was truthful or lying?" [Minah ar-Rawd al-Azhar 253-254].

However, a point that is essential to note is the fact that the utterance of the *testimonies of faith* is considered an extra pillar [*rukn za'id*] in addition to the belief in the heart, and it is possible to be excused [i.e. the uttering of it] when there is a reason (*such as being mute*) or when under duress (*for fear of one's life*). As for the belief itself, it is an original pillar [*rukn asly*] that is not excused under any circumstances whatsoever, because there is no involvement of coercion or duress. [There is consensus that if one believes in his heart and intends to declare the testimonies of faith but was prevented from doing so, such as being unable to speak because of an illness with one's tongue and so forth, then one is deemed a believer].¹

اتفاق الفرقين: اتفق الفريقان على أن من دعي إلى الإسلام وأبى النطق بالشهادتين بلا عذر ولا إكراه فهو كافر وإن صدق بقلبه. ومثله من أقر بالشهادتين وأتى بشيء من المكفرات أو استهان بشيء من شعائر الدين أو استحله محرماً حرمه الله أو أحل حراماً حله الله أو شك في شيء معلوم بالضرورة من الإسلام كمن شك باليوم الآخر أو الحشر والنشر أو بوجود الجنة والنار. أو سجد للشمس أو الصنم وأمثال ذلك كثيرة.

The agreement of both schools — Both schools agree that if one is called to Islam and rejects to utter the testimonies of faith [*shahadatain*] without a reason and without coercion, then he is considered an unbeliever, even if he firmly believes in his heart. The same rule applies for one who utters the testimonies of faith, yet he brings something to the religion that takes him outside the fold of Islam, or he belittles something from the established practices of Islam, or he makes lawful what Allah has forbidden, or he forbids what Allah has made lawful, or he has doubt in something known by necessity in Islam, just like one who has doubt about the resurrection or the gathering [*hashr*], or the existence of paradise or hell-fire, or he prostrates to the sun or an idol and the examples like this are many.

3- القول الثالث: قول المعتزلة والخوارج وآخرين أن الإيمان هو التصديق والنطق وسائر الطاعات.

3- The third saying is that of the Mu'tazilah and Khawarij and others, who hold that *faith [iman]* is a combination of the following: i) conviction [*tasdiq*], ii) utterance [*nutq*], and iii) all the acts of worship combined. [Note: according to this view, if one leaves an obligatory act such as prayer, or performs a forbidden act such as fornication, then one is deemed an unbeliever].²

¹ Minah ar-Rawd al-Azhar 253 / Kitab Sharh as-Sawi 135.

² Kitab Sharh as-Sawi 136.

الإِسْلَام

الإِسْلَام لغة : الانقياد والطاعة . وشرعاً : الاستسلام لجميع أوامر الله ونواهيه والإذعان الظاهر مع القبول
سواء عمل المسلم من الطاعات أو لم يعمل .

Islam

In linguistic terms, Islam means surrender [*inqiyad*] and obedience [*ta'ah*]. Legally, Islam is to surrender to all the commandments and prohibitions of God in unison with evident submission [*idh'an*] and acceptance, whether the Muslim performs the acts of worship or not.

وفي الحقيقة : إن الإيمان والإسلام متلازمان فلا يتصور إيمان بلا إسلام ولا إسلام بلا إيمان . فالإيمان تصديق وإذعان كما
جاء به على لسان الرسل عليهم الصلاة والسلام ولا يكون إلا بقبول الأوامر والنواهي . والإسلام عبارة عن الانقياد
والخضوع وهذا لا يتصور بدون تصديق . إذن : الإيمان والإسلام متلازمان .

In truth, iman and Islam are linked to each other; for iman cannot be imagined without Islam and neither Islam without iman. Iman is conviction [*tasdiq*] and submission [*idh'an*] in all of that which the Prophet came with; and this cannot be acquired unless one has surrendered and accepted the commandments and prohibitions of God. The word Islam is an expression from the word surrender [*inqiyad*] and submission [*idh'an*] and this cannot be conceived without conviction [*tasdiq*]. Therefore, iman and Islam are inseparable.



الله عَزَّ وَجَلَّ

ذاته وصفاته وأسماؤه

صِفَاتُ الذَّاتِ اللهُ عَزَّ وَجَلَّ

بيان ما يجب لله تعالى إجمالاً: يجب لله تعالى إجمالاً كل صفة كمال ويستحيل عليه كل صفة نقصان غير أن صفة الكمال لا تتناهى ولا تحصى. لذلك سنذكر ما يجب لله تعالى تفصيلاً فإنها محصورة معدودة. يجب لله تعالى تفصيلاً عشرون صفة تنقسم إلى أربعة أقسام: نفسية - سلبية - معاني - معنوية.

Allah Most High

His Essence, Attributes and Names.

The Attributes of Allah Most High

All the perfect and flawless attributes are necessary attributes for Allah, and every attribute that entails defect, limitation and flaw is impossible to be associated with Him. However, His attributes on the whole are immeasurable and innumerable. Therefore, we will mention the attributes that are necessary for Allah in a detailed description, which is restricted and quantified. There are twenty attributes that are necessary attributes for Allah that are divided into four categories. They are: i) *an-Nafsiyya* (the personal attribute), ii) *as-Salbiyya* (the negating attributes), iii) *al-Ma'ani* (the affirmative or essential attributes), and iv) *al-Ma'nawiyya* (the entitative attributes).

THE DIVINE BEING [ILAHİYAT]

Overview Of The Attributes Of God

An-Nafsiyya [the personal attribute]

1) *Al-Wujud* [existent or being]. *The necessarily existent [wajib al-Wujud]. He exists independently through Himself and His existence is necessary for the existence of all others. He is the first and nothing was before Him. He exists without cause or prior processes or dependency on anything He created. Imam Abu Hasan al-Ash'ari held that wujud [existence] is one and the same as the essence [dhat], while Imam ar-Razi and others consider wujud an additional description to the essence [dhat].*

As-Salbiyya [the negating attributes] – They are termed the negating attributes [salbiyya] because they negate their opposite or negative, which is not befitting for Allah.

- 1) *Al-Qidam* [without beginning | lit: ancient].
 - 2) *Al-Baqā'* [everlastingness].
 - 3) *Mukhalafa* [absolutely unlike His creation].
 - 4) *Qiyam bi Nafsihi* [self-subsistence].
 - 5) *Wahdaniyya* [oneness].
-

Al-Ma'ani [the affirmative attributes], also referred to as the essential attributes [sifat adh-dhat] – because they are connected with the essence of God. They are seven attributes.

- 1) *Power* [qudra]
 - 2) *Will* [irada]
 - 3) *Knowledge* [ilm]
 - 4) *Life* [hayat]
 - 5) *Hearing* [sama]
 - 6) *Sight* [basar]
 - 7) *Speech* [kalam]
-

Al-Ma'nawiyya [the entitative attributes]

*They are the active element which result from the affirmative [ma'ani] attributes and consist of the following; Allah being **the Almighty** [qadir], **the All-Willing** [murid], **the All-Knowing** [alim], **Ever-Living** [hayy], **the All-Hearing** [sami], **the All-Seeing** [basir], and **the Speaker** [mutakallim].*

THE DIVINE BEING [LAHIYAT]

أولاً: الصفة النفسية وهي الوجود. الوجود: هو الحال الواجبة للذات غير معللة بعلة (أي أن غيره لا يؤثر في وجوده). ووجود الله هو نفس ذاته. الدليل العقلي على وجوده تعالى قوله (الله خالق كل شيء). والمعدوم لا يخلق فلو لم يكن موجوداً لم يخلق شيئاً.

The first type is the personal attribute [*an-Nafsiyya*] and it is His existence [*al-wujud*]. God is necessarily existent [*wajib al-Wujud*] without cause or prior processes. That is, there was no cause or influence from others in His existence.¹ *Being completely independent of all things, God Most High exists independently through Himself. His existence [wujud] is considered as one and the same as the essence [dhat]. The transmitted proof concerning this attribute is the statement of God the Exalted [Allah is the creator of all things].*² And non-existence cannot create, for if He did not exist then nothing would have been created because there would have been no one to create it.

الدليل العقلي على وجوده تعالى: هو وجود هذه الكائنات وانتظامها. فلا بد لها من موجد لأنه لا بد لكل صنعة من صانع عقلاً. فوجود هذه الكائنات تدل على صانعها وهو الله تعالى.

¹ Note: the words "He is necessarily existent" mean He exists independently through Himself without cause, prior incident or reliance upon anything He created. His existence was not preceded by non-existence as He always existed. Existence is inherent in His essence. The proof that He is necessarily existent is that the whole creation is in need of Him, and that which is relied upon is necessarily existent. If we said that His existence was possible (and contingent), then He would be an originated being and if He was an originated being, then He would be reliant upon something originated, and it would follow that an origination is in need of an origination, and therefore necessitate going in circles or a sequence without end (where one thing follows the other) and whatever is like this — is false on the basis that an originated thing is a creation that requires a creator. Hence, an originated thing relying upon an originated thing is false. Furthermore, there being no impact from others upon His existence does not mean that He brought Himself into existence or that His essence had bearing upon its own existence, for no sane person said this. What the words mean is that there is no avenue or bearing from others in His existence; and that the Creator is a being who had no beginning, who always existed and will forever exist. [Tuhfatul Murid 34 / Kitab Sharh as-Sawi 145].

² Quran 39:62.

The rational proof is the presence of the creation and its arrangement, which requires a creator, given that according to reason – for every created thing, there is a creator. And the presence of the universe and the created beings indicate its maker – and that is Allah.¹

Supplementary notes

Indeed, the first sense in the depth of a person if he contemplates within himself and in the world around him is the sense of a higher power that reigns over the world with the command to dispose over life and death, creation and annihilation, motion and stillness and all the different types of meticulous changes that occur in it. Unequivocally, mankind senses this reality and believes in it deeply, regardless of whether one is able to produce evidence to verify the truth of this feeling or is unable. This is a natural instinct or the natural disposition of mankind, which is indeed a precise and exact evidence. In truth, in much of what we know, we have no other proof for it except for our natural instinct that it is present. For example: one feels hunger and as a consequence, he eats regardless if one knows that eating is a means to survival or does not know. Equally, when one feels the presence of cold he insulates himself from it, regardless if one knows that the cold may stricken him with pneumonia or not. This is a natural instinct or disposition. We sense the soul within ourselves and defend and protect it as a result, though we do not feel it with our apparent senses. However, no one is able to bring about a proof that it exists, despite sensing it and believing that it is present.

In addition, we feel in ourselves the presence of compassion, love, hate, encouragement and dislike, though what is the proof that it exists, even while it flutters within us? Is one able to bring forth evidence more than that which he feels and senses, and yet it is real without doubt? One feels excitement and senses pain, yet is one unable to establish evidence to prove it exists with more than what he feels? Without doubt, this is the natural way [*fitra*] or instinct on which

¹ If one were to believe that he came from non-existence without the exactitude of an all-wise being, then accordingly, one must recognise that non-existence is the darkness of which there is no essence, power, will and whatever one can imagine. Ultimately, power is required for the produce of such a vast creation, yet how can the darkness and void of non-existence in which there is no power, will or conscious transform by itself into existence. Therefore, we say – if God did not exist, nothing would have been created as there would have been no one to create it. Moreover, if a person sees footprints on a track, he will deduce that someone was present to make such tracks. If one sees a sculpture, one will conclude unquestionably that there is a sculptor who produced such an art. Therefore, one concludes instinctively that the world did not eventuate by itself. Indeed, something that is deaf, dumb and blind (as nature is characterised) is unable to produce something intelligent, hearing and seeing.

mankind has been created, and these are the deep feelings that have been embedded within us. They are not within us for no reason or in vain, rather it is a natural truth that corresponds to the world. And regardless of the advancement of technology, one will not be able to overlook the one who has commanded this natural way. This is the natural way on which mankind has been created as the Prophet (God bless him and grant him peace) said in a hadith. Abu Hurairah narrated that the Messenger of God said, “No child is born except on *fitra* (pure, natural faith), and then his parents convert him to Judaism or to Christianity or to Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?” Then he recited: “God’s *fitra* with which He has created mankind. Let there be no change in God’s creation.”¹

Furthermore, indications to this reality are what God Most High says [Their Messengers said, “Is there any doubt about Allah, the Bringer into being of the heavens and the earth?”].² He also says [The colouring (i.e. religion) of God—and what colouring (religion) could be better than God’s? (i.e. none is better. What is meant is the religion [*din*] on which He naturally formed people so that its effect appears on the person who adopts it, as dye shows in a garment. There is nothing better than it). It is Him we worship].³

*The Beautiful Names of God That Relate
to the Meaning of the Attribute – al-Wujud*

It has been transmitted that from the beautiful names of God, four relate to the meaning of the attribute – *al-Wujud* (existence), and they are: al-Haqq (The Truth), an-Nur (The Light), adh-Dhahir (The Manifest), al-Batin (The Hidden). **Al-Haqq** is the established necessary matter of which there is no doubt; and it is the direct opposite of falsehood. The meaning therefore of ‘Allah being al-Haqq’ is that He is the absolutely true one, whose existence is pre-eternal, everlasting and free from change; while all else is present because of His bringing it into existence. Originally, such things were non-existent and false and were brought into existence by the absolutely true one who exists in Himself.⁴ God said [Such is God, your *true* Lord: apart from the truth, what (remains) but error? How then are you turned away?].⁵ The name **an-Nur** (The Light) means the clearly existent one with respect to the evidences that indicate His existence. Therefore, the name an-Nur relates to the meaning – *the evidently existent* – with both instinctive evidences

¹ Quran 30:30 | Bukhari 4775.

² Quran 14:10.

³ Quran 2:138 | Tafsir al-Jalalayn 48.

⁴ Al-Aqida al-Islamiyya, Hasan Habannaka 87-88 / 139-140.

⁵ Quran 10:32.

and reason. Another meaning is – the evident being by whom everything is made visible, given that He creates all things from non-existence, and He shows its hidden state with His nur.¹ Al-Ghazali said, “That what is free from the darkness of non-existence and even from the possibility of non-existence, who draws everything from the darkness of non-existence to the manifestation of existence, is worthy of being named light. Existence is a light streaming to all things from the light of His essence, for He [Allah is The Light of the heavens and the earth].”²

The name **adh-Dhahir** (The Manifest) is the clearly existent being, whose flawless attributes are evident. His creating all things is proof to His existence. There is not a thing that exists except that it carries a sign indicating His existence, His power and knowledge. It is established in a sound narration that the Prophet ((God bless him and grant him)) said [You (Allah) are The Manifest, there is nothing above You]. Given this, The Manifest may mean al-‘Ali (The Most High) whom there is nothing above – in rank and exaltedness. The name **al-Batin** (The Hidden) is the hidden regarding the reality of its essence, because the mind and sensory perception is unable to comprehend the reality or true nature of God Most High. This is because the sensory organs and mind are minuscule and limited and God Most High is great, and beyond and above limitation. It has been established in a sound narration that the Prophet ((God bless him and grant him peace)) said [You are The First, nothing is before You. You are The Last, nothing is after You. You are the Manifest, nothing is above You. You are The Hidden, nothing is beneath You]. Given this, the meaning of al-Batin (The Hidden) may also mean that He is closer to all things with His knowledge and power.³ Al-Bayhaqi maintains that the meaning of al-Batin is He who is not perceived by the senses, but is perceived through His marks and acts.⁴

ثانياً: الصفات السلبية: وهي: القدم – البقاء – مخالفته تعالى للحوادث – قيامه تعالى بنفسه – الوحدانية. وسميت هذه الصفات (سلبية) لأن معناها سلب مالا يليق بالله عز وجل من أضعادها.

The second category is the negating attributes [*as-Salbiyya*]. They are; 1) *Al-Qidam* (without beginning–Ancient). 2) *Al-Baqa’* (everlastingness or endless). 3) *Mukhalafa lil hawadith* (unlike His creation in any way). 4) *Qiyam bi Nafsihi* (self-subsistence). 5) *Wahdaniyya* (oneness). They are termed the negating attributes [*salbiyya*] because they negate their opposite, which is not befitting for God.

¹ Al-Aqida al-Islamiyya, Hasan Habannaka 140.

² Quran 24:35 | Al-Ghazali, The Ninety Nine Beautiful Names of God 145].

³ Al-Aqida al-Islamiyya, Hasan Habannaka 140-141.

⁴ Al-Bayhaqi, Allah’s Names and Attributes 30.

Thus, since the attribute *qidam* (without beginning) is a necessary attribute for God, to be originated [*huduth*] is impossible. To be everlasting [*baqa'*] is necessary for Allah, and thus His coming to an end [*fana'*] is impossible. Likewise, His being one, is a necessary attribute as well as His being completely different from all of creation and being self-subsistent, and therefore being more than one [*ta'addud*], being similar to the creation and being in need of His creation [*haja ila shay'*] are all impossible.

1- القدم : هو عدم أولية الوجود أو عدم افتتاح الوجود - يعي أن الله قديم لا أول له فكان الله تعالى ولم يكن معه شيء. ووجوده لم يسبق بعدم كوجودنا. الدليل النقلي: قوله تعالى (هو الأول والآخر والظاهر والباطن).

1- Beginningless [*qidam*]

There was no beginning or opening to His being; meaning, God is the first with no beginning; He was and there was nothing and no one with Him. And His being was not preceded by non-existence like our presence was. *The transmitted proof* is the statement of God [He is the first and the last, the Evident and the Hidden].¹

الدليل العقلي على قدمه تعالى. هو لو لم يكن قديماً لكان حادثاً ولو كان حادثاً لم يخلق شيئاً من الكائنات لحدوثها قبله فثبت قدمه. وكل من ثبت قدمه استحال عدمه. والفرق بين وجود الله ووجودنا: أن وجود الله قديم أزلي ولا يحتاج إلى موجد فكان الله ولم يكن شيء. وأما وجودنا فهو حادث يحتاج إلى موجد ومكان وزمان.

The rational proof is that if He was not *beginningless* [*qadim*], then He would have originated; and if He originated like the creation, He would not have created anything since it (would have) existed before Him. It is therefore established that He is the first with no beginning; and all that is proven beginningless [*qidam*] is impossible to have an end.

Indeed, the difference between the existence of God and our existence is that His existence is without beginning [*qadim*], and utterly independent of all things, for He was when there was nothing. As for our existence, it was created thus having an initial opening in time and is dependent upon a creator, place and time.

فوجود الله أزلي لا أول له، ووجودنا حادث عرضي له أول وآخر. اهـ. والتحقق أن القديم والأزلي بمعنى واحد. وأما العالم فله مؤثر لوجوده وهو الله، وأما الله فموجود ولا مؤثر لوجوده.

¹ Quran 57:3.

Therefore, the existence of God is without beginning [*qadim*], while our existence is created and originated entailing a beginning and an end. Regarding the creation, there is a cause for its being and that is God. As for God Most High, He exists, and there is none that had bearing or influence upon His being. *Note: the correct view is that the word **qadim** [beginningless] and the term **azali** [eternal] mean the same thing.*

Supplementary notes

God created place and time and the diverse state of affairs. All things apart from Him have a beginning. He was and there was nothing with Him. He is as He was. In the book termed *al-Mawaqif*, it states: that if God was in a direction and place, then the place must also be beginningless [*qadim*] and yet it is proven that there is no other being or thing that is beginningless [*qadim*] except God and this is agreed upon.¹

[*Abdur-Rahman Hasan Habannaka states:*] **The *asl* of the creator is existence.**² That is, non existence did not precede Him. He always existed and He is the absolutely eternal one. He does not receive existence by another, for existence is inherent in His essence [*dhat*]. His existence is therefore necessary [*wajib al-wujud*]. **The origin [*asl*] of the creation is non-existence**, that is, they were created after not existing. Their existence is therefore possible (in that they may or may not exist). In addition, **the cause [*sabab*] responsible for bringing (the possible) into being** (such as people and the like), **cannot be – except from the one who is necessarily existent [*wajib al-wujud*].**

There are four aspects of proof that we will observe in this regard. The first is as follows. There is not a sane person in the world who doubts that non-existence is the opposite of existence and that there is no middle avenue between them and no third category. These two things (i.e. existence and non existence), when one is established, the other is certainly excluded and absent, and when one is absent the other is unquestionably established. We are then to ask ourselves as to which is the origin? Is existence, which is the opposite of non-existence the origin or is non-existence the origin? In answering these questions, it is necessary that we pursue some avenues of suppositions relating to whether one of these is the origin.

¹ Daw al-Ma'ali li Bada' al-Amali 37.

² Note: the term *asl* in Arabic literally means origin, source, root or foundation. The origin (or *asl*) of the creation is non-existence in that it did not exist after which it was brought forth. However, the Creator and Maker did not originate nor eventuate from something. He always was and forever will be. His *asl* (or essence) therefore is existence.

Based on this, let us assume that the origin of all that exists that comes into one's mind, is non-existence [*keeping in mind that the meaning of non-existence is to reject the essence of all things one may conjure up in his mind. In other words, there is no essence, no power, no will, no knowledge, no life, no anything*]. On this basis of thought, we ask — how was non-existence, which is claimed to be the source *that created all things*, able to transform into existence [*wujud*]. Do we not sense the presence of our souls and see all that is around us? And non-existence as we have identified, is the denial of everything, or the absolute void. So how then, will the amazing, the specification, qualities and power arrive and come forth from non-existence? How will it start by itself from non-existence to existence? And yet its coming forth cannot be unless it be via an influence and power, though what is proposed, is that it is necessary that this power also be non-existent. It is therefore categorical that the creation has been created by one whose essence [*asl*] is existence.

It is instinctively impossible for non-existence itself to transform into existence, or for non-existence to bring forth anything from it. The indication to this is the verse [Were they created of nothing, or were they themselves the creators?].¹ That is, did they change from non-existence to existence without a creator? Or did they create themselves? Both these points demonstrate that it is naturally impossible. Therefore, if we see non-existence as the *asl* (*or essence by which all things are created*) then nothing that is present today would exist, *because it is only from the one whose asl is existence by which all things are created. This being the case, it is rationally and definitively established that non-existence is not the asl; rather it is existence.*

The second aspect is as follows: If existence is certainly the *asl* (or essence), is it then possible for this *asl* to have a beginning? And possible to be pursued by non-existence? In answer to these questions we say firstly; the reality that existence is the *asl*, renders it rationally impossible that there be a beginning for its existence, because whatever has a beginning requires in its existence a cause that produced it; and whatever is like this makes it impossible for such existence to be the *asl* (*given that it is dependent upon factors outside itself*). Secondly, the one whose essence [*asl*] is existence, is not possible to be followed by non-existence, because when existence is the *asl*, it does not cease to be existent, and neither is there a cause for non-existence to occur. Non-existence does not occur or emerge upon anything existent unless non-existence is the origin of that thing. It is therefore established that non-existence, which is the opposite of existence, is impossible to be the *asl*.

¹ Quran 52:35.

Due to this, it is rationally impossible for non-existence to emerge upon existence knowing that existence is the *asl*; and it is to this reality in which the indication came in the statement of God in surah al-Furqan [And put your trust in Him Who lives and does not die].¹ Therefore, the one who does not die is the one whose *asl* is existence, for it is not possible for non-existence to occur.

The third aspect is as follows: At this point a reality is made clear, and it is that mankind was non-existent, after which they came into existence. Categorically, mankind is the most excellent of creation. God said [We created man in the finest mould].² All things which we see were covered in the void of non-existence, then it became present as witnessed before our eyes. Equally, the constant and continuous changes that manifest themselves before man is evident, and in every element from among the elements that one witnesses or that which one can physically grasp or understand the power and specification of, is clearly apparent before man. From death to life and from life to death; from the continuous changing in various things to changes in attributes and power; and all of this does not cause one to believe that it occurs as a result of itself; rather something had bearing and influence upon it, causing its changes, attributes, power, effect and so forth. If the essence [*asl*] of these existent things that are exposed before our senses and understanding is existence, then they will not become subject to alteration [*tahwil*], variation and change [*taghyir*], increase, decrease, development and extinction; and they would be independent of the causes or influence upon them. Seeing that they are subject to alteration [*tahwil*] and change [*taghyir*] and that its laws are subject to causes and outside influence, then rationally, it is necessary that its origin be non-existence rather than existence. Therefore, in order for it to exist, it depends upon a cause.

Therefore, in this aspect – we observe that the origin of all these things in the world which one sees and senses and all other things of similar traits is non-existence. Secondly, when the origin is non-existence, it is necessary that it require a cause or influence upon it from non-existence to existence; and this influence does not cease, even while the thing alters and changes.

The Quran confirmed this truth in the statement of God [Has man ever known a point of time, when he was not something remembered. We created man from a mingled drop to test him and We made him hearing and seeing].³ Instinctively, that which is preceded by non-existence requires a creator to bring it forth and be fashioned and apportioned with specific traits.

¹ Quran 25:58.

² Quran 95:4.

³ Quran 76:1-2.

THE DIVINE BEING [LAHIYAT]

The fourth aspect and it is the last of the proofs. We covered in the previous three aspect that: a) existence is the *asl* of the creator and, b) He whose *asl* is existence deems it impossible to have a beginning or to be pursued by non-existence, c) that all things in the universe that is subject to our sense and understanding and grasping and which we are a part of, and all things of a similar nature — is originally non-existent, and that it requires a cause and influence to bring it into existence.

At this point, it must be noted that upon combining these three truths which are inescapable, it is a requisite that we reconcile between them in a way that is completely accepting to our minds without question. This cannot be done unless we arrive at one conclusion, and it is:

Firstly, that categorically there exists a great divine being. His *asl* is existence and non-existence is impossible for Him. Hence, He is necessarily existent [*wajib al-wujub*].

Second is that this universe that is displayed before mankind, whether it is the heavens above, ground, stars, solids, plantation, life and death; the origin of it is non-existence. That is, in order for it to be brought from non-existence into existence, it required a cause for its coming forth.

Third is that the cause for the existence of the universe and all of that it contains, was directly the cause of a great divine being, and not other causes. His *asl* is existence, and He is necessarily existent [*wajib al-wujud*]. Indeed, that being is Allah Most High.¹



2- البقاء : هو عدم آخريه الوجود أي لا آخر لوجوده ولا يلحقه العدم. الدليل النقلي قوله تعالى (كل من عليها فان، ويبقى وجه ربك ذو الجلال والإكرام).

2- Everlasting or *endlessness* [*baqa*].

This means — His existence has no end; and non existence does not pursue Him. *The transmitted proof* is the statement of God [All that is upon the earth will perish; but the Face of your Lord will remain forever].²

¹ Al-Aqida al-Islamiyya, Abdur-Rahman Hasan Habannaka 111-115.

² Quran 55:26-27.

الدليل العقلي : هو أنه لو جاز عليه الفناء والعدم لكان حادثاً مثل الحوادث وقد ثبت أنه قديم ، فكل من ثبت قدمه استحالة عدمه وما من شيء يتصف بالقدم ويتصف بالبقاء إلا الله تعالى فهو قديم لا أول له وبقا لا آخر له. وإنما الجنة والنار والعرش والكرسي والقلم والروح والروح والعجب وإن كانت باقية فيأذن الله وبقدرته لأنه يجوز عليها العدم بإذنه فتفى. وأما الله فإن بقاءه ذاتي فلا يلحقه العدم.

The rational proof is that if it were possible for Him to perish and be non-existent, He would have come into being like the creation. Undeniably, it is established that He is without beginning [*qadim*], and all that is established as beginningless, is impossible to have an end. And there is nothing that is attributed with beginningless [*qidam*] and everlastingness [*baqa*] except Allah. As for the throne [*arsh*], stool [*kursi*], pen [*qalam*], preserved tablet [*lawh al-Mahfudh*], souls [*arwah*] and coccyx [*ajb*] in the spinal column, even though they are remaining, it is by the permission of Allah. These things are remaining by His will, but if He willed for them to perish into non-existence, they would. As for Allah, He is self-subsistent and non-existence is not associated with Him.

ملحوظة : كل المخلوقات حادثه وقد يبقى منها كالجنة والنار. وليس في الوجود قديم إلا الله. ولا بد لكل مخلوق من زمان ومكان ومخصص له إلا الله تعالى فإنه خالق الزمان والمكان، وكل العالم يحتاج إليه وهو لا يحتاج إلى شيء فهو الغني الحميد.

Note: The entire creation originated [*haaditha*] and indeed there will remain from it certain things such as paradise and hell-fire. However, there is nothing in existence that is without beginning [*qadim*] except Allah. Moreover, the creation is necessarily subject to place and time and dependent upon one to provide it with specification, such as attributes and the like; except Allah – the creator of time and place. Indeed, the creation is dependent upon Him while He has absolutely no need of anything and is worthy of all praise.

3 – مخالفته تعالى للحوادث: أي عدم مماثلته لها بشيء لا في ذاته ولا في صفاته ولا في أفعاله فذاته لا تشبه ذوات المخلوقات وصفاته لا تشبه صفات الحوادث وأفعاله لا تشبه أفعال الحوادث. الدليل النقلي علي عدم مشابهته تعالى للحوادث هو قوله تعالى (ليس كمثله شيء).

3– Allah Is Absolutely Unlike His Creation [*Mukhalafa lil hawadith*]

Allah is unlike His creation in anything; not in His essence [*dhat*]; not in His attributes [*sifat*]; and not in His actions [*af'al*]. His essence does not resemble created beings and His attributes do not resemble the attributes of the creation and His actions do not resemble the actions of the creation. *The transmitted proof* is the statement of Allah [There is nothing whatsoever like Him].¹

Supplementary notes

[*Mustafa al-Khin states:*] Allah Most High is neither mass, bulk, form, shape or parts. He does not occupy place or direction and is not attributed with size or composition. He is in every aspect unlike His creation. Imam al-Ghazali says in his book *Iljam al-'Awam 'An 'Ilm al-Kalam*, about a person who says that God is a body. He writes: “If one believes in his mind that God is a body made up of parts (or limbs), then he is a worshipper of idols, for every form and body is created, and the worship of idols is disbelief, since they are created. Whoever worships a body is a disbeliever by consensus of the Muslims, regardless if that body is dense or solid like a mountain or thin like the air or water; and regardless if it radiates like the sun and moon or dark like the ground.”²

[*Abu Hanifa says in Al-Fiqh al-Akbar:*] “He (Allah) is a thing [*shay'*] unlike any other thing; and the meaning of Allah as a thing (unlike any other) is that we affirm (His existence) without body [*jism*], substance, accident [*'ard*], limit [*hadd*] or counterpart.”³ Imam Ahmad would scold those who attributed God as a body. Names are taken from the Sacred Law and language. The linguists use the name “*body*” for something possessing length, width, density, complexity, image, and all composition. God is utterly free of all that and nothing was reported in the Sacred Law to that effect, therefore rendering it false.⁴ However, it is enough that God said [There is nothing whatsoever like Him, yet He is All-Hearing, All-Seeing].⁵

¹ Quran 42:11.

² *Iljam al-'Awam 'An 'Ilm al-Kalam*, 6-7. [Al-Aqida al-Islamiyya, Mustafa al-Khin 177].

³ Ibn Jahbal al-Kilabi 128 | *Minah ar-Rawd al-Azhar* 117-120.

⁴ As for Ibn Taymiyya, he said, “It is well-known that the Book, the sunna and the consensus does not say that all bodies [*ajsam*] are created, and nowhere does it say that Allah Himself is not a body. Therefore if I also choose not to say it, it does not expel me from the law. [Ibn Jahbal Al-Kilabi, the author of “The Refutation of Ibn Taymiyya,” – 128-130. Regarding Ibn Taymiyya’s statement, Al-Kawthari, marginalia on al-Jazari’s al-Mas’ad al-Ahmad (p 839). [A] Cf. n. 128 [T] / Ibn Jahbal Al-Kilabi, 130 – The Refutation of Ibn Taymiyya]. *Minah ar-Rawd al-Azhar* 118.

⁵ Quran 42:11 | *Minah ar-Rawd al-Azhar* 117.

Imam Ghazali in his *Ihya* says the following about the transcendence of God, “He is without body and form, free from restriction, limitation and resemblance and not divisible. Nothing is like Him and He is not like anything. He is not limited by measure, space and time. He is free from rest and change and everything is in His grasp. He is not encompassed by direction or encircled by the ground or heavens. He is established [*istiwa*] on the throne in the manner He intended. However, this establishment is transcendent of touch or rest, and transcendent of change and indwelling or occupying (in Arabic, *hulul*) any of His creatures. The throne does not bear Him, rather it is held by His power. He is exalted from having a place and is beyond time – the truth being that He was prior to the creation of time and place, and He is as He was. His attributes are unlike the attributes of His creation and He has no equal in His essence. He is free from change, increase or decrease.”¹

[*At-Taftazani states:*] The trinity is established in Christianity and it entails the father, son and holy spirit. They claim that the divine being changed from His essence and manifested Himself in the body of Jesus. They therefore allowed change and dissociation from oneself in the essence of God. So the divine being in their view was a being subject to change.² However, the argument is – if the Maker was subject to change and alteration, He would not be complete and flawless to begin with. Furthermore, that which evolves or changes indicates that it was subject to a being who altered it. It further indicates that death would inevitably overtake such a being as witnessed before our eyes that everything which alters eventually dies and withers away. Change and alteration indicate that it be governed by laws and influences outside itself, yet how can the creator be governed by exterior influence? For whatever is governed by external influence is not capable of being the creator and maker, since reliance and dependency cannot initiate and maintain creation. It is an absurd and inconceivable notion that is very far afield. The Muslim concept holds that perfection and completeness does not change or alter; and to allow this would be allowing every other limitation and shortcoming.

الدليل العقلي على عدم مشابهته تعالى للحوادث هو أنه لو شابه شيئاً منها لكان حادثاً مثلها. كيف وقد ثبت
قدمه والقديم لا يشبه الحوادث لا في ذاته ولا في صفاته ولا في أفعاله.

¹ *Ihya* ‘Ulum ad-Din, vol.1, 160-161.

² *Sharh Al-Aqida an-Nasafiyya*, at-Taftazani 102-103.

The rational proof that God is absolutely unlike His creation is – if He resembled the creation, then He would have originated like them. Yet how is this so when indeed it has been proven and established that God is without beginning [*qadim*], and the one who is *qadim* does not resemble the creation – not in His essence, not in His attributes and not in His actions.

أما ذاته فلا تدرك ولا يحيط بذاته علمٌ أحد لأن المخلوق لا يدرك كنه الخالق وكل ما خطر ببالك فإله بخلاف ذلك. وكذا صفاته ليست كصفاتنا فعلمه أزلي غير مكتسب وعلمنا حادث مكتسب من الغير وأفعاله ليست كأفعالنا لأنه لا يحتاج عند الخلق إلى ما نحتاجه نحن وقت الصنع. فإذا أراد شيئاً قال له كن فيكون.

As for His essence [*dhat*], no knowledge can know or comprehend it, because the created cannot know or comprehend the essence or true nature of the creator. Verily, whatever comes to one's mind – God is unlike that. And the same applies to the attributes of God, they are not like ours. His knowledge is eternal and not acquired. However, our knowledge originated and is acquired from others. Equally, His actions are not like our actions because He is not in need of His creation while we are dependent on the means of creation at the time of production. For if Allah intended a thing, [He says "Be" [*kun*] and it is].¹

Supplementary notes

[*Minah ar-Rawd al-Azhar states:*] *Al-Qunawi states in Sharh al-'Umda* that the position of *Ahl as-Sunna* is such that it does not regard Allah's saying of '*kun*' to be necessary to bring things into existence; rather it maintains that their existence relies upon His attributes of *ijad* [originating] and *takwin* [bringing into being] and that these are His eternal attributes. Indeed, this verse is an indication signifying the speed in God's will being put into action and demonstrates His complete power over that. As for *Abu Hasan al-Ash'ari* and his followers; the existence of things hinges upon the attribute of eternal speech – the word '*kun*' being the indicator of that speech, as mentioned in *Sharh at-Ta'wilat*. Another view held by *Fakhr al-Islam* and *Shams al-a-Imma*, holds that the word '*kun*' indicates that God's speech is involved in the act of creation and that '*kun*' is not a metaphorical expression for *takwin* [bringing into being] as some have said.² *As-Sabuni* states that this verse is understood to indicate that when God wills something, it occurs without delay or reliance on a cause; and to show how utterly simply it is for God to do what He wills.³ Whatever the case, the best course of action is to accept the verse as revealed without delving into its reality.

¹ Quran 3:47.

² *Minah ar-Rawd al-Azhar* 72-73 and 131

³ *Safwa at-Tafasir*, vol.1, 202.

The Beautiful Names of God that relate to the Attribute—mukhalafa lil hawadith (Allah being unlike His creation)

The beautiful names of God that relate to the attribute — *mukhalafa lil hawadith* — are seven and they are; **as-Salam** (The Flawless), **al-Quddus** (The Holy), **al-Ghaniyy** (The Rich), **as-Samad** (The Eternal) in one of its meanings, **al-Awwal** (The First), **al-Akhir** (The Last), **al-Baqi** (The Everlasting). The name *as-Salam* means the one whose essence, attributes and actions are free of all flaws; and it is known that everything other than God is flawed in its essence, attributes and actions. Therefore, it is not possible that there be a resemblance between the creation and the creator. The name *al-Quddus* is derived from *quds* or *qudus*, which means purity or sanctity. The meaning therefore of *al-Quddus* is the one who is exalted above deficient attributes that are unbefitting for Him, and the one who is exalted above the needs of the creation, the one who is exalted above being known by a sense or being comprehended by the mind or illusion. The name *al-Quddus* is more extensive in meaning than the meaning of *as-Salam*.

The name *al-Ghaniyy* is taken from *ghina* and it means to be free of need of anything [*adam haja ila shay*]. And God is *al-Ghaniyy*, who has no need of anything, not in His essence, attributes or actions, though all are dependent upon Him. He is therefore unlike the creation in that He is free of all need from all things, independent while all others are dependent upon Him. Allah said [O men! It is you that have need of Allah: but Allah is the one free of all want, worthy of all praise].¹ The name *as-Samad* means, He who is turned to and intended in our needs. *Al-Awwal* means He is the first without beginning. *Al-Akhir* means there is no end to Him. The Prophet ((God bless him and grant him peace)) explained this in an authentic hadith, saying [You are The First, nothing was before You. And You are The Last, nothing is after You]. *Al-Baqi* means everlasting existence, that is not pursued or followed by non-existence, and that there was no beginning for Him and there is no end. The one unlike the creation, whom time is not applicable to, given that He created time. Only changeable things participate in past or future because past or future are temporal expressions; and only change or motion participate in time. So what is above change and motion is not in time, and past or future has no part in it. God was before time, and to the extent that He created time, is not at all changed in His essence. For before He created time, time did not apply to Him, and after creating time He continued as He had been.²

¹ Quran 35:15.

² Al-Aqida al-Islamiyya, Hasan Habannaka 172-173.

4- قيامه تعالى بنفسه: أي أنه تعالى لا يحتاج إلى محل ولا إلى موجد وهو غني عما سواه، وغيره مفتقر إليه وهو خالق الزمان والمكان. الدليل النقلي على قيامه تعالى بنفسه هو قوله تعالى (يا أيها الناس أنتم الفقراء إلى الله والله هو الغني الحميد).

4- Self-Subsistence [*qiyam binafsih*].

God is not in need of a place or anything else in order to exist. He is *ghaniyy*, or “*absolutely free from need*” of anything He has created. All are destitute and dependent upon Him. Verily, God is the creator of time and place; and *He is as He was prior to their creation*. The transmitted proof is His statement: [O men! It is you that have need of Allah: but Allah is Rich beyond need, worthy of all praise].¹

الدليل العقلي هو أنه لو افتقر إلى غيره أو إلى مكان أو زمان لكان حادثاً مثله. وقد ثبت أنه قديم فهو قائم بنفسه غير محتاج للغير ولو كان فقيراً محتاجاً لغيره لم يوجد شيئاً من هذه الكائنات.

The rational proof — If He was dependent upon others or upon a place and time, He would have originated like the creation. If this was the case, He would be attributed with inability and dependency upon others. And we have already established that God is beginningless [*qadim*] and that He exists independently through Himself independent of all things. Had he been dependent upon others, nothing in the world would have been created. *It is only from the one whose essence is existence by which all things are created; and as previously discussed – the origin of all things besides God is non-existence. Furthermore, when one’s being or the attributes of one’s being depend on things outside oneself, then one’s existence depend on them essentially, and he is actually poor. Apart from God, there is no being that is free of such dependence.*

5- الوحدانية: هي عدم التعدد في الذات وفي الصفات وفي الأفعال، فلا شريك له في ذاته ولا في صفاته ولا في أفعاله. الدليل النقلي على الوحدانية هو قوله تعالى (قل هو الله أحد). أي هو واحد لا ثاني له.

5- Oneness [*wahdaniyya*]

Oneness is the negation of multiplicity regarding His essence [*dhat*], attributes [*sifat*] and actions [*afal*]. He has no partner in His essence, attributes or actions. The transmitted proof is the verse: [Say: He is Allah, the One].²

¹ Quran 35:15.

² Quran 112:1.

[*Al-Bajuri states:*] Oneness [*wahdaniyya*] in essence, attributes and actions is the negation of multiplicity, plurality and divisibility. The meaning of Allah being one in His essence is that His essence is not made up of parts or elements. Likewise, oneness in His essence means that there is no essence in existence which resembles the essence of Allah. Therefore, oneness [*wahdaniyya*] in His essence rejects multiplicity and quantity in every facet.

Equally, oneness of His attributes means that He has no two attributes which are the same in their names and meaning, such as two attributes of power, two attributes of knowledge, and two wills; for Allah does not have except one attribute of power [*qudra*], one attribute of will [*irada*] and one attributes of knowledge [*ilm*] and so forth. For example, He has one attribute of knowledge and with this attribute He knows all things. This is contrary to the statement of Sahal who says that He has numerous attributes of knowledge which equal the information to be known. Likewise, oneness in His attributes means that there is no being who possesses an attribute similar to that of Allah. Therefore, oneness in His attributes rejects multiplicity and quantity from every aspect.

Moreover, oneness in His actions means that Allah is the creator of all actions from His creation and that there is no influence or power from created beings regarding the creation of an action – be they prophets, angels and others. As for death and harm which results from a leader for example, this is due to Allah creating the act at the time of his anger. Regardless of whether the action is voluntary, such as eating or involuntary, such as the rotation of the earth, Allah is its creator. That which results from oneself, such as the movement of one's hand at the time of striking something – is the creation of Allah. Oneness in His actions is not to be interpreted with the saying, “*There is no action like that of the Creator,*” because it would mean that others possess the power of action, though it is unlike that of the creator. Indeed, such a statement is false – for Allah is the creator of all actions as He says [He created you and your actions].¹

الدليل العقلي على الوحدانية : أن إتقان صنع هذه المخلوقات يدل على أن الصانع واحد ولو تعدد الصانع لتفاوتت الصنعة واختلف بعضها عن بعض لكن صنعة الكون منتظمة بديعة غير متفاوتة ولا مختلفة وهذا مما يدل على أن الصانع منفرد بديع الصنع لم يشاركه في صنعه أحد. ولو شاركه أحد لفسدت الكائنات وذلك مصداق قوله تعالى (لو كان فيها آلهة إلا الله لفسدتا).

¹ Quran 37:96 | Hashia al-Bajuri 96-100 | Kitab Sharh as-Sawi 157.

The rational proof is the exactitude and meticulousness in the making of the entire creation, which indicates a single maker. If there were numerous creators, the creation would vary, and there would be disagreement from one creation to the other. However, this marvelous system is not in variance or disagreement. This flawlessness illustrates the single and lone nature of the creator who is responsible for the manufacture of the creation without an associate. If there was a partner, devastation and ruin would overcome the universe and this corresponds with what Allah says [If there were in the heavens and the earth, other gods besides Allah, there would have been ruin in both!].¹ It states in tafsir al-Jalalayn, that heaven and earth would have lost their normal orderliness since there would have inevitably been internal discord, as is normal when there are several rulers: they oppose one another in things and do not agree with one another.²

وهو منزّه عن الشَّرِيك والضدّ والزوجة والولد والوالد (قل هو الله أحد. الله الصمد. لم يلد. ولم يولد. ولم يكن له كفواً أحد). ملاحظة: إن ذات الله تعال لا تشبه ذواتنا لأن الخالق لا يشبه المخلوق وهو أعلم بحقيقة نفسه. وكذا صفاته لا تشبه صفاتنا وليس له إلا صفة واحدة لا تتعدد. وله إرادة واحدة وقدرة واحدة يوجد بها الأشياء ويعدمها متى شاء وكذلك باقي صفاته فإنها لا تتعدد.

He is transcendent of partners, opposites, a spouse, children and parents. God said [Say: He is Allah, the One. Allah, the Eternal, Absolute. He begets not, nor was He begotten; and there is none like Him].³ Indeed, the essence [*dhat*] of God is unlike ourselves because the creator does not resemble the created and only God knows the reality of His self. Likewise, His attributes are not like our attributes. He possesses one attribute (of the one kind) not multiple. His attribute of power [*qudra*] is one and with it He creates what He wants. His attribute of will is one and with it He wills what He wants. The same applies to all His attributes – that is, each attribute is a single attribute, not numerous (attributes of the same kind).

¹ Quran 21:22.

² Tafsir al-Jalalayn 690.

³ Quran 112:1-4.

The Beautiful Names of God that relate to the Meaning of the Attribute – al-Wahdaniyya [Oneness]

The beautiful names of God [*asma' Allah al-Husna*] that pertain to the meaning of the attribute — *al-Wahdaniyya* [oneness] — are two names, and they are: **al-Wahid** (The Unique) and **al-Ahad** (The One). Note: the name *al-Wahid* (The Unique) means the lone being who has no associate. He is one, whose existence is necessary in its essence and attributes and He alone has the right to be worshipped. Al-Ghazali states that *al-Wahid* (The Unique) is the one who can neither be divided nor duplicated. God Most High is one in the sense that it is impossible for His essence to be arranged into parts. God said [Say: “Truly I am a warner; no god is there but Allah, the One, Supreme and Irresistible? The Lord of the heavens and the earth, and all between, Exalted in Might, Ever-forgiving].¹ The name *al-Ahad* (The One) is like *al-Wahid* (The Unique). It has been related in some narrations that *al-Ahad* is part of the ninety nine beautiful names of Allah, which have been transmitted. However, it is not part of the compiled well-known ninety nine beautiful names of Allah, though it is from the names of Allah that has been definitively related in the Sacred Law. God said [Say: He is Allah, The One (Ahad)].²

ثالثاً: صفات المعاني: وتسمى صفات الذات وهي: القدرة – الإرادة – العلم – الحياة – السمع – البصر – الكلام. وسميت صفات المعاني لدلالة كل منها على معنى قائم بذاته تعالى. والمعتزلة لا يثبتون صفات المعاني وإنما يثبتون الصفات المعنوية.

Third: The affirmative attributes [*sifat al-Ma'ani*]

They are referred to as the essential attributes [*sifat adh-dhat*] – because they are connected with the essence of God. They are: Power [*qudra*], Will [*irada*], Knowledge [*ilm*], Life [*hayat*], Hearing [*sama'*], Sight [*basar*], and Speech [*kalam*]. Moreover, they are called *sifat al-Ma'ani*, because each one of them indicates a meaning that is specific to His essence [*dhat*]. The Mu'tazilah do not accept these attributes, but they accept the *ma'nawiyya* attributes.³

¹ Quran 38:65-66.

² Quran 112:1. [Al-Aqida al-Islamiyya, Abdur-Rahman Hasan Habannaka, 160-161]. Al-Ghazali, The Ninety Nine Beautiful Names of God, 130-131.

³ In other words, the Mu'tazila assert that the attributes of God are His essence itself; claiming that He is All-Knowing and All-Mighty in essence, and not through [the attributes of] knowledge and power. We state (as maintained by the Companions, tabi'in and others from the jurists) – that the attributes of God are neither His essence itself, nor anything independent to His essence; this is because His attributes are never separate from His essence and that has always been pre-eternally and always will be, contrary to the attributes of mankind. [Minah ar-Rawd al-Azhar 96 | Daw al-Ma'ali li Bada' al-Amali 23].

1- القدرة : هي صفة أزلية قائمة بذاته تعالى يتأتى بها إيجاد كل ممكن وإعدامه وتكيفه على وفق الإرادة ، وقدرته تعالى قديمة ليست كقدرتنا الحادثة. الدليل العقلي على قدرته هو قوله تعال (والله على كل شيء قدير). الدليل العقلي على قدرته هو أنه لو لم يكن قادراً لكان عاجزاً ولو كان عاجزاً لم يخلق شيئاً من هذه الكائنات التي أتقن صنعها الصانع الحكيم.

1- Power [*qudra*]. It is an eternal attribute of His essence [*qa'im bi dhatihi*]. With it, He creates all possible things, or renders non-existent what He wills and He fashions in accordance with His will. *His power conforms and corresponds with His will; that is – what He wills is produced by His power.* It is an eternal attribute and is unlike our created power. *The transmitted proof is the statement of Allah [Allah has power over all things].¹ The rational proof is that if He was unable, then He would have been incapable and weak. And if He was incapable and weak, the world and everything in it would not have been created; the world that is built in absolute exactitude and symmetry by an All-Wise creator.*

تعلق القدرة : لا تتعلق القدرة إلا بالممكنات فهو قادر على إيجاد كل شيء وإعدامه. فلا تتعلق بالواجب ولا بالمستحيل ، وقدرته تعالى واحدة لا تتعدد ولكن المقدورات تتعدد. ملحوظة : كل ما تخصصه الإرادة من الممكنات تبرزه قدرته تعالى (والله على كل شيء قدير).

*What His attribute of power [*qudra*] is connected to — His power [*qudra*] is connected only to what is possible [*ja'iz*], for He is able to create and perish all things (through His knowledge, will and power). His attribute of power [*qudra*] has no connection to what is necessary or impossible (see the supplementary note that follows). His attribute of power is one attribute, not multiple. However the things He creates are numerous. Note, all things that God Most High wills are created by His power. Allah says [Allah has power over all things].²*

Supplementary notes

In this note, two points are explained. These are: I) 'His power is not connected to the impossible' II) 'His power is not connected to what is necessary.' With respect to the first point, it is vital to point out some issues; namely that which is regarded as impossible as well as explaining some concepts relating to His power and will. Indeed, what God wills, is brought into existence by His power [*qudra*]. For example: God willed the creation of man and through His attribute of power

¹ Quran 2:284.

² Quran 2:284.

[*qudra*] – man was created. These attributes are therefore necessary for the production and creation of all things. Furthermore, His will corresponds with His knowledge and God through His attribute of knowledge knows all things in their current, past and future state. Moreover, He knows the possible, necessary and impossible. He knows that ignorance, origination and death in relation to Himself are impossible as He states [And put your trust in Him who lives and does not die].¹

He knows that blindness, deafness and all deficient traits are impossible upon Him for He is complete and flawless and beyond fault and flaw. Hence, given that He knows such things, His will and power do not contradict what He knows. Moreover, the impossible (*such as death and a partner in divinity*) is not the function of His power [*qudra*] or will [*irada*], so in this way – there is no connection between His power and the impossible. This is what is meant by the phrase '*His power is not connected to that which is impossible*' in that such deficiencies can never come to be; and He can never be subject to such things – given that His will and power have no association with the impossible.

Another meaning also extends to those things whose creation or occurrence is impossible. This point is best highlighted through the following example: a thing is either beginningless (i.e. eternal) or originated, and it is impossible for the originated and created to be stripped of this trait and become beginningless. Indeed, even if one surpasses many limits, one will **never** rise above the trait of origination and limitation. It is therefore not possible for the originated to be made beginningless and eternal. This is another meaning of '*His power is not connected to that which is impossible*.'²

In relation to the second point; namely '*His power is not connected to what is necessary*,' the meaning is as follows: God possesses attributes that are necessary for Him, such as knowledge, hearing, sight, and speech. God states [He is the first and the last] and elsewhere He says [He is the All-Hearing All-Seeing]. Such attributes cannot be removed or rendered deficient by His power on the basis that there is no connection between His power [*qudra*] and that which is necessary.

Hence, there is no connection between His attribute of power [*qudra*] and that which is impossible and necessary. In addition is the fact that His attribute of will [*irada*] is like that of His attribute of power [*qudra*] with respect to what it is connected with. This means that His will is **not** connected with what is impossible or necessary. Hence – the power [*qudra*] of God is connected with everything with which His will [*irada*] is connected.

¹ Quran 25:58.

² Kitab Sharh as-Sawi 199.

[*Al-Bajuri states:*] His power and will are two attributes that are connected only to that which is possible. They are not connected to the impossible, such as a partner; and neither are they connected to that which is necessary [*wajib*], such as His attributes and essence. It is sheer ignorance to say that God is able to take a son, because His power has no connection to the impossible and the taking of a child is impossible. Furthermore, it is not to be said – that if He cannot take a child, then it is inability and failure. For the truth is – weakness and failure would automatically be necessitated and imposed if the *impossible* was the function and purpose of His power. However, His power is only connected to that which is possible and not the impossible.¹

This demonstrates perfection and not limitation. Christians generally try to misdirect Muslims by asking them particular questions such as: “If God wants, can He become man?” In turn, the Muslim being unaware, does not know the correct response and as a consequence, the question lingers on in his mind for many years. However, the response is that it is *impossible* for the following reasons: if it were possible for Him to become man, He would not be God on the basis that it is impossible for the creator and sustainer to die or become subject to death, faults and flaws. God is an unchanging and perfect being and completeness does not alter or become deficient. If it did, it would not be complete to begin with. God knows through His pre-eternal knowledge the state of all things. He knows He is an unchanging being, a complete being, a perfect being; a being beyond fault, flaw and defect. Therefore, given that He knows this and given that His power and will do not contradict what He knows to be and given that His power and will have absolutely no connection or association with the impossible; and given that the impossible is not the function of His power and will, their existence will never eventuate or transpire.

At this point, the Christian will persist with his question – “If He wants, can He?” The reply is: the question itself is contradictory and is only posed because of one’s incorrect misunderstanding about God. The want or desire to become deficient and inadequate is something completely disassociated from His attributes. The divine being is the divine being because He is not subject to such shortcomings and deficiencies and if we considered the notions that the creator and sustainer could die and become hungry and tiresome and so forth, it is absolutely indicative of dependency, change, evolution and whatever else can be imagined. If it were possible for Him to die, then it would also be possible for Him to render Himself non-existence. Nothing would prevent this if such ideas were considered as being the case. The scenarios would never end. At this point, the matter becomes clear that the question is completely out of order, and that the creator is a being beyond fault, flaw, evolution and every trait unbecoming for Him.

¹ Hashia al-Bajuri 118.

Indeed, to say that there could be a desire for deficiency and failure is an absurd notion; and such things are not possible of transpiring, they are impossible as previously explained. The Old Testament says: "I am God unrivaled, God who has no like,"¹ and "No man has seen God at any time."² The Quran states "Nothing is like Him, yet He is the All-Hearing, All-Seeing."³ To indicate a perfect and complete nature only then to contradict it demonstrates the incorrect understanding of the people about God; and when there is incorrect understanding about God, contradictory and absurd questions will ensue. What must be understood is that God possesses attributes such as knowledge. It is a pre-eternal and everlasting attribute; but if we said that it were possible for God to become ignorant, then it indicates that He became deficient after being complete which is impossible and refuted by the Quran and Bible. The same principle applies to everything in the same regard, such as death or becoming man and other flawed attributes.

The Christian will argue that God became man to understand man. The response is: does man need to become a train in order to understand the intricacies of the train? It is an absurd notion and very far afield. This is like asking questions such as, "Can God create another god?" The question itself is contradictory on the basis that whatever He creates will be created, thus entailing a beginning and therefore unlike God who is beginningless. God said [If there were in the heavens and the earth, other gods besides Allah, there would have been ruin in both!].⁴ Furthermore, questions posed by orientalist are: "Can God create a rock so heavy He cannot lift?" The response is that if He could not lift it, He would not be God; for God has power over all things and weakness is impossible. Man is restricted, but God is not. Man may construct an immense building and then be unable to lift it, though God is unlike His creation. Man cannot place the same restrictions he has on God. God says [God has power over all things].⁵ Indeed, this is the true concept of God; a God that has power over all things and who is beyond all things that are unbecoming for Him. Finally, if the question of "Who created God?" arises or is posed, the response is that God is God because He is uncreated, that is what makes Him God; the fact that no one created Him. God says in the Quran [He does not give birth, nor was He born. And no one is comparable to Him].⁶ Note: one should distance oneself from asking such questions, though the object here was only from an educational stand point.

¹ Isaiah 46:9.

² John 1:18.

³ Quran 42:11.

⁴ Quran 21:22.

⁵ Quran 2:284.

⁶ Quran 112:3-4.

*The Beautiful Names of God that relate to the
Meaning of the attribute – qudra [power]*

The beautiful names of God that relate to the meaning of the attribute – *qudra* — are nine, and they are: al-Qawi (The Strong), al-Matin (The Firm), al-Qadir (The All-Powerful), al-Muqtadir (The All-Determiner), al-Wajid (The Resourceful) in one of its meanings, al-‘Aziz (The Eminent), al-Muqit (The Nourisher) in one of its meanings, Malik al-Mulk (The King of Absolute Sovereignty), al-Malik (The King), al-Warith (The Inheritor).¹

2- الإرادة: هي صفة أزلية قائمة بذاته تعال تخصص الممكن ببعض ما يجوز عليه أي وفق علمه تعالى الأزلي من وجود وعدم وكيفية. الدليل النقلي على الإرادة: هو قوله تعالى (فعال لما يريد).

2 - Will [*irada*]. It is an eternal attribute of His essence [*qa'im bi dhatihi*]. His will is specific to what is possible [*ja'iz*] which is – to create, take out of existence and to establish what He wants. Furthermore, His will [*irada*] is in harmony with His knowledge [*ilm*]. The transmitted proof is the verse [He wills what He wants].²

الدليل العقلي على الإرادة: هو أنه لو لم يكن مريداً مختاراً لكان مكرهاً على خلق المخلوقات ولكان عاجزاً ولو كان عاجزاً لم يخلق شيئاً من هذه الكائنات وقد وجدت فهو غير مكره على شيء، بل يريد لها وكل شيء في هذا الكون بإرادته تعالى.

The rational proof — If He was not All-Willing or the Selector and Determiner who chooses (*independent of all things*), then He would have been under duress and forced to create. If this was the case, He would have been incapable; and if He was incapable, then nothing would have been created (*because capability is a requisite*). Certainly, the heavens and the earth have been created which therefore establishes that He is **not** under duress in anything, but verily He is the one who willed it. Truly, everything in existence is by the will of God.

Supplementary notes

[*Al-Habannaka states*:] During the course of observation, we are conscious of the fact that we possess limited free-will.³ If we desire to undertake an act, there will be a firm resolve for that action, after which our power to carry out the act is set in motion. On the other hand, if we do not will or desire an action, our power will

¹ Al-Aqida al-Islamiyya, Abdur-Rahman Hasan Habannaka 142.

² Quran 85:16.

³ Indeed, the will of the servant is limited. For example: one may walk on land but will have no command to walk on water or mid-air. Likewise, one has no command over the rotation of the earth or venturing through the heavens unaided and so forth.

not be set in motion toward that action. We know necessarily that the attribute of will [*irada*] that is present within us is more complete than one devoid of will and choice (*such as one not mentally capable of distinguishing one thing from another*). Furthermore, after having believed as a result of our natural disposition, instinct and evidences, that God is the Creator and Fashioner, is it intellectually possible for Him to give mankind and others the attribute of will [*irada*] and yet He is unwilling or not free to choose? Meaning that His actions are forced upon Him or that they occur naturally without Him having the power to change and substitute? Indeed, this is impossible and God is exalted above that. We therefore believe in God's attribute of will [*irada*] and it is a complete and flawless attribute. Having said this, one should not screen from one's mind the fact that God's will is unlike that of the servant. God's will is complete as He described in the Quran [Your Lord creates and chooses what He wills].¹

تعلّق الإرادة : وتتعلق الإرادة أيضا بالممكنات كما تتعلق بها القدرة فلا تعلّق لها بالواجب ولا بالمستحيل ، وإرادته واحدة لا تتعدد ولكن المراد يتعدد. ولهذا البحث شروح تجدها في المطولات.

What His attribute of will [irada] is connected to – His will is connected to what is possible [*ja'iz*] like His power is. However, it has no connection to that which is necessary or impossible. His attribute of will [*irada*] is one, not multiple. It is the purpose (and intent) that is multiple.²

مَلْحُوظَةٌ : إذا وعد الله بشيء أنجزه من غير أن يجبر عليه. ووعد الله المؤمنين بالجنة فهو ينجزه. وأما وعيده فقد يخلفه كرمًا منه وجودًا. فيغفر للعصاة ولو أوعدهم بالعذاب إن شاء. ولا يسمى هذا خلفًا بل جودًا منه وكرمًا. وأما الكفار فقد أخبر الله عن خلودهم في نار جهنم.

Note: If God promised something, He will fulfill it without being required (or compelled) to do so. This is known as His promise [*wa'd*]. God promised the believers paradise and will therefore reward them with such. As for His threat [*wa'id*], He may act contrary to it out of His favor and generosity. For example, He may forgive the disobedient if He wishes even though He promised them punishment. And this is not called a break of promise, but verily it is a favour. [*If one forgives after threatening punishment, it is indicative of compassion, mercy and favourable bestowal*]. As for the disbeliever, verily – God promised them eternal abode in the fire.

¹ Quran 28:68. [Al-Aqida al-Islamiyya, Abdur-Rahman Hasan Habannaka 146].

² This means that there is one attribute of will [*irada*] and with it, He wills all things.

Supplementary notes

[*As-Sawi states:*] God promised [*wa'd*] the obedient believers paradise and that this promise will not be broken as He says [That is Allah's promise. Allah does not break His promise, but most people do not know it].¹ Moreover, His promise is preceded by His pre-eternal knowledge of all things; so if a break of promise was permitted, then His knowledge would transform into ignorance and lying would necessarily occur in the transmitted information and both notions are impossible. As for His threat [*wa'id*] of the unbelievers in hell-fire, this threat will also not be broken as He says [The sentence that comes from Me cannot be changed].² As for His threat [*wa'id*] of hell-fire regarding the disobedient Muslims, the Ash'aris and Maturidis differed. The Ash'aris held that they fall under the will of God. If He desires, He may forgive them and if He desires, He may punish them. The Maturidis held that His threat [*wa'id*] cannot be broken or changed just like that of His promise [*wa'd*]. Note: the saying of the Ash'aris that God may break His threat – is in relation to those who God wills not to punish. Whereas the saying of the Maturidis that His threat will not be broken – is in reference to those upon whom the threat was established and realised.

It is possible to summarise the view of the Ash'aris and Maturidis in threatening the disobedient believers with hell-fire in the following: The Ash'aris maintain that forgiveness is permissible for all believers from all their sins, while the Maturidis believe that there must be a fulfillment of His threat [*wa'id*] upon the disobedient (who did not commit disbelief and died without repentance), even if it is only one person from all the categories of the disobedient. The reason the Maturidis held this view is due to the Quranic verses and hadith concerning the punishment of those who performed major sins. Therefore, the proposition of forgiveness for all believers from all sins is permissible according to the Ash'aris, but not permissible according to the Maturidis.³ In other words, given the Quranic verses and sound hadith concerning punishment upon engaging in major sins for persons who did not repent prior to death, the Maturidis hold that at least one individual from each community must be punished in accordance with the threats made and that it is impossible that such threats be changed or broken. The Ash'aris on the other hand held that forgiveness is permissible for all disobedient believers without restriction. This indicates that the difference between them is a real difference and not a literal one.⁴

¹ Quran 30:6.

² Quran 50:29.

³ Tuhfatul Murid 63. [Kitab Sharh as-Sawi, ft-2, 236].

⁴ Kitab Sharh as-Sawi 237 and 405.

الدليل العقلي على علمه تعالى : هو أنه لو لم يكن عالماً لكان جاهلاً ولو كان جاهلاً لم يخلق شيئاً من هذه المخلوقات. فالعلم واجب له والجهل نقص في حقه وهو مستحيل عليه وعلمه أزلي يحيط بكل شيء لا يشبه علمنا الحادث الناقص.

The rational proof — If He was not All-Knowing, He would have been ignorant. If He was ignorant, nothing would have been created, *since knowledge is necessary for creation*. Thus, knowledge is a necessary attribute and ignorance is a limitation and is impossible in the right of God. His knowledge is eternal, and does not resemble our knowledge which is originated and flawed.

ملحوظة : لم يكتسب علمه من غيره لأنه دليل النقص في حقه تعالى وهو محال عليه لأن العلم المكتسب حادث الاكتساب وعلمه قديم غير حادث يعلم ما كان وما سيكون وما هو كائن، وغيره لا يعلم.

Note: God did not acquire His knowledge from others, because this indicates fault and shortcoming and that is impossible; and because acquired knowledge is originated whereas the knowledge of God is eternal. He knows what was, what is and what will become and others do not know. *Abu Hanifa says, "He has forever been the All-Knowing with His knowledge, and knowledge is an attribute in pre-eternity; the All-powerful with His power, and power is an attribute in pre-eternity." His knowledge does not change due to change, alteration, and origination in things.*¹

Supplementary notes

[*Al-Habannaka states:*] It should not obscure our understanding that God's knowledge is unlike ours. Our knowledge is minimal, and acquired after ignorance, while His knowledge is complete, encompassing all things whether it pertain to that which is present or non-present, the possibly existent and the impossible. His knowledge is not acquired or obtained and neither is it preceded by ignorance.

The Beautiful Names of God that relate to the meaning of the attribute – 'ilm [knowledge]

The beautiful names of God that relate in a general way to the meaning of the attribute of *knowledge* ['ilm] are thirteen and they are: al-'Alim (The Omniscient), al-Latif (The Benevolent) in one of its meaning, al-Khabir (The Totally Aware), ash-Shahid (The Universal Witness), al-Hasib (The Reckoner) in one of its meanings, al-Muhsi (The Knower of each separate thing), al-Wajid (The Resourceful) in one

¹ Minah ar-Rawd al-Azhar 68/88

In sum, the promise of God [*wa'id*] to the obedient believers will not change or be broken, given that His knowledge is connected with it. If it were possible, then the knowledge of God would transform into ignorance; and lying would be necessitated in His news. Likewise, His threat [*wa'id*] to the disbeliever will not alter. As for His threat upon the disobedient Muslims, then it falls under the will of God as mentioned earlier.

Furthermore, if one says that the verse [Verily, Allah forgives all sins],¹ dictates and commands that His threat [*wa'id*] change and alter, then the response is that this verse is restricted by another verse where God says [Verily, Allah forgives not the sin of setting up partners with Him, but He forgives sins other than this to whom He wills].² This indicates that it is under the will of the God and that is the reality.³

3- العلم : هو صفة أزلية قائمة بذاته تعالى تنكشف بها جميع المعلومات إجمالاً وتفصيلاً على ماهي عليه من غير سبق خفاء، وهي مخالفة لعلمنا الحادث وعلمه غني عن كل شيء.

3 - Knowledge [*ilm*] is an eternal attribute of His essence [*qa'im bi dhatihi*]. His attribute of knowledge reveals all things in absolute detail and He knows them pre-eternally; *for He is transcendent of knowing something after ignorance*. His knowledge is unlike our knowledge, since our knowledge is originated, acquired [*kasbi*] and prone to illusion [*wahm*]; while His knowledge is absolutely free of acquisition, free of origination and exalted above all things.

تعلق العلم : يتعلق علمه بجميع الممكنات والواجبات والمستحيلات على ماهي عليه وعلمه أزلي يحيط بها هو كائن وما كان وما سيكون ولا يشبه علمنا الحادث المحدود. الدليل التقلي على وجوب العلم له تعالى هو قوله تعالى (و الله بكل شيء عليم). (يعلم ما بين أيديهم وما خلفهم). وعلمه واحد لا يتعدد وإنما يكون التعدد في المعلومات.

What His Knowledge is linked to — His knowledge is connected with all things possible [*ja'iz*], necessary [*wajib*] and impossible [*mustahil*].⁴ His knowledge is pre-eternal and with it He knows all things. He knows what is, what was, and what will become. *The transmitted proof* is His statement [God has knowledge in all things].⁵ His attribute of knowledge is one [*wahid*], not numerous, while the things known [*ma'lumat*] are numerous.

¹ Quran 39:53.

² Quran 4:116.

³ Kitab Sharh as-Sawi 235-237.

⁴ God knows all things absolutely. He knows the necessary, the possible and the impossible. For example, He knows through His attribute of knowledge that partnership is impossible for Him. [Hashia al-Bajuri 123].

⁵ Quran 25:2.

of its meanings, as-Sami' (The All-Hearing), al-Basir (The All-Seeing), ar-Raqib (The All-Observant), al-Muhaymin (The Guardian) in one of its meanings, al-Wasi' (The Vast) in one of its meanings, al-Mu'min (The Faithful) in one of its meanings.¹

4 - الحياة: هي صفة أزلية قائمة بذاته تعالى يصح - لمن قامت هي به - أن يتصف بالقدرة والإرادة والعلم والسمع والبصر والكلام. الدليل النقلي على حياته تعالى هو قوله تعالى (الله لا إله إلا هو الحي القيوم). الدليل العقلي على حياته تعالى: لقد ثبت أنه خالق لهذه الكائنات فلو لم يكن حياً لم يخلق شيئاً منها ثم لا يجوز عقلاً أن يمنح المخلوقات الحياة ولا يكون حياً.

4- Life [*hayat*]. It is an eternal attribute that exists in the essence of God [*qa'im bi dhatihī*]. It is permissible to characterise a person who possesses life with the attribute of power, will, knowledge, hearing, sight and speech. *In other words, if one is devoid of the attribute of life, it is not permissible that he be characterised with the attributes of power, will, knowledge and so forth. The transmitted proof* pertaining to the attribute of life [*hayat*] is His statement [Allah. There is no god but Him, the Living. He is not subject to drowsiness or sleep].² *The rational proof* — It has been established that God created all things. Therefore, if He was not alive, then nothing would have been created, because according to reason and rationale, it cannot be conceived that the creation has life, while the creator is not alive.

The Beautiful Names of God That Relate to the Meaning of the Attribute - hayat [life]

It has been transmitted that from the beautiful names of God, one name relates to a meaning that corresponds to the attribute — *Life* — and it is al-Hayy [*The Living*]. The name al-Hayy means the living. And life is an attribute of existence as He says [Allah. There is no god but Him, the Living. He is not subject to drowsiness or sleep].³

5 - السمع هو صفة أزلية قائمة بذاته تعالى تنكشف بها المسموعات على ماهي عليه وهي مخالفة لسمعنا الحادث الذي يحتاج إلى أذن وصوت وهواء. ودليله النقلي قوله تعالى (هو السميع البصير).

¹ Al-Aqida al-Islamiyya, Hasan Habannaka 148-149.

² Quran 2:255.

³ Quran 2:255.

5- Hearing [*sama*] is an eternal attribute of His essence [*qa'im bi dhatihi*]. With this attribute, He hears all sounds as they are without fault, flaw or imperfection. His hearing is contrary to our hearing in that our hearing requires a limb, sound and air. *The transmitted proof* is the verse [And He is All-Hearing, All-Seeing].¹ *Note: We hear through our use of aids, such as ears, ear canals and sound—which are subject to unique conditions. He hears all sounds and words with His pre-eternal hearing, without any aids like ear canals, and without being subject to circumstances and surroundings, such as time, place, direction, nearness and farness.*

6 - البصر: هو صفة أزلية قائمة بذاته تعالى تنكشف بها البصرات على ما هي عليه وليس بصره بألة أو جارحة لأنه لو كان كذلك لكان مثل المخلوقات محتاجاً لغيره وهو محال. والبصر يتعلّق بالمبصرات الموجودات. ودليله النقلي هو قوله تعالى (إنني معكم أسمع وأرى) وقوله (وهو السميع البصير).

6- Sight [*basar*] is an eternal attribute of His essence [*qa'im bi dhatihi*]. With this attribute, He sees all things exactly as they are. Moreover, His sight is not like an organ, limb or part, because if that were the case, He would have been like the creation who is dependent upon others. His sight is connected with all things present. *The transmitted proof* is the statement of God Most High [He said: "Fear not; for I am with you: I hear and see (everything)."]²

[*Al-Qari explains:*] Hearing and seeing are from God's essential attributes. Verily, He hears sounds, letters and words with His pre-eternal hearing [*sama*]. He sees forms [*ashkāl*] and colours [*alwān*] with His pre-eternal sight [*basar*]. His listening to and seeing what is originated is uncreated. His listening and seeing is pre-eternal and is not created even though what is seen and heard is originated. For He is the All-Hearing, All-Seeing, who hears and sees. Nothing escapes His hearing even if it is done in the highest degree of silence and nothing escapes His sight even if it is infinitesimal.³

7 - الكلام: هو صفة أزلية قائمة بذاته تعالى منزّهة عن الحرف والصوت وعمّا يشبه كلامنا، يأمر بها وينهى ويخبر عمّا يريد. دليله النقلي هو قوله تعالى (وكلم الله موسى تكليماً).

7- Speech [*kalam*] is an eternal attribute of His essence [*qa'im bi dhatihi*]. His speech has no sounds, words or letters. God is transcendent from having letters or a sounds or what resembles the speech of man. *The speech of Allah is unlike the speech of the creation, because they speak with organs and letters and Allah speaks without organs and*

¹ Quran 2:137.

² Quran 20:46

³ Mina ar-Rawd al-Azhar 76.

letters. He orders with it, prevents with it, and informs with it what He wills. *The transmitted proof* is the saying of Allah The Exalted [And to Musa Allah spoke directly].¹ *Note: His speech is pre-eternal and it does not become detached or separated (from Him) when being relayed to the hearts and ears of created beings.*

Supplementary notes

[*Al-Bayhaqi states:*] the Quran we recite is Allah's speech literally recited with our tongues, written in our volumes, preserved in our hearts and heard with our hearing, without indwelling [*hulul*] in any of the preceding. This is exactly the same as the creator being known in our hearts, mentioned by our tongues, written in our Books, worshiped in our mosques and heard with our hearing, without indwelling in any of the above. As for our recitation, writing and memorisation of the Quran, they are part of our acquired actions, and our acquired actions are without doubt created.²

Speech in the Arabic language bears two meanings. **The first** is that which exists in oneself after which one indicates such speech with words. It is like when Umar said, "I had prepared within myself some words (or speech)." Indeed, Umar called it speech before he has spoken such words. Following this, if the speaker is one who possesses the elements of pronunciation – his speech will be heard with letters, words and sounds. However, God Most High is unlike His creation and His speech is without sounds, words or letters.³ This speech is classified as *kalam nafsi*. *Kalam nafsi* (or *internal eternal speech*) has neither beginning nor end and is transcendent of progression or delay (*as is the case with created beings where one word precedes ahead of the other and results in the delay of the speech*). It is eternal and not originated. Al-Bajuri says: "Speech is a pre-eternal attribute of God that exists in His essence without letters or sounds, whereas the Mu'tazilah said that there can be no speech without words and sounds. Ahl as-Sunna responded by saying that – inner speech is speech that one communicates within himself without letters, words or sounds; verily it is present without such elements. Moreover, the object of Ahl as-Sunna here is not to resemble the speech of God with the inner speech of His servants; because His speech is pre-eternal whereas the inner speech of the servant is created. The objective is to refute the Mu'tazilah who say that there is no speech without letters and sounds."⁴

¹ Quran 4:164.

² Al-Bayhaqi, *Islamic Doctrines and Beliefs*, vol.4. p33-34.

³ *Fat'h al-Bari* vol 14/388 [Beirut Second Edition, Dar al-Kutub al-'Ilmiyya] | *Al-Aqida al-Islamiyya*, Mustafa al-Khin and Muhyiddin Mistu 200-201.

⁴ Hashia al-Bajuri (*Tahqiq al-Maqam 'Ala Kifaya al-'Awvam fi 'Ilm al-Kalam*) 138-139.

The second type is speech conveyed with expressions that indicate the meanings that exist within oneself. An example is to say, "These words are very eloquent." Indeed, these are expressions that indicate the meaning of the speech within. With respect to God, having established His eternal attribute of speech (*without letters and sounds*) that exists in His essence (*referred to as kalam nafsi*), this type of speech referred to as *kalam laf-dhi* – is speech that is revealed in sounds, letters, or gestures. Indeed, such things (*i.e. the letters, words and sounds*) indicate the meanings of His eternal speech (*or in other words, the meanings of His eternal speech is understood through these tools*). There is no doubt that such tools (*as the letters and sounds*) are created, but the speech of God is uncreated.¹ The reflection of His internal speech is recorded in the preserved tablet as letters and words; and it is what was revealed to Jibril and then revealed to Prophet Muhammad by Jibril in both meaning and expression.²

The speech of God is an eternal attribute of His essence; and it is the meanings that are articulated with expressions (that humans can understand). Al-Bajuri states: "The reality is that these expressions indicate a meaning, and this meaning is the same as what would be understood from the eternal attribute if the veil was lifted and we heard it." In explaining the saying – "*The expressions indicate a meaning*," he mentions God's statement as an example, "*And do not go near fornication*."³ This signifies a meaning which is to refrain from approaching fornication and this meaning is the same as what would be understood from the eternal attribute.⁴

Furthermore, the divinely revealed books signify part of the internal speech [*kalam nafsi*] and not all. If the divinely revealed books indicated all of the meanings of His internal speech [*kalam nafsi*], then the knowledge of the prophets would be equal to that of God, and that is impossible. For this reason, it states – that the revealed scriptures signify some of the internal speech.⁵

¹ Abu Hanifa says in al-Wasiyya: "The writing, letters, words and verses are instruments of the Quran because of mankind's need for them. As a result, whoever says that the speech of God is created is a disbeliever in God. God the Exalted is the true Lord who will remain as He always has been. His speech is recited, written and memorised without leaving Him." [Minah ar-Rawd al-Azhar 94-95].

² Kitab Sharh as-Sawi 181.

³ Quran 17:32.

⁴ Hashia al-Bajuri (*Tahqiq al-Maqam 'Ala Kifaya al-'Awam fi 'Ilm al-Kalam*) 138.

⁵ Minah ar-Rawd al-Azhar 70-72 / Kitab Sharh as-Sawi 182.

The Mu'tazilah reject the attribute of eternal speech that exists in His essence and state that the Quran is created. They maintain that God's speech is letters and sounds that He creates in others like the preserved tablet or in Jibril or a messenger (upon them be peace) [*i.e. mutakallim bi kalam huwa qa'im bi ghayrihi*]. Based on this notion, the speech of God is created and not eternal.¹ In addition, the innovators among the Hanbalis (excluding Imam Ahmad and his companions) maintain that His speech is composed of letters and sounds that are connected with His essence and therefore eternal. The Karramiyya say that His speech is created and that it exists in His essence. However, the proof given by Ahl as-Sunna is that letters and sounds are created, though God's speech is uncreated and it is not possible for an originated thing to exist in His essence.²

Imam Ghazali says, "Musa heard the speech of Allah [*i.e. kalam nafsi*] without sounds or letters, just like the righteous will see God in the hereafter without form or size."³ As-Sawi states, that Allah spoke to Musa on the mountain with His eternal speech according to al-Ash'ari and some of the Maturidis. This is contrary to the position held by the Mu'tazilah who assert that the speech was created in a tree and Musa heard it.⁴ Moreover, al-Qari mentions – that the Ash'ari school hold it permissible to hear the internal speech [*kalam nafsi*] of God in a way that is extraordinary and contrary to the norm, and al-Baqqillani was of the same view.⁵

[*Abu Hanifa says in al-Fiqh al-Akbar:*] The Quran is the speech of God, recorded in books, memorised in the hearts, recited upon the tongues with letters that are expressed and heard, and revealed upon Prophet Muhammad. Our pronunciation of the Quran is created, our recording and writing of the Quran is created, and our reading of the Quran is created. This is because these things are part of our actions and the actions of mankind are created. However, the Quran is uncreated. That which God mentioned in the Quran about Musa and other prophets and about Pharaoh and Iblis, is the speech of God notifying mankind about them. That is, it corresponds to the words written upon the preserved tablet [*lawh al-Mahfudh*] prior to the creation of the heavens and earth and souls. It is not created speech that occurred after originated knowledge upon hearing from Musa, Jesus, Pharaoh, Iblis and others. There is no difference in God informing about them and their circumstances and secrets, like surah *tabbat* (*regarding Abu Lahab*) and between God revealing some of His essential attributes and actions, such as the

¹ Al-Aqidah al-Islamiyya, Mustafa al-Khin 201.

² Daw al-Ma'ali li Bada' al-Amali 31.

³ Ihya Ulum ad-Din, vol.1, 162.

⁴ Kitab Sharh as-Sawi 183.

⁵ Minah ar-Rawd al-Azhar 94.

verse *al-Kursiyy* and surah *al-Ikhlās*; all is from His speech.¹ The speech of God is neither created (*nor originated*); though the speech of Musa and others from the creation is created. The Quran is the speech of God; and as such – it is eternal, not like the speech of created beings.² Musa heard the speech of God as He said [And God spoke directly to Musa],³ meaning Musa heard the speech of the Lord of lords without a medium. Indeed, God was the Speaker (in pr-eternity) even when Musa had not been created, and before God had spoken to Musa. He was the Creator despite not having created the creation. Therefore, when God spoke to Musa, He spoke to him with His speech which is an eternal attribute of His.⁴

[*Mustafa al-Khin states:*] After knowing this, know that the attribute of divine speech for Allah Most High is established through consensus [*ijma*] of the Muslims and through uninterrupted transmission [*tawatir*] from the prophets. Such sources decisively establish that Allah is the Speaker, given that it is impossible to speak without speech; and since it is impossible that His speech be created, as created things do not exist within His essence, it establishes an eternal speech for Him.⁵

[*Ibn Hajar states:*] The early Muslims prevented others from delving into this matter and held that is it enough to believe that the Quran is the speech of God and is not created. They did not exceed upon this and it is the safest path.⁶



تقسم هذه الصفات السبع بالنسبة إلى متعلقاتها إلى أربعة أقسام على قول الجمهور: 1- العلم والكلام
- يتعلقان بالواجبات والممكنات والمستحيلات. 2- الإرادة والقدرة - يتعلقان بالممكنات فقط. 3-
السمع والبصر - يتعلقان بالموجودات. 4- الحياة - لا تتعلق بشيء أبداً.

¹ Minah ar-Rawd al-Azhar 98.

² Minah ar-Rawd al-Azhar 102.

³ Quran 4:164.

⁴ Minah ar-Rawd al-Azhar 104.

⁵ Al-Aqidah al-Islamiyya, Mustafa al-Khin 201.

⁶ Fat'h al-Bari vol 14/418 [Beirut Second Edition, Dar al-Kutub al-'Ilmiyya].

THE DIVINE BEING [ILAHİYAT]

According to the majority, these seven attributes are divided into four sections regarding their connections: I) Knowledge [*ilm*] and speech [*kalam*] is connected to that which is necessary [*wajib*], possible [*ja'iz*] and impossible [*mustahil*].¹ II) Will [*irada*] and power [*qudra*] is connected to that which is possible only. III) Hearing [*sama*] and sight [*basar*] is connected to that which is present. IV) Life [*hayat*] is not connected (or associated) with anything at all.

رابعاً: الصفات المعنوية: وهي نتائج صفات المعاني السابق ذكرها. أي الأحكام التي ترتب على ثبوت صفات المعاني وهي كونه جل جلاله: قديراً، مريداً، عليماً، بصيراً، متكلماً، حياً.

The Fourth Category – The Entitative Attributes [*Al-Ma'nawiyya*]

These attributes are the consequence of the affirmative attributes [*ma'ani*] previously mentioned. That is, they are the active element which result from the previous category and consist of the following; the Almighty [*qadir*], the All-Willing [*murid*], the All-Knowing [*'alim*], the All-Hearing [*sami*], the All-Seeing [*basir*], Allah being Ever-Living [*hayy*], and the Speaker [*mutakallim*].

Supplementary notes

Fifth: The Active Attributes [*sifat al-Fi'liyya*]

The meaning of the active attributes refers to the actions of the Creator, such as creating [*takhlīq*], providing [*tarziq*], originating [*ibda'*], bringing into being [*insha'*], giving life [*ihya'*], causing death [*ifna'*], causing growth [*inbat*], developing [*inma'*] and similar examples. Verily, all these attributes come under the combined heading of *takwin* (bringing into being).² Al-Bajuri says: “The apparent view is that there is only attribute (i.e. *takwin – bringing into being*) a saying by specialist scholars, but it varies depending on its association. For example, if it relates to giving life – it is called *ihya'* – and if it pertains to causing death – it is called *imata*. Likewise, if it pertains to existence – it is called *ijad*.” The Maturidis maintain that the active

¹ His speech is linked to that which is necessary [*wajib*], possible [*ja'iz*] and impossible [*mustahil*]. The meaning is as follows: God indicated through His speech that which is necessary for Him, such as His attribute of knowledge. Allah said [He is Allah; there is no god but Him, the Knower of the unseen and visible]. Quran 59:22. He mentioned that which is possible in His saying [Qarun was one of the people of Musa]. Quran 28:76. And He spoke about that which is impossible stating [Allah has no son and there is no other god accompanying Him]. Quran 23:91. He has therefore mentioned through His attribute of speech; the necessary, possible and impossible. [Kitab Sharh as-Sawi 182, ft3]. The same applies to His attribute of knowledge in relation to its connection. That is, Allah knows the necessary, possible and impossible. Indeed, He knows all things absolutely.

² Kitab Sharh as-Sawi 196-197 | Daw al-Ma'ali li Bada' al-Amali 24-25.

attributes are eternal and that the affirmative attributes [*sifat al-Ma'ani*] are eight; namely — power [*qudra*], will [*irada*], knowledge [*'ilm*], hearing [*sama'*], seeing [*basar*], life [*hayat*], speech [*kalam*] and bringing into being [*takwin*]. The Maturidis say that *takwin* is an eternal attribute regardless of its associations with created beings. It is like God's pre-eternal attribute of sight even though what is seen is originated.¹

Sixth: The Comprehensive Attributes

Such attributes include: loftiness [*'ulu*], greatness [*'idham*] as God says, "*He is the Most High, the Magnificent.*"² Equally, autonomy [*malik*], omnipotence [*jabarut*], glory and honour [*'izza*], power [*quwwa*] and exaltedness [*kibriya'*]. These are regarded as all-inclusive and comprehensive attributes.

[*Al-Khin states:*] It is fitting to conclude this section pertaining to the attributes by firstly establishing the complete and flawless attribute of the Maker without resemblance [*tashbih*], exclusion or anthropomorphism [*tajsim*]. Abu Hanifa says in *Al-Fiqh al-Akbar*: "He neither resembles anything of His creation and neither does any of His creation resemble Him. All of His attributes differ to the attributes of the creation. He knows unlike the way we know; is able unlike the way we are able and He sees unlike the way we see."³



¹ Hashia al-Bajuri 152-153.

² Quran 2:255.

³ *Al-Aqida al-Islamiyya*, Mustafa al-Khin and Muhyiddin Mistu 205.

[The text *Minah ar-Rawd al-Azhar* states:] His existence [*wujud*] is one and the same as His essence [*dhat*], but His attributes are not the actual essence of God [*ghayr ‘ayn dhatihi*],¹ contrary to the statements made by philosophers; and neither are they other than His essence [*ghayru dhatihi*] as the Mu‘tazilah say, nor are they originated as the Karramiyya say.²

The Ash‘aris maintain that the attributes of God are not the essence [*dhat*] nor are they other than His essence. If it is said that the attributes are the very essence of God (as the Mu‘tazilah and philosophers claim), then it means that the essence of God is without attributes since they would be one and the same as the essence (whereas the attributes and essence are understood to be two different things). However, it is also problematic to say that the attributes of God are totally other than His essence, since it would mean that the attributes may exist separately and die away — where as this is certainly not the case given that His attributes are eternal. The reality is that there is a special connection between His essence and attributes. His attributes exist in His essence, are eternal in His eternalness, and everlasting with His everlastingness. They have always been with Him and will be that way for eternity. Imam at-Tahawi said, “He, together with His attributes, has existed since before creation. Bringing the creation into existence added nothing to His attributes that was not already there. As He was, together with His attributes, in pre-eternity, so will He remain throughout endless time.”³ Consider the following example [cited from *Abdur-Rahman ibn Yusuf*]: If a knowledgeable person entered the room, it would not usually be said, “*Knowledge has entered.*” Instead one would either use the person’s name or a fitting title and say, “*Professor So... and So... has entered.*” So even though it is acknowledged that this person possesses the attribute of knowledge, the attribute is not a completely independent thing separate from the person where it would be said, “*Knowledge entered,*” and neither is it intrinsically part of the person’s essence which would cause others to deny it. In truth, there is a unique connection between the two. The difference is that there is no avenue for doubt that the human attribute is acquired by the person and is subject to failure and malfunction in the future, whereas the attributes of God have always been associated with Him and will remain that way for eternity.

¹ For example; He possesses the attribute of power, though that is not His essence.

² Verily, the Karramiyya say that many created things exist in the essence of God, such as informing about past and present events as well as the revealed Books, something rejected outright by Ahl as-Sunna. The Karramiyya are anthropomorphists who say that God is a body resembling man and whom rests upon the throne and other deviant beliefs. Equally, the Mu‘tazilah reject all the attributes of God saying that the attributes are the very essence itself. They maintain that God is All-Powerful through His essence and not through an attribute of power and so forth for all His attributes. [Daw al-Amali li Bada’ al-Amali 23].

³ *Minah ar-Rawd al-Azhar* 63-64.

[*As-Sawi states:*] Overall, the attributes are either: 1) one and the same as the essence, and this is the case concerning the personal attribute [*an-Nafsiyya*] termed existence [*wujud*], 2) or they are not the essence and this is the case with the negating attributes [*salbiyya*],¹ 3) or they are not the essence, and neither are they other than His essence (*i.e. they are not separate from Him – rather there is a unique connection between His essence and attributes*), and this is the case concerning the affirmative attributes [*al-Ma'ani*],² 4) or they are not the essence, and neither are they other than His essence, and this is the case concerning the entitative attributes [*ma'nawiyya*], 5) or they are comprehensive attributes [*sifat jami'a*], such as the Honourer, the Majestic, the Beautiful, the Rich and similar examples.³

[*Abu Hanifa states:*] The attributes of God are neither created nor originated. Whoever says that they are created or originated, or wavers (*i.e. one does not deem them eternal and neither does one deem them originated and he postpones to find out sufficient details about them and does not say – I believe in Allah and His attributes – in harmony with the intended meaning; or is doubtful (or hesitant or uncertain in this matter concerning the existence of the attributes or their eternalness)*) is an unbeliever in Allah. Al-Qari held that one is responsible for knowing the essence of Allah and all of His attributes. However, ignorance and doubt pertaining to the following attributes necessitates disbelief. They are: the attribute of life [*hayat*], power [*qudra*], knowledge [*'ilm*], speech [*kalam*], hearing [*sam'*], sight [*basar*], will [*irada*], creation [*takhlīq*] and sustaining [*tarziq*].⁴

The Attributes Pertaining to the Actions of the Creator [*sifat al-af'al*]⁵

After knowing the personal and essential attributes of God, that is – those we are capable of knowing in general, we know that God is living, knowing, able, and the doer who does what He wills. We know that He is transcendent from everything that is not befitting with His completeness. After knowing this, then it must become clear that the **actions of the creator** are characterised with complete and flawless attributes beyond enumeration. To highlight this flawlessness in His essence [*dhat*] and attributes [*sifat*] we observe the following: He is al-Khaliq (The

¹ The negating attributes are: 1) *Al-Qidam* (*without beginning–or ancient*). 2) *Al-Baqā'* (*everlastingness*). 3) *Mukhalafa* (*absolutely unlike His creation*). 4) *Qiyam bi Nafsihi* (*Self-Subsistence*). 5) *Wahdaniyya* (*Oneness*).

² The affirmative attributes are: 1) *Ability* [*qudra*]. 2) *Will* [*irada*]. 3) *Knowledge* [*'ilm*]. 4) *Life* [*hayy*]. 5) *Hearing* [*sama'*]. 6) *Sight* [*basar*]. 7) *Speech* [*kalam*].

³ *Kitab Sharh as-Sawi* 196-197.

⁴ *Minah ar-Rawd al-Azhar* 91.

⁵ The following is a translation from *Al-Aqida al-Islamiyya*, by Abdur-Rahman Hasan Habannaka 174-176.

Creator) because the matter of creating was issued from Him, and it is an action from His actions. He is ar-Razzaq (The Provider) because He is the one who provides for His creation, and it is an action from His actions. He is al-'Afu (The Effacer of sins) because He erases the sins of His creation and overlooks acts of disobedience, and it is an action from His actions. He is al-Mu'izz (The Honourer) because He elevates whom He chooses from among His creation, and it is an action of His. This is the case with all the attributes that relate to His actions.

More than sixty names have been transmitted in the beautiful names of God where each one of them relates to an attribute concerning His actions (or His active attributes [*sifat al-Afal*]). They have been placed into the seven following doors.

The first is that which is included in the door of *khalq* (creating), *ijad* (originating) and *takwin* (bringing into being). They are al-Hakim (The Wise), ar-Rashid (The Right in Guidance), al-Khaliq (The Creator), al-Bari' (The Producer), al-Musawwir (The Fashioner), al-Hadi (The Guide) in one of its meanings, al-Mubdi' (The Beginner, The Cause), al-Mu'id (The Restorer), al-Ba'ith (The Raiser of the Dead), al-Muhyi (The Life-Giver), al-Mumit (The Slayer), al-Jabbar (The Compeller), al-Qahar (The Dominator), al-Qayyum (The Self-Existing), al-Hafidh (The All-Preserver), al-Mu'min (The Faithful) in one of its meanings, and al-Muhaymin (The Guardian) in one of its meanings.

The second is that which is included in the door of *Rizq al-Makhluqat al-Hayat* (providing His creation with life). They are ar-Razzaq (The Provider), al-Muqit (The Nourisher) in one of its meanings, al-Mughni (The Enricher), al-Qabid (He who contracts), and al-Basit (He who expands).

The third is that which is included in the door of *hiba* (granting) and *al-'Ata'* (giving) and it is: al-Wahhab (The Bestower), al-Barr (The Doer of Good), al-Karim (The Generous) in one of its meanings, and al-Wasi' (The Vast) in one of its meanings.

The fourth is that which is included in the door of *ra'fa* (compassion) and *rahma* (mercy). The names are: ar-Rahman (The All-Merciful), ar-Rahim (The All-Compassionate), ar-Ra'uf (The All-Pitying), al-Wadud (The Lovingkind), and al-Latif (The Benevolent) in one of its meanings.

The fifth is that which is included in the door of *wilayya* (guardianship) and *nasr* (victory). The names are: al-Waali (The Ruler), al-Wali (The Patron), al-Wakil (The Guardian), al-Hasib (The Reckoner) in one of its meanings, as-Samad (The Eternal) in one of its meanings, al-Fattah (The Opener) in one of its meanings, and al-Mujib (The Answerer of prayers) in one of its meanings.

The sixth are names that relate to the connection between those deemed responsible with the one who created them. The names are al-Malik (The King) in one of its meanings, al-Hadi (The Guide) in one of its meanings, al-Hakam (The Arbitrator) in one its meanings, al-'Adl (The Just), al-Muqsit (The Equitable), al-Hamid (The Praised) in one of its meanings, ash-Shakur (The Grateful), at-Tawwab (The Ever-relenting), al-Ghafur (The All-Forving), al-Ghaffar (He who is full of forgiveness), al-'Afu (The Effacer of sins), al-Halim (The Mild), as-Sabur (The Patient), and al-Munqatim (The Avenger).

The seventh are names that are included in the door of – *the things that occur regarding contrarities, opposites, and variances in the entire creation* – it being from the actions of the creator, in accordance with His *qada'* and *qadr*. The names are: al-Hafidh (The All-Preserver), ar-Rafi' (The Exalter), al-Mu'izz (The Honourer), al-Mudhil (He who humbles), al-Muqaddim (The Promoter), al-Mu'akhir (The Postponer), al-Jami' (The Uniter), al-Mani' (The Protector), ad-Dar (The Punisher), and an-Nafi' (He who benefits).

There are other attributes for God that pertain to His actions [*sifat al-af'al*], such as at-Taklim (The Speaker), ar-Rida (The Pleased), al-Ghadab (The Displeased), al-Muhibba (The Loving, Affectionate), and al-Karahiyya (The Disliking); and they are all established through text, except that they are not included in the known ninety nine beautiful names of Allah.

*Explanation of That Which Pertains to Creating [khalq],
Originating [ijad] and Bringing Into Being [takwin]*

Knowing that Allah is ever-living and All-Knowing, the doer of what He wills and chooses, then it is necessary that all of His actions be in harmony with His infinite wisdom and in accordance with His instruction; for He is All-Knowing and ignorance has no place in His completeness; and because He is able, there is no power or ability that can prevent Him from what He wills; and because He does what He wills and chooses; nothing can compel Him to deficiency; and because He is transcendent of that which does not befit Him; there is no temptation or lure that can beautify a fault or flaw causing Him to act imperfectly, defectively or incompletely. From here emerged in the ninety nine beautiful names of God: al-Hakim (The Wise) and ar-Rashid (The Right in Guidance).

The name al-Hakim (The Wise) is the possessor of wisdom. It is the objective and purpose [*isabah*] in His judgement [*taqdir*] and the benevolence [*ihsan*] in His arrangement [*tadbir*]. From this, we see that all of God's actions are in harmony with wisdom; and if wisdom is obscure or unclear in some of His actions, then this is due to our deficiency and limited comprehension and experience. It is the result

That which is impossible [*mustahil*] in the Right of God

Attributes that are opposite or contrary to the attributes previously mentioned, are impossible in His right [that is, they are impossible to be associated or connected with Him, such as death or origination]. Therefore, the opposite of *wujud* [existence] – is non existence. The opposite of *qidam* [beginningless] – is to originate like the creation. The opposite of *baqa'* [everlasting without end] – is to perish and die. The opposite of *mukhalafa* [unlike the creation] – is resembling the creation. The opposite of *qiyam bi nafsi* [self-subsistent] – is to be needy and reliant. The opposite of *wahdaniyyah* [oneness] – is to be multiple. The opposite of *qudra* [power] – is inability. The opposite of *irada* [will] – is coercion. The opposite of *'ilm* [knowledge] – is ignorance. The opposite of *hayat* [life] – is death. The opposite of *sama'* [hearing] – is deafness. The opposite of *basar* [sight] – is blindness. The opposite of *kalam* [speech] – is to be mute. All such attributes are impossible for God because they are the attributes of deficiency and fault. They do not befit His nature for He is only attributed with complete and flawless attributes.

Supplementary notes

[*Al-Habannaka states:*] Indeed, the reality that these impossibilities cannot come to be is **not** inability in the attribute or attributes of God, rather inability is the failure or incapacity to cause the existence of that which is possible. If it is asked, “Is God unable to cause the existence of what is theoretically or intellectually impossible?” The reply to such a question is: that asking such a question indicates misguided thinking that has risen due to one’s misunderstanding of contradiction and opposition. [*For example, claiming one thing to be impossible to exist while on the other hand is possible to exist, is a contradiction that is rationally rejected. The union of two contradictions is absolutely repudiated in one’s mind*]. Indeed, inability is the failure to cause the existence of what is possible. As for what is impossible [*mustahil*], the inability to cause it, is not termed inability or weakness; and according to the intellect, it is not deemed failure or powerlessness. *The mind does not deem the Maker incapable given that death or ignorance could never befall Him; rather it deems Him flawless and complete.* What is determined as impossible is that which is incompatible to be connected with His power [*qudra*] in order to be created. For example, God is the only beginningless being. The creation of another God is impossible on the basis that whatever God creates will be created and will entail a beginning.

An example to clarify what has been mentioned above is the following: the word ضرب consists of three letters, they are: (ض), (ر), and (ب). It is possible for these letters to be organised in six ways without adding any new letters or taking any away, and with a *fatha* on each letter. They are; 1/ ضرب 2/ رضب 3/ برض 4/ ضبر 5/ ربز 6/ بضر | These are the ways that are considered possible according to

of egotistical and self-centred acts and the character within us. Allah says in the Quran [It is He who forms in the womb however He wills. There is no God but Him, the Almighty, the All-Wise].¹

The name ar-Rashid (The Right in Guidance / The Guide to the Right Path) is the possessor of right guidance [*rushd*] and this is in accordance with truth and the correctness in all actions. From this it is clear that all the actions of the creator are in accord with right guidance and truth. This name was not narrated in the Quran, though it has consensus.

It has been said that ar-Rashid is the instructor or adviser without a consultant. It therefore entails the meaning al-Hadi (the Guide). It has also been said that it is the one who is attributed with justice in His command and truth in His speech. Some scholars have stated that it is the one who moves all things in accordance with His eternal plan, bringing them without error and with order and wisdom to their ultimate destiny; and that is Allah.

The names al-Khaliq (The Creator), al-Bari' (The Producer), al-Musawwir (The Fashioner). Al-Ghazali mentions that it might be assumed that these names are identical and that they all refer to creating and inventing. However, it does not need to be that way. Rather, everything which comes forth from non-existence needs first of all to be planned; secondly, to be originated according to the plan; and thirdly, to be formed after being originated. God is the creator (*khaliq*) inasmuch as He is the planner [*muqaddir*], producer [*bari'*] inasmuch as He initiates existence, and fashioner [*musawwir*] inasmuch as He arranges the forms of the things invented in the finest way.²



فِيهَا يَسْتَحِيلُ فِي حَقِّهِ تَعَالَى

يستحيل في حقه تعالى أزداد الصفات المتقدم ذكرها. فصدّ الوجود العدم، وصدّ القدم الحدوث، وصدّ البقاء الفناء، وصدّ مخالفته تعالى الحوادث مشابته لها، وصدّ قيامه تعال بنفسه افتقاره لغيره، وصدّ الوحدانية التعدد في الذات والصفات والأفعال، وصدّ القدرة العجز، وصدّ الإرادة الكراهية، وصدّ العلم الجهل، وصدّ الحياة الموت، وصدّ السمع الصمم، وصدّ البصر العمى، وصدّ الكلام الخرس. فهذه الصفات كلها مستحيلة عليه تعالى لأنها صفات نقصان. فلا تليق بذاته تعالى إذ هو لا يتصف إلا بصفات الكمال.

¹ Quran 3:6.

² Al-Ghazali, The Ninety Nine Beautiful Names of God 68.

intellect. Now if someone were to say, "Make a possibility in the composition of a word from these three letters other than that which has been compiled, and if you cannot, then you are unable [*ajiz*]." The reply to such a saying would be, "This is not inability because in reality there exists no possibility for a seventh word to be formed or made present." Verily, such a request cannot be conceived and is not possible or able to exist. It is impossible. This is because all the possible scenarios have all been completed with these six words, and this reality remains for eternity.¹ Hence, defective or limited traits are impossible in His right and likewise the creation of something whose existence is impossible. For example, man was created at some point in time. So regardless of what changes take place, man will never become beginningless [*qadim*]. The trait of origination and beginning can never be removed. Such things only highlight God's magnificent and transcendence nature.

فِي مَا يَجُوزُ فِي حَقِّهِ تَعَالَى

يجوز في حقه تعالى فعل كل ممكن أو تركه ، كإيجاد الأشياء وإعدامها. فهو فعال لما يريد، والله يخلق ما يشاء ويثبت ما يشاء. ملحوظة : ومن الجائز في حقه تعالى إرسال الرسل للمخلوقات وسيأتي البحث عنها. واعلم أن الله تعالى متصف بكل صفات الكمال ومنزه عن كل صفة نقص هو غي عما سواه ، وأن كل ما سواه محتاج إليه.

That Which is Possible [*ja'iz*] in the Right of God

It is permitted in God's right to implement all that is possible or He may leave it, such as to create or make non-existent. Indeed, He does what He wills, creates what He wants and establishes what He wants. Note: from the category of possible [*ja'iz*] is to send messengers to the creation as will be detailed in due course. Moreover, God is attributed with all the complete and perfect attributes and is exalted above the attributes that are deficient or flawed. He is independent of all things, and all others are dependent upon Him.

خَاتِمَةٌ: لَا يَجِبُ عَلَى اللَّهِ شَيْءٌ

يجب علينا أن نعتقد أن الله تعالى لا يجب عليه شيء فلا يجب عليه الأصلاح والأنفع للعباد بل هو فعال لما يريد ليس له مكره ولا موجب على الفعل ولا على الأصلاح وربك يفعل ما يشاء، فهو قد خلق العباد وخلق أعمالهم من خير وشر ، ولكن نسند الخير لله كما نسند الشر لأنفسنا تأدباً معه، وخلق الثواب والعقاب. الدليل النقلي على أنه لا يجب عليه شيء هو قوله تعالى (فعال لما يريد). وقوله تعالى (وربك يخلق ما يشاء ويختار).

¹ Al-Aqida al-Islamiyya, Abdur-Rahman Hasan Habannaka 61-62.

No Thing is Obligatory on God

It is obligatory to believe that no thing is obligatory upon God. He is not required to act in the best interest of people or in a manner that is to their greatest advantage.¹ God does what He wills. There is no one who compels or coerces Him to do something and nor is He forced to act in a manner that is in the best interest of people, for your Lord does what He wants. Indeed, He created mankind and their actions, good and evil. However, from the aspect of etiquette (and reverence) to God, we attribute the good to God and the evil to ourselves. Additionally, He created reward and punishment. *The transmitted proof* that no thing is obligatory on God is His statement [He does what He wills].² Also [Your Lord creates what He wants and chooses].³

الدَّلِيلُ الْعَقْلِيُّ : هُوَ أَنَّ اللَّهَ تَعَالَى خَالِقٌ لِلْعِبَادِ وَأَفْعَالُهُمْ بِاخْتِيَارِهِ فَلَوْ وَجِبَ عَلَيْهِ فَعَلُ شَيْءٍ لَمَا كَانَ مُخْتَارًا ، لِأَنَّ الْمُخْتَارَ مَنْ يَصْدُرُ عَنْهُ الْفِعْلُ أَوْ التَّرِكُ . وَالْأَفْعَالُ كُلُّهَا مَخْلُوقَةٌ لِلَّهِ تَعَالَى وَكَذَلِكَ لَا يَجِبُ عَلَى اللَّهِ إِرْسَالَ الرَّسْلِ بَلْ جَائِزٌ فِي حَقِّهِ تَعَالَى خِلَافًا لِلْمُعْتَزِلَةِ وَالْفَلَّاسِفَةِ ، لِأَنَّ اللَّهَ قَادِرٌ عَلَى هِدَايَةِ الْمَخْلُوقَاتِ بِالْإِلْهَامِ مِنْهُ مِنْ غَيْرِ إِرْسَالِ الرَّسْلِ وَمَا أَرْسَلَ الرَّسْلَ إِلَّا فَضْلًا مِنْهُ وَرَحْمَةً .

The rational proof — If He was forced to act, then He would not be free to choose. If this were the case, then He would be under duress – though it is only from the one whom is free to choose that all actions are issued from or left. Indeed, all of man's actions are created by God. Likewise, it was not compulsory for God to send prophets, but it is permitted in His right. This is contrary to what the Mu'tazilah and philosophers believe. Unquestionably, God is able to guide His creation through inspiration without needing messengers. In truth, God did not send messengers except out of His favour and mercy.

أَسْمَاؤُهُ الْعَظِيمَةُ سُبْحَانَهُ وَتَعَالَى

الاسم هو ما دلّ على الذات بمجردده كالله والرحمن. والصفة: هو ما دلّ على معنى زائد على الذات. وأسماءه توقيفية أي يمتنع إطلاق اسم عليه إلا إذا ورد في القرآن أو بسنة صحيحة أو حسنة أو إجماع، وما عدا ذلك لا يصح إطلاق اسم عليه. من الأسماء ما قد يوهم معنى لا يليق به كالصبور والشكور والحليم. فالصبور يوهم

¹ This concept is that of the Mu'tazilah. However, the position of *Ahl as-Sunna* is that God does what He wills without being required or compelled. The Mu'tazilah among other things believe that it is obligatory on God to punish the sinner and reward the obedient.

² Quran 85:16.

³ Quran 28:68.

وصول مشقة له تعالى وهذا لا يليق به تعالى ، فيفسر بالذي لا يعجل بالعقوبة على من عصاه ، وكذلك الشكور يوهم كثير الشكر لمن أحسن إليه ، مع أن الإحسان كله من الله ، فيفسر في حقه تعالى بالذي يجازي على سير الطاعات كثير الدرجات. لذلك يلزم علينا حفظ الأسماء والصفات لأنها لا تطلق عليه إلا بإذن شرعي، وهو ما جاء في القرآن أو في السنة الصحيحة أو الحسنة أو الإجماع.

The Names of God Almighty

The name is that which directly indicates the essence [*dhat*] of God, such as Allah and ar-Rahman [Most Merciful]; and the attribute [*sifa*] is that which indicates the quality that is associated with the essence. It is an extra meaning in addition to His essence. The names of God are divinely ordained [*tawkiyyah*], which means all are forbidden to call Him by any name except what has been mentioned in the Quran, in an authentic hadith [*sahih hadith*] or hasan hadith or by consensus [*ijma*].

For some of God's names, one may imagine a meaning that is not suitable or befitting for Him, such as: The Patient [*as-Sabur*], The Grateful [*ash-Shakur*], The Lenient [*al-Halim*]. On the surface, the name 'The Patient' [*as-Sabur*] may imply that God had difficulty and this meaning is unbecoming to Him. The correct meaning is: the one whom does not hurry in bringing punishment upon those who disobey Him. The name 'The Grateful' [*ash-Shakur*] may suggest that God is grateful. If one assumed this to be the correct meaning, then it would also be assumed that someone endowed Him a favour, wherein reality all favours are from Him. The correct meaning is that God rewards a person for his few acts of obedience with high levels. It is therefore paramount that we learn the names and attributes of God because we cannot call him by names except with the permission of the law; namely, the Quran, sunna or *ijma*' (consensus).

ثم أسماء الله تعالى كلها عظيمة، واختلف فيها بتفاضل بعضها على بعض أم كلها متساوية فقليل إنها متفاضلة. وقال ابن العربي: إن أسماء الله متساوية في نفس الأمر لرجوعها كلها إلى ذات واحد. والحق أنها متفاضلة وأعظمها اسم الجلالة الاسم الأعظم وهو (الله) كذا قاله كثير. فكل من أسمائه وصفاته ذاته قديم وليست صفاته من وضع خلقه تعالى بل من إطلاق الشرع عليها. ملحوظة: أما أسماء النبي فهي توقيفية اتفاقاً لا اختلاف فيها.

Furthermore, all of God's names are great – though there is disagreement as to which name is the greatest or are they all equal. Ibn al-'Arabi said that all of God's names are equal because they all refer to the one being. However, the reality is that there are names that are greater than others, and the greatest name is Allah. Note: all of God's names and essential attributes are without beginning and

eternally limitless. Verily, His names are not from His creation attributing Him as such; rather it is what the Sacred Law has mentioned. Additionally, the names of the Prophet are *tawkiyyah* (i.e. ordained or non-inferable) and this is agreed upon without difference of opinion. *This means that it is not permitted for anyone to assert a name for the Prophet unless there is an explicit text from Allah or His Prophet or that which there is consensus upon [ijma']*.

أَسْمَاءُ اللَّهِ الْحُسْنَى

الأسماء ما قابلت الصفات. قال تعالى (والله الأسماء الله الحسنی فادعوه بها وذروا الذين يلحدون في أسمائه). هو الله الذي لا إله إلا هو الرحمن الرحيم الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر الخالق البارئ المصور الغفار القهار الوهاب الرزاق الفتاح العليم القابض الباسط الخافض الرفع المعز المذل السميع البصير الحكيم العليم اللطيف الخبير الحليم العظيم الغفور الشكور العلي الكبير الحفيظ المغيث الحسيب الجليل الكريم الرقيب المجيب الواسع الحكيم الودود المجيد الباعث الشهيد الحق الوكيل القوي المتين الولي الحميد المحصي المبدئ المعيد المحيي المميت الحي القيوم الواجد الماجد الواحد الصمد القادر المقتر المقدم المؤخر الأول الآخر الظاهر الباطن الوالي المتعالي البر التواب المنتقم العفو الرؤوف مالك الملك ذو الجلال والإكرام ، المقسط الجامع الغني المغني المانع الضار النافع النور الهادي البديع الباقي الوارث الرشيد الصبور.

The Beautiful Names of God [*Asma' Allah al-Husna*]

The names correspond with His attributes. God said [The most beautiful names belong to God: so call on Him by them and abandon those who desecrate His Names.¹ They will be repaid for what they do].²

He is (1) Allah and there is no other God but He: (2) Ar-Rahman (The All-Merciful), (3) Ar-Rahim (The All-Compassionate), (4) Al-Malik (The King), (5) Al-Quddus (The Holy), (6) As-Salam (The Flawless), (7) Al-Mu'min (The Faithful), which means; the one to whom security and safety are ascribed. (8) Al-Muhaymin (The Guardian), (9) Al-'Aziz (The Eminent), (10) Al-Jabbar (The Compeller), (11) Al-Mutakabbir (The Proud), (12) Al-Khaliq (The Creator), (13) Al-Bari' (The Producer), (14) Al-Musawwir (The Fashioner), (15) Al-Ghaffar (He who is full of forgiveness), (16) Al-Qahar (The Dominator), (17) Al-Wahhab (The Bestower), (18) Ar-Razzaq (The Provider), (19) Al-Fattah (The Opener), (20) Al-'Alim (The Omniscient), (21) Al-Qabid (He who contracts), (22) Al-Basit (He who expands),

¹ Note: the word "desecrate" comes from the root word "lahada" – meaning "to incline away from the truth." They desecrate His names by deriving the names of their idols from them, like al-Lat from Allah and al-'Uzza from al-'Aziz and Manaa from Mannaan. [Tafsir al-Jalalayn 370].

² Quran 7:180.

(23) Al-Khafid (The Abaser), (24) Ar-Rafi' (The Exalter), (25) Al-Mu'izz (The Honourer), (26) Al-Mudhill (He who humbles), (27) As-Sami' (The All-Hearing), (28) Al-Basir (The All-Seeing), (29) Al-Hakam (The Arbitrator), (30) Al-'Adl (The Just), (31) Al-Latif (The Benevolent), (32) Al-Khabir (The Totally Aware), (33) Al-Halim (The Mild), (34) Al-'Adhim (The Tremendous), (35) Al-Ghafur (The All-Forgiving), (36) Ash-Shakur (The Grateful), (37) Al-'Ali (The Most High), (38) Al-Kabir (The Great), (39) Al-Hafidh (The All-Preserver), (40) Al-Muqit (The Nourisher), (41) Al-Hasib (The Reckoner), (42) Al-Jalil (The Majestic), (43) Al-Karim (The Generous), (44) Ar-Raqib (The All-Observant), (45) Al-Mujib (The Answerer of prayers), (46) Al-Wasi' (The Vast), (47) Al-Hakim (The Wise), (48) Al-Wadud (The Lovingkind), (49) Al-Majid (The All-Glorious), (50) Al-Ba'ith (The Raiser of the dead), (51) Ash-Shahid (The Universal Witness), (52) Al-Haqq (The Truth), (53) Al-Wakil (The Guardian), (54) Al-Qawiyy (The Strong), (55) Al-Matin (The Firm), (56) Al-Wali (The Patron), (57) Al-Hamid (The Praised), (58) Al-Muhsi (The Knower of each separate thing), (59) Al-Mubdi' (The Beginner, The Cause), (60) Al-Mu'id (The Restorer), (61) Al-Muhyi (The Life-Giver), (62) Al-Mumit (The Slayer), (63) Al-Hayy (The Living), (64) Al-Qayyum (The Self-Existing), (65) Al-Wajid (The Resourceful), (66) Al-Majid (The Magnificent), (67) Al-Wahid (The Unique), (68) As-Samad (The Eternal), (69) Al-Qadir (The All-Powerful), (70) Al-Muqtadir (The All-Determiner), (71) Al-Muqaddim (The Promoter), (72) Al-Mu'akhir (The Postponer), (73) Al-Awwal (The First), (74) Al-Akhir (The Last), (75) Adh-Dhahir (The Manifest), (76) Al-Batin (The Hidden), (77) Al-Waali (The Ruler), (78) Al-Muta'ali (The Exalted), (79) Al-Barr (The Doer of Good), (80) At-Tawwab (The Ever-relenting), (81) Al-Muntaqim (The Avenger), (82) Al-'Afu (The Effacer of sins), (83) Ar-Ra'uf (The All-Pitying), (84) Malik al-Mulk (The King of Absolute Sovereignty), (85) Dhul-Jalal wal-Ikram (The Lord of Majesty and Generosity), (86) Al-Muqsit (The Equitable), (87) Al-Jami' (The Uniter), (88) Al-Ghaniyy (The Rich), (89) Al-Mughni (The Enricher), (90) Al-Mani' (The Protector), (91) Ad-Darr (The Punisher), (92) An-Nafi' (He who benefits), (93) An-Nur (Light), (94) Al-Hadi (The Guide), (95) Al-Badi' (The Absolute Cause), (96) Al-Baqi (The Everlasting), (97) Al-Warith (The Inheritor), (98) Ar-Rashid (The Right in Guidance), (99) As-Sabur (The Patient).

وقد ورد عن النبي من حديث سفيان بن عيينة عن أبي الزناد عن عبد الرحمن بن هرمز مرفوعاً (أن الله تسعة وتسعين اسماً من أحصاها دخل الجنة). ملحوظة: وفي القرآن من أسماء الله تعالى ما لم يذكر في هذا الخبر (كرفع الدرجات) ونحو ذلك، فكل ما نطق به القرآن من أسماء الله تعالى أو وردت به السنة الصحيحة أو أجمعت عليه الأمة من أسائه تعالى جائز إطلاقه عليه. وما خرج من هذه الأقسام فلا يجوز وصف الله عز وجل به. ملحوظة: ومعنى (من أحصاها دخل الجنة) لم يرد به من أحصاها لفظاً إذ قد يحصيها المشرك والمنافق وليس من أهل الجنة. وإنما أراد من أحصاها واعتقدها ومات على ذلك فهو من أهل الجنة.

It has been reported from Sufyan, from Abi Zunad from Abdur-Rahman in a hadith that has been elevated to the saying of the Prophet [marfu] "Indeed, Allah has ninety-nine names; whoever memorises them will enter paradise." Note: this does not mean that whoever knows the names by heart, because in that case a disbeliever or hypocrite would be included in this category and yet they are not from the people of paradise. The meaning is that whoever knows the names, believes in them and dies with such belief, then he will be from the dwellers of paradise. There are also names in the Quran that are not mentioned in the ninety-nine names of God such as *Rafi' ad-Darajat* [The Elevator of Levels] and other names like it. Therefore, that which has been mentioned in the Quran, sunna and ijma', is correct to call God by that name. Though if it is outside these categories, then is not permitted.

Supplementary notes

[*Imam at-Tahawi states:*] He, together with His attributes, has existed since before creation. Bringing creation into existence added nothing to His attributes that was not already there. As He was, together with His attributes, in pre-eternity, so will He remain throughout endless time. It was not only after the act of creation that He could be described as '*The Creator*' nor was it only by the act of origination that He could be described as '*The Originator*.' He was always the Lord even when there was nothing to be lord of, and always the creator even when there was no creation.¹

¹ Islamic Belief, Al-Aqidah At-Tahawiyyah 6.

الآيات المتشابهات

قد يوجد في القرآن الكريم آيات متشابهات بالنسبة إلى الله سبحانه وتعالى، تدل على الحدوث وشبهه بالمخلوقات، هذا بحسب الظاهر، كقوله تعالى (الرحمن على العرش استوى) وكقوله تعالى (يد الله فوق أيديهم)، وكقوله تعالى (فأينما تولوا فثم وجه الله) فيجب علينا تنزيه الله تعالى عن مماثلته للمخلوقات ومشايبته لهم.

Ambiguous Verses [*mutashabihat*]

There are verses in the Quran that seemingly give rise to the resemblance of God to His creation. For example, God says [The Most Merciful is firmly established on the throne].¹ He also says [The hand of God is over their hands].² And [To God belongs the east and the west: where ever you turn, there is God's face].³ It is deemed obligatory that we exalt God above resembling or being similar to His creation.

There are also hadith that apparently and literally give the same impression. The Prophet said [Our Lord, the Blessed, the Superior, comes down every night to the nearest heaven to us during the last third of the night and He says, "Is there anyone who invokes Me (demands anything from Me) so that I may respond to this invocation? Is there anyone who asks Me so that I may grant him his request? Is there anyone who seeks forgiveness, so that I may forgive him?"]⁴.

The Prophet said [(The people will be) thrown into hell-fire; and it will keep on saying, "Is there anymore?" till the Lord of all that exists puts His foot over it, whereupon its different sides will come close to each other, and it will say, 'Enough! Enough! By Your Honor and Power and Your Generosity!' Paradise will remain spacious enough to accommodate more people until God will create some more people and let them dwell in the surplus empty space of paradise].⁵

Another hadith reports that the Prophet (God bless him and grant him peace) said [*God created Adam in His image*].⁶ One explanation of the words, '*His image*' is that Adam possesses attributes that bear a similar name to the attributes of God. That is, God possesses the attribute of life and power and Adam also possesses attributes termed life and power. The names are similar but the attributes are

¹ Quran 20:5.

² Quran 48:10.

³ Quran 2:115.

⁴ Bukhari 1145.

⁵ Bukhari 7384.

⁶ Bukhari 6227.

different. In addition, the Prophet of God said [The hearts are between *two fingers* from the fingers of God, who turns them (i.e. the hearts) as He wants].¹

وفي تفسير هذه الآيات مذهبان: 1 - مذهب السلف: وهم لا يؤولون هذه الآيات بل يقولون إن الله يداً هو أعلم بحقيقتها ونفوض علمها إلى الله تعالى وله وجه هو أعلم بحقيقته، واستوى على العرش استواء هو أعلم بحقيقته تعالى، وهكذا جميع الآيات المتشابهات يفوضون أمرها إلى الله تعالى مع الإيمان بها كما قال تعالى من غير تأويل.

There are two ways of explaining such verses [and hadith]:

1- The first is the way of the **Salaf** (predecessors/early Muslims).² The Salaf did not assign meaning or description to such verses. They believed in what God said; namely — that He possesses a hand, which only He knows the reality of and they assigned its knowledge to Him [*tafwid*].³ They said He possesses a face, which only He knows the reality of and they believed in God's establishment on the throne, entrusting the reality and intended explanation of it to Him. This is how they viewed all such verses. They entrusted its knowledge of it to God [*tafwid*] with the belief in it as He mentioned with no meaning or description.

Supplementary notes

[*Abu Hanifa says:*] That which God has mentioned in the Quran pertaining to His face, hand and self — they are His attributes without explanation or description. It should not be said (in the sense of interpretation [*ta'wil*]) that His hand is His power or blessing, because such interpretation [*ta'wil*] would be nullifying the attribute; a view held by the Qadariyya and Mu'tazila. However, His hand is His attribute without description, and His displeasure and pleasure are two attributes from among the rest of His attributes without description.⁴

Fakhr al-Islam said, "The establishment relating to the hand and face is true. However, while its truth and reality is known (through Quranic text and sound hadith), it is unclear with respect to its description. Indeed, it is not permissible to invalidate the reality because of the inability to understand the description. It is in

¹ Tirmidhi.

² It is said that the predecessors were the three generations that the Prophet (God bless him and grant him peace) mentioned; namely, the Companions of the Prophet, the *Tabi'in*, and the followers of the *Tabi'in*. Another view holds that they were those prior to 500 hijra. The Prophet said [The best amongst you people are those living in my century (generation), then those that come after them, then those who come after them (i.e. after the second century or generation)]. Bukhari 2651.

³ *Tafwid* means to leave any statement revealed about God as it was revealed, without elucidating or interpreting it, and consigning its intended meaning to God.

⁴ Minah ar-Rawd al-Azhar 121-123.

this regard that the Mu'tazila strayed, because they rejected truths and realities based on their ignorance of the attributes in a plausible manner. They therefore became nullifiers of the attributes [*mu'attila*]." Shams al-A'imma also mentioned, that *Ahl as-Sunna* has established the reality that is known through definitive verses and irrefutable proof, but they paused when it came to ambiguous verses with regard to their description; and they did not deem it permissible to seek out their descriptions as God said about those embedded in knowledge [And those who are firmly grounded in knowledge say, "We believe in it; the whole of it (clear and unclear verses) are from our Lord." And none will grasp the message except men of understanding].¹

Fat'h al-Bari explains the verse, "What prevented you prostrating to what I created with My own hands?"² Ibn Battal explains that these are two attributes ascribed to God, though they are not limbs contrary to the view of the comparers [*mushabbiha*] and anthropomorphists [*mujassima*] who say they are limbs; and also contrary to the Jahmiyya who reject His attributes. [He adds:] The hands in the above verse do not mean power [*qudra*] because if the verse indicates power, then there will be no difference between Adam and Iblis given that both were created by God's power; and Iblis would have said, "What superiority does he have over me given that You created me with Your power as You created him with Your power." So when Iblis said, "You created me from fire and You created him from earth,"³ it indicated Adam's excellence and superiority. It is also not permissible to say that what is meant by hands is blessings because it is impossible to produce creation with something created; for blessings are created (*and it is impossible that something created indwell [hulu] in the divine essence of God*). What is gained from this is the fact that the care and concern in the creation of Adam was greater than that of others.⁴ Indeed, the word *hand* has approximately twenty five meanings, some of which are literal and some figurative. The first is limb. The second is power as God said, "Dawud who possessed true strength [*aydi*]."⁵ The third is kingdom as God said, "And that all favour is in the hand of Allah."⁶ The fourth is allegiance as the Exalted said, "Allah's hand is over their their hands."⁷ Jalal ad-Din as-Suyuti explains that it is the hands with which they give allegiance to the Prophet. This means that God is looking at their allegiance

¹ Quran 3:7 | Minah ar-Rawd al-Azhar 124.

² Quran 38:75.

³ Quran 38:29.

⁴ Jalal ad-Din in tafsir al-Jalalayn explains that the illusion of direct contact is to show honour to Adam, as God created all things.

⁵ Quran 38:17.

⁶ Quran 57:29.

⁷ Quran 48:10.

and will reward them for it. Fifth is surrender and submission as the poet says, "Due to the saying, the hand has obeyed, so he is obedient." Sixth is blessing. Seventh is pleasure as the Exalted said, "And do not take their din as the din of truth until they pay the jizya with their own hands,"¹ or the verse, "Unless the (wife) foregoes it, or the one in charge [bi yadihi] of the marriage contract foregoes it."² Eighth is authority. Ninth is obedience. Tenth refers to group. Eleventh is path, such as the saying, "The hand of the sea shore took him." Twelfth is difference. Thirteenth is preservation. This continues entailing approximately twenty five meanings in relation to the word hand.³

As for anthropomorphism [*tajsim*], it is the saying that God is a physical body, which is the worship of idols. Indeed, believing God to be a physical body [*jism*] is unbelief. If it is stated that God has a body unlike any other body, this is misguided innovation and not unbelief according to the majority. Allah says [Nothing is like Him, yet He is the All-Hearing, All-Seeing].⁴ Al-Baghdadi states: As for the anthropomorphists of Khurasan among the Karramiyya, they must be classified as unbelievers due to their saying that God has a bodily limit and boundary from beneath, from where He is in contact with His throne. They also maintain that when God sees His servants, He does so with sight that is created for Him.⁵

Imam Maturidi opposed resemblance [*tashbih*] and anthropomorphism [*tajsim*] in all their forms, without denying divine attributes. The anthropomorphic expressions used in the Quran like hands, face, eyes and sitting on the throne should not be taken in their literal sense, because literal interpretation of such expressions contradicts the explicit verses of the Quran. These passages therefore, should be interpreted in the light of the clear passages of exaltedness [*tanzih*] in a manner consistent with the doctrine of divine oneness [*tawhid*], and permissible to the usage and idiom of the Arabic language, or their true meaning should be left to the knowledge of God.

¹ Quran 9:29.

² Quran 2:237.

³ Fat'h al-Bari vol. 14/335-336 [Beirut Second Edition, Dar al-Kutub al-'Ilmiyya].

⁴ Quran 42:11.

⁵ Minah ar-Rawd al-Azhar 212.

An innovation [*bid'ah*] does remove faith from a person unless it is an extreme innovation through which one is deemed an unbeliever, such as claiming that the objective of obligatory prayer is supplication; therefore deeming it permissible to offer the ritual prayer by mere supplication, or ascribing error to Jibril in giving revelation to Muhammad instead of Ali or refuting the Quran concerning the declaration of A'ishah's innocence from depravity. Indeed, such notions certainly amount to disbelief.¹

2- مذهب الخلف: إن هؤلاء يؤولون المتشابه فيقولون (يد الله أي قدرته)، الرحمن على العرش استوى أي استولى، وجه الله أي ذاته. ولا ينسبون إلى الله شبهه بالمخلوقات ولا مماثلتها له لأنه خالق وغيره مخلوق. وكلا المذهبين صحيح ولكن مذهب السلف أسلم للعقيدة.

2- The second way (to interpret ambiguous verses) is that of the **Khalaf** (that is, those who came after the Salaf). The Khalaf differed to the Salaf and gave allegorical meaning to such verses.² They said that when God states the term – *hand*, this is metaphoric indicating God's power and that when He says – *He rose over the throne*, this signifies His authority, control and ownership [in Arabic, *istawla*]. They maintained that this verse is symbolic indicating God's authority and power over all things. They also maintained that when God mentions the term – *face*, this means His essence [*dhat*]. They deemed the verse metaphoric, in that when the verse says: *Wherever you turn is the face of God*; that it means wherever you turn, God is there (*with His knowledge and power*).³ The Khalaf therefore, did not assign any resemblance or similarity of God with His creation. **Both** these schools are deemed correct. However the way of the Salaf is the safest path concerning one's belief.

[*Ibn Hajar states:*] The anthropomorphists [*jasmīyya*] said in relation to the verse “*He rose over the throne*,” that it means settling [*istiqrar*] and resting upon. However, this saying is erroneous because *istiqrar* is a bodily attribute that requires one thing to occupy another [*hulul*] and this is impossible in the right of God. The term is

¹ Minah ar-Rawd al-Azhar 212.

² Explaining such verses this way is given the term *ta'wil*, which is to interpret or assign a meaning to something therefore making sense of it, such as interpreting the saying, “*give me a hand*,” which implies a request for assistance, not that one literally needs a hand; or the saying “*The kind is extremely powerful*,” but it is his soldiers who allow him to occupy such a position.

³ Some have also held the view that this means; wherever you turn your faces in your acts of worship intending the pleasure of God, then He will reward you.

befitting for His creation as He says [When you and those with you are settled [*istawayt*] in the ship].¹ He also says [So that you might sit firmly on their backs and remember your Lord's blessing while you are seated [*istawaytum*] on them].² The word is also used to mean completeness with respect to created beings as God says [And when he reached his full strength [*istawa*]].³ As for interpreting the word *istawa* as exaltedness [*'ula*] with respect to God – this is the correct position and it is the position of Ahl as-Sunna given that God described Himself with exaltedness saying [Glory be to Him! He is exalted above the partners they ascribe!].⁴

Muhammad Ibn Hasan ash-Shaybani said: “All the jurist from east to west have agreed that one is required to have faith in the Quranic verses and sound hadith that pertain to the attributes of the Creator without any resemblance or description. Whoever explains something of it and says what Jahm said, then one has exited from the position of the Prophet and Companions and has abandoned the Community. This is because one has attributed God with a non-existing attribute.” Moreover, al-Awza'i, Malik, Thawri, and Layth ibn Sa'ad were asked about the sound hadiths which pertain to the attributes and they responded, “Allow them to pass (believing in them) as they came without description.”⁵

Ibn Abi Hatim reports in *Manaqib ash-Shafi'i* from Yunus Ibn Abdul A'la that he heard Imam ash-Shafi'i saying, “God possesses names and attributes in which no one can reject; and if they are opposed after proof has been given, then it is deemed disbelief. If however, they are rejected prior to the administering of proof, then one is excused based on ignorance given that such knowledge cannot be grasped through reason, vision or contemplation. We therefore believe in these attributes (i.e. the attributes that give rise to resemblance) and reject any similarity with His creation as God Most High rejected from Himself.”⁶

ملحوظة : ولقد كان السلف أجمعين يزجرون من يسأل عن المتشابه ويلحون على زجره. فلقد روي أن رجلاً سأل الإمام مالكاً عن قوله تعالى (الرحمن على العرش استوى) فأجاب قائلاً : الاستواء غير مجهول. والكيف غير معقول. والإيمان فيه واجب والسؤال عنه بدعة. وما أظنك إلا ضالاً فامر

¹ Quran 23:28.

² Quran 43:13.

³ Quran 28:14.

⁴ Quran 39:67 | *Fat'h al-Bari* vol14/346 [Beirut Second Edition, Dar al-Kutub al-'Ilmiyya].

⁵ *Fat'h al-Bari*, vol 14/346 [Beirut Second Edition, Dar al-Kutub al-'Ilmiyya].

⁶ *Fat'h al-Bari* vol 14/346-347 [Beirut Second Edition, Dar al-Kutub al-'Ilmiyya].

به فأخرج من مجلسه. وقد ورد عن الإمام الغزالي رحمه الله تعالى قال : في قوله تعالى (يد الله فوق أيديهم) إذا قلت له يد هو أعلم بحقيقتها أيكون هذا حقيقة أم مجازاً؟ فقال لا بل هو حقيقة وإذا قيل إن يده هي قدرته أو إرادته أليس هذا مجازاً؟ فقال هو مجاز لا حقيقة ، ثم قال فلا يصح لنا أن نترك الحقيقة ونتبع المجاز مع القدرة على الحقيقة. فاختار عنه مذهب السلف لأنه أسلم.

The Salaf [early Muslims] would scold and reprimand those who asked about such verses, and they would be strict and severe in their reprimand. It has been narrated that a man asked Imam Malik about the verse: [God established (Himself) on the throne.] Imam Malik replied; “The establishment is known, whilst the how is unknown. To believe in it is obligatory, while to ask about it is an innovation. And I think you are misguided.” He therefore ordered others to expel him from that sitting.

It was reported from Imam Ghazali that he said the following about the verse “*The hand of God is over their hand*” – If one says that He has a hand, which only He knows the reality of – is this (saying) literal or figurative? He said, indeed it is literal. Moreover, if one says that His hand is His power or will, then is this not figurative? He then answered saying: verily (such a statement) is figurative and not literal or real. He went on to say that – it is not correct to leave the literal position and adopt that which is figurative, while we are able to adopt the literal position.¹ As a result, he chose the way of the Salaf on the basis that it is the safest path.

Supplementary notes

God said in the Quran [It is He who has sent down to you (Muhammad) the Book (Quran). In it are verses that are entirely clear, they are the foundations of the book (Al-Ahkam) and others are not entirely clear. So as for those in whose hearts is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking conflict [fitna] and seeking its hidden meanings, but none knows its hidden meanings except God. And those who are firmly grounded in knowledge

¹ This means that if it is possible to leave the verse as it is without description, ascribing its knowledge to the Creator alone, then this is the best course of action. However, there is no doubt that the Quran contains many verses which are meant in their figurative manner and in such cases it is not possible to take them literally, such as “*Today We forget you, as you have forgotten this day of yours.*” Quran 45:34. Indeed, this must be taken figuratively and not literally, for God does not forget anything.

say, “We believe in it; the whole of it (clear and unclear verses) are from our Lord.” And none will grasp the message except men of understanding].¹

Note: there is a point to explain in relation to this verse. Some maintain that the verse that ends with the words “except God,” highlighted above continues through to the next phrase and that there is no stoppage between it and the word “and” which follows. Essentially, they hold that there is no full stop or new phrase, such that it would read: “And no one knows its interpretation except God and those who are firmly grounded in knowledge.” According to this view, knowledgeable persons also know its interpretation. The other view is that it is a new expression [*waw al-Isti'naf*], as shown in the verse written above, which was the view held by Ubay ibn Ka'b, ibn Mas'ud, ibn 'Abbas and other Companions.²

Imam Ash'ari himself and Imam Nawawi consign the knowledge of the real meaning of such expressions to God; others of the schools, originally in reply to anthropomorphists of their time, have found figurative interpretations both more useful and ultimately more persuasive. To support their position, they adduce that since words such as *hand* must be either figurative [*majazi*] or literal [*haqiqi*], and since the literal meaning of hand is a bodily limb, an attribute that is unbelief [*kufri*] to ascribe to God, the only other possibility is that it is figurative. The Quran gives many examples of figures of speech, such as [Whoever was blind in this life shall be blind in the hereafter, and even further astray],³ which does not refer to the physically blind in this life, but rather to those blind, figuratively speaking – to the signs of God and neglectful of His warnings. Another verse reads [Today We forget you, as you have forgotten this day of yours].⁴ This does not mean that God's forgetting can be literally taken as a divine attribute. This must be understood in its intended figurative sense as meaning that God will discard unbelievers to their punishment. Like virtually all languages of mankind, the Arabic language in which the Quran was revealed thrives in metaphors, figures of speech and allegorical embellishments.

Indeed, a revelation without such features would have little claim to eloquence among the Arabs – and the figurative interpretations of the Ash'aris are in general supported by persuasively similar linguistic examples, parallels and lexical precedents drawn down from the language's long history. On this basis, many scholars have also held the view that the best and safest path for a Muslim is to consign the knowledge of such things to God [*tafiwid*], unless forced to refute

¹ Quran 3:7.

² Al-Itqan fi 'Ulum al-Quran by Suyuty.

³ Quran 17:72.

⁴ Quran 45:34.

anthropomorphists, who do not in effect worship the transcendent deity of Islam but rather a *form* like themselves, something categorically rejected by the Quran.

God Exists Through Himself without Need of Place or Direction

Indeed, one particular issue currently discussed among Muslims and which is subject to some confusion is whether or not it is permissible for a Muslim to believe that God is in the sky in the literal sense.

Imam Ghazali said, "God Most High is transcendent of being specified in any direction. Direction is either above, below, right, left, in-front or behind. These are the directions He created for mankind. He created two directions for man, one of which he relies upon on the ground, which is termed "*below*" and the other its opposite, which is called "*above*". The name "*above*" was created for that which is closest to the direction of one's head and the name "*below*" is applied to that which is closest to the direction of one's feet. God created man with two hands, one being stronger or more dominant than the other. Therefore, the name "*right*" was created and given to the more dominant, and the name "*left*" was given to its opposite. The name of the direction on the right is called "*right*", and the other is called "*left*". He created two sides for man, which he may choose to move toward. The name "*in-front*" was created for the direction one moves toward, while the name "*behind*" was given to its opposite. Direction is therefore created, given that man is created. If man was not created this way, rather he was created circular like a ball, then these directions would not exist. Therefore, how was God in pre-eternity specified in a direction and yet the directions are created? Or how did He become specified in a direction after not being in a direction? When direction is an originated thing, how can it be applicable to Him?

God is transcendent of having an above, for He is beyond having a head; and "*above*" is a representation of what is closest to the direction of the head. He is transcendent of having a "*below*" for He is beyond having a foot; and "*below*" is a representation of that which is closest to the direction of the feet. All such things are rationally impossible. If God was above the creation in a direction, then He would be opposite or adjacent and in close proximity [*muhadhi*] to them and all such things are originated, consisting of a body like it, smaller or bigger than it. As for the raising of our hands toward the sky, this is because it is the direction [*qibla*] of supplication and not that God occupies direction. It is an indication of His exaltedness and magnificence. Indeed, God is above all things in rank, exaltedness and greatness.¹

¹ *Ihya 'Ulum ad-Din*, Vol. 1. 190.

THE DIVINE BEING [ILAHİYAT]

Moreover, the real sense of being in the sky would entail that God is in one of His creatures, for the sky is a creation of His. God does not live or indwell in something created [*hulul*]. He is transcendent of occupying or indwelling in places given that occupying [*hulul*] is an originated thing subject to termination; and an originated thing is unbecoming to God.¹ It is unlawful to believe that God indwells in something He created. This is the creed of the Christian theology who believe that the divine being manifested himself in the body of Jesus. To accept such an ideology would impose further ideologies such as the death of God and this is in fact what ensued (*in their beliefs*). God explicitly states “(He) God is absolutely free of need of anything in the worlds,”² and “Nothing whatsoever is like Him.”³ On this basis, it is compulsory to believe that the Maker is absolutely free of anything He created. He does not need the heaven, earth or anything within them. He is transcendently beyond “*being in the sky*” or “*being on earth*” in the manner that things are in things, created beings in created beings, or things in circumstances are encompassed by their circumstances.

The creed of the Quran and sunna is that the Exalted is beyond place, time or anything else to exist. He is *self-subsistent* / *ghaniyy* or — *absolutely free from need* — of anything He has created. This attribute [*ghina*] is mentioned repeatedly in the Quran thereby commanding belief in it. It is the reason why it is impossible for God to be Jesus or any other form given that forms and bodies require space and time and God Most High is absolutely beyond need of His creation.

Muslims turn toward the direction of prayer [*qibla*] without them believing that God is in that direction; rather God has made the *qibla* a sign of Muslim unity, just as He made the sky the sign of His exaltedness and His infinitude, a meaning that comes to the heart of every believer merely by facing the sky and making supplication. It was part of the divine wisdom to integrate these meanings into the sunna to inspire the hearts of people who first heard them, and to direct them to the exaltedness of God through the greatest and most obvious physical sign of them; the visible sky that God had raised above them. Many of them especially when newly from the pre-Islamic period of ignorance, were extremely close to physical, perceptible realities and had little conception of anything besides their idols, which were images set up on the ground. Umar ibn al-Khattab mentions for example, that in the pre-Islamic period of ignorance [*jahiliyya*], they might make their idols out of dates, and if they later grew hungry, they would simply eat them.

¹ Fat’h al-Bari, vol 14/328 [Beirut Second Edition 2005, Dar al-Kutub al-‘Ilmiyya].

² Quran 29:6.

³ Quran 42:11.

The language of the Messenger to such people was of course in terms they could understand without difficulty, and used the imagery of the sky above them.¹

Muslim narrates a hadith with respect to a slave girl who was brought to the Prophet. Mu'awiyya Ibn al-Hakam reported that he had a slave girl who used to keep an eye on goats by the side of (the mountain of) Uhud. One day as he was passing that way, he noticed that a wolf had carried a goat from her flock. He felt sorry as they (human beings) feel sorry. So he slapped her. He then came to the Prophet and felt (that his act) was grievous saying, "Messenger of God, should I grant her freedom?" The Prophet said, "Bring her to me." So when he brought her to him. The Prophet said, "Where is Allah?" She said, "He is in the sky." He said, "Who am I?" She said, "You are the Messenger of God." He said, "Grant her freedom, she is a believing woman."²

Imam an-Nawawi his explanation on Muslim states: This hadith pertains to the attributes and there are two views in this regard. *The first* is to believe in it without delving into its meaning; while believing that nothing whatsoever is like Allah and believing that He is transcendent of the attributes of His creation. *The second* view maintains that it is to be interpreted in a way that is befitting to Him. Scholars of this view hold that the objective of the Prophet asking her was an examination to determine whether she was a monotheist who affirmed that the Creator and Doer is Allah alone; and that He is the one supplicated to when facing the sky just as the one praying faces the qibla. This does not mean that He is confined to the sky and neither confined in the direction of the ka'bah; rather it is because the sky is the qibla of those who supplicate just like the ka'bah is the qibla of those who pray. *The examination was to determine whether or not she was a monotheist or a worshipper of idols that was between their hands on the ground.* So when she said, "*In the sky,*" the Prophet knew she was a monotheist and not a worshipper of idols. Qadi 'Iyad said, "There is no disagreement among the Muslim scholars, be they scholars of fiqh, hadith, and theology – that the evidence which mentions Allah being in the sky, such as the saying "*Do you feel secure that He [Allah] who is in the heaven will not cause you to be swallowed up by the earth,*"³ and similar examples, are not taken literally – instead they are interpreted by all scholars and assigned a meaning other than the literal one."⁴

¹ Nuh Ha Mim Keller.

² Muslim, Book 4, Vol 1, 537. [Beirut First Edition, 2005].

³ Quran 67:16

⁴ Sahih Muslim bi Sharh an-Nawawi, vol 5-6/22. [Beirut Fifth Edition, Dar al-Kutub al-'Ilmiyya].

It is essential in highlighting the fact that the hadith is related through a single chain of transmission [*ahad*]. Singular or solitary hadith [*ahad*] is defined as hadith which is reported by one, two or more persons from the Prophet but which fails to meet the requirements of either the *mutawatir* or the *mashhur*. With respect to matters of fiqh and dealings (or *practical legal matters*), the Companions of the Prophet agreed in performing an action based on solitary hadith, such as when Abu Bakr said, “*Prophets are buried where they die,*” or “*We the Prophets do not leave inheritance, what we leave is sadaqa.*” The majority of jurists also agree that solitary hadith may establish a rule of law (*pertaining to fiqh and dealings*) provided that it is related by a reliable narrator and the contents of the report are not repugnant to reason. Abu Hanifa stipulated three conditions for solitary hadith to be acted upon while Shafi’i stipulated five.¹ However, in relation to matters of creed and the principles of faith, solitary hadith [*ahad*] according to the majority may not be relied upon as the basis of belief [*‘aqida*], unless it is free of contradictory evidence and all the conditions are met. For matters of belief must be founded on certainty, as proven by God’s statement [They have no knowledge of this; they are only following conjecture. Verily, conjecture is of no avail against the truth].²

Therefore, in practical legal matters, conjecture [*dhan*] is sufficient as a basis of obligation. In this case, solitary hadith may well establish a rule of law. However, in matters of belief – scholars of creed only accept such hadith if it is free of contradictory evidence and the conditions are satisfied. With respect to the aforementioned hadith of the slave girl, the conditions are not satisfied on the basis that there are various narrations of the hadith. One narration in the *Muwatta’* of Malik states that the slave girl was black and that when the Messenger of God questioned her; he said “Do you testify that there is no god but Allah?” She said, “Yes.” He asked, “Do you testify Muhammad is the Messenger of God?” She said, “Yes.” He went on, “Do you believe in the resurrection after death?” She replied, “Yes.” The Messenger of God said, “Free her.”³ In other versions, the slave girl cannot speak, but merely points to the sky in answer. Ibn Hajar al-‘Asqalani said of the various versions of the hadith, “There is great contradiction in the wording.” Given the conflicting versions, there is a strong possibility that it has been related merely in terms of what one or more narrators understood, and hence one of the versions is not adequate to establish a point of belief.

¹ Az-Zuhayli, vol 1, 448,450.

² Quran 53:28.

³ *Muwatta’* under the chapter *Setting Free and Wala’*—9 / 322.

Moreover, the view that God is subject to direction based on the verse [Do you feel secure that He [Allah] who is in the heaven will not cause you to be swallowed up by the earth],¹ does not signify God to be in the direction above in the literal sense; for the Creator is Exalted above the characteristics of His creation who are subject to direction and place. What is meant is that He is above the heaven by way of exaltedness and grandeur; not by way of physical contact or area. To utilize this verse in one's argument to prove direction for God is vain on the basis that within the Quran and hadith, there are many verses that if taken literally would entail a different view and contradict the verse if taken literally. For example, God says: "Wherever you turn is the face of God."² Elsewhere, He says, "I am closer to you than your jugular vein."³ He also says, "He is with you wherever you are."⁴ With respect to hadith, the Prophet said, "When in prayer, do not spit ahead of you for God is there."⁵ Elsewhere, the Prophet says, "A person is closest to his Lord when in prostration."⁶ If taken literally, four different notions would emerge each contradicting the other.

Moreover, Abu Huraira reported Allah's Messenger as saying: Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left, and says: Who supplicates Me so that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him?⁷

Ibn Hajar al-Asqalani states that the hadith is an indication of the superiority of supplication at that (*particular*) time over other times (*and lasts*) until *fajr*. Ibn Hajar quotes Ibn Battal as saying: "It is an honourable time in which God specified. In such time, He prefers and attends to His servants by answering their supplication, forgiving their sins; for it is a time of unawareness and deep sleep at which time supplication is difficult. Therefore, those who abandon their sleep and rise to supplicate the Lord have demonstrated sincere intentions. On this basis, God informs His servants about supplicating in this time where the ego [*nafs*] is free of perils and dangers of this world and its connections; allowing one to seek counsel and attain earnestness and sincerity toward the Lord. [As for descent, Ibn Hajar says:] Descent is impossible upon God because the reality of descent is movement from above to below; and indeed the definitive evidences illustrate His transcendence from such a thing. This is to be interpreted to mean that His mercy

¹ Quran 67:16

² Quran 2:115.

³ Quran 50:16.

⁴ Quran 57:4.

⁵ Bukhari 531.

⁶ Muslim / Nasa'i / Tirmidhi | *Minah ar-Rawd al-Azhar* 304.

⁷ Muslim, Book 4, Vol 1, 758. [Beirut First Edition 2005]. Bukhari 6321.

with their text. 6) Some have made a difference between the kind of interpretation that is likely and current in the linguistic usage of the Arabs, and another kind which is far-fetched and archaic. In the former case where the interpretation is likely and current in the linguistic usage of the Arabs, it is interpreted. Though in the latter case where the interpretation is far-fetched, then the meaning is assigned to God. This is reported from Malik and among the Khalaf and it is asserted decisively by Ibn Daqiq al-'Id.¹

Al-Bayhaqi said: "The safest method is to believe in them without description, and to keep silent concerning what is meant unless the explanation is conveyed by the Prophet himself, in which case it is followed." The proof for this is based on the agreement of the scholars who held that specific interpretation is not obligatory; and therefore by assigning the meaning to God, one has adopted the safest path.²

Imam Abu Mansur al-Maturidi said: "To suggest a place for God is idolatry." Likewise, **Ibn Hazm az-Zahiri** – an opponent of the Ash'ari school, said: "By no means whatsoever is God in a place or in time. This is the position of the vast majority of scholars and ours as well, and other than this position is not permissible, for anything other than it is false."³

Indeed, direction and place are the requirements of restriction, constraints and physical beings. Such things can only be imagined in a created thing and in something which is spatial [*mutahayyiz*]. God Most High created direction and place, though He is independent of them and to imply that He existed without place and direction and only after its creation continued in a place, is very far afield. God existed before He created place, direction and time and He remains as He always has been. He says [O you who believe, you are poor in need of God, while God is Rich beyond need of His creation].⁴ He is transcendent of place, confines and direction because He is neither substance [*jawhar*] nor accident [*'arad*]. In the book termed *al-Mawaqif*, it states: that if God was in a direction and place, then the place must also be beginningless [*qadim*] and yet it is proven that

¹ Ibn Hajar elsewhere reports Ibn Daqiq al-'Id's words in full: "We say concerning the various attributes that they are real and true according to the meaning God wills for them. As for those who interpret them, we look at their interpretation; if it is close to the rules of language in use among the Arabs we do not reject it, and if it is far from them we relinquish it and return to believing while declaring transcendence." (Fat'h al-Bari 1959 ed. 13:383). [Al-Bayhaqi, Al-Asma' wa as-Sifat101].

² Al-Bayhaqi, Al-Asma' wa as-Sifat102.

³ Al-Fisal fi al-Milal 2:125. [Al-Bayhaqi, Al-Asma' wa as-Sifat107].

⁴ Quran 35:15.

there is no other being who is *beginningless* [*qadim*] except God and this is agreed upon.¹

Imam al-Qurtubi says: the hadith indicating the exaltedness of the Creator are so plentiful that only an atheist or stubborn ignorant being would deny them. Their meaning is to dignify God and exalt Him above what is base and low, to characterise Him by exaltedness and greatness, not by being in places, particular directions, or within limits, for these are the qualities of physical bodies.²

Therefore, to surmise the topic of whether God is literally in the sky or above the heaven, the evidences are undeniable. They are as follows: A) If God was in a place such as literally being in the sky or above the heaven, then the place must also be beginningless and eternal like Him. However, this attribute is only true for God, in that only He is without beginning. It would be a contradiction of the verse, "*Nothing is like Him.*"

B) The hadith mentioning descent is mentioned in the Book of Prayer in Sahih Muslim and not in the Book of Creed. The hadith as explained by Ibn Hajar is alluding to the importance of supplication at that time. It is not establishing a point of faith. An-Nawawi described the view of scholars stating that the literal aspect is not the point of the hadith or it is to be assigned a meaning befitting to God, such as His mercy descending upon His servants.

C) Equally, the hadith in relation to the slave girl pointing to the sky cannot be used to establish principles of faith given that it is transmitted through a single chain [*ahad*] and given that there are several versions of the hadith that differ. Solitary transmitted hadith [*ahad*] cannot establish principles of faith if they are based on speculation [*dhann*] particularly if there is vast evidence contradicting the hadith, such as God being *ghaniyy* (absolutely free from anything He created) – a belief obligatory upon every Muslim. It is for this reason that it is impossible for God to manifest Himself as a man as Christians believe about Jesus.

D) Also, **indwelling** in the creation is a human attribute and utter contradiction of the verses and independent nature of God. To accept that God indwells in something created [*hulul*], such as the sky would mean that God is reliant on things outside His essence and render Him incapable of self-subsistence. This would in turn mean that He would be subject to alteration and change and He is above such limitation and flaws. It opposes the reality of God being absolutely free

¹ Daw al-Ma'ali li Bada' al-Amali 37.

² Al-Jami' li Ahkam al-Quran.

of His creation, given that direction is created. It is a newly invented idea based on the misguided deviation of the people of Khurasan who said that God is a physical body who touches the throne from beneath.

E) Moreover, to accept the hadith (of descent and others) in their literal sense is not possible, otherwise all other evidences must be given the same regard, such as “*Wherever you turn, there is God’s face,*” or “*He is closer to you than your jugular vein,*” or the hadith “*Do not spit in front of you because God is there,*” or “*A person is closest to God when in prostration,*” or “*I am with you, I hear and see.*” It is impossible to combine between these verses and hadith if the interpretation is taken literally.

F) Furthermore, ambiguous verses [*mutashabihat*] and hadith have historically been taken in their literal sense. As such, scholars take such verses literally unless it is not possible to do so. This is in fact one of the base rules in Islam; namely – *the origin of the words are to be considered literal unless it is not possible to do so.* The early Muslims took ambiguous verses [*mutashabihat*] literally assigning their meanings to God, believing that only He knows the reality of the matter; all the while having faith in the verse. However, with the advent of deviators who would pursue such verses or attempt to manipulate the truth (namely the anthropomorphists) scholars were required to refute such people by explaining the verses metaphorically and make it clear that God is not a body like yourselves; rather He is transcendent above all the attributes of His creation.

G) Lastly, given that direction is a creation, how was God in pre-eternity specified in a direction and yet the directions are created? Or how did He become specified in a direction after not being in a direction? When direction is an originated thing, how can it be applicable to Him?

أَفْعَالُ الْعِبَاد

أفعال العباد على قسمين : اختيارية واضطرابية.

فَالْأَفْعَالُ الْإِخْتِيَارِيَّةُ : هِيَ الَّتِي تَصْدُرُ عَنْ قِصْدِ الْعَبْدِ وَإِرَادَتِهِ كَالْأَكْلُ وَالشَّرْبُ وَالْقِيَامُ وَالْقَعُودُ وَأَمْثَالُ ذَلِكَ، فَفِيهَا اخْتِلَافٌ. أَمَّا أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ فَيَقُولُونَ: إِنَّ أَفْعَالَ الْعَبْدِ الْإِخْتِيَارِيَّةَ مَخْلُوقَةٌ بِقُدْرَةِ اللَّهِ تَعَالَى وَلَيْسَ لِلْعَبْدِ تَأْثِيرٌ فِيهَا لَكِنْ لَهُ إِخْتِيَارٌ وَكَسْبٌ لَهَا.

The Actions of Mankind

The actions of the people are of two types; those that the servant has a choice in [*ikhtiyariyya*] and those in which he does not [*idtirariyya*]. The actions of choice are those which come about due to the intention and will of the person, such as eating, drinking, standing, sitting and examples like this. There is some disagreement concerning this category. As for *Ahl as-Sunna wal-Jama'a*, they say: the actions one has a choice in are created by the power of God and the servant has no impact or influence upon its creation. However, the servant chooses and receives the act (though the act itself is created by God).¹

فَإِنَّ وَقْفَ الْعَبْدِ وَصَلَى وَصَامَ وَعَمَلَ الطَّاعَاتِ فَهُوَ بِتَوْفِيقِ اللَّهِ عَزَّ وَجَلَّ. فَالْفَاعِلُ هُوَ اللَّهُ، وَالْعَبْدُ مَخْلُوقٌ لِيُظْهِرَ طَاعَتَهُ وَتَنْسَبَ هَذِهِ الْأَفْعَالُ إِلَى الْعَبْدِ ظَاهِرًا وَإِلَى اللَّهِ بَاطِنًا. وَلِذَلِكَ قِيلَ (مَنْ فَضَّلَ اللَّهُ عَلَيْكَ أَنْ يَخْلُقَكَ وَوَقَفَكَ وَنَسَبَ إِلَيْكَ). فَكُلُّ شَيْءٍ مِنَ الْخَيْرِ وَالشَّرِّ بِإِرَادَتِهِ تَعَالَى لَكِنْ مِنَ الْأَدَبِ أَنْ نَسْنُدَ الْخَيْرَ لِلَّهِ وَالشَّرَّ لِأَنْفُسِنَا.

Consequently, if one offers prayer, fasting and performs obedient acts, then this is due to divine assistance [*tawfiq*] in the acquisition of that act.² Therefore, the doer

¹ Given man's free will, he chooses and receives the act and for that he is held accountable.

² Among the factors associated with divine assistance [*tawfiq*] is God creating in His servants the ability to perform obedient acts and the inclination toward it according to Imam al-Haramayn. The ability in this regard means that the causes and means are soundly put in place for the performance of an action. [Tuhfatul Murid 62 / Kitab Sharh as-Sawi 233]. In addition, according to Ash'ari, divine assistance is the creation of ability within the servant; and the ability here is given to the servant simultaneously with the performance of the act. [Kitab Sharh as-Sawi 233-234]. Abu Hanifa explains in al-Wasiyya: Ability [*istita'a*] coincides with the action, not before it or after. If ability is given before the action, the servant would be independent of God at the moment of the action and this contradicts the verse "God is free of all wants, and it is you who are needy." [Quran 47:38].

(or the one responsible) is God while the servant is given the position that illustrates his obedience. The actions are ascribed to the person outwardly, while inwardly, they are ascribed to God. Due to this we say: "It is from the favour and generosity of God upon you, that He created you, assisted you and ascribed the actions to you." Thus, all things be they good and evil occur by the will of God. However, from the aspect of etiquette and respect, we ascribe the good to God and the evil to ourselves.

Supplementary notes

[As-Sawi states:] The Quran says: [God created you and that which you do].¹ Hence, be it good or evil, it is created by God. The meaning of the verse is that God created His servants and creates what they do (regardless of whether those actions are subject to choice or not).² The servant's position is merely to veer or move toward something that he has resolved himself to. The servant is thus the receiver of what he chooses and for this, there is either punishment or reward. However, the actual thing (the servant has desired and leaned toward) is created by God as creation is His prerogative. He said [God is the creator of all things].³ This is contrary to the Mu'tazilah who say that man creates his own actions (that is, the acts he has a choice in) and maintain that if these are the acts of God, how can one be held responsible and deserve punishment for his sins? They add: if these actions are created by God as you say, then the punishment of God upon others is injustice.

However, such a notion is false and has no contention. We say that punishment is due to the servant receiving what he intended and moved toward. They say: "And who created the acquisition?" We say, "God, and He is not questioned about what He does." They say: "If God is the creator of action, then He would be attributed with the acts He creates and this is not befitting for Him. For example: He created disbelief in His servants, so He is to be called *kafir*, and yet no one says this." The response is that – His creation of something pertains to the object or thing He creates – and not its creator. For example, God has created various and assorted people and each with different colours; though these are part of His actions, but they do not exist in His essence. Likewise, if the servant created his own actions, then he would have complete and thorough knowledge about such actions.⁴ In

On the other hand, if ability were to be after the action, then the performance of the action would have been impossible without ability. [Minah ar-Rawd al-Azhar 156].

¹ Quran 37:96.

² Note: actions are of two types: 1) those which one does **not** have an option in, such as the rotation of the earth and 2) actions that one may choose, such as eating.

³ Quran 39:62. [Kitab Sharh as-Sawi 230-232].

⁴ Indeed, the servant is ignorant of the details of his own actions done in the past, present and future. As for the future, this matter is clear. As for the past and present, this is clarified with the fact that one does not know the amount of tendons, muscles and nerves

addition, if the servant was the one responsible for the creation of actions, then he would be a partner to God in actions. With respect to transmitted evidence, God said [He has created everything].¹ Moreover, He said [God has power over all things].²

Thus, the actions one has a choice in [*ikhtiyariyya*] and actions that are forced upon mankind [*idtirariyya*] are the creation of God and this is agreed upon according to *Ahl as-Sunna*. However, relating to the actions one has an option in, the servant may veer or incline to what he wills and this is called acquisition. For this, one is deemed responsible.³ Furthermore, the Jabriyya maintain that the servant is compelled both inwardly and outwardly. They say that one is like a piece of string in the path of a wind. They deny accountability and the sending of messengers and claim that the punishment of God upon the disobedient is oppression. Such notions are rejected and the reality concerning the issue has been discussed.⁴

In addition, the text *Daw al-Ma'ali* states: some scholars maintain that the details of things that are evil or ugly should not be said – *that it is from God*. Instead, one should say in general that He creates all that exists. They maintain that such information and details should only be said in a manner appropriate to God. This is why the Prophet said [The good is all in Your hands and the evil cannot be ascribed to You].⁵ Moreover, all is from God (the good and evil) – and the word *evil* is termed *evil* and *vile* because of its connection with man and its harm to us, not because it was issued from God, and this is one of the meanings of the hadith [And evil cannot be ascribed to You].⁶

فقد روي أنه جيء لعمر بن الخطاب برجل مسيحي يقول (الخير من الله والشر من أنفسنا). فقال له: ماذا تقول؟ فقال:
 (الخير من الله والشر من أنفسنا). فقال له سيدنا عمر: (بل الله أضعلك، لولا سبق عهدك في الإسلام لعلوت الذي فيه
 عينك)، أي رأسه. وأعلمه بأن الخير والشر من الله تعالى لأنه تصرف في ملكه ولم يتصرف في ملك غيره.

that move in the performance of an action and neither the proportioned amount of energy exerted in the movement of one's hand for example and neither does one know how matters are stemmed forth from one's brain and so forth. Ignorance about such matters illustrates one's inability. [Kitab Sharh as-Sawi 231]. Indeed, ignorance and inability cannot produce creation.

¹ Quran 25:2.

² Quran 2:284.

³ Kitab Sharh as-Sawi 243-244.

⁴ Kitab Sharh as-Sawi 240.

⁵ Muslim.

⁶ Daw al-Ma'ali li Bada' al-Amali, 22.

It was reported that a new Muslim (who was Christian prior to accepting Islam) came to Umar ibn al-Khattab one day and said him, "Good is from God and evil is from ourselves." Umar responded by saying, "What do you say?" The man then repeated what he said saying, "Good is from God and evil is from ourselves." Umar then said, "It is from God that you are mistaken, had you not been new to Islam, I would have chopped your head off." Umar then taught the man that good and evil is from God because He does what He wants in His kingdom and not in anyone else's kingdom.

أما الأفعال الاضطرارية: فهي التي تصدر عن العبد بدون اختياره وإرادته، كرعشته وإغمائه وسقوطه من شاهق، وبنضه وتحرك قلبه، وأمثال ذلك كثير. فقد أجمع عليها أهل السنة والجماعة وغرهم من المعتزلة والخبرية على أنها مخلوقة بقدرة الله تعالى بلا خلاف. وليس للعبد كسب ولا اختيار فيها. وإنما الخلاف في الأفعال الاختيارية.

As for the actions that one does *not* have a choice in [*idtirariyya*], they are actions which come about without an option or will from the servant, such as shivering, unconsciousness, falling from a high place, the beating of the heart and examples like these. Indeed, there is consensus from *Ahl as-Sunna wal-Jama'a* and others from the Mu'tazilah and Jabriyya, that these actions are created by the power of God without any disagreement and that man does not have a choice or will in such actions. The disagreement is with respect to the actions of choice [*ikhtiyariyya*].

Supplementary notes

[*Al-Qari states:*] The good is ascribed to God because He is the one who favours it upon His creation in every sense. With respect to evil, He created it for a wise purpose; and the evil in light of this wise purpose is regarded from among His benevolence and favour. Indeed, God does not do evil; rather everything He does is good. On this basis, the hadith was related from the Prophet, "The good is all in Your hands and the evil cannot be ascribed to You."¹ This means – You do not create complete and pure evil; rather in everything You create, there is wisdom and based on this wisdom, it is deemed good, even though it may be regarded as evil by some of the servants. Indeed, this renders it an incomplete or partial evil. As for absolute or complete evil, God is transcendent from that. Due to this, evil is not exclusively attributed to God; instead it can be regarded as being from among His creation in general, such as His statement [God is the creator of all things],² as

¹ Muslim.

² Quran 13:16.

well as [Say: all things are from God],¹ Evil can also be attributed to its cause, as the verse states [From the evil of what He created].²

Belief in Qada' (Decreeing) and Qadar (Ordaining)³

Literally, *qada'* means judgement [*hukm*], and decree [*taqdir*]. God said [Your Lord has decreed that you worship none but Him].⁴ In addition, the literal meaning of *qadar* is the presentation (or display) of the exact measure. God said [He has created everything, and has measured it exactly according to its due measurements].⁵

In terms of the Sacred Law according to the Ash'aris and the majority of *Ahl as-Sunna*: 1) *qada'* is the pre-eternal will of God that is linked to all things in accordance with what will be brought into existence in the future, such as God's pre-eternal will to create a person on the face of the earth, and 2) *qadar* is the creating (or bringing into being) all things according to their specified measure that is determined by His *qada'*. According to the definitions of the Ash'aris and Maturidis, they held the opposite of each other – which means what the Ash'aris define as *qada'* bears similarity to the definition of *qadar* given by the Maturidis and what the Maturidis explain as *qada'* resembles the definition of *qadar* by the Ash'aris.⁶

[*Mustafa al-Khin states*:] An example to simplify the meaning of *qada'* and *qadar* is the following. Consider the construction of a building. The first thing prior to the building being built is the knowledge of the architect. He draws up the plans and specifies the height, weight, measurements, the number of rooms, doors, windows, and other requirements. This is an example of *qada'*. Following this, the builder enacts what the architect has specified and apportioned. This is an illustration of *qadar*.⁷

Another definition is that qada' is His foreknowledge of events prior to their occurrence while qadar is His bringing into existence of those events with their exact measure that is determined by His qada'.⁸ *In other words – qada' is His foreknowledge of events prior to*

¹ Quran 4:7.

² Quran 113:2. [Minah ar-Rawd al-Azhar 141-142.

³ This theme has been translated from *Al-Aqida al-Islamiyya* by Hasan Habannaka 626 and *Al-Aqida al-Islamiyya* by Mustafa al-Khin 459-460.

⁴ Quran 17:23.

⁵ Quran 25:2.

⁶ *Al-Aqida al-Islamiyya* by Hasan Habannaka 626.

⁷ *Al-Aqida al-Islamiyya*, Mustafa al-Khin 470.

⁸ *Minah Ar-Rawd al-Azhar* 59.

their occurrence, while qadar is His bringing into existence those events in accordance with how He knows them to be.

The Obligation of Believing in Qada' and Qadar

[*Mustafa al-Khin states:*] It is among the pillars of faith to believe in the *qada'* and *qadar* – both good and evil. This ruling is based on the hadith reported from Umar that the Prophet said: “Faith is to believe in God, His angels, His books, His messengers, and the last day and to believe in divine destiny, both the good and the evil thereof.”¹ In addition, God is attributed with the trait of will [*irada*], knowledge [*ilm*] and power [*qudra*]; and *qada'* is a branch from His attribute of knowledge and will – and *qadar* is a branch from His attribute of power. Also, the meaning of it being obligatory to believe, as Ahl as-Sunna have stated is that the responsible person is required to believe that God first and foremost has knowledge of everything that will occur in the future from the actions of His servants and that He willed the occurrence of such things to take place at a specific time. Likewise, it is obligatory to believe that God brought it into existence when He did according to its determined specification; and according to the specified state that is preceded by His knowledge and His will for it.

From this, it is understood that there is no connection regarding *qada'* and *qadar* with respect to the question of compulsion and duress, as some imagine. For it is necessary that God know what His servants will do in the future, whatever action or omission it may be; and that He knows what will emerge and happen in His kingdom; and that He wills all things. If this was not the case, then it would indicate deficiency and fault in His attributes. Moreover, it is necessary that these matters occur in accordance with His knowledge, otherwise His knowledge would become ignorance and this is impossible. Hence, it is clear that His attribute of knowledge is an attribute that exposes and reveals the state of all things. It reveals the state of all things, in their present, past and future state; and this is something that has no connection to coercion or force.²

Imam an-Nawawi says in his explanation of Muslim: al-Khattabi said,³ “Many people assume that the meaning of *qada'* and *qadar* is God compelling mankind to

¹ Muslim, Abu Dawud, Tirmidhi.

² Al-Aqida al-Islamiyya, Mustafa al-Khin 470-471.

³ Al-Khattabi is Hamd ibn Muhammad ibn Ibrahim ibn Khattab, Abu Sulayman al-Busti al-Khattabi ash-Shafi'i (d. 388) described as one of the imams of the sunna. He was an imam of fiqh, a hadith master, a master of the Arabic language and an erudite scholar. A student

act in accordance with His *qada'* and *qadar*; and this is not the case as some may assume. The meaning is – He knows what will occur to the person (in the future) and is therefore issued with a decree from Him.”¹ Equally, Ibn Hajar al-‘Asqalani says in his explanation of the hadith of Umar, with respect to belief in *qada'* that – “*Qada'* is firstly, the eternal knowledge of God of everything and *qadar* is its bringing into existence in accordance with His knowledge.”²

God Creating the Act does not Deprive Mankind of Choice

[*Mustafa al-Khin states:*] There are two types of creation. *The first* is creation where one is not a receiver of that thing, and this is identified as everything in the creation that occurs by way of compulsion and force, such as the movements of the planets, the growing of plants and humans, and many of the functions of man, such as sleep, consciousness, the beating of the heart, death and similar examples. In this regard, scholars have no words as there is no issue to discuss; particularly if one knows that mankind is not held responsible, nor is he taken to account for something that entails coercion or force. Moreover, there is no connection concerning reward and punishment in this regard. *The second* is creation that is acquired and obtained by man due to his acquisition and choice of that thing, such as one’s choice to eat, drink and study, as well as the various ways and manner that one may choose to veer towards.

It must be understood that *the actions of choice* are from the creation of God; for it is God who creates in His servants the activity and inclination to study or his abstaining from it. Likewise, it is He who creates in man all his dealings of obedience and disobedience. If all such things were not from the creation of God and His power, then His independent nature would be because of His reliance upon others and this is impossible. Testament to this fact is the verse [He has created all things];³ and actions are categorically one of those things. To add: the fact that God creates one’s actions does not necessitate compulsion or coercion in that matter and between the two, there is no link.

Therefore, when one has a firm resolve to perform an action and he leans toward it, he will be a recipient of what he intends and veers toward. He is therefore characterised as a recipient or acquirer on the basis that this is what he willed.

of the philologist Abu Sa‘id al-Arabi and the Ash‘ari jurispudent al-Qaffal al-Shafi‘i, he took from ibn Dasa, Abu al-Abbas al-Asamm, Abu Bakr al-Najjad and others. [Al-Bayhaqi, al-Asma’ wa as-Sifat 22].

¹ Sharh an-Nawawi fi Sahih Muslim 1/153-155. [Al-Aqida al-Islamiyya, Mustafa al-Khin, 462].

² Al-Aqida al-Islamiyya, Mustafa al-Khin 462.

³ Quran 25:2.

However, one did not create the act, but is merely the recipient of his intent and resolve. For example: the hand and what it is within it, such as life, veins, nerves, blood and all that is associated with it – are the elements that are the means which cause the power to move – and they are all created by God. Indeed, when a person firmly resolves to undertake an act, God gives permission for this power placed in one's hand to carry out the request and for the veins, blood, skin and bones to help fulfil this intention; and for the ink to take affect and for the paper to be affected by the ink. When this happens, it will be known as writing, and the servant receives this action knowing that its creator is God. We do not say that man creates the action just because the elements in performing that act are present.¹

[*Abu Hanifa states:*] The actions of mankind that relate to movement and stillness,² – regardless of whatever aspect it may be, such as unbelief, true faith, obedience or disobedience are in truth their acquirement of such things (that is, they were not forced to act; rather it was by their choice depending on what they preferred and desired); and God is the creator of their (good and evil) actions as He states [God is the creator of everything].³ And they (the actions of man – be it unbelief, true faith, obedience and disobedience) are all through His will, knowledge, decree and ordainment. And all acts of obedience that are made obligatory on His creation is by the command [*amr*] of God, which is from His love, endorsement, knowledge, will, decree and ordainment. And all acts of disobedience (whether it is minor or major) are through His knowledge, ordainment, decree and will, but not through His love, endorsement or command. God says [And God loves not disobedience],⁴ and [He is not pleased with ingratitude in His servants],⁵ and [Say: “God does not command indecency.”].⁶ *Abu Hanifa explains in Al-Wasiyya* that sins are not performed through God commanding them, though they occur by His will but not by His love. They occur through His divine decree [*qada*], not through His pleasure. They occur through His ordainment and creation, and not through divine guidance. They occur through His disregard of the sinner and with His knowledge of it and through His writing of it in the preserved tablet [*lawh al-Mahfudh*].⁷

¹ Al-Aqida al-Islamiyya, Mustafa al-Khin 463-465.

² Movement and stillness refers to the actions one has a choice in, and not the actions one does not choose.

³ Quran 39:42.

⁴ Quran 2:205.

⁵ Quran 39:7.

⁶ Quran 7:28.

⁷ Minah ar-Rawd al-Azhar 161-162.

The Tie between God Creating The Act And Mankind Being Free To Choose

Consider the following example: imagine there is a key that is responsible for turning a lamp on and off. One day, the owner of such a key decides to conceal it in a secret place where his young child will not find it. All the while, this young child is unaware that the lantern is only operated with a key. After consideration, the father decides to test his young child of whether he will obey or disobey without the child actually performing anything that will have any real influence. The father says to his child, "Be wary not to blow upon this lantern, for it will turn off if you do. If you obey me I will reward you and if you disobey me I will punish you." The father then waits in anticipation without the young one realising and observes whether or not his child will approach the lantern and breathe on it. However, the young child according to his free will approaches the side of disobedience over that of obedience and blows upon the lantern. In that instance, the father secretly turns the key and the lantern turns off.

As a result, this young child categorically believes that he is the one responsible for turning the lantern off given that he blew upon it. Though the father knows that he is the one responsible for such a thing - given that he used the real cause. As for what occurred with the child, it is only a representation or picture of his disobedience. Following this, punishment becomes justified for the son's disobedience toward his father within the scope that he setup for him.¹



The Outcome Of The Servant's Will [irada] – Beneath God's Will²

The will [irada] of God is absolute and complete. So how can one imagine that man too has a will [irada]? Indeed we have learnt through practical evidences and witnessing that mankind has free will [irada] and choice [ikhtiyar] in his behaviour and imagination. What then is this will and what is its reality? And what is its outcome (or effect) near the will [irada] of God?

The response is – that when God Most High created man, He established in him the ability of movement and the freedom to dispose of; and that from this freedom – there is an evident display of an amazing secret. Indeed, this is choice [ikhtiyar]

¹ Al-Aqida al-Islamiyya, Hasan Habannaka 647-648.

² Translated from Al-Aqida al-Islamiyya 468 – Mustafa al-Khin and Muhyiddin Mistu.

and will [*irada*], for it was the will of God to place within His servants this amazing thing, which is the essence of what makes one responsible.

It is therefore the will of God that the servant has freedom to will and choose the act. This being the case, it is not possible for any disagreement to take place between the will of God and what man chooses through his will.¹ If we considered the notion that God did not will an action for a person which man chose through his will, then this would mean that God is unwilling to the action one has chosen and further implies that the will of God has been dominated on the basis that one has done what He (God) did not will. This contradicts the fact that God willed His servants to be free to choose and desire. The notion therefore, that one may do something contrary to the will of God is false. Moreover, the will and desires of people do not always come to be, whereas the will of God will always come to be.²

Consider the following example: A servant is entrusted with some wealth and sent to the market by his master who wishes to examine his level of honesty. The servant is entrusted with a considerable amount of money to purchase some essential items and is given the opportunity to exercise his discretion to act how he chooses, without having a watcher placed over him and without the path being made difficult for him. This was the will of his master, namely that the servant be free in what he does, not answering to anyone except his conscious and inner reflection. If he returns having betrayed the trust in what was given to him, in that he returned with no goods or wealth, then in that situation, the will [*irada*] of his master is in accordance with that result (*because the master willed that he be free to choose*). However, if he returns having upheld the trust regarding his actions, then the will of his master is also in accordance with that result. Therefore, he does not act in a way as he chooses except that his master's will is in accordance with the result of his actions, whether it be a good action or not. From this example, it is clear that the will of man in the actions he has a choice in, is under the will of God, though not by way of coercion, rather it is by way of choice.³

¹ Regardless of whether the action is good or evil, it is by the will of God. However, He is not pleased with evil actions, but it is by His will that one has performed it.

² For example, it may be the will of a servant to venture through space unaided by any equipment, but this will not eventuate — whereas whatever God wills, will always come to be. The doctrine of the Mu'tazila is that if God wills true faith and obedience for a servant and the servant wishes unbelief and disobedience for himself, the wish of the servant is fulfilled and the wish of God is not fulfilled. Our belief however, is that whatever God wills occurs. It is God who wills unbelief for the unbeliever and true faith for the believer based on what they desired and veered toward. Therefore, God's will prevails.

³ Al-Aqidah al-Islamiyya by Mustafa al-Khin 468.

[*At-Taftazani states:*] The will of God over all things does not negate the fact that man also possesses free will, as God says [Do what you will, verily He sees (clearly) all that you do].¹ If it is said that an unbeliever is forced to be an unbeliever, and a *fasiq* (immoral person) is forced into immorality [*fusuq*], and therefore it is not correct for them to be charged with the responsibility of having faith and obedience; we would reply that God willed unbelief for them through their choice and He willed immorality for them through their choice (not by way of coercion).²

The Difference Between Will [Irada] And Pleasure [Rida]

There are some who presume that the will and pleasure of God are the same. That is, everything He wills He is pleased with and everything He is pleased with He wills. Though the correct view is that there is a vast difference between will [*irada*] and pleasure [*rida*], for His will is connected with all things possible, even if it be something He likes or dislikes (*as explained previously in the example regarding the master and his slave*). Moreover, His desire [*mashi'a*] is like that of His will [*irada*].

As for His pleasure [*rida*], it is the acceptance of something followed by reward. It should be noted that His love [*mahabba*] and command [*amr*] is similar to His pleasure [*rida*]. The verse states [God commands justice and doing good and giving to relatives. And He forbids indecency and doing wrong and tyranny. He warns you so that perhaps you will pay heed].³ God mentioned elsewhere [If you are ungrateful, God is rich beyond need of any of you and He is not pleased with ingratitude in His slaves].⁴ In addition, He said [God loves those who fight in His way in ranks like well built walls].⁵

To conclude the topic relating to the difference between will [*irada*] and desire [*mashi'a*] from one aspect and pleasure [*rida*] and love [*muhabba*] from another aspect is the following discussion that took place between Abdul Jabbaar al-Mu'tazali and Abi Is-haq al-Asfarayini. It was related that Abdul Jabbaar Ahmad al-Mu'tazali the judge of Qazwan entered the chamber of Ibn 'Abbaad, the minister of North West Africa at the time. He noticed a man by the name of Abi Is-haq al-Asfarayini Imam of Ahl as-Sunna present there. Abdul Jabbaar said:

¹ Quran 41:40.

² Al-Aqaid an-Nasafiyyah, at-Taftazani 138-139.

³ Quran 16:90.

⁴ Quran 39:7.

⁵ Quran 61:4.

“Glory be to God who is transcendent of all oppressiveness.”¹ The sunni scholar understood what he meant and replied: “Glory be to one in which nothing occurs in His kingdom except by His will.” The Mu‘tazali responded by saying: “Is it the will of God for one to disobey?” The sunni answered: “Does one disobey God by force?” The Mu‘tazali said to him: “Do you think that if He denied me guidance and determined disbelief upon me, is this better for me or an error and mistake?” The sunni said: “If He denied you from what is yours, then it is a mistake and error, and if He denied you what is His, then He is the king who does what He wants in His kingdom.” The people present there left after this response and said: “There is no answer after this, by God it is like he put a rock in his mouth.”² This argument demonstrates that all things be they good or evil occur by the will of God and that He does what He wants in His kingdom. Furthermore, the Mu‘tazilah argument is that – *if the sunni position is adopted as the correct one, then it means that God’s punishment upon the disobedient is oppression and injustice.* However, this is repudiated and false on the basis that oppression is to dispose of in the kingdom of others.³

The State of Evil and Misfortune

Prior to discussing this theme, one must grasp the wisdom regarding his existence upon this earth. Indeed, the wisdom of one’s existence is trial, tribulation, and examination. If one responds correctly to the examination presented, then one will be among the saved while one who responds incorrectly will be among the lost. God highlighted this reality when He said [He who created death and life to test which of you is best in action].⁴

Furthermore, in the field of this trial and tribulation, the person subject to examination and affliction will certainly ask questions pertaining to such examination and will answer such questions anyway he wants. However, the questions are not all from the same type or from one aspect; rather they vary and differ from one another. Indeed, in this field of examination and trial, God has split the types of questions one may summon in his mind. For some, it may be in relation to poverty and for others in relation to richness, health, sickness, good and evil. However, all are meant for the examination at hand. God said [We will test you with a certain amount of fear and hunger and loss of wealth and life and

¹ What he meant by this is the view held by the Mu‘tazilah who say: “The will of God is not connected with the evil or repugnant.” (See Tuhfatul Murid 42 / Kitab Sharh as-Sawi 232).

² This incident was mentioned in the Tabaqat ash-Shafi’i for as-Subki 4/261-262. [Kitab Sharh as-Sawi 232 | Mustafa al-Khin and Muhyiddin Mistu 469-470].

³ Kitab Sharh as-Sawi 231.

⁴ Quran 67:2.

fruits. But give good news to the steadfast. Those who, when disaster strikes them, say, "To God we belong and to Him we shall return." Those are the ones who will have blessings and mercy from their Lord; they are the ones who are the guided].¹ In light of this way of thought, there is indeed no complaint from misfortune or calamities; and if evil and misfortune afflict a person, one should not see any problem with it knowing that one is in the realm of trial and examination. It is therefore required that we offer correct answers to such questions.²

*The Benefits Of Faith [Iman]*³

From what has passed, there are precious benefits that are placed in the believer's mind and heart that put an end to arguments or wrangling in our Islamic beliefs. *The first benefit* is that being accountable dictates free will and indicates complete free will in the acquired actions and being free to undertake what God has commanded. God says [(Have We not) shown him the two highways (i.e. made clear to him the path of good from the path of evil)].⁴ He also said [We guided him on the way, whether he is thankful or unthankful].⁵

The second benefit is the difference between the terms – *will [irada]* and *pleasure [rida]*; for God wills all things that occur and that which will become; and there is not a movement or stillness except that it occurs by His will [*irada*] and desire [*mashi'a*]. And God wills and desires faith [*iman*] and goodness and all righteous acts and He is pleased with that. He also wills and desires disbelief, evil and all disobedience, but is not pleased with such things. Indeed, His will for such things – does not mean that He forces or compels others; rather He gives His servants the freedom to know and choose as an examination. The verse states [Had God willed, He would have made you a single nation (with a single Shari'a) but He wanted to test you. So compete against each other in doing good. Every one of you will return to God and He will inform you regarding the things about which you differed].⁶

The third benefit is the difference between disobedience [*ma'siya*] and calamity [*musiba*]; for disobedience is from the servant and he is accountable for that and punished because of it; and this occurs by the will of God, though He is not pleased with that. God says [He is not pleased with ingratitude in His slaves, but if you are grateful – He is pleased with you].⁷ As for calamities and adversity, this is

¹ Quran:155-157.

² A translation from Al-Aqida al-Islamiyya, Mustafa al-Khin 470-471

³ A translation from Al-Aqida al-Islamiyya, Mustafa al-Khin 471-473.

⁴ Quran 90:10.

⁵ Quran 76:3.

⁶ Quran 5:48.

⁷ Quran 39:7.

from God. For such calamities will afflict man in accordance with His wisdom that none knows except Him. He states [No misfortune occurs except by God's permission].¹ With respect to *qada'* and *qadar* being used as a proof; verily this is in relation to calamities and misfortune and not about disobedience.²

The fourth benefit is that the knowledge of God unveils and reveals and does not compel or coerce. Indeed, God knows the state of all things, in their past, present and future state. He said [He knows what is before them (creation) and what is behind them (the business of this world and the next)].³ He also said [God has knowledge of everything].⁴ Indeed, if the knowledge of God compelled or forced others, then He would be an oppressor and this is impossible.

The fifth benefit is understanding the correct belief relating to *qadar*, for some use *qadar* as an excuse for non-participation and leaving an action due to laziness. The Companions refuted this and advanced to them the belief that *qada'* and *qadar* is to struggle in the path of God and the construction of civilisation and society. As for laziness and idleness concerning those who emerged after this nation, they did not reach the dignity and honour of a human being on the basis that they concealed and justified their actions or lack of actions with *qadar*. They spoke about satanic ideas that entailed no meaning and philosophical expressions that have no significance. The text Tuhfatul Murid states: It is obligatory to believe in *qadar*, however, it is not permissible to use it as a proof in order to reach one's target, such as a person saying, "God ordained that I commit fornication," and his intention by this is to connect him with the action of fornication. Equally, it cannot be used as a proof after the act in order to save oneself from the *hadd* punishment, such as to say, "God ordained that I commit the act of fornication." However, if one uses it **only** to repel blame, then there is no harm in this, such as the sound narration which states: the soul of Adam met with the soul Musa. Musa said to Adam, "You are the father of the people responsible for the exit of your children from paradise." Adam said, "O Musa, you are the one God chose with His words and gave you the Torah. Do you blame me for a matter that God decreed for me forty thousand years before my creation?" The Prophet then said, "Adam prevailed over Musa." Meaning, his proof was superior.⁵

¹ Quran 64:11.

² For example: it is not for one to perform a disobedient act and then use *qada'* and *qadar* as proof for one's disobedience.

³ Quran 2:255.

⁴ Quran 2:282.

⁵ Tuhfatul Murid 126-127.

*The World | Heavens | Cosmos [Kawn]*¹

Creating the world in six days — what is meant by the world in this theme is not restricted to that which one sees upon this earth; rather it exceeds this and includes the stars, planets, moons and the organised systems. Likewise, it includes that which one sees and does not see.

There are many verses that are mentioned in the Quran which indicate that God created the heavens and earth in six days. He said [Indeed, your Lord is God who created the heavens and the earth in six days and then rose over the throne. He brings the night as a cover over the day seeking it rapidly, and the sun, the moon, the stars are subservient to His command. Truly both the creation and command belong to Him. Blessed be God, the Lord of all the worlds].² Furthermore, it has been mentioned in some narrations that the creation began on the day of Sunday and concluded on Friday and that mankind was created in the last hour on Friday. As for Saturday, there was no creation in it whatsoever.

The length of a day — scholars differed with respect to the length of the days mentioned in the verses, and there are two views: *the first* is that the day equates to the length of the days that we witness. However, this view was criticised in that there was no sun, night or day in order for one to restrict the day to that length. *The second* view maintains that the length of the day in question is like the measure of a day in the hereafter, where every day is equivalent to one thousand years. God says [A day with your Lord is equivalent to a thousand years in the way you count].³

The wisdom of this creation — the wisdom of producing the creation in this time period (knowing that He is able to say – “Be” and it will be) is that: 1) it is the will of God to teach His servants kindness and deliberation in matters especially Prophet Muhammad ((God bless him and grant him peace)) who would find the harm and destruction from the unbelievers and their opposition during the course of his message and their resistance to the truth. 2) The amazing creation of the cosmos is among the greatest proofs to His existence. Indeed, it is a great sign to His servants that He exists; and everything it contains such as the heavens, earth, stars, planets, animals, plants, systems and so forth is His creation which is of the highest exactitude and creativeness.⁴

¹ Translated from Al-Aqida al-Islamiyya, Mustafa al-Khin and Muhyiddin Mistu 478-479.

² Quran 7:54.

³ Quran 22:47.

⁴ Mustafa al-Khin and Muhyiddin Mistu 469-481.

Being Held to Account Over What One Cannot Bear

[*Imam Ghazali says in his Ihya 'Ulum ad-Din:*] It is possible for God to hold His creation accountable for something greater than having the strength to bear, contrary to the position held by the Mu'tazila. If it was not possible, then it would be pointless in seeking protection from it, as God says [Our Lord! Do not place on us a burden greater than we have the strength to bear].¹ Moreover, God informed His Prophet that Abu Jahl would never believe in him, while at the same time was commanded to believe in all of the Prophet's teachings, and yet part of that teaching was that Abu Jahl would never believe. How then was he to believe that he would never believe?²

Some of the Ash'aris held that it is permitted to be held accountable for something too great to bear and they used the story of Abu Lahab as evidence, in that God commanded him to believe in Him; while at the same time informed him that he would die a disbeliever. However, the jurists said that it is not permissible on the basis that God said [On no soul does God place a burden greater than it can bear].³ Some held that the issue of being accountable for something too great to bear did not occur except in relation to belief. This is because God through His eternal knowledge knows who will die disbelievers, such as Pharaoh and Abu Lahab.⁴

¹ Quran 2:286.

² Abu Jahl is therefore being asked to do more than he is able. In saying this, Abu Jahl is not being forced to die a disbeliever, but in fact – God through His eternal knowledge knows all that will occur and was foretelling the fact that Abu Jahl would never become a believer. [Ihya 'Ulum ad-Din, Vol.1/198].

³ Quran 2:286.

⁴ Fat'h al-Bari vol 14/363 [Beirut Second Edition, Dar al-'Ilmiyya]

The Second Chapter

- *Prophets and Messengers*
- *Divine Books*
- *Prophet Muhammad (PBUH)*
- *Following Qualified Scholarship*



الأنبياء والرسل

في حكمة إرسال الرسل عليهم الصلاة والسلام

من المعلوم أن الله تعالى خلق العباد وكلفهم بطاعته وأمرهم بترك معاصيه ، ثم فرض عليهم العقاب في الآخرة على مخالفتهم لأوامره . فإن لم يرسل لهم رسالاً ليعلموهم ما أوجب عليهم من التكليف ، ثم عاقبهم بعد ذلك على كفرهم وعصيانهم لقالوا ربنا لو أرسلت إلينا رسالاً تدلنا على الحق وتنهانا عن الباطل لأطعناهم ولم نعص لك أمراً ونحن لا نعلم طريق الخير من الشر . لذلك أرسل الله الرسل إلى خلقه بمقتضى حكمته وأمرهم بتبليغ ما أمروا بتبليغه من عقائد دينية وأحكام شرعية وعبادات ومعاملات وآداب اجتماعية فقام يعارضهم أهل الأهواء والمنافع الذاتية حرصاً على زعاماتهم ورياساتهم الدنيوية ، بطريق شتى : منها: تكذيبهم والهزء بهم . فمرة يصفونهم بالسحر والجنون . وأخرى بالشعر والكذب . فجاءت عند ذلك الرسل بالمعجزات لتثبيت دعوى الرسالة التي جاءوا بها من عند الله لقمع حجج الكاذبين ودحض براهين المبطلين.

Prophets and Messengers

The Wisdom of Sending Prophets (peace and blessings be upon them)

It is known that God created mankind and charged them with the responsibility of obedience and ordered them to refrain from disobedience. He then made punishment mandatory in the hereafter for [those] acting contrary to His commands. If God did not send messengers to teach mankind what is required of them and then punished them after that, for their disbelief and disobedience, they would say, "O God, had you sent us a messenger to guide us to the correct path and forbid us from falsehood, we would have obeyed and would not have disobeyed any command; for we do not know the correct path from the incorrect one."

Due to this, God sent messengers to His creation in accordance with His wisdom and ordered them to propagate His commands, from the tenets of the religion, the rules of Sacred Law, acts of worship, dealings and communal etiquettes. Though there were those from the people of desire and self-benefit who acted contrary to these teachings protecting their chiefs and leaders in many ways, such as calling the messengers liars and belittling them. At times, the prophets were attributed with performing magic and lunacy and other times with poetry and lies. At that point, the messenger would bring a miracle by the will of God to verify the message they came with in order to remove and quash the falsehood of the rejecters, and to disprove their alleged evidence.

THE FUNCTIONS OF PROPHETS [NUBUWAT]

ملحوظة : لا يجب على الله إرسال الرسل بل جائز في حقه ، فقد يلهم العقول ما يغنيهم عن الرسل ، لكن إرسال الرسل للناس كان رحمة منه وفضلاً ، خلافاً للمعتزلة . فالحكمة من إرسال الرسل : أن النفوس قد جبلت على الحرص والطمع وحب الشهوات . ولو تركت من غير تعليم لطمغت وجارت لنيل شهواتها . فبعث للناس أنبياء لا يعلم عددهم إلا الله . وأرسل لهم رسالاً نعلم منهم خمسة وعشرين رسولاً قد ذكرهم الله تعالى في كتابه العزيز .

Note: It was not obligatory on God to send messengers; rather it is permitted in His right. Verily, God is able to inspire the people instead of sending messengers. However, His sending messengers is a mercy and bounty from; a point which the Mu'tazilah disagree with claiming that God must act in a manner that is most beneficial for His creation.

The wisdom therefore of sending messengers is that the ego [*nafs*] has been molded to crave, be greedy and to love desire; and if it is left without teaching and instruction, it will become treacherous and exceed all things to fulfill its craving. God therefore sent messengers to mankind, none knowing their true number except Him; though we know twenty five of them as the Quran mentions.

Supplementary notes

The offspring of Adam were extracted from his loins and were gifted with intelligence, commanded to believe and prohibited from unbelief. Verily, two views emerged in relation to the extraction of Adam's offspring. The view maintained by the majority of *Ahl as-Sunna wal Jama'a* is that which is related from Umar that the Prophet said [God created Adam, then rubbed his back with His hand, upon which He extracted from him some of his offspring, and said, "I have created these for paradise, and they will perform the actions of the people of paradise." Then He stroked his back again and removed from him others of his offspring and said, "I have created these for the fire, and they will perform the actions of the people of the fire." Upon this, a man asked, 'O Messenger of God, what is then the purpose of action?' He replied, 'When God creates a servant for paradise, He employs him in the work of the people of paradise until he dies upon the deeds of paradise, and He therefore enters him into paradise. Likewise, when God creates a servant of the fire, He employs him in the work of the people of the fire until he dies doing the deeds of the people of the fire, and He therefore enters him into the fire.'].¹

¹ Muwatta' 46.1-2, p-380 | Abu Dawud | Tirmidhi.

Another view maintains that God extracted all the offspring of Adam resembling small ants, some of which were white and others that were black. They were spread out to the right and left of Adam; after which God bestowed them with intelligence prior to making them bear witness that He is their Lord.

الإيمان بالأنبياء والرسل عليهم الصلاة والسلام

1- حكم الإيمان بالأنبياء والرسل عليهم الصلاة والسلام : إنه من الواجب علينا أن نؤمن بأن الله تعالى أرسل رسلاً وأنبياء إلى الأمم وقد اختارهم واصطفاهم من خيار خلقه. 2- (في النبوة) تعريف النبوة : هي اختصاص إلهي من عند الله تعالى. يهب لمن يشاء من عباده أزلاً ويعينه عليها. و الله أعلم حيث يجعل رسالته. لذلك لما نزل جبريل عليه السلام على المصطفى لم يعرفه ولم يعلم أن الله اختاره رسولاً واختصه نبياً. فقال له اقرأ. فقال ما أنا بقارئ لأنه لم يعلم ما يكون مستقبله. ورجع إلى زوجته وأخبرها بما حصل فأخذت بيده وذهبت إلى ورقة بن نوفل وسألته عما حصل للنبي. فأنبأها بأنه سيكون نبياً مختصاً برسالته لناس كافة ، وقال: ياليتني كنت معه لأنصرتَه نصراً مؤزراً، فحينئذ علم المصطفى أنه رسولٌ مرسل.

Belief In The Prophets And Messengers

The ruling on believing in the prophets and messengers | It is obligatory to believe that God sent messengers and prophets to their people and indeed He chose the prophets from the best of His creation.

Prophethood

The definition of prophethood

Prophethood is purely by divine determination from God the Exalted. He gives it to whom He chooses from His creation and He helps him throughout [*tawfiq-divine assistance*]. Indeed, God knows best to whom and where He places His message. When Jibril came to the Prophet Muhammad ((God bless him and grant him peace)) he did not know him and neither did he (Muhammad) know that God had chosen him as a messenger. Consequently, Jibril said to the Prophet, "Read." The Prophet replied, "I cannot read." The Prophet said this because he did not know what he would become in the future. Following this, he returned to his wife and informed her about what had occurred. She took him by the hand to Waraqa ibn Nawfal and asked him about what had occurred to the Prophet. He informed her that he would become a prophet specific with his message to all people. Waraqa said, "I wish I were with him to support him strongly." At that point Prophet Muhammad knew he was a messenger of God. *Bukhari relates that Waraqa said, "I wish I were young and could live up to the time when people would turn you out."* The

Prophet asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the divine inspiration also paused for a while.

الْفَرْقَ بَيْنَ الرَّسُولِ وَالنَّبِيِّ

الرسول: إنسان ذكر حرّ أوحى الله إليه بشرع وأمر بتبليغه. النبي: إنسان ذكر حرّ أوحى الله إليه بشرع ولم يؤمر بتبليغه. وذهب بعض العلماء إلى أنه لا فرق بين الرسول والنبي وأنها مترادفات، منهم ابن الهمام في المسامرة لكنه مخالف لما عليه جمهور العلماء من أن الرسول أخص من النبي لأنه أوحى إليه شيء وأمر بتبليغه والنبي لم يؤمر بالتبليغ فعلى هذا كل رسول نبي وليس كل نبي رسولاً. ولا يكون الرسول والنبي إلا ذكراً ولم يأت رسول امرأة لأن الذكورة شرط للرسالة والنبوة.

The Difference between Prophets and Messengers

A messenger is a free human male who God inspired with sacred law (or divine code) and ordered him to preach it. A prophet is a free human male who God inspired with sacred law but is not ordered to preach it.¹ Some scholars hold that there is no difference between a messenger and prophet and that they are synonymous. From these scholars is Ibn al-Hamam in the book *al-Musayarah*. However, this is contrary to the view of the majority of scholars who maintain that a messenger is more specialised than a prophet, in that something was revealed to him and he was ordered to preach it, while the prophet was not ordered. Due to this, all messengers are prophets, but not all prophets are messengers. Additionally, messengers and prophets are only male. A female cannot become a prophet or messenger because masculinity is a stipulation.

ملحوظة: المعتمد أن النبي أفضل من الولي وكذلك الرسول. لأن الولي تابع للرسول وللنبي. ولا يكون التابع أعلى رتبة من المتبوع. ولأن النبي معصوم والولي غير معصوم. لكن أولياء هذه الأمة أفضل من أولياء الأمم السابقة لقوله تعالى (كنتم خير أمة أخرجت للناس).

¹ The proof that messengers were ordered to preach the message and that they differ from the prophets in this regard is contained in the following Quranic text [Those who delivered the message of God and fear Him and fear none but God. And God is sufficient to keep account]. Quran 33:39. God also says, addressing the leaders of the messengers [O Messenger, propagate that which has been revealed to you from your Lord. And if you do not then you would not have conveyed His message. And God will protect you from the people. Verily, God does not guide the disbelieving folk]. Quran 5:67.

Note: according to consensus, a prophet and messenger is deemed greater than a *wali* (friend of God) because a *wali* is a follower of the messenger and prophet, and the follower cannot be of higher rank to the one he is following. In addition, prophets are infallible [*ma'sumun*], while the *wali* is not. However, the friends of God [*awliya*] of the nation of Muhammad (God bless him and grant him peace) are better than the *awliya*' of the previous nations due to the saying of God the Exalted [You are the best of people ever to be produced (to have appeared) before mankind].¹

Supplementary notes regarding Prophets and Messengers

[*Hasan Habannaka states the following terminologies regarding prophets and messengers*]. The first is prophethood [*nubuwwa*]. The word *prophethood* [*nubuwwa*] in linguistic terms is derived from the root word *naba'* [*pronounced with a hamza*], which means to inform about, or to report. Pronounced without a *hamza* – *nabwa* – it means that which rises from the earth, such as to say, “The thing has risen,” indicating the high rank of prophets. Both meanings apply to prophets. Technically, it means someone who God chose from among His creation and inspired him with revelation. Therefore, a prophet [*nabi*] is a person chosen by God to receive revelation.² [*Mustafa al-Khin states*:] the meaning of prophethood [*nubuwwa*] is the delivering of information from God to one of His creation by way of inspiration (i.e. revelation), and to inform us that he is a prophet. Prophethood is therefore the link between God and the prophet, which is the link of information and notification.³

Ar-Risalah in linguistic terms is to be sent for a matter. A messenger [*rasul*] therefore, is someone who delivers a message for the one who sent him; or someone who performs the duties that were ordered to be carried out by his sender. Legally, it is God's commissioning a prophet from among the prophets to preach and propagate the sacred law to the people. A messenger [*rasul*] is therefore a prophet who is commanded by God to preach His sacred law to His servants. [Note: the reason the author said it is the commissioning of a prophet to preach, is because the person God chooses to become a messenger – is a prophet first, and when he is instructed to preach the message, he becomes a messenger].

It is possible to derive from the Quranic verses relating to prophets and messengers, the following matters. **The first** is: that both prophets and messengers is a matter determined by God, and that both ranks are not acquired with effort,

¹ Quran 3:110.

² Al-Aqida al-Islamiyya, Hasan Habannaka 266.

³ Al-Aqida al-Islamiyya, Mustafa al-Khin 262.

study, or investigation. Verily this is the meaning of being chosen. The **second** is that the classification of a messenger differs to that of a prophet. God states [Mention Musa in the Book. He was truly sincere – and was a messenger and a prophet].¹ The **third** is that being selected as a prophet precedes the rank of messenger. Being chosen with messengerhood is not complete unless the selection of being a prophet is complete (which is satisfied after receiving revelation). God says [But how many prophets We sent].² Also [O Prophet! Truly We have sent you as a witness, a bearer of glad tidings and a warner, and as one who invites to God's grace by His permission and as a lamp spreading light].³ These last two verses indicate that prophethood is established first, after which messengerhood is realised. Based on this, we see that there is a period that passes during the life of a prophet where he is chosen as a prophet before being ordered to preach. This period is like that which occurred to Prophet Muhammad after he first received revelation and between the command of God to preach. God said [O you (Muhammad) enveloped in garments! Arise and warn!].⁴ He said also [O Messenger (Muhammad)! Proclaim (the message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His message. God will protect you from mankind. Verily, God guides not the people who disbelieve].⁵ The **fourth** is that God Most High may restrict some to prophethood only, without ordering them to preach. Such persons are called prophets and not messengers. Due to this, the mission of a prophet who has not been instructed to propagate the message is to act and give legal rulings based on the sacred law of the previous messenger. We see an example of this in the Quran about a prophet who came after Musa. This prophet is not regarded as one of the messengers, even though he is spoken of in the story with the Children of Israel after the time of Musa. God says in surah al-Baqarah [Have you not thought about the group of the Children of Israel after (the time of) Musa? When they said to a prophet of theirs, "Appoint for us a king and we will fight in God's way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?"].⁶ His name is Samwil (or Shamwil); and is also known as Samuel. In addition is the hadith of the Prophet that makes a distinction between the number of prophets and messengers. From this it is clear that all messengers are prophets, but not all prophets are messengers.

¹ Quran 19:51.

² Quran 43:6.

³ Quran 33:45-46.

⁴ Quran 74:1-2

⁵ Quran 5:67.

⁶ Quran 2:284.

Therefore, the difference between a prophet and a messenger is that a prophet is a man who has been inspired with a divine code but is not instructed to propagate it, while a messenger is a man, who having been inspired with a divine code, is also ordered to propagate it.¹

Is It Permissible To Revere Some Prophets Above Others?

[*As-Sabuni states:*] There are those who state: how can some prophets be given preference over others when the Quran says [We make no distinction between the messengers].² *However, the meaning of 'distinction' in this verse is believing in some prophets and belying others, as the People of the Book (the Jews and the Christians) did when they believed in the mission of some of the prophets and denied the mission of others; and consequently discriminated between the prophets. God The Glorious has explained this concept in many verses. He says [Verily those who disbelieve in God and His Messengers, and want to make a distinction between God and His Messengers and say: We believe in some and disbelieve in others. They want to take a discourse between that. Those are in truth disbelievers. And We have prepared for the disbelievers a disgraceful punishment].³ Therefore, distinguishing between the prophets does not mean that some should not be given preference over others. Unequivocally, God has favored some over others. God says [These are the prophets; We have favored some above others. Of them are some God spoke to and He raised some in rank over others. And We gave Jesus the son of Maryam clear signs and supported him with the Holy Spirit].⁴ God says [And We have favored some prophets over others and We gave Dawud the Zabur].⁵ The meaning therefore of the verse [We make no distinction between the prophets] is what the Prophet stated, "I swear by the one who holds the life of Muhammad in His hand, that whoever from this nation hears of me, be he Jew or Christian, then dies without believing in what I have brought, God will enter him into the fire."⁶*

¹ Al-Aqida al-Islamiyya, Hasan Habannaka 268-270.

² Quran 2:136.

³ Quran 4:150-151.

⁴ Quran 2:253.

⁵ Quran 17:55.

⁶ Muslim 240.

Can A Prophet Be A Woman? | Mustafa al-Khin & Muhyiddin Mistu

It has become evident from what has passed regarding messengers that there is consensus that a messenger cannot be female, and that masculinity is a stipulation. As for a prophet, scholars of creed differed on the matter. Some scholars maintain that it is permissible and that it did occur. They hold that some woman received revelation, such as Sarra the wife of Ibrahim. God said [And his wife was standing (there), and she laughed: but We gave her glad tidings of Isaac, and after him, of Jacob].¹ Also among the women was Maryam the daughter of Imran. God said [Behold! The angels said: "O Mary! God has chosen you and purified you above the woman of all nations. O Mary! Worship the Lord devoutly: prostrate yourself, and bow down (in prayer) with those who bow down."].² In addition, God said regarding the mother of Musa [So We sent this inspiration to the mother of Musa: "Suckle (your child), but when you have fears about him, cast him into the river, but fear not nor grieve, for We shall restore him to you, and We shall make him one of Our messengers].³ These verses indicate that some of the women received revelation and indeed the revelation to Maryam included an address, law and honor, and there is no other meaning to prophethood except this.

One scholar who maintained the prophethood of Maryam was Imam al-Qurtubi in his tafsir, *Al-Jami' li Ahkam al-Quran*. However, the majority held that a woman cannot be a prophet, just like she cannot be a messenger. They maintained that masculinity is conditional for both a messenger and prophet. They held that this was the degree of revelation which these women received, though it does not necessarily qualify them as prophets, because it is not enough regarding the methodic nature and tradition of prophethood. The information that was revealed to Sarra and the mother of Musa did not contain any law or code, and that revelation to them was a form of inspiration and it is a portion of what is shared with all things, even to the animals. God said [And your Lord taught the bees to build its cells in hills, on trees, and in (men's) habitations].⁴ As for Maryam, even though the revelation to her did contain law or a code — the fact is that when God commended her, He characterised her as a *siddiqa* [a woman of truth] though if she was a prophet, then the praise and commendation that she is a prophet would have been more appropriate. God said [Christ the son of Mary was no more that a Messenger; many were the Messengers that passed away before him. His mother was a *siddiqa* [woman of truth]].⁵

¹ Quran 11:71.

² Quran 3:42-43.

³ Quran 28:7.

⁴ Quran 16:68.

⁵ Quran 5:75 | *Translated from Al-Aqida al-Islamiyya, Mustafa al-Khin 282-284.*

صِفَات الرسل (عليهم الصلاة والسلام)

صفات الرسل صلوات الله عليهم أنواع ثلاثة ، ما يجب لهم وما يجوز في حقهم وما يستحيل عليهم. ودونك التفصيل. I- فيما يجب للرسل والأنبياء إجمالاً وتفصيلاً : يجب إجمالاً : يجب في حقهم ما يليق بهم من الصفات الحميدة التي تليق بمراتبهم العلية كالحلم ، والعدل، والصدق، والكرم ، وأمثال ذلك من مكارم الأخلاق التي هي قوام الأمم على اختلافها. يجب تفصيلاً: يجب أن نعتقد أن الواجب في حقهم أربع صفات: الصدق والأمانة والفظانة وتبليغ ما أمروا بتبليغه.

The Attributes of a Messenger

The attributes of a messenger are three types: i) that which is necessary for them [*wajib*], ii) that which is permitted in their right [*ja'iz*], and iii) that which is impossible upon them [*mustahil*]. These are explained as follows.

I) *That which is necessary for the prophets and messengers in general and in specific.* In general, it is necessary for them to possess attributes that are befitting for them, such as patience, probity, truthfulness, generosity and attributes of the like. In specific, we must believe that four attributes are necessary for them. They are: 1) truthfulness, 2) fulfilling the trust, 3) intelligence and astuteness and 4) to preach what they are commanded to preach.

1- الصدق: هو مطابقة الخبر للواقع ، أي لا يتكلمون إلا الصدق وهو واقع الحال. الدليل العقلي على

صدقهم : هو أنهم لو لم يصدقوا بما أنزل عليهم من الرسالة لاختلَّ التبليغ واختلت الشرائع. ولو جاز عليهم الكذب لما أمرنا الله باتباعهم. قال تعال (قل إن كنتم تحبون الله فاتبعوني يحببكم الله). وأهم دليل على صدقهم هو المعجزات التي جرت على أيديهم برهاناً على صدقهم.

1) *Truthfulness* – is that which corresponds with the news of what has occurred; meaning they only speak what is true – truthfulness being their very nature. *The rational proof* to their truthfulness is that if they were untruthful in what God revealed to them, their message would have become weak and unstable, and the laws would have become meaningless. In addition, if telling lies was possible for them, then why did God order mankind to follow them? The Exalted says [Say: if you claim to love Allah, then follow me and Allah will love you].¹ Indeed, the most important proof regarding their truthfulness is the miracles they performed, which is evidence to such an attribute.

¹ Quran 3:31.

2 - الأمانة : وهو عصمة ظواهرهم وبواطنهم عما نهى الله عنه قبل النبوة وبعدها. والدليل على أماناتهم : هو أن الله تعالى أمرنا باتباعهم - كما مرّ - فيما جاؤوا به فلو خانوا الأمانة لحرم اتباعهم وكيف وقد أمرنا الله بالاتباع؟ والأمانة ترجع إلى العصمة. ثم لا يليق بالحكيم العليم أن يختار رسولاً كاذباً أو خائناً للأمانة. لذلك ثبتت لهم صفة الأمانة.

2) *Fulfilling the Trust* – is both inward and outward protection before and after prophethood from performing any act that God prohibited. *The rational proof* – God ordered that we follow them in what they came with. If they betrayed the trust (or did not fulfil it), it would be forbidden to follow them; and how is this the case when we have been ordered to follow them? Additionally, the attribute of trust comes back to infallibility [*ʿisma*]. Furthermore, it is not befitting for the All-Wise to choose a messenger who is a liar and a betrayer of the trust.

ملحوظة : ما ورد عن النبي أنه سها في الصلاة وأنه نام عن صلاة الفجر إنما كان ذلك تشريعاً للناس ليتعلموا كيف يصلحون عبادتهم إن أخطأوا. لا أنه خطأ محض.

Note: it has been reported that Prophet Muhammad ((God bless him and grant him peace)) forgot recitation while praying and that he along with his Companions slept through the dawn prayer [*fajr*]. Indeed, this was to establish precedence for the people so they could learn how to correct their acts of worship if they too made a mistake. It was not an absolute mistake on the Prophet's part.

3 - الفطنة: هي الذكاء والفهم السريع وقوة البرهان. والقدرة على إلزام الخصم للدليل النقلي على الفطنة قوله تعالى (فإن الله يأتي بالشمس من المشرق فأتى بها من المغرب).

3) *Intelligence* is cleverness and rapid understanding and the strength of proof. It is the ability to defeat the enemy with evidence. *The transmitted proof* is the Quran when Ibrahim said to Namrud [God causes the sun to rise from the east; cause it to rise from the west].¹

¹ Quran 2:258.

Supplementary notes

[*Al-Habannaka states:*] With the attribute of intelligence and astuteness, the messenger is able to understand that which is conveyed to him through revelation. He is able to preserve the message and not forget it. After this, he is capable of delivering the message as it was revealed. Equally, possessing the complete attribute of intelligence renders the messenger capable of diagnosing and remedying his nation with wisdom, direction and leadership. Such an attribute equips the prophet to disprove the false evidence of those who would claim something contrary to truth.¹

There are many verses in the Quran that bear testimony to Prophet Muhammad's intelligence. God says: [Do not move your tongue trying to hasten it].² That is, do not hasten the Quran before Jibril finishes conveying it to you, out of fear that you may lose some of it. Ibn 'Abbas said that the Prophet would move his lips fearing it would escape him; so he would move his lips before he had memorised it; and consequently the verse was revealed. Elsewhere, The Exalted states [Do not rush ahead with the Quran (and recite it) before its revelation to you is complete (before Jibril finishes conveying it), and say: "My Lord, increase me in knowledge (through the Quran)."].³ Indeed, the moving of the Prophet's tongue in order to memorise the Quran at the time of revelation as well as his rush to recite the Quran before Jibril had finished conveying it is indicative of his intelligence and brilliance. Equally, the command of God to the Prophet to call to the people with wisdom and fair admonition arguing with them in the kindest way is testament to the Prophet's absolute aptitude.⁴

[*As-Sabuni states:*] Historians mention that Namrud ruled for four hundred years and that he was oppressive, evil, proud and haughty. The first time Ibrahim and Namrud met, the tyrant asked: "Who is your Lord, Ibrahim? Do you have a lord besides me?" Ibrahim replied in words of wisdom and faith: "My Lord is He who gives life and causes death." [Ibrahim's simple reply was meant that God is the great and powerful being that brought man from nothing then causes him to die and be resurrected. He has power over all things]. However, Namrud the ignorant laughed at him mockingly and said: "I give life and cause death." Ibrahim said: "And how is this?" Namrud called his orderly and said to him: "Bring me two men from the prison who have been condemned to death." The orderly went and shortly returned with two men. They stood in front of Namrud when he ordered

¹ Al-Aqida al-Islamiyya, Abdur-Rahman Habannaka 334.

² Quran 75:16.

³ Quran 20:114.

⁴ Al-Aqida al-Islamiyya, Abdur-Rahman Habannaka 334-335.

the executioner to cut off the neck of one them. Namrud said: "I have caused this one to die." He ordered the release of the second prisoner and said: "This one I have given life." By this he wanted to display his power over life and death, which are exclusive powers of God and among His attributes. When Ibrahim saw the rudeness of his reasoning he replied to him with something that could not be disputed. Ibrahim said: "God brings the sun from the east, so you bring it from the west." At this point the debate ended and the disbeliever was speechless.¹

الدليل العقلي : هو أن وظيفة الرسل تستلزم مدارك عظيمة وفطنة فوق مدارك البشر لإلزام الخصم الحجة ودحض مزاعمه الباطلة ، ولا يكون ذلك إلا بالفطنة. فالأبله لا يقدر على إقامة الحجة على الخصم ودحض حجته. ولو لم يكن سيدنا إبراهيم ذا فطنة وذكاء لحاجه الخصم وغلبه.

The rational proof is that the duty of messengership requires great comprehension and intelligence above the comprehension of the people. This is required in order to defeat the lies and falsehood of the enemy with proof and evidence. This cannot occur except with intelligence and aptitude. The layperson is not able to prove his case to the enemy or disprove his falsehood. If Ibrahim was not intelligent and clever, the enemy would have proved his case and defeated him.

[*Al-Khin states:*] the Prophet ((God bless him and grant him peace)) was ordered to dispute the issue with the non-believers in an excellent manner, and to put forward the arguments and proofs. God said [Invite (all) to the way of your Lord with beautiful preaching; and argue with them in ways that are best and most gracious: for your Lord knows best, who have strayed from His path, and who receive guidance].² Therefore, whoever is ordered to argue and to rebuke an argument with an argument and evidence with evidence, then it is necessary that he be attributed with intelligence.³

4 - تَبْلِيغٌ مَّا أُمِرُوا بِتَبْلِيغِهِ : هو ما أنزل عليهم من الشرائع السماوية. الدليل النقلي على التبليغ قوله تعالى (فاصدع بما تؤمر). (فإننا عليك البلاغ المبين). (وإذ أخذنا الله ميثاق الذين أتوا الكتاب لتبيننه للناس ولا تكتمونه). الدليل العقلي : هو أنهم لو كتموا شيئاً مما أمروا بتبليغه لوقع الشك في رسالتهم وكانوا من خان أمانة التبليغ، وفسد أمرهم ، ووصفوا بالخيانة ، وهذا محال في حقهم. وهذه الصفات الأربع هي صفات الكمال. وهي واجبة في حقهم جميعاً عليهم الصلاة والسلام.

¹ Prophethood and the Prophets 161-162.

² Quran 16:125.

³ Al-Aqida al-Islamiyya, Mustafa al-Khin 287.

4) *To preach what they are ordered to preach* – is to advocate what was revealed to them from the Sacred Law, and not conceal anything of it. *The transmitted proof* is the saying of God [Preach with what you are ordered],¹ as well as the verse [But if they turn away, your duty is only to preach the clear message].² Additionally, the Quran states: [And remember God took a covenant from the People of the Book, to make it known and clear to mankind, and not to hide it].³

The rational proof is that if they concealed anything which they were commanded to preach, then doubt would have befallen their message and they would have been plunged into the category of betraying the trust of preaching. Consequently, their credibility and stance would have been ruined and they would be ascribed with disloyalty and betrayal, which is impossible in their right. Thus, all these four attributes are complete attributes and they are compulsory in their right.

II- فيما يجوز في حقهم الصلاة والسلام : يجوز في حقهم ما يجوز على بقية البشر من الأكل والشرب والجماع والمشى في الأسواق والأمراض البشرية التي لا تؤدي إلى نقص في مراتبهم العلية. ولا يجوز عليهم ما أدى إلى نقص فيهم كالجدام ، والجنون والبرص ، والعمى . فظاهر الرسل وباطنهم سواء معصوم منزه عن كل ما يليق بحقهم عليهم الصلاة والسلام. أما النوم : فإنها تنام أعينهم ولا تنام قلوبهم . لذلك ما كان النوم ناقصاً لوضوئه. فتنام عيناه وقلبه لا ينام.

II) *That which is permitted in their right* | That which is permissible for the rest of the people is permitted for prophets. Such things include eating, drinking, sexual intercourse, walking in the marketplaces and the common illnesses of man provided such illnesses do not lead to deficiency or diminishment of their high status. It is not possible for them to have something that diminishes them, such as leprosy, lunacy, and blindness. Their external and internal is protected and free from what is not befitting in the right of a prophet. As for sleep – indeed their eyes closed but their hearts were awake. Due to this, the sleeping of the Prophet did not nullify his wudu; for his eyes slept though his heart did not.

III- فيما يستحيل في حقهم صلوات الله وسلامه عليهم : يستحيل في حقهم ضد الصفات الأربع المتقدمة. فيستحيل الكذب والخيانة والكتمان والبلاهة. لأن هذه الصفات صفات نقص وهم معصومون عن كل نقص. وكذلك يستحيل عليهم الأمراض البشرية التي تؤدي إلى نقص بهم كالأمراض المنفرة فيستحيل عليهم العمى. وما حصل لسيدنا يعقوب فليس بعمى وإنما هي غشاوة من الحزن كانت على عينيه وقد زالت، وكذلك ما حصل لسيدنا أيوب عليه السلام من الأمراض المنفرة فليس بصحيح (هذا من الأخبار الإسرائيلية المكذوبة عليه) لأنه قد مرض مرضاً عادياً لا يؤدي إلى نقص في حقه.

¹ Quran 15:94.

² Quran 16:82.

³ Quran 3:187.

III) *What is impossible in their right* | The opposite of the four attributes previously mentioned are impossible in the right of a prophet. Therefore, lying, betrayal, concealment, and stupidity is impossible for them, because these attributes are diminished attributes. Indeed, prophets are protected from such things. As for what occurred with Ya'qub, this was not blindness; rather, it was a blurriness that occurred upon his eyes as a result of sadness which later disappeared. Likewise, that which happened to Ayyub and the report that he suffered a disgusting disease, is incorrect because although he did suffer a common sickness, it was not something that resulted in defect or that which others loathe.¹

وكذلك يستحيل عليهم الصمم والخرس والجنون وأمثال ذلك فلا يليق بهم أن يتصفوا بما ينفر الناس منهم ويجعلهم محتقرين في أعينهم وهم جاؤوا لهدايتهم وإرشادهم. ملحوظة: أربعة مختلف فيهم وهم: لقمان وذو القرنين والعزير والخضر صاحب الكليم موسى عليهم الصلاة والسلام. فبعضهم يقول عنهم إنهم أنبياء وبعضهم يقول إنهم أولياء. والله أعلم.

Equally, it is impossible for them to be deaf, mute, insane and examples of a similar nature. It is not befitting for them to be attributed with something that people are driven away from and make them less dignified in the eyes of the people who they came to guide. Note: there are four persons whom there is disagreement concerning their status, they are: Luqman, Dhu Qarnain, 'Uzair and Khadir (the friend of Musa). Some scholars held they are prophets, while others maintained they are friends of God [*awliya*], and God knows best.²

¹ The report that he suffered a great illness which drove others away from him is from the stories termed Jewish folk tales, which are to be given no attention. Such narrations have no sound chain of narrators and are not to be believed because they are the errors of the People of the Book, and because they contradict the Muslim belief that the Prophets are free of sin, wicked acts and situations that deem them less noble in the eyes of the people.

² In the text *Sharh al-Maqasid*, it states: some of the greatest scholars maintain that four prophets remain in the realm of the living and they are: Khadir and Ilyas on the earth and Jesus and Idris in the heaven. [Ibn Hajar was asked about what the strongest view is concerning whether or not Khadir is a living prophet and likewise Ilyas? He replied that the strongest view is that they are alive and that they are prophets. // Al-Qurtubi said: Khadir is a prophet according to the majority and the verse testifies to this on the basis that a prophet does not learn from those who are lesser in rank; and because the inner rule is not looked upon except by prophets. [Al-Qurtubi 11/16 and Fat'h al-Bari 6/434 // Minah ar-Rawd al-Azhar 182 ft-1].

Supplementary notes

[*Mustafa al-Khin and Muhyiddin Mistu state:*] Regarding an unintentional oversight [*sahu*], indeed this is impossible upon prophets in their spoken reports as well as the sayings relating to the Sacred Law [*shari'a*]. As for the *actions* that are associated with the religion, then yes an oversight is possible, such as the oversight that occurred with Prophet Muhammad in the *dhuhr* and *'asr* prayer.¹

With respect to forgetfulness [*nisyan*], it is impossible to occur in the message prior to the message being given. This is regardless if the message is a saying or action. Though, after the message has been given by the prophet, then it is possible to forget a thing that was previously remembered, though this is due to God making the prophet forget (to teach the people their religion in accordance with His wisdom) and not from the Shaytan, because Shaytan has no way to the prophet.²

Qadi 'Iyad says, "Forgetfulness and oversight with respect to the prophet are not incompatible with the prophetic miracle and do not detract from confirmation of it. One group believes that any kind of forgetfulness was forbidden for him. They maintain that his oversight was intentional and deliberate in order to create a sunna. This view is desirable, but self-contradictory. There is not much benefit in this interpretation because how can it be possible to overlook something in any situation? It is as the Prophet said, "It is very bad for anyone to say that I forgot such—and—such a verse. Rather, (say) he was made to forget." Indeed, he was not inattentive or lacking concern for the prayer in his heart. He was distracted from the prayer by the prayer, part of it making him forget another part, in the same way that he left the prayer on the Day of the Trench until its time had passed when he was occupied with being on guard against the enemy. He was distracted by one act of obedience for another act of obedience."³

[*Al-Khin adds:*] An issue that is linked to this category (of oversight) is the impact sorcery had upon the prophets. The majority held that they could be affected with it, though not to the extent where it affected the message or the Sacred Law [*shari'a*]. It is reported in Bukhari from A'ishah that a man called Labid bin Al-A'sam from the tribe of Bani Zuraiq worked magic on the Prophet, till he started

¹ There are three sound hadith that are related about the oversight on the part of the Prophet in prayer. The first is the hadith of Dhul-Yadayn about his giving salam after two rak'ahs. The second is the hadith of ibn Buhayna about his standing up after two rak'ahs. The third is the hadith of ibn Mas'ud that states that the Prophet prayed the dhuhr prayer as five rak'ahs. All these are results of oversight in action. [Ash-Shifa 321].

² Al-Aqida al-Islamiyya, Mustafa al-Khin and Muhyiddin Mistu 292-294.

³ Ash-Shifa 322.

imagining that he had done a thing that he had not really done.¹ Ibn Hajar mentions that what occurred to the Prophet was a type of illness. He adds: Al-Mazari said, "Many of the innovators rejected this hadith and claimed that it lowers the rank of prophethood and makes others doubt it. They (the innovators) said: everything that depicts such a picture is false, claiming that to say 'it is permissible' is to invalidate the truthfulness of what has been sanctioned in the Sacred Law, because if this were true, then it is possible for him to see Jibril when he had not, and possible for him to imagine revelation when he had not." Al-Mazari said: This is all rejected because the proofs have been established regarding the truthfulness of the Prophet in what he preached from God, and his infallibility [*isma*] in the propagation of the message has been established. Furthermore, his miracles have borne witness to his truthfulness. Verily, if the proof is established – it repudiates any who oppose. As for that which is associated with the matters of the world, for which the Prophet was not sent for and neither was the message sent as a result of, such as advice on crops, then he is subject to what mankind is subject to. It is not far-fetched that he experiences something from the matters of the world that does not pertain to the Sacred Law (*and bearing in mind his status of infallibility*). Moreover, the meaning of this hadith is that it seemed to him that he made love to his wives, wherein reality he had not; and this occurs to many people in dreams.² This being the case, it is not improbable that he experienced this while he was awake. Ibn Hajar adds: that it has not been reported that the Prophet said something that was contrary to what he informed about.³

[*Qadi 'Iyad states:*] God has freed the Sacred Law [*shari'a*] and the Prophet from ambiguity whatsoever. Sorcery is a type of illness and it arises from permissible causes which are just the same as any other type of illness to which he was subject and which did not detract from his prophethood. As for the report that it used to seem to him that he done something when he had not, none of that concerns conveying the message of laying down the *shari'a* or detracts from his truthfulness since the established proof and the consensus agree that he was protected from that. What we are talking about concerns what was allowed to happen to him regarding things of this world. He was not sent because of these things and was not preferred for their sake. He was exposed to them like all men. [He adds:] It

¹ Bukhari 5763.

² Note: Qadi 'Iyad mentions one of the likely meanings of this hadith. He states that this hadith means; that it seemed to him from his activity and previous habit that he had the strength to come to them. When he came near them, the magic spell struck him and he could not come to them as happens when someone is under a spell and is hindered. (Ash-Shifa 348).

³ Al-Aqida al-Islamiyya, Mustafa al-Khin and Muhyiddin Mistu 292.

should be clear from these variants that magic had power over his outward limbs, not over his heart, belief and intellect.¹

عدد الرسل عليهم الصلاة والسلام المتفق عليهم: يجب علينا الإيمان والجزم بجميع الرسل التي قصّها الله علينا في كتابه العزيز. وكذلك يجب الإيمان برسل لم يقصهم الله علينا في كتابه قال تعالى (ورسلاً قد قصصناهم عليك من قبل ورسلاً لم نقصصهم عليك). أما الرسل التي قصّ الله علينا أسماءهم في كتابه العزيز فهم خمسة وعشرون رسولاً يجب علينا معرفتهم والإيمان بهم تفصيلاً وهم: آدم - إدريس - نوح - هود - صالح - إبراهيم - لوط - اسماعيل - اسحق - يعقوب - يوسف - أيوب - شعيب - موسى - هارون - ذو الكفل - داود - سليمان - الياص - اليسع - يونس - زكريا - يحيى - عيسى. وخاتمهم محمد صلى الله عليه وسلم وعلى جميع الأنبياء والمرسلين.

The Number Of Messengers That Is Agreed Upon

It is compulsory to believe with certainty in all the messengers that God mentioned in the Quran and to believe in those He did not tell us about. God Most High says [Of some Messengers We have already told you the story, of others We have not].² As for those we have been told about, their names are mentioned in the Quran, and they are twenty five messengers. We are required to know them and believe in them. They are: Adam, Idris, Nuh, Hud, Salih, Ibrahim, Lut, Isma'il, Ishaq, Ya'qub, Yusuf, Aiyub, Shu'ayb, Musa, Harun, Dhul Kiffl, Dawud, Sulaman, Ilyas, Yasa', Yunus, Zakariyya, Yahya, 'Isah (Jesus) and Muhammad ((God bless them and grant them peace)).

المُعْجَزَاتِ وَالْحَوَارِقِ

خوارق العادات التي هي من مقدورات الله تعالى هي : 1- معجزة من نبي ، وليس بعد نبينا محمد نبي أبداً ولا رسول مطلقاً لقوله عليه الصلاة والسلام : (لا نبي بعدي). 2 - كرامة من ولي ظاهر الصلاح والاتباع للشرع الشريف بلا مخالفة. 3 - معونة وهي ما كان على يد مستور الحال . 4- استدراج من فاسق أو كافر. 5 - إهانة من مدع للنبوّة كذاب كمسيلمة. 6 - إرهاب نبي صادق كسيدنا محمد صلوات الله عليه أو من قبله إن جاء قبل النبوة. 7- سحر إن جاءت من يد ساحر (ولا يفلح الساحر حيث أتى). 8- شعوذة: وهي خفة يد يرى الإنسان من خلالها ما ليس له حقيقة ، تحيي على يد رجل دجال. والسحر وإن كان ظاهراً من خوارق العادات إلا أنه لا تتعذر معارضته.

¹ Ash-Shifa 348.

² Quran 4:164.

Miracles [*Mu'jiza*] and Extraordinary Events [*Khawariq*]

Extraordinary events are that which God decreed; they are:

- 1) Miracles from prophets – Verily, there is absolutely no prophet or messenger after Prophet Muhammad ((God bless him and grant him peace)). The Prophet said [There is no prophet to come after me].
- 2) Karama [phenomenon / marvel] from a wali, who is outwardly upright and who follows the Sacred Law without acting contrary to it (and does not claim prophethood).
- 3) Ma'unah [aid / assistance]. It comes about at the hands of one whose situation is unknown. [It usually occurs with a general person from among the community seeking safety due to a difficult situation].
- 4) Istidraj [marvels of delusion]. This consists of supernatural events that appear at the hands of an unrighteous person [fasiq or unbeliever] as a manifestation of God's intention to deceive him and lead him further astray. Allah states [Those who disbelieve should not imagine that the extra time We grant them is good for them. We only allow them more time so they will increase in evil-doing (by disobeying Allah). They will have a humiliating punishment].¹ Hence, should an extraordinary act occur on the hands of a wrong doer or disbeliever, then it is regarded as *Istidraj*. [This can be illustrated with what will occur upon the hands of the Dajjal toward the end of time. He will say to the sky, "Rain," and it will rain. He will say to the ground, "Produce," and it will produce things. He will say to the dead, "Rise," and one will rise].²
- 5) Ihanah [humiliation]. God insults the person who claims to be a prophet, such as Musailamah the liar. For example, he returned one of the eyes of his companions back into its place, after which the good eye became blind.
- 6) Irhas is a sign or indication of a prophet, such as with Prophet Muhammad or a sign prior to prophethood if it occurred at that time.
- 7) Sorcery [magic-*sihr*] is that which comes about from the hands of a sorcerer. The Quran states [Sorcerers do not prosper wherever they go].³
- 8) Sha'wadha is light handed trickery that can be identified by onlookers when it occurs. It has no truth to it; and it comes about on the hands of an evil person and cheat. Although magic apparently seems to be something extraordinary, it is possible to contradict it.

¹ Quran 3:178.

² Tuhfatul Murid 83. Kitab Sharh as-Sawi, ft 2, 299

³ Quran 20:69.

أولاً: الإرهاس والمعجزة : ودونك التفصيل في الإرهاس والمعجزة مما يتصل ببحثنا هذا. 1 - الإرهاس : هو ما يكون للرسول قبل دعوى الرسالة، كتظليل الغمام له من قبل النبوة والرسالة.

The Irhas and Miracle of a Prophet — The details of *Irhas* and Miracle [*mu'jiza*] are mentioned as follows since they are related with the theme at hand.

Irhas is that which is received prior to becoming a messenger, such as the cloud which provided a shadow for the Prophet prior to receiving revelation.

2 - المعجزة: تعريف المعجزة : هي أمر خارق للعادة مقرون بالتحدي مع عدم المعارضة. توافق دعوى الرسول المرسل ولا تكون إلا من الرسل لتبليغ أممهم برهاناً على رسالتهم وتصديقهم فيما أخبروا به أقوامهم.

The Definition of a Miracle — It is an extraordinary event that is associated with a challenge;¹ and is impossible to contradict.² The miracle must also be in accordance with the message of the messenger, and it does not come about except from messengers preaching to their people to serve as evidence to the message and to have trust in what they inform about.

Supplementary notes

[*Al-Habannaka states:*] The performance of miracles is a matter that is theoretically and rationally possible and all the conditions must be satisfied for the contravening of natural laws in order that it be deemed a miracle [*mu'jiza*]. The conditions are: 1) that it contravene the natural laws that are acknowledged as the laws of the world and that it defy the consistent orderly system, 2) that the messenger challenge those whom the message has reached to produce something similar if they doubt his truthfulness of being a messenger of God. If such an act occurs on the hands of a pious man without his claiming to be a messenger, then it is not regarded as a miracle; rather, it is deemed a marvel [*karama*]. If it occurs on the hands of an immoral person, then it is deemed a marvel of delusion [*istidraj*], 3) the third condition requires that the nation and all the people be unable to contradict the miracle with something that also contravenes the natural way of things, 4) it must be in conformity with his announcement of it, and the miracle

¹ This matter entails the messenger challenging his people to produce the like of what he brings if they doubt the truthfulness of his claim. If their inability to oppose the miracle is realised, then they come to know that this is from the actions of the Lord. [Al-Aqida al-Islamiyya, Abdur-Rahman Hasan Habannaka 300-301].

² One of the conditions is the inability of the people to oppose or contradict the miracle with a similar act that contravenes natural laws. Contradicting the miracle is not realised until the people produce a miracle like it. [Al-Aqida al-Islamiyya, Abdur-Rahman Hasan Habannaka 300-301].

itself must not be a rejection of his claim as in the case of Musailamah the liar who claimed prophethood. It was said to him, "Muhammad returns the eye of his companions to its socket and it heals, show us something like this." He attempted to do so, but instead caused blindness. The author held that this last condition is obvious even if it was not made a stipulation.¹ [*Mustafa al-Khin adds:*] 5) that it be in harmony with the claim of being a prophet and messenger. If it occurs prior to becoming a prophet or messenger, then it is regarded as *irhas* [i.e. a sign that occurs prior to becoming a prophet], 6) that it be in accordance with what he preaches. If it is contrary to what he preaches, then it is not a miracle. An example would be the saying: "The proof to my truthfulness is my splitting the ocean," but instead – the mountain split, 7) that the miracle not belie him. Therefore, the one who says: "A sign to my truthfulness is the speaking of this solid," after which the solid spoke and said: "This claimant is a liar," is not regarded as a miracle.²

Requesting A Miracle [mu'jiza] With Arrogance And Egotism

[*Al-Habannaka states:*] If the request of the people for a miracle includes elements of arrogance and ego, or the desire to jest or waste time for the mere sake to contravene the natural laws, then God will not grant the request on this basis; and He is the All-Wise, the All-Powerful. The reason is that such persons resigned themselves to stubbornness and rejection regardless of how many clear signs and proofs they observe. Amongst those who accommodated themselves to stubbornness are the people of Pharaoh, who after having seen the amazing miracles that God made happen upon the hands of Musa, claimed obstinacy and persistent unbelief as God says [They said (to Musa), "No matter what kind of sign you bring to us to bewitch us, we will not believe in you].³ These people and those who reached their heights will not be benefited by miracles. Therefore, there is no need for contravening the natural order of things for their sake.

Some of the disbelieving Arabs asked the Prophet (God bless him and grant him peace) for events that contravene the natural laws, though their objective was one of arrogance and conceit. Indeed, some had already witnessed miracles that would confirm Muhammad's message and instill in them complete conviction. It is due to this that God ordered Muhammad to say: "Glory be to my Lord! Am I anything but a human messenger?" Meaning, my Lord is far beyond humor or play in entertaining such a request, because your request is not intended to incite conviction or confirmation of Muhammad's message; and if you seek the miracle specifically from myself, then I am merely human.

¹ Al-Aqida al-Islamiyya, Abdur-Rahman Hasan Habannaka 300-301.

² Al-Aqida al-Islamiyya, Mustafa al-Khin 323-324.

³ Quran 7:132.

This response indicates that the focus was concentrated directly at rejecting the requests made by arrogant and egotistical persons. Such requests exceeded the boundaries in requesting proof about the truthfulness of the Prophet. The response also demonstrates that the attention of prophets was mainly focused on belief [*aqida*]; teaching that only God alone is the creator and sustainer; and He alone is the one who contravenes the laws and system He created; for a messenger is not the one who produces the miracle because he is a human being whom regardless of his elevated status in the sight of God is unable to exceed his restricted ability that God placed upon him. However, a miracle is created by God's power [*qudra*] and in accordance with His decree and ordainment; and in rejecting the request due to their transgression; it draws our attention to the fact that God creates the miracle according to the need of the sign only. If it were greater, the miracle would lose its meaning and would emerge as something routine and normal within the system around us and therefore not be deemed an extraordinary event that contravenes the normal way of things.

The Exalted states: [They say, 'We will not believe you until you make a spring of water gush out from the earth for us; or have a garden of dates and grapes which you make rivers come pouring through (the middle of); or make the sky, as you claim, fall down on us in lumps; or bring God and the angels here – (openly in front of us so that we can see them) as a guarantee; or possess a house built out of gleaming gold; or ascend up into heaven – and even then we will not believe in your ascent unless you bring down a book to read.' Say: 'Glory be to my Lord! Am I anything but a human messenger?']¹

شروط المعجزة : أن تتعذر معارضتها وتظهر للعيان حقيقتها، كعصى موسى عليه السلام فإنها أكلت جميع ما جاءت به السحرة من الحبال المصطفة كالحيات. وظهر للجميع أنها حية حقيقية تسعى، وأن ما جاء به سحرة فرعون سحر وشعوذة وباطل فلم يبق منه شيء.

The Conditions Of A Miracle — is that it be impossible to oppose and that its reality be clearly evident to onlookers, such as the staff of Musa. Verily, it ate all of what the magicians brought with them, from the ropes that were lined up like snakes. It was apparent to onlookers that it was a real moving snake, while the objects the magicians of Pharaoh brought were nothing more than magic, trickery and falsehood of which nothing remained.

¹ Quran 17:90-94. [Translated from Al-Aqida al-Islamiyya – Habannaka 302-303].

سبب المعجزة: أن الرسول يأتي قومه بدعوى الرسالة عن ربه فلا يصدقونه ويكذبونه فلو لم يأتيهم بخوارق عاداتهم لم يؤمنوا به. لذلك كانت المعجزة أعظم دليل على رسالتهم وصدق دعواهم. أقسام المعجزة: تنقسم المعجزة إلى قولية وفعليّة وترك.

The Reason For A Miracle — The reason is that when the messenger comes to his people to call them to the message of his Lord, they will not believe him, and will call him a liar. Therefore, if he does not bring about an extraordinary event, they will not believe him; and it was due to this reality that the miracle was the greatest proof to their message and the truth of their call.

The Types Of Miracles — Miracles are divided into, i) sayings, ii) actions and iii) omissions. These are explained next.

1 - أما المعجزة الترك: فمنها القرآن الكريم وهو أعظم معجزة خالدة إلى أبد الأبدين وقد تحدى العرب قاطبة، فصحاءها وبلغاءها، وشعراءها، في زمن كانت العربية في أوج كمالها، وكانوا يحرصون كل الحرص على تكذيبه، وفيهم فطاحل الشعراء والخطباء، فعجزوا ولم يقدرُوا أن يأتيوا بمثله ولو كان بعضهم لبعض ظهيراً. قال الله تعالى (وإن كنتم في ريب مما نزلنا على عبدنا فأتوا بسورة من مثله وادعوا شهداءكم من دون الله إن كنتم صادقين، فإن لم تفعلوا ولن تفعلوا فاتقوا النار التي وقودها الناس والحجارة أعدت للكافرين). ولا يزال القرآن الكريم إلى الآن وبعد الآن معجزة خالدة لا يقدر أحد أن يأتي بمثل سورة من مثله ولو تضافر الناس بعضهم مع بعض. ومنها: تسبيح الحصى بيده (عليه الصلاة والسلام).

i) *As For The Miracles In Relation To Sayings* — it includes the Quran, which is the greatest eternal miracle. It challenged the entirety of the Arabs. It challenged the masters of grammar, speech, and poetry in a time when the Arabic language was at its highest level; and at a time when they took extraordinary care in belying and contradicting the Prophet. Among them were champions of poetry and speech, yet they were unable to bring something like it even with the help and support of one another. God says [And if you are in doubt as to what We have revealed from time to time to Our servant then produce a surah like thereof and call your witnesses or helpers (if there are any) besides God, if you are truthful. But if you cannot, and of a surety you cannot, then fear the fire whose fuel is men and stones, which is prepared for those who reject faith].¹ The Quran will never cease to be a miracle, not now and not after; a miracle that none will be able to produce the like thereof, even if they support each other. In addition to this type is the stones that made

¹ Quran 2:23-24.

supplications in the hand of the Prophet ((God bless him and grant him peace)). Other incidents include the report of Ibn Mas'ud who said "We used to hear the food glorifying its Lord while it was being eaten."¹ And in another narration: "We were eating with the Messenger of God and could hear the food glorifying God."

2 - وأما المعجزات الفعلية : فمنها انشقاق القمر له حينما سأله أهل مكة أن يريهم آية تدل على رسالته فأراهم انشقاق القمر وقد روى ذلك البخاري ومسلم. ومنها نبع الماء بين أصابعه وشرب منه جَمَّ غفير حتى ارتبوا. ومنها حنين الجذع الذي كان يخطب عليه حينما انتقل عنه إلى منبره وقد سمع حنينه كل من كان هناك شاهداً. ومنها ما روي أنه قد أصيبت عين قتادة بن النعمان يوم أحد حتى وقعت على وجنته فردها النبي بيده إلى مكانها فرجعت وكانت أحسن من الأولى.

II) *As For The Miracles Pertaining To Actions* — this entails the splitting of the moon by Prophet Muhammad (God bless him and grant him peace) when he was asked for a proof by the people of Makkah to show them a sign that proves his messengership. He therefore split the moon by the will of God.²

Also from this type is the flowing of water from between his fingers, which a large gathering drank from and quenched their thirst. Also, the palm-trunk that moaned and wailed like a camel when the Prophet moved away from it to the pulpit. These cries were heard by all those who were present as they watched in amazement when the Prophet came down from the pulpit and began to console the trunk. [This is related by approximately ten Companions including Ubay ibn Ka'ab, Anas ibn Malik, Abdullah ibn Umar, Abdullah ibn 'Abbas, Abu Sa'id al-Khudri, Buraydah and others]. Another case is when the eye of Qatada ibn Nu'man was struck on the day of Uhud. It fell onto his cheek, after which the Prophet returned it to its place with his hand, and as a result — became better than before.

Additionally, from Ibn 'Abbas [There were three hundred and sixty idols around the house. The feet of the idols were reinforced with lead in stone. When the Messenger of God entered the mosque in the year of the Victory, he began to point with the staff in his hand at them, but did not touch them. He said, "The truth has come and falsehood vanishes." Whenever he pointed at the face of an idol, it fell on its back. When he pointed at its back, it fell on its face. Finally, not a single idol remained standing].³

¹ Bukhari and Tirmidhi.

² Bukhari and Muslim.

³ Bukhari and Muslim.

Another example is the hadith which mentions the monk he met when he was young and traveling as a merchant with his uncle. The monk never came out for anyone, but on this occasion he came out and began to mingle with them until he took the hand of the Messenger of God. He said, "This is the master of the worlds. God will send him as a mercy to the worlds." The Shaikhs of Quraysh asked him, "How do you know?" He said, "There was no stone or tree that did not prostrate to him. They only prostrate to a prophet." He said, "He came with a cloud shading him. When he drew near to the people, he found that they had got to the shade of the tree first. When he sat down, it moved to shade him."¹

3 - وأما معجزات الترك : فمنها معجزة سيدنا إبراهيم الخليل عليه الصلاة والسلام حينما أرادوا إحراقه ألقوه في النار وظنوا به الهلاك ، ولكن الله تعالى أمر النار أن تترك إحراقه فقال تعالى (يا نار كوني برداً وسلاماً على إبراهيم) فسمعت وأطاعت ونجا إبراهيم عليه السلام منها سالماً بإذن الله . وهذا هو مذهب أهل السنة والجماعة (لا تحرق النار إلا بإذن ربها) خلافاً للمعتزلة والفلاسفة .

III) *As For The Miracles Relating To Omission* — it includes the story of Ibrahim when they sought to burn him. They made an immense fire and assumed he would die therein. However, God ordered the fire to abstain from burning him and said [O fire, be cool and peaceful upon Ibrahim].² The fire heard and obeyed and Ibrahim survived the fire by the permission of God. This is the Madhhab of Ahl as-Sunna wal-Jama'a; the fire cannot burn except by the permission of God, though contrary to the Mu'tazilah and philosophers. [Another example of this type is when Ibrahim attempted to sacrifice his son, but the knife would not cut given that God had commanded it not to].

أشهر معجزات الأنبياء بعد معجزات النبي

1- معجزة سيدنا إبراهيم عليه السلام حينما أرادوا أن يحرقوه . أرسل سيدنا إبراهيم عليه السلام لقومه فدعاهم لعبادة الرحمن وترك عبادة الأوثان والأصنام . فأنكروا عليه عبادة الله وقالوا إنا وجانا آباءنا وأجدادنا تعبد هذه الأصنام . فلا ندعها ونعبد إلهك وحدك . فأقسم فقال (تا الله لأكيدن أصنامكم) ، فدخل عليها وكسرها وعلق الفأس بعنق كبيرها ولم يكسره . فجاءوا ورأوا أصنامهم محطمة جذاذاً . فعلموا أن إبراهيم هو الذي كسرها . فأوقدوا له النار وأججوها وألقوا إبراهيم فيها وقد أيقنوا بهلاكه ، ولكن الله تعالى لم يتخل عن خليله فقال (يا نار كوني برداً وسلاماً على إبراهيم) فاستجابت النار لنداء ربها ولم تحرق منه شيئاً وسلمه الله بقدرته وإرادته وخذل أعداءه . فهذه هي معجزة سيدنا إبراهيم عليه الصلاة والسلام .

¹ At-Tirmidhi, al-Baihaqi. Ash-Shifa of Qadi 'Iyad 171.

² Quran 21:69.

The Most Famous Miracles After That Of The Prophet

1- The miracle of Ibrahim when they sought to burn him in the fire. Ibrahim was sent to his people and called them to the worship of God and to leave the worshipping of statues and idols. They rejected the worship of God and said, "We found our fathers and grandfathers worshipping these idols. We will not leave that and worship your God alone." Ibrahim then promised the following [And by God, I will certainly plan against your idols, after you go away and turn your backs].¹

He then entered the place where the idols were and smashed them after which he hung the axe on the neck of the biggest idol which he did not break. The people then arrived and observed their idols shattered to pieces. They realised that Ibrahim was the one responsible. Consequently, they lit a fire for him and set it ablaze and threw Ibrahim into it believing he would die. However, God did not leave his friend [*khalil*] and said [O fire! Be cool, and (a means of) safety for Ibrahim].² It adhered to the command of its Lord and did not burn any part of him ((peace and blessing of God be upon him)).

2 - معجزة سيدنا موسى عليه الصلاة والسلام حين أرسل إلى فرعون الطاغية الظالم الذي كان يدعي الربوبية، فطلب فرعون برهاناً على رسالة موسى وأخيه هارون، واجتمعوا في عيدهم بموكب كبير، وجاءت سحرة فرعون وألقوا سحرهم وحبالهم حتى خيلوا للناس أنها نعاين، فألقى موسى عصاه فإذا هي حية تسع ابتلعت جميع عصيتهم وحبالهم ولم تبق شيئاً من سحرهم. فلما رأى السحرة ذلك قالوا آمنا برب موسى وهارون، فغضب فرعون غضباً شديداً وتوعدهم وخرج يطلب موسى وقومه ليفتك فيهم. وهناك معجزة ثانية لموسى عليه السلام. وهي أنه لما وصل البحر وفرعون وجنوده بأثرهم، أمر الله موسى أن يضرب البحر بعصاه فانفتحت في البحر طرق على عددهم فمّر موسى وقومه ولم تبتل ثيابهم فأتبعهم فرعون وجنوده فأغرق الله فرعون ومن معه وأبقى جثة فرعون عائمة فوق البحر لتكون لمن بعده آية وعبرة. ولسيدنا موسى معجزات كثيرة انظرها في القرآن الكريم.

2- The Miracle of Musa when he journeyed to Pharaoh the tyrant who claimed divinity. Pharaoh requested a proof from Musa and Harun to prove his messengership. They gathered together during their celebration in a huge procession. The magicians of Pharaoh stepped forth and presented their magic – throwing their ropes and deceiving the people making them assume they were snakes. Musa then threw his staff, which turned into a real moving snake that swallowed all their ropes and staffs until nothing remained. When the magicians saw such a thing, they said, "We believe in the Lord of Musa and Harun."

¹ Quran 21:57.

² Quran 21:69.

Pharaoh become furious and remained in pursuit of Musa and his followers with the intent to kill them. The Quran states [(Pharaoh) said, "Do you believe in him (Musa) before I give you permission? Verily he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite ends, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us (I or the Lord of Musa) can give the severe and more lasting punishment].¹

There is also another famous miracle that occurred with Musa. It is when he reached the sea with Pharaoh and his soldiers close by; God ordered Musa to strike the sea with his staff after which a pathway opened according to their number and allowed Musa and his people to pass through it. Their crossing was such that their clothes did not become wet. Pharaoh and his soldiers followed Musa but drowned as a consequence. Verily, as a sign and warning to others, Pharaoh's body remained floating above the water. There are many miracles that occurred with Musa, which are mentioned in the Quran.

الكَرَامَةُ

الكرامة : هي أمر خارق للعادة مقرون بالمعرفة والطاعة تظهر على يد رجل صالح ظاهر الصلاح من غير دعوى النبوة. وكل ما كان معجزة لنبي صح أن يكون كرامة لولي. الولي : هو العارف بالله المواظب على الطاعات من ذكر أو أنى. المجتنب للسيئات التارك للدنيا المقبل على الآخرة. قال تعالى (ألا إن أولياء الله لاخوف عليهم ولا هم يحزنون، الذين آمنوا وكانوا يتقون). فالولي محفوظ عن الخطأ خائف من الخاتمة، لا يشاهد الوحي ولا ينزل عليه. أما النبي فهو معصوم عن الخطأ يشاهد الوحي وينزل عليه.

Al-Karama [Marvel]

The karama is an extraordinary event contravening natural laws, and is associated with understanding and obedience. It comes about from one who is known to be evidently pious, and he does not claim prophethood. Verily, that which was a miracle for a prophet is possible to be a *karama* for a wali.

A *wali* [a friend of God] is one who is conscious of God and diligent in obedience, regardless if one is male or female. He refrains from committing sins, leaving the world in preparation for the hereafter. God said [Behold! Verily on the friends of God there is no fear,² nor shall they grieve. Those who believe and (constantly)

¹ Quran 20:71.

² God's all-Embracing knowledge and constant watchful care over all His creatures, may be a source of fear to sinners, but there is no fear for those whom He honours with His love and friendship, neither in this world nor in the world to come.

guard against evil].¹ The *wali* is therefore protected from mistake due to fear of his end. He does not experience revelation and neither does the angel of revelation come to him. As for a prophet, he is infallible [*ma'sum*] from sin and he experiences revelation.

ملحوظة : لا يبلغ الولي درجة الأنبياء مهما اجتهد، فالنبوة لا تكون مكتسبة بل ذلك فضل من الله يعطيه من يشاء من عباده. أما الولاية فقد تكون بالجد والاجتهاد والدأب على مخالفة النفس والجهد في العبادات. ولقد ورد عن النبي أنه قال فيها يرويه عن ربه عز وجل (ولا يزال العبد يتقرب إليّ بالنوافل حتى أحبه).

Note: The *wali* cannot attain the level of the prophet regardless of his effort. Prophethood is not acquired or achieved; rather it is from the grace of God who gives it to whom He chooses from His creation. As for becoming a *wali*, this is achieved through hard work and diligence by acting contrary to one's desires as well as meticulous effort in the acts of worship. There is a report that the Prophet narrated from his Lord, "My slave does not cease to become closer to Me by performing optional acts (*nawafil*) until I love him."

الكَرَامَةُ الْأَوْلِيَاءِ

كرامات الأولياء كثيرة: منها: 1- ما في القرآن الكريم من كرامة سيدتنا مريم رضي الله عنها. قال الله تعالى (كلما دخل عليها زكريا المحراب وجد عندها رزقاً قال يا مريم أنى لك هذا قالت هو من عند الله إن الله يرزق من يشاء بغير حساب) . فكانت ترى الطعام أمامها في المحراب فأكهه الشتاء في الصيف وفاكهة الصيف في الشتاء كرامة لها. 2- ومنها قصة الخضر مع سيدنا موسى عليه السلام. وكيف أخبره عن السفينة والغلام والجدار. وكان سيدنا موسى لا يعلم منها شيئاً، وأمثال ذلك كثير في القرآن.

The Marvels [Karamat] Of The Friends Of God [Awliya']

The marvels that have emerged from those close to God are many, they include:

1) That which is mentioned in the Quran about Maryam ((God be pleased with her)). God said [Every time that he entered (her) chambers to see her, he found her supplied with sustenance. He said: "O Maryam! From where did this come to you?" She said: "From Allah, for Allah provides sustenance to whom He pleases, without measure."].² In her chamber, the food would appear in front of her; experiencing the fruits of winter in summer time and the fruits of summer in winter.

¹ Quran 10:62-63.

² Quran 3:37.

2) Amongst the marvels [*karamat*] is the story of Khadir with Musa and how he informed him about the boat, boy and wall; while Musa did not know about these things. Indeed, there are many examples like this in the Quran.

3- ومنها كرامة سيدنا عمر كان يخطب على المنبر ونادى: يا سارية الجبل الجبل فكشف له وهو يخطب عن سارية قائد جند العرب وهو في بلاد العجم محارباً عندما التفّ أعداؤه من وراء الجبل ليغدروا به ، فسمع سارية وجنده صوت عمر يقول يا سارية الجبل الجبل ولولا صوت عمر من أرض الحجاز لبطش جيش العجم بالعرب وهي كرامة لعمر. ويوجد أمثال كثيرة للأولياء من الصحابة وغيرهم ، وما صدر للصدر الأول من كرامات قد يكون لمن بعدهم مثل ذلك.

3) The marvel [*karama*] of Umar ibn al-Khattab is another. One day as he was giving the sermon upon the pulpit – he called out, “O Sariyyah, the mountain, the mountain.” A situation involving Sariyyah had appeared to him while he was giving the sermon. Sariyyah was the leader of the Arab army who was fighting in non-Arab land. The enemy was attempting to flank the Muslims from behind the mountain. Sariyyah heard the call of Umar saying “O Sariyyah, the mountain, the mountain.” Had it not been for the call of Umar from the land of the Hijaz, the non-Arabs would have defeated the Muslims. This indeed was a phenomenon and marvel [*karama*] for Umar. Moreover, there are many marvels that occurred with the Companions of the Prophet and others. And that which was issued for the first generation concerning marvels [*karamat*] is possible for those after them.

Supplementary notes

[*Sharh Hikam al-Imam - by Ibn 'Ata states:*] A marvel (*karama*) may occur to someone who has not gained *istiqama* (which is known as righteousness, uprightness, steadfastness, diligence and consistent continuity in one's worship). This means that the phenomenon or marvel [*karama*] is an event that contravenes natural laws, though it is not considered as anything extraordinary or amazing by expert examiners; for the true marvel is steadfastness [*istiqama*]. Its foundation is based on two matters: the first being faith in God, and the second is to adhere to what the Prophet came with, outwardly and inwardly.

Based on this, Abu Yazid said, “If a person laid out his prayer mat on water, and prostrated on air, it is not considered as anything special until it is seen from him how he enjoins good and forbids evil.” In addition, it is said, “So and so passed to Makka in one night.” It was said, “Satan passes from east to west in a moment.” It is said, “This person walks on water.” It was said, “The fish in the ocean and the birds in the sky are more amazing than that.”¹

¹ Sharh Hikam al-Imam, Ibn 'Ata 198-190.

[*Hasan Habannaka states:*] From what has passed, it is clear that miracles [*mu'jizat*] contravene natural laws; are in harmony with the claim of prophethood and are associated with a challenge upon the tongue of the messenger. However, there are matters that are extraordinary and amazing that are not associated with a challenge or with the claim of prophethood. They emerge upon the hand of righteous people who are followers of the Prophet and whom strictly adhere to the Sacred Laws of God without irregularity or opposition. It is these types of extraordinary events that contravene natural laws that are termed *karamat*.

After understanding the meaning of *karama* (marvel), the question is raised: "Are there obstacles that prevent the appearance of *karamat* upon the hands of the friends of God and the righteous? And if there are no obstacles that prevent its appearance, then does it emerge or not?" Such questions are answered from two directions.

The first is that we know categorically that there is no limitation upon God – the one who does what He wants in gifting whom He chooses. This is certainly the case for some in that God has gifted individuals in accordance with the normal course of things by granting and endowing them with knowledge, the strength of body, happiness, and wealth. Likewise, there is no limitation in God granting some of His servants extraordinary events which contravene the orderly system.

Indeed, some of the divine gifts granted are superior to some of the gifts deemed marvels and extraordinary. Does one not see that God rewards the pious and righteous with: a) an opening to a horizon of knowledge in which it is made a distinguisher; that is, vision and insight that distinguishes between falsehood and truth? God said [O you who believe! If you obey and fear God, He will grant you a criterion to judge between right and wrong [*furqan*] and will expiate for you your sins and forgive you; and God is the owner of the great bounty].¹ Furthermore, b) one is rewarded with an exit and way out from all difficulties and provided from sources one could never imagine. God says [And whosoever fears God and keeps his duty to Him, He will make a way out for him and will provide for him from (sources) he could never imagine].² Moreover, c) those who help the religion of God upon the earth are granted victory as a reward. God said [O you who believe! If you help (in the cause of) God, He will help you and make your foot-hold strong].³ Similar examples like these are many with respect to God honouring and rewarding His servants.

¹ Quran 8:29.

² Quran 65:2-3.

³ Quran 47:7.

It becomes evident that the gift and reward of knowledge and victory is superior to walking on water for example, or flying in the air, or passing great distances in a short time, or opening sealed doors, or the appearance of food and drink in a place that is devoid of such things. From this proof, it is clear that the occurrence of marvels [*karamat*] is possible and there is no obstruction for God to make it flow upon the hands of some of the righteous of His servants.

The second: having shown the marvels [*karamat*] to be intellectually possible and there being no hindrance in its occurrence, then it is correct to ask if it ever really occurred to the extent that it was definitive; or is such a thing not established? This is answered as follows: firstly, the representation of marvels [*karamat*] is definitively established in the Quran. Secondly, examples of *karamat* have been established in sound hadith that is *mutawatir*. Thirdly, many examples like this have been transmitted from the Companions, *tabi'in* and others.¹

خَاتِمَةٌ فِي السَّحْرِ

السحر: هو مزاولة النفوس الخبيثة لأفعال وأحوال يترتب عليها أمور خارقة للعادة لا يعذر معارضتها يجري على يد رجل محبوب على الشر بعيد عن الخير. قال تعالى عن سحرة فرعون حينما ألقوا حبالهم وعصيهم (قالوا يا موسى إما أن تلقي وإما أن نكون أول من ألقى. قال بل ألقوا فإذا حبالهم وعصيهم يخيل إليه من سحرهم أنها تسعى). ولم تعمل شيئاً غير أنها تتحرك على الأرض كالحيات وها هي بحيات. وأما عصا موسى فقد بلعت الحيات ولم تبق منها شيئاً. قال تعالى (وأوحينا إلى موسى أن ألق عصاك فإذا هي تلقف ما يأفكون. فوقع الحق وبطل ما كانوا يعملون). والمعجزة حق وهي إيجاد معدوم أو إعدام موجود بقدرته تعالى على يد رسول مرسل وأما السحر فلا يعدم ولا يوجد.

¹ Al-Aqida al-Islamiyya, Abdur-Rahman Hasan Habannaka 347-349.

Sorcery [Magic]

Sorcery is a practice from evil, wicked persons engaging in actions or rituals that are contrary to the norm. It is **not** impossible to refute such practises. It comes about from a person moulded on evil far away from good.¹ God says in the Quran regarding the magicians of Pharaoh when they threw their staffs and ropes [They said: "O Musa! Either you throw (first) or we shall be the first to throw?" He said, "No, you throw first!" Then behold their ropes and their staffs appeared to him, on account of their magic, to be (snakes) slithering].² Their ropes and staffs did not do anything except swivel on the ground like snakes, though they were not snakes. As for the staff of Musa, it swallowed all their ropes and staffs and nothing remained. God said [We revealed to Musa: "Throw your staff," and it immediately swallowed up all of what they forged. Thus truth was confirmed and all that they did was made of no effect].³ Verily, a miracle is real; and it is to bring into being something that was non-existent; and to make non-existent something that was existent by the power of God. It comes about on the hands of a messenger. As for sorcery, it does not render something non-existent or bring into existence.

Supplementary notes

*The Stance Of The Sacred Law Concerning Magic*⁴

God states: [When the Messenger (Muhammad) comes to them from God confirming what is with them, a group of those who have been given the Book (the Torah) disdainfully toss the Book of God behind their backs, as if they did not know (what is in it concerning him being a true Prophet or that it is God's Book). They follow (the magic) the shaytans recited in the reign of Sulayman. Sulayman did not disbelieve, but the shaytans did, teaching people sorcery (and teaching them) what had been sent down (by inspiration) to Harut and Marut, the two angels in Babylon, who taught no one without first saying to him, "We are merely a trial and temptation, so do not disbelieve (by learning it)." People learnt how to separate a man from his wife but they (the magicians) cannot harm anyone by it except with God's permission. They have learned what will harm them (in the

¹ It must be noted that persons who engage in sorcery do not possess the ability to inflict harm or good upon anyone except by the permission of God. Only the Exalted is capable of bringing benefit or harm. Had these people possessed the ability, they would have become leaders in powerful roles. On the contrary, such persons are destitute and their state is far worse than the destitute. Indeed, we have been given protection against such practises as shown by Prophet Muhammad ((God bless him and grant him peace)).

² Quran 20:65-66.

³ Quran 7:117-118.

⁴ Note: the following information concerning the theme of sorcery/magic has been translated from Rawai'ul Bayan by Shaikh Muhammad Ali Sabuni. Vol, 1/59-65.

next world) and will not benefit them. They (the Jews) know that any who deal in it (by choosing it or taking it in exchange for the Book of God) will have no share in the next world, what an evil thing they have sold themselves for, if they only knew].¹

The Meaning Of The Verse

God informs us of the Jewish rabbis and their scholars discarded their Book (the Torah) that was revealed to Musa, in the same fashion their grandchildren discarded the Book revealed upon Muhammad (the Quran). This is despite the fact that the Messenger came confirming that which they had between their hands (i.e. the Torah). It is therefore not surprising that the grandchildren imitated their grandfathers in pride and stubbornness.

They threw away the Book of God as if they did not know that the Book of God was revealed upon His Prophet and as if they did not know anything relating to the signs of his prophethood, and instead they followed the way of sorcery and trickery, which was the way of the shaytans in the time of Sulayman. However, Sulayman was not a magician and neither was he a disbeliever by knowing magic, rather it was the shaytans who would narrate (such things) to man making them believe they were learning about the unseen. They taught them sorcery and magic until the matter circulated amongst the people. Indeed, the leaders of the Jews followed the way of sorcery and trickery as well as following what was revealed upon the two angels Harut and Marut in Babylon. Verily, God placed them upon the ground to teach magic, as a test and tribulation for the people. They did not teach magic for the sake of magic; rather it was to teach them that it was false and harmful, and so that people could see the difference between a miracle and magic. Indeed, God can test His creation with what He chooses.

Sorcery and magic increased in that time and it appeared as something strange. As a result, doubt fell upon the message concerning prophethood. God therefore sent the two angels to teach them the doors of magic to dispel the similarity and remove the harm from the path. With this teaching, they would prohibit the people from teaching magic and using it to harm others. They would say: "This is a trial and tribulation from God, so do not disbelieve because of it. Fear God and do not use it for harm. He who learns it to be aware of its harm and prevent its harm from the people, then he has established his faith, and he who learns it believing it is true and in an effort to harm others, has committed disbelief." Without doubt, the path of sorcery will return to them severe punishment [*wayl*], loss and regret.

¹ Quran 2:101-102.

The Reason These Verses Were Revealed

Scholars gave two views on the reasons for the revelation of these verses: **The first** was that the Jews would not ask the Prophet something except that he answered them. So they asked him about magic and they argued with him about it and as a result, this verse was revealed. **The second** is that when Sulayman was mentioned in the Quran, the Jews of Madina said, "Are you not surprised that Muhammad claims (that the son of Dawud) was a prophet? (They, the Jews said) By God, he was not a prophet..." and as a result the verse was revealed [Sulayman did not disbelieve, but the shaytans disbelieved].¹

Does Sorcery Have A Realistic Aspect And Effect?

The majority of scholars from *Ahl as-Sunna wal Jama'a* said that it does have a real aspect to it. The Mu'tazilah and some of the scholars from *Ahl as-Sunna* held that magic has no reality; rather it is a form of deception, camouflage and misdirection. They held that it is from the door of trickery. This group held that magic has several varieties, which are as follows:

First is deception and illusion; and this is what some of the people of trickery would perform, such that they would show others the slaughtering of a bird, after which they would demonstrate the bird flying away. This was based on fast hand movement; for the reality was that the slaughtered bird was different to the one that flew away. Scholars maintained that the magic of Pharaoh was of this type. Indeed, their staffs were dry and laced with *zi'bug*, and likewise their ropes filled with *zi'bug*; and underneath them were tunnels that were filled with fire. When the ropes and staffs were thrown upon these tunnels and the *zi'bug* became hot, it moved. It is from the nature of *zi'bug* that when it becomes hot, it expands, and the people were deceived in assuming that the ropes and staffs were moving snakes.

Second is soothsaying and fortune telling by way of collusion (with other people to collect information) and this is performed by fortune tellers who attempt to incite others to be dependent on them. They do this by looking at the secrets of the people by employing others to seek information about the intended person. They then claim that it is from the speech of jinn and devils who have communicated with them and assert that such information is through a connection they have with the *shaytans* who obey them and inform them about the unseen matters. The people in-turn believe this, though this is nothing more than collusion with others.

¹ Zad al-Masir fi 'Ilm at-Tafsir li Ibn Jawziyya, 1/120.

Abu Bakr al-Jassas said that such a practice occurs as a result of collusion in that the magicians would collude with others prior to act, to the extent that others would place bread, meat and fruit in a specific place. Then after, as the magicians begin to walk upon the land with their companions, they order the people to unearth that particular place wherein bread, meat and fruit would be found and thus considered a marvel [*karama*].

Third is that which some held as another form of magic and it is by way of a) *namimah*, b) *wishayyah* (tale bearing / informing against) and c) *fasad* (corruption and depravity), which has become something general amongst the people. For example: it has been said that a woman sought to make ruin between a married couple. This evil lady would come to the wife and say to her, "Your husband has turned away from you and seeks to marry another woman; so I will do some magic to make him never leave you or desire any other than you. However, you must take three of his hairs with the razor while he sleeps and give them to me so I can complete the magic."

The wife accepted the words of the wicked woman and believed her. Following this, the evil woman went to the husband and said, "Your wife has fallen for another man and has decided to slaughter you with the razor while you sleep in order to be rid of you. So take my advice and be awake this night and you will know the truth of my words." When the night came, the man pretended to sleep, and his wife came to him with a razor moving it towards his throat so that she could remove some of his hairs. At that point, the man opened his eyes and saw the razor at his throat. He did not doubt that she was going to kill him and as a result he stood up and killed her. The news reached her family and in retaliation they killed him. This is the result of *fasad* the cause being *wishayyah* (tale bearing) and *namimah*.

Abu Bakr al-Jassas said: It is apparent that this is all trickery and deception which has no reality to it, even though they claim that it does. If the magicians according to what they claim, were able to benefit or harm or able to manipulate flying and had knowledge of the hidden and the ability to harm others in many ways, then they would have the power to remove kings from their positions and abolish the laws of government and overcome countries by destroying their rulers. They would have taken the wealth of the people. However, their situation is the worst of situations. They are poor, destitute and dependent upon what the people have. This illustrates that they possess no ability over any of these things.

THE FUNCTIONS OF PROPHETS [NUBUWAT]

The Evidence Used By The Majority

The majority maintained that sorcery does have a real aspect and effect, and they used the following evidences;

- a) God said [And when they threw, they cast a spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic].¹
- b) God said [People learned from these angels how to separate a man and his wife (by making them hate one another)].²
- c) God said [but they could not thus harm anyone except by the will of God].³
- d) God said [And from the evil of those who practice witchcraft when they blow in their knots].⁴

The first verse shows the reality of magic when it says that [They came with great magic]. The second establishes that magic is real in that it has the ability (through God's permission) to separate a man from his wife and that enemies can be made between spouses, which shows its influence and reality. The third verse indicates the harm of magic, though it is connected to the will of God. The fourth verse shows the great impact of magic in that God ordered that we seek refuge with Him from the evil of magic, from those who blow in their knots.

They also used the incident that occurred with the Prophet ((God bless him and grant him peace)). It was narrated that the Jews performed magic upon the Prophet that kept him stricken for days. Jibril then came to him and said "Verily, a Jewish man has performed magic upon you. He has tied a knot for you in this well." The Prophet sent someone and they retrieved it and undone it. The Prophet (God bless him and grant him peace) then got up energetically.

Imam Al-Qurtubi said: "No one rejects that events contrary to the norm occur at the hands of sorcerers, such as sickness, separation and other things. However, while these things may occur on the hands of a sorcerer, he is not independent in bringing these things about. Rather, God creates these things for him and does so at the time of the action, just like He creates the feeling of fullness at the time of eating and the quenching of thirst at the time of drinking."⁵

¹ Quran 7:116.

² Quran 2:101-102.

³ Quran 2:101-102.

⁴ Quran 113:4.

⁵ Rawai'ul Bayan, Muhammad Ali Sabuni 71-75.

الْكِتَابُ السَّمَاوِيَّةُ
أَسْمَاءُ الْكِتَابِ السَّمَاوِيَّةِ

هي أربعة : القرآن، والإنجيل، والتوراة، والزيور. فالقرآن نزل على سيدنا محمد. والإنجيل نزل على سيدنا عيسى عليه السلام. والتوراة نزلت على سيدنا موسى عليه السلام. والزيور نزل على سيدنا داود عليه السلام. وكلها كلام الله تعالى وأفضلها هو القرآن الكريم. فيجب الإيمان بهذه الكتب السماوية المنزلة على الرسل المذكورين إيماناً قطعياً، غير أن هذه الكتب قد غيّرت وبدلت. قال تعالى (يحرفون الكلم عن مواضعه). ولم يبق سائماً إلا القرآن الكريم فإنه محفوظ من رب العالمين. قال تعالى (إن نحن نزلنا الذكر وإنا له لحافظون) فهو باق كما أنزل إلى يوم القيامة. وقد وصل إلينا بالتلقي المتواتر عن الصحابة الكرام عن رسول الله عن جبريل عليه السلام عن رب العزة. وأما بقية الكتب فلم تصل عن طريق التواتر لذلك حرّفت وبدلت. ملحوظة: كل رسول أرسل لقومه خاصة إلا سيدنا محمداً أرسل للناس عامة وإلى الجن أجمعين رسالة تكليف، وللملائكة رسالة تشریف.

The Divine Books

The Names Of The Divinely Revealed Books

They are four: the Quran, Injil, Torah and Zabur. The Quran was revealed to Muhammad ((God bless him and grant him peace)). The Injil was revealed to Jesus. The Torah was revealed to Musa. The Zabur was revealed upon Dawud. All are the words of God and the greatest is the Quran. It is obligatory to believe without doubt, that these books were revealed upon the aforementioned messengers. God said [They change the words from their (right) places].¹ However, none of the books survived from distortion except the Quran. Verily, it is protected by God as He says [We have without doubt sent down the message; and We will assuredly guard it (from corruption)].²

The Quran remains as it was revealed until the Day of Judgement. In addition, the Quran reached man through continuous and uninterrupted transmission [*mutawatir*],³ from the Companions from the Prophet from Jibril from the Lord of all things. As for the rest of the books, they did not reach man via continuous and uninterrupted transmission [*tawatir*] and for this reason they were altered and corrupted.

¹ Quran 115:13.

² Quran 15:9.

³ Mutawatir (recurrent/uninterrupted) means a report by an indefinite number of people related in such a way as to preclude the possibility of their agreement to perpetuate a lie. Such a possibility is inconceivable owing to their large number, diversity of residence, locality and time of narrators. A mutawatir must be based on sense perception and not on any other ground such as the rationality of its message.

Note: every messenger was specifically sent to his own people except Muhammad (God bless him and grant him peace) who was sent to all people as well as the jinn and angels. He was sent to mankind and jinn to instruct them to obey the Sacred Law, and to abstain from that which God deemed unlawful. This is known as *risalah taklif* (a mission or calling to responsibility). As for the angels, he was sent to them as an honour – in that they are honoured with his mission and messengership without him ordering them or preventing them from anything. This is known as *risalah tashrif*.

سَيِّدِنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يشتمل الكلام في هذا الفصل على نسبه صلوات الله عليه وأولاده وخصائصه وأشهر معجزاته بعد القرآن الكريم ، وخاتمة في التقليد الفروعى لأحد المجتهدين . 1- نسب الرسول عليه الصلاة والسلام : 1- نسبه من جهة أبيه: نعم هو أفضل الخلق على الإطلاق ، وقريش أفضل قبائل العرب ، وهو من أعلى فروع قريش، فهو خيار من خيار من خيار. وفي الحديث الذي يرويه الترمذي في السنن قوله عليه الصلاة والسلام (إن الله اصطفى من ولد إبراهيم إسماعيل واصطفى من ولد إسماعيل بني كنانة واصطفى من بني كنانة قريشاً واصطفى من قريش بني هاشم واصطفاني من بني هاشم). ولد بمكة عام الفيل فهو محمد بن عبد الله بن عبد المطلب ابن هاشم بن عبد مناف بن قصي بن كلاب بن مرة بن كعب بن لؤي بن غالب بن فهر بن مالك بن نضر بن كنانة بن خزيمة بن مدركة بن إلياس بن مضر بن نزار بن معد بن عدنان.

Prophet Muhammad ((God bless him and grant him peace))

The following includes the lineage of the Prophet; about his children, about what was specifically assigned to him and the most famous miracles after the Quran. At the end we shall discuss the subject of following one of the jurists [*mujtahidin*].

The Lineage Of The Prophet

His Lineage From His Father's Side

Indeed, he was absolutely the best of creation. Quraysh is the best tribe of the Arabs and he was from the highest groups of Quraysh. He is therefore, the best from the best from the best. Also, in the hadith reported by Tirmidhi is the saying of the Prophet ((God bless him and grant him peace)) [Verily, God chose from the son of Ibrahim, Isma'il. He chose from the sons of Isma'il, the tribe of Kinanah. He chose from the tribe of Kinanah, Quraysh. He chose from Quraysh, the tribe of Hashim, and He chose me from the tribe of Hashim].

He was born in Makkah in the year of the Elephant. He is Muhammad son of Abdullah, son of Abdul Muttalib, son of Hashim, son of Abd Munaf, son of Qusayy, son of Kilab, son of Murra, son of Ka'b, son of Luay, son of Ghalib, son of Fahr, son of Malik, son of Nadr, son of Kinanah, son of Khuzaymah, son of Mudrika, son of Ilyas, son of Mudar, son of Nizar, son of Ma'ad, son of 'Adnan.¹

Supplementary notes

[*As-Sawi states:*] Muhammad is the most honourable of the Prophet's names. He has many names, some narrations placing the number at one thousand, though this is the most honourable and most high of them. This is due to this name being alongside the name of God in the testimonies of faith and because it is written on the leaves of paradise and around the throne and because none will enter paradise without mentioning it, even from the previous nations; for verily the prophets are his deputies as narrated in the hadith that Umar Ibn al-Khattab came to the Prophet with a book that was obtained by some of the people of the Book. The Prophet was made aware of it and became displeased and said, "By the one in whose hand is the soul of Muhammad, I have come to you with a crystal clear teaching. If Musa had been alive, he would have been one of my followers." This also follows the covenant of the prophets that if Muhammad appeared and one of them was alive, they would believe in him and support him. The Quran states [Remember when God made a covenant with the prophets: "Now that I have given you a share of the Book and Wisdom and then a messenger (meaning Muhammad) comes to you confirming what is with you (of the Book and wisdom), you must believe in him and help him."² He (God) asked them, "Do you agree and undertake (and accept) My charge on that condition?" They replied, "We agree!" He said, "Bear witness that I am with you as one of the witnesses (against you and them)."]³

May the peace and blessing of God be upon Muhammad, his family and Companions. The Shi'a in this regard claim a false hadith with no origin and is rejected by scholars of Ahl as-Sunna. The hadith states: "Do not separate my name from my family with Ali." (i.e. the Shi'a interpret this to mean that the name of Ali should not be separated from Prophet Muhammad's name). However, this hadith is fabricated having no origin.

¹ Bukhari | Note: there is no difference of opinion regarding the Messenger's lineage up to Adnan, as the Prophet himself confirmed.

² The covenant is that when they and their nations meet him, they must follow him. [Tafsir al-Jalalayn 138].

³ Quran 3:81.

Furthermore, the family of the Prophet with respect to the status of zakat is as follows: a) the tribe of Hashim and Muttalib according to Shafi'i, b) only the tribe of Hashim according to the Malikis and Hanbalis, c) the Hanafis specified five groups from the tribe of Hashim and they are: the family of Ali, the family of Ja'far, the family of 'Aqil (Abu Talib), the family of 'Abbas and the family of al-Harith the son of Abd al-Muttalib.¹

Moreover, the Companions are those who met, or gathered with the Prophet in the state of belief during one's life time and died in the state of belief; even if it was only one time and even if the time of the meeting was short and this includes those whose minds were not yet developed (and therefore includes the children who had their jaw line rubbed by the Prophet [*tahnik*]). According to this definition, it may apply to the jinn, angels and prophets during the state of their life. Therefore, Jesus, Khadir, Ilyas and the angels who met the Prophet upon earth are remaining Companions until now. Note: if one meets the Prophet in the state of unbelief and then accepts Islam and did not meet the Prophet after becoming Muslim, then such a person is not considered a Companion.²

2 - نسبه من جهة أمه أمّة : هو محمد بن أمّة بنت وهب بن عبد مناف بن زهرة ابن كلاب. ويرتبط من هنا نسب أمه مع نسب أبيه بـ كلاب. II - أولاده عليه الصلاة والسلام : الذكور ثلاثة وهم : القاسم ، وعبد الله ، وإبراهيم. الإناث أربع : فاطمة ، زينب ، رقية ، أم كلثوم. وجميع أولاده من خديجة رضي الله عنها إلا إبراهيم فإنه من مارية القبطية.

His Lineage From His Mother's Side Aminah

He is Muhammad ibn Aminah the daughter of Wahb, son of Munaf, son of Zahra, son of Kilab. At this point, his mother's lineage is tied with his father's with Kilab.

His Children

The males are three: they are Al-Qasim, Abdullah and Ibrahim. The females are four; namely, Fatima, Zaynab, Ruqayyah and Umm Kalthum. All of his children were from Khadija (God be pleased with her) except Ibrahim who was from Mariyyah al-Qubtiyyah.³

¹ Kitab Sharh as-Sawi 70-74.

² Kitab Sharh as-Sawi 76 and 315 | 'Uloom al-Hadith, Nur ad-Din 'Itr 116.

³ Mariyyah and her sister Sirin and her brother Ma'bur were sent to the Prophet in the fourth year after the migration. She accepted Islam, followed by her sister, then brother. She became pregnant from the Prophet and bore him a son named Ibrahim and she died in the year 6 AH during the khilafa of Umar Ibn al-Khattab. [Al-Isabah 8/111-112 - Kitab Sharh as-Sawi 75].

ملحوظة : النبي هو أفضل الخلق على الإطلاق. ثم الأنبياء يلونه بالفضل ، ثم بعد ذلك رؤساء الملائكة وهم جبريل وميكائيل وإسرافيل وعزرائيل ، ثم يليهم بالفضل بقية الملائكة الكرام ، ثم رؤساء الصحابة الخلفاء الراشدون، سيدنا أبو بكر وعمر وعثمان وعلي (رضي الله عنهم أجمعين)، على الترتيب في الفضل. ثم يليهم بقية العشرة الكرام المبشرين بالجنة وهم طلحة ، سعد، سعيد، عبد الرحمان ابن عوف، ثم الزبير وأبو عبيدة بن الجراح، ثم أهل بدر وعددهم 131 ، ثم أهل بيعة الرضوان، ثم السابقون وهم الصحابة الذين صلوا إلى القبلتين، ثم الصحابي وهو كل من رأى النبي ومات مسلماً.

Note: Muhammad (God be pleased with him) is the best of creation.¹ The prophets then follow in superiority and excellence. Then the main angels who are Jibril, Mikail, Israfil and 'Isra-il. They are followed in merit and excellence by the rest of the angels. After this are the main Companions, Khulafa' ar-Rashidin in their order; namely, Abu Bakr [The Most Truthful],² Umar [The Differentiator],³ Uthman [Possessor of Two Lights],⁴ and Ali ibn Abi Talib.⁵ They are followed by the ten promised paradise. They are Talha ibn 'Ubayd Allah, Sa'd ibn Abi Waqqas, Sa'id ibn Zaid, Abdur-Rahman ibn Awf, Zubair ibn al-'Awwam and Abu

¹ The Prophet said [We are the last ones (i.e. the last nation), but we will be the first to enter paradise on the Day of Resurrection. I am going to say something without pride: Ibrahim is the friend of God, Musa is the interlocutor of God, Adam is the chosen one of God, and I am the beloved of God.

² The most prominent and excellent of men after Prophet Muhammad is Abu Bakr, the most truthful. It is reported that when the Prophet narrated the occurrence of the Ascension [Mi'raj] to the people of Makkah, they did not believe him and went to Abu Bakr saying, "Your friend is saying such and such." Abu Bakr replied that if the Messenger of God said it, then he was telling the truth. He then went to the Prophet who related the details of the incident to him. Every time the Messenger made a statement, Abu Bakr would say, "You have spoken the truth." When he had finished informing him, Abu Bakr said, "I testify that you are the Messenger of God," upon which the Prophet said, "And I testify that you are indeed most truthful (as-siddiq)."

³ Abu Sa'id al-Khudri narrated that the Prophet said [Whoever is angry with Umar is angry with me. Whoever loves Umar loves me. Allah glories in the people on the evening of Arafah generally, and He glories in Umar particularly. Allah has not sent a Prophet except that he put among his nation an inspired man, and if there is one such in my nation, then it is Umar]. They inquired: Prophet of Allah, how is he inspired? The Prophet said [The angels speak by his tongue]. The History of the Khalifah's, Suyuti 122.

⁴ Uthman ibn 'Affan, Possessor of two lights. This title was given to him because the Prophet gave him his daughter Ruqayyah in marriage. When she passed away, the Prophet gave him his other daughter, Umm Kalthum, and when she passed away, the Prophet remarked, "If I possessed a third daughter, I would marry her to you too. For this reason, he was given the title, the Possessor of the Two Lights.

⁵ The Messenger of Allah remarked to Ali, "You are to me like Harun was to Musa, except that there is no Prophet after me."

'Ubaydah ibn al-Jarrah.¹ After them is the people of Badr who number three hundred and thirteen. Thereafter, it is the people of *Bay'ah* (those who gave allegiance to the Prophet).² Then it is the early Companions who prayed to both the directions of prayer. Then it is the rest of the Companions.

[*Kitab Sharh as-Sawi states:*] Some prophets are superior to others. God says [Those Messengers! We preferred some of them to others].³ Indeed, the realisation of this path is to say that Prophet Muhammad is the best of creation followed by Ibrahim, then Musa, then Jesus, then Nuh, then the rest of the messengers. They are followed by the prophets who are not messengers, and there are some that are superior than others. However, none knows their superiority except God. After them is Jibril, then Israfil, then Mikail, then 'Isra-il, then the rest of the creation [meaning the friends of God [*awliya*]] who are not prophets beginning with Abu Bakr, Umar and so forth.⁴

*Are Angels Superior To Man?*⁵

The view of Ibn 'Abbas (may God be pleased with him) is that the angels are absolutely superior to mankind with the exception of Muhammad ((God bless him and grant him peace)) – for according to consensus, he is the most superior and best creation. Those who held angels to be superior to man include the Mu'tazila, philosophers, and some of the Ash'aris; and they forwarded the following proofs: 1) God said about the angels [They say, 'The All-Merciful has a son. Glory be to Him! No, they are but honoured slaves! They do not precede Him in speech and they act on His command].⁶ He also states [They do not disobey any command of God and carry out what they are ordered].⁷ Scholars (of this view) used these two verses to indicate that angels are free of desire and obedient to His commands

¹ Note: Abu Bakr, Umar, Uthman and Ali make up the first four of the ten promised paradise, and they are followed by these aforementioned persons. Regarding the latter six persons, none knows who is better than whom, except Allah. (*Kitab Sharh as-Sawi* 318).

² Note: the people of *Bay'ah* come after the people of Uhud in merit. And the people of Uhud come after the people of Badr. In other words, the people of Badr are first, followed by those of Uhud, followed the people of *Bay'ah*. The people of *Bay'ah* are Companions of the Prophet. Allah said [Indeed, Allah was pleased with the believers when they gave the pledge to you (Muhammad) under the tree: He knew what was in their hearts, and He sent down as-Sakinah (calmness) upon them, and He rewarded them with a near victory]. Quran 48:18. The people of *Bay'ah* numbered one thousand four hundred, though it has been said that they were five hundred. [*Kitab Sharh as-Sawi* 326-327].

³ Quran 2:253.

⁴ *Kitab Sharh as-Sawi* 297-298.

⁵ Translated from *al-Aqida al-Islamiyya*, Mustafa al-Khin and Muhyiddin Mistu 502-503.

⁶ Quran 21:26-27.

⁷ Quran 66:6.

while others are faced with disobedience and are subject to desire. Unequivocally, those who do not even ponder the thought of disobedience are greater than those who are not like this. However, the response in opposition to this — is that there is no doubt that attaining completeness with hard work and dealings is far more difficult and inclusive of sincerity. On this basis, that which entails difficulty is superior. 2) The saying of the Prophet in a hadith qudsi, “I am just as My slaves think I am and I am with him if he remembers Me. If He remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them.”¹ Imam al-Qurtubi said that this text indicates the superiority of the angels.

The majority of Ahl as-Sunna said that the messengers of man are greater than the messengers of angels; and the messengers of angels are superior to the general people; and the general people who are the righteous believers are superior than the common angels; and the proof for this view follows: 1) God commanded the prostration to Adam in His saying [We said to the angels, “Prostrate to Adam!” And they prostrated with the exception of Iblis].² Wisdom and reason dictate that the lesser in rank and merit be commanded to prostrate to the superior and not the opposite way around. 2) God states [He taught Adam the names of all things (by putting knowledge into his heart)].³ This proof indicates the superiority of Adam over the angels and the increase in his knowledge over theirs and the realisation of his high status. 3) God says [But those who believe and do righteous actions are the best of creatures [*bariyya*]].⁴ Note: the word *bariyya* in the verse means *khaliiqah* (plural *khalaa'iq*), which means creation and angels come under this category. 4) Abu Dawud and others relate that the Prophet said, “The angels lower their wings in approval of the seeker of knowledge.”⁵

Imam al-Qurtubi said in his tafsir: “Some scholars say that there are no ways to be conclusive concerning the superiority of prophets over angels or whether angels are superior than prophets. The reason is that the ways that lead to conclusiveness are through the information by God, the information of the Prophet or through consensus of the scholars and there is nothing of this type that exists.” Furthermore, *Tajj Taqi ad-Din Ibn Subki* said: “Considering the superiority of man over that of angels is not a requirement in Islamic doctrine and ignorance concerning the matter is of no harm. Safety is attained through silence on the

¹ Bukhari 7405.

² Quran 2:34.

³ Quran 2:31.

⁴ Quran 98:7.

⁵ Abu Dawud 3641.

matter; for discussion about superiority regarding these two types without conclusive evidence is entry into great danger and entails the application of a ruling which we are not capable of applying therein.”¹

Abu Talib

Abu Hanifa states in Al-Fiqh al-Akbar that the Prophet’s uncle and Ali’s father, Abu Talib, died an unbeliever. It is reported that when Abu Talib approached death, the Prophet attended and found Abu Jahl and his like present. The Prophet said, “O uncle! Say a statement that I will use as proof for you with Allah.” Abu Jahl said, “Will you denounce the religion of Abdul Muttalib?” And he repeated these words until Abu Talib said in his final statement, “I am upon the religion of Abi Abdul Muttalib,” and he denied the saying of the shahada. The Prophet then said, “I will keep on asking Allah’s forgiveness for you unless I am forbidden to do so.” So Allah revealed the verse concerning him, “It is not proper for the Prophet and those who believe to ask Allah’s forgiveness for the unbelievers even though they be of kin, after it has become clear to them that they are dwellers of the fire.”² Allah also revealed the following verse after Abu Talib’s refusal to say the statement of faith: “Verily, you will not be able to guide everyone whom you love; but Allah guides those whom He wills.”³

خصائصه عليه الصلاة والسلام

بيان فيما خص به النبي : لقد خص النبي عليه الصلاة والسلام بأشياء كثيرة منها: 1- بعثته للخلائق كلها كما ذكرنا للإنس والجن والملائكة. 2- بأنه خاتم الأنبياء والمرسلين، لا نبي بعده. ولذلك انقطع الوحي عن الأرض بعد وفاته، وأما نرول سيدنا عسي عليه السلام في آخر الزمان فهو حق، لكنه يحكم بشرع المصطفى وبالقرآن الكريم فيكون تابعاً للرسول ويقتدي بالمهدي في صلاته.

¹ Mustafa al-Khin and Muhyiddin Mistu 502-503.

² Quran 9:113. [Bukhari 1360 / Minah ar-Rawd al-Azhar 312-313].

³ Quran 28:56.

That Which Was Specifically Assigned To Prophet Muhammad

There were a number of things that were exclusively assigned to Prophet Muhammad. These include:

1) He was sent to the entire creation as mentioned earlier, namely: mankind, jinn and angels.¹

2) He was the seal of the Prophets. No other prophet will come after him. Consequently, revelation ceased after his death. As for the coming of Jesus at the end of time, this is a reality – though he will rule with the laws of Muhammad (God bless him and grant him peace) and with the Quran. He will therefore be a follower of the Prophet Muhammad and will pray behind the Mahdi in prayer.

3- إن شرع النبي عليه الصلاة والسلام ناسخ لغيره ممن كان قبله من الشرائع والأحكام. وأما شرعه فلا ينسخ بشرع ولا يبذل. ولا يغير. لأنه خاتم الأنبياء والمرسلين فلا نبي بعده. فشرعه ثابت إلى يوم قيام الساعة بدلالة النص، فإن قوله عليه الصلاة والسلام (لا نبي بعدي) يدل على أنه لا وحي بعده فثبت بهذا تأييد الشريعة الإسلامية وما ثبت تأييده لا يجري فيه النسخ. وقد أكمل الله شرعه وأودع فيه ما يكفي العباد لدنياهم وآخرتهم. قال تعالى (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً). وقال تعالى (ما فرطنا في الكتاب من شيء).

3) The law of Prophet Muhammad nullifies the previous laws and rules. As for the Prophet's law, it will not become invalid with another law and neither will it be exchanged. The reason is, he is the seal of the prophets and messengers and there is no prophet after him. His law is therefore established until the last day. This is according to transmitted proof; for the saying of the Prophet "There is no prophet after me" indicates that there is no revelation after him, and establishes the eternalness of the Sacred Islamic Law, and that which is established as eternal makes abolition in it impossible. God Almighty completed the Sacred Law and placed in it what is enough for mankind in this life and hereafter. God says [This day I have perfected your religion for you and have chosen for you Islam as your religion].² He also states [Nothing have we omitted from the book, and they (all) shall be gathered to their Lord in the end].³

¹ The Prophet said [I have been given five (things) that were not given to anyone else before me. 1) All Prophets were specifically sent to their people, while I was sent to all mankind. 2) The booty has been made lawful to me though it was not permitted to anyone before me. 3) The earth was made for me (and my followers) a place for offering prayer and a thing to purify themselves. 4) I was given victory by means of fear of one month's journey. 5) And I was given the right of intercession of the Day of Judgement]. [Bukhari 335].

² Quran 5:3.

³ Quran 6:38.

فالإسلام كامل تام من عند الله لا يحتاج إلى قانون ولا إلى نظام يتمه إلى آخر الزمان فهو الصالح لكل زمان ومكان، وغيره لا يصلح أبداً. وأما نسخ شرع بعضه فهو حاصل لكن ليس الكل بل بعضه. والنسخ يكون على أربعة أقسام: نسخ الكتاب بالكتاب | نسخ السنة بالسنة | نسخ السنة بالكتاب | نسخ الكتاب بالسنة. وتبقى الآية وينسخ حكمها كقوله تعالى (لا تقربوا الصلاة وأنتم سكارى) نسخ بقوله تعالى (إنما الخمر والميسر والأنصاب والأزلام رجس من عمل الشيطان فاجتنبوه).

Islam is therefore complete and does not need laws or a system to complete it until the end of time. It is valid for all times and places and other previous laws are not. As for some abrogation [*naskh*] that occurred within the laws themselves, indeed this occurred in only some of the laws. Abrogation is classified into four categories: 1) Quran abrogating Quran, 2) sunna abrogating the sunna, 3) Quran abrogating the sunna, 4) sunna abrogating the Quran.

With respect to abrogation within the Quran, the first and most typical type is referred to as the abrogation of the rule [*naskh al-hukm*], this means the verse remains part of the Quran, though its ruling is abrogated. The following example highlights the abrogation of the rule: God said [O you who believe! Do not approach the prayers in a state of intoxication, until you can understand all that you say].¹ This was abrogated with the following verse of Quran: [O you who believe! Intoxicants, gambling, stone alters (idols) and divining arrows are filth from the handiwork of Shaytan. Avoid them completely so that perhaps you may be successful].² It should be noted that even if the rule has been repealed, reading the verse still commands spiritual merit. The words are still considered as part of the Quran and prayer can be performed by reciting them.

وقد ينسخ تلاوة الآية وحكمها باق مثل (الشيخ والشيخة إذا زنيا فارجموهما البتة نكالا من الله والله عزيز حكيم). وقال سيدنا عمر: لولا أن الناس يقولون زاد عمر في كتاب الله لكتبت هذه الآية على هامش المصحف وهي (الشيخ والشيخة إذا زنيا فارجموهما . الخ).

The second type of abrogation [*naskh*] is when the words of the text are removed, though the ruling conveyed is still adopted. This is referred to as *naskh al-qira'a* or *naskh al-tilawah*. The reported version of this text is [When a married man or a married woman commits adultery, their punishment shall be stoning as a retribution ordained by God].³ Umar ibn al-Khattab is quoted as saying “Had it not been for fear of people saying that Umar made an addition to the Quran, I would have added this to the side of the Quran.”

¹ Quran 4:43.

² Quran 5:90.

³ Ghazali [Mustafa, I, 80] and Amidi [Ihkam, III, 141]. Principles of Islamic Jurisprudence 226.

The third type is when the words of the text are removed as well as the ruling. This means that the verse is not present in the Quran, nor is its ruling applied. An example of this type is the report of A'ishah who said: "It had been revealed in the Quran that ten clear sucklings (of an infant with a woman) made marriage unlawful (i.e. the baby would be considered her foster-child). This was later abrogated (and substituted) by five sucklings and the Prophet died and it was before that time (found) in the Quran." In this case, neither is the relevant verse found in the Uthmani text, nor is the ruling applicable.¹

Supplementary notes

Abrogation [*naskh*] may be defined as the suspension or replacement of one *shari'a* ruling with another, provided that the latter is of a subsequent origin. Abrogation applies most exclusively to the Quran and sunna, and its application is confined in terms of time, to one period only, that being the life time of the Prophet ((God bless him and grant him peace)). According to the majority view, the Quran and sunna may be abrogated by themselves or by one another. In this sense, abrogation is classified into the following four categories:

i) Quran abrogating Quran. This is illustrated by a reference to two Quranic texts concerning the waiting period [*iddah*] of widows, which was initially prescribed to be one year but was subsequently changed to four months and ten days. The texts are as follows: God said [Those of you who are about to die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave the residence, you are not responsible for what they do of themselves].² The new ruling states [Those of you who die and leave widows, the latter must observe a waiting period of four months and ten days; when they have fulfilled their term, you are not responsible for what they do of themselves].³

¹ Bukhari. The most evident view on this matter is that the verse was repealed, though the news of this did not reach the people only until after the Prophet had passed (God bless him and grant him peace); so after the Prophet died, some people continued to recite it (not knowing that it had been abrogated). Al-Qadi Abu Bakr in al-Intisar mentions the statement of some scholars who reject this type of abrogation because the news is transmitted through solitary narration [*ahaad*], and that it is not permissible for the Quran to be revealed and then repealed by *ahaad* news in which there is nothing definitive, rather it is speculative. In answer to this is the following: establishing abrogation [*naskh*] is one thing and establishing revelation of Quran is another; so establishing abrogation with a speculative proof through solitary news [*ahaad*] is sufficient. As for revelation of Quran, it is conditional that the proof be definitive through *mutawatir* transmission. [Maná' al-Qattán 244-245].

² Quran 2:2:240.

³ Quran 2:2:234.

ii) Sunna abrogating sunna – such as when the Prophet ((God bless him and grant him peace)) said [I had forbidden you from visiting graves. Nay, visit them, for they remind you of the hereafter].¹ In another hadith the Prophet is reported to have said [I had forbidden you from storing away the sacrificial meat because of the large crowds. You may now store it as you wish].²

iii) Quran abrogating sunna. Indeed the initial direction of prayer [*qibla*] toward Bait al-Maqdis was established by the sunna. However, this was abrogated with a Quranic verse: [Verily, We have seen the turning of your face (i.e. Muhammad) towards the heaven. Surely, We shall turn you to a *qibla* that shall please you, so turn your face in the direction of al-Masjid al-Haram. And wheresoever you are, turn your faces (in prayer) in that direction].³

v) Sunna abrogating the Quran. Note: there is some disagreement whether or not the sunna can abrogate the Quran. Imam Shafi'i maintained that with respect to the abrogation of Quran, it must be with another text of Quran like it. Therefore, the abrogation of Quran with sunna is not permitted in Shafi'i's view, even if the sunna is mutawatir. The majority maintained that it is permissible for the Quran to be abrogated by Quran and with the pure sunna as well, because all are law giving from God.

The Proof Relied Upon By Shafi'i

Imam Shafi'i based his view on the following;

a) God says in surah al-Baqarah verse 106 [We substitute something better...] in that God referred to Himself concerning the substitution of Quran, and this cannot be unless the new ruling is Quran.

b) God states [With something better] and the new ruling cannot be better unless it is Quran, because the sunna is not superior to the Quran.

c) God said [We substitute something better or similar; Do you know that God has power over all things?] This indicates that the one who brings the better things is described as the possessor of power over all things. Hence, the one who has power over all things is the one who will substitute or change, and that is God.

و إذا بدلنا آية مكان آية

¹ Muslim.

² Ibid, hadith 1762 | Ghazali, Mustasfa, I, 83 | Principles of Islamic Jurisprudence 226.

³ Quran 2:2:234

d) God said [And We change one verse in the place of the other].¹ Indeed, God attributed the changing of one verse for another to Himself, and this indeed was his strongest proof.

e) God said [When Our signs are recited to them as evidences, those who do not look forward to meeting us, say, 'Bring a scripture other than this or change it.' [You O Muhammad] say: It is not for me to change it of my own accord; I only follow what is revealed to me; verily I fear, if I go against my Lord, the punishment of a mighty day].²

The Proof Of The Majority

The majority used the following proofs to prove that the Quran is abrogated by the sunna: a) They used the abrogation of the verse of the wasiyyah (bequeathment) in surah al-Baqarah verse 180: [It is prescribed, when death approaches any of you, if he leaves any goods, that he make a will to parents and next of kin, according to reasonable usage; this is due from the God-fearing]. Verily, the new ruling is based upon the hadith of the Prophet in many narrations. The Prophet said [Verily, there is no wasiyyah (will) for the one who inherits]. The abrogating text therefore (i.e. the new ruling) is a hadith.

b) The second proof is the abrogation of the lashing for the deflowered married person in surah an-Nur verse 2: [The woman and the man guilty of fornication, flog each of them with a hundred stripes: let no compassion move you in their case, in a matter prescribed by Allah, if you believe in Allah and the Last Day; and let a party of the believers witness their punishment]. There was no abrogator to this except the actions of the Prophet when he ordered that they be stoned.

c) The majority also maintained that everything in the Quran and sunna is all lawgiving from God, even if the names vary; because God states [He (Muhammad) does not say of (his own) desire].³

Question: Can Abrogation Occur In The News Reported? (Such as factual events, tenets of religion and divine oneness). The majority of scholars maintain that abrogation is specifically related to the orders and prohibitions of the Prophet; though there are certain subjects to which abrogation does not apply. Such themes include the attributes of God, belief in the principles of faith, the doctrine of divine oneness and the hereafter. Such things are not subject to abrogation, because it is impossible for God to mention something untrue. Scholars also agree that rational

¹ Quran 16:101.

² Quran 10:15.

³ Quran 53:2.

matters and moral truths such as the virtue of doing justice or being good to one's parents, and vices, such as the enormity of telling lies, are not changeable and therefore not open to abrogation. Consequently, a vice cannot be turned into a virtue or a virtue into a vice by the application of abrogation [*naskh*]. For example: God mentions an event that occurred in the past [As for Thamud, they were destroyed by a terrible storm, whereas 'Ad were destroyed by a furious and violent wind].¹ To apply abrogation [*naskh*] to such reports would imply the attribution of lying to its source, which cannot be entertained.

Ibn Jarir at-Tabari said about the verse [None of Our revelations do We abrogate or cause to be forgotten, but we substitute something better or similar] that it means, We do not change the **ruling** of a verse except that We replace and change it for another; and this is to change what is lawful [*halal*] as unlawful [*haram*] and vice versa. As for the news, there is no new ruling regarding it. Al-Qurtubi said, "All abrogation occurred within the life time of the Prophet ((God bless him and grant him peace)). As for the time after his death, the jurists all agreed that there is no abrogation."²

Question: Can The New Ruling Be More Strict And Stringent?

Imam Fakhr said, "Some maintain that it is not permitted for the new rule to be heavier than what has been abrogated, and they used as their proof: We replace it with something better or similar. They held that this is contrary to something more stringent and heavy, because stringency and heaviness is not better and likewise if it is similar, it is not better."

The Reply: why cannot the meaning of the word 'better' [*khayr*] mean more rewards in the hereafter? And the thing which illustrates this to be the case is God cancelling the rule of imprisonment in the homes for fornication with lashing and stoning (which entails greater reward); and cancelling the fasting of 'Ashura with the fasting of the month of Ramadan; and the prayer initially was two *rak'ahs*, and this was cancelled with four *rak'ahs* when one is a resident. *It is apparent that fasting the month of Ramadan and the praying of more rak'ahs entails greater rewards.*

As for the abrogation to something which is heavier, this is shown in the previous example. As for that which is lighter, it is the cancelling of the waiting period [*'idda*] of one year to four months and ten days; and the cancelling of night prayer to having an option. As for something which is similar, it is the changing of the *qibla* [direction of prayer] from bait al-Maqdis (Jerusalem) to the *ka'bah*.³

¹ Quran 69: 5-6.

² Rawai'ul Bayan, Muhammad Ali Sabuni 100.

³ Rawai'ul Bayan, Muhammad Sabuni vol.1, 98-99.

أبرز معجزة بعد القرآن الكريم

1- الإسراء والمعراج: يجب علينا أن نعتقد بأن الله تعالى أسرى بنينا ليلا من مكة إلى بيت المقدس. قال تعالى (سبحان الذي أسرى بعبده ليلاً من المسجد الحرام إلى المسجد الأقصى الذي باركنا حوله لنريه من آياتنا). والإسراء كان بجسمه وروحه على المعتمد فإن الله تعالى قال (بعده) والعبء هو روح وجسد، والمعراج هو عروجه إلى السماء من بيت المقدس بعد أن صلى بالأنبياء عرج بروحه وجسمه. ومنكر الإسراء كافر لأنه أنكر صريح القرآن، ومنكر المعراج فاسق لأنه ثبت بالحديث الصحيح عن النبي.

The Most Famous Miracles After The Quran

1- [The Night Journey] Al-Isra' and Mi'raj

It is obligatory to believe that God took the Prophet on a journey by night from Makkah to Bait al-Maqdis [Jerusalem]. The Quran states [Glory be to Him who took His slave on a journey by night from al-Masjid al-Haram to al-Masjid al-Aqsa (Jerusalem) whose surroundings We have blessed, in order to show him some of Our signs].¹ Indeed, the night journey [Isra'] was with body and soul and this is the soundest view on the basis that God said in the verse [With His servant ['abd]] and 'abd entails both body and soul. Moreover, the Mi'raj is his ascension through the heavens from al-Masjid al-Aqsa after he prayed as Imam with the Prophets; and this too entailed body and soul. The one who rejects the Isra' is deemed a disbeliever, while the one who rejects the Mi'raj is a fasiq because it is established with a sound hadith from the Prophet.

Supplementary notes

Imam at-Tahawi said: "The Mi'raj (the ascent through the heavens) is true. The Prophet was taken by night and ascended in his bodily form, while awake, through the heavens, to whatever heights God willed for him. God ennobled him in the way that He ennobled him and revealed to him what He revealed to him: [And his heart was not mistaken about what it saw].² God blessed him and granted him peace in this world and the next."³

2 - حديث الإفك : وهو تهمة السيدة عائشة رضي الله عنها. فلقد اتهم بعض المنافقين السيدة عائشة رضي الله عنها بالنزاع فأنزل الله بها براءة، وبرأها الله تعالى ورد كيد المنافقين. وأقام الرسول الحد على من ثبت أنه قد كذب السيدة عائشة رضي الله عنها. وبرأها الله في كتابه العزيز بقوله تعالى: (إن الذين جاءوا بالإفك عصبة منكم لا تحسبوه شراً لكم بل هو خير لكم لكل امرئ منهم ما اكتسب من الإثم والذي تولى كبره منهم له عذاب عظيم).

¹ Quran 17:1.

² Quran 53:11.

³ Al-Aqida at-Tahawiyya 9.

The False Accusation

This relates to the false accusation made against A'ishah ((God be pleased with her)). Some of the hypocrites accused her of fornication, after which God revealed verses that declared her innocent of such a claim and returned the plot against the hypocrites. As a result, those upon whom it was established of accusing A'ishah suffered the penalty for the crime by the Prophet ((God bless him and grant him peace)). God said in the Quran [Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you. Every one of them will incur the evil he has earned and the one who took it upon himself to amplify it will receive a terrible punishment].¹

Supplementary notes

A summary of the story is as follows: The Prophet would draw lots between his wives whenever he intended to go on journey. When he intended to voyage to the *ghazwa bani mustaliq*, A'ishah's name was drawn and she therefore accompanied him. A *hawdah* (on the camel) was mounted in which she was carried. During the last night as they returned to Madina, the order to set off was given. A'ishah had walked until she left the army (camp) to answer the call of nature. Upon returning to depart with the others, she realised that her necklace (that belonged to her sister Asma') was missing. She returned to look for it and was delayed as a consequence. The people carrying A'ishah upon the camel came to the *hawdah* and put it back on the camel assuming she was in it, because she was very light in weight as she explained. When the army had proceeded, A'ishah returned after finding the necklace only to discover they had gone. A'ishah went to the place she would stay believing that they would discover her absence and return for her. She was then overcome by sleep. Safwan Ibn Mu'attal was behind the army and passed her quarters in the morning. Upon seeing a sleeping person, he came to her (and he had seen her prior to the verse of veiling). When she got up, she heard him saying, "Truly to God we belong and truly to Him we shall return." He made his camel kneel down upon which she sat, while Safwan set out walking leading the camel by the rope until they reached the army who had halted to take rest at midday. Then, Abdullah Ibn Ubai Ibn Salul (the leader of the false accusers) spread a false accusation against A'ishah that circulated among the hypocrites and the weak Muslims. After this, they returned to Madina where A'ishah was ill for a month. A'ishah had requested permission to reside at her mother's house during her illness and was granted the request by the Prophet. When the false claims spread, it was unbearable and difficult upon the Prophet. The Prophet gathered his Companions and said "Who will support me to punish that person who has hurt

¹ Quran 24:11.

me by slandering the reputation of my family? By God, I know nothing about my family except good and they have accused a person about whom I know nothing except good.”

Upon this, *Sa'd Ibn Mu'adh al-Aws* said: “O Messenger, I will relieve you from him. If that man is from the tribe of *al-Aws*, then we will chop off his head and if he is from our brothers, the *Khazraj*, then order us and we will fulfil your order.” After this, the two tribes of *Aws* and *Khazraj* were about to fight each other while the Messenger was standing on the pulpit. The Prophet got down and quietened them until they became silent. In the morning, the parents of A'ishah were with her and she had wept for two days. The Prophet entered and sat down and he had not sat with her since the day they forged the accusation. No revelation regarding the case had come to the Prophet for a month. He recited the *shahada* and said: “O A'ishah! I have been informed such and such about you; if you are innocent, then God will soon reveal your innocence, and if you have committed a sin, then repent to God and ask Him for forgiveness.” Upon the Prophet finishing his speech, the tears of A'ishah ceased completely and there remained not a drop of it. A'ishah replied that if she had said she was innocent, no one would believe her and if she confessed falsely that she was guilty, that they would believe her. She said: “By God, I cannot find for you and I, an example except that of Yusuf's father (Ya'qub) who said: ‘So for me patience is most fitting; and it is God (alone) whose help can be sought against the lie which you describe.’” God then revealed ten verses from the beginning of surah an-Nur that began with [Those who brought forward the lie are a body among yourselves...] and it ended with [Such (good people) are innocent of (every) evil statement which they say: for them is forgiveness and generous provision (i.e. paradise)].¹

The Prophet recited this to her and the Companions and they rejoiced. Abu Bakr then said to his daughter, “Go to the Prophet and thank him,” upon which she said: “By Allah, I will not go to him and will not thank anyone except Allah, the one who declared me innocent.” Upon this, anyone who accused A'ishah of fornication became a disbeliever on the basis of contradicting the Quran. Among those whom accused A'ishah was Mistah bin Athatha (but he later repented to God). Abu Bakr would provide for him, but when the accusation also emanated from him, Abu Bakr vowed never to assist him again. God then revealed the verse, [And let not those among you who are blessed with graces and wealth swear not to give (any sort of help)...].² Abu Bakr then resumed assisting him.³

¹ Quran 24:11-26.

² Quran 24:22.

³ Bukhari 2661.

التقليد الفروعي

خاتمة في تقليد أحد المجتهدين: يجب علينا أن نقلد أحد المجتهدين الأربعة وهم: الإمام أبو حنيفة، والإمام الشافعي، والإمام مالك، والإمام أحمد بن حنبل، ويوجد أئمة آخر كالإمام الأوزاعي والإمام الليث ابن سعد وداوود الظاهري وسفيان الثوري، لقد كانوا أئمة يقتدى بهم، ولكن قلّ مقلّدهم ولم يبق منهم إلا القليل. فهؤلاء هداة الأمة وقد أوضحوا سبل الشريعة الإسلامية واجتهدوا واستنبطوا الأحكام الشرعية من القرآن والحديث وإجماع الصحابة وكانوا أقرب الناس للصحابة وجزاهم الله خيراً عن المسلمين. وهم بالعظمة والقوة بمثابة واحدة. لذلك وجب على كل مكلف لا يستطيع الاجتهاد أن يقلد واحداً منهم.

Following Qualified Scholarship

[In the subsidiary or secondary matters of the Sacred Law]

It is obligatory upon those deemed responsible [*mukallif*] to accept and follow the expert legal opinion of one of the four mujtahids. They are Imam Abu Hanifa, Imam Malik, Imam Shafi'i and Imam Ahmad. At one stage there were more than four jurists who were capable of issuing a legal Islamic view [*ijtihad*] such as Imam al-Awza'i, Imam al-Layth Ibn Sa'd, Imam Dawud al-Dhahiri, and Imam Sufyan al-Thawry. These other jurists were imams that could be followed, but their following decreased in number and none remains except a few.

These four imams clarified the path of Islamic Law. They excelled acquiring the ability to perform legal reasoning [*ijtihad*] and issue expert legal opinion. They extracted the rules of the Sacred Law [*shari'a*] from the Quran, hadith and the agreement of the Companions. They were closest to the Companions with respect to the time period they came in; and regarding their strength and prominence, they were equivalent. It is therefore necessary on every responsible person [*mukallif*] who is not capable of performing *ijtihad* himself, to follow and adhere to one of the four imams.

Supplementary notes

[Shaikh Muhammad al-Buti states in his *Al-La Madhhabiyya*:] “As for issues related to creed and the principles of faith, no following [*taqlid*] in them is sanctioned, and there is consensus on that. In matters of creed, mere conjecture is not sufficient, rather there must be certainty, as proven by God’s statement [They have no knowledge of this; they only follow conjecture. Verily, conjecture is of no avail against the truth].¹ God Almighty, in condemning those who follow conjecture in creedal issues, says [...They follow nothing but conjecture: they do nothing but lie].² Nothing causes me to arrive at certainty other than pondering, and independence in study and research. As for rulings related to the branches (i.e. the secondary issues), then we worship God by a decree of conjecture concerning them – meaning that God made the preponderant view of the *mujtahid* and researcher a legal proof that obligates them to act according to its dictates. The evidence for this is that the Prophet ((God bless him and grant him peace)) used to dispatch individual Companions to go out and teach the people subsidiary rules concerning the rites of worship, and to follow him in what he says.”³

[*Abdul Qahir al-Baghdadi adds*:] Any scholar of sound mind from Ahl as-Sunna knows that when the Prophet (God bless him and grant him peace) spoke of the disapproved groups that will dwell in the fire,⁴ he did not mean the groups of jurists who disagreed in the secondary matters [i.e. jurisprudence [*fiqh*]] who in fact all agreed on the principle foundations and doctrine of belief. Indeed, the Prophet separated the disapproved groups as being the people of misguided desire who opposed the rightly guided group in the areas of justice, creedal issues, divine oneness [*tawhid*], the issue of God’s promise and threat, about pre-determination and ability and so forth upon which all of Ahl as-Sunna agreed upon. Such issues were opposed by misguided groups like the Khawarij, Jahmiyya and Karramiyya. Hence, the secondary matters in which the scholars of *fiqh* disagreed upon (in relation to halal, haram and general rulings) is not subject to this hadith.⁵

¹ Quran 53:28.

² Quran 6:116.

³ Shaikh al-Buti states in his *Al-La Madhhabiyya*, 90-91.

⁴ The Prophet said, “Those who came before you of the people of the Book split into seventy two sects, and this nation [*ummah*] will split into seventy three sects of which will be in the fire and one in paradise.” [Abu Dawud 4597, Ahmad 2/332].

⁵ See al-Farq baynal Furaq 6-7. [Kitab Sharh as-Sawi, ft-2/85].

The Validity of Following Qualified Scholarship (In the Subsidiary Issues)

*The history of taqlid*¹ — Imam Zufar, al-Hasan ibn Zayd al-Lu'lu'i, Abu Yusuf, Muhammad ibn al-Hasan, Fudayl ibn 'Iyad, Ali ibn Mahr, Ali ibn Ja'd, Ibrahim ibn Tahman al-Imam al-Hafiz, Yahya ibn Zakariyya ibn Abi Za'idah, Hafs ibn Ghiyath, al-Qasim ibn Ma'n al-Mas'udi, Imam Layth ibn Sa'd and others were all Hanafis. Before the year 200 AH they were all ascribed to Abu Hanifah and would give legal rulings [*fatawa*] according to his verdict. From this it is evident that the foundation of following the judgment of a scholar [i.e. *taqlid*] was laid down before 200 AH, though at that time it was recommended rather than determined to do so. This became an obligation because of the shortcomings of intellects and understanding and the scarcity of knowledge in the great majority of people.

Accepting and following qualified scholarship and learning is deemed necessary to understand the complex interpretations of the Sacred Law. Century after century, four schools have been relied upon by the People of the Sunna and Community [*Ahl-as-Sunna wal-Jama'a*] to provide such interpretation. Following qualified scholarship facilitates the following of the Quran and sunna since the layperson is not capable of issuing a legal opinion. In addition, the derivation of rules from the Quran and sunna requires a careful and meticulous study which cannot be undertaken by an unqualified person, and for this reason we are required to follow those who are fit to do so.

The permissibility of following the legal ruling of a qualified person is found in the Quran as well as hadith; God says [O you who believe! Obey Allah; Obey the Messenger and those of authority amongst you].² The authority in question has been explained by some, as Muslim rulers while others have viewed them as the jurists. The latter view was the opinion of Abdullah ibn 'Abbas,³ Mujahid, 'Ata ibn Abi Rabah, Hasan al-Basri and many others. Imam Ibn Qayyim says that following the rulers is in effect following the scholars since rulers are also required to follow scholars in legal issues. Hence, following rulers is subject to following scholars.⁴

¹ The definition of *taqlid* according to the legal scholars: is to accept another's statement without demanding proof or evidence, on belief that the statement is being made in accordance with fact and proof.

² Quran 4:59.

³ The opinion of Abdullah ibn Abbas has been narrated from Mu'awiyah ibn Salah from Ali ibn Talha which is regarded as a very sound chain. Ibn Jarir Vol, 5 page 88. [The legal Status of Following a Madhhab].

⁴ The Legal Status of Following a Madhhab 15.

God then says in the same verse [And if you dispute, then refer it to Allah and the Messenger if you really do believe in Allah and in the Last Day].¹ Scholars maintain that Allah's subsequent statement, "If you dispute" proves that those in authority are indeed jurists because He first ordered everyone to follow those of authority and then proceeded to say that "If you dispute," then those of authority are to refer the disputed issue to the Book of God and the traditions of the Prophet. The uneducated person is not an individual of knowledge; he is not of this caliber, and would therefore be unaware of how to refer the disputed issue to the Book of God and to the sunna of the Prophet and how their proofs would apply to situations and events. It is therefore established that the command is for the scholars.

The Exalted states [Of every troop of them, a party should go forth, that they (who are left behind) may get instructions in religion, and that they may warn their people when they return to them, so that they may be aware (of evil)].² This verse indicates in clear terms that a group of Muslims should devote themselves to acquiring the knowledge of the Sacred Law and all others to act upon their instruction to avoid disobedience to God. Imam Abu Bakr Jassas comments on this verse, "So Allah commanded people (who do not learn or not capable to dedicate themselves to learning) to adhere to the instructions of a scholar and enact upon their (expert) advice."

Moreover, being able to perform legal reasoning [*ijtihad*] requires knowledge of the rules and principles of the Quran, the sunna [i.e. hadith], the knowledge of scholarly consensus [*ijma'*], and analogical reasoning [*qiyas*], together with knowing the types of each of these. Once a Muslim jurist has all the necessary qualifications for *ijtihad*, he attempts his utmost to extract the actual meaning of the Quran and sunna. If he does this to the best of his ability and with sincerity, he is rewarded for fulfilling his duty, and no one can accuse him of disregarding the Sacred Law.

Occasionally man learns the damaging effect of poison as well as the remedial effect of medicines by virtue of adhering to professional advice without proof or question. In warfare, if an army does not accept unquestioningly every order of its commander, victory may not be attained. If various agencies of government do not obey the laws promulgated by the law makers, then law and order cannot be maintained in the land. In short, the development and perfection of our physical, spiritual, intellectual, academic, moral and social life is firmly rooted in accepting and following professional authority without demanding proof.³ Some maintain

¹ Quran 4:59.

² Quran 9:122.

³ Fiqh al-Imam.

that following the school of an imam is unlawful and that a true Muslim should only follow the Quran and sunna. They claim that one should seek guidance directly from the Quran and sunna and no involvement of an imam is required.

The reality of the issue is that by following a mujtahid, one is following the Quran and sunna. The mujtahid facilitates the correct understanding of the Quran and sunna illuminating the path for others. Moreover, the heart of the matter is that the interpretation and derivation of rules from the Quran and sunna is one which requires a concentrated and extensive study of all the Sacred sources of the law which cannot be undertaken by an individual ill equipped to do so. If every Muslim was compelled to consult the Quran and sunna on each problem arising before him, it would burden him with a responsibility that would be almost impossible to fulfill. This is owing to the fact that the derivation of the rules from the Sacred Law requires a thorough knowledge of the Arabic language and all the relevant sciences, a combination which every person is not able to have. It is therefore necessary upon a person who cannot perform legal reasoning (*ijtihad*) to follow the rulings that have been derived from the Sacred Law by a *mujtahid*. The follower, in this case being a layperson cannot get caught up in the discussion of proof. His duty is to adopt one of the jurists and follow his view in all matters. This is because he is unable to perform rulings of that kind.

To highlight some of the aforementioned points is the following. There are certain commandments in the Quran and sunna which are neither ambiguous or complicated and can therefore be understood by any person. For example, God says [Do not backbite].¹ Anyone familiar with the Arabic language will immediately understand this verse, since there is no ambiguity in the statement. There are also verses of Quran as well as hadith where there is vagueness and complication. For example, the Prophet said [Whoever has an imam, then the imam's recitation is his recitation].² This indicates that while the imam is reciting Quran in prayer, the follower is to remain silent. Though another hadith mentions [There is no prayer for one who does not recite the Fatiha].³ This indicates that everyone is required to recite the Fatiha. The question arises as to which hadith should be taken as the primary source. Freedom to practice upon any hadith one sees, completely regardless of the fact that hadith literature is spread over several hundred thousand, and contained in more than three hundred compilations, would lead to distortion of the Sacred Law and result in chaos and confusion. The reason this would be an inevitable result is because understanding how to extract

¹ Quran 49:12.

² Muwatta' of Imam Malik.

³ Bukhari

scholarship has not accepted anyone's claim to absolute *ijtihad* since Abu Hanifa, Malik, Shafi'i and Ahmad. If one studies the intellectual legacy of these men under scholars who have a working familiarity with it, it is not difficult to see why.¹

There are those who deprecate these jurists and claim *ijtihad* for themselves while lacking the necessary qualifications. To claim that the *mujtahid* is not divinely protected is a baseless argument due to the Prophet's saying [When a judge gives a ruling having tried his best to decide correctly and is right, then he shall receive two rewards, and when he gives a ruling having tried to decide correctly and is wrong, he will have a single reward]. This clearly indicates that even if an error is made it is still rewarded on the basis that the issuing of that ruling was made by one capable of performing *ijtihad*. It also indicates the validity and permissibility of following qualified scholarship. In contrast, a person who is not capable of issuing a legal opinion and bases his ruling on ignorance is culpable. The Prophet said in another hadith which is agreed upon [One who does not know what is right and judges others with ignorance will go to hell].² To urge that a *mujtahid* is not divinely protected is of little relevance to his work as the fact that a major physicist is not divinely protected from simple errors in calculus; the probability of finding them in his published works is virtually negligible.

Ibn Salah reports that there is scholarly consensus on its being unlawful to follow rulings from schools of thoughts other than those of the four imams because of the untrustworthiness of the ascription of such rulings who reportedly gave them, there being no channels of transmission which obviate the possibility of textual corruption and spurious substitutions. Additionally, God says [O you who believe, obey Allah and obey the Prophet and those among you in authority].³ As previously mentioned, God has ordered that we obey Him and His Messenger. He has also ordered that we obey those in authority. Meaning that when those in authority agree upon a matter, it is compulsory to follow them and adhere to their ruling. And in the same surah God Almighty threatens those who oppose the Messenger and follow other than the believer's way. He states [Whoever contraverts the Messenger after guidance has become clear to him and follows other than the believer's way, We shall give him over to what he has turned to and roast him in hell, and how evil an outcome].⁴

¹ Reliance of the Traveller 18, 19.

² Reported by the four, and al-Hakim graded is as sound. *Bulugh al-Maram*, 1188, p 491.

³ Quran 4:59.

⁴ Quran 4:115.

Another evidentiary aspect is that a ruling agreed upon by all the *mujtahids* in the Islamic Community is in fact the ruling of the Community, represented by its *mujtahids*, and there are numerous hadiths that have come from the Prophet, as well as quotes from the Companions, which indicate that the Community is divinely protected from error, including his saying ((Peace and blessings of God be upon him)) [My community shall not agree on error]. Al-Hakim also mentions in a sound narration that the Prophet ((God bless him and grant him peace)) said [God does not make my community agree on misguidance].¹

One of the destructive evils which will raise its dreadful head by not following one of the jurists is the appearance of self appointed *mujtahids*. Some will consider themselves to be capable of inferring religious rulings, and embark upon the process of analogical reasoning. They will consider themselves to be of equal rank with that of the four main jurists. These people will in fact bring destruction to others for the reason that they have acquired no qualifications, discipline and correct understanding. This inevitably leads to the subjection of religion to human desires. For this reason, one who does not know is required to seek from those who do. Indeed, the Prophet said [The Scholars are the inheritors of the Prophets].

¹ Al-Hakim 1/116.

Part Three

*That Which We Have Been Informed about from the Prophet
((God bless him and grant him peace)) [Sam'iyat]*

- *Belief in the Angels*
- *Belief in the Jinns*
- *Belief in Other Things we Cannot See*
- *Belief in the Day of Judgment*



الإيمان بالملائكة

يجب علينا أن نؤمن أن الله ملائكة خلقوا من نور، وهم عالم غيب لا يعلم حقيقتهم إلا الله يقدرون على أن يتشكلوا بأي صورة، قد جبلوا على الطاعة، لا يأكلون ولا يشربون ولا يتصفون بذكورة ولا أنوثة. لا يعصون الله ما أمرهم ويفعلون ما يؤمرون. وقد جعل الله لهم وظائف: فجبريل هو رسول الوحي للرسول فيأتيهم بكلام الله تعالى. وميكائيل موكل بالأمطار ويسوق السحاب إلى ماشاء الله. وعزرائيل موكل بقبض الأرواح. وإسرافيل ينفخ في الصور يوم القيامة. وروي عن النبي أنه قال (لكل آدمي عشرة بالليل وعشرة بالنهار واحد عن يمينه وآخر عن شماله واثان بين يديه ومن خلفه، واثان على جنبيه وآخر قابض على ناصيته فإن تواضع رفعه وإن تكبر وضعه، واثان على شفتيه يحفظان عليه الصلاة على النبي والعاشر يجرسه من الحية أن تدخل فاه).

Belief In the Angels

It is obligatory to believe that God created the angels from light [*nur*]. They exist in the realm of the unseen and none knows their reality except God. They are able to take form or shape into any (noble) picture and have been moulded to obey. They neither eat or drink and are not attributed as male or female. They do not disobey any command given by God and do what they are commanded. God assigned to them many duties and they are as follows: Jibril is the messenger of revelation who is responsible for bringing the word of God to the Prophets. Mikail is responsible for rain – his duties include moving the clouds according to the will of God. 'Isra-il (the angel of death) is responsible for taking the souls while Israfil is responsible for blowing in the trumpet on the day when all will die and be resurrected.

It has been reported that the Prophet said [The son of Adam has ten (protective angels) at night and in the day. One on the right, the other on the left; one in front and one behind; two are assigned to his sides (i.e. one on each side); one holds his forehead so that if he is humble and sincere, his head is raised, though if he is proud, then it is lowered. There are another two on the lips recording the number of blessings he utters upon the Prophet Muhammad ((God bless him and grant him peace)). The tenth protects snakes (and the like) from entering the mouth.¹

ومنهم الكاتبان رقيب وعتيد. فرقيب كاتب الحسنات على اليمين، وعتيد كاتب السيئات على اليسار. غير أن كاتب الحسنات أمير على كاتب السيئات. فإذا عمل الرجل سيئة أمره صاحب اليمين أن لا يكتب ويقول دعه سبع ساعات لعله يسبح أو يستغفر فإذا سبح أو استغفر محيت عنه تلك السيئة.

¹ Fat'h al-Bari 8/474 – Tafsir at-Tabari 8/115 [Kitab Sharh as-Sawi 352].

From these angels are the two recording angels, *Raqib* and *'Atid*. *Raqib* records the good deeds on the right while *'Atid* records the bad deeds on the left. However, the angel on the right is the leader over the recorder of bad deeds on the left. Thus, if the servant commits an evil act, the angel on the right orders the other not to write it and says, "Leave him for seven hours on the possibility that he may repent or supplicate." If he does repent or supplicate, then that sin is wiped from the record.

Additional notes

[*As-Sawi states:*] There is difference of opinion on whether the recording angels are part of the protecting angels. The strongest view is that the protecting angels are different to the recording angels because it is reported that there are ten protective angels at night and in the day and they all come together at the *fajr* and *'asr* prayers. They are then asked by God (even though He knows all things) "In what state did you leave my slaves?" The angels reply, "When we left them, they were offering prayer and when we reached them, they were offering prayer."¹ Moreover, they do not leave the servant at all until death. When the servant dies, they depart.²

The Reality And Traits Of Angels

[*Al-Habannaka states:*] We are unable to know the reality of angels except what has been mentioned by the Prophet, because according to the usual course of things, we cannot correlate with them in a manner which establishes definitive knowledge. We are therefore to restrict ourselves to that which has been transmitted. From among the transmitted texts, the following is understood as being part of the traits of angels: 1) they are created from light [*nur*]. A'ishah related that the Prophet said, "Angels are made from light [*nur*] and the jinn are created from smokeless fire and Adam was created from what has been described to you."³ 2) The angels are with us and we do not see them. Verily, Jibril would come to the Prophet with revelation and those sitting among the Prophet would not see him. Likewise, A'ishah reported that the Prophet said, ["O A'ishah! Jibril gives you salam." She said "And upon him be peace and mercy of God." And he would see what I do not see].⁴ 3) The angels are able to take form into various things and to resemble various bodies. This has been established in the Quran and sound hadith. One such proof is when Jibril would come to the Prophet in the form of a man. Indeed, he could come in the form of man who was unknown and

¹ Bukhari 555.

² Kitab Sharh as-Sawi 352.

³ Muslim.

⁴ Agreed upon.

could come in the form of a man who was known. An example of his coming in the form of a man who was unknown is the hadith related by Umar who said: "One day while we sitting with the Messenger of God, there appeared before us a man whose clothes were exceedingly black and no signs of journeying were to be seen on him and none of us knew him...."¹ As for coming in the form of a man who was known, indeed this occurred many times as Jibril would take the form of Dihya al-Kalbi who was one of the Companions of the Prophet. Jibril would adopt his form and resemble him when he appeared as a person.

4) From their traits is that they possess extraordinary abilities. The Quran and sunna describe such amazing abilities, such as a small number of angels being able to bear the throne of God. The Quran states [And the angels will be on its sides, and eight angels will bear the throne of your Lord above them that day].² There is also the hadith from Jabir Ibn Abdullah that the Prophet said, "I was permitted to speak about an angel from the angels of God who carry the throne. Between his earlobes and his shoulder is the length of seven hundred years."³ In addition is the angels that came to Lut. Indeed, they turned the ground upside down with one strike due to the disbelief of the people and their engagement in atrocious acts of disobedience. 5) Moreover, there is the trait of obedience to God and their actions in implementing what has been ordered. Verily, this is the meaning of their being infallible from disobedience. God described them as not being proud and haughty from the worship of God or becoming tired in such worship. He described them as angels who continuously supplicate their Lord without disconnection. God said [To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. angels) are never proud to worship Him, nor do they become weary (of His worship). They glorify His praises night and day and they never slacken].⁴

6) From among their traits is that they love God and are close to Him and are honoured servants. God said [Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His praise and prostrate themselves before Him].⁵ The words '*with your Lord*' is in reference to the angels and the meaning of the words is that they are close to God and honoured. Indeed, God mentioned the issue concerning their honour and repudiated those who claim the angels are His children [And they say: "The Most Gracious has begotten a son (one of the angels). Glory be to Him! No, they are honoured

¹ Muslim 1.

² Quran 69:17.

³ Abu Dawud with a sound sanad 4560.

⁴ Quran 21:19-20.

⁵ Quran 7:206.

slaves!].¹ 7) They do not marry or breed. However, they are servants of the Almighty. That is, they are created without the involvement of sexual reproduction. Indeed, God censured the unbelievers who describe angels as female and promised that their false testimony will be recorded and they will be asked about it. The Quran states [They have designated the angels as female, those who are in the presence of the All-Merciful! Were they present to witness their creation? Their testimony will be recorded and they will be asked about it].²

8) Moreover, God made some of them as messengers in taking the rules of the Sacred Law to the prophets. He said [Praise be to God, the bringer into being of the heavens and the earth. He who made the angels as messengers (to the prophets) with wings – two, three or four. He adds to creation in any way He wills. God has power over all things].³ 9) Also from among the attributes of angels is the capability to descend and soar between the heaven and earth without being affected by gravity or collision. God said [The angels and the Spirit [*Jibril*] ascend to Him in a day whose length is fifty thousand years].⁴ Note: the word '*ruh*' is in reference to *Jibril* and God mentioned him after mentioning the angels because he (*Jibril*) is from them. 10) Their attributes also entail fear from God even if they do not disobey Him. God says [The thunder (which is an angel who is entrusted with the clouds and drives them along) glorifies His praise – as do the angels out of fear of Him].⁵ 11) In addition to their attributes is the established fact found in the Quran that they were created prior to the offspring of man. The proof is the story of when Adam was created and the angels said to God, "Why put on the earth those who will cause corruption on it and shed blood when we glorify You with praise and proclaim Your purity." God ordered the angels to prostrate to Adam after his creation was complete. 12) Amongst their traits is that they possess wings – two, three or more. God said [He who made the angels messengers with wings – two, three or four].⁶ It is also reported in a sound hadith from A'ishah that the Prophet witnessed *Jibril* in his real form twice; and he possessed six hundred wings that sealed the horizon. The first time is when the Prophet ascended to the heaven and the other time was at the bottom area of Makkah in a place called Ajjad.⁷

¹ Quran 21:26.

² Quran 43:19.

³ Quran 35:1.

⁴ Quran 70:4.

⁵ Quran 13:13.

⁶ Quran 35:1.

⁷ Al-Aqida al-Islamiyya, Abdur-Rahman Hasan Habannaka 235-241.

Moreover, God states [When your Lord said to the angels, "I am putting a vicegerent on the earth (to carry out My judgments)."¹ They said, "Why put on it one who will cause corruption on it and shed blood when we glorify You with praise and proclaim Your purity?" He said, "I know what you do not know."² Ibn Kathir states: "Such a question from the angels is not indicative of opposition to God and neither jealousy or insult to Adam or his offspring. Verily, it was one of inquiry and wonder. It was a question to ascertain the wisdom of it, such as to say, "What is the wisdom in creating them given that they will cause ruin upon the earth and spill blood?" Another view holds that upon the earth were jinns who caused ruin, so God sent the angels to destroy them; so the angels extended the same judgment upon the offspring of Adam.³

ملحوظة: الملائكة الموكلون بابن آدم لا يهملون شيئاً من الحسنات والسيئات إلا أنه قد يتوب العبد فيتوب الله عليه فتمحى ذنوبه وتنسى حتى عند الملائكة.

Note: the angels who are responsible for the son of Adam do not ignore anything of the good and bad he undertakes. However, one could repent, and if he does, God accepts his repentance after which his bad deed is deleted and it is forgotten even to the angels.

Supplementary notes

[*As-Sawi states:*] The report of deeds is made known to the Prophet in the morning and at night. If he sees that which is good, he praises God and commends its owner. If he sees evil and disobedience, he seeks forgiveness for its owner. The Prophet said in a hadith related by Ibn Mas'ud [Your actions are shown to me. When I see good, I praise God for that and when I see evil, I seek forgiveness from God for you].⁴ The angels do not leave a matter except that they record it and do not leave the servant except in one of three places: the first is when one is answering the call of nature; the second is when one is engaging in sexual intercourse and the third is during the performance of a bath. The reason is that the private area is exposed at such time. Indeed, the sin is known through its scent while the good deed is known through its beautiful aroma.⁵

¹ Note: the meaning of vicegerent is someone appointed by a superior. In this case Adam was appointed by God to carry out His commands.

² Quran 2:30.

³ Safwa at-Tafasir vol.1/49.

⁴ Al-Bazaar in his Musnad 5/308 – 1920 [Kitab Sharh as-Sawi 353].

⁵ Kitab Sharh as-Sawi 354.

المعصية مستحيلة على الأنبياء

إن قوله تعالى (وعصى آدم ربه فغوى)، سبب ذلك أن إبليس اللعين لما قال لآدم كل من شجرة الخلد وأقسم له بأنه ناصح. ولم يعلم آدم أنه غاش له فأكل منها وظن أن لا أحد يتجرأ على الحلف بالله كاذباً وكان أكله منها نسياناً بتقدير الله عز وجل لقوله تعالى (ولقد عهدنا إلى آدم من قبل فنسي ولم نجد له عزماً).

Disobedience Impossible upon Prophets

God said regarding Adam [Thus did Adam disobey his Lord, and fell into error].¹ The reason as to why Adam ate from the forbidden tree is that when Iblis the cursed said to Adam, "Eat from the tree of eternity," and he swore that he was an advisor; Adam did not know that he was a deceiver and ate from it believing that no one would dare swear by God and be a liar. Adam's eating from the tree was due to forgetfulness in accordance with what God had determined. The proof is the saying of God [We had already, beforehand, taken the covenant of Adam, but he forgot, and We found on his part no firm resolve].²

وهذه ليست بزلّة وإنما هي معاتبة المقرّين الأبرار. ولذلك أقام آدم على موسى الحجّة بالقدر في الحديث الذي رواه الإمام البخاري في كتاب التفسير في باب قوله تعالى (فلا يخرجنكم من الجنة فتشقى)، ما نصّه عن النبي أنه قال: (حاج موسى آدم فقال له يا آدم أنت الذي أخرجت الناس من الجنة بذنبك فأشقيتهم، فقال آدم يا موسى أنت الذي اصطفاك الله برسالاته وبكلامه، أتلومني على أمر كتبه الله عليّ قبل أن يخلقني أو قدره عليّ قبل أن يخلقني؟ فقال رسول الله: فحجّ آدم موسى).

Indeed, his eating from the forbidden tree is not regarded as deviation [*zalla*]; rather it is something that warranted light reproof from God, which is for those near to God [referred to as *'itab*]. *Indeed, an act arising out of forgetfulness or because of the prophet performing the good act [fadil] instead of the preferred act [afdal] warrants light reproof from God ['itab]*. It is because of this that the argument of Adam with Musa was a superior argument on the basis that God had destined the act for him. The hadith is reported in Bukhari that the Prophet ((God bless him and grant him peace)) said [Adam prevailed over Musa. Musa said to Adam, "You are the one (responsible for causing) the people to exit from paradise with your sin and placing them in distress." Adam replied, "O Musa, you are the one whom God chose with messengership and His words, do you blame me for a matter that was written for me before He created me or destined for me prior to my creation?" The Prophet then said, "(The argument of) Adam prevailed over Musa].

¹ Quran 20:121.

² Quran 20:115.

Supplementary notes

Infallibility of the Prophets [Isma]

[As-Sabuni states:] The word *'isma* literally means *'prevention'* or *'refusal'*. Al-Qurtubi says, "Infallibility is called *'isma* because it prevents from committing sin." It is absurd when some claim that *'isma* is only for God, or only for God and the prophets. *'Isma* is from sin and crimes and it is improper to attribute this to God. Technically, *'isma* means God's protection upon His prophets and messengers from falling into sin and disobedience and from committing vile and unlawful acts. The infallibility of the prophets is a quality with which God honoured and distinguished them above all other men. No one but the prophets is granted this gift. He protects them from committing both major and minor sins.



Protection From Defect And Sin Prior To Prophethood

Scholars disagree about whether the prophets were protected from defects and blemishes before they became prophets. The correct position is that even before prophethood, they were protected from ignorance about God and His attributes and from any doubt concerning these things. This is clearly illustrated through the attacks of Quraysh upon the Prophet in that despite all the things they invented against him, there is not one report where the Prophet was reproached by the unbelievers for rejecting their gods after having believed in them or rebuking him for leaving what he had previously joined them in doing. If this had been the case, they would have censured the Prophet for denying what he had worshipped previously. That would have been more decisive as an argument than criticising him for ordering them to leave their gods and what their fathers were worshipping before.

Likewise, with respect to rebellion (or wrong actions prior to becoming a prophet) there is disagreement about whether the prophets were protected from acts of rebellion and disobedience before they became prophets. Some deny this possibility and others allow it. The sound position is that they were free of every fault and were protected from anything which might occasion doubt. Many scholars maintain that their personal conduct, even before prophethood has an effect on the future mission of the prophets. Thus, a prophet is of impeccable conduct and pure spirit, so that nothing should discredit his call and mission. As a proof, they cite the fact that God selected His prophets from the cream of mankind and nurtured them from childhood, as He did with Musa for example.

WHAT THE PROPHET INFORMED ABOUT [SAM'IYAT]

God said [And that you may be trained under my eye].¹ He also said [And they are in Our sight the elect, the excellent].² It is therefore crucial that they be sinless before and after prophethood.

Another view holds that sinlessness and infallibility from major and minor sins, occurs only after prophethood because mankind is not compelled to follow them before prophethood; and that obedience and imitation of them only becomes compulsory after revelation has come to them. Despite this, their demeanour does not allow them to fall into sin or be carried away into the avenues of obscenities and depravity because although they are not infallible before prophethood, they are protected by destiny and instinct.³

[*Al-Habannaka states:*]

A prophet prior to being chosen as a prophet falls into one of the following:

1- The Prophet has not yet been assigned any divine code. Infallibility in his case does not apply because disobedience and violation is considered only after the revelation of the divine code. There is therefore no room for examination regarding infallibility or its non-existence, because one's duty at this point is free from responsibility. However, the high temperament of the messenger, his lofty spirit and sound intelligence demands that he be a prestigious example for his people, in his character, dealings and trustworthiness and that he be free from committing evil acts that are detestable to sound reason and upright nature.

2- The Prophet has been commanded to follow the teachings of a previous prophet, like Prophet Lut when he, before prophethood, followed his uncle Ibrahim. Or like the prophets of the tribe of Israel who came after Musa, before they were inspired with prophethood. In this state, no clear proof of the infallibility of the prophets – from major or minor sin, has been recorded. However, the biographies of the prophets that record their lives before attaining prophethood bear testimony that they were the least likely of men to commit either major or minor sin.

However, if something minor inadvertently escaped them (*such as when Musa accidentally killed the man*), it did not flaw or mar their high character, predisposition, pure nature, gentle spirit or the more important future mission that was to come. Such minor incidents occurred to establish their humanity in the eyes of the people; and to avoid being raised above the level of human beings

¹ Quran 20:39.

² Quran 28:47.

³ An-Nubuwwa wal an-Biyaa' 54-55.

or described with divine attributes that was not fit for them to be attributed with. They were in essence, the creation of God. Such minor things occurred to show the difference in their conditions before prophethood and their condition after they received revelation.¹

*The Refutation of Those Who Say That
Minor Sins Are Permissible For The Prophets*

[Qadi 'Iyad says:] The jurists, the people of hadith and the theologians who follow them who say that it is permissible for the prophets to commit minor wrong actions take the literal meaning of many things in the Quran and hadith as a proof for their position. If they were to hold to the literal meaning, it would lead them in many instances to allowing major wrong actions, to the breaking of consensus and to saying things that are not appropriate for a Muslim to say. This is especially the case in light of the fact that what they use as proof is disputed in meaning; since the meanings may suggest something contradictory to what they state and particularly because the Companions said different things. Therefore, since there is no consensus on the issue and since the proof used is a matter of dispute, and given that there is evidence to indicate the error of their words and the soundness of other positions, it is in fact obligatory to abandon that position for what is known to be sound.

To highlight some of these issues is the following. God said about the Prophet, "So that God might forgive your past and future wrong actions."² Various interpretations have surfaced in relation to the meaning of this verse. Some commentators held that this does not indicate sin; rather it indicates the discretionary judgment of the Prophet when he opted for the less preferred option.³ In addition is the verse, "Ask forgiveness for your wrong actions and for those of the believers, men and woman."⁴ Makki said that when the Prophet was addressed here, it was his community that was intended. As for the words, "It is not for a Prophet to take any captives until he makes wide slaughter in the land. You desire the goods of this world and Allah desires the next world. Allah is Mighty, Wise."⁵ This does not necessitate any wrong action on the part of the Prophet. The verse contains clarification about something that was particular to

¹ Al-Aqida al-Islamiyya, Abdur-Rahman Hasan Habannaka 338-339.

² Quran 48:2.

³ That is, there were times where there were two permissible alternatives and the Prophet used his discretion opting for what he thought was best. Later, God would inform him that the other option was superior. This is not deemed a sin, but instead indicates his closeness to God. (Safwa at-Tafasir, Muhammad Ali Sabuni).

⁴ Quran 47:19.

⁵ Quran 8:67.

him and demonstrates the way he was preferred above the other prophets. He himself said, "No Prophet before me was given this." He also said, "Booty was made lawful to me and it was not made lawful for any prophet before me." If it is said: *what then is the meaning of the words*, "You desire the goods of this world?" The response is that it is addressed to those among the community in Madina who desired such things and whose goal was solely the goods of this world and to amass great quantities of them. As for the verse, "He frowned and turned away."¹ It does not assert the existence of any wrong action on the part of the Prophet. God informed him that the person to whom he was devoting his attention was one of those who would not be purified. If the state of the two men had been revealed to him, then it would have been better to have turned to the blind man. What caused the Prophet to be occupied with the unbeliever was an act of obedience to God. He was conveying His message and extending friendship for the sake of God as He had prescribed. It was not an act of rebellion or opposition. What God did, in saying what He said to him, was to inform him about the comparative state of the two men and the weakness of the unbeliever. He indicated that he should turn from him as He said, "It is not your concern if he does not purify himself."²

With respect to the story of Adam, scholars gave several reasons to Adam eating from the forbidden tree. God said, "Adam rebelled against his Lord."³ One reason is that when Adam was prohibited from the tree in the verse, "And do not come near *this* tree," that he thought it meant that specific tree, so he ate from another tree of the same type. In addition, Adam's offence was in paradise, which was not considered an abode of accountability, in spite of the fact that God forbade Him from eating from the tree. Thus, his disobedience was not considered open defiance as in the case of Satan. However, the most acceptable and likely reason as to why Adam ate from the tree is due to forgetfulness as mentioned in the verse, "And We made a contract beforehand with Adam, but he forgot and We found on his part no firm resolve (to sin)."⁴ Forgetfulness expiates sin, as the Prophet said, "The sin has been removed from my followers who commit unintentional mistakes through forgetfulness or through being coerced."⁵ Indeed, forgetfulness does not contravene infallibility [*'isma*]. In addition, Adam did not intend nor resolve to sin as the verse proves: "But he forgot and We did not find him in resolve." This is the conclusion of al-Qurtubi and Ibn al-Arabi."⁶

¹ Quran 80:1.

² Quran 80:7. [Ash-Shifa of Qadi 'Iyad 324-328].

³ Quran 20:121.

⁴ Quran 20:115.

⁵ Ibn Majah 2043.

⁶ An-Nubuwwa wal an-Biyaa 64.

Concerning the story of Musa and the man he killed, God says that the man was one of Musa's enemies. It is said that he was a Copt who followed the religion of Pharaoh. The Quran indicates that all this took place before Musa was a prophet. Qatada said that he struck him with his staff without intending to kill him, so there was no act of rebellion involved. He said, "This (death) is part of Shaytan's handiwork (who provoked my anger). He said (in regret for having killed him), "My Lord, I have wronged myself. Forgive me." So He forgave him].¹ According to Ibn Jurayh, he said this because he did not have permission to kill until commanded to do so. An-Naqqash said that he did not kill the man intentionally, but struck him a blow to put a stop to his injustice. He said that this occurred before he was a prophet as is indicated by God's words, "We tried you with many trials,"² i.e. tested you with affliction after affliction. It is said that this refers to what happened to him with Pharaoh and it is said that it refers to his being placed into the basket and thrown in the Nile and other things.

As for the story of Ibrahim, there are some passages in the Quran and sunna that may evidently suggest sin on his part. However, the apparent meaning is not the intended meaning because in that case it would contradict other passages. God says, "And when the night grew dark upon him he saw a star. He said: This is my Lord. But when it set, he said: I do not love things that set. And when he saw the moon rising he said: This is my Lord. But when it set he said: Unless my Lord guides me, I will surely be one of those who go astray. And when he saw the sun rising he said: This is my Lord, this is greater. And when it set he said: O people, I am free from all that you associate (with God). I have turned my face toward Him who created the heavens and the earth, as one of upright nature, and I am not of the idolaters."³ These verses apparently indicate that Ibrahim had doubt about God and was ignorant of His greatness. Some people deduce that Ibrahim was influenced by the environment of his people and that at first, he worshipped the stars, the sun and moon with them. This is plain ignorance and obvious error that arises from ignorance concerning the attributes of prophets and unawareness of the meanings of Quran. The learned Zamakhshari says, "His people used to worship idols, the sun, moon and the heavenly bodies, so he wanted to bring to their attention the wrongs of their religion and guide them to the right path by means of reason and reflection. He wanted to inform them that proper reflection will show that none of these is divine or worthy of worship. He wanted to prove to them that all these are but creation and that behind them is a creator who brought them into existence, a maker who designed them and a manager who administers

¹ Quran 28:15-16.

² Quran 20:40.

³ Quran 6:76-79.

all their affairs. Ibrahim's saying "This is my Lord" is the statement of one who deals equitably with his opponent knowing that he is astray. He repeats his calm verbatim without being biased in favour of his own view because this is more conducive to establishing the truth and more effective than quarrelling. He then takes the offensive, after mentioning his calm and counteracts it with the argument, "I do not love things that set," i.e. "I do not love to worship Lords that change from one condition to another, move from one place to another and become covered by veils as it is the nature of the heavenly bodies."

Through the story we see that Ibrahim followed the simplest way to reach his goal. He did not directly confront them with error. Clearly, the statements of Ibrahim, the friend of God were **not** an expression of doubt about God or his ignorance of the creator; on the contrary they were only to prove the error of his people by reason and sound analysis.¹ It is worth noting another explanation in this regard and it is that when Ibrahim said, "This is my Lord," it was in fact a question eliciting negation, and so it means: "How could this be my Lord?!" Az-Zajjaj said, "This is my Lord," means according to what his people used to say, in the same way as God says, "Where are my partners?"² i.e. according to what the idol-worshippers claim. This clearly indicates that Ibrahim did not worship any of the things he mentioned and never associated anything with God.³

As for Ibrahim's words when he broke the idols and said, "The biggest one of them did this,"⁴ he made it conditional. It is as if he was saying: "If it can speak, it did this." This was to reprimand his people. This is the truth about this matter and there is no disagreement concerning it.⁵ As-Sabuni says: "When Ibrahim said that the biggest one did it, he was not lying; rather he was presenting a rational argument and clear proof to his people in response to their question "Who broke these idols?" He pointed to the biggest idol, in order to mock and belittle them and their idols. Then, when they were astounded by his speech, he gave them the reply that silenced them – "Ask them if they could speak.""

Additionally, God's words to the Prophet, "He found you misguided and guided you,"⁶ do not refer to the kind of misguidance which implies disbelief. At-Tabari said that it refers to misguidance from prophethood to which he was guided. As-Suddi and others said that He found him among the people of misguidance,

¹ An-Nubuwwa wal an-Biyaa 65-69.

² Quran 28:74.

³ Ash-Shifa of Qadi 'Iyad 290.

⁴ Quran 21:63.

⁵ Ash-Shifa of Qadi 'Iyad 312.

⁶ Quran 93:7.

protected him from it and guided him to belief and right guidance. It is said that he was misguided from his Sacred Law [*shari'a*], i.e. you did not know it. Misguidance in this case means bewilderment. This is why the Prophet retreated to the cave of Hira to seek what would enable him to turn to His Lord and give him a Sacred Law and then God guided him to Islam as al-Qushayri has said. It is said that it means: "You did not recognise the truth, so He guided you to it." This is what God means when He says, "He taught you what you did not know,"¹ according to Ali ibn Isa ar-Rumani. Ibn 'Abbas said that he did not have the kind of misguidance which constitutes an act of rebellion. It is said that it means that God made the matter clear to him by clear proofs. It is said that He found him misguided between Makka and Madina and guided him to Madina. It is said that He found and guided the misguided by him.²

[*Al-Habannaka states:*] The texts that evidently indicate some of the prophets to have sinned and transgressed may be interpreted in one of the following ways: 1) It is not a sin; rather a momentary lapse in judgment after which God advised His messenger of that which was more preferred and complete, 2) It is not a sin; rather it was a choice between two permissible alternatives, after which God divinely advised and directed His messenger to the fact that the second option was superior and more beneficial. An example in this regard is the story of when the Prophet (God bless him and grant him peace) permitted some of the hypocrites to be excused from battle as God said [May God pardon you! Why did you excuse them (for staying behind, rather than just leaving them) until it was clear to you which of them were telling the truth (in their excuse) and until you knew the liars (in that respect)?].³ However, the meaning of pardon in the verse is not an establishment of sin; rather the meaning is the establishment of no sin to begin with. Commentators such as Tafsir al-Jalalayn have also alluded to the point that God honoured and elevated His status by beginning His statement with a prayer for him. They maintain that pardon came before censure to calm his heart.⁴

¹ Quran 4:113.

² Ash-Shifa of Qadi 'Iyad 291.

³ Quran 9:43.

⁴ Al-Aqida al-Islamiyya, Abdur-Rahman Hasan Habannaka 339.

[*Abu Hanifa mentions in Al-Fiqh al-Akbar:*] All the prophets (whether they are well-known or not, the first being Adam whose prophethood is established through the Quran, sunna and consensus as well as the remaining prophets who number approximately one hundred and twenty four thousand) are free from major and minor sins (i.e. all sins), unbelief (given that it is the greatest sin as God says: "He does not forgive the act of attributing partners to Him,"¹ and evil acts (such as fornication, sodomy, theft, accusing innocent persons of adultery, sorcery, running from the battle field, taking usury and the wealth of orphans, oppressing the people and spreading chaos upon the earth). Moreover, scholars differed regarding major sins. Ibn Sirin said, "Everything which God prevented from — is regarded a major sin, and the apparent meaning of the verse is sufficient in support of this, *"If you avoid the serious wrong actions you have been forbidden to do."*² Moreover, the Musnad of Imam Ahmad mentions that the Prophet was asked concerning the number of Prophets and he said, "One hundred and twenty four thousand and the messengers are three hundred and thirteen, the first being Adam and the last being Muhammad."³

However, some lapses and mistakes have proceeded from them (*that is, from some of the prophets*). However, Imam Abu Hanifa said in this respect, *"The opted position in our view is that no sin came from them during prophethood; whether it was minor or major. However, at times they left the preferred act for the good act."*⁴ Muhammad (*the son of Abdullah, son of Abdul-Muttalib, son of Hashim*) is the Messenger of God, His Prophet, His Servant and Chosen one. He neither worshipped idols, nor associated anything with God, not even for the twinkling of an eye, nor did he ever commit a minor or major sin.⁵ As for the verse, *"Allah pardon you! Why did you excuse them,"*⁶ as well as the verse, *"It is not fitting for a Prophet to take captives."*⁷ Such verses are in reference to leaving the most superior act given the Prophet's grand status.⁸

¹ Quran 4:48.

² Quran 4:31.

³ Ahmad 5/178-179 | Minah ar-Rawd al-Azhar 171.

⁴ Ruh al-Bayan 3/119 [Minah ar-Rawd al-Azhar 1/171].

⁵ Minah ar-Rawd al-Azhar 178-181.

⁶ Quran 9:43.

⁷ Quran 8:67.

⁸ Minah ar-Rawd al-Azhar 181.

[*Daw al-Ma'ali* says:] As for minor sins, there is **no disagreement** among *Ahl as-Sunna* that the prophets are protected from those minor sins that are considered evil and vile. As for those minor sins that are **not** evil or vile, the majority held that such acts are **not** possible intentionally. However, with respect to its occurrence based on forgetfulness, two views emerged. Ibn Jama'ah states that disobedience is contrary to obedience and the prophets are protected [*ma'sumun*] from major and minor sins, whether it be intentional or due to forgetfulness. The other view held by the Hanafis maintain said that it escaped (some of) them forgetfully.¹

In sum, the correct position is that even before prophethood, they were protected from ignorance about God and His attributes and from any doubt concerning these things. With respect to rebellion, the sound position is that they were free of every fault and were protected from anything which might occasion doubt. Furthermore, the infallibility of the prophets from major and minor sins is an established fact, as is evidence by the Quran and demanded by sound reason. How can God order mankind to obey them and adopt their lifestyle if they are not examples of perfection and models of virtue, chastity and righteousness? If sinlessness was not one of their traits we would not have been compelled to follow them in each and every action and God knows best. The Quran states [Those are (the) ones whom God guided, so follow their guidance].²



خواص الملائكة وخواص البشر

إن خواص البشر وهم الأنبياء والرسل أفضل من خواص الملائكة وهم جبريل وميكائيل وإسرافيل عليهم الصلاة والسلام. وخواص الملائكة أفضل من عوام البشر كالخلفاء الأربعة وغيرهم من الصحابة رضي الله عنهم أجمعين. وعوام البشر أفضل من عامة الملائكة بدليل قوله تعالى (إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين)، هذا ما اختاره الإمام النسفي في عقائده. وللعلماء في هذا التفصيل خلاف. والملائكة من جملة العالمين ولا يعلم عدد الملائكة إلا الله عز وجل لقوله تعالى (وما يعلم جنود ربك إلا هو).

¹ Daw al-Ma'ali 64.

² Quran 6:90.

Special Angels And Special People

Indeed, unique people; namely prophets and messengers are superior than special angels; namely, Jibril, Mikail, Israfil, and 'Isra-il. Furthermore, the special angels are deemed superior than the general people, such as Khulafa' ar-Rashidin and others from the Companions;¹ and the general people are considered superior to the general angels due to the statement of God [God did choose Adam and Noah, the family of Ibrahim, and the family of Imran above all other beings [*'alamin*]];² and '*alamin* includes the angels.³ This was the view of Imam an-Nasafy in his doctrine (namely, that general people are superior to general angels); although scholars have disagreed on the issue. Verily, none knows the true number of angels except God. He said [And none can know the forces of your Lord, except He].⁴

الإيمان بالجن

الجن هو عالم خلقه الله تعالى لا يعلم بحقيقته إلا هو، وفيهم الصالح والطالح. لا نراهم وهم يروننا. قال تعالى (إنه يراكم هو وقبيله من حيث لا ترونهم)، حتى أن النبي عليه الصلاة والسلام لم يرههم ولم يعلم بوجودهم حين سمع القرآن، بل أعلمه الوحي بوجودهم وبسأعهم القرآن منه. قال تعالى (قل أوحى إليّ أنه استمع نفر من الجن). هذا وإن الله تعالى خلق لهم من القدرة على التصوّر في الهيئات ما خلق لنا من القدرة على التصوّر في الحركات، فنحن إلى أي جهة شئنا ذهبننا، وهم في أي صورة شاءوا تيسرت لهم ووجدوا عليها. مادة خلقهم: (النار) قال تعالى (وخلق الجن من نار).⁵

Belief in the Jinns

The jinn, a creation of God – exist in this world. Their reality is unknown except to God; and among them are pious and evil jinns. We do not see them but they see us. The Exalted says [He and his tribe see you from a position where you cannot see them].⁵ This is the case to the extent that the Prophet did not see them and did not know of their presence when they heard the Quran; rather, he was informed of their presence by way of revelation when they heard the Quran being recited from him. The Quran states [Say; it has been revealed to me that a company of jinns listened (to the Quran). They said, "We have really heard a wonderful Recital!].⁶

¹ The term general in this regard means they are not prophets or messengers.

² Quran 3:33.

³ In this verse, the family of Ibrahim and Imran are considered superior than the '*alamin* and angels are part of the '*alamin*.

⁴ Quran 74:31.

⁵ Quran 7:27.

⁶ Quran 72:1.

God created them with an ability to change form and resemble different things, as He created for man the ability to change direction in his movements. For man, whatever direction he desires to go, he does; and for jinns, it is easy for them to acquire whatever form they desire. The jinns are created from fire as God said [And He created jinns from fire free of smoke].¹

الأدلة النقلية والعقلية على وجود الجن

لقد ثبت وجود الجن شرعاً بالخبر المتواتر من القرآن والسنة المطهرة 1- الدليل النقلية على وجودهم من القرآن قوله تعالى (قل أوحى إلي أنه استمع نفر من الجن فقال إنا سمعنا قرآناً عجيباً). 2- الدليل النقلية على وجودهم من السنة : لقد ورد في الصحيح عن علقمة قال : قلت لابن مسعود: هل صحب النبي ليلة الجن منكم أحد؟ قال ماصحبه منّا أحد ولكن افتقدناه ذات ليلة وهو بمكة ، فقلنا اغتيل، استطير، ما فعل به؟ فبتنا بشرّ ليلة بات بها قوم حتى إذا أصبحنا أو كان في وجه الصبح إذا نحن به من قبل حراء، قال فذكروا له الذي كانوا فيه فقال : أتاني داعي الجن فأتيتهم فقرأت عليهم القرآن ، فانطلق فأرانا آثارهم وأثار نيرانهم. أقول- وابن مسعود قد شاهد ذلك وليس الخبر كالمعاينة.

Transmitted And Rational Proof Concerning The Existence Of Jinns

The existence of jinns has legally been established through uninterrupted transmission [*tawatur*] namely, the Quran and pure sunna.

1- The transmitted proof about the existence of jinns from the Quran is the saying of God [Say; it has been revealed to me that a company of jinns listened (to the Quran). They said, "We have really heard a wonderful Recital!"]².

2- The transmitted proof from the sunna relating to the existence of jinns is the following authentic narration. Amir narrated: I asked 'Alqamah, "Did Abdullah ibn Mas'ud attend with the Prophet on the night of the jinn?" He (Ibn Mas'ud) replied, "None of us went with him, though we lost him in Makkah and we said as a result of this — *he may have been assassinated or kidnapped, what happened to him?*" So we remained in the evil of the night so that when we woke (*in the morning*) — we saw the Prophet coming from the direction of Hira. We then mentioned what had occurred that night to the Prophet and he said, "A caller of the jinn came to me (inviting him) and I went and recited Quran to them."³ The Prophet then took us and showed us their remains and traces of the fire they had lit. Note: the commentator mentioned that Ibn Mas'ud witnessed the place and the one who witnesses is not like the one who hears about it.

¹ Quran 55:15. Note: their being free from smoke implies that they are free from grossness, for smoke is the grosser accompaniment of fire.

² Quran 72:1.

³ Muslim 450.

WHAT THE PROPHET INFORMED ABOUT [SAM'İYAT]

وقال الشعبي في روايته : وسألوه الزاد وكانوا من جن الجزيرة فقال (كل عظم يذكر اسم الله عليه يقع في أيديكم أو فر ما كان لحماً، وكل بعة أو روثة علف لدوابكم. فقال رسول الله لأصحابه فلا تستنجوا به فإنه زاد إخوانكم من الجن).

Ash-Sha'bi said in his narration: they (the jinns) asked the Prophet for food, so the Prophet (God bless him and grant him peace) said [All bones upon which the name of God has been mentioned will be more in your hands than the meat that was previously on it. And all (animal) excrements and droppings is food for your animals]. Consequently, the Prophet said to his Companions, "Do not perform *istinja* with bones for it is food for your brothers of the jinn."

3- الدليل العقلي على وجودهم : إن وجودهم ممكن وجائز وليس مستحيلاً، والقدرة تتعلق بالممكنات فكان عموم القدرة الإلهية.

3- The rational proof about the existence of jinns is the fact that their being is possible [*ja'iz*] and not impossible. God's power is linked to that which is possible, which is to create what He wants.

حكم من أنكر وجود الجنّ : إن من أنكر وجود الجنّ يكفر لأنه أنكر صريح القرآن بل أنكر سورة كاملة برمتها وهي سورة الجن الموجودة في كتاب الله تعالى.

The ruling upon who does not believe in their existence – Whoever denies the existence of jinns is a disbeliever because he has rejected the text of Quran, and has in fact denied a complete surah and it is surah *al-Jinn*, which is present in Allah's book.

Supplementary notes

That Which Concerns the Jinn and Their Traits [A Translation From Al-Aqida Al-Islamiyya, Mustafa al-Khin And Muhyiddin Mistu].

1) They are a group or species that differ to the angels. They are created from a fusion of fire (flames free of smoke). Concerning the element of which man and jinn are created from, God states [He created man (Adam) from dry earth like baked clay and He created the (the father of) jinn (Iblis) from a fusion of fire].¹

2) They existed prior to the creation of man. The proof to this is that God said [We created mankind out of dried clay formed from fetid black mud. We created the jinn before (the creation of Adam) out of fire of a searing wind].² Likewise is the story of Iblis when he was ordered to prostrate to Adam but became proud. God said [When We said to the angels, 'Prostrate yourselves to Adam (and they were

¹ Quran 55:14-15.

² Quran 15:26-27.

told to bow, not to prostrate on the ground, as a greeting to him), they prostrated with the exception of Iblis. He was one of the jinn and wantonly deviated from his Lord's command].¹ This clearly indicates that the jinn were created prior to the creation of man.

3) They have offspring. This is indicated in the verse [Do not take him and his offspring as protectors apart from Me when they are your enemy?].² God confirmed this in the Quran when He mentioned that a band of the jinn heard the Quran being recited from the Prophet. God mentioned some of the jinn as male; and when there is male amongst them, then there must also be females. This therefore dictates offspring. God said [Certain men from among mankind used to seek refuge with certain men from among the jinn, but they increased them in wickedness].³ Commentators maintain that in the days of ignorance when men would camp on their journeys in dangerous places, each man would say: "I seek refuge with the master of this place from the evil of its foolish one's."

4) It is from their state that they see us from where we do not see them. God said [He (Shaytan) and his tribe (his armies) see you from where you do not see them. We have made the shaytans friends of those who do not believe].⁴ Note: this is the general norm. However, there is no obstacle from the possibility of seeing them in extraordinary circumstances or under special conditions.

5) They are created with the faculty of knowledge and understanding and with free will and the ability to choose. They are therefore held accountable to believe and worship and are ordered to abstain from disbelief and disobedience. Many of the statements of accountability in the Quran combines both man and jinn. God said [I created jinn and man only to worship Me].⁵ He also says [O company of jinn and men! Did not messengers come to you from among you relating My signs to you and warning you of the encounter of this day of yours? They will say, "We testify against ourselves." The life of this world deluded them and they testify against themselves that they were unbelievers].⁶

6) They are of two types: believers and non-believers. Indeed, this corresponds with the grant of free will and the capacity to choose. The disbelievers of them are shaytans and they are the soldiers of the first Shaytan whose name is Iblis the cursed. He was the first to disobey the command of God and the first among them

¹ Quran 18:50.

² Quran 18:50.

³ Quran 72:6.

⁴ Quran 7:27.

⁵ Quran 51:56.

⁶ Quran 6:130.

to refuse the blessing of God. The Exalted says [Some of us are Muslims and some are deviators. Those who have become Muslim are those who sought right guidance].¹

7) On the Day of Judgment, they shall be resurrected and reckoned with over their deeds after which they will either be rewarded or punished. God said [On the Day He gathers them (creation) all together (and it will be said to them): "O company of jinn! You gained many followers among mankind (by misleading them)." And their friend among mankind (who believed them) will say: "Our Lord, we took benefit from each other and now we have reached the term which you appointed for us." He (God) will say: "The fire is your home. You will be in it timelessly, forever, except as God wills." Your Lord is All-Wise, All-Knowing].³

8) They have great abilities and skills of exceptional craftsmanship. God made the jinn subservient to Sulayman as they undertook the construction of grand and large structures, amazing works such as large statues (made of brass, glass and marble, as making images was not prohibited in their religion), huge dishes like cisterns (big enough for a thousand people), high arches (i.e. tall structures which could be climbed by means of ladders) and so forth. God said [They made for him anything he wished: high arches, huge dishes like cisterns, great built-in cooking vats. 'Work, family of Dawud!' But very few of My slaves are thankful].⁴

9) The jinn prior to the advent of Muhammad ((God bless him and grant him peace)) would eavesdrop on the sayings of the angels in the heaven and would then relay such information to their human connection upon the earth. Ibn 'Abbas said: "The jinn would intentionally venture the heavens during the period of Jesus and Muhammad and would listen to the news of the heavens. They would then relay this information to fortune-tellers and priests. But when Muhammad was sent, the heavens became shielded and guarded." Imam al-Qurtubi said that Ibn 'Abbas said, "The shaytans were not shielded from the heavens. They would enter it and relay its information to the fortune-tellers and clergymen with nine additional pieces of information which the people of the earth would talk about. However, one piece of that information would be correct while nine others were false. Therefore, when they observed something that was found to be true, they believed whatever the jinn came with. When Jesus the son of Maryam was born, they were prevented from three heavens and when Muhammad was born, they

¹ Quran 72:14.

² Note: Ibn 'Abbas said that the exception is for those who God knows to have some belief in their hearts. [Tafsir al-Jalalayn 314].

³ Quran 6:128.

⁴ Quran 34:13.

were prevented from all. And there is not one of them who attempts to hear except that they are struck down by meteors or stars."¹ God mentions a band of the jinn that believed in Muhammad [(The jinn said:) We tried, as usual, to travel to heaven (to eavesdrop) in search of news but found it filled with fierce guards and meteors. We used to sit there on special seats to listen in (before Muhammad was sent) but anyone listening now finds a fiery meteor in wait for him].²

10) They eat foodstuff, though we do not know how nor the essence of it. However, God granted them provisions in bones, the dung of animals and charcoal. The Prophet ((God bless him and grant him peace)) prevented us from cleaning our private parts with bones or dung of animals saying, "Do not perform istinja with dung or bones, for it is provision for your brothers of the jinn."³

11) They have the ability to change form into various shapes in a way that humans can see them according to human vision. This is in harmony with the sound hadith mentioned in Bukhari narrated by Abu Hurairah. Abu Hurairah narrated that the Prophet gave him the responsibility of looking after the charity of Ramadan. However, a being came along and began to steal handfuls of foodstuff stealthily. Abu Hurairah took hold of him and said, "By God, I will take you to God's Messenger." He said, "I am needy and have many dependents and I am in great need." Abu Hurairah then released him and in the morning God's Messenger asked Abu Hurairah, "What did you do with the prisoner yesterday?"⁴ Abu Hurairah said, "The person complained of being needy, so I pitied him and let him go." The Prophet said, "Indeed, he told you a lie and he will come again." Abu Hurairah believed that he would show again as the Prophet said that he would return, so he waited watchfully and when he emerged and began to steal foodstuff, Abu Hurairah caught him and said, "I will definitely take you to the Prophet." He said, "Leave me, for I am needy and have many dependents. I promise that I will not come back again." Abu Hurairah pitied him once more and let him go. In the morning, the Prophet asked, "What did you do with the prisoner?" Abu Hurairah responded, "O Prophet! He complained of his great need and of too many dependents, so I took pity upon him and released him." The Prophet said, "Verily, he told you a lie and he will return." Abu Hurairah then waited for him attentively for the third time and when he appeared and began stealing handfuls of foodstuffs, he caught hold of him and said, "I will surely take you to God's Messenger as it is the third time you promise and return."

¹ Al-Aqida al-Islamiyya, Mustafa al-Khin and Muhyiddin Mistu 542.

² Quran 72:8-9.

³ Tirmidhi 18.

⁴ The Prophet was divinely inspired about the whole story and this was the reason he asked Abu Hurairah, though Abu Hurairah told him nothing.

He said, "Leave me and I will teach you some words with which God will benefit you." Abu Hurairah asked, "What are they?" He replied, "When you go to bed, recite the verse al-Kursi until you finish the whole verse. If you do so, God will appoint guard for you who will stay with you and no satan will come near you until morning." So Abu Hurairah released him. In the morning, the Prophet asked him, "What did your prisoner do yesterday?" Abu Hurairah replied, "He claimed that he would teach me some words by which God will benefit me, so I let him go." The Prophet asked, "What are they?" Abu Hurairah answered, "He said to me that whenever I sleep, I should recite the verse al-Kursi from the beginning until its end and that if I do so, God will appoint a guard for me who will stay with me and no satan will come near until morning." The Prophet said, "He really spoke the truth, although he is an absolute liar. Do you know who you were talking to these three nights, O Abu Hurairah?" Abu Hurairah said, "No." The Prophet said, "It was a shaytan."¹

In addition is the fact that the jinn would appear to Sulayman and he would employ them in grand works. Likewise, he had authority over the disobedient ones who were consequently bonded in chains. God says [And other of them, yoked together in chains].²

Moreover, in saying that it is possible for jinn to take on various forms; indeed, these forms remain restricted to a dense area or environment that allows man the ability to see them. It does not mean that they may change into whatever form they want as some may imagine. Fakhr ar-Razi said: "Some of the scholars state that if the jinn were capable of taking the form in any picture they desired, then it would be obligatory to remove the trust from man on the basis that one would imagine when looking at his wife and child that it is in fact a jinn that has taken their form. On this basis, one would not be able to trust any person."³

¹ Bukhari 2311.

² Quran 38:38.

³ Mafatih al-Ghayb, ar-Razi 14/54 | Al-Aqida al-Islamiyya - Mustafa al-Khin and Muhyiddin Mistu 545.

*Do The Shayatin Have Control Over Man
Concerning His Beliefs, Will And Actions?*¹

With respect to the notion of the *shayatin* having control or power over mankind in his beliefs and his will toward disobedient actions – then certainly there is no avenue or access for them in this regard, because God has prevented them from this and has not given them authority over the offspring of Adam. This is so the will of mankind remain free with respect to choosing the right or wrong path. Indeed, God said to the head of the shaytans [You have no authority over any of My slaves (the believers) except for the misled who follow you].² However, the actions of Shaytan concerning man are restricted to scruples or whispers; although such scruples are discarded in the face of firmness and strong will towards God – that is achieved through seeking His protection, invocations and fulfillment of His commands.

As for the associates of Shaytan, they are the ones whom respond to the whispers and coordinate with them at which point the *shayatin* gain influence over them and lead them further astray beautifying acts of disobedience. God informs us about the speech with Shaytan [He said, “My Lord, grant me a reprieve until the Day they are raised again.” He said, “You are among the reprieved until the Day whose time is known.” He said, “My Lord, because You misled me, I will make things on the earth (acts of disobedience) seem good to them and I will mislead them all, every one of them, except Your slaves among them who are sincere.”].³

Likewise, testimony to fact that the actions of Shaytan are limited to silent scruples as well as his calls to disobedience within man – is his statement on the Day of Judgment of being absolved and free of man's actions. God says [When the affair is decided, Shaytan will say, “God has made you a promise – a promise of truth, and I made you a promise but broke my promise. I had no authority over you (to compel you to follow me) except that I called you and you responded to me. Do not, therefore, blame me but blame yourselves. I cannot come to your aid nor you to mine. I reject the way you associated me (and made me a partner) with God before.” (God then says) The wrongdoers will have a painful punishment].⁴

Contrary to the scruples and silent whispers of Shaytan that call one to disobey God, there is a counter balance that calls one to good and it is through an angel from among the angels. Abdullah Ibn Mas'ud narrated that the Prophet said, “Indeed, the Shaytan has an effect on the son of Adam, and the angel also has an

¹ Translated from Al-Aqida al-Islamiyya, Mustafa al-Khin and Muhyiddin Mistu 545-546.

² Quran 15:42.

³ Quran 15:36-40.

⁴ Quran 14:22.

effect. As for Shaytan, it is by threatening evil repercussions and rejecting the truth. As for the effect of the angel, it is his promise of a good end and believing in the truth. Whoever finds that – let him know that it is from God, and let him praise God for it. Whoever finds other than that, then let him seek refuge with God from the Shaytan (the outcast) and recite the verse: 'Shaytan threatens you with poverty and orders you to commit evil deeds.'"¹

الإيمان بالمغيبات الأخرى

الروح والعقل

الروح موجودة حادثة لا يعلم حقيقتها إلا الله. قال تعالى (ويسألونك عن الروح قل الروح من أمر ربي) ولا يعلم مقرها في الإنسان إلا الله تعالى. وهي حادثة إذ خلق الله الأرواح في الأزل وقال لهم: ألسنت بركم قالوا بلى. فهي حادثة وستبقى بأمر الله مع من بقي. وقد اختلفوا في حقيقتها. قال أصحاب الإمام مالك: هي صورة لطيفة مطابقة للجسد. والله أعلم.

Belief In Other Hidden Things The Soul [ruh] and Mind [‘aql]

The soul created by God (is real and) present. None knows its reality except Him. God said [They (the Jews) ask you concerning the soul. Say (to them): "The soul is my Lord's concern. You have only been given little knowledge (in relation to God's knowledge)."]² Verily, its location in man is unknown except to God, the One who created the souls before the creation of man and said to them [Am I not your Lord? They said, "Yes!"]. It is therefore created and will remain by the will of God. Concerning its reality, some scholars differed; the companions of Imam Malik said, "It is a representation that corresponds with one's body." And God knows best.

والعقل هو نورٌ روحاني به تدرك النفس العلوم الضرورية والنظرية لا يعلم حقيقته إلا الله. ولذلك يجب علينا ألا نخوض في الروح والعقل، ونترك أمرهما إلى الله تعالى.

The mind is a light for the soul. With it, the soul understands knowledge which is known by necessity as well as knowledge which is reflected upon. None knows its reality except God. Due to this, it is necessary not to delve into the matters of the soul and mind and leave them to God.

¹ Tirmidhi 2988.

² Quran 17: 85.

إيمان بالعرش والكرسي والقلم والروح

العرش : هو جسم عظيم خلقه الله تعالى وهو أعلم بحقيقته لا ليقعد عليه. فإنه منزّه عن المكان والزمان وكل ما يشبه المخلوقات وهو الخالق لها. قال تعالى (وهو رب العرش العظيم). وقال (ويحمل عرش ربك فوقهم يومئذ ثمانية). الكرسي: هو أيضاً جسم عظيم لكنه أصغر من العرش و الله أعلم بحقيقته. كذلك خلقه الله تعالى لا ليقعد عليه. قال تعالى (وسع كرسيه السموات والأرض).

Belief in the Throne, Kursi, Pen and Preserved Tablet

The throne [‘arsh] is a great physical structure that God created and only He knows its reality. His creation of the throne was not for the purpose of sitting on, for glory be to God who is transcendent of occupying a place and time or being similar to His creation.¹ The Exalted states [And the angels will be on its sides, and eight will, that day, bear the throne of your Lord above them].² *The kursi* is a great physical structure,³ though is smaller than the throne. Its reality rests with God. Equally, the creation of the kursi was not for the purpose of sitting on. He says [His kursi extends over the heavens and the earth].⁴

القلم : وهو جسم خلقه الله تعالى وهو أعلم بحقيقته. وروي عن ابن عباس رضي الله عنهما أنه قال: أول ما خلق الله تعالى القلم قال (اكتب) قال: ما أكتب؟ قال اكتب القدر فجرى القلم بها يكون من ذلك اليوم إلى قيام الساعة بأمره الله. وقال عليه الصلاة والسلام في حديث له (رفعت الأقلام وجفت الصحف). وقال تعالى (ن والقلم وما يسطرون).

The pen [qalam] is a physical structure God created and only He is apprised of its reality. It has been narrated from Ibn ‘Abbas that he said, “When God first created the pen, he said, “Write.” It said, “What shall I write?” He said, “Write all that is to occur until the Day of Resurrection.” Consequently, it wrote what will occur from that day until the Day of Reckoning with what God willed. God said [Nun. By the Pen and by the (Record) which (men) write].⁵ The Prophet said, “The pen has been lifted and the pages have dried.”⁶

¹ The throne is a symbol of power and authority and to assert that it is required for direction or a place for Him, rather than an indication of loftiness, greatness and authority is to imply that He is need of what He creates, and this is impossible. God exists independently free of His creation. It is He who allows the throne to stand. He said [He is the Lord of the supreme throne]. [Quran 9:129].

² Quran 69:17.

³ Kursi: literally chair. This is different to His throne. The Prophet (God bless him and grant him peace) said, “The kursi compared to the throne is like a ring thrown out upon the open space of the desert.”

⁴ Quran 2:255.

⁵ Quran 68:1.

⁶ Abu Dawud 4299/4400 | Tirmidhi 2518.

الجنة : هي دار بقاء خلقها الله تعالى للنعيم المقيم. فيها ما تشتهيہ الأنفس وتلذ الأعين وما لا يحظر على قلب بشر. قال تعالى (وفيها من كل فاكهة زوجان). وقد وصفها القرآن الكريم وصفاً كاملاً وذكر أنهارها وأشجارها وثمارها وحوار عينها وولدانها وتراجها وكل ما فيها ترغيباً لنا وتحبيباً لمن يطلب اللذة والنعيم المقيم والراحة الدائمة. قال تعالى ((متكئين فيها على الأرائك لا يرون فيها شمساً ولا زمهريراً. ودانية عليهم ظلالها وذللت قطوفها تذليلاً. ويضاف عليهم بآنية من فضة وأكواب كانت قواريراً. قواريراً من فضة قدروها تقديراً. ويسقون فيها كأساً كان مزاجها زنجبيلاً. عينا فيها تسمى سلسبيلاً. ويطوف عليهم ولدان مخلدون إذا رأيتهم حسبتهم لؤلؤاً منثوراً. وإذا رأيت ثم رأيت نعيماً وملكاً كبيراً. عاليهم ثياب سندس خضر وإستبرق وحلوا أساور من فضة وسقاهم رهم شراباً طهوراً)). وليس في الجنة عبادة ولا صلاة ولا صيام لأنها هي دار الجزاء والمكافأة. والدنيا دار العمل والابتلاء.

Paradise is the place of remainder that God created for the blessed ones. It has within it that which the soul craves and the eyes desire. One will see what he never imagined. God described it as something complete in excellence mentioning its rivers, trees, fruits, wives, children and eternal comfort. He says [Reclining in it on couches, they will experience their neither burning sun nor bitter cold. Its shading branches will droop down over them (close at hand from a place which they cannot see), its ripe fruit hanging ready to be picked. Vessels of silver and goblets of pure crystal will be passed round among them – crystalline silver (made of silver so fine that it is like glass in its transparency); they have measured them very exactly. (Those who pass them around have measured the amount very exactly so that they contain the amount which they want to drink, no more and no less; and it is the most delicious drink). They will be given there a cup (of wine) to drink mixed with the warmth of vinegar. In it there is a flowing spring called Salsabil (a spring whose water is like zanjabil (ginger)). Ageless youth (who never grow old) will circulate among them, serving them. Seeing them (because of their beauty and how they are dispersed) you would think them scattered pearls. Seeing them (in the garden), you see delight and a great kingdom. They will wear green garments of fine silk and rich (silk) brocade. They will be adorned with silver bracelets. And their Lord will give them a pure draught to drink (extremely pure and clean, which is not the case with the wine of this world). This is your reward. Your striving is full acknowledged].¹ In it there is no worship, prayer, or fasting because it is the place of reward, while this life is the place of test, trial and tribulation.

¹ Quran 76:13-22.

والجنان سبع وهي : الفردوس . وعدن . والخلد . والنعيم . والمأوى . ودار السلام . ودار الجلال . وقيل : إنها أربع ، ويتصل بعضها ببعض ، وبمقام الوسيلة فهناك ترى النبي وأصحابه وأحبابه . ويكون المؤمن في الجنة ذكراً كان أم أنثى في عنفوان الشباب في سن الثلاثين من العمر تقريباً في أبهى ما يكون من الجمال . ولذلك قال النبي للعجوز وهو يهازحها (لا تدخل الجنة عجوز بل تدخل شابة) .

Paradise has seven levels: al-Firdas, 'Adnin, Al-Khuld, An-Na'im, Al-Ma'wah, Dar as-Salam, and Dar al-Jalal. It has been said that there are four, and that some are linked to others. In addition, the place termed al-Wasilah (*a high station in paradise underneath it where the rivers flow forth*) is the place where we will see the Prophet ((God bless him and grant him peace)), his Companions and ahabab.¹ The servant in paradise be they male or female will be in the pinnacle of their youth around the age of thirty, at the peak of their beauty. It was due to this that the Prophet said jokingly (*but truthfully*) to the old lady, "You will not enter paradise old, but you will enter it young."

Supplementary notes

The First And Last Person To Enter Paradise

The first person to enter paradise is Prophet Muhammad ((God bless him and grant him peace)). Anas narrated: The Messenger ((God bless him and grant him peace)) said [(On the Day of Judgment) I would come to the gate of paradise, and ask its keeper to open it. The keeper would ask: "Who are you?" I will answer: "Muhammad." He will say, "I have been ordered not to open (the doors) but for you, and not for anyone before you."].²

The Prophet ((God bless him and grant him peace)) said [I know the person who will be the last to come out of the (hell) fire, and the last to enter paradise. He will be a man who will come out of the hell-fire crawling, and God will say to him, "Go and enter paradise." He will go to it, but it will appear to him as if it had been filled, and then he will return and say, "O Lord, I have found it full." God will say, "Go and enter paradise, and you will have what equals the world and ten times as much (or: you will have as much as ten times the like of the world)." On that, the man will say, "Do you mock at me (or laugh at me) though You are the King?" I saw the Messenger (while saying that) smiling till his premolar teeth were apparent. It is said, that this will be the lowest degree amongst the people of paradise].³

¹ The *ahbab* are those who accept Islam believing in Prophet Muhammad without seeing him (God bless him and grant him peace).

² Muslim 197.

³ Bukhari 6571.

النار: هي دار العذاب المقيم موجودة، وقودها الناس والحجارة عليها ملائكة غلاظ شداد لا يعصون الله ما أمرهم ويفعلون ما يأمرون ، وفيها طبقات سبع أعلاها الجحيم وفيها وديان محرقة ، وواد يسمى وادي الويل وهو واد عظيم يستغيث منه أهل جهنم. قال تعالى (ويل لكل همزة لمزة). وكل ما وجد في الجنة من النعيم يوجد ضده في النار من آلات التعذيب. ولا يفنى المعذبون فيها حتى أنهم يتمنون الموت فلا يجدونه. قال تعالى (كلما نضجت جلودهم بدلناهم جلوداً غيرها ليذوقوا العذاب). هكذا إلى أبد الأبدين ، لكن من كان مؤمناً عاصياً فإنه يعذب فيها على قدر عصيانه أو يعفى عنه ويدخيل بعد ذلك الجنة ولا يخلد في النار ، وإنما يخلد فيها من كان كافراً لا يؤمن بالله ورسوله. قال تعالى (إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء).

The fire is real, present and is the place of punishment for its residents. Its fuel is men and stones; and it includes seven levels, the highest being al-Jahim. Within hell, there are valleys that burn. There is a great valley called 'wayl' due to which the people of the fire seek refuge from. God says [*Wayl* (woe) to every fault finding backbiter].¹ Note: the word *wayl* may mean punishment or a valley in hell.

Verily, all the blessings that are found in the garden, its opposite is found in the fire from the methods [and mechanisms] of punishment. The residents of the fire will not perish therein, even if they desire death; they will not find it. The Quran states [As often as their skins are roasted through. We shall change them for fresh skins, that they may taste the chastisement].² Its residents will remain like this forever.

However, the disobedient believer will be punished in the fire according to his degree of disobedience, or he may be pardoned and entered into paradise. In any case, the believer will not dwell eternally in the fire. Though the disbeliever that did not believe in God and His Prophet will remain in the fire forever. The Quran states [God forgives not (the sin of) joining other gods with Him; but He forgives whom He pleases other sins than this].³

وليس نار الآخرة كنار الدنيا فإن نار الآخرة أوقد عليها ألف سنة حتى احمّرت وألف سنة حتى ابيضت وألف سنة حتى اسودّت فهي سوداء مظلمة كما جاء في الحديث الشريف. ويقوي الله أجسام المعذبين حتى يكون ضرر الكافر كجبل أحد ليتحمّل أشق العذاب.

¹ Quran 104:1.

² Quran 4:56.

³ Quran 4:116.

The fire of the hereafter is not like the fire of this world. The fire of the hereafter kindled for one thousand years until it turned red and another thousand until it turned white and another thousand until it turned black; and now it is pitch black as is narrated in the hadith. In addition, God strengthens the bodies of those subject to punishment to the extent that the tooth of a disbeliever is the size of the mountain of Uhud in order to bear the worst punishment.

Supplementary notes

[*Al-Khin states:*] Those who are cast into the fire on their faces will be surrounded by fire. Above them will be fire; below them will be fire; on their right will be fire; on their left will be fire. Their food and drink will be fire. Their clothing will be fire. As for their food, it is of three types:

The first is *zaqqum*. God said [Then moreover, you the erring one, the deniers will eat the trees of *zaqqum*. Then you will fill your bellies therewith].¹ They will therefore not eat one or two mouthfuls; rather they will fill their bellies. Indeed, the tree of *zaqqum* has been described in the Quran. The verse reads [Verily, the tree of *zaqqum* will be the food of the sinners. Like boiling oil, it will boil in the bellies like the boiling of scalding water].² God also says [Verily, it is a tree that springs out from the bottom of hell-fire. The shoots of its fruit-stalks are like the heads of shaytans].³

The second type is termed *dari'*. God states [No food will there be for them but a poisonous thorny plant [*dari'*], which will neither nourish nor avail against hunger].⁴ This is a thorny plant that Quraysh called ash-Sharbaq if it was moist. When it dries, it is called *dari'*. No animal comes near it due to its poisonous nature.

The third is *ghislin*. God mentions [Therefore, here today he has neither friend nor any food except the foul pus from the washing of wounds, which none shall eat but those who sin].⁵ This is the pus that flows forth from the bodies of the people of the fire and their private areas. As for their drink, it is termed Hamim. God says [But those who disbelieved will have a drink of boiling fluids].⁶

¹ Quran 56:51-54.

² Quran 44:43-46.

³ Quran 37:64-65.

⁴ Quran 88:6-7.

⁵ Quran 69:36-37.

⁶ Quran 10:4 | Al-Aqida al-Islamiyya, Mustafa al-Khin and Muhyiddin Mistu 453-454.

ملحوظة : من أنكر الجنة والنار فهو كافر لأنه قد أنكر صريح ما جاء به القرآن الكريم والحديث الشريف. وهل من المعقول أن الله تعالى يترك ظالماً أو مطيعاً من غير مكافأة أو جزاء على عمله؟ فلا بد إذن من نار وجنة لينال كل جزاء ما فعله في دنياه. قال تعالى (كل نفس بما كسبت رهينة).

Note: whoever rejects paradise and hell-fire is deemed a disbeliever [*kafir*] because he has denied the clear text of the Quran and sunna. From a rational aspect, is it reasonable that God leave an oppressor or an obedient person without punishment or reward for their actions? Hence, there is certainly a garden and fire to give complete reward or punishment for one's actions. The Exalted says [Every soul will be (held) in pledge for its deeds].¹

الأطفال : أما أطفال المؤمنين الذين لم يتجاوزوا حد التكليف فإنهم لا يدخلون النار ويدخلون الجنة لأنهم غير مكلفين. والله أحكم الحاكمين. وأما أطفال المشركين ففيهم اختلاف يذكر في المطولات.

The Young: As for the young believers, those who have not yet acquired the status (or age) of responsibility [*taklif*], they will not enter the hell-fire and will enter paradise because they are not accountable; and God knows best. As for the child unbelievers, there is disagreement on the issue which is mentioned at great length in other books.

Supplementary notes

[*Kitab Sharh as-Sawi maintains:*] If one dies prior to maturity, then he is saved even if it is the children of unbelievers; and they will not be punished for their unbelief. However, if one suffers insanity after acquiring maturity [*bulugh*] and he was an unbeliever, after which he dies in that state, then he will not be saved.²

[*As-Sawi adds:*] There are varying views about the children of unbelievers. *One view* holds that they will go to paradise, and they used the hadith of Samurah as proof that the Prophet ((God bless him and grant him peace)) saw Ibrahim (peace be upon him) on the night of the Ascension [*Mi'raj*] and with him were believing and unbelieving children. *The second view* maintains that they will follow their parents on the basis of the hadith that was narrated from Abdullah ibn Abi Qays that he went to A'ishah and asked about the offspring of the unbelievers and she said that the Prophet said [They will follow their parents]. She said, "O Messenger of God, without deeds?" and the Prophet replied [God knows what they would do]. *The third view* is to halt from giving a verdict and leave their matter to God (as Abu Hanifa did), and this third group relied upon the words of the hadith mentioned

¹ Quran 74:38.

² Kitab Sharh as-Sawi 99.

above [God knows what they would do], which is related in Bukhari and Muslim. It is narrated from Ibn Abidin in his Hashia from Ibn Hamam: The scholars differed about the offspring of unbelieving children and about their entry into paradise or hell-fire. Abu Hanifa and others stopped short of giving a view on the matter. The path therefore is to assign the matter to God [*tafiwid*]. However, Imam Muhammad ibn al-Hasan said, "And know that God will not punish anyone without sin."¹



الإيمان باليوم الآخر

حكم الإيمان باليوم الآخر: سمي اليوم الآخر لأنه آخر أيام الدنيا وسمي يوم القيامة لقيام الناس من قبورهم. وسمي بيوم النشر لأن الناس ينشرون منه ، وله أسما كثيرة. فيجب علينا أن نعتقد أنه لا بد من يوم عظيم يجعل الولدان شيباً فينشر الناس من قبورهم ويحشرون للحساب ثم يذهبون بعد ذلك إلى الجنة أو إلى النار. قال تعالى (أفلا يعلم إذا بعثر ما في القبور وحصل ما في الصدر إن ربهم بهم يومئذ لخبير).

Belief In The Last Day [yawm al-akhir]

The Ruling On Believing In The Last Day [akhir]

It is termed the last day [*yawm al-akhir*] because it is the last of the days of the world (*and it is called day because it is not followed by night*). It is called The Day of Rising [*qiyamah*] because the people are resurrected from their graves. It is termed The Day of Release [*nashr*] because the people come out from it. It has many names. It is obligatory to believe,² that there will be a great day, a day that will make the children grey headed due to the distress and difficulty. God says [On a Day (i.e. the Resurrection) that will make the children grey headed].³ The people will be resurrected from their graves and gathered for the judgment. Thereafter, they will be taken to either paradise or hell-fire. God said [Does he not know, when that which is in the graves is scattered abroad, And that which is (locked up) in (human) breasts is made manifest, that their Lord had been well-acquainted with them, (even to) that Day?].⁴

¹ See Rad al-Muhtar 'ala Dar al-Mukhtar; 1/572 | Kitab Sharh as-Sawi 99.

² Belief means to be convinced that it will come to pass with all it implies.

³ Quran 73:17.

⁴ Quran 100:9-11.

Supplementary notes

[*Al-Habannaka states:*] With respect to the last day, there are many names by which it is known that have been mentioned in the Quran. They are as follows: the Day of Resurrection [*ba'ath*]. The Day of Exit [*al-khuruuj*]. The Day of Rising [*al-qiyamah*]. The Day of Religion [*din*] – because on that day there will be condemnation and censure as well as reward and commendation regarding the actions of the creation. The Day of Separation [*fasl*] – because during that day there will be a separation of justice between the people. The Day of Gathering [*hashr*] and the Day of Assembly [*jam'*] – because that day, the creation will be gathered in the place they will be judged. The Day of Reckoning [*hisab*]. The Day of Threat [*wa'id*] – because during that day there is the realisation and establishment of God's threat to the unbelievers. The Day of Restriction [*hasra*] – because there will be restriction and limitation upon the unbelievers and disobedient owing to their exceeding the limits of God. The Day of Eternalness [*khulud*] – because life on this day for those who were morally responsible [*mukallifin*] in the world will be an eternal one.

In addition, other names have been mentioned though they are called by the term 'place' [*dar*] instead of the term 'day'. Examples are: The Last Place [*dar al-akhir*]. The Place of Settlement and Remainder [*dar al-qarar*] – because here, there is eternal remainder and residence without end. The Place of Perpetuity [*dar al-khuld*] – given that residence in it is eternal.

Moreover, there are other names that have been transmitted which indicate the meaning of that great day. All such names imply the Resurrection and they are as follows: *al-Waqi'a* [literally: The Event]. *Al-Haaqah* [The Undeniable / Certain]. *Al-Qari'ah* [The Crashing Blow / The Striking Hour]. *Al-Ghashiya* [The Overwhelmer]. *At-Tamah* [The Catastrophe]. *Al-Azifa* [Doomsday].¹

يومئذ يأخذ الله حق المظلوم من الظالم حتى من الحيوانات. ويقول الكافر يومئذ (باليتمني كنت ترابا). ثم يذهب بهم إما إلى النعيم المقيم وإما إلى الجحيم. أما الأنبياء والشهداء والصدّيقون فإنهم يدخلون الجنة بغير حساب ولا عقاب.

On that Day, God will take the rights of the oppressed from the oppressor even from the animals. The disbeliever will say that day: "I wish that I were dirt."² Subsequently, those designated for paradise will be taken to paradise where they will reside there forever and those designated for the fire will be taken to the fire. As for the prophets, the martyrs, and the truthful [*siddiqun—such as Abu Bakr*], they will be taken to the garden without question or punishment.

¹ Al-Aqida al-Islamiyya, Abdur-Rahman Hasan Habannaka 538-539.

² Quran 78:40.

في علامات قيام الساعة ، للساعة علامات كثيرة منها : 1 - ظهور المهدي ، واسمه محمد بن عبد الله من سلالة النبي .
2 - نزول سيدنا عيسى عليه السلام لكنه يحكم بالشريعة الإسلامية ويكون تبعاً للمهدي . 3 - ظهور الدجال ، ويقتله
سيدنا عيسى عليه السلام . 4 - خروج يأجوج ومأجوج . 5 - خروج دابة الأرض - 6 - طلوع الشمس من مغربها .
7 - دخان يبقى في الأرض أربعين يوماً . 8 - غزو الكعبة . 9 - رفع القرآن من الصدور والسطور . 10 - خسف في
المشرق وخسف في المغرب وخسف في شبه الجزيرة العربية .

The Signs Of The End Of Time

1) The appearance of the *mahdi*, whose name is Muhammad ibn Abdillah from the chain of Prophet Muhammad ((God bless him and grant him peace)). He will first appear in Makkah and Madina, then will go to Bait al-Maqdis (Jerusalem).

2) The coming of Jesus. However, he will judge with the laws of Islam and will be joined to the Mahdi. Abu Hurairah reported that the Prophet said [By Him in whose hands my soul is, surely (Jesus) the son of Maryam will shortly descend amongst you (Muslims) and will judge mankind justly by the law of the Quran (as a just ruler); he will break the Cross and kill the pigs and there will be no jizya (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to God will be better than the world and whatever is in it].¹

Jesus will meet the Mahdi when the call for commencement of the prayer has been called and the Mahdi will gesture to Jesus to lead the prayer, but he will refuse saying that the call to commence was made for the Mahdi, and thus he is more rightful for the position in that situation. Equally, he will follow the Mahdi in order to show adherence to our beloved Prophet, as was indicated to by Prophet Muhammad in the hadith, "If Jesus were here, he would have followed me."² Moreover, Sharh al-'Aqa-id states: "The most sound view is that Jesus will pray with the people and will lead them in prayer and the Mahdi will follow him because he (Jesus) is of higher status and his position as imam is superior." Al-Qari states that this view does not oppose what was mentioned earlier.³

3) The appearance of the Dajjal (anti-Christ), who will be killed by Jesus. While in Jerusalem, the antichrist will besiege him and Jesus will descend from the eastern minaret in Damascus and begin to fight him. He will kill the antichrist. Hudhaifa (God be pleased with him) reported that the Messenger said [Ad-Dajjal is blind in the left eye with thick hair and there will be a garden and fire with him and his

¹ Bukhari 3448.

² Musnad Imam Ahmad 3/338 | Minah ar-Rawd al-Azhar 325.

³ Minah ar-Rawd al-Azhar 326.

fire will be garden and his garden will be fire].¹ In another narration Anas ibn Malik reported the Prophet saying [There is never a prophet who has not warned the Ummah of that one eyed liar; behold he is one eyed and your Lord is not one eyed. On his forehead are the letters (standing for the word unbeliever)].²

4) The appearance of *Ya'juj* and *Ma'juj*. They will eventually be destroyed by the blessing of Jesus' supplication against them. God says [Until, when Ya'juj and Ma'juj are let loose (from their barrier) and they swoop down from every mound. And the true promise (Day of Resurrection) shall draw near (of fulfilment). Then (when mankind is resurrected from their graves), you will see the eyes of the disbelievers fixedly staring in horror].³

5) A beast will appear and talk to the people prior to the hour. It will distinguish the believer from the unbeliever. It will call the believer by the traits that signify him to be a believer and it will call the disbeliever by that which indicate him to be a disbeliever. At that time, belief will be of no benefit unless one believed in the truth beforehand. God states [And when the word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind had no certainty about our signs].⁴

6) The sun will rise from the west. This is most probably the beginning of the disorder and confusion of the people because the rising of the sun from the west is among the last signs of the hour. The rising of the sun from its west is established in the Quran and is explained in the sunna of the Prophet ((God bless him and grant him peace)). God said [What are they (the deniers) waiting for but for the angels to come to them (to take their souls) or for (the command of) your Lord (the punishment) to come, or for one of your Lord's signs to come? On the day that one of your Lord's signs does come, no belief (that any) being professes will be of use to it, if it did not believe or earn good deeds in its belief. Say: "Wait then. We too are waiting (for that)."]⁵ The Prophet (God bless him and grant him peace) said, "Hasten to do good deeds before six things happen: the rising of the sun from the west, the smoke, the anti-Christ [*ad-Dajjal*], the beast and (the death) of one of you or the general turmoil."⁶

7) A smoke will remain upon the earth for forty days. This event is established in the sunna as mentioned in the hadith above.

¹ Muslim 2934.

² Muslim 2933

³ Quran 21:96-97.

⁴ Quran 27:82.

⁵ Quran 6:158

⁶ Muslim 2947.

8) The battle of the Ka'bah

9) The Quran will be lifted from the breast of man and from the pages. This will occur prior to the end of time.

10) There will be three collapses of the earth: one will appear in the east, one in the west of the globe and another in the Arab Peninsula.

Supplementary notes

[*Mustafa al-Khin states:*] A sound narration is reported by Muslim, Tirmidhi, and Abu Dawud from Hudhayfa ibn al-Yaman who said that the Prophet said while we were pondering. He said, "What are you pondering about?" They (the Companions) said, "We are pondering the hour." The Prophet said, "It will not come until it is preceded by ten signs." He mentioned The Smoke, Dajjal, Beast, the rising of the sun from the west, the descending of Jesus ibn Maryam, Ya'juj and Ma'juj, three collapses of the earth (or quakes): one in the east, one in the west and one in the Arabian Peninsula. The last is a fire that will appear from Yemen that will drive people to the Place of Gathering.¹

*The Signs In Their Order*²

1- *The Emergence Of The Dajjal*

i) The term *dajjal* is taken from *dajal* (الذجل) which means to lie. He was given this term given that he is a liar who conceals the truth with falsehood.

ii) His description is as the Prophet described. He is short, bulky, red-faced, and blind in his left eye which is concealed by a thick piece of leather. As for his right eye, it is protruding. He has thick curly hair on top of his head which is repulsive; and there is a gap between his legs when he walks. A narration in Muslim from Hudhayfa states that the Prophet said, "The Dajjal is blind of one eye and there is written between his eyes the word – *kafir* – which every Muslim will be able to read.³ Furthermore, there is a narration from Ibn Umar who said that the Prophet said, "While sleeping near the ka'bah last night, I saw (in my dream) a chubby man who had very curly hair and was blind in his right eye,⁴ as if his eye was a bulging grape. I asked, 'Who is this?' They replied, 'The Dajjal.'⁵

¹ Muslim 2901 | Abu Dawud 4311 | Tirmidhi 2182 | Ibn Majah 4041.

² Translated from Al-Aqida al-Islamiyya, Mustafa al-Khin.

³ Muslim 2933.

⁴ Both eyes of the Dajjal will be defective. The left eye will be effaced and the right eye will be bulging out. Thus, there is no contradiction between the narration of Ibn Umar that he will be blind in his right eye, and that of Hudhayfa that he will be blind in the left eye.

⁵ Muslim 169.

iii) *The place he will emerge from and his wandering upon the earth.* Indeed, the narrations agree that the Dajjal will emerge from the eastern region of the world. The Prophet said, "He (the Dajjal) will appear from what is between the Sham region and Iraq, causing devastation toward the right and left."¹ Moreover, Abu Hurairah narrated that the Prophet said, "Faith is Yemeni; and disbelief is from the direction of the east. Tranquillity is for the people of sheep, and wickedness is in those who boast among the people of horses and the people of camels. The Dajjal will come and when he reaches behind Uhud, the angels will turn his face to the direction of the Sham and it is there that he will be destroyed."²

After this, the Dajjal will head west-wards and will pass *Asbahan* where seventy thousand Jews will join him. Anas ibn Malik narrated that the Prophet said, "The Dajjal will be followed by seventy thousand Jews of *Asbahan* wearing Persian shawls."³ After heading west, he enters along the way – cities, towns and villages and is joined by the wrongdoers. However, he is unable to enter two cities, namely Makkah and Madina which God will prevent him from entering.

iv) His call as indicated to in hadith will be one of preaching divinity given that he will perform amazing actions giving him power over the weak minded and those weak in faith. He will turn such people away from faith and this is what the Prophet ((God bless him and grant him peace)) warned his nation of.

v) *The length of his remaining upon the earth and his end.* The Companions asked the Prophet about the length of the Dajjal's remainder and he said to them that it will be forty days, after which he explained this. He continued by saying that Jesus will kill him in Palestine at the gate of Ludd.

2- *The Appearance Of Jesus*

i) Verily, Jesus the son of Maryam did not die, and was neither killed nor crucified. The Quran states this truth and the fact that he remains alive and that God raised him up. The verse reads [And for their unbelief (in Jesus) and their utterance of a monstrous slander against Maryam and their boastfully saying, "We killed the Messiah, Jesus the son of Maryam, Messenger of God" (as they claim). They did not kill him and they did not crucify him but it was made to seem so to

¹ A sound narration in Tirmidhi 2240.

² A sound narration in Tirmidhi 2243 | Note: the hadith contains appreciation by the Prophet of the quality of the faith in the hearts of the people of Yemen. The appreciation may, however, be taken to belong to the people of his time, or that during these events, Yemen is the only land that faith will remain. The expression 'direction of the east' refers to the east of Madina, namely Iraq and Iran which have been described by the Prophet as the bastion of conflict and disbelief. [Tirmidhi vol.4/292].

³ Muslim 2944.

them. Those who argue about him are in doubt about it, just conjecture. But they certainly did not kill him. God raised him up to Himself. Indeed, God is Almighty, All-Wise].¹

ii) The return of Jesus upon the earth toward the end of time is established in the Book of God as well as the pure sunna. The Quran states: [He (Jesus) is a sign of the hour; have no doubt about it].² Indeed, the pronoun [*damir*] in the verse is in reference to the son of Maryam. The meaning of the verse is that Jesus the son of Maryam is a proof to the hour. This is the meaning attested to by Ibn 'Abbas, Hasan al-Basri and Qatada as well as other experts on tafsir. With respect to the evidence found in hadith, Abu Hurairah reported that the Prophet said [By Him in whose hands my soul is, surely (Jesus) the son of Maryam will shortly descend amongst you (Muslims) and will judge mankind justly by the law of the Quran (as a just ruler); he will break the Cross and kill the pigs and there will be no jizya (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to God will be better than the world and whatever is in it].³

iii) There are numerous things Jesus will do upon the earth. These are: A) he will break the cross and will confirm to the people that he is only a servant of God and his messenger who was sent to the Jewish community. He will abolish that which the Christians claim concerning him being the son of God. B) He will kill the pigs as indicated in the hadith given that it is essentially filthy and forbidden to eat. C) The jizya will be set aside, meaning that there will be no one left upon whom it is obligatory, because the people at such time will be one community. D) He will kill the Dajjal when he finds him at the door of Ludd in Palestine. E) He will judge with the Laws revealed upon Muhammad (pbuh). He will not bring any new laws given that Muhammad is the seal of the prophets and messengers.

iv) Concerning the length of his stay; there is a narration which states that he will remain on the earth for forty years, after which he will pass away and the Muslims will pray over him and bury him between the Prophet and Abu Bakr. According to another narration, they will bury him between Abu Bakr and Umar. It has also been reported that he will stay for seven years, which is considered as the more correct view. Hence, the forty years mentioned in the first narration comprises of the total length of his life on earth before and after being raised to the heavens, for he was raised at the age of thirty three.⁴

¹ Quran 4:156-158.

² Quran 43:61.

³ Bukhari 3448.

⁴ Minah ar-Rawd al-Azhar 326

3) *The Emergence Of Ya'juj And Ma'juj*

i) *Their reality and the proof concerning their existence.* Ya'juj and Ma'juj are two non-Arab names given to beings who will reach a great number and cause ruin upon the earth wherever they venture. The Quranic verse indicates that their appearance is a major sign of the hour given that it will be near. The verse reads [When Ya'juj and Ma'juj are let loose (which may refer to the breaching of the wall holding them in. When this happens, it will be close to the time of the Rising) and rush down from every slope].¹

Moreover, there are many narrations that indicate their existence, such as the narration of Zainab bint Jahsh who said that the Prophet once came to her in a state of fear and said, "There is no god but Allah, Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Ya'juj and Ma'juj like this," making a circle with his thumb and index finger. Zainab bint Jahsh said, "O Messenger of God! Shall we be destroyed even though there are pious persons among us?" He said, "Yes, when the khabath will increase."²

ii) *Their venture and end* — A narration in Muslim states the words of the Prophet, "God will then send Ya'juj and Ma'juj and they will swarm down from every slope. The first of them will pass the lake of Tabariyya and drink from it; though when the last of them passes, he will remark, 'There was once water here.' Jesus and his companions will be besieged here (at Tur to such an extent) that the head of an ox will be dearer to them than one hundred dirhams. Jesus and his companions will then supplicate God, who will send them insects (which attack their necks) and in the morning they will perish like a single person. Jesus and his companions will then beseech God, who will send birds whose necks will be like those of Bactrian camels and they will carry them and throw them where God wills. Then, God will send rain which no house of clay (or the tent made of) camel's hairs will keep out and will wash the earth until it appears mirror like. The earth will then be told to bring forth its fruit and restore its blessing."³

Note: it is paramount to point out that there are people who mention narrations of Ya'juj and Ma'juj and describe their traits. Such narrations have no sound basis and one is not held accountable to believe except that which is mentioned in God's Book or sound hadith from the Prophet (God bless him and grant him peace).

¹ Quran 21:96.

² The word khabath is interpreted as illegal sexual intercourse, illegitimate children, and each and every kind of evil deed. (See Fat'h al-Bari). Bukhari 3346.

³ Muslim 2937.

4- *The Emergence Of The Beast Of The Earth.* Indeed, a beast will appear prior to the hour as indicated in the Quran and hadith; and it will differentiate between the believer and unbeliever. At such a time, faith will be of no benefit unless one believed prior to it.

5- *The Rising Of The Sun From The West.* The meaning of the sun rising from the west is that it will emerge to people from the west at dawn time, in contrast to the current manner in which it rises (from the east). The sun's rising from the west is established through Quranic text (previously mentioned) and sound hadith. Abu Hurairah narrated that the Prophet said, "The hour will not be established until the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allah). However, at that time – no good will it do a person to believe then if he did not believe before."¹

6- *The Advent Of The Smoke* is established through the sunna. Abu Hurairah narrated that the Prophet said, "There are three, for which when they appear, a soul will not benefit by its faith, if it did not believe before the signs: the Dajjal, the Beast and the rising of the sun from its setting place – or from the west."²

7-8-9- *Three Earthquakes Will Occur.* Verily, an earthquake will take place in the east, another in the west and one in the Arabian Peninsula.

10- *A Fire Will Appear From Yemen That Will Drive The People To The Place Of Gathering.* Indeed, this sign is from the last of the signs; and the Place of Gathering where the people will be driven to by the fire in the Sham region and this has been established through numerous narrations from the Prophet.³

The Blowing Of The Trumpet

Following these events will be the first blowing of the trumpet. All those in the heaven and earth will die except whom God wills. With this blowing of the trumpet, all life will cease upon the earth. This event is termed the Striking Blow [*an-Nafkha as-Sa'aa*]. God says [And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him who God wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting)].⁴ The second blowing of the Trumpet occurs forty years after the first according to tafsir al-Jalalayn.⁵ When it occurs, the people will rise from their graves. God states [The Trumpet will be blown and at once they will be

¹ Bukhari 6506.

² Tirmidhi 3072.

³ Al-Aqida al-Islamiyya, Mustafa al-Khin and Muhyiddin Mistu 390-414.

⁴ Quran 39:68.

⁵ Tafsir al-Jalalayn – tafsir surah an-Nazi'at 1289.

sliding from their graves towards their Lord].¹ In another verse, it states [On the day the first blast shudders (the earth and mountain violently) and the second blast follows it].² Ibn 'Abbas said that all things will die by the permission of God with the first blow and that all things will be brought to life by His permission with the second.³

[*Al-Habannaka states:*] With respect to the verse, "All those in the heaven and earth will die **except whom God wills,**" that the exceptions here are specific beings who will not die, such as Israfil the trumpet blower. It states in *Tafsir Ruh al-Ma'ani* by *al-Alusi* that *as-Saddi* said: such beings are Jibril, Israfil, the angel of death while others hold that it is the bearers of the throne and the wives in paradise; and God knows best.⁴

The fount will be the first thing the people turn to after the resurrection, given that they will exit their graves thirsty. They will venture to the fount of the prophets. Indeed, each prophet will have a fount as Prophet Muhammad ((God bless him and grant him peace)) confirmed. He said [Each prophet will have a fount. And they will be contending to see which of them has the most people; and I hope I am the one with the most].⁵

Abu Hurairah narrated the Messenger of God saying [(On the Day of Resurrection) my fount would be wider than the distance between Aila and Aden, (its water) whiter than ice, more delicious than honey mixed with milk, and its utensils will be greater (in number) than the stars. I will be standing at it to prevent the (non-Muslim) people from it just like one prevents the camels of other people from his own fount." They (the Companions) asked: "O Messenger of God! Would you recognise us?" He replied: "Yes, indeed, you will have certain marks, which the people of the other nations will not have. You will come to me, with your faces, hands and feet bright because of the marks of ablution].⁶

¹ Quran 36:51. [Al-Aqida al-Islamiyya, Mustafa al-Khin 415].

² Quran 79:6-7.

³ Tafsir al-Qurtubi 19/193 // Safwa at-Tafasir vol.1/514.

⁴ Al-Aqida al-Islamiyya, al-Habannaka 552-553 / Safwa at-Tafasir vol.1, 88.

⁵ Tirmidhi: The Hereafter 2443. [Al-Aqida al-Islamiyya, Mustafa al-Khin 421].

⁶ Muslim 247.

إيماننا بالموت

يجب علينا أن نعتقد أن الموت حق وأنه نازل بكل روح من الإنسان والحيوان . قال تعالى في كتابه العزيز (كل نفس ذائقة الموت) ، حتى أن ملك الموت ليقبض روح نفسه بأمر ربه فلا يبقى في الكون أحد حي فيتجلى رب العالمين ويقول (لمن الملك اليوم) فلا يجيبه أحد، فيقول (لله الواحد القهار) وملك الموت يرفق بالمؤمن الطائع ، ويشدد على الكافر والعاصي حين خروج الروح منه. ولعزرائيل أعوان يساعدهن على قبض الأرواح وهو يقبضها.

Belief In Death

It is obligatory to believe that death is a real and that it will occur to all souls from humans and animals. God states [Every soul shall have a taste of death; and only on the Day of Judgment shall you be paid your full recompense].¹ This is the case that even the angel of death will take his own soul by the command of his Lord. None will remain alive, after which God will exalt Himself and say, "Whose is the kingdom today" and no reply shall be given and He will reply, "It is Allah, the One, the Irresistible."²

The angel of death is kind with the soul of the obedient believer and is punishing with the disobedient disbeliever at the time when he extracts the souls from the body. And he has helpers, whom assist him in taking out the souls, while he himself takes it out.

Supplementary notes

[As-Sawi states:] The angel of death is terrifying and frightful in appearance. His head is in the heaven above and his feet are at the lowest portion of the earth, and his face is opposite to the preserved tablet [*lawh al-Mahfudh*]. The creation is between his eyes and he has helpers which equal that of the creation. They draw the soul to the throat and he (the angel of death) takes it with his hand. In relation to the helpers of the angels of death, as-Suhaymi said in his explanation about the verse [Then when death comes to one of you, Our messengers take him],³ that Ibn 'Abbas said that it refers to the angels who are charged with taking the soul.⁴ Moreover, Ibn Abi Dunya mentioned from Ibn 'Abbas about the verse [and those who direct affairs],⁵ that he said: "It is the angels present with the angel of death at the time the soul is taken. Some of them ascend with the soul, some say – *amin*

¹ Quran 3:185.

² Quran 40:16.

³ Quran 6:61.

⁴ Ibn Abi Hatim and Abi Shaybah [Kitab Sharh as-Sawi 357].

⁵ Quran 79:5.

– to supplications made and some of them seek forgiveness for the deceased until the funeral prayer is performed and the person is buried in his grave.” Additionally, the angel of death takes all souls, even his own; and he will wish that he did not take the soul of a mosquito when he realises the difficulty therein.¹

After death, one's situation becomes part of the matters of the unseen. We have been informed that one becomes part of a new realm and it is the realm of *al-Barzakh* (or the intermediate stage). And what is *al-Barzakh*? And what occurs therein? In linguistic terms, *al-Barzakh* means a barrier between two things. God said [He has let free two seas meeting together. Between them is a barrier which they do not transgress].² Its definition according to the Sacred Law is that which is between death and the resurrection, or what is between this life and the resurrection. It is an intermediate realm where the departed are not with the people of this world and neither with those of the hereafter. Indeed, we have been informed of three matters from the intermediate realm [*al-Barzakh*] and they are: i) the tightening of the grave, ii) the questioning by the two angels, and iii) the punishment of the grave or its comfort.³

من يقتل فقد مات بأجله.

يجب علينا أن نعتقد أن من مات مات بأجله المحتوم. قال تعالى (إذا جاء أجلهم فلا يستأخرون ساعة ولا يستقدمون)
سواء مات عن مرض أو عن غيره. فالأجل محتوم لا يتقدم ولا يتأخر.

The One Killed Has Died At The Decreed Time

It is obligatory to believe that whoever dies, has died at the fixed time. The Quran states [To every people is a term appointed; when their term is reached, not an hour can they cause delay, not (an hour) can they advance (it in anticipation)].⁴ It is the same if one dies from a sickness or something else. Hence, the time is decreed and cannot be advanced or delayed.

Supplementary notes

[*As-Sawi states:*] It is obligatory to believe that the appointed time of death is only one and does not change and become many, such that when the fixed hour arrives, none can delay or advance it. Every being that dies will die at the appointed time and there is no room for the killer in this regard. If one was not killed, then one would have died at that time. Being killed is a cause of death. It is

¹ Al-Mazid 'Ala Ithaf al-Murid [Kitab Sharh as-Sawi 357-358].

² Quran 55:19-20

³ Al-Aqida al-Islamiyya, Mustafa al-Khin 378-379.

⁴ Quran 10:49.

for this reason that scholars say: "One who is not killed with the sword will die of another cause; for the causes vary, while death is one." In this, there is a rejection of the Mu'tazilah belief and others who say: "The killer has cut short the time of the killed; and that had he preserved him – he would have lived until his appointed time." The response is devastating in this regard and it is as follows: Is it possible for something to occur in the kingdom of God that He did not will? Or is there someone who forces His hand? Glory be to Allah who is far above what they associate. This group also claim that servants create their own actions and this is rejected as has been mentioned previously. Anything other than this is false and contrary to the position held by Ahl as-Sunna.¹

فيمن لا تفتنى أجسادهم في قبورهم.

وأما الذين لا تفتنى أجسادهم في قبورهم فهم: الأنبياء والرسل. العلماء العاملون. الشهداء. المؤذنون المحاسبون. وحامل القرآن العامل بما فيه. وتفتنى جميع المخلوقات ولا تبقى منها إلا ثمانية: العرش والكرسي والقلم واللوح المحفوظ والأرواح والجنة والنار وعجب الذنب. فهذه المخلوقات كلها حادثة لكن باقية لا تفتنى. وأما عجب الذنب فهو عجب صغير بمقدار الخردلة في آخر فقرات الظهر، خبر عنه رسول الله بأنه لا يفتنى، ومنه ينبت الإنسان ومنه يكمل بعد الموت.

The Bodies That Will Not Decay In The Grave

As for those whose bodies will not decompose in the graves; they are the prophets and messengers, the scholars who act upon their knowledge, the one who calls *adhan* seeking the reward from God and the one who has memorised the Quran acting upon what is in it.

The rest of the creation will decompose and nothing will remain of it except eight things: *the throne, kursi, pen, the preserved tablet, the souls, paradise, hell-fire and the lowest portion of the spinal column (or the coccyx)*. All these things are created, though they will remain and will not perish into non-existence. As for the coccyx, it is a bone the size of a pellet in the last portion of the spinal column. The Prophet informed us that it will not perish, and that from it – the servant will be brought forth and from it – he will be completed after death.

¹ Kitab Sharh as-Sawi 359.

الشَّهِيد

الشهيد مقتول بأجله ولو لم يقتل لمات بسبب آخر، ثم إن الشهداء أحياء في قبورهم حياة برزخية ، الله أعلم بحقيقتها. قال تعالى (ولا تحسبن الذين قتلوا في سبيل الله أمواتاً بل أحياء عند ربهم يرزقون فرحين بما آتاهم الله من فضله) وكم من رجل فر من الحرب خشية الموت ومات في قومه بُعِيدَ الحرب ، ورجع من كان يجارب حياً، وهذا خالد بن الوليد حارب ما يقرب من ثلاثين سنة ولم يقتل ومات على فراشه وهو آسف على الشهادة ويقول (تباً للجبان تباً للجبان، ليت أم خالد لم تلد خالدًا، والله ما كنت أظن أن أموت على فراشي كما يموت البعير).

The Shahid [Martyr]

The Shahid is one who has died in his fixed time; and if he was not killed (in battle) he would have died of another cause. Indeed, the Shuhadah are alive in their graves in the intermediate realm [*barzakhiyya*] and only God is acquainted of this reality as He says [Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance from their Lord. They rejoice in the bounty provided by God].¹

Furthermore, how many people fled from the battle fearing their death and then died shortly after the battle. Then there are those who returned from the battle alive, such as Khalid ibn al-Walid who fought approximately thirty years and was not killed and died on his bed in a state of unhappiness and discontentment of not dying a Shahid. He said, "Ruin to the coward. Ruin to the coward. I wish the mother of Khalid did not beget Khalid. By God, I did not think that I would die on my bed as a camel does."

في سؤال القبور والحشر

يجب علينا أن نعتقد أن الإنسان مسلماً كان أو كافراً يسأل بعد موته ودفنه في القبر، فيأتيه ملكان ، ويسميان منكراً ونكيراً، فتعاد إليه روحه فيحى حياة برزخية فيسألانه عن ربه وعن دينه وعن الرجل الذي بعث فيكم يعني محمد (عليه الصلاة والسلام) أو عسى أو غيره من الأنبياء. فأما المؤمن فيقول ربي الله وديني الإسلام والذي بعث فينا هو نبينا وحبينا محمد (صل الله عليه وسلم) وقد آمنت به وصدقته فيقال له انظر إلى مقعدك من الجنة ، ونم هانئاً مسروراً. فينام في قبره حتى الحشر ويفتح له كوة من الجنة فيعيش في سرور وحبور.

¹ Quran 3:169-170.

The Questioning In the Grave [And the Hashr]

It is obligatory to believe that mankind, whether he is a believer or unbeliever will be questioned in his grave after his death and funeral. Two angels will come to him, their names Munkar and Nakir. His soul will return to him and he will come to life in the intermediate realm [*barzakh*]. He will be asked about his Lord, his religion and the man who was sent to him, i.e. Muhammad, Jesus or other prophets depending in what time period the person lived ((God bless them and grant them peace)).

As for the believer, he will say, "My Lord is Allah, My religion is Islam, and the one who was sent to us is our Prophet Muhammad ((God bless him and grant him peace)) and I believed in him and trusted him." After this, it will be said to him, "Look to your place in paradise and sleep in happiness and tranquillity." He will sleep in his grave until the day we are brought together. An opening of paradise will emerge for him and he will remain in a serene and joyful state.

Abu Hurairah narrated that the Messenger said: "When one of you is buried, two angels, black and blue (eyed) come to him. One of them is called Munkar and the other Nakir. They say: "What did you say about this man?" So he says what he was saying (before death) "He is God's servant and His Messenger. I testify that none has the right to be worshipped but Allah and that Muhammad is His servant and Messenger." So they say: "We knew that you would say this." Then his grave is expanded to seventy by seventy cubits, then it is illuminated for him. Then it is said to him: "Sleep." So he says: "Can I return to my family to inform them?" They say: "Sleep as a newly-wed, whom none awakens but the dearest of his family." Verily this is his state until God resurrects him from his resting place. If he is a hypocrite he will say: "I heard people saying something, so I said the same; I do not know." So they say: "We knew you would say that." So the earth is told: "Constrict him." So it constricts around him, squeezing his ribs together. He continues being punished like that until God resurrects him from his resting place."¹ [Furthermore, the angels will question a person according to the language he would converse in when he was alive. Al-Bajuri says: "They will ask each person according to his language and this is the correct view]."²

وأما الكافر فيسأل مثل ما سئل المؤمن فيقول: لا أدري فيقال لا دريت ولا تليت ويعذب في قبره حتى الحشر ويسلط الله عليه الحيات والثعابين يلدغونه ويفتح له كوة إلى نار جهنم فيعذب حتى الحشر. ملحوظة: لا بد من ضغط القبر على الميت في بادئ دفنه. لكن الضغط يختلف فيخفف على المؤمن ويعظم على الكافر والعاصي.

¹ At-Tirmidhi 1070.

² Kitab Sharh as-Sawi 370.

The disbeliever will be asked like that of the believer and he will say, "I do not know!" And it will be said, "You did not know and you did not learn." Consequently, he will be punished in his grave until the *hashr* (which is when the creation is gathered). God will empower upon him the snakes that will inflict him with horrible bites and torment; and there will be an opening consisting of the fire and he will be punished until the gathering.

Note: it is inevitable that there will be an initial squeeze upon the deceased at the beginning of the funeral, though this squeeze will vary from person to person and will be eased upon the believer and made great upon the disobedient person and the disbeliever.

Supplementary notes

Is punishment of the grave with the soul and body or the soul only? **As-Sawi states:** the place of punishment is both the soul and body and this is the strongest view.¹ This is the case even if the soul has separated from the body because between them there is a connection such as the returning of the soul to the body at the time of questioning, just as one is returned to his senses and understanding in order to comprehend speech. Verily, punishment will take place upon unbelievers, hypocrites, the disobedient ones of this nation and previous nations. It will persist upon the unbelievers and hypocrites and some of the disobedient and will cease upon the believers with a minor degree of sins. As for one who is not questioned in the grave, he is not punished.² Furthermore, **Ibn Taymiyyah** was asked concerning the issue of whether punishment involves both the soul and body or merely the soul and his response was transmitted through his student Ibn Qayyim who said: "Punishment and blessing is upon the soul and body according to the agreement of Ahl as-Sunna wal Jama'a."³

الحشر : ويجب علينا أن نعتقد بالحشر وأننا نحشر من قبورنا وتساوق الخلائق كلها إنسهم وجنهم واللائكة وجميع الوحوش والبهائم إلى المحشر، وأول من تنشق عنه الأرض يوم القيامة هو نبينا عليه الصلاة والسلام. وهو حي في قبره تعرض عليه أعمالنا فإن وجد خيراً حمد الله وإن وجد غير ذلك استغفر الله.

¹ See Hashia al-Amir 'Ala Ithaf al-Murid 142 and Tuhfatul Murid 104 / As-Sawi 271.

² Kitab Sharh as-Sawi 271.

³ Kitab ar-Ruh, by Ibn Qayyim 51 [Al-Aqida al-Islamiyya, Mustafa al-Khin 384].

*The Gathering [Al-Hashr]*¹

It is obligatory to believe in the gathering known as the *hashr*. We will be resurrected from our graves and the whole creation (*i.e. mankind, jinn, angels, and animals*) will be taken to the gathering. The first being for whom the ground will open on the Resurrection Day is Prophet Muhammad (God bless him and grant him peace). He is alive in his grave and our actions are shown to him. When he sees good, he praises God and when he sees other than good, he seeks forgiveness (for them) from God.

The Prophet (God bless him and give him peace) said, "There is not a person that sends salutations upon me, except that God returns my spirit and I return the salam."² The Prophet (God bless him and grant him peace) also said, "No one sends salutations upon me from my nation, except that God sends him ten salams." It is for this reason, salutation is to be made in abundance.

كان إذا فرغ من دفن الميت وقف عليه وقال (استغفروا لأخيم فإنه الآن يسأل) حديث شريف. وقال (القبور روضة من رياض الجنة أو حفرة من حفر النار). ملحوظة: يحجب الله أبصار الناس وأسماعهم عن عذاب القبر اختباراً لهم ليظهر من يؤمن بالغيب ومن لا يؤمن أو يشك.

In addition, when the Prophet had completed the actions of the burial, he would stand over the grave and say, "Seek forgiveness for your brother, for at this moment, he is being questioned." Note: God has veiled one's sight and hearing of the punishment of the dead as a trial, to reveal who will believe in the unseen and who will not and who will have doubt. The Prophet (God bless him and grant him peace) also said, "The grave is a garden from the gardens of paradise or a pit from the pits of the fire."

اثنا عشر صنفاً لا يسألون في قبورهم

وهم: الأنبياء والرسل. والشهيد. والمرابط. والمقتول ظلاً. والميت زمن الطاعون إذا كان صابراً محتسباً. والصدّيق. والأطفال المؤمنة. والميت يوم الجمعة أو ليلتها. والقارئ كل ليلة تبارك الذي بيده الملك. والقارئ في مرض موته قل هو الله أحد. وأما سؤال أطفال المشركين ودخولهم الجنة أو النار، فقد اختلفوا فيهم، والصحيح أنهم في مشيئة الله تعالى، ونترك أمرهم إلى الله. هـ. ابن عابد بن بتصرف.

¹ The literal meaning of *hashr* is to gather. Its legal meaning is the gathering of the creation on the Day of Resurrection where they will be questioned before their Lord. [Al-Aqida al-Islamiyya, Mustafa al-Khin 422-423].

² Ahmad, Abu Dawud, and al-Bayhaqi with a sound chain.

Twelve Types Will Not Be Questioned In Their Graves

These twelve are: 1/ prophets, 2/ messengers, 3/ martyrs, 4/ the one who fought in battle but did not die therein, such as Khalid ibn Walid, 5/ the oppressed who is killed, 6/ the one who died in a plague, provided he was patient and sought reward from God, 7/ the siddiq (the truthful one), 8/ the believing children, 9/ the one who dies on Friday or its night, 10/ the one who reads every night, surah Tabarak, 11/ the one who reads in the period of his death, surah Ikhlas. As for the young disbelievers and their entry into the garden or the fire, there is disagreement on this issue. The correct view is that they are according to what God wills, and we leave their matter to Him.¹

هول الموقف : إن هول الموقف عظيم يطول على الكفار ويهون ويقصر على المؤمنين ، فمن الناس من يلجمه العرق من كثرة الخوف والفرع وتدنو الشمس من رؤوس العباد مقدار ميل حتى ليرتمى الناس أن يذهب بهم ولو إلى النار ليتخلصوا من هول الموقف . وقد ذكر عليه الصلاة والسلام (سبعة يُظَلِّهم الله في ظلّه يوم لا ظل إلا ظله الإمام العادل ، وشاب نشأ في طاعة الله . . .)

The Difficulty Of The Standing

The difficulty of the standing is immense and is made extremely long for the disbeliever, though easy upon the believer. From among the people, there are some who will be drenched in sweat due to fear and worry. The sun will be above their heads the distance of a mile. It will be such a terrible state that people will wish they would be taken away, even if it be to the fire so that they could be free from the difficulty of the standing. The Prophet ((God bless him and grant him peace)) said [Seven will be shaded by Allah on a day where will be no shade except His: 1) a just ruler, 2) a youth who has been brought up worshipping Allah (from his childhood), 3) a man whose heart is attached to the mosques, 4) two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, 5) a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I am afraid of Allah, 6) a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given and 7) a person who remembers Allah in seclusion and his eyes become flooded with tears].

Supplementary notes

It is enough to know that the sun on that day will be the length of a mile away from the people. Al-Miqdad ibn Al-Aswad reported the Prophet saying, "On the Day of Resurrection, the sun will draw near so close to the people that there will be left only a distance of one mile." Sulaim ibn Amir said: By Allah, I do not know

¹ Ibn Abidin.

whether he meant 'by mile' the mile of the (material) earth or the instrument used for applying kohl to the eye. The Prophet is however, reported to have said: "The people would be submerged in perspiration according to their deeds, some up to their knees. Some up to their waist and some would have the bridle of perspiration and while saying this, the Messenger of Allah pointed his hand towards his mouth."¹ Equally, A'ishah reported that she heard the Prophet (God bless him and grant him peace) saying, "The people will be assembled on the Day of Resurrection barefooted, naked and uncircumcised." I said, "O Messenger, will the male and the female be together on the Day and would we be looking at one another?" Upon this, the Messenger of Allah said, "A'ishah, the matter will be too serious for them to look at one another."²

الحساب

يجب علينا أن نؤمن بيوم الحساب قال تعالى (كل نفس ذائقة الموت وإنما توفون أجوركم يوم القيامة). وقال تعالى (وكفى بنا حاسبين) وقد ثبت الحساب بالقرآن والسنة والإجماع. وجعل الله عشرة شهود تشهد على الإنسان في يوم الحساب وهي: الألسنة. الأيدي. الأرجل. السمع. البصر. الجلود. الأرض. الليل. النهار. الحفظة الكرام. قال تعالى (وقالوا لجلودهم لم شهدتم علينا قالوا أنطق الله الذي أنطق كل شيء وهو خلقكم أول مرة وإليه ترجعون. وما كنتم تستترون أن يشهد عليكم سمعكم ولا أبصاركم ولا جلودكم ولكن ظننتم أن الله لا يعلم كثيراً مما تعملون). وقال تعالى (يوم تشهد ألسنتهم وأيديهم وأرجلهم بما كانوا يكسبون).

The Final Reckoning [al-Hisab]

It is obligatory to believe in the final reckoning. God says [Every soul shall taste death, and verily, you will receive your fee on the Day of Judgment].³ He also says [And enough are We to take account].⁴ Verily, the final reckoning is established in the Quran, sunna and by consensus [*ijma'*]. God has made ten witnesses to bear witness on the Day of Judgment. They are: the tongue, hands, legs, hearing, sight, the skin, ground, the night, day and the guardian angels. God says [They will say to their skins: "Why did you testify against us?" And they will reply, "God gave us speech as He has given speech to everything. He created you in the first place and you will be returned to him. You did not think to shield yourselves (by abstaining from foul actions) from your hearing, sight and skin testifying against you, and you thought that God would never know much of what you did."].⁵

¹ Muslim 2864.

² Muslim 2859.

³ Quran 3:185.

⁴ Quran 21:47.

⁵ Quran 41:21-22.

فمن المؤمنين من يدخل الجنة بغير حساب، ومن الكافرين من يدخل النار بغير حساب. وأما الباقون فيحاسبون على الصغيرة والكبيرة. فهناك ترى المجرمين مشفقين مما فيه. قال تعالى (ووضع الكتاب فترى المجرمين مشفقين مما فيه ويقولون ياويلتنا مالهذا الكتاب لا يغادر صغيرة ولا كبيرة إلا أحصاها ووجدوا ما عملوا حاضرا ولا يظلم ربك أحدا).

There will be believers who will enter the paradise without judgment. There are also disbelievers who will enter the fire without judgment. As for the rest, they will be brought to account for every small or major thing. There you will see the criminals fearful of what is recorded therein. God said [And the book (of deeds) will be set in place and you will see the evil doers in great terror because of what is (recorded) therein. They will say, 'Alas for us! What is this Book which does not pass over any (wrong) action, small or great, without recording it?' They will find all that they did placed before them; and your Lord will not wrong anyone at all].¹

Supplementary notes

There will be those who will have an easy judgment, without dispute or intensification. These people will be shown their deeds, then God will pardon their sins. They are the ones who will be given the book of deeds in their right hand. God says [Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning. And will return to his family in joy!].² Then there are those who will have a difficult judgment where there is intensification and discussion (regarding their account). These are the people mentioned by Bukhari in the hadith: Whenever A'ishah (the wife of the Prophet) heard anything which she did not understand, she used to ask again until she understood it completely. Once, A'ishah reported that the Prophet said, "Whoever will be called to account (about his deeds on the Day of Judgement) will surely be punished." I said, "Does not God say [He surely will receive an easy reckoning]." The Prophet replied, "This means only the presentation of the accounts, but whoever will be argued about his account, will certainly be perished (or ruined)."³ Moreover, the first thing for which one will be reckoned for is prayer.⁴

¹ Quran 18:49.

² Quran 84: 7-9.

³ Bukhari 103.

⁴ Al-Aqida al-Islamiyya, Mustafa al-Khin 433.

*The Scaling Of The Deeds*¹

After the judgment and the handing over of the book of deeds, the scaling of the deeds will take place. There is a precise and non-erring scale that God created. [It consists of two scale-pans and a balance indicator between them and is as great in size as the thickness of the heavens and the earth]. It will weigh the sins and good acts. God said [We will set up Just Balance on the Day of Rising and no being will be wronged in any way. Even if it (the action) be more than the weight of a grain of mustard-seed, We will produce it. We are sufficient as a Reckoner].²

Moreover, al-Bajuri states: given that hadith on the scale [*mizan*] has reached the number of *tawatur*, it obligates belief in it, though one is to refrain with respect to its reality. Furthermore, the scale is not applicable to every person because it is not for the prophets, angels and those who will enter paradise without judgment. With respect to the disbeliever, there is no obstacle from weighing his sins in order to determine his punishment. As for the saying of God [On the Day of Rising We will not assign them any weight];³ it means We will not assign to them any beneficial weight.⁴

The Bridge Over Hell [*Sirat*]⁵

Literally, the *sirat* means 'the path'. Technically, it has two meanings. **The first** applies to this world; namely, the way or path God ordained for mankind to follow, and this meaning corresponds to what God says [And verily, this is My straight path (i.e. God's commandments) – so follow it. Do not follow other ways].⁶ **The second** meaning applies to the hereafter. It is the bridge that is erected over the fire of hell on the Day of Resurrection. Imam an-Nawawi said in his explanation of Muslim, "The Salaf have agreed regarding the establishment of the *sirat*. It is a bridge laid across the hell-fire that all the people will cross. The believers will pass according to their situation and others will fall in it. May God protect us from it." Abu Hurairah reported that the Prophet said, "Then a bridge will be laid across hell-fire. I and my followers will be the first ones to go across it and none will speak on that Day except the messengers (upon them be peace). And the invocations on that Day will be, "O Allah, Save! Save!" In hell (or over the bridge) there will be hooks like the thorns of *as-Sa'dan* (thorny plant)."⁷

¹ Translated from Al-Aqida al-Islamiyya, Mustafa al-Khin 436.

² Quran 21:47.

³ Quran 18:105.

⁴ Tuhfatul Murid 196.

⁵ Translated from Al-Aqida al-Islamiyya, Mustafa al-Khin 438.

⁶ Quran 6:153.

⁷ Muslim 183.

والحكمة من هذا الحساب: أن تظهر درجات أهل الكمال، وفضائح أهل الكفر والعصيان فتزداد مسرآت هؤلاء كما تزداد حسرات المخالفين لأمر الله.

The wisdom of the judgment is to reveal the level and degree of the people of excellence and to unmask those of disbelief and disobedience. There will be increase in joy for those of excellence just as there will be an increase in guilt and regret for those who disobeyed and acted contrary to God's commands.

الشفاعة

يجب علينا أن نعتقد حصول الشفاعة لنبينا محمد صلوات الله وسلامه عليه يوم لا ينفع مال ولا بنون إلا من أتى الله بقلب سليم. فهو يشفع لغيره وشفاعته مقبولة. وتقدم شفاعته على كل الشفاعات. وله شفاعات كثيرة منها: الشفاعة العظمى يوم الفزع الأكبر، حينما يطول الوقوف بالناس وتدنو الشمس من رؤوس العباد على بعد ميل فيفيض الناس عرقاً. فيترامون على أعتاب الأنبياء والمرسلين ليشفعوا لهم عند ربهم فأول ما يأتون آدم عليه السلام. فيقولون يا آدم أنت أبو البشر خلقك الله بيده ونفخ فيك من روحه وأسكنك الله الجنة، ألا ترى ما نحن فيه؟ ألا تشفع لنا عند ربك؟ فيقول لهم آدم عليه السلام: إن ربي قد غضب اليوم غضباً لم يغضب قبله مثله وإنه نهاني عن الشجرة فعصيته. اللهم نفسي نفسي. اذهبوا إلى غيري. اذهبوا إلى نوح عليه السلام.

The Intercession

It is obligatory to believe in the event of the intercession of Prophet Muhammad (God bless him and grant him peace) on a day when neither wealth nor child will be of benefit except he who comes to Allah with a pure heart. The Prophet will intercede for others and his intercession is accepted. His intercession will advance all others. The Prophet has many intercessions, such as the great intercession on the day of great worry when the people will be standing for a long period and the sun will be above their heads the distance of a mile, as they drench in their sweat.

The people will throw themselves at the steps of the prophets and messengers in order to intercede for them with Allah. The first one they will go to is Adam ((peace be upon him)). They will say to him, "O Adam, you are the father of the people whom Allah created with His hands and put life into you and allowed you to dwell in paradise. Do you not see the situation we are in? Will you not make intercession for us with your Lord?" Adam will say, "Verily, Allah became angry on a day where He had not become angrier like that before that day; for He warned me about the tree and I disobeyed; O Allah, myself, myself. Go to someone else. Go to Nuh."

فيأتون نوحا وإبراهيم وموسى وعيسى وكلهم يقول (اللهم نفسي نفسي). فيقول لهم عيسى عليه السلام: عليكم بمحمد رسول الله. فيأتون محمدا عليه السلام وهو جالس على يمين العرش على أعظم منبر من نور قد كسي حلة خضراء من حلل الجنة. فيقولون يا محمد أنت خاتم الأنبياء والمرسلين. وإن الله قد غفر لك ما تقدم من ذنبك وما تأخر. ألا ترى ما نحن فيه؟ ألا تشفع لنا عند ربك؟ فينهض عليه الصلاة والسلام قائلاً: أنا لها أنا لها، ويختر ساجدا لله، فيناديه رب العالمين يا محمد ارفع رأسك وسل تعط واشفع تشفع. فيقول يا رب أمتي أمتي. فيقال له اشفع لمن أحببت. وهذا هو المقام المحمود الذي يحمده عليه الأولون والآخرون.

The people will then go to Nuh, Ibrahim, Musa, Jesus and all will say, "O Allah, myself, myself." Jesus will then say to them, "You have Muhammad." They will then come to Muhammad ((God bless him and grant him peace)) who is sitting on a great pulpit made of *nur* that is situated on the right of the throne. The Prophet would be cloaked with a green garment from the garments of the garden. The people will say, "O Muhammad, you are the seal of the prophets and messengers. Verily, Allah has forgiven your sins of the past and future,¹ do you not see the situation we are in? Will you not make intercession with Allah for us? The Prophet will then rise saying, "I am for it, I am for it." He will then fall in prostration. His Lord then calls him [O Muhammad, rise and ask and you will be

¹ Allah states [Verily, We have given you (O Muhammad) a manifest victory. That Allah may forgive you your sins of the past and the future, and complete His favour on you and guide you on the Straight path]. [Quran 48:1-2]. The words '*forgiveness of sins*' do not mean that the Prophet committed sin; rather it is quite the contrary; for never did he commit a sin, be it a minor or major sin. It states in Al-Fiqh al-Akbar: Never did he (Muhammad) worship idols or associate anything with Allah even for the twinkling of an eye, nor did he ever commit a minor sin or major sin. [Minah ar-Rawd al-Azhar 169]. The Prophet would utter invocations seeking forgiveness [*istighfar*] from Allah on the basis that he deemed it an act of worship and also to teach his followers. He was not only the most noble of men, but the most thankful and respectful. Al-Mughira reported that: The Prophet used to offer night prayers until his feet became swollen. Somebody said to him, "God has forgiven your sins of the past and the future." On that, he said, "Shouldn't I be a thankful slave of Allah?" [Bukhari, vol.6, 360]. The Prophet supplicated for protection from the fire along with other supplications because he considered such acts to be worship and necessary for his followers to learn and practice. He was aware that his worship could never be sufficient to the extent that Allah is worthy; for none are able to worship Allah as is His right to be worshipped, to the extent He is worthy. This is one of the reasons why the Prophet said, "None will enter paradise with his actions." Ibn Kathir said about this verse that it is something specific for the Prophet of which no one shared with him; and in it there is a great honor for the Prophet, for he is the most complete of the people absolutely and the master of them in this life and the hereafter. Indeed, in all matters, the Prophet was obedient, fearful and steadfast, such that no other person achieved, not from those before him or after. (Safwa at-Tafasir, Muhammad Ali Sabuni).

given. Intercede and you will be granted intercession]. Muhammad will say, "My nation, my nation." It will be said to him [Intercede for those whom you like]. Indeed, this is the station of Mahmud (praise and glory), due to which the people that came prior to the advent of Muhammad and the people who came after – will commend him.

فيشفع لإدخال قوم الجنة بغير حساب. ويشفع لقوم حوسبوا واستحقوا العذاب أن لا يعذبوا. ويشفع لإخراج العصاة الموحدين من النار، لا المشركين، فإن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء. ومن شفاعته أيضا تخفيف العذاب عن المخلدين في جهنم رحمة بهم كأبي طالب وغيره. ويجوز شفاعته المصطفى لأهل الكبائر لأنهم مؤمنون وإن كانوا عاصين. فقد روي عنه (عليه الصلاة والسلام) أنه قال: (شفاعتي لأهل الكبائر من أمتي) وأحاديث شفاعته أهل الكبائر كثيرة كادت لا تحصى.

The Prophet will also intercede for the entry of people into paradise without judgment. He will intercede for people not to be punished even though they have been judged and are deserving of punishment. He will intercede for the disobedient believers to exit the fire, though not the disbelievers. Verily, God does not forgive one who has associated partners with Him. However, He will forgive anything other than this if He wants.

The intercession also includes the lessening of punishment for those who will reside eternally in the fire such as Abi Talib and others. The intercession is also for those believers guilty of major sins on the basis that they believe even if they were disobedient. It has been narrated that the Prophet said [My intercession is for the people of major sins from my nation]. Indeed the hadith about the intercession regarding the people of major sins is so many, to the point of not being able to count them.

في رؤية الله تعالى يوم القيامة

إن الله تعالى خلق الجنة وجعل فيها النعيم المقيم، وأحل أنواع النعيم هي رؤية الله تعالى في الجنة. قال تعالى في ذلك (للذين أحسنوا الحسنى وزيادة). فالحسنى الجنة والزيادة هي رؤية الله تعالى في النعيم العظيم، فالرؤية جائزة على الله لأن الله موجود وكل موجود يرى فإلى الله يصح أن يرى. ثم لو لم تكن رؤيته جائزة لما سألها سيدنا موسى عليه السلام بقوله (رب أرني انظر إليك).

The Vision Of God

God created paradise and placed in it an eternal abode of blessings and comforts. However, the greatest of these blessings is the vision of God in paradise. The Exalted says [To those who do good will have the best [*husnah*] and more [*ziyadah*]].¹ The word *husnah* in the verse means paradise while the word *ziyadah* means the vision of God. Seeing God is possible because He is a being [*shay*] and whatever is a being [*shay*] – can be seen. It is therefore a reality that God will be seen. If the vision of God was not possible, then why did Musa ask to see his Lord. The Quran states [My Lord, show me Yourself so that I may look at you!].²

فلو علم أن رؤيته مستحيلة لما طلبها، وأما قوله تعالى لموسى (لن تراني ولكن انظر إلى الجبل فإن استقر مكانه فسوف تواني)، أي لن تراني في الدنيا لأن بصرك لا يمكنه الرؤية، وأما في الآخرة فيجوز أن نراه تعالى، ولقد ثبت في الحديث الصحيح عن النبي حينما سأله أصحابه: يا رسول الله هل نرى ربنا يوم القيامة؟ فقال النبي: هل تضارون (أي تشكون) في رؤية الشمس ليس دونها سحب؟ قالوا: لا يا رسول الله. قال هل تضارون في رؤية القمر ليلة البدر؟ قالوا: لا يا رسول الله قال: فإنكم ترونه كذلك. قال الله تعالى (ووجوه يومئذ ناضرة إلى ربها ناظرة).

As for the reply Musa was given by God “You will not (be able to) see Me – but look at the mountain (which is physically stronger than you). If it remains firm in its place, then you will see me.” But when the Lord manifested Himself to the mountain (*when the amount of half a little finger of light appeared to the mountain; as maintained by al-Hakim who declares it sound*), He crushed it flat and Musa fell unconscious (*out of awe of what he had seen*).³ Quranic examiners maintain that this response means “You cannot see Me in this life for your eyes are not capable of bearing the vision, while in the hereafter – God will grant one the capacity making it possible.” Equally, it has been established in sound hadith that when the Prophet was asked by his Companions, “O Messenger of God, shall we see our Lord in the hereafter?” The Prophet replied, “Do you have any difficulty in seeing the sun when there are no clouds?” They said, “No Messenger of God.” The Prophet then said, “Do you have any difficulty in seeing the moon on the night of Badr?”⁴ They replied, “No Messenger of God.” He said, “You shall see God like that.”⁵ (*Meaning - you will have no doubt or difficulty in seeing him*). God states [Some faces that day, will beam (in brightness and beauty); looking towards their Lord].⁶

¹ Quran 10:26.

² Quran 7:143.

³ Quran 7:143.

⁴ A time of full moon.

⁵ Muslim 182.

⁶ Quran 75:22-23.

Lord (with his sight) would be considered to fabricate the greatest lie against God.”¹ However, scholars have advanced the hadith of Ibn ‘Abbas over that of A’ishah on the basis that she was not there at the time. They hold that Muhammad ((God bless him and grant him peace)) saw his Lord on the night of Isra’ and Mi’raj; and this incidence happened prior to the hijra by three years and the Prophet lived with A’ishah in Madina after the migration.²

Furthermore, an-Nawawi mentions in his tafsir of Sahih Muslim a hadith from Ibn ‘Abbas which reads, “Are you surprised that the friendship was for Ibrahim, the speech for Musa and the vision for Muhammad.” In addition, there is a hadith from ‘Ikrima that Ibn ‘Abbas was asked about whether Muhammad saw his Lord and he said, “Yes.” Also, in a narration with a sound chain from Shu’ba from Qatada from Anas who was asked if Muhammad saw his Lord and he said that he did see his Lord. However, the basis of proof in this regard is the hadith of Ibn ‘Abbas, which A’isha did not discredit; for A’isha did not say that she heard Muhammad say that — *he did not see his Lord*. However, she mentioned what she did as an explanation of the verse, “*It is not fitting for any person to speak to Allah except through revelation or from behind a veil,*”³ and the verse, “*The eyes cannot comprehend Him.*” Indeed, if there are sound narrations from Ibn ‘Abbas establishing that Muhammad saw his Lord, then it is necessary to adhere to its establishment, because what he said is not something that one can conjure up in his mind or be taken through an assumption; rather it is done through hearing. It is not permissible for any person to presume that Ibn ‘Abbas spoke about this matter based on what he imagined or deduced. Moreover, Ma’mar ibn ar-Rashid said that Ibn ‘Abbas confirmed something which someone else rejected. However, confirmation is to be given preference over rejection.

In sum, the preferred view according to the majority of scholars is that Prophet Muhammad (God bless him and grant him peace) did see his Lord with the eyes of his head on the night of Isra’ based on the hadith of Ibn ‘Abbas and others; and this verification is not acquired or brought about except through hearing such information from the Prophet. Furthermore, A’isha did not refute the hadith with something specific from the Prophet and if there was a hadith, she would have mentioned it. What A’isha relied upon was her deduction and reasoning of the Quranic verses. Indeed, God knows best.⁴

¹ Muslim 177.

² Kitab Sharh as-Sawi 265.

³ Quran 42:51.

⁴ Sharh Muslim bi Sharh An-Nawawi vol 3/5-6 [Beirut Third Edition, Dar al-Kutub al-‘Ilmiyya].

[*Muhammad Salih Farfur states:*] A'isha (Allah be pleased with her) is the daughter of Abu Bakr as-Siddiq. She was born four years after the Prophet's mission began and was later married (contractually) to the Prophet at the age of six or seven. However, the marriage was consummated at the age of nine, and when she was eighteen years of age, the Messenger died. Indeed, he had not married a virgin other than her. She was the most knowledgeable Companion in jurisprudence [*fiqh*] and the best person from whom an opinion emanated from. There was none more knowledgeable in jurisprudence [*fiqh*], medicine and poetry than A'isha. She would say that she was given certain things which no other woman was given and she mentioned ten such things. These are: 1) Jibril came with her picture in his palm so that the Prophet could see her. 2) He did not marry a virgin other than her. 3) There was no woman whose parents had migrated [*muhajiran*] other than hers. 4) Allah had declared her innocent through revelation. 5) Revelation would come to the Prophet while he was with her. 6) She would bath with the Prophet using the same vessel. 7) He would pray whilst she was stretched out in front of him. 8) He died while he was between her upper chest and lungs. 9) He died in her house on her night. 10) He was buried in her house. She died in 58 AH on the 17th of Ramadan.¹

وأما غير النبي فلم يره أحد في الدنيا يقظة. وأما في المنام فقد يرى. خلافاً للمعتزلة الذين ينكرون رؤية الله في الدنيا والآخرة.

As for any other person apart from Prophet Muhammad (God bless him and grant him peace) – none saw or will see God while he is awake. As when one is asleep, then it is possible. This is contrary to the Mu'tazilah who reject the vision of God in this life and the hereafter.

ومن الناس من يراه كل يوم في الجنة ومنهم من يراه في كل أسبوع مرة ومنهم من لا تنقطع عنه رؤية الله تعالى لحظة. ولو انقطعت عنه لتمنى أن يخرج منها لأنه ما أحب الجنة إلا لرؤية الله عز وجل فيها، وذلك هو السعيد.

There will be people who will see God everyday in paradise and some will see Him once every week. There will be some who will see Him continuously without a moment's pause, not even for an instant – and if there was any disconnection from the vision of God, then one will wish to exit paradise because nothing is better in paradise than the beatific vision of God, and this will be the fortunate and blissful one.

¹ An-Nisa-iyat 25.

عَلَى

The Fourth Chapter

The Level (or grade) of Actions

- *Good and Bad Deeds*
- *Repentance*
- *Major and Minor Sins*
- *Conclusion*

THE LEVEL AND GRADE OF ACTIONS

الحسنات والسيئات

الحسنة هي ما يمدح صاحبها شرعاً. والسيئة ما يذم صاحبها شرعاً، من عمل حسنة ضاعف الله تعالى ثوابها بشرط أن لا يكون فيها رياء ولا سمعة، فإن الرياء يجبط الأعمال وهو من الكبائر. وقد يضاعف الله الحسنة إلى سبعائة ضعف، ومن هم بمعصية ورجع عنها ولم يفعلها تكتب له حسنة، وروى ابن عباس رضي الله عنهما عن رسول فيما يرويه عن ربه تبارك وتعالى قال (إن الله كتب الحسنات والسيئات ثم بين ذلك، فمن هم بحسنة فلم يعملها كتبها الله عنده حسنة كاملة، وإن هم بها فعملها كتبها الله عنده عشر حسنات إلى سبعائة ضعف إلى أضعاف كثيرة، وإن هم بسيئة فعملها كتبها الله سيئة واحدة). روه البخاري ومسلم وفي صحيحهما. فالسيئات من فضله لا تتضاعف، والحسنات تتضاعف إلى ما شاء الله فالحمد لله على منتهى وكرمه.

Good And Bad Deeds

A good deed is one that a person is commended for doing by the Sacred Law; whereas an evil deed is an act that one is blamed for doing by the Sacred Law. [In other words, the Sacred Law compliments the performer of a good deed and blames the performer of a bad deed]. Whoever does a good deed, God will multiply it provided it was not done for show or fame. Verily, show destroys works and is from the major sins (i.e. enormities). God multiplies the good deed up to seven hundred times. Furthermore, he who intends a disobedient act but does not perform it, then it is written for him as one good deed. Ibn 'Abbas reported from the Prophet in that which he narrates from his Lord [Indeed, God has written down the good deeds and the bad ones. Then He explained it (by saying that) he who intends a good deed and does not do it, God writes it down with Himself as a full good deed, but if he intends (a good deed) and does it, (a reward of) ten to seven hundred times will be recorded for him or many more times (the reward of the good deed). But if one intends a bad deed and does it, God writes it down with Himself as a full good deed, but if he intends it and performs it, God writes it down as one bad deed].¹ It is therefore from the generosity and mercy of God that bad deeds are not multiplied, while the good deed is multiplied in accordance with His will; so praise be to God for His bounty and gift.

ملحوظة: استحلال المعصية كفر، فمن استحل شرب الخمر والزنا وإفطار رمضان وأمثال ذلك فهو كافر. وكذا من استحل خروج المرأة حاسرة عن شعرها وجسدها فهو كافر، وإن لم يستحل وكان متهاوناً فهو فاسق. والناس عنه غافلون. (شرح العقائد النسفية بتصرف).

¹ Bukhari and Muslim.

Note: to make lawful what God made unlawful is to commit disbelief [*kufri*]. Therefore, one who says it is permissible to drink alcohol, commit fornication, to break one's fast in the month of Ramadan and examples like this, is to commit disbelief. Likewise, he who says that it is lawful for a woman to exit her home without a cover on her head or body is a disbeliever. Though if one does not say that it is lawful; rather he does not care, then he is deemed a dissolute individual [*fasiq*].¹

Supplementary notes

That Which Amounts To Disbelief

[*At-Taftazani states in Sharh al-'Aqa'id an-Nasafi:*] Whoever attributes God with what is not befitting for Him or mocks one of His names, or one of His commandments or rejects His promise [*wa'ad*] and threat [*wa'id*], then he has committed disbelief [*kufri*]. Likewise, if one says — *Bismillahi Ta'alah* — when consuming alcohol or when committing fornication, then one has committed disbelief. Hopelessness in God is disbelief. God says [And never give up hope of God's soothing mercy; truly no one despairs of God's soothing Mercy except those who have no faith].² Believing oneself to be secure from the plan of God is deemed disbelief, because none feel secure from the plan of God except those who are doomed to ruin. God says [Did they then feel secure against God's devising, but no one can feel secure from the plan of God except those (doomed) to ruin].³ Furthermore, believing in the information given by a clairvoyant amounts to disbelief. The Prophet said [Whoever comes to a soothsayer and believes in what he says, then he has disbelieved in what was revealed upon Muhammad (God bless him and grant him peace)]. If one wishes himself never to be like such and such a prophet in a manner of belittlement or as though they were enemies, then it is deemed disbelief. If one laughs in a manner of pleasure or acceptance at another person who utters a word of disbelief [*kufri*], then it amounts to disbelief. If a person sits on an elevated place surrounded by people who ask him (religious) questions and then laugh and strike him with objects, such as pillows and the like, then all are guilty of disbelief (the intended point being sarcasm and mocking of the religion).

If a person (*intentionally and knowingly*) prays to a direction other than the qibla, or he intentionally prays without purity, then he has committed disbelief even if he is facing the qibla. [*This excludes those who are injured and unable to use water or perform tayammum based on the injury*]. If one utters a word of disbelief [*kufri*] out of jest or

¹ Sharh al-'Aqa'id an-Nasafiyyah.

² Quran 12:87.

³ Quran 7:99.

belittlement, not believing in it, then it amounts to disbelief. If one gives a legal ruling permitting a wife to commit disbelief in order to leave her husband, then it is disbelief. Moreover, commanding another person to commit disbelief is disbelief. Equally, intending to commit disbelief (even if in the future) or to command one to articulate disbelief is disbelief.¹

Furthermore, Imam Sarakhsy mentions in the chapter of menses, that one who deems it permissible to have sexual intercourse with a woman suffering from menstrual bleeding has committed disbelief [*kufr*] and this is confirmed in the text al-Mabsut. However, in the text an-Nawadir, Imam Muhammad states that it is not disbelief and this is the most correct view. *The basis for this view is that the sexual intercourse has not been deemed unlawful because of the act itself, rather it is deemed unlawful due to another reason, which is the harm it implies to a menstruating woman.*²

التوبة

وإن الله تعالى يغفر لمن تاب توبة نصوحاً في دنياه ولا يحاسب إلا على حقوق العبد، فإنه لا بد له من إيفائها. أما من مات مؤمناً وكان عاصياً في دنياه ولم يتب من ذنبه فأمره عائد لربه إن شاء عذبه وإن شاء غفر له. ولا يخلد في النار مؤمن، هذا من فضله تعالى وكرمه، لذلك يجوز أن يغفر الله الذنوب الصغائر والكبائر إلا الإشراف به فإنه لا يغفره، قال تعالى (إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء) خلافاً للمعتزلة فإنهم يقولون إن مرتكب الكبيرة إذا مات ولم يتب من ذنبه لا يغفر له لكن ليس بكافر، فله المنزلة بين المنزلتين.

Repentance

Indeed, God will forgive one who sincerely repents in this life and he will not be judged concerning that which he repented for, except for the rights of the people. Verily, the rights of others must be paid back. As for one who dies a believer and was disobedient in this life and did not repent for his sins, then his matter is with God; if He wants, He may punish him and if He wants, He may pardon him. The believer will not remain in the fire for eternity. This is a favour from God. Based on this, God forgives the small and major sins, though not those who associate partners with Him. Certainly, He will not forgive such an act as He says [Verily, God does not forgive those who associate partners with Him – but He forgives what is other than this if He chooses].³

¹ Sharh 'Aqa'id an-Nasafiyya, at-Taftazani 259-260.

² Al-Mabsut 3/152 | Maraky al-Falah 89.

³ Quran 4:48.

This is contrary to the Mu'tazilah who say that one who commits an enormity and dies without repenting from his sins, will not be forgiven, though he is not a disbeliever. They say that he will acquire the place between two conditions [*al-manzilla bayn al-manzilatayn*], i.e. between belief and unbelief.

الكبائر والصغائر

الكبيرة هي ما توعده عليه الشرع بخصوصه. الصغيرة هي كل ما لم يتوعد عليه الشرع بخصوصه.

Major and Minor Sins

A major sin is an action, which the Sacred Law has specifically promised punishment for (or a severe threat). *This means that for a particular act (in this case an enormity), there is a strong forewarning or promised retribution or a prescribed penalty or the person is characterised as a immoral person [fasiq] or cursed as a result of the action, such as fornication and usury. Note: the worst of the enormities is to associate partners with God.* A small sin is an act, which the Sacred Law did not specifically promise a penalty for, or there is no strong forewarning against or a threat of retribution.

وإذا أصر العبد على الصغيرة ألحقت بالكبيرة. والكبائر كثيرة منها ما جاء في الحديث عن النبي أنه قال (اجتنبوا السبع الموبقات، قالوا يا رسول الله وما هي؟ قال الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات المؤمنات الغافلات) رواه البخاري ومسلم.

If a person persists with a small sin, it will be regarded as a major sin.¹ Additionally, there are many major sins that have been mentioned by the Prophet. From these is that which is related in the hadith of the Prophet who said [Avoid the seven destructive sins. They inquired, "O Messenger of God, what are they?" He said, "To associate partners with God, sorcery, the taking of a life that God has forbidden unless the cause is just; usury, eating the wealth of the orphan, running away from the battle; and defaming the married believing woman who are unaware].²

وقال ابن عمر (رضي الله عنه) الكبائر تسعة وزاد عليها: عقوق الوالدين - والإلحاد في الحرم. وزاد علي كرم الله وجهه: السرقة، وشرب الخمر. أما الصغائر فهي التي إن أصر عليها تصبح كبيرة. فإذا اجتنب العبد الكبائر غفرت له الصغائر. فالصلوات الخمس والجمعة إلى الجمعة ورمضان إلى رمضان مكفرات لما بينهن إذا اجتنبت الكبائر. والذي يكفر الذنوب أيضاً (أي الذنوب الصغائر) الإسباغ في الوضوء، وكذلك الجهاد في سبيل الله والحج المبرور. ملحوظة: نعم يكفر الله تعالى الذنوب كلها ولكن ليس ذلك واجباً عليه بل يرجى منه ذلك فضلاً ومناً.

¹ Note: there is no small sin with the consistency of that sin. Verily, its consistency renders it a major sin.

² Bukhari and Muslim

Ibn Umar said that these destructive sins are nine and added [To be undutiful to one's parents and to commit a small sin in the Haram]. Indeed committing a small sin in the Haram is deemed a major sin. Ali (God be pleased with him) increased on that saying [Stealing and the consumption of alcohol].

As for small sins, it is those that if one is consistent with, will be deemed a major sin. If one refrains from major sins, then his small sins are forgiven. Hence, the five daily prayers and the Friday prayer to the next Friday prayer and Ramadan to Ramadan will expiate that which occurs between them provided one abstains from major sins. Other things that expiate small sins are to perform more than what is required in ablution [*wudu*]; to sacrifice in the path of God and an accepted hajj that is free of sins and mistakes. Note: God expiates all sins, though He is not obliged to do so, rather is a favour from Him.

Supplementary notes

[*Al-Qari states:*] A Muslim is not to be deemed an unbeliever because of his committing a sin, even if it is a major sin; unless he believed that it is lawful to perform it; and we do not remove the title of '*Muslim*' from him, and we call him a real believer. It is possible for a person to be an unrighteous believer without being a disbeliever.¹ Abu Hanifa rejects calling sinners from the people of *qibla* unbelievers, even if they are people of innovation.²

خاتمة : التوبة : يجب التوبة من الذنوب فوراً بلا تأخير فإن أخرها فذنب آخر ولكن لا يتعدد ولا يتضاعف باللحظات الزمانية خلافاً للمعتزلة. ثم إن تاب مؤقتاً على نية العود إلى الذنب فهو ذنب آخر يضاف إلى ذنبه الأول. وهذا يخشى عليه سوء العاقبة لأنه ليس بتائب من ذنبه.

To conclude: repentance from sin is necessary immediately without delay. If it is delayed, then another sin is added, though the sin will not multiply with the passing of time, contrary to the beliefs of the Mu'tazilah. If one repents temporarily with the intent to return to that sin, then it amounts to another sin, which is added to the first. And this is what is feared, namely a bad ending to one's life due to the neglect of repentance.

¹ Minah Ar-Rawd al-Azhar 210.

² Note: the people of the qibla are those who agree on all the necessary beliefs of the religion, such as the resurrection after death and other issues. Hence, whoever is regular in his worship and obedient throughout his life, but denies the resurrection or denies God's knowledge of all things, then he is not from among the people of the qibla. After knowing this, it must also be known that the people of the qibla who do agree upon the fundamentals of beliefs previously mentioned – do differ with respect to other fundamentals, given that there are different views; although the reality and truth in them is only one. [Minah Ar-Rawd al-Azhar 429].

*Speaking Ill Of The Companions [may God be pleased with them]*¹

The Companions of the Prophet are not to be mentioned, except with high regard; and whatever occurred between some of the Companions ensued from *ijtihad* (personal deduction and legal reasoning). Even if a negative picture appeared to be the case with some of the Companions, it was due to *ijtihad* (personal reasoning), and not due to corruption and ruin [*fasad*] based on the persistence of stubbornness and self-will.

Ibn Daqiq al-Id said, "What has been related regarding the conflicts between the Companions and their disagreement, some of it is fabricated and lies and should not be given any notice. That which is true is to be interpreted in the best possible way because the praise of God for them has been revealed (and established in the Quran). The doubtful or imagined cannot invalidate the firmly established and well-known."

The Prophet said [The best generation is my generation].² The Prophet also said [If you mention my Companions, then refrain (from speaking ill of them (or cursing them))].³ The Messenger of God also said [Do not curse any of my Companions for if any of you were to give gold to the amount of Mount Uhud in charity, it would not reach even a *mudd* of one of them (approx 0.51 litres), or even half of it].⁴ Based on this, the consensus of scholars maintained that the Companions of the Prophet are upright prior to the fitna that occurred in the time of Uthman and Ali as well as after this time (i.e. they are all upright). Imam Ahmad was asked about the situation between Ali and A'ishah and he read the verse of the Quran [That was a people that have passed away; they shall reap the fruit of what they did, and you of what you do! You shall not be asked about what they did].⁵

The Prophet said [Allah, Allah my Companions! Do not make them a target after me. Whoever loves them, it is by my love that he loves them. Whoever hates them, incurs my hate for doing so. Whoever harms them has harmed me. Whoever harms me has harmed Allah. Whoever harms Allah is about to be seized].⁶ The Prophet said [A people will come at the end of time who will curse the Companions. Do not join them and do not join with them and do not marry them and do not sit in their assemblies. If they are ill, do not visit them].

¹ Translated from Minah Ar-Rawd al-Azhar 209.

² Bukhari – Chapter: The Merit Of The Companions 1.

³ Tabarani.

⁴ Muslim fi Fada-il as-Sahabi 44 (Under the Chapter: The Unlawfulness of Cursing the Companions 54 | 221/2541. | Bukhari 3673.

⁵ Quran 2:134.

⁶ Tirmidhi 3861 [Sahih].

[*Qadi 'Iyad says*]: Cursing the people of the Prophet's house, his wives and his Companions and disapproving of them is forbidden and unlawful and the one who does it is cursed. The Prophet said, "Whoever curses my Companions, beat him." Malik says, "Whoever reviles any of the Companions of the Prophet: Abu Bakr, Umar, Uthman, Mu'awiyya or 'Amr ibn al-'As – is killed if he says that they were subject to misguidance or disbelief. If one reviles them in another way as people curse each other, he is given a severe punishment." Ibn Habib said, "Those Shi'ites who go to the extreme in hating Uthman and declare themselves free of him are given strong discipline. Whoever adds to that hatred towards Abu Bakr and Umar, the punishment for him is more severe and intense and his beating is repeated and he is imprisoned for a long time until he dies. Only someone who curses the Prophet is to be sentenced to death." In the book of Ibn Sha'ban it says, "If someone says that one of the Companions is the son of a whore, and his mother was a Muslim, he is given the *hadd*-punishment for slander – and according to some of our companions, twice over. One *hadd* on account of the Companion in question and another *hadd* for his mother. Moreover, there are two positions regarding someone who curses one of the wives of the Prophet ((God bless him and grant him peace)) other than A'ishah. One position is that he is killed because he has cursed the Prophet by cursing his wife. The other view is that she is considered to be like the other Companions. He is flogged with the *hadd* for slander. Ibn Sha'ban takes the first position.

[*Sharh al'Aqa'id states*]: To speak ill of the Companions or to curse them, is considered unbelief if the evidence regarding them is definitive [*qati*], such as the exoneration of A'ishah from depravity in the Quran. If the proof is not definitive, then it is an innovation and straying from the correct path.¹

[*Imam at-Tahawi states*]: We love the Companions of the Messenger of God but we do not take our love for any one individual among them to excess nor do we renounce any one of them. We hate anyone who hates them or does not speak well of them, and we only speak well of them (i.e. the Companions). *Love of them is a part of Islam, part of belief and part of excellent behaviour, while hatred of them is unbelief, hypocrisy and rebelliousness*.²

Abu Hanifa was asked about the definition of *Ahl as-Sunna* and he said: "It is to prefer the two shaykhs (Abu Bakr and Umar) over the rest, and to love the two sons in law [*khatanayn*] and (*believing it is lawful*) to wipe the footwear [*khuffayn*] and to pray behind every believer, whether he be pious or not."³

¹ Minah ar-Rawd al-Azhar 213-214.

² Al-Aqida at-Tahawiyya 18.

³ Minah ar-Rawd al-Azhar 228.

Lastly, Ali (Allah be pleased with him) delivered a lecture concerning the superiority of Abu Bakr and Umar. Suwayd bin Ghafila narrates that he once passed by a group of people who were degrading Abu Bakr and Umar. When he reported this to Ali, he said "May Allah curse those who harbour anything besides good towards the two illustrious men. They were the brothers and extremely close Companions of the Messenger of God. Ali then mounted the pulpit and delivered an eloquent lecture in which he said, "What is the matter with some people who speak about the two leaders of the Quraysh and the two fathers of the Muslims in a manner that I would never. **I absolve myself from what they say and shall punish them.** I swear by the Being who splits the seed and Who creates the soul that it is only the God-fearing believer who loves these two men and only the sinful outcast dislikes them. They were both true and loyal Companions of the Prophet who enjoined good, forbade evil, punished criminals and never protested the ways of the Prophet in any matter. The Messenger of God never valued any opinion as he did theirs and did not love anyone as he loved them. The Messenger passed through this world pleased with them and the people were just as pleased. Abu Bakr was appointed by the Prophet to lead the prayer and when Muhammad died, the Muslims entrusted the task of leading the prayer with him and also handed their zakat to him because these two (prayer and zakat) are always mentioned together (in the Quran). **I was the first from among the progeny of Abdul Muttalib to nominate him (as khalifa).** By Allah, he was the best of those left after the Messenger of God, the most compassionate of them, the kindest, the wisest in his piety and the first to accept Islam. The Messenger of God likened him to Mika'il in his kindness and mercy and to Ibrahim in his forgiving nature and reputation. He walked the path of the Messenger of God until he passed. May Allah shower His mercy on him."¹



[*Al-Qari states:*] Some differed in their views about Yazid ibn Mu'awiyya. The text *Al-Khilasa* and others maintain that one must **not** curse Yazid and likewise Hajjaj. This is due to the Prophet preventing the believers from cursing those who offer prayer and who are deemed people of the qibla. If there are certain narrations from the Prophet that he cursed some of the people of the qibla; this is because he had knowledge of their situation which others did not have. That is, he may have known them to be hypocrites or that they would die disbelievers. In addition, some went to the extent cursing Yazid outright on the belief that he ordered the killing of Husayn. In response to this are the words of Imam Ghazali who said: "If it is asked as to whether it is permissible to curse Yazid because he killed Husayn

¹ Ibn Manda and Ibn 'Asakir as quoted in *Muntakhab Kanzul Ummal* vol.5/18 [*Hayatus-Sahaba* vol.2/484].

or ordered such a thing? The reply is that this is something which is essentially not established, and it not permissible to say that he killed him or gave the order. It is not lawful to ascribe an enormity to an individual and neither to accuse him of immorality or disbelief if the case has not been proven or found — particularly in the absence of substantiation. [*Al-Ghazali adds:*] If it is established that a Muslim killed another Muslim, then it is not deemed disbelief according to *Ahl as-Sunna*. Murder is not disbelief, it is disobedience. As for our seeking mercy for Yazid, it is recommended.” Ibn Salah said: “It is not established that Yazid ordered the death of Husayn. What is maintained is that the command ensued from Ubaydullah ibn Ziyad the administrator of Iraq. As for the cursing of Yazid, this is not the concern of the believers.”

Furthermore, the command to kill Husayn does not necessitate disbelief [*kufri*]. Verily, if one kills other than the Prophets, it is deemed a major sin according to *Ahl as-Sunna wal Jama'a*, unless one believes it is permissible to kill; and this factor (*of believing it is permissible*) cannot be viewed upon by anyone except God Himself. Moreover, the claim by some of the ignorant who articulate that Husayn was a wrong doer is false according to *Ahl as-Sunna*. It is most likely that this claim ensued from the *Mu'tazila*.¹

*Disbelief [Kufri] And Its Types*²

Indeed, *kufri* is the opposite of faith, however from a literal aspect — the origin [*masdar*] of the word *kufri* is taken from the word *kafr* — and it means to hide or conceal. According to al-Asfahani, *kufri* literally means to conceal something, such — that the night has been attributed as *kafir*, because it conceals the people.

Technically, *kufri* means to deny God and that which the prophets came with from God, whether one denies all or part of the message. Ar-Razi held that *kufri* is the denial of belief in the prophets in anything that is known by necessity, which he brought.³ Note: things that are known by necessity (about the religion) includes the oneness of the creator, the obligation of prayer, the attributes of prophethood, that prophetic messengerhood has ended with Prophet Muhammad, the resurrection on the last day, the recompense, the final reckoning, paradise and hell-fire and the prohibition of wine, the denier of any of which is an unbeliever, and which no Muslim has any excuse for ignorance of, unless he is a new Muslim, who is excused until he can learn, but not afterwards. Categorically, the greatest *kufri* is to deny the oneness of God, the Sacred Law or the prophets.

¹ *Minah ar-Rawd al-Azhar* 215-217.

² Translated from *Al-Aqida al-Islamiyya*, by Mustafa al-Khin and Muhyiddin Mistu.

³ *Al-Aqida al-Islamiyya*, Mustafa Sa'id al-Khin and Muhyiddin Mistu 576.

Prayer Behind The Righteous And Unrighteous Believer

Prayer is permissible behind any believer, whether he be righteous or unrighteous. This is due to the presence of his faith. It is however disliked because of his neglect of religion. The Prophet said, "Pray behind the righteous and unrighteous believer."¹ Imam at-Tahawi said: "We agree with performing the prayer behind any of the people of the *qibla* whether he be right-acting or wrong-acting, and in performing the funeral prayer over any of them when they die."² Al-Qari said: "Whosoever abandons the Friday prayer and other congregational prayers behind an unrighteous imam, then he is an innovator [*mubtadi*'] according the majority of scholars. The correct view is that prayer is permissible behind him and repetition of the prayer is not required."³

Some Of The Rulings Upon An Unbeliever

A) *The unbeliever's actions in this world are void and they will reside in the fire of hell.* Indeed, the unbeliever will not be rewarded in the hereafter for the goods acts performed in this life, such as helping the poor, responding to desperate calls from a person in need, being good to one's parents or keeping good relations with one's family. This is because such actions were not intended to seek to pleasure of God and neither for the hereafter; and neither did such actions meet the condition of acceptance, which is belief in Allah. He Most High says [The metaphor of those who disbelieve in their Lord is that their actions are like ashes scattered by strong winds on a stormy day. They (the unbelievers) have no power at all over anything they have earned (in this world). That is extreme misguidance].⁴

However, in this world – God rewards the unbeliever for their good acts. Such rewards may include good health, safety, and the ability to acquire one's provisions or to raise one's level in the fortunes he receives. God says [As for those who desire the life of this world and its finery – We will give them full payment in it (this world) for their actions. They will not be deprived of their due].⁵ Nevertheless, they will reside in the fire forever on the basis of their unbelief or rejection of the truth. The Exalted says [As for those who disbelieve, their wealth and children will not help them against Allah in any way. They will be the companions of the fire, remaining in it timelessly, forever].⁶

¹ Darqutani, Baihaqi.

² Islamic Belief, Al-Aqidah at-Tahawiyya 14.

³ Minah Ar-Rawd al-Azhar 228.

⁴ Quran 14:18.

⁵ Quran 11:15.

⁶ Quran 3:116.

B) *An Increase in Disbelief.* We established earlier that faith [*iman*] has levels; in that it may increase and decrease. That is, it may increase with pious acts, knowledge and remembrance of God; just as it may decrease with ignorance and disobedience. Likewise, as disbelief is contrary to belief and faith [*iman*], this means that it has downward steps, some of which are different to the others; of which the unbeliever descends to every time his disbelief and rejection increases. God Most High says [Those who disbelieve (in Jesus) after having had believed (in Musa), and then increase in their unbelief (in Muhammad), their repentance will not be accepted (when they die as unbelievers). They are the misguided].¹ He also says [What has been sent down to you from your Lord increases many of them in insolence and rejection].²

C) *Being Coerced to Commit Disbelief.* God says [Those who disbelieve in God after having believed – except for someone forced to do it (i.e. someone forced to articulate words of unbelief) whose heart remains at rest in faith (are excused) – but as for those whose breasts become dilated with unbelief, anger from God will come down on them. They will have a terrible punishment].³ This verse was revealed because of ‘Ammar Ibn Yasir (God be pleased with him). Ibn ‘Abbas related that the unbelievers took him and his father and mother Sumayya as well as Bilal who were all tortured. His mother Sumayya and her husband Yasir died as a result. As for ‘Ammar, he gave them what they wanted to hear with his tongue by force. He then informed the Prophet of what occurred, and the Prophet said, “How was your heart?” He said, “It was at rest with faith.” The Prophet then said, “If they repeat that, then repeat it.”⁴ There is consensus from the scholars that one who is forced to commit disbelief fearing for his life does not acquire any sin if he does so while his heart is at rest with faith. Equally, there is consensus that if one is coerced to commit disbelief and he chooses death – its reward is superior than one who opts with the dispensation. The Prophet said, “Among the nations before you, a believing man would be put in a ditch that was dug for him, and an axe would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones or nerves, yet that would not make him abandon his religion.”⁵

¹ Quran 3:90.

² Quran 5:64.

³ Quran 16:106.

⁴ Tafsir at-Tabari 7/651 | Al-Qurtubi 10/180. [Al-Aqida al-Islamiyya, Mustafa al-Khin and Muhyiddin Mistu 583].

⁵ Bukhari 3612.

The Prohibition Of Declaring One An Unbeliever

To state that a believer has disbelieved is a very dangerous matter in Islam. It is prohibited in Islam to accuse one of disbelief or an attribute that entails the meaning of disbelief. Islam declares that one who charges a Muslim of disbelief or believes him to be a disbeliever without a definitive and decisive proof has himself committed disbelief. This is because he has turned faith into disbelief (with his charge) and a believer into a disbeliever. The Prophet said, "If a man says to his brother – 'O *kafir*' – then surely one of them is such. Either he (whom he called an unbeliever) is an unbeliever; otherwise it (disbelief) returns to him."¹ *Al-Hafidh Ibn Hajar says in al-Fat'h*: "If the one charged with disbelief is an unbeliever in accordance with the Sacred Law, then the accuser is to be believed, and the trait of disbelief goes to the one he spoke about. Though if one is not considered a disbeliever in the eyes of the Sacred Law, then it returns to the accuser as a disgraceful accusation and sin."

Shaykh Rashid Rida in his *Tafsir al-Manar* said that some of the people of recent time daringly declare others disbelievers on the basis that such persons assign a meaning to speculative proof [*dhaniyat*];² or because they oppose something in which a legal opinion has been given [*ijtihad*]; or because they reject certain matters which is subject to disagreement among the scholars. The people in this regard have daringly engaged such a practice in a vast way, to such an extent that if others oppose their innovative and unlawful customs and traditions, they are declared disbelievers.³

Owing to these facts, precaution in charging specific individuals with disbelief is the best and safest practice. The superior thing in such cases is to refer the matter back to a judicial panel so that they may investigate and uncover the situation and identify whether there are any issues of resemblance to consider. This course of action will prevent the people from entering in this matter and judging others merely by what they hear and what is spread between the community. God said [Do not pursue what you have no knowledge of. Hearing, sight and hearts will all be questioned].⁴

¹ Malik fil Muwatta 2/984 | Bukhari 6104 | Muslim 60.

² Note: with respect to proofs pertaining to the Sacred Law, evidence may either be definitive [*qati'*] or speculative [*dhanni*]. Speculative is when it is possible for the proof to bear more than one meaning. As a result, when such speculative proofs are interpreted or assigned a meaning [*ta'wil*], persons are deemed disbelievers by others, which is not justified according to the Sacred Law.

³ *Tafsir al-Manar* 1/140 | *Al-Aqida al-Islamiyya*, Mustafa al-Khin 586-587.

⁴ Quran 17:36.

That Which Transforms An Unbeliever Into A Believer

[*Al-Ikhtiyar states:*] The reality is that if an unbeliever articulates something different to that which he believes, then he is judged Muslim. Therefore, if those who reject the oneness of God or those who worship idols say, “*There is no god but Allah and Muhammad is the Messenger of Allah,*” or they say, “*I have embraced Islam and believe in Allah,*” or “*I am upon the religion of Islam,*” then all such expressions amount to Islam. Verily, all who believe in the unity of God but reject the Prophet are not deemed Muslims simply because they affirm the unity of God; for they must accept that Muhammad is the Messenger of God. If one says, “*I have entered Islam,*” some scholars say that such a person is judged Muslim as it indicates his entry into Islam and his exit of what was before. If one says, “*I am Muslim,*” Abu Hanifa held that he is not Muslim until he declares himself free of what he was; although he later reversed his opinion on the issue and said that such a person is regarded Muslim.

Moreover, if an unbeliever offers prayer in a group or he calls the adhan in a mosque or says, “*I believe in the truth of prayer in a group,*” then he is considered Muslim because he has engaged in known Islamic rituals. Likewise, engaging in known acts of disbelief indicates disbelief. Therefore, if one prostrates to an idol, then such a being is deemed an unbeliever. Imam Muhammad said, “If an unbeliever prays alone and faces our direction of prayer [*qibla*], then he is considered Muslim. Equally, if one performs the talbiyya of Hajj or testifies to the rituals with the believers, then he is considered Muslim. Moreover, if an *unbeliever* forces another person to embrace Islam and he does, it is valid. If afterwards, he reneges from it, he is not to be killed – though he is to be imprisoned until he returns to Islam.¹”

The Wiping Over The Footgear [Khuffain]

[*Al-Aqa'id an-Nasafiyyah*] It is permissible to wipe over the footgear while one is a resident (non-traveller) and traveller. This has been established through well-known narrations [*mash-hur*]. Ali ibn Abi Talib was asked about the wiping of the footgear, upon which he said, “The Prophet allowed three days and their nights for a traveller and one day and its night for a resident.”² Al-Hasan al-Basri said, “I was informed by seventy Companions that the Prophet wiped his *khuf*, and it is from the sign of the people of the sunna.” Those who deny the wiping of the footgear are deemed innovators, to the extent that Anas ibn Malik was asked about *Ahl as-Sunna wal-Jama'a* upon which he said, “It is to prefer the two Shaykhs

¹ Al-Ikhtiyar 400.

² Muslim 1/232 – The Chapter of Purity.

[*Abu Bakr and Umar*] over the rest; and not to slander the *khatanayn* [i.e. *Uthman and Ali*] and to believe it is permissible to wipe the footgear.” Therefore, its permissibility is from the principles of *Ahl as-Sunna wal-Jama’a*, though this is contrary to the Rawafid (and Rafidi Shi’a, who deny the wiping over the footgear).¹ Abu Hanifa said that because this news of wiping the footgear has reached us through uninterrupted narration [*mutawatir*] then he fears disbelief [*kufri*] for one who denies its permissibility.²

[*Minah ar-Rawd al-Azhar states:*] The tarawih prayers in the month of Ramadan are sunna. That is, the origin of the prayers are established and based upon the Prophet’s performance of them at night. He then left them based on the difficulty it would have posed had it become obligatory; or so that people would not assume that it was obligatory. As for the saying of Umar ibn al-Khattab, “The blessing of the innovation [*ni’matul bid’ah*],” it means – its revival or that the people had gathered to perform it after the people were performing it alone. However, Umar’s words are to be viewed with the Prophet’s saying in mind, “Adhere to my way and the way of the rightly guided khulafa’.”³ Furthermore, the Prophet singled out Abu Bakr and Umar after him in his statement, “Follow the persons who come after me Abu Bakr and Umar.”⁴ In this, there is a rejection to the Rawafid. Moreover, the essence of an innovation [*bid’ah*] is a new matter which has no previous precedence. If the matter is in accordance with the Sacred Law, then it is a blessing; and it is as Umar said when he gathered the people under one imam in the tarawih prayers as is related in Bukhari. He did the same when he compiled the Quran during the time of Abu Bakr fearing that it may be lost. This despite the fact that the Prophet did not do so. If however, the matter is contrary to the Sacred Law, then it is deemed an evil innovation, such as the beliefs that oppose orthodox Islam like rejecting *qadar* and deeming normal persons infallible (despite them not being prophets).

Imam Shafi’i held that matters that are new are split into two categories. The first is that which occurs and opposes the Book of God, the sunna of the Prophet, or consensus [*ijma*]. This indeed is a misguided innovation. The second is that which is performed from the good and does not oppose any of the above. This innovation is not blameworthy.⁵

¹ Al-Aqa’id an-Nasafiyyah, At-Taftazani 255.

² Al-Ikhtiyar 37.

³ Abu Dawud, Tirmidhi | *Minah ar-Rawd al-Azhar* 227.

⁴ Tirmidhi 3663

⁵ Al-Baihaqi fi Manaqib ash-Shafi’i 1/499 | *Minah ar-Rawd al-Azhar* 227.

The Prophet said, "Beware of matters newly begun; for every newly begun matter is innovation, every innovation is misguidance and every misguidance is in hell." Ibn Hajar said, "The meaning of the words of the Prophet – '*Every innovation is misguidance*' – is everything that occurs and has no evidence for it from the Sacred Law whether in a specific or general manner." Imam an-Nawawi said, "The hadith is general, but specific in meaning [*am makhsus*]. The meaning of the hadith is that every new matter that occurs where the Sacred Law does not bear testimony to it as being authentic. This is the meaning of innovation [*bid'ah*]."

To add, Ibn Rajab mentioned the Prophet's hadith in relation to the explanation of the hadith: "*Whoever introduces something into this matter of ours (i.e. religion) that is not part of it, he will have it rejected,*" that this hadith indicates that every act that does not have a legal command is rejected. It further indicates that every matter which is found to have a legal base is accepted. Ibn Hajar said, "This hadith is regarded as being from the principles of Islam [*usul al-Islam*] and a base rule [*qa'ida*]. It means that whoever introduces something into the religion which the Sacred Law does not bear testimony to having an origin, is disregarded." Therefore, the Prophet's words, "*Beware of matters newly begun,*" means beware of things invented in Islam that contravene the Sacred Law to which there is no precedence.

The Prophet also said, "Whoever introduces a good sunna (custom) in Islam earns the reward of it and of all who perform it after him without diminishing their own rewards in the slightest. And whoever introduces a bad sunna is guilty of the sin of it and of all who perform it after him without diminishing their own sins in the slightest."¹ Indeed, there are many sound hadith showing that the Companions initiated new acts, forms of invocation [*dhikr*], supplication [*du'a*] that the Prophet had never previously done or ordered to be done. Rather, the Companions did them because of their deduction and conviction that such acts were of the good that Islam and the Prophet of Islam came with; and in accordance with the Book of God. Consider the following examples:

From among the actions that the Prophet did not perform and did not order to be done, yet he approved of such actions is the hadith reported from Abu Hurairah that the Prophet asked Bilal at the time of fajr (prayer), "Tell me about the best deed you did after embracing Islam, for I heard your footsteps in paradise." Bilal replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I offered prayer after that ablution as much as was written for me."² Ibn Hajar said, "One gains from this hadith, the permissibility of using personal judgment and reasoning [*ijtihad*] in choosing times

¹ Muslim 2348 | Tirmidhi 2675 | Nasa'i 2553.

² Bukhari 1149.

for acts of worship because Bilal attained this through his own deduction and inference [*ijtihad*]; and it was approved by the Prophet.”

Equally, the first to establish the sunna of two rak‘ahs for those who are resolute in going to death was Khubayb.¹ Both these hadith indicate that Bilal and Khubayb used their own personal reasoning in choosing the times of acts of worship, without any previous command or precedent from the Prophet other than the general demand to perform the prayer.

It has been stated that innovations [*bid‘ah*] fall under five categories of the Sacred Law. They are: the obligatory, unlawful, recommended, disliked and permissible. The first category comprises innovations that are obligatory, such as recording the Quran and law of Islam when it was feared something might be lost from them; the study of the disciplines of Arabic that are necessary to understand the Quran; hadith classification to differentiate between sound and spurious prophetic traditions and so forth. The second category is that of unlawful innovations, such as giving positions of authority in Sacred Law to those unfit for them. The third category consists of recommended innovations, such as building hostels and schools of Sacred Law, recording the research of Islamic schools of legal thought, writing books on beneficial subjects and so forth. The fourth category includes innovations that are disliked, such as decorating mosques, decorating the Quran and so forth. The fifth category is that of innovations that are permissible, such as using spoons and having more enjoyable food, drink and housing.²

Apostasy [*ar-Ridda*]³

Apostasy [*ar-Ridda*] is to regress from the truth to that which is false, to fall back from guidance into misguidance and from illumination and blessings to darkness and evil. It is nullification of one’s faith. The literal definition of apostasy [*ar-Ridda*] is to retract from something and to withdraw from it for something else. It is the worst type of unbelief and is ruled as the most repugnant. It destroys and wipes out one’s (righteous) works provided one dies in that state; and it destroys the rewards of one’s actions from the moment one regresses from the truth. This is according to Shafi‘i – in that he restricts the rule to death. So if one were to come back to Islam after his retraction from it; his actions would not be invalid and he would be rewarded for them and would not have to repeat them, such as having to repeat hajj for instance. Shafi‘i’s view is owing to the verse: “As for any of you who

¹ Bukhari 3045.

² Reliance of the Traveller 915-916.

³ A translation from Al-Aqida al-Islamiyya, Mustafa al-Khin and Muhyiddin Mistu.

revert from their religion and die unbelievers.”¹ However, Abu Hanifa maintained that the act itself destroys one’s works and rewards. God says: “As for those of you who revert from their religion and die unbelievers, their (righteous) actions will come to nothing in this world and the next.”²

According to the Sacred Law, apostasy is the intent to sever the continuance of Islam or to utter a word of disbelief or perform a certain action regardless of whether it is an action or saying of belittlement, pride or belief. God says [If you ask them (about their mockery of you and the Quran while they were travelling with you to Tabuk), they will say: “We were only joking and playing around.” Say, “Would you make a mockery of God and of His signs and of His Messenger?” Do not try to excuse yourselves. You have disbelieved after having believed. If We pardon one group of you (due to their sincerity and repentance) We will punish another group for being evildoers].³

The apostate therefore is the one who rejects the existence of the Creator, or rejects the existence of the Prophet or belies him. Likewise, declaring something forbidden as lawful is disbelief by consensus, such as adultery, and drinking alcohol. Equally, to forbid what God has made lawful holds the same ruling, such as trade, and marriage. Furthermore, to reject what is absolutely agreed upon by consensus, such as the five daily prayer constitutes disbelief. To resolve oneself to disbelief or retract from what is necessarily known amounts to disbelief. Examples include: to intentionally belittle that which is clearly acknowledged in Islam, such as to deliberately discard a *mushaf* in filth.

Conditions of Apostasy

A) **Maturity** – there is no consideration given to the retraction [*ridda*] of a boy who has the capacity to distinguish, on the basis that he is not yet accountable. There is no weight or consideration relating to what he says or believes. The Prophet said: “The pen has been lifted from three. The young until he experiences a sexual dream. The sleeping person until he wakes. And the insane until he returns to his senses.”⁴

However, Al-Ikhtiyar [a comprehensive fiqh text of the Hanafi school] states: If a young boy who has acquired understanding and intellect embraces Islam, it is valid and likewise, if he retracts from Islam, then his retraction is considered apostasy. Such a person is to be ordered to accept Islam and is not to be killed.

¹ Quran 2:217 | Tafsir al-Jalalayn 79.

² Quran 2:217.

³ Quran 9:65.

⁴ Ahmad Vol.6:144 / Abu Dawud 4398 / Ibn Majah 2041.

THE LEVEL AND GRADE OF ACTIONS

However, Abu Yusuf said, "His Islam is valid though his reneging from Islam is not valid." Note: the reason one's Islam is considered valid prior to maturity is because Islam is connected with one's understanding and intellect and not maturity; and the proof is that an individual may mature but may not have the presence of mind, thus rendering his Islam as invalid. Also, the intellect can be present in the young just as it is with the developed.¹ If however, the boy has not attained intellect and understanding, then his Islam and his retraction from Islam are both invalid. The same applies to the insane. The reason is that Islam and disbelief are concerned with the intellect. In addition, if an intoxicated person denounces his Islam, it does not amount to anything according to principle of *istihsan* (equity in Islamic law).²

B) Sanity – the retraction of an insane person is disregarded, because sanity is key for accountability and sanity is regarded as conditional in one's capacity and capability concerning his beliefs and other matters (i.e. one must fit the criteria before he is held accountable for what he believes and sanity is critical to this). As for the intoxicated person, Imam Shafi'i and Ahmad hold that his retraction [*rida*] stands, and that he is not to be killed except after three days when he recovers (and still maintains his claim).

The Hanafis maintain that according to equity in Islamic law [*istihsan*], the retraction of an intoxicated individual is not regarded, regardless of whether it is aggravated by one's intoxicated state or not; because the matter is connected to what one believes and intends and the intoxicated at the time is not in his right mind and is deemed like a sleeping person. On this basis, his retraction does not take affect because in such a state, belief and a firm resolve is not valid from him.

C) Choice – the apostasy or retraction of one who is coerced is disregarded, provided his heart is content and at rest with faith. God says, "Except for someone who was forced to do it whose heart remains at rest in his faith."³

¹ There are many signs of maturity [*bulugh*]. These signs entail the splitting of the tip of the nose, the changing of one's voice, foul-smelling underarms, an increase in the size of one's thighs, menstrual periods and a dream of a sexual nature. The age of maturity according to Shafi'i and Abu Hanifa is fifteen years and eighteen years according to Imam Malik. [Kitab Sharh as-Sawi].

² Al-Ikhtiyar 398.

³ Quran 16:106.

The Repentance Of An Apostate

The repentance of an apostate whether male or female is necessary according to the majority of scholars and is recommended according to the Hanafis. One is to be asked to repent three times before being killed on the basis of the following proof narrated in the Muwatta of Malik who reported from Umar Ibn al-Khattab that Abu Musa sent a man to Umar. Umar asked him, "Is there any recent news?" He said, "Yes; a man disbelieved after embracing Islam." He said, "What did you do with him?" He said, "We brought him near and cut his throat." Umar said, "Did you imprison him for three days? And feed him a loaf of bread each day? And request that he repent on the possibility that he may repent and return to the command of God? Umar then said, "By God, I did participate nor order such a thing and I am not pleased with what you have informed me."¹



خاتمة الكتاب

قال مؤلفه غفر الله له: هذا وقد تمت بفضلته تعالى (الرسالة النافعة) في علم التوحيد لطلاب العلم الشريف، راجياً من الله تعالى أن ينفع بها المسلمين وأن يجعل علمنا خالصاً لوجهه الكريم مقبولاً لديه، وصلى الله على سيدنا محمد وعلى آله وصحبه وسلّم. والحمد لله الذي بنعمته تتم الصالحات. وكان ذلك في غرة شهر ربيع الأنوار سنة 1399 هـ.

Final Note

The author (*may Allah pardon and have mercy upon him*) states: Indeed the book '*Risalah an-Nafi'ah wa Hujatul Qati'a fi 'Ilm at-Tawhid*' – is finalised owing to the favour of Allah [The Exalted]; and due to His divine assistance [*tawfiq*]. My hope is with Allah in allowing this to benefit the Muslims and making our knowledge purely for His sake and accepted. May the peace and blessing of Allah be upon Muhammad, his family and Companions. This book was finalised in the month of *Rabi' al-an-Waar* 1399 AH.

¹ Malik fil Muwatta 2/737 and Shafi'i fil Musnad 2/82. [Al-Aqida al-Islamiyya, Mustafa al-Khin and Muhyiddin Mistu 561].

THE LEVEL AND GRADE OF ACTIONS

Works Of Theology Cited

- 1) Al-Aqida Al-Islamiyya by Abdur-Rahman Hasan Habannaka. [Twelfth edition 2004].
- 2) Al-Aqida Al-Islamiyya, by Mustafa al-Khin and Muhyiddin Mistu. [Fifth edition 2005 Damascus].
- 3) Kitab Sharh as-Sawi 'Ala Jawhar at-Tawhid, by Ahmad ibn Muhammad al-Maliki as-Sawi. [Second edition 1999].
- 4) Minah ar-Rawd al-Azhar, the explanation on Abu Hanifa's Al-Fiqh al-Akbar by Ali ibn Sultan Muhammad al-Qari. [First edition 1998].
- 5) Daw al-Ma'ali li Bad' al-Amali [Qari's commentary on Abu al-Hasan Siraj al-Din Ali ibn Uthman al-Ushi's Bad' al-Amali]. [First edition 2002, Damascus].
- 6) Al-'Aqa'id An-Nasafiyyah, by Sa'd Ad-Din Mas'ud ibn Umar At-Taftazani.
- 7) Tuhfatul Murid, Shaykh Ibrahim ibn Muhammad Ibn Ahmad ash-Shafi'i al-Bajuri (died 1677) Sharh Jawhara at-Tawhid. [Fourth Edition / year 2009 / Printed in Lebanon].
- 8) Al-Bayhaqi (died 458), (Islamic Doctrines and Beliefs Volume 4 / Allah's Names and Attributes (Al-Asma' wa as-Sifat)). Damascus 1998. Printed 1999.
- 9) Tafsir al-Jalalayn, Jalal ad-Din al-Mahalli and Jalal ad-Din as-Suyuti. Printed 2007.
- 10) Ash-Shifa, Qadi 'Iyad
- 11) Al-Fiqh al-Akbar Explained, Abdur-Rahman ibn Yusuf. [First edition 2007].
- 12) Reliance of the Traveller, Nuh Ha Mim Keller. A Classic Manual of Sacred Law. [Revised edition 1994].
- 13) The History of the Khalifahs who took the right way, by Jalal ad-Din as-Suyuti.

