

# اعْتِقَادُ أئِمَّةِ الْحَدِيثِ

Workbook

## The Creed of the Imāms of Ḥadīth

**Authored by**

Abu Bakr Aḥmad al-Isma'īli  
[d: 371h]

**Translated by**

Abul Abbaas Naveed Ayaaz

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**eMail**

admin@madeenah.com

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فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ  
أَحَدًا

**{So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord} [ 18:110]**



قَالَ ابْنُ قُدَامَةَ : أَخْبَرَنَا الشَّرِيفُ أَبُو الْعَبَّاسِ مَسْعُودُ بْنُ عَبْدِ الْوَاحِدِ بْنِ مَطَرِ الْهَاشِمِيِّ ، قَالَ :  
أَنْبَأَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الْجُرْجَانِيُّ ، قَالَ :  
أَنْبَأَ أَبُو الْقَاسِمِ حَمَزَةُ بْنُ يُونُسَ السَّهْمِيِّ ، قَالَ :  
أَنْبَأَ أَبُو بَكْرٍ أَحْمَدُ بْنُ إِبْرَاهِيمَ الْإِسْمَاعِيلِيُّ ، قَالَ :

Ibn Qudāmah said,

“ash-Sharīf Abu al-`Abbās Mas`ūd  
Ibn `AbdulWāhid Ibn Maṭar al-  
Hāshimī informed us:

Abul Ḥasan `Ali Ibn Muḥammad al-  
Jurjāni informed us:

Abul Qāsim Ḥamza Ibn Yūsuf as-  
Sahamī informed us:

Abu Bakr Aḥmad Ibn Ibrāhīm al-  
Ismā`īli said:

## [أُصُولُ الْإِعْتِقَادِ عِنْدَ أَهْلِ الْحَدِيثِ]

إَعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ أَنَّ مَذْهَبَ أَهْلِ الْحَدِيثِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ : الْإِقْرَارُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ، وَقُبُولُ مَا نَطَقَ بِهِ كِتَابُ اللَّهِ تَعَالَى ، وَمَا صَحَّحَتْ بِهِ الرَّوَايَةُ عَنْ رَسُولِ اللَّهِ ﷺ لَا مَعْدَلَ عَنْ مَا وَرَدَ بِهِ وَلَا سَبِيلَ إِلَى رَدِّهِ ، إِذْ كَانُوا مَأْمُورِينَ بِاتِّبَاعِ الْكِتَابِ وَالسُّنَّةِ ، مَضْمُونًا لَهُمُ الْهُدَى فِيهِمَا ، مَشْهُودًا لَهُمْ بِأَنَّ نَبِيَّهُمْ ﷺ يَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ، مُحَدَّرِينَ فِي مُخَالَفَتِهِ الْفِتْنَةَ وَالْعَذَابَ الْأَلِيمَ.

### [The fundamental beliefs according to Ahl al-Ḥadīth]

Know, may Allāh have mercy on us and you, that the Madhhab of the Ahl al-Ḥadīth, Ahlus Sunnah wal-Jamā'ah:

Affirming and believing in Allāh, His angels, His books and His messengers.

Affirming what the Book of Allāh has spoken of, and the narrations which have been authentically conveyed from the Messenger of Allāh ﷺ; there is no way for them to alter what has been mentioned and nor any path for them to reject it.

This is because they were ordered with following the Qur'ān and Sunnah. There is a guarantee of guidance for them in both [the Qur'ān and Sunnah]; testified for them is that their Prophet ﷺ guides to the straight path; they have been warned that opposing [the Qur'ān and Sunnah] brings tribulations and a painful punishment.

## [القول في الأسماء والصفات]

وَيَعْتَقِدُونَ أَنَّ اللَّهَ تَعَالَى مَدْعُوٌّ بِأَسْمَائِهِ الْحُسْنَى وَمَوْصُوفٌ بِصِفَاتِهِ الَّتِي سَمَّى وَوَصَفَ بِهَا نَفْسَهُ  
وَوَصَفَهُ بِهَا نَبِيُّهُ ﷺ ، خَلَقَ آدَمَ بِيَدِهِ ، وَيَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ ، بِلَا اِعْتِقَادٍ كَيْفٍ ، وَأَنَّهُ عَزَّ  
وَجَلَّ اسْتَوَى عَلَى الْعَرْشِ ، بِلَا كَيْفٍ ، فَإِنَّ اللَّهَ تَعَالَى انْتَهَى مِنْ ذَلِكَ إِلَى أَنَّهُ اسْتَوَى عَلَى الْعَرْشِ وَلَمْ يَذْكُرْ  
كَيْفَ كَانَ اسْتِوَاؤُهُ .

[Their statement regarding the names and attributes]

They believe: Allāh, the Most High, is invoked by His beautiful names, and He is described according to His attributes which He named and described Himself with and His Prophet ﷺ described Him with.

He created Ādam with His hand, and His hands are extended. He spends as He likes, without [us] believing “how” (i.e. without us giving it a description), and that He, the Exalted and Majestic, arose above the throne, but He did not mention how His ascension was.

## [ذِكْرُ بَعْضِ خَصَائِصِ الرَّبُوبِيَّةِ]

وَأَنَّهُ مَالِكُ خَلْقِهِ وَأَدْنَاهُمْ لَا عَن حَاجَةٍ إِلَى مَا خَلَقَ وَلَا مَعْنَى دَعَاةٍ إِلَى أَنْ خَلَقَهُمْ ، لَكِنَّهُ فَعَّالٌ لِمَا  
يَشَاءُ وَيَحْكُمُ مَا يُرِيدُ .  
لَا يُسْأَلُ عَمَّا يَفْعَلُ ، وَالْخَلْقُ مَسْئُولُونَ عَمَّا يَفْعَلُونَ .

### [A mention of some exclusive aspects of His Rubūbiyyah]

He is the owner of His creation; He originated them not due to a need from what He created; there is nothing which necessitated Him to create them, however He does whatever He wishes and rules as He wants.

He is not questioned regarding what He does, however creation is questioned about what they do.

## [إِثْبَاتُ أَسْمَاءِ اللَّهِ الْحُسْنَى وَصِفَاتِهِ الْعُلَا]

وَأَنَّهُ مَدْعُوٌّ بِأَسْمَائِهِ الْحُسْنَى وَمَوْصُوفٌ بِصِفَاتِهِ الَّتِي سَمَّى وَوَصَفَ بِهَا نَفْسَهُ ، وَسَمَّاهُ وَوَصَفَهُ بِهَا نَبِيِّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ، لَا يُعْجِزُهُ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ، وَلَا يُوصَفُ بِمَا فِيهِ نَقْصٌ أَوْ عَيْبٌ أَوْ آفَةٌ ، فَإِنَّهُ عَزَّ وَجَلَّ تَعَالَى عَنِ ذَلِكَ .

### [Affirming the beautiful names of Allāh and His lofty attributes]

He is invoked by His beautiful names and described by His attributes which He named and described Himself with, and His Prophet ﷺ named and described Him with; nothing in the earth nor heavens render Him unable.

He is not described with deficiency, imperfection or suffering, for indeed He, Exalted and Majestic, is above that.



## [إِبْثَاتُ صِفَةِ الْيَدَيْنِ]

وَخَلَقَ آدَمَ عَلَيْهِ السَّلَامَ بِيَدِهِ ، وَيَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ شَاءَ ، بِإِذْنِ اعْتِقَادِ كَيْفِ يَدَاهُ ، إِذْ لَمْ يَنْطِقْ كِتَابُ اللَّهِ تَعَالَى فِيهِ بِكَيْفٍ ، وَلَا يُعْتَقَدُ فِيهِ الْأَعْضَاءُ وَالْجَوَارِحُ وَلَا الطُّوْلُ وَالْعَرْضُ وَالْعِلْظُ وَالذَّقَّةُ وَنَحْوُ هَذَا مِمَّا يَكُونُ مِثْلَهُ فِي الْخَلْقِ ، فَإِنَّهُ {لَيْسَ كَمِثْلِهِ شَيْءٌ} تَبَارَكَ وَجْهُ رَبَّنَا ذِي الْجَلَالِ وَالْإِكْرَامِ .  
وَلَا يَقُولُونَ إِنَّ أَسْمَاءَ اللَّهِ عَزَّ وَجَلَّ غَيْرُ اللَّهِ كَمَا يَقُولُهُ الْمُعْتَزِلَةُ وَالْخَوَارِجُ وَطَوَائِفُ مِنْ أَهْلِ الْأَهْوَاءِ .

### [Affirming the attribute of the two Hands]

Allāh created Ādam with His hand(s); His hands are extended and He spends as He wishes, without believing how His hands are like. This is because the Book of Allāh, the Most High, did not specify the description of His hands; nor is it believed regarding Him that He has limbs, organs and body-parts; nor height, width, heaviness, slenderness or the likes of these that are found in creation.

This is because {**There is nothing like unto Him**}, blessed be the Face of our Lord, the Possessor of glory and majesty.

They do not say: the names of Allāh, the Exalted and Majestic, are [created] besides Allāh - as the Mu`tazilah, Khawārij and other groups from the people of desires believe.

[قَوْلُهُمْ فِي صِفَةِ الرَّجْهِ وَالسَّمْعِ وَالْبَصْرِ وَالْعِلْمِ وَالْقُدْرَةِ وَالْكَلَامِ]

وَيُثْبِتُونَ أَنَّ لَهُ وَجْهًا وَسَمْعًا وَبَصْرًا وَعِلْمًا وَقُدْرَةً وَقُوَّةً وَعِزًّا وَكَلَامًا ، لاَ عَلَى مَا يَقُولُهُ أَهْلُ الزَّيْغِ مِنَ الْمُعْتَزِلَةِ وَغَيْرِهِمْ وَلَكِنْ كَمَا قَالَ تَعَالَى: {وَيَبْقَى وَجْهُ رَبِّكَ} الرحمن: 27 وَقَالَ: {أَنْزَلَهُ بِعِلْمِهِ} النساء: 166 وَقَالَ: {وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ} البقرة: 255 وَقَالَ: {فَلِلَّهِ الْعِزَّةُ جَمِيعًا} فاطر: 10 وَقَالَ: {وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ} الذاريات: 47 وَقَالَ: {أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً} فصلت: 15 وَقَالَ: {إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ} الذاريات: 58

[Their statement regarding the attributes of His Face, Hearing, Seeing, Knowledge, Ability and Speech]

They affirm: He has a face, hearing, sight, knowledge, ability, power, majesty and speech – contrary to what the people of deviation amongst the Mu'tazilah and others say, rather as He the Most High, said

{And the Face of your Lord will remain} [55:27]

{He has sent it down with His Knowledge} [4:166]

{And they will never encompass anything of His knowledge except that which He wills} [2:255]

{To Allāh belongs all honour, power and glory} [35:10]

{With power did We construct the heaven} [51:47]

{Do they not see that Allāh, Who created them was greater in strength than them} [41:15]

{Verily, Allāh is the Sustainer, Possessor of power, the all-Mighty} [51:58]

فَهُوَ تَعَالَى ذُو الْعِلْمِ وَالْقُوَّةِ وَالْقُدْرَةِ وَالسَّمْعِ وَالْبَصَرِ وَالْكَلَامِ ، كَمَا قَالَ تَعَالَى:  
{وَلِيُصْنَعَ عَلَيَّ عَيْنِي} طه: 39 وَقَالَ: {وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا} هود: 37 وَقَالَ: {حَتَّى يَسْمَعَ كَلَامَ اللَّهِ}  
التوبة: 6 وَقَالَ: {وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا} النساء: 164 وَقَالَ: {إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ  
فَيَكُونُ} يس: 82

So He, the Most High, possesses knowledge, strength, power, sight and speech, as He the Most High, said:

{In order that you (Mūsa) be brought up under My eye} [20:39]

{And construct the ship under Our eyes and with Our Revelation} [11:37]

{So that he may hear the Word of Allāh (the Qur'ān)} [9:6]

{...and to Mūsa, Allāh spoke directly} [4:164]

{Verily, His Command, when He intends a thing, is only that He says to it, "Be." - and it is} [36:82]

## [إِثْبَاتُ الْمَشِيئَةِ]

وَيَقُولُونَ مَا يَقُولُهُ الْمُسْلِمُونَ بِأَسْرِهِمْ: مَا شَاءَ اللَّهُ كَانَ وَمَا لَا يَشَاءُ لَا يَكُونُ كَمَا قَالَ تَعَالَى:

{وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ} الإنسان: 30

### [Affirming the will of Allāh]

They say what all the Muslims say:  
whatever Allāh willed, happened,  
and whatever He does not will,  
does not happen, just as He said

{And you cannot will unless (it  
be) that Allāh wills} [81:29]

## [عِلْمُ اللَّهِ]

وَيَقُولُونَ لَا سَبِيلَ لِأَحَدٍ أَنْ يَخْرُجَ عَنْ عِلْمِ اللَّهِ وَلَا أَنْ يَغْلِبَ فِعْلُهُ وَإِرَادَتُهُ مَشِيئَةَ اللَّهِ وَلَا أَنْ يُبَدَّلَ عِلْمَ اللَّهِ، فَإِنَّهُ الْعَالِمُ لَا يَجْهَلُ وَلَا يَسْهُو وَالْقَادِرُ لَا يُغْلَبُ.

### [The Knowledge of Allāh]

They say: there is no way for anyone to escape from the knowledge of Allāh, nor can a person overcome the will of Allāh through his own actions and wants; nor can he alter the knowledge of Allāh, for He is the all-knowing who does not become ignorant nor forgets; He is the all-able and can never be overcome.

## [الْقُرْآنُ كَلَامُ اللَّهِ]

وَيَقُولُونَ : الْقُرْآنُ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ ، وَإِنَّمَا كَيْفَمَا تَصَرَّفَ بِقِرَاءَةِ الْقَارِئِ لَهُ بِلَفْظِهِ وَمَحْفُوظًا فِي الصُّدُورِ ، مَتَلُّوًا بِاللِّسَنِ ، مَكْتُوبًا فِي الْمَصَاحِفِ ، غَيْرُ مَخْلُوقٍ .  
وَمَنْ قَالَ بِخَلْقِ اللَّفْظِ بِالْقُرْآنِ يُرِيدُ بِهِ الْقُرْآنَ فَهُوَ قَدْ قَالَ بِخَلْقِ الْقُرْآنِ .

### [The Qur'ān is the speech of Allāh]

They say: the Qur'ān is the speech of Allāh and it is not created. No matter how a person recites and pronounces it; whether it is memorised in the chests, recited upon the tongues or written in the Muṣḥaf - it is still not created.

Whoever says that the pronunciation of the Qur'ān is created, intending by this the Qur'ān – he has said the Qur'ān is created.

[أَفْعَالُ الْعِبَادِ مَخْلُوقَةٌ لِلَّهِ]

وَيَقُولُونَ إِنَّهُ لَا خَالِقَ عَلَى الْحَقِيقَةِ إِلَّا اللَّهُ عَزَّ وَجَلَّ ، وَإِنَّ أَكْسَابَ الْعِبَادِ كُلَّهَا مَخْلُوقَةٌ لِلَّهِ ، وَأَنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَيُضِلُّ مَنْ يَشَاءُ ، لَا حُجَّةَ لِمَنْ أَضَلَّهُ اللَّهُ عَزَّ وَجَلَّ ، وَلَا عُذْرَ ، كَمَا قَالَ اللَّهُ عَزَّ

وَجَلَّ : {قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ} الأنعام : 149

{كَمَا بَدَأَكُمْ تَعُودُونَ \* فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ} الأعراف: 29 - 30

{وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ} الأعراف: 179

[The actions of people are created by Allāh]

They say: There is no real [absolute] creator except Allāh, the Exalted and Majestic, Whatever people attain and earn, all of it is created by Allāh.

Allāh guides whoever He wills and misguides whoever He wills; there is no excuse for a person whom Allāh has misguided, nor any justification, as Allāh the Most High said:

{With Allāh is the conclusive argument; had He willed, He would indeed have guided you all} [06:149]

{Just as He first brought you into being, so shall you be brought into being [on the Day of Resurrection], a group who were guided, and a group deserving of misguidance...} [07:29].

{And surely, We have created many of the jinn and mankind for Hell} [07:179]

{مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا} الحديد: 22  
ومعنى {نَبْرَأَهَا} أي نَخْلُقَهَا - بِإِخْتِلَافٍ فِي اللَّغَةِ  
وَقَالَ مُخْبِرًا عَنِ أَهْلِ الْجَنَّةِ: {الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ}  
الأعراف: 43

{أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا} الرعد: 31  
{وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ \* إِلَّا مَنْ رَحِمَ رَبُّكَ} هود: 118 - 119

{No calamity befalls on the earth or in yourselves except that it is in a Book, before We bring it into existence} [57:22]

The meaning of {before we bring it into existence} is: "creating it" - without any linguistic difference.

He said, informing about the people of Jannah,

{All praises and thanks be to Allāh who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us} [07:43]

{Had Allāh willed, He could have guided all mankind} [13:31]

{Had your Lord willed, He could have made mankind one nation, but they will not cease to disagree – except for the one whom your Lord shows mercy to} [11:118]



## [الْخَيْرُ وَالشَّرُّ بِقَضَاءِ اللَّهِ]

وَيَقُولُونَ إِنَّ الْخَيْرَ وَالشَّرَّ وَالْحُلُوقَ وَالْمُرَّ بِقَضَاءِ مِنَ اللَّهِ عَزَّ وَجَلَّ، أَمْضَاهُ وَقَدَّرَهُ، لَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ، وَإِنَّهُمْ فُقَرَاءُ إِلَى اللَّهِ عَزَّ وَجَلَّ، لَا غِنَى لَهُمْ عَنْهُ فِي كُلِّ وَقْتٍ.

### [Good and evil are by the decree of Allāh]

They say: Good and evil, and the pleasant and bitter is all by the decree of Allāh, the Exalted and Majestic. He made it occur and decreed it. They (people) do not possess the ability to harm nor benefit, except as Allāh wills.

People are ever in need of Allāh, and there is no sufficiency for them [without Him] at any time.

## [التُّرُوءُ إِلَى السَّمَاءِ الدُّنْيَا]

وَأِنَّهُ عَزَّ وَجَلَّ يَنْزِلُ إِلَى السَّمَاءِ الدُّنْيَا عَلَى مَا صَحَّ بِهِ الْخَبَرُ عَنْ رَسُولِ اللَّهِ ﷺ بِإِلَّا عِتْقَادِ كَيْفِ فِيهِ.

### [Descending to the lowest Heaven]

They say]: He, the Exalted and Majestic, descends to the lowest Heaven, as has been authentically narrated from the Messenger of Allāh ﷺ but without believing “how” [He descended].

## [رُؤْيَةُ الْمُؤْمِنِينَ رَبَّهُمْ فِي الْآخِرَةِ]

وَيَعْتَقِدُونَ جَوَازَ الرُّؤْيَةِ مِنَ الْعِبَادِ الْمُتَّقِينَ لِلَّهِ عَزَّ وَجَلَّ فِي الْقِيَامَةِ دُونَ الدُّنْيَا وَوُجُوبَهَا لِمَنْ جَعَلَ

اللَّهُ ذَلِكَ ثَوَابًا لَهُ فِي الْآخِرَةِ كَمَا قَالَ: {وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ \* إِلَىٰ رَبِّهَا نَاظِرَةٌ} القيامة: 22 – 23

وَقَالَ فِي الْكُفَّارِ: {كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ} المطففين: 15

فَلَوْ كَانَ الْمُؤْمِنُونَ كُلُّهُمْ وَالْكَافِرُونَ كُلُّهُمْ لَا يَرَوْنَهُ كَانُوا جَمِيعًا عَنْهُ مَحْجُوبِينَ. وَذَلِكَ مِنْ غَيْرِ

اعْتِقَادِ التَّجْسِيمِ فِي اللَّهِ عَزَّ وَجَلَّ وَلَا التَّحْدِيدِ لَهُ وَلَكِنْ يَرَوْنَهُ بِأَعْيُنِهِمْ عَلَىٰ مَا يَشَاءُ هُوَ بِلا كَيْفٍ.

### [The believers seeing their Lord in the Hereafter]

They believe: The pious worshippers of Allāh can see Him on the Day of Resurrection, but not in the Dunya. And that Allāh has guaranteed this for the one whom Allāh has made that a reward for in the Hereafter, as Allāh said:

{Some faces that day shall be shining and radiant, looking at their Lord} [75:22-23].

He also said regarding the disbelievers,

{Nay surely, they (the evil-doers) will be veiled from seeing their Lord that Day} [83:15]

If the believers and disbelievers were all unable to see Him, all of them would [come under the Āyah] of being “veiled”.

[They believe this] without believing in a Jism (a body consisting of connected limbs, organs and body-parts) for Allāh, the Exalted and Majestic, and without applying a limit to Him. However they shall see Him, the Exalted and Majestic, with their eyes, in which ever way He wills, without ascribing a description to this.

## [حَقِيقَةُ الْإِيمَانِ]

وَيَقُولُونَ إِنَّ الْإِيمَانَ قَوْلٌ وَعَمَلٌ وَمَعْرِفَةٌ، يَزِيدُ بِالطَّاعَةِ وَيَنْقُصُ بِالْمَعْصِيَةِ، وَمَنْ كَثُرَتْ طَاعَتُهُ أَزِيدُ  
إِيمَانًا مِمَّنْ هُوَ دُونَهُ فِي الطَّاعَةِ.

### [The reality of Imān]

They say: Imān [consists of] statement, action, and knowledge; it increases through obedience and decreases through disobedience.

Whoever performs more acts of obedience, his Imān is greater than the one who is less than him in acts of obedience.

[قَوْلُهُمْ فِي مُرْتَكِبِ الْكَبِيرَةِ]

وَيَقُولُونَ إِنَّ أَحَدًا مِنْ أَهْلِ التَّوْحِيدِ وَمَنْ يُصَلِّي إِلَى قِبْلَةِ الْمُسْلِمِينَ ، لَوْ ارْتَكَبَ ذَنْبًا أَوْ ذُنُوبًا كَثِيرَةً ،  
صَغَائِرًا أَوْ كَبَائِرًا ، مَعَ الْإِقَامَةِ عَلَى التَّوْحِيدِ لِلَّهِ وَالْإِقْرَارِ بِمَا التَّزَمَهُ وَقَبْلَهُ اللَّهُ ، فَإِنَّهُ لَا يُكْفَرُ بِهِ  
وَيُرْجَوْنَ لَهُ الْمَغْفِرَةَ.

قَالَ تَعَالَى: {...وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ} النساء: 48

[Their statement regarding a person who commits a major sin]

They say: If an individual from the people of Tawhīd, who prays towards the same Qiblah of the Muslims, if he commits a sin or many sins, minor or major, but remains upon the Tawhīd of Allāh, accepts what is required and this is accepted from him by Allāh, such a person does not disbelieve [by this major sin] rather forgiveness is hoped for him.

He, the Most High, said:

{...He forgives anything less than that (i.e. Shirk) for whoever He wills...} [04:48]

## [حُكْمُ تَارِكِ الصَّلَاةِ عَمْدًا]

واختلفوا في مُتَعَمِّدِي تَرْكِ الصَّلَاةِ الْمَفْرُوضَةِ حَتَّى يَذْهَبَ وَقْتُهَا مِنْ غَيْرِ عُدْرٍ، فَكَفَّرَهُ جَمَاعَةٌ لِمَا رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: "بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ" وَقَوْلُهُ: "مَنْ تَرَكَ الصَّلَاةَ فَقَدْ كَفَرَ" وَ"مَنْ تَرَكَ الصَّلَاةَ فَقَدْ بَرَأَتْ مِنْهُ ذِمَّةُ اللَّهِ".  
وَتَأَوَّلَ جَمَاعَةٌ مِنْهُمْ أَنَّهُ يُرِيدُ بِذَلِكَ مَنْ تَرَكَهَا جَاحِدًا لَهَا، كَمَا قَالَ يُوسُفُ عَلَيْهِ السَّلَامُ: {إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ} يوسف: 37 تَرَكَ جُحُودِ الْكُفْرِ.

### [The ruling of a person who abandons Ṣalāh purposely]

They differ with regards to a person who intentionally leaves the obligatory Ṣalāh until its time passes, without a valid excuse.

A group [amongst the scholars] pass a judgement of Kufr on such a person.

This is due to what has been narrated from the Prophet ﷺ: **"Between a person and Kufr (disbelief) is the abandoning of Ṣalāh."**

And his statement: **"Whoever abandons Ṣalāh, has disbelieved"** and **"Whoever abandons Ṣalāh, has freed himself from the protection of Allāh him."**

Another group interpreted [the above narrations] that they refer to a person who abandons Ṣalāh rejecting its obligation, as Yūsuf ('alayhi asl-salām) said,

**{Verily, I have abandoned the religion of a people who do not have Imāan in Allāh...} [12:37]**

Rejecting its obligation is the Kufr.

## [أَقْوَالُ أَهْلِ الْعِلْمِ فِي الْفَرْقِ بَيْنَ الْإِسْلَامِ وَالْإِيمَانِ]

وَقَالَ كَثِيرٌ مِنْهُمْ: إِنَّ الْإِيمَانَ قَوْلٌ وَعَمَلٌ، وَالْإِسْلَامَ فِعْلٌ مَا فُرِضَ عَلَى الْإِنْسَانِ أَنْ يَفْعَلَهُ، إِذَا ذُكِرَ كُلُّ اسْمٍ عَلَى حَدِّهِ مَضمُومًا إِلَى الْآخِرِ، فَقِيلَ: الْمُؤْمِنُونَ وَالْمُسْلِمُونَ جَمِيعًا مُفْرَدِينَ أُرِيدَ بِأَحَدِهِمَا مَعْنَى لَمْ يُرِدْ بِالْآخِرِ، وَإِنْ ذُكِرَ أَحَدُ الْأَسْمَاءِ شَمَلَ الْكُلَّ وَعَمَّهُمْ. وَكَثِيرٌ مِنْهُمْ قَالُوا: الْإِسْلَامُ وَالْإِيمَانُ وَاحِدٌ، قَالَ عَزَّ وَجَلَّ: {وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ} آل عمران: 85

فَلَوْ أَنَّ الْإِيمَانَ غَيْرَهُ لَمْ يُقْبَلْ، وَقَالَ: {فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ \* فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ} الذاريات: 35 - 36

[The statements of the scholars regarding the difference between “Islām” and “Imān”]

Some of them said: “Imān” refers to statements and actions whereas “Islām” is doing what is obligated upon a person to do, this is when each name is mentioned alongside the other.

It was said regarding the [names] “Mu’minūn” and “Muslimūn”, each name has a distinct meaning which is not contained in the other name. However if only one name is mentioned, the meaning is inclusive of both names.

Many of them said: “Islām” and “Imān” are one [in meaning]; Allāh, the Exalted and Majestic said:

{Whoever chooses a religion other than Islām, it will not be accepted from him} [3:85]

If “Imān” had a meaning different from “Islām”, it would also be rejected.

He said:

{So We brought out from therein the Mu’minūn. But We found not there any household of the Muslimūn except one (i.e. Lūt and his two daughters)} [51:36]

وَمِنْهُمْ مَن ذَهَبَ إِلَىٰ أَنَّ الْإِسْلَامَ مُخْتَصٌّ بِالْإِسْتِسْلَامِ لِلَّهِ وَالْخُضُوعَ لَهُ وَالْإِنْقِيَادَ لِحُكْمِهِ فِيمَا هُوَ  
مُؤْمِنٌ بِهِ ، كَمَا قَالَ:

{قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ} الحجرات: 14  
وقال : {يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ  
لِلْإِيمَانِ} الحجرات: 17 وهذا أيضًا دليلٌ لمن قال هُما واحد.

Among [the scholars] are those who were of the view that “Islām” is specific to submission to Allāh, humility towards him and obedience and compliance to His command which a person has Imān in.

He said, {The Bedouins say: "We believed (Imān)." Say: "You believe not but say, 'We have surrendered (in Islām),' Imān has not has not yet entered your hearts} [49:14]

And He said, {They regard it as favour upon you (O Muḥammad ﷺ) that they have entered into Islām. Say: Do not mentioned your Islām as a favour upom me, however it is Allāh has conferred a favour upon uou that He has guided you to Imān} [49:17]

This is also a proof for whoever said both terms are the same [in meaning].



[الشَّفَاعَةُ وَالْحَوْضُ وَالْمِيزَانُ وَالْحِسَابُ]

وَيَقُولُونَ إِنَّ اللَّهَ يُخْرِجُ مِنَ النَّارِ قَوْمًا مِنْ أَهْلِ التَّوْحِيدِ بِشَفَاعَةِ الشَّافِعِينَ وَبِرَحْمَتِهِ ، وَأَنَّ الشَّفَاعَةَ حَقٌّ ، وَالْحَوْضَ حَقٌّ ، وَالْمِيزَانَ حَقٌّ ، وَالْحِسَابَ حَقٌّ .

[Shafā'ah (intercession), Ḥawḍ, the Scales and accountability]

They say: Allāh will take out from the Fire a group of people from the people of Tawḥīd by the Shafā'ah of those who intercede and His mercy.

[They say:] Shafā'ah is real, the Ḥawḍ is real, the Scales are real and the accountability is real.

[تَرَكَ الشَّهَادَةَ لِأَحَدٍ مِنَ الْمُوحِدِينَ بِالْجَنَّةِ أَوْ النَّارِ]

وَلَا يَقْطَعُونَ عَلَى أَحَدٍ مِنْ أَهْلِ الْمِلَّةِ أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ أَوْ مِنْ أَهْلِ النَّارِ، لِأَنَّ عِلْمَ ذَلِكَ مُغَيَّبٌ عَنْهُمْ، لَا يَدْرُونَ عَلَى مَاذَا يَمُوتُ؟ أَعَلَى الْإِسْلَامِ أَمْ عَلَى الْكُفْرِ؟ وَلَكِنْ يَقُولُونَ إِنَّ مَنْ مَاتَ عَلَى الْإِسْلَامِ مُجْتَنِبًا لِلْكَبَائِرِ وَالْأَهْوَاءِ وَالْآثَامِ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، لِقَوْلِهِ تَعَالَى: {إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ} البينة: 7 ولم يذكُر عَنْهُمْ ذَنْبًا {أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ - جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ} البينة: 7-8 وَمَنْ شَهِدَ لَهُ النَّبِيُّ ﷺ بِعَيْنِهِ وَصَحَّ لَهُ ذَلِكَ عَنْهُ، فَإِنَّهُمْ يَشْهَدُونَ لَهُ بِدَلِكِ، اتِّبَاعًا لِرَسُولِ اللَّهِ ﷺ وَتَصَدِيقًا لِقَوْلِهِ.

[Not testifying for any specific individual from the people of Tawhīd that he will enter into Jannah or the Fire]

They do not: affirm with certainty regarding any person from the religion that he is from the inhabitants of Jannah or from the inhabitants of the Fire, because this is from the knowledge of the unseen, and nobody knows what the person died upon, whether it was upon Islām or upon Kufr.

However they say: any person who dies upon Islām, having avoided the major sins, desires (Bid'ah) and sins, he is from the inhabitants of Jannah. This is due to His saying, the Most High:

{Verily, those who believe and do righteous good deeds...}

and he did not mention sins regarding them.

{...they are the best of people, their reward with their Lord is Gardens of Eternity} [98:7-8]

However, any person for whom the Prophet ﷺ specifically testified [that he will enter into Jannah or the Fire], they affirm that for him - specifically - following the Messenger of Allāh ﷺ and in attesting to his statement.

## [عَذَابُ الْقَبْرِ]

وَيَقُولُونَ إِنَّ عَذَابَ الْقَبْرِ حَقٌّ ، يُعَذِّبُ اللَّهُ مَنْ اسْتَحَقَّهُ إِنْ شَاءَ ، وَإِنْ شَاءَ عَفَا عَنْهُ لِقَوْلِهِ تَعَالَى:  
{النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ} غافر: 46  
فَأَثَبَتْ لَهُمْ مَا بَقِيَتِ الدُّنْيَا عَذَابًا بِالْغُدُوِّ وَالْعَشِيِّ دُونَ مَا بَيْنَهُمَا حَتَّى إِذَا قَامَتِ الْقِيَامَةُ عُذِّبُوا أَشَدَّ  
الْعَذَابِ بِلَا تَخْفِيفٍ عَنْهُمْ كَمَا كَانَ فِي الدُّنْيَا.

### [The punishment of the grave]

They say: The punishment in the grave is real. Allāh punishes whoever is deserving of it - if He wills, and if He wills he pardons the person. This is due to His saying, the Most High:

**{The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Pharaoh's people to enter the severest torment"} [40:46]**

He affirmed for them a punishment in the morning and evening but not what is between the morning and evening – and this is as long as the Dunyā remains, and then when the Day of Resurrection occurs they will be [further] punished with a severe punishment without any relief like the Dunyā.

وَقَالَ: {وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا} طه: 124 يَعْنِي قَبْلَ فَنَاءِ الدُّنْيَا ، لِقَوْلِهِ بَعْدَ ذَلِكَ:  
{وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى} طه: 124

بَيَّنَّ أَنَّ الْمَعِيشَةَ الضَّنْكَ قَبْلَ يَوْمِ الْقِيَامَةِ ، وَفِي مَعَايِنَتِنَا الْيَهُودَ وَالتَّصَارِي وَالْمُشْرِكِينَ فِي الْعَيْشِ  
الرَّغْدِ وَالرَّفَاهَةِ فِي الْمَعِيشَةِ مَا يُعْلَمُ بِهِ أَنَّهُ لَمْ يُرِدْ بِهِ ضَيْقَ الرِّزْقِ فِي الْحَيَاةِ الدُّنْيَا لِوُجُودِ الْمُشْرِكِينَ فِي  
سَعَةِ مِنْ أَرْزَاقِهِمْ ، وَإِنَّمَا أَرَادَ بِهِ بَعْدَ الْمَوْتِ قَبْلَ الْحَشْرِ.

And He said,

**{Whoever turns away from My remembrance verily, for him is a life of hardship} [20:124]**

This is before the passing away of the Dunyā, due to His saying after that

**{and We shall raise him up blind on the Day of Resurrection} [20:124]**

Allāh clarified that the **{life of hardship}** is before the Day of Resurrection, and we can see from the Jews, Christians and Mushrikūn that they live a life of affluency and wealth so they have not tasted hardship in provisions, because there are many people of Shirk who have an abundance of provisions – so the intended meaning is after death but before the gathering [on the Day of Resurrection].

## [سؤال مُنكَرٍ وَنَكِيرٍ]

وَيُؤْمِنُونَ بِمُسَاءَلَةِ مُنْكَرٍ وَنَكِيرٍ عَلَى مَا ثَبَتَ بِهِ الْخَبَرُ عَنْ رَسُولِ اللَّهِ ﷺ مَعَ قَوْلِ اللَّهِ تَعَالَى:  
{يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا  
يَشَاءُ} إبراهيم: 27 وَمَا وَرَدَ تَفْسِيرُهُ عَنِ النَّبِيِّ ﷺ.

### [The questioning of Munkar and Nakīr]

They believe: in the questioning of Munkar and Nakīr, according to what has been authentically narrated from the Messenger of Allāh ﷺ, along with the saying of Allāh the Most High,

{Allāh will keep firm those who believe, with the firm word in the worldly life as well as in the Hereafter. He will cause the wrong-doers to be misguided, and Allāh does what He wills}  
[14:27]

[According] to the explanation of this [Āyah] from the Prophet ﷺ.

[تَرْكُ الْخُصُومَاتِ وَالْمِرَاءِ فِي الدِّينِ]

وَيَرُونَ تَرْكَ الْخُصُومَاتِ وَالْمِرَاءِ فِي الْقُرْآنِ وَغَيْرِهِ ، لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: { مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا

الَّذِينَ كَفَرُوا } غافر: 4

يَعْنِي يُجَادِلُ فِيهَا تَكْذِيبًا بِهَا وَاللَّهُ أَعْلَمُ.

[Abandoning quarreling and disputing regarding the religion]

They see that: Quarreling and disputing regarding the Qur'ān and other than it are to be avoided. This is due to the saying of Allāh, the Exalted and Majestic:

{None disputes the Āyāt of Allāh except those who disbelieve} [40:04],

Meaning: arguing about it as a means of rejecting and disbelieving in it - and Allāh knows best.

## [خِلَافَةُ الْخُلَفَاءِ الرَّاشِدِينَ]

وَيُثَبِّتُونَ خِلَافَةَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بَعْدَ رَسُولِ اللَّهِ ﷺ، بِاخْتِيَارِ الصَّحَابَةِ إِيَّاهُ، ثُمَّ خِلَافَةَ عُمَرَ  
بَعْدَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بِاسْتِخْلَافِ أَبِي بَكْرٍ إِيَّاهُ، ثُمَّ خِلَافَةَ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ بِاجْتِمَاعِ  
أَهْلِ الشُّوْرَى وَسَائِرِ الْمُسْلِمِينَ عَلَيْهِ عَنِ أَمْرِ عُمَرَ، ثُمَّ خِلَافَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ عَنِ  
بَيْعَةِ مَنْ بَايَعَ مِنَ الْبَدْرِيِّينَ: عَمَّارُ بْنُ يَاسِرٍ وَسَهْلُ بْنُ حَنِيفٍ وَمَنْ تَبِعَهُمَا مِنْ سَائِرِ الصَّحَابَةِ مَعَ سَابِقِهِ  
وَفَضْلِهِ.

### [The caliphate of the Rightly-Guided Caliphs]

They affirm: the caliphate of Abu Bakr (radīaAllāhu ‘anhu) after the Messenger of Allāh ﷺ, this was affirmed by the Ṣaḥābah choosing him; then the caliphate of ‘Umar after Abu Bakr (radīaAllāhu ‘anhu), this was affirmed by Abu Bakr appointing him; then the caliphate of ‘Uthmān (radīaAllāhu ‘anhu), which was by consensus of the Shūrah counsel, and then the acceptance of the remaining Muslims, and it was initiated by the command of ‘Umar (radīaAllāhu ‘anhu).

After [the caliphate of ‘Uthmān] was the caliphate of ‘Ali Ibn Abī Tālib (radīaAllāhu ‘anhu). This was by way of Bay’ah (pledging allegiance) from those who witnessed the Battle of Badr [such as] ‘Ammār Ibn Yāsir, Sahl Ibn Ḥanīf and the other Ṣaḥābah – in addition to his seniority and virtue.

## [المُفَاضَلَةُ بَيْنَ الصَّحَابَةِ]

وَيَقُولُونَ بِتَفْضِيلِ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ ، لِقَوْلِهِ: {لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ} الفتح: 18

{وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ} التوبة: 100  
وَمَنْ أَثَبَتَ اللَّهُ رِضَاهُ عَنْهُ لَمْ يَكُنْ مِنْهُ بَعْدَ ذَلِكَ مَا يُوجِبُ سَخَطَ اللَّهِ عَزَّ وَجَلَّ ، وَلَمْ يُوجِبْ ذَلِكَ لِلتَّابِعِينَ إِلَّا بِشَرطِ الْإِحْسَانِ ، فَمَنْ كَانَ مِنَ التَّابِعِينَ مِنْ بَعْدِهِمْ يَتَنَقَّضُهُمْ لَمْ يَأْتِ بِالْإِحْسَانِ ، فَلَا مَدْخَلَ لَهُ فِي ذَلِكَ.

### [The difference in virtue between the Ṣaḥābah]

They say: the Ṣaḥābah (radiaAllāhu ‘anhum) are more virtuous [than others], due to His saying

{Verily, Allāh was pleased with the believers, when they gave you the pledge of allegiance under the tree} [48:18]

{And the foremost to embrace Islām amongst the Muhājirūn (those who migrated from Mecca to Madīnah) and the Anṣār (the inhabitants of Madīnah) and those who followed upon goodness, Allāh is pleased with them...} [09:100]

Those for whom Allāh affirmed His pleasure, there will not occur from them that which necessitates the anger of Allāh, the Exalted and Majestic, upon them. This also applies to those who came after them but with the condition of {upon goodness}; so those who came after the Ṣaḥābah, but they insult them, they are not {upon goodness} and they do not enter into that virtue.



[قَوْلُهُمْ فِيْمَنْ يُبْغِضُ الصَّحَابَةَ]

وَمَنْ عَاطَاهُ مَكَانُهُمْ مِنَ اللَّهِ فَهُوَ مَخُوفٌ عَلَيْهِ مَا لَا شَيْءَ أَعْظَمُ مِنْهُ - يعني الكُفْر - لِقَوْلِهِ عَزَّ وَجَلَّ:

{مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ...} إِلَى قَوْلِهِ {...وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطَاؤُهُ فَآزَرَهُ فَاسْتَغْلَظَ

فَاسْتَوَى عَلَى سُوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ} الفتح: 29

فَأَخْبَرَ أَنَّهُ جَعَلَهُمْ غِيظًا لِلْكَافِرِينَ.

[Their statement regarding a person who despises the Şahābah]

Whoever is bitterly angry about their status with Allāh, such a person is feared for i.e. disbelief [is feared for him], since there is nothing more severe than this, due to His saying, the Exalted and Majestic:

{Muḥammad ﷺ is the Messenger of Allāh, and those with him} to His saying {...and their description in the Injīl is like a seed which sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them} [48:22]

So He informed that He made them (the Şahābah) a source of bitterness and anger for disbelievers.

وَقَالُوا بِخِلَافَتِهِمْ ، لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ : {وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ} النور: 55  
 فَخَاطَبَ بِقَوْلِهِ {مِنْكُمْ} مَنْ نَزَلَتْ الْآيَةُ وَهُوَ مَعَ النَّبِيِّ ﷺ عَلَى دِينِهِ ، فَقَالَ بَعْدَ ذَلِكَ : {لَيْسَتْ خِلْفَتُهُمْ  
 فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ  
 خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا} النور: 55

فَمَكَّنَ اللَّهُ بِأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ الدِّينَ - وَعَدَّ اللَّهُ - آمِنِينَ يَغْزُونَ وَلَا يُغْزَوْنَ وَيُخِيفُونَ الْعَدُوَّ  
 وَلَا يُخِيفُهُمُ الْعَدُوُّ.

And they affirmed their caliphate,  
 due to the saying of Allah, the  
 Exalted and Majestic,

**{Allāh has promised those  
 among you who believe, and do  
 good deeds...}** [24:55]

He addressed them with His saying  
**{among you}** i.e. those who are  
 present now and those people with  
 the Prophet ﷺ and upon His  
 religion, and then He said after this:

**{that He will certainly grant them  
 succession upon the earth, as He  
 granted it to those before them,  
 and that He will grant them the  
 authority to practice their  
 religion, that which He has  
 chosen for them (i.e. Islām). And  
 He will surely give them in  
 exchange, after their fear, a safe  
 security [provided] they worship  
 Me and do not associate  
 anything [in worship] with Me}**  
 [24:55]

So Allāh strengthened the religion  
 through Abu Bakr, 'Umar and  
 'Uthmān, as was the promise of  
 Allāh; so they invaded and were not  
 invaded , they struck fear into their  
 enemies and were never frightened  
 by their enemies.

وَقَالَ عَزَّ وَجَلَّ لِلَّذِينَ تَخَلَّفُوا عَن نَّبِيِّهِ فِي الْعَزْوَةِ الَّتِي نَدَّبَهُمُ اللَّهُ عَزَّ وَجَلَّ بِقَوْلِهِ:  
{فَإِن رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا  
إِنَّكُمْ رَضِيتُمْ بِالْفُجُورِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ} التوبة: 83

فَلَمَّا لَقُوا النَّبِيَّ ﷺ يَسْأَلُونَهُ الْإِذْنَ فِي الْخُرُوجِ لِلْعَزْوِ فَلَمْ يَأْذَنْ لَهُمْ ، أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:  
{سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ قُلْ  
لَنْ تَتَّبِعُونَا كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا} الفتح: 15

He, the Exalted and Majestic, said regarding those who remained behind from the Prophet ﷺ in the battle that Allāh called them to:

{If Allāh brings you back to a party of them [the hypocrites], and they ask your permission to go out [to fight], say: "Never shall you go out with me, nor fight an enemy with me; you were pleased to sit on the first occasion, so remain sitting with those who remain behind} [09:83]

So when they met the Prophet ﷺ, and they were requesting permission to go out and fight the enemy, he did not allow them.

So Allāh, Exalted and Majestic, revealed:

{Those who remained behind will say, when you set forth to take the war booty, "Allow us to follow you," They want to change the words of Allāh. Say: "You shall not follow us; thus Allāh has previously." Then they will say: "Rather, you envy us." Rather, they do not understand except a little} [48:15]

وَقَالَ لَهُمْ: {قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدُّعُونَ إِلَى قَوْمِ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا} الفتح: 16

وَالَّذِينَ كَانُوا فِي عَهْدِ رَسُولِ اللَّهِ ﷺ أَحْيَاءَ خُوطِبُوا بِذَلِكَ لَمَّا تَخَلَّفُوا عَنْهُ ، وَبَقِيَ مِنْهُمْ فِي خِلَافَةِ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ مَا أَوْجَبَ لَهُمْ بِطَاعَتِهِمْ إِيَّاهُمْ الْأَجْرَ وَبِتَرْكِ طَاعَتِهِمُ الْعَذَابَ الْأَلِيمَ ، إِيْذَانًا مِنَ اللَّهِ عَزَّ وَجَلَّ بِخِلَافَتِهِمْ رَضِيَ اللَّهُ عَنْهُمْ وَلَا جَعَلَ فِي قُلُوبِنَا غِلًّا لِأَحَدٍ مِنْهُمْ ، فَإِذَا ثَبَتَتْ خِلَافَةُ وَاحِدٍ مِنْهُمْ انْتَضَمَ مِنْهَا خِلَافَةُ الْأَرْبَعَةِ.

And He said to them,

{Say to those who remained behind from amongst the Bedouins: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allāh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."}

[48:16]

Those who were present during the time of the Messenger of Allāh ﷺ, they were addressed with these Āyāt when they remained behind, some of them lived during the caliphate of Abu Bakr, Umar and Uthmān (radīaAllāhu ‘anhum) and obeying them would earn for them a reward, and opposing their obedience would bring a painful punishment.

This was a proclamation regarding their caliphate – may Allāh be pleased with them.

May Allāh not place in our hearts any malice towards anybody amongst them. If one of their caliphate is established, all four caliphates were in place.

[الْجُمُعَةُ خَلْفَ كُلِّ إِمَامٍ مُسْلِمٍ بَرًّا كَانَ أَوْ فَاجِرًا]

وَيَرُونَ الصَّلَاةَ - الْجُمُعَةَ وَغَيْرَهَا - خَلْفَ كُلِّ إِمَامٍ مُسْلِمٍ بَرًّا كَانَ أَوْ فَاجِرًا.

فَإِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ الْجُمُعَةَ وَأَمَرَ بِإِتْيَانِهَا فَرَضًا مُطْلَقًا، مَعَ عِلْمِهِ تَعَالَى بِأَنَّ الْقَائِمِينَ يَكُونُ

مِنْهُمْ الْفَاجِرُ وَالْفَاسِقُ، وَلَمْ يَسْتَنْ وَقْتًا دُونَ وَقْتٍ، وَلَا أَمْرًا بِالتَّذَاءِ لِلْجُمُعَةِ دُونَ أَمْرٍ.

[Jumu`ah behind every Muslim  
Imām (ruler), regardless of  
whether he is righteous or  
openly disobedient]

They believe: Ṣalāh – Jumu`ah or  
otherwise – is valid behind every  
Muslim Imām, whether he is  
righteous or openly disobedient.

This is because Allāh, the Exalted  
and Majestic, obligated Jumu`ah  
and ordered for it to be performed.  
This is an unrestricted obligation.

He legislated this whilst knowing  
that those who establish Jumu`ah  
include people who are openly  
disobedient and sinful, yet He did  
not exclude one time from another  
time, nor did He exclude a  
command to call to Jumu`ah from  
another command.

## [الْجِهَادُ مَعَ الْأَئِمَّةِ وَإِنْ كَانُوا جَوْرَةً]

وَيَرُونَ جِهَادَ الْكُفَّارِ مَعَهُمْ ، وَإِنْ كَانُوا جَوْرَةً ، وَيَرُونَ الدُّعَاءَ لَهُمْ بِالصَّلَاحِ وَالْعَطْفَ إِلَى الْعَدْلِ ، وَلَا يَرُونَ الْخُرُوجَ بِالسَّيْفِ عَلَيْهِمْ ، وَلَا الْقِتَالَ فِي الْفِتْنَةِ ، وَيَرُونَ قِتَالَ الْفِئَةِ الْبَاغِيَّةِ مَعَ الْإِمَامِ الْعَادِلِ ، إِذَا كَانَ وَوُجِدَ عَلَى شَرْطِهِمْ فِي ذَلِكَ .

### [Jihād with the rulers even if they are oppressive]

They believe: that Jihad is fought with such rulers, against the disbelievers - even if they (the rulers) are oppressive,.

They believe: Du'ā should be made for their rectification, and that they turn towards justice.

They do not believe in rebelling against them with swords, nor fighting to sow discord, rather they consider it correct to fight with the just ruler against the oppressive rebels - if they are present and the conditions are met.

## [دَارُ الْإِسْلَامِ]

وَيَرَوْنَ الدَّارَ دَارَ الْإِسْلَامِ لَا دَارَ الْكُفْرِ كَمَا رَأَتْهُ الْمُعْتَزِلَةُ ، مَا دَامَ التَّدَاءُ بِالصَّلَاةِ وَالْإِقَامَةِ ظَاهِرِينَ  
وَأَهْلِهَا مَمَكِّينَ مِنْهَا آمِنِينَ.

### [The land of Islām]

They consider the land to be a land of Islām and not a land of Kufr as the Mu`tazilah believe. This is as long as the call (Adhān) and Iqāmah for Ṣalāh is proclaimed publicly, and people are able to safely establish Ṣalāh.

[أَعْمَالُ الْعِبَادِ لَا تُجِبُ لَهُمُ الْجَنَّةَ إِلَّا بِفَضْلِ اللَّهِ]

وَيَرُونَ أَنَّ أَحَدًا لَا تُخَلِّصُ لَهُ الْجَنَّةَ، وَإِنْ عَمِلَ أَيَّ عَمَلٍ، إِلَّا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ الَّتِي يُخْصُّ بِهَمَا مَنْ يَشَاءُ، فَإِنَّ عَمَلَهُ لِلْخَيْرِ وَتَنَاوَلَهُ الطَّاعَاتِ إِيَّامًا عَنْ فَضْلِ اللَّهِ الَّذِي لَوْ لَمْ يَتَفَضَّلْ بِهِ عَلَيْهِ لَمْ يَكُنْ لِأَحَدٍ عَلَى اللَّهِ حُجَّةٌ وَلَا عُذْرٌ، كَمَا قَالَ اللَّهُ: {وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ} النور: 21 {وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا

قَلِيلًا} النساء: 83 {يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ} البقرة: 105

[The actions of a person do not guarantee him Jannah except by the grace of Allāh]

They believe: No person is guaranteed Jannah regardless of any action performed, except by the grace and kindness of Allāh, and His mercy, which He specifies for whoever he wants.

A person performing good deeds and acts of obedience, is only due to the grace, kindness and mercy of Allāh. Had Allāh not shown him His grace, nobody would have any excuse or justification in front of Allāh, as He said:

{And had it not been for the grace of Allāh and His Mercy on you, not one of you would ever have been pure from sins. But Allāh purifies whoever He wills} [24:21]

{Had it not been for the grace and mercy of Allāh upon you, you would have followed Shaytān except a few of you} [4:83]

{But Allāh specifies with His Mercy whoever He wills} [2:105]



## [تَقْدِيرُ الْأَجَالِ]

وَيَقُولُونَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَجَلَ لِكُلِّ حَيٍّ مَخْلُوقٍ أَجَلًا هُوَ بِالْغَيْهِ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً  
وَلَا يَسْتَقْدِمُونَ وَإِنْ مَاتَ أَوْ قُتِلَ فَهُوَ عِنْدَ انْتِهَاءِ أَجَلِهِ الْمُسَمَّى لَهُ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ  
{قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ} آل عمران : 154

### [The decreeing of people's lifespans]

They say: Allāh, the Exalted and Majestic, has specified the lifespan of every created being, that they will reach, and when their prescribed time comes they cannot delay it for an amount of time nor hasten it.

If a person dies or is killed, it is at the end of the prescribed time, as Allāh the Exalted and Majestic said,

{Say: "Even if you had been in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,"} [03:154]

## [الرَّازِقُ اللَّهُ]

وَإِنَّ اللَّهَ تَعَالَى يَرْزُقُ كُلَّ حَيٍّ مَخْلُوقٍ رِزْقَ الْغَدَاءِ الَّذِي بِهِ قَوَامُ الْحَيَاةِ ، وَهُوَ يَضْمَنُهُ اللَّهُ لِمَنْ أَبْقَاهُ مِنْ خَلْقِهِ ، وَهُوَ الَّذِي رَزَقَهُ مِنْ حَلَالٍ أَوْ مِنْ حَرَامٍ. وَكَذَلِكَ رِزْقَ الزَّيْنَةِ الْفَاضِلِ عَمَّا يَحْيَا بِهِ.

### [Allāh is the sustainer and provider]

Allāh, the Most High, provides for every living being. He sustains them with nourishment by which their life is sustained; He guarantees this for every being who He wants for it to remain; His provisions are either from Ḥalāl or Ḥarām. Additionally, He sustains them with adornments which are above what they require to live.

[اللَّهُ خَالِقُ الشَّيَاطِينِ وَوَسَاوِسِهِمْ]

وَيُؤْمِنُونَ بِأَنَّ اللَّهَ تَعَالَى خَلَقَ الشَّيَاطِينِ تُوسُوسُ لِلْأَدْمِيِّينَ وَيَخْدَعُونَهُمْ وَيُعْرَوْنَهُمْ ، وَأَنَّ الشَّيْطَانَ  
يَتَخَبَّطُ الْإِنْسَانَ.

[Allāh is the Creator of Shayātīn  
and their whispers]

They believe: Allāh, the Most High,  
created Shayātīn who whisper to  
the humans, deceiving and  
deluding them, and that Shayṭān  
affects and causes people to fall  
[into sins].

## [السَّحْرُ وَالسَّحْرَةُ]

وَأَنَّ فِي الدُّنْيَا سِحْرًا وَسِحْرَةَ ، وَأَنَّ السَّحْرَ وَاسْتِعْمَالَه كُفْرٌ مِّنْ فَاعِلِهِ ، مُعْتَقِدًا لَهُ ، نَافِعًا ضَارًّا بِغَيْرِ إِذْنِ اللَّهِ.

### [Magic and Magicians]

There exists in this world, magic and magicians; and that magic is pursued by a person committing actions of Kufr, believing in it, and believing other than Allāh can bring benefit and harm.

## [مُجَانِبَةُ الْبِدْعَةِ]

وَيَرُونَ مُجَانِبَةَ الْبِدْعَةِ وَالْآثَامِ وَالْفَخْرِ وَالتَّكْبُرِ وَالْعُجْبِ وَالْخِيَانَةَ وَالذَّغْلَ وَالْإِغْتِيَالَ وَالسَّعَايَةَ وَيَرُونَ كَفَّ الْأَذَى وَتَرَكَ الْغَيْبَةِ إِلَّا لِمَنْ أَظْهَرَ بَدْعَةً وَهَوَى يَدْعُو إِلَيْهِمَا ، فَالْقَوْلُ فِيهِ لَيْسَ بِغَيْبَةٍ عِنْدَهُمْ.

### [Avoiding Bid'ah]

The believe in: avoiding Bid'ah, sins, pride, arrogance, self-amazement, deception, treachery, killing and dishonesty, and causing corruption through slander.

They believe in: withholding harm from others and abandoning backbiting except for a person whose Bid'ah has become known and he calls to it. Speaking about such a person is not considered backbiting by them.

## [تَعَلُّمُ الْعِلْمِ]

وَيَرُونَ تَعَلُّمَ الْعِلْمِ وَطَلَبَهُ مِنْ مَطَائِنِهِ ، وَالْجِدَّ فِي تَعَلُّمِ الْقُرْآنِ وَعُلُومِهِ وَتَفْسِيرِهِ ، وَسَمَاعَ سُنَنِ الرَّسُولِ ﷺ وَجَمَعَهَا وَالتَّفَقُّهَ فِيهَا ، وَطَلَبَ آثَارِ الصَّحَابَةِ .

### [Learning knowledge]

They believe that: knowledge should be learnt and sought from its correct sources; that a person should be diligent in learning the Qur'ān, its sciences and Tafsīr; listening to the narrations of the Messenger ﷺ, collecting them, learning their understanding, and seeking the Āthār (narrations) of the Ṣaḥābah.

[الْكُفُّ عَنِ الصَّحَابَةِ]

والْكُفُّ عَنِ الْوَقِيْعَةِ فِيْهِمْ ، وَتَأْوُلُ الْقَبِيْحِ عَلَيْهِمْ ، وَيَكْلُوْنَهُمْ فَيِمَّا جَرَى بَيْنَهُمْ عَلَى التَّأْوِيْلِ إِلَى اللّٰهِ  
عَزَّ وَجَلَّ .

**[Refraining from speaking [bad]  
about the Ṣaḥābah]**

They refrain from: mentioning  
anything bad about the Ṣaḥābah  
and ascribing evil to them.

Whatever occurred between them,  
they leave its interpretation to Allāh,  
the Exalted and Majestic.

## [لُزُومُ الْجَمَاعَةِ]

مَعَ لُزُومِ الْجَمَاعَةِ وَالتَّعَفُّفِ فِي الْمَأْكَلِ وَالْمَشْرَبِ وَالْمَلْبَسِ ، وَالسَّعْيِ فِي عَمَلِ الْخَيْرِ ، وَالْأَمْرِ  
بِالْمَعْرُوفِ وَالتَّهْيِ عَنِ الْمُنْكَرِ ، وَالْإِعْرَاضِ عَنِ الْجَاهِلِينَ حَتَّى يُعَلِّمُوهُمْ وَيُبَيِّنُوا لَهُمُ الْحَقَّ ، ثُمَّ  
الْإِنْكَارُ وَالْعُقُوبَةُ مِنْ بَعْدِ الْبَيَانِ وَإِقَامَةُ الْعُذْرِ بَيْنَهُمْ وَبَيْنَهُمْ .

### [Remaining with the Jamā'ah]

[They remain] with the Jamā'ah.  
They remain dignified in terms of eating, drinking and their clothing; they strive to do good, to encourage others upon goodness and forbid evil.

They turn away from [replying to and arguing] with the ignorant, until they teach and clarify the truth to them. After this there is censure and punishments – after clarifications and making excuses between them.



[مُجُوبٌ لَزُومِ مَذْهَبِ أَهْلِ الْحَدِيثِ الْفِرْقَةِ النَّاجِيَةِ]

هَذَا أَصْلُ الدِّينِ وَالْمَذْهَبِ ، وَاعْتِقَادُ أُمَّةِ أَهْلِ الْحَدِيثِ ، الَّذِينَ لَمْ تَشْنُهُمْ بِدْعَةً وَلَمْ تُلْبِسْهُمْ فِتْنَةً  
وَلَمْ يَخُفُوا إِلَى مَكْرُوهِ فِي دِينٍ .

فَتَمَسَّكُوا مُعْتَصِمِينَ بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا عَنْهُ .

[The necessity of abiding by the  
Madhhab of Ahl al-Ḥadīth, the  
saved sect]

This is the core foundation of the religion and the Madhhab, it is the creed of the Imāms of the people of Ḥadīth, those who have not been disgraced by Bid'ah, nor been deceived by Fitnah; and they do not hasten to that which is disliked in the religion.

So be firm in holding on to the rope of Allāh, united, and do not depart from it.

وَأَعْلَمُوا أَنَّ اللَّهَ تَعَالَى أَوْجَبَ فِي كِتَابِهِ مَحَبَّتَهُ وَمَغْفِرَتَهُ لِمُتَّبِعِي رَسُولِهِ ﷺ فِي كِتَابِهِ ، وَجَعَلَهُمُ الْفِرْقَةَ  
الْثَّاجِيَةَ وَالْجَمَاعَةَ الْمُتَّبَعَةَ ، فَقَالَ عَزَّ وَجَلَّ لِمَنْ ادَّعَى أَنَّهُ يُحِبُّ اللَّهَ عَزَّ وَجَلَّ : {قُلْ إِنْ كُنْتُمْ  
تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ} آل عمران: 33  
نَفَعَنَا اللَّهُ وَإِيَّاكُمْ بِالْعِلْمِ ، وَعَصَمَنَا بِالتَّقْوَى مِنَ الزَّيْغِ وَالضَّلَالَةِ بِمَنَّةٍ وَرَحْمَتِهِ.

Know that Allāh, the Most High, has guaranteed in His Book, His love and forgiveness for those who follow His Messenger ﷺ and He made them the saved sect and the Jamā'ah who are to be followed.

He, the Exalted and Majestic, said to the one who claims He loves Allāh, the Exalted and Majestic:

{Say (O Muḥammad ﷺ): "If you [truly] love Allāh, then follow me, and Allāh will love you and forgive you your sins...} [03:31]

May Allāh benefit us and you with knowledge; may He preserve us through Taqwa from deviation and misguidance, by His kindness and mercy.



