



سلسلة المتون العلمية  
من

# العقيدة الواسطية

*with English Translation*

تأليف

شيخ الاسلام ابن تيمية رحمه الله

eBook



Text and English Translation

# العقيدة الواسطية

تأليف

شيخ الاسلام ابن تيمية رحمه الله

تبويب

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# Introduction of Imam Ibn Taymiyyah رحمته الله

**Name:** Ahmad bin ‘Abdul Halīm

**Title:** Taqi ud din, Nick name: Abū ‘Abbas but famous by the name of Ibn Taymiyyah

## Family Tree and Qualities

Aḥmad bin ‘Abdul Halīm bin ‘Abdul Salām bin ‘Abdullah bin Abī Qāsim bin Khidr bin Muḥammad bin Taymiyyah Ḥarrani Damishqī - *Imām, Faqīh, Mujtahid, Muḥaddith, Ḥāfiẓ, Mufasssir, Usūli*, and devout worshipper.

## Reason for giving him the name Ibn Taymiyyah

It is said that he had a distant grandmother who was highly knowledgeable and scholarly, thus due to her he came to be known as Ibn Taymiyyah.

## Birth

Ibn Taymiyyah رحمته الله was born on 10<sup>th</sup> Rabi al Awwal, 661 Hijri in the village of Ḥarran in Syria, which was the central point of philosophy. He stayed there until he was six years old.

## The attack of the Tartars and the migration to Damascus

When he was seven years old the tartars attacked and the helpless civilians had to evacuate from there. Some of Ibn Taymiyyah's family members migrated towards Damascus.

## Migrated while taking along books only

Shaikh Mar‘ī Yusuf Hanbalī رحمته الله writes:

Eventually this family proceeded towards the west and travelled to Damascus. Even in this turmoil and helplessness and without any basic necessities, this learned family didn't

part with their precious books which was a huge treasure of knowledge from generations. Thus they left all wealth and assets, loaded books in a cart and took off.

They feared the tartars, and were overwhelmed with terror. Moreover, they were accompanied by women and children, but a substantial hurdle was due to unavailability of animals, they had to haul the cart of books themselves. The caravan was moving slowly. At a point it felt like the enemy almost overtook them, when the book cart had suddenly come to a stop, so the family members began supplicating to Allah and pleading to Him. Allah helped them, the wheels of the cart started working and the caravan moved on. [Imam ibn Taymiyyah *awr un kay talamidha* by Abdur Rashid 'Iraqi, pg: 45-46]

### **Early education, training and nurturing**

Imam Ibn Taymiyyah's ﷺ father Shaikh 'Abdul Ḥalīm was a highly recognized scholar. He was assigned at the Jamia Masjid in Damascus for certified education and training as well as a preacher. Additionally, he was the Shaikh at Dārul Ḥadīth Sakariya. He was a man with an exceptional memory. Ibn Taymiyyah ﷺ received his early education from his father.

### **Upbringing in a learned family**

Imam Ibn Taymiyyah ﷺ had inherited knowledge. His grandfather Amjad uddin was also a great scholar. Numerous people would attend his *halaqās*. Ibn Taymiyyah ﷺ also received knowledge from his paternal uncle Fakhruddīn who wrote tafsīr of the Qur'an in several volumes. In his time, he was a special student of Imām Ibn Jawzī and his successor in preaching. His family members dedicated themselves for learning. The result of being raised in this knowledgeable environment was that since childhood Ibn Taymiyyah ﷺ developed an inspiration for learning. As a young child, he memorized the Qur'an and used to recite it extensively. In his final imprisonment, before he passed

away, he had completed the recitation of the Qur'an 80 times.

### **His nature being different from other kids**

Since childhood, Imam Ibn Taymiyyah's interests were different from other kids. He was not interested in games that other kids played neither would he indulge in meaningless activities. According to an interesting incident, his father planned to take all his children to the park. He also asked Ibn Taymiyyah, "Aḥmad, be ready to go with your brothers, it will be fun" but he excused himself and didn't go to the park even when his father insisted. In the evening, when his father returned, very respectfully (while showing a book) he said: "Oh my dear father, I memorized this book today." His father asked in amazement, "The entire book?! Can you read it out to me?" The intelligent son read it out (from his memory) fluently. The father hugged him, kissed his forehead and said, "Don't tell anyone, you might get an evil eye." [*Hayāt Ibn Taymiyyah by Abū Zahra Misrī: Pg 55*]

### **Unique memory**

About his remarkable memory, Abū Zahra Misrī writes in reference to *al Uqūd al Dāriyyah*: A well known scholar of Halab came to Damascus. He said, 'I've heard there is a boy here, Aḥmad Ibn Taymiyyah, who has a unique memory. I came here to see him'. A tailor acknowledged and said, 'he will soon pass by here, have a seat'. Not long after the shaikh sat down, the tailor said to him, 'The boy walking with a big slate is Ahmad Ibn Taymiyyah'. The Hallabī shaikh called him and Ibn Taymiyyah approached near. The shaikh took the slate and glanced at it. Then said, 'Son erase whatever is written on this slate and write whatever I say'. The boy did what he was asked. The Hallabī shaikh narrated around thirteen aḥādith to be written and then said, 'Read, what is written'. The boy after writing, cast a glance at the slate and moved it towards the shaikh. The shaikh took the slate and said, 'Now let me hear what you wrote'. The boy read the entire page.

The shaikh repeated, ‘Erase what you have written’ and he obliged. Then the sheikh dictated some of his selected *isnād* and again asked him, ‘Read what you have written’. Like before, this time also the boy took a glimpse of what he had written and turned the slate towards the shaikh. He then related the entire content fluently. Upon observing all this, the Hallabi sheikh stood up and said, ‘If this boy stays alive, he will gain a great status. I have never come across any such boy’. [*Hayāt Imām Ibn Taymiyyah*, pg: 56]

## First Lesson

Imam Ibn Taymiyyah رحمته الله was twenty-two years old when his father passed away and the position of *Dārul Ḥadīth Sakarya* became vacant. It was a custom of those days that at the inauguration of the new teacher, his first lesson was attended by great scholars, respected and influential citizens, and judges. After his father’s death, he was assigned the post of the Head of *Darul Hadith*. He gave his first lesson on *Bismillahir Rahmān ir Rahīm* (In the name of Allah, the Most Gracious, the Most Merciful). He gave such extensive interpretations and explanation from various perspectives on *Bismillah* that the audience were awestricken and appreciated his courage and eloquence.

Ibn Kathīr رحمته الله says about his first lesson, this was a highly skilled and intellectual lecture.

Shaikh Tajjuddin al Farāri رحمته الله penned this lecture due to it’s numerous benefits and the unanimous appreciation of people. The attendees particularly admired Ibn Taymiyyah’s رحمته الله lesson owing to his young age and youthfulness, for he was only 22 years of age then. [*Al-Bidāyah wal Nihāyah li Ibn Kathīr*, Vol: 13 pg:303][*Imām Ibn Taymiyyah awr un kay talāmidha* by ‘Abdur Rashid ‘Iraqi, pg: 51]

## Dedication to learn

A prominent aspect of Imam Ibn Taymiyyah's رحمته الله life is that he had dedicated his entire life to serve the knowledge of *dīn*. He did not



accept any religious posts nor administrative responsibilities, rather his entire life he was only involved in teaching, preaching, writing, and researching and held no other interests. [*Imām Ibn Taymiyyah awr un kay talāmidha*]

### **Extensive reflection on knowledge and supplication to Allah**

Ibn Taymiyyah رحمہ اللہ used to say, “At times I write a hundred *tafasīr* of one ayah, then I pray to Allah to give me understanding of that ayah and I say: Oh the One Who gave knowledge to Adam and Ibrahim! Grant me the knowledge of this ayah. Then I go to a deserted mosque or a similar place and cast my face in dust and ask Allah, the Almighty saying, “Oh the One Who taught Ibrahim! Grant me understanding.”

### **Conspiracies against Ibn Taymiyyah رحمہ اللہ**

Imam Ibn Taymiyyah رحمہ اللہ was always occupied in learning and teaching. As he escalated in his status and recognition, the number of his enemies and those jealous of him also grew. This was because of his strong opposition to false beliefs that were outspreading in his time. He wrote books on philosophy and unauthentic beliefs. He wrote a verdict named *Al Aqīdah al Hamūwiyyah al Kubrah* about Allah's Names and Characteristics, which caused the poets and writers to raise quite an uproar.

### **Imprisoned three times as punishment for seeking truth**

After the defeat of the tartars, Imam Ibn Taymiyyah رحمہ اللہ got more seriously engaged in learning and teaching, in publication of the Qur'an and Sunnah, and to refute *shirk* (association of partners with Allah) and innovations. He explained the reality of false beliefs and negated them in light of Qur'an and Sunnah. He openly exposed the beliefs of a group that followed Imām Ibn Arabi and discredited their false views in light of Qur'an and Sunnah. Additionally, he wrote several pamphlets rejecting incorrect beliefs. As a result, such individuals became hostile and started plotting against him. They aroused the Sultan of Egypt

against him. The Sultan called him to Egypt and imprisoned him, where he stayed for about eighteen months. In prison, he was provided with many facilities, everyone could visit him, people would come to seek verdicts from him and he used to give answers, thus there were no restrictions or constraints whatsoever. Finally, after the intercession of an Arab, Amir Ibn Isā, he was released. After being liberated, he stayed in Egypt for quite a while. He observed that various unauthentic beliefs had spread there, so in his lectures he focused on correcting these beliefs. Once again, those who disagreed with him, complained to the Sultan and he was imprisoned for an additional year, after which the Sultan of Egypt himself released him. When Ibn Taymiyyah رحمہ اللہ returned to Damascus, the opponents created havoc due to one of his verdicts regarding “visiting the graves”, in which he clarified that it was not permissible to plan a trip to visit any grave even if it was that of Prophet Muhammad صلی اللہ علیہ وسلم. The rivals exaggerated his stance and presented the verdict to the Sultan, who detained him in a fort. This time his brother, Abdul Raḥman and student, Ibn al-Qayyam also remained in jail. [Imām Ibn Taymiyyah *awr un kay talāmidha*, pg: 65-71]

### **Ibn Taymiyyah's رحمہ اللہ interests while in jail for the third time**

#### **Considering imprisonment a blessing**

Even though he was detained in a fort, he was extremely grateful. He would say, ‘If I fill the fort with gold and spent it all in Allah's path it would not be enough to show gratitude for the blessing (of confinement)’, or he said, ‘I can’t repay the people who became a source of earning further good deeds for me’ (i.e., the people, by sending him to jail enabled him to do deeds of more goodness, he had more time to strengthen his connection with the Qur'an).

And sometimes he said, ‘A true prisoner is one whose heart is in dispute with his Rabb. While another prisoner is one who is chained by his desires’. [Lamḥāt min ḥayāt Shaikh al Islam Ibn Taymiyyah]

## Positive attitude upon entering the fort

When he entered the four walls of the fort, he said upon looking at them: [فَضْرَبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ۝]

“...And a wall will be placed between them with a door, it's interior containing mercy, but on the outside of it is torment” [Al-Ḥadid: 13].

[Lamḥāt min ḥayāt Shaikh al Islam Ibn Taymiyyah]

## Disclosure of the meaning of Qur'an

When Imam Ibn Taymiyyah رحمته الله was sent to jail, he made productive use of the free time.

Imam Ibn Taymiyyah رحمته الله said, ‘This time in my imprisonment, Allah the Almighty disclosed from the meaning of the Qur'an and from the *usūl al 'ilm*. Many scholars wished for it. I regret over all the time that was wasted on things other than understanding the meaning of Qur'an’. [Lamḥāt min ḥayāt Shaikh al Islam Ibn Taymiyyah]

## Desiring Jannah while in prison and striving towards it

‘Abdul Raḥman Abdul Khalīq says that my Shaikh said, ‘Allah knows I have not come across anyone with a better life than him although he was confined in jail. He was being threatened and given such news that would cause the earth to give way under the feet, despite all this he was enjoying an amazing life and was most generous. His heart was most strong and his soul the most content. Blessings reflected a glow on his face. On the contrary, our state was such that our fear would increase, and we allowed wrong assumptions settle in our hearts, and the earth would get constricted on us. However, when we went to our Shaikh, saw him and heard what he had to say then all these feelings subsided and were replaced with the expansion of our chests, conviction and contentment. Glorified is the One Who made His slaves experience Jannah even before meeting Him, and opened for them it's doors in *dār al 'amal* (worldly life), so the breeze and fragrance of paradise is reaching them. Thus their energies

and efforts are directed to aspire to Jannah. [*Lamḥāt min ḥayāt Shaikh al Islam Ibn Taymiyyah*]

### **Preoccupation with the recitation of Qur'an, Tahajjud, and remembrance of Allah**

Shaikh al Islam Ibn Taymiyyah رحمته الله was stopped from writing - no ink, pen nor even paper was left with him. He turned his focus towards recitation of the Qur'an, *tahajjud* prayers and the extensive remembrance of Allah.

Ibn al-Qayyam said, I heard Ibn Taymiyyah رحمته الله saying, ‘There's a Jannah on earth, whoever didn't enter it will not enter the Jannah of the hereafter’. [*Lamḥāt min ḥayāt Shaikh al Islam Ibn Taymiyyah*]

Ibn al-Qayyam said Ibn Taymiyyah رحمته الله also said, ‘What loss can the enemy incur upon me? My Jannah and my garden is in my heart. Wherever I go, this Jannah is with me. It never parts from me. My state is such that being imprisoned is my moments alone with my Allah, and being killed is martyrdom for me, and being exiled from my city is travelling and an act of worship’.

### **Supplicating in Sujūd**

When Ibn Taymiyyah رحمته الله was imprisoned, he would supplicate while prostrating:

اللَّهُمَّ اَعِزَّنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

“Oh Allah help me remember You and be grateful to You and worship You in a good manner”. [*Lamḥāt min ḥayāt Shaikh al Islam Ibn Taymiyyah*]

### **Recitation of Qur'an in the last moments**

In prison, he would be engaged in worship and recitation of the noble Qur'an. His brother Zain uddin Abdul Rahman relates that Imam Ibn Taymiyyah رحمته الله read the Qur'an to him eighty times, and while reading it for the eighty first time, when he reached ayah of Surah al-Qamar:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ فِي مَقْعَدِ صَدَقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ

“Indeed the righteous will be among gardens and rivers, in a seat of

honor near the Sovereign Perfect in Ability”, his soul departed.

انا لله وانا اليه راجعون

## Funeral

The death of Imam Ibn Taymiyyah رحمته was announced by the fort's *muadhin* who climbed on the top of the fort. This news reached the city like lightening. People rushed to the fort, and it's doors were opened. The *janazah* was brought outside the fort.

## Multitudes attended the Funeral

The number of attendees was over 300,000. Hafiz Ibn Kathir says that in the history of Damascus such a huge funeral procession was not witnessed. [*Al bidaya wa nihaya*, vol: 14, pg139]

## Funeral prayers

His funeral prayers were offered in several countries.

Hafiz Ibn Rajab writes, 'In many near and far off Islamic countries Imām Ibn Taymiyyah's رحمته distant funeral prayer was offered, even in Yemen and China. Travelers visiting from there stated that on a Friday in the far off areas of China, it was announced that the (distant) funeral prayer of the translator of Qur'an is being offered.' [*Lamhāt min hayāt Shaikh al Islam Ibn Taymiyyah*, pg 159]

## Virtues and abilities

'Allama Kamaluddin Zamalkānī says that other than the *ulūm* of *shariah*, Imam Ibn Taymiyyah رحمته had such expertise in other sciences that the professionals of those fields would be in awe and amazement. [*Lamhāt min hayāt Shaikh al Islam Ibn Taymiyyah* by Muḥammad Abū Zahra, pg:68]

He also said that Allah mellowed *ulūm* for Imam Ibn Taymiyyah just like iron was softened for Dawūd عليه السلام. Whenever he was asked about any field of knowledge, he would reply to it in a manner that one who saw or heard him

presumed that he had mastered that particular subject exclusively and that no one else could match his expertise in that field of knowledge. Whenever scholars belonging to different schools of thought attended his gathering, they learned something which they were unaware of previously. It never happened that he would reason with someone and be unsuccessful. Whenever he gave a speech related to *sharai'* (Islamic) or secular knowledge, he always superceded the skilled experts and scholars of the subject. He had command in composition as well. [*Al Kawākib ad Durī* pg: 15]

### **A sea of knowledge**

Imam Ibn Daqīq al ‘Eid says, ‘When I met Ibn Taymiyyah I felt as if all the different *ulūm* were in front of his eyes, he could take whatever he wished and left what he wished’. [*Lamḥāt min ḥayāt Shaikh al Islam Ibn Taymiyyah*]

### **The ḥafiz of sunan and athār**

Ibn Sa‘īd an Nās said, ‘This person is an institute of knowledge and art, one who has preserved *sunan* and traditions’. [*Ḥayāt Ibn Taymiyyah raḥimahullah* pg: 176]

### **A scholar the like of whom was unknown to other scholars**

His student Hafiz Mazi says, ‘I have not seen anyone like him, and neither did he find anyone like himself, and I didn't find anyone to be a greater scholar and disciple of Qur'an and sunnah other than him’. [*Lamḥāt min ḥayāt Shaikh al Islam Ibn Taymiyyah*]

### **Exemplary in his devotion and respect for the Prophet ﷺ**

Hafiz Siraj uddin Bazzar says, ‘I swear by Allah! I have not come across anyone so highly respectful to the Messenger of Allah ﷺ, no one more obedient to him and no one yearning victory for his ﷺ religion more than Ibn Taymiyyah’. [*Imam*



## **Compositions**

### **Began writing at an early age**

Shaikh al Islam Ibn Taymiyyah رحمہ اللہ was only 17 years old when he took up writing and for 45 years his pen continued to write. Allah ﷻ had also blessed him with a unique memory.

### **Rapid writing**

He was so swift in composing that it was his daily routine to write up to 60 pages in one sitting. He wrote *al-Hamūwiyyah*, the verdict related to *Asmā'* and *ṣifāt* in one sitting.

### **Despite the hardships, he left a treasure of knowledge**

Mawlana Sayyad Abū al Ḥassan Nadwī writes, Ibn Taymiyyah رحمہ اللہ lived a busy life of 67 years, and it was full of tribulations and happenings, yet he left such a treasure of unique knowledge and research which is an asset of pride for the people of knowledge... He left such everlasting impact on the world that he can rightfully be called the founder of a new era and a man with a remarkable personality. [*Imam Ibn Taymiyyah awr un kay talāmidha*]

### **Attributes of his compositions**

His writings comprised of unique qualities. Mawlana Sayyad Abū al Ḥassan Nadwī writes that Ibn Taymiyyah's رحمہ اللہ writings carry certain distinctive traits that make them distinguished and remarkable as compared to the writings of the modern era. Consequently, even after the passage of several centuries, and marked educational and intellectual revolution, his writings still impact the hearts the minds of the new generation. [*Tārīkh da'wat o Azīmat*, vol. 2 pg 156]

### **Compositions on various topics**

Mawlana Muḥammad Aṭaullah Ḥanīf writes that the respectable

Imam's compositions are of different types. Some are in form of a permanent source as *sharḥ* or *ta'liq* of books...Some books were written in response to the books of the opponents of Islam or those opposing the truth. Some were in the form of letters and pamphlets which were written over time to people, but mostly they were verdicts and answers to questions. These included *tafsīr*, principles of *tafsīr*, *Ḥadīth*, the principles of *Ḥadīth*, beliefs, *akhlāq*, *fiqh*, and principles of *fiqh*, precepts and discussions etc., both brief and detailed. [*Ḥayāt Ibn Taymiyyah raḥimahullah pg: 804*]

### Number of his compositions

Imam Ibn Taymiyyah رحمته الله is included among those Imams who wrote multitudes of books. He wrote about every topic. ‘Aṭaullah Ḥanīf mentioned that he wrote 591 books

Topic	Quantity	Topic	Quantity
Tafsār	102	Usūl ul Fiqh	28
Aḥādīth	41	Aqā'id	126
Fiqh Fatāwa	138	Akhlāq, Zuhd and Tasawwuf	78
Philosophy	17	Miscellaneous	54
Makātib	7	Mizān	591

[*Ḥayāt Ibn Taymiyyah raḥimahullah pg: 804-834*]

### Students of Ibn Taymiyyah

#### 1) Ibn al-Qayyām

Ḥāfiẓ Ibn al-Qayyām was Ibn Taymiyyah's رحمته الله closest student. He was with him even in prison. He was thirty years younger than Ibn Taymiyyah رحمته الله and stayed with Ibn Taymiyyah رحمته الله for 21 years. After Ibn Taymiyyah رحمته الله, he succeeded him and inherited his ‘ilm.

He contributed remarkably to expand, spread and publish his teacher's ‘ilm. He also invited people towards the same, defended it and supported it with utmost effort. His greatest focus was to publish “*Fiqh Ibn Taymiyyah*”.

In 712 hijri, when Imam Ibn Taymiyyah رحمہ اللہ returned from Egypt, Ibn al-Qayyum started attending his *dars ḥalaqās* (study circles), before which he wasn't deeply grounded in knowledge. After staying in the company of Imam Ibn Taymiyyah رحمہ اللہ, he learnt *fiqh*, adopted his style, and became totally devoted to him. Ibn Kathīr says when in 712 hijri Shaikh Taqī uddīn رحمہ اللہ returned from Egypt, Ibn al-Qayyum got attached to him and remained connected with him till his death.

## 2) Ḥāfiẓ Ibn ‘Abdul Ḥādī

He was also amongst Ibn Taymiyyah's رحمہ اللہ special students. He lived a life of forty years and stayed in the company of Ibn Taymiyyah رحمہ اللہ for a long time.

Mentioning the virtues of Ibn Taymiyyah رحمہ اللہ, he also wrote a book named “*Al ‘uqūd al dāriyyah min manāqib Shaikh al-Islam Aḥmad ibn Taymiyyah*”.

## 3) Ibn Kathīr

Ḥāfiẓ Ibn Kathīr was a special student of Imam Ibn Taymiyyah رحمہ اللہ, he loved his teacher. Ibn Kathīr was convinced that Imam Ibn Taymiyyah رحمہ اللہ was a man of great honour and a leader. He too played a prominent role in broadcasting and publishing the ideas of Imam Ibn Taymiyyah رحمہ اللہ.

In several aspects, many of Ḥāfiẓ Ibn Kathīr's writings resemble that of Imam Ibn Taymiyyah رحمہ اللہ, his principles and research indicate glimpses of Ibn Taymiyyah رحمہ اللہ. In the preface of his tafsīr, Ḥāfiẓ Ibn Kathīr highlighted the rules of tafsīr mentioned in a pamphlet by Ibn Taymiyyah.

Ḥāfiẓ Ibn Kathīr in his book, “*al bidāya wa nihāyah*” gave a detailed description of Imam Ibn Taymiyyah's رحمہ اللہ conditions and encounters. [*Imam Ibn Taymiyyah awr un kay talāmīdhā*]

## 4) Ḥāfiẓ Dhābi

Imām Dhābi was also a significant student of Ibn Taymiyyah رحمہ اللہ.

We get the idea of his special relationship with Ibn Taymiyyahؒ from his seven writings in which he writes about Ibn Taymiyyah'sؒ conditions. He also wrote a book on Ibn Taymiyyah's biography, *Addurah al-yatīmiyyah fis sīrah al-Taymiyyah*. [Imam Ibn Taymiyyah awr un kay talāmidha]



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## مُقَدِّمَةُ الْمُؤَلِّفِ

الْحَمْدُ لِلَّهِ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ  
الْحَقِّ؛ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ، وَكَفَى بِاللَّهِ  
شَهِيدًا، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا  
شَرِيكَ لَهُ، أَقْرَارًا بِهِ وَتَوْحِيدًا، وَأَشْهَدُ أَنَّ  
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ  
وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا مَزِيدًا.

In the name of Allah, the Most Merciful, the Especially Merciful.

## Preface

All praise is for Allah who sent His messenger with guidance and True religion so as to give it dominance over all other religions. And sufficient is Allah as a witness. And I bear witness that there is no true deity except Allah. He is Alone and has no partner - fully acknowledging this and affirming this as an absolute truth. And I also bear witness that Muhammad ﷺ is His slave and messenger. May Allah favour him, his family and his companions with ever increasing peace and blessings.

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أَمَّا بَعْدُ: فَهَذَا اعْتِقَادُ الْفِرْقَةِ النَّاجِيَةِ الْمَنْصُورَةِ  
 إِلَى قِيَامِ السَّاعَةِ؛ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ، وَهُوَ  
 الْإِيْمَانُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ، وَالْبُعْثُ  
 بَعْدَ الْمَوْتِ، وَالْإِيْمَانُ بِالْقَدْرِ؛ خَيْرُهُ وَشَرُّهُ.  
 وَمِنْ الْإِيْمَانِ بِاللَّهِ؛ الْإِيْمَانُ بِمَا وَصَفَ بِهِ  
 نَفْسَهُ فِي كِتَابِهِ، وَبِمَا وَصَفَهُ بِهِ رَسُولُهُ مِنْ غَيْرِ  
 تَحْرِيفٍ، وَلَا تَعْطِيلٍ، وَمِنْ غَيْرِ تَكْيِيفٍ، وَلَا  
 تَمْثِيلٍ.

بَلْ يُؤْمِنُونَ بِأَنَّ اللَّهَ سُبْحَانَهُ: ﴿لَيْسَ كَمِثْلِهِ

**After *Ḥamd* and *Ṣalāt*:** This [treatise] will describe the beliefs of *Ahlul Sunnah wal Jama'ah*, that is, the saved and the aided sect on the Day of Judgement. The belief is to have faith in Allah, His angels, His scriptures, His messengers, and faith in resurrection after death, and in divine decree – in its good and its evil.

**And from the belief in Allah is to believe** in that with which He described Himself in His book, and in that with which His Messenger has described Him. Without *Tahrīf* [distortion], nor *Ta'tīl* [denial], nor *Takyīf* [saying how], nor *Tamthīl* [likening].

Rather, they believe that Allah, Glorified is He: 'There is nothing like unto Him.

شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ [الشورى: ١١].

فَلَا يَنْفُونَ عَنْهُ مَا وَصَفَ بِهِ نَفْسَهُ، وَلَا يُحَرِّفُونَ  
الْكَلِمَ عَنْ مَوَاضِعِهِ، وَلَا يُلْحِدُونَ فِي أَسْمَاءِ  
اللَّهِ وَآيَاتِهِ، وَلَا يُكَيِّفُونَ، وَلَا يُمَثِّلُونَ صِفَاتِهِ  
بِصِفَاتِ خَلْقِهِ.

لَآ نَنَّهُ سُبْحَانَهُ لَا سَمِيَ لَهُ، وَلَا كُفَّ لَهُ، وَلَا نَدَّ  
لَهُ. وَلَا يُقَاسُ بِخَلْقِهِ سُبْحَانَهُ وَتَعَالَى؛ فَإِنَّهُ أَعْلَمُ  
بِنَفْسِهِ وَبِغَيْرِهِ، وَأَصْدَقُ قِيلًا، وَأَحْسَنُ حَدِيثًا مِنْ  
خَلْقِهِ.

And He is the All-Hearer, the All-Seeing.' [*Al-Shūrā: 11*]

So they don't negate any attribute with which He has qualified Himself, and nor do they distort the words from their proper places, and nor do they engage in *ilhād* concerning the Names of Allah and His verses, and nor do they describe their states, and nor do they regard His attributes as like the attributes of His creation.

Because indeed He, exalted is He, has no namesake, nor is anything equal to Him, nor is there any partner to Him. And He cannot be compared with His creation, Glorified is He and high above. For indeed He is Most Knowing about Himself and also those other than Him. And He is Most Truthful in speech and best in narratives than His creation.

ثُمَّ رُسِّلَهُ صَادِقُونَ مَصْدُوقُونَ بِخِلَافِ الَّذِينَ  
يَقُولُونَ عَلَيْهِ مَا لَا يَعْلَمُونَ.

وَلِهَذَا قَالَ: ﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا  
يَصِفُونَ﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ  
رَبِّ الْعَالَمِينَ ﴿[الصفات: ١٨٠-١٨٢].

فَسَبَّحَ نَفْسَهُ عَمَّا وَصَفَهُ بِهِ الْمُخَالِفُونَ لِلرُّسُلِ،  
وَسَلَّمَ عَلَى الْمُرْسَلِينَ لِسَلَامَةٍ مَا قَالُوهُ مِنْ  
النَّقْصِ وَالْعَيْبِ.

وَهُوَ سُبْحَانَهُ قَدْ جَمَعَ فِيمَا وَصَفَ وَسَمَّى بِهِ  
نَفْسَهُ بَيْنَ النَّفْيِ وَالْإِثْبَاتِ، فَلَا عُذُولَ لِأَهْلِ

And His Messengers are truthful and are ones confirmed. In contrast to [this belief are] those who say [about Allah] which they themselves do not know.

And His Messengers are truthful and are ones confirmed, in contrast to them are those who say [about Allah] which they themselves do not know.

**This is why He says:** 'Exalted is your Lord, the Lord of might, above what they describe. And peace upon the messengers. And praise to Allah, Lord of the worlds.' [*al-Sāffāt: 180-182*].

So He glorified His Self from the things with which the opponents of the Messengers of Allah qualified Him, and He sent peace on the messengers since what they said about Him was free of deficiencies and defects.

And He, the Exalted, in fact combined negation and affirmation in what He describes and names Himself.



السُّنَّةِ وَالْجَمَاعَةِ عَمَّا جَاءَ بِهِ الْمُرْسَلُونَ، فَإِنَّهُ  
الصِّرَاطُ الْمُسْتَقِيمُ، صِرَاطُ الَّذِينَ أَنْعَمَ اللَّهُ  
عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ  
وَالصَّالِحِينَ.



So *Ahlul Sunnah wal Jama'ah* do not deviate from that which has been brought by the messengers because this is the straight path. It is the path of those on whom Allah bestowed Favour, that is, the path of the prophets, the truthful ones, the martyrs and the righteous.



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الْإِسْتِدْلَالُ عَلَى اثْبَاتِ أَسْمَاءِ اللَّهِ

وَصِفَاتِهِ مِنَ الْقُرْآنِ الْكَرِيمِ

١- الْجَمْعُ بَيْنَ النَّفْيِ وَالْإِثْبَاتِ فِي وَصْفِهِ  
تَعَالَى:

وَقَدْ دَخَلَ فِي هَذِهِ الْجُمْلَةِ مَا وَصَفَ اللَّهُ بِهِ  
نَفْسَهُ فِي سُورَةِ الْإِحْلَاصِ الَّتِي تَعْدِلُ ثُلُثَ  
الْقُرْآنِ.

حَيْثُ يَقُولُ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ  
الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا  
أَحَدٌ﴾ [الإخلاص: ١-٤].

وَمَا وَصَفَ بِهِ نَفْسَهُ فِي أَعْظَمِ آيَةٍ فِي

## **Seeking evidence for affirmation of the names and attributes of Allah from the Noble Qur'an**

### **1. Combination of negation and affirmation in the attributes of the Exalted:**

And included in this topic are the attributes with which Allah qualified Himself in Surah Al-Ikhlāṣ, which is equivalent to one-third of the Qur'an.

**Where He [Allah] says:** 'Say He is Allah, [who is] One. Allah, the Eternal Refuge. He neither begets nor is born. Nor is there to Him any equivalent.' [*Al-Ikhlāṣ*: 1-4]

**And [it includes those attributes] with which Allah has described Himself in the greatest verse**

كِتَابِهِ، حَيْثُ يَقُولُ: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ  
الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي  
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ  
عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ  
وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ  
وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ  
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾ [البقرة: ٢٥٥].  
وَلِهَذَا كَانَ مَنْ قَرَأَ هَذِهِ الْآيَةَ فِي لَيْلَةٍ لَمْ يَزَلْ  
عَلَيْهِ مِنَ اللَّهِ حَافِظٌ، وَلَا يَقْرُبُهُ شَيْطَانٌ حَتَّى  
يُصْبِحَ.

**of His book, where He says:** 'Allah there is no deity worthy of worship except Him, the Ever-Living the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His *Kursi* extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.' [*Al-Baqarah:255*]

And it is for this reason that whoever recites this ayah in a night, it will continue to be a protector for that person from Allah and no devil can approach him until the morning.

وَقَوْلِهِ سُبْحَانَهُ: ﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا

يَمُوتُ﴾ [الفرقان: ٥٨].

٢-الْجَمْعُ بَيْنَ عُلُوِّهِ وَقُرْبِهِ وَأَزَلِّيَّتِهِ وَأَبْدِيَّتِهِ:

وَقَوْلِهِ سُبْحَانَهُ: ﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ

وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [الحديد: ٣].

٣-إِحَاطَةُ عِلْمِهِ بِجَمِيعِ مَخْلُوقَاتِهِ:

وَقَوْلِهِ: ﴿نَبَّأَنِ الْعَالِمِ الْخَبِيرِ﴾ [التحریم: ٣]، ﴿يَعْلَمُ مَا

يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنْ

السَّمَاءِ وَمَا يَعْرُجُ فِيهَا﴾ [الحديد: ٤].

**And His saying, Glorious is He:** 'And rely upon the Ever-Living who does not die. [*al-Furqān:58*]

## **2. Combination between His exaltedness and His closeness; and His Infinity and His Eternity:**

**And His saying, Glorious is He:** He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing. [*Al-Ḥadīd: 3*]

## **3. His knowledge encompasses His entire creation:**

**And His saying:** 'I was informed by the Knowing, the Acquainted.' [*Al-Tahrīm:3*]

'He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein.' [*Al-Ḥadīd: 4*]



﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ

مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا

يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ

وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ [الأنعام: ٥٩].

وَقَوْلِهِ: ﴿وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا

بِعِلْمِهِ﴾ [فاطر: ١١]

وَقَوْلِهِ: ﴿لَتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾ [الطلاق: ١٢].

وَقَوْلِهِ: ﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

[الدُّرَيْت: ٥٨].

'And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.' [*Al-An'ām*: 59]

**And His saying:** 'And no female conceives nor does she give birth except with His knowledge.' [*Al-Fātir*: 11]

**And His saying:** So you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge. [*Al-Talāq*: 12]

**And His saying:** 'Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.' [*Al-Dhariyat*: 58]

٤- اثْبَاتُ السَّمْعِ وَالْبَصَرِ لِلَّهِ سُبْحَانَهُ:

وَقَوْلِهِ: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ

الْبَصِيرُ﴾ [الشورى: ١١]

وَقَوْلِهِ: ﴿إِنَّ اللَّهَ نِعَمًا يَعْظُمُ بِهِ إِنَّ اللَّهَ كَانَ

سَمِيعًا بَصِيرًا﴾ [النساء: ٥٨].

٥- اثْبَاتُ الْمَشِيئَةِ وَالْإِرَادَةِ لِلَّهِ سُبْحَانَهُ:

وَقَوْلِهِ: ﴿وَلَوْ لَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ

اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾ [الكهف: ٣٩].

وَقَوْلِهِ: ﴿وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ

#### **4. Affirmation of hearing and seeing for Allah, Glory be to Him:**

**And His saying:** 'There is nothing like unto Him, and He is the Hearing, the Seeing.' [*Al-Shu`arā: 11*]

**And His saying:** 'Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.' [*Al-Nisā': 58*]

#### **5. Affirmation of intention and will for Allah, Glory be to Him:**

**And His saying:** 'And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah?' [*Al-Kahf: 39*]

**And His saying:** 'If Allah had willed, those [generations - followers of the prophets] succeeding them would not have fought each other

مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا  
فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ  
مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿البقرة: ٢٥٣﴾.

وَقَوْلِهِ: ﴿أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى  
عَلَيْكُمْ غَيْرُ مُحَلَّى الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ  
يَحْكُمُ مَا يُرِيدُ ﴿المائدة: ١﴾.

وَقَوْلِهِ: ﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ  
لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا  
حَرَجًا كَأَنَّ مَا يَصْعَدُ فِي السَّمَاءِ ﴿الأنعام: ١٢٥﴾.

after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allah had willed, they would not have fought each other, but Allah does what He intends.' [Al-Baqarah: 253]

**And His saying:** 'Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'an] hunting not being permitted while you are in the state of ihram. Indeed, Allah ordains what He intends.' [Al-Mai'dah: 1]

**And His saying:** 'So whoever Allah Intends to guide He expands his breast to [contain] Islam; and whoever He wants to misguide He makes his breast tight and constricted as though he were climbing into the sky.' [Al-An`ām: 125]

٦- اثْبَاتُ مَحَبَّةِ اللَّهِ وَمَوَدَّتِهِ لِأَوْلِيَائِهِ عَلَى

مَا يَلِيْقُ بِجَلَالِهِ:

وَقَوْلِهِ: ﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

، [البقرة: ١٩٥] ﴿وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

، [الحجرات: ٩] ﴿فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ

اللَّهُ يُحِبُّ الْمُتَّقِينَ﴾ [التوبة: ٧]، ﴿إِنَّ اللَّهَ يُحِبُّ

التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ [البقرة: ٢٢٢].

وَقَوْلِهِ: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

يُحِبِّكُمْ اللَّهُ﴾ [آل عمران: ٣١].

## **6. Affirmation of Allah's love and compassion for His friends in a way that befits His Majesty:**

**And His saying:** 'And do ihsaan; indeed, Allah loves the doers of good.' [*Al-Baqarah: 195*],

And act justly. Indeed, Allah loves those who are just'. [*Al-Hujurāt: 9*],

So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous [who fear Him]. ' [*Al-Tawbah: 7*],

Indeed Allah loves those who are constantly repentant and loves those who purify themselves.' [*Al-Baqarah: 222*],

**And His saying:** Say, [O Muhammad], 'If you should love Allah, then follow me, [so] Allah will love you.' [*Ali-`Imrān: 31*]



وَقَوْلِهِ: ﴿فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ

وَيُحِبُّونَهُ﴾ [المائدة: ٥٤].

وَقَوْلِهِ: ﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ

صَفًّا كَانَهُمْ بُنَيَانٌ مَرْصُوصٌ﴾ [الصف: ٤].

وَقَوْلِهِ: ﴿وَهُوَ الْغَفُورُ الْوَدُودُ﴾ [البروج: ١٤].

٧- اثْبَاتُ إِتِّصَافِهِ بِالرَّحْمَةِ وَالْمَغْفِرَةِ سُبْحَانَهُ

وَتَعَالَى:

وَقَوْلِهِ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ [الفاتحة: ١]

**And His saying:** 'Allah will bring forth [in place of them] a people He will love and who will love Him.' [*Al-Mai'dah: 54*]

**And His saying:** 'Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.' [*Al-Saff: 4*]

**And His saying:** 'And He is the Forgiving, the Affectionate.' [*Al-Burūj: 14*]

## **7. Affirmation of the Attributes of Mercy and Forgiveness for Allah, Exalted and Glorified is He:**

**And His saying:** 'In the name of Allah, the Entirely Merciful, the Especially Merciful.' [*Al-Fathiha: 1*]

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﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾ [غافر: ٧]

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾ [الأحزاب: ٤٣]

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾ [الأعراف: ١٥٦]

﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾ [الأنعام: ٥٤]

﴿وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ [الأحقاف: ٨]

﴿فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾ [يوسف: ٦٤].

'Our Lord, You have encompassed all things in mercy and knowledge.' [Al-Ghafir: 7]

'And ever is He, to the believers, Merciful.' [Al-Ahzāb: 43],

'But My mercy encompasses all things.' [Al-A`rāf: 156],

'Your Lord has decreed upon Himself Mercy.' [Al-An`ām: 54],

'And He is the Forgiving the Merciful.' [Al-Ahqāf: 8],

'But Allah is the best guardian, and He is the Most Merciful of the Merciful.' [Al-Yūsuf: 64]

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٨- ذِكْرُ رِضَا اللَّهِ وَغَضَبِهِ وَسَخَطِهِ وَكَرَاهَتِهِ

فِي الْقُرْآنِ الْكَرِيمِ وَأَنَّهُ مُتَّصِفٌ بِذَلِكَ:

وَقَوْلِهِ: ﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ [البينة: ٨]

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فِجْرًاؤُهُ جَهَنَّمُ

خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ﴾ [النساء: ٩٣].

وَقَوْلِهِ: ﴿ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهُ

وَكَرَهُوا رِضْوَانَهُ﴾ [محمد: ٢٨].

وَقَوْلِهِ: ﴿فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ﴾ [الزحرف: ٥٥].

وَقَوْلِهِ: ﴿وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ﴾

[التوبة: ٤٦].

**8. Mention of the pleasure of Allah, His wrath, His anger, and His displeasure in the Noble Qur'an, and that indeed He possesses these attributes:**

**And Allah said:** 'Allah being pleased with them and they with Him.' [*Al-Bayyinah: 8*]

'But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him.' [*Al-Nisā: 93*]

**And His saying:** 'That is because they followed what angered Allah and they disliked His approval.' [*Muḥammad: 28*]

**And His saying:** 'And when they angered Us, We took retribution from them.' [*Al-Zukhruf: 55*],

**And Allah said:** 'But Allah disliked their being sent, so He kept them back.' [*Al-Tawbah: 46*]

وَقَوْلِهِ: ﴿كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا

تَفْعَلُونَ﴾ [الصف: ٣].

٩- ذِكْرُ مَجِيءِ اللَّهِ سُبْحَانَهُ لِفَصْلِ الْقَضَاءِ بَيْنَ  
عِبَادِهِ عَلَى مَا يَلِيقُ بِجَلَالِهِ:

وَقَوْلِهِ: ﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ

مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ﴾ [البقرة: ٢١٠].

وَقَوْلِهِ: ﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ

يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ﴾ [الأنعام: ٥٨].

﴿كَلا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًا

And His saying: 'Great is hatred in the sight of Allah that you say what you do not do.' [Al-Saff: 3]

**9.Mention of the coming of Allah, Glorified is He, for judgment between His servants in a manner that befits His Majesty:**

**And His saying:** 'Do they await but that Allah should come to them in covers of clouds and the angels (as well) and the matter is [then] decided?' [Al-Baqarah: 210]

**And His saying:** 'Are Do they (then) wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord?' [AlAn`ām: 158]

'No! When the earth has been leveled - pounded and crushed,



وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢١﴾ [الفجر: ٢١، ٢٢]

﴿وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ

تَنْزِيلًا﴾ [الفرقان: ٢٥].

١٠- اثْبَاتُ الْوَجْهِ لِلَّهِ سُبْحَانَهُ:

وَقَوْلِهِ: ﴿وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ

وَالْإِكْرَامِ﴾ [الرحمن: ٢٧]، ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا

وَجْهَهُ﴾ [القصص: ٨٨].

١١- اثْبَاتُ الْيَدَيْنِ لِلَّهِ تَعَالَى فِي الْقُرْآنِ الْكَرِيمِ

وَقَوْلِهِ: ﴿مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتَ بِيَدَيَّ﴾

[ص: ٧٥]

And your Lord has come and the angels, rank upon rank.' [*Al-Fajr*: 21-22]

'And (mention) the Day when the heaven will split open with (emerging) clouds, and the angels will be sent down in successive descent.' [*Al-Furqān*: 25]

#### **10. Affirmation of the Face for Allah, Glorified is He:**

**And His saying:** 'And there will remain the Face of your Lord, Owner of Majesty and Honor.' [*Al-Rahman*: 27],

'Everything will be destroyed except His Face.' [*Al-Qaṣaṣ*: 88]

#### **11. Affirmation of the two hands for Allah, Exalted be He, in the Noble Qur'an:**

**And His saying:** 'What prevented you from prostrating to that which I created with My hands?' [*Al-Şād*: 75],

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ

وُلَعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ

كَيْفَ يَشَاءُ﴾ [المائدة: ٦٤] .

١٢- اثْبَاتُ الْعَيْنَيْنِ لِلَّهِ تَعَالَى:

وَقَوْلِهِ: ﴿وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ

بِأَعْيُنِنَا﴾ [الطور: ٤٨] ، ﴿وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ

وَدُوسِرٍ ۖ تَجْرِىٰ بِأَعْيُنِنَا جَزَاءً لِّمَنْ كَانَ كُفِرَ﴾

[القمر: ١٤، ١٣] ، ﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ

عَلَىٰ عَيْنِي﴾ [طه: ٣٩]

'And the Jews say, "The hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills.'

[*Al-Māi'dah:64*]

## **12.Affirmation of the Eyes for Allah, Exalted be He:**

**And His Saying:**'And be patient,(O Muhammad),for the decision of your Lord, for indeed, you are in Our eyes.' [*al-Tūr: 48*]'And We carried him, on a (construction of) planks and nails, sailing under Our observation as reward for he who had been denied.' [*al-Qamar:13-14*]

‘And I bestowed upon you love from Me that you would be brought up under My eye.’ [*Ṭā Hā: 39*]

١٣ - اثْبَاتُ السَّمْعِ وَالْبَصَرِ لِلَّهِ تَعَالَى:

وَقَوْلِهِ: ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي

زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾ [المجادلة: ١]، ﴿لَقَدْ سَمِعَ

اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ

أَغْنِيَاءُ﴾ [آل عمران: ١٨١]، ﴿أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ

سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ﴾

وَقَوْلِهِ: ﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ﴾ [الزخرف: ٨٠]

﴿أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ﴾ [العلق: ٤]، ﴿الَّذِي

يَرَاكَ حِينَ تَقُومُ ۖ وَتَقْلُبُكَ فِي السَّاجِدِينَ ۚ

### **13.Affirmation of the Hearing and the Vision for Allah, Exalted be He:**

**And His saying:** 'Certainly has Allah heard the speech of the one who argues with you, (O Muhammad), concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing.' [*Al-Mujādilah:1*], 'Allah has certainly heard the statement of those (Jews) who said, "Indeed, Allah is poor, while we are rich.'" [*Āli-`Imrān: 181*], 'Or do they think that We hear not their secrets and their private conversations? Yes, (We do), and Our messengers are with them recording. [*al-Zukhruf: 80*],

**And His saying:** '(Allah) said, "Indeed, I am with you both; I hear and I see.'" [*Ṭā Hā: 46*], 'Does he not know that indeed Allah sees?' [*Al-Alaq:14*], 'The one Who sees you when you arise, And your movement among those who prostrate,

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿الشعراء: ٢١٨-٢٢٠﴾

﴿وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ

وَالْمُؤْمِنُونَ﴾ [التوبة: ١٠٥]

١٤- اثْبَاتُ الْمَكْرِ وَالْكَيدِ لِلَّهِ تَعَالَى عَلَى مَا

يَلِيقُ بِهِ:

وَقَوْلِهِ: ﴿وَهُوَ شَدِيدُ الْمِحَالِ﴾ [الرعد: ١٣].

وَقَوْلِهِ: ﴿وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ

الْمَاكِرِينَ﴾ [آل عمران: ٥٤]

وَقَوْلِهِ: ﴿وَمَكْرُوا مَكْرًا وَمَكْرْنَا مَكْرًا وَهُمْ

لَا يَشْعُرُونَ﴾ [النمل: ٥٠]

Indeed, He is the Hearing, the Knowing.' [Al-Shu`arā: 218-220]

'And say, "Do (as you will), for Allah will see your deeds, and (so, will) His Messenger and the believers.'" [Al-Tawbah: 105]

#### **14.The Affirmation of the planning and devising for Allah, Exalted be He, in a way that befits Him:**

**And His saying:** 'And He is severe in assault.' [Al-Ra`d:13]

**And His saying:** 'And they (the disbelievers) planned, but Allah planned. And Allah is the best of planners.' [Āli-`Imrān: 54]

**And His saying:** 'And they planned a plan, and We planned a plan, while they perceived not.' [Al-Naml: 50]



وَقَوْلِهِ: ﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا ۖ وَأَكِيدُ كَيْدًا﴾

[الطارق: ١٥، ١٦]

١٥- وَصَفُ اللَّهِ بِالْعَفْوِ وَالْمَغْفِرَةِ وَالرَّحْمَةِ

وَالْعِزَّةِ وَالْقُدْرَةِ:

وَقَوْلِهِ: ﴿إِنْ تُبْدُوا خَيْرًا أَوْ تُخَفُّوهُ أَوْ تَعْفُوا عَنْ

سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا﴾ [النساء: ٤٩]

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ

لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [النور: ٢٢]

وَقَوْلِهِ: ﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ﴾

[المنافقون: ٨]

**And His saying:** 'Indeed, they are planning a plan, But I am planning a plan.' [*Al-Tāriq: 15-16*]

### **15.The Attribute of Pardon, Forgiveness, Mercy, Honour and Competence for Allah:**

**And Allah said:** 'If (instead) you show (some) good or conceal it or pardon an offence - indeed, Allah is ever Pardoning and Competent.' [*Al-Nisā: 149*]

'And let them pardon and overlook. Would you not like that Allah should forgive you ? And Allah is Forgiving and Merciful.' [*Al-Nūr: 22*]

**And Allah said:** 'And to Allah belongs (all) honor, and to His Messenger, and to the believers.' [*Al-Munafiqūn: 8*]

وَقَوْلِهِ عَنْ إِبْلِيسَ: ﴿فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ

أَجْمَعِينَ﴾ [ص: ٨٢]

١٦ - اثْبَاتُ الْإِسْمِ لِلَّهِ وَنَفْيُ الْمَثَلِ عَنْهُ:

وَقَوْلِهِ: ﴿تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ

وَالْإِكْرَامِ﴾ [الرحمن: ٧٨]

وَقَوْلِهِ: ﴿فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ

سَمِيًّا﴾ [مريم: ٦٥] ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص: ٤]

﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾ [البقرة: ٢٢]

**'And He (Iblees) said:** “By your might, I will surely mislead them all.” [Şād: 82]

**16.Affirmation of the Name for Allah and Negation of drawing similarity to Him:**

**And His saying:** 'Blessed is the name of your Lord, possessor of Magnificence and Nobility.' [Al-Raḥmān: 78],

**And His saying:** 'So worship Him and have patience for His worship. Do you know of any similarity to Him?' [Al-Maryam: 65],

'And there is for Him no co-equal.' [Al-Ikhlās: 4],

‘So do not set up partners for Allah while you know.’

[Al-Baqarah: 22]

﴿وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾ [البقرة: ١٦٥].

١٧ - نَفَى الشَّرِيكَ عَنِ اللَّهِ تَعَالَى:

وَقَوْلِهِ: ﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا﴾ [الاسراء: ١١١]، ﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [التغابن: ١].

وَقَوْلِهِ: ﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى

'And (yet), among the people are those who take other than Allah as equals (to Him). They love them as they (should) love Allah. But those who believe are stronger in love for Allah.' [*Al-Baqarah: 165*]

### **17.Negation of partner for Allah ﷻ:**

**And His saying:** 'And say, Praise be to Allah, who has not taken a son and has had no partner in (His) dominion And has no (need of a) protector out of weakness; and glorify Him with (great) glorification.' [*Al-Isrā: 111*], 'Whatever is in the heavens and whatever is on the earth is exalting Allah. To Him belongs dominion, and to Him belongs (all) praise, and He is over all things competent.' [*al-Taghābun: 1*]

**And His saying:** 'Blessed is He who sent down the Criterion upon

عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ۝ الَّذِي لَهُ مُلْكُ  
السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ  
لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ  
تَقْدِيرًا ﴿٢٠١﴾ [الفرقان: ٢٠١] ۝ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ  
مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَا  
بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ۝  
عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٢٠٢﴾  
[المؤمنون: ٩٢، ٩١] ۝ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ  
وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٠٣﴾ [النحل: ٧٤] ۝ قُلْ إِنَّمَا حَرَّمَ  
رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا

His Servant that he may be to the worlds a warner, He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with (precise) determination.' [Al-Furqān: 1-2]

Allah has not taken any son, nor has there ever been with Him any deity. (If there had been), then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allah above what they describe (concerning Him), He is Knower of the unseen and the witnessed, so high is He above what they associate with Him.' [Al-Mu'minūn: 91-92],

'So do not assert similarities to Allah. Indeed, Allah knows and you do not know'. [Al-Nahl: 74],

'You say, "My Lord has only forbidden immoralities - what is apparent of them and what is



بَطْنٍ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا  
بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ  
مَا لَا تَعْلَمُونَ ﴿٣٣﴾ [الأعراف: ٣٣].

١٨ - اثْبَاتُ اسْتِوَاءِ اللَّهِ عَلَى عَرْشِهِ:

وَقَوْلِهِ: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ ﴿طه: ٥٠﴾

﴿ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾ فِي سَبْعَةِ مَوَاضِعَ،

فِي سُورَةِ ((الْأَعْرَافِ)) قَوْلُهُ: ﴿إِنَّ رَبَّكُمُ اللَّهُ

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ

اسْتَوَى عَلَى الْعَرْشِ﴾ [الأعراف: ٥٤].

وَقَالَ فِي سُورَةِ ((يُونُسَ)) عَلَيْهِ السَّلَامُ:

concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.” [Al-A`rāf: 33]

### **18. Affirming that Allah is High above His throne:**

**And His saying:** 'The Most Merciful (who is) above the Throne established. [Ṭā Hā: 5]'

Then He rose over the throne' (is mentioned) in seven places (in the Qur'an).

In Surah al-A`rāf, His saying:

Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne.' [Al-A`rāf: 54]

**And He said in Surah Yūnus, peace be upon him:**

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾ [يونس: ٣].

وَقَالَ فِي سُورَةِ الرَّعْدِ: ﴿اللَّهُ الَّذِي رَفَعَ

السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى

الْعَرْشِ﴾ [الرعد: ٢].

وَقَالَ فِي سُورَةِ طه: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ

اسْتَوَى﴾ [طه: ٥].

وَقَالَ فِي سُورَةِ الْفُرْقَانِ: ﴿ثُمَّ اسْتَوَى عَلَى

الْعَرْشِ الرَّحْمَنُ﴾ [الفرقان: ٥٩].

وَقَالَ فِي سُورَةِ آلِ السَّجْدَةِ: ﴿اللَّهُ الَّذِي

'Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne.' [*Yūnus:3*]

**And He said in Surah Ra`ad:** 'It is Allah who erected the heavens without pillars that you (can) see; then He established Himself above the Throne.' [*Al-Ra`d: 2*]

**And He said in Surah Ṭāhā:** 'The Most Merciful (who is) above the Throne established.' [*Ṭā Hā: 4*]

**And His saying in Surah Al-Furqān:** 'Then established Himself above the Throne – the Most Merciful.' [*Al-Furqān:59*]

**And He said in Surah Alif Lām Mīm al-Sajdah:** 'It is Allah who

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ  
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ﴿السجدة: ٤﴾.

وَقَالَ فِي سُورَةِ الْحَدِيدِ: ﴿هُوَ الَّذِي خَلَقَ  
السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى  
عَلَى الْعَرْشِ ﴿الحديد: ٤﴾.

١٩- اثْبَاتُ عُلُوِّ اللَّهِ عَلَى مَخْلُوقَاتِهِ:

وَقَوْلِهِ: ﴿يَا عِيسَى ابْنِي مَرْيَمَ كُنْ خَلْقًا نَافِلًا رَافِعًا إِلَىَّ﴾

﴿آل عمران: ٥٥﴾ ﴿بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ﴾ ﴿النساء: ١٥٨﴾ ﴿إِلَيْهِ يَصْعَدُ

الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾ ﴿فاطر: ١٠﴾

created the heavens and the earth and whatever is between them two in six days; then He established Himself above the Throne.' [Al-Sajdah: 4]

**And He said in Surah al-Hadīd:** 'It is He who created the heavens and earth in six days and then established Himself above the Throne.' [Al-Hadīd: 4]

### **19- Affirmation of the Highness of Allah above His creation:**

**And His saying:** (Mention) when Allah said, 'O Jesus, indeed I will take you and raise you to Myself.' [Āli-`Imrān: 55], 'Rather, Allah raised him Eisa to Himself.' [Al-Nisā: 158], 'To Him ascends good speech, and righteous work raises it.' [Al-Fāṭir: 10]

﴿يَاهَامَانُ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ۝

أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي

لَأَظُنُّهُ كَاذِبًا﴾ ﴿[غافر: ٣٧، ٣٦]. ﴿أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ

أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ۝ أَمْ

أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا

فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ﴾ ﴿[الملك: ١٧، ١٦]

٢٠- اثْبَاتُ مَعِيَّةِ اللَّهِ تَعَالَى لِخَلْقِهِ:

وَقَوْلِهِ: ﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا

يَلْبِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنْ

'O Haman, construct for me a tower that I might reach the ways, the ways into the heavens - so that I may look at the deity of Moses; but indeed, I think he is a liar.' [*Ghāfir*: 36-37], 'Do you feel secure that He who (holds authority) in the heaven would not cause the earth to swallow you and suddenly it would sway? , Or do you feel secure that He who (holds authority) in the heaven would not send against you a storm of stones? Then you would know how (severe) was My warning.' [*Al-Mulk*: 16-17]

**20. Affirmation that Allah, Exalted is He, is with His creation:**

**And His saying:** 'It is He who created the heavens and earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from



السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾ [الحديد: ٤٠] ﴿٤١﴾ مَا يَكُونُ مِنْ

نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا

هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ

إِلَّا هُوَ مَعَهُمْ أَيْنَمَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا

يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٤٢﴾ [المجادلة: ٧].

وَقَوْلِهِ: ﴿٤٣﴾ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ﴿٤٤﴾ [التوبة: ٤٠] ﴿٤٥﴾ إِنِّي

مَعَكُمْ أَسْمَعُ وَأَرَى ﴿٤٦﴾ [طه: ٤٦] ﴿٤٧﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ

اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿٤٨﴾ [النحل: ١٢٨] ﴿٤٩﴾ وَاصْبِرُوا

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٥٠﴾ [الأنفال: ٤٦]

the heaven and what ascends therein; and He is with you wherever you are. And Allah, of what you do, is Seeing.' [*Al-Hadīd: 4*],

'There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them (in knowledge) wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah is, of all things, Knowing.' [*Al-Mujādilah: 7*]

**And His saying:** 'Do not grieve; indeed Allah is with us.' [*Al-Tawbah: 40*], 'Indeed, I am with you both; I hear and I see.' [*Ṭā Hā: 46*],

'Indeed, Allah is with those who fear Him and those who are doers of good.' [*Al-Nahl: 128*] 'And be patient. Indeed, Allah is with the patient.' [*Al-Anfāl: 46*]

﴿كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ

وَاللَّهُ مَعَ الصَّابِرِينَ﴾ [البقرة: ٢٤٩].

٢١- إِبْثَاتُ الْكَلَامِ لِلَّهِ تَعَالَى:

﴿وَقَوْلِهِ: ﴿وَمَنْ أَضْدَقُ مِنَ اللَّهِ حَدِيثًا﴾﴾ [النساء: ٨٧]

﴿وَمَنْ أَضْدَقُ مِنَ اللَّهِ قِيلًا﴾﴾ [النساء: ١٢٢]

﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ﴾﴾ [المائدة: ١١٦]

﴿وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا﴾﴾ [الأَنْعَام: ١١٥]

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾﴾ [النساء: ١٦٤]

'How many a small company has overcome a large company by permission of Allah. And Allah is with the patient.' [*Al-Baqarah: 249*]

## **21. Affirmation of Speech for Allah, Exalted is He:**

**And His saying:** 'And Who is more truthful than Allah in statement.' [*Al-Nisa: 87*],

'and who is more truthful than Allah in statement.' [*Al-Nisa: 122*],

'When Allah will say, “O Jesus, Son of Mary!”' [*Al-Ma'idah: 116*],

'And the word of your Lord has been fulfilled in truth and in justice.' [*Al-An`ām: 115*],

'And Allah spoke to Moses with [direct] speech.' [*Al-Nisā: 164*]

﴿مِنْهُمْ مَنْ كَلَّمَ اللَّهُ﴾ [البقرة: ٢٥٣]

﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾ [الأعراف: ١٤٣]

﴿وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ

نَجِيًّا﴾ [مريم: ٥٢] ﴿وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ ائْتِ

الْقَوْمَ الظَّالِمِينَ﴾ [الشعراء: ١٠] ﴿وَنَادِيَهُمَا رَبُّهُمَا أَلَمْ

أَنهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ﴾ [الأعراف: ٢٢] ﴿وَيَوْمَ

يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ

تَزْعُمُونَ﴾ [القصص: ٦٢] ﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا

أَجَبْتُمْ الْمُرسَلِينَ﴾ [القصص: ٦٥]

'Among them were those to whom Allah spoke.' [Al-Baqarah: 253],

'And when Moses arrived at Our appointed time and his Lord spoke to him.' [Al-A`raf: 143],

'And We called him from the side of the mount at [his] right and brought him near, confiding [to him].' [Maryam: 52],

'And [mention] when your Lord called Moses, (saying), "Go to the wrongdoing people"' [Al-Shu`ra: 10],

'And their Lord called to them, "Did I not forbid you [both] from that tree"' [Al-A`raf: 22],

'And (warn of) the Day He will call them and say, "Where are my 'partners' which you used to claim?".' [Al-Qasas: 62],

And (remember) the Day [Allâh] will call to them (people), and say: "What did you answer the Messengers?".' [Al-Qasas: 65]

﴿وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ

حَتَّى يَسْمَعَ كَلَامَ اللَّهِ﴾ [التوبة: ٦] ﴿وَقَدْ كَانَ فَرِيقٌ

مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ

مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾ [البقرة: ٧٥] ﴿يُرِيدُونَ أَنْ

يُبَدِّلُوا كَلَامَ اللَّهِ قُلْ لَّنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ

مِنْ قَبْلُ﴾ [الفتح: ١٥]، ﴿وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ

كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ﴾ [الكهف: ٢٧] ﴿إِنَّ

هَذَا الْقُرْآنَ يَفُصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي

هُمْ فِيهِ يَخْتَلِفُونَ﴾ [النمل: ٧٦]

‘And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the Words of Allâh (the Qur’ân).’ [*Al-Tawbah: 6*],

‘While a party of them (people of the book) used to hear the words of Allah and then distort the Torah after they had understood it while they were knowing?’ [*Al-Baqarah: 75*],

‘They wish to change the words of Allah. Say, "Never will you follow us. Thus did Allah say Before.”’ [*Al-Fath: 15*],

‘And recite, (O Muḥammad), what has been revealed to you of the Book of your Lord There is no changer of His words’ [*Al-Kahf: 27*],

‘Indeed, this Qur’an relates to the Children of Israel most of that over which they disagree.’ [*Al-Namal: 76*]



## ٢٢- إِبْتَاتُ تَنْزِيلِ الْقُرْآنِ مِنَ اللَّهِ تَعَالَى :

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ﴾ [الأنعام: ١٥٥] ﴿لَوْ

أَنْزَلْنَاهَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا

مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ﴾ [الحشر: ٢١] ﴿وَإِذَا بَدَّلْنَا آيَةً

مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ

مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝ قُلْ نَزَّلَهُ رُوحُ

الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا

وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ۝ وَلَقَدْ نَعْلَمُ أَنَّهُمْ

يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ

إِلَيْهِ أَعْجَمِي وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ [النحل: ١٠١- ١٠٣]

## **22. Affirmation of the Revelation of the Qur'an from Allah, Exalted is He:**

'And this [Qur'an] is a Book We have revealed [which is] blessed' [*Al-An'ām: 155*],

'If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah.' [*Al-Hashr: 21*],

‘And when We substitute a verse in place of a verse and Allah is most knowing of what He sends down - they say, "You, [O Muhammad], are but an inventor [of lies]." But most of them do not know. Say, [O Muhammad], "The Pure Spirit has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims." And We certainly know that they say, "It is only a human being who teaches the Prophet." The tongue of the one they refer to is foreign, and this [Qur'an] is [in] a clear Arabic language.' [*Al-Nahl: 101-103*]

٢٣- اثْبَاتُ رُؤْيَا الْمُؤْمِنِينَ رَبَّهُمْ يَوْمَ الْقِيَامَةِ:

وَقَوْلِهِ: ﴿وَجُوهٌ يَّوْمَئِذٍ نَّاصِرَةٌ ۖ إِلَىٰ رَبِّهَا

نَاطِرَةٌ﴾ [القيامة: ٢٢، ٢٣] ﴿عَلَى الْأَرَائِكِ يَنْظُرُونَ﴾

﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ [المطففين: ٣٥]

﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾ [ق: ٣٥]

وَهَذَا الْبَابُ فِي كِتَابِ اللَّهِ كَثِيرٌ، مَنْ تَدَبَّرَ

الْقُرْآنَ طَالِبًا لِلْهُدَىٰ مِنْهُ تَبَيَّنَ لَهُ طَرِيقُ الْحَقِّ.

### **23. Affirmation of the Believers looking at their Lord on the Day Of Judgment:**

**And His saying:** '[Some] faces, that Day, will be radiant, looking at their Lord.' [*Al-Qiyāmah: 22-23*],

'On adorned couches, observing.' [*Al-Muthaffifin: 35*],

'For them who have done good is the best [reward] and extra.' [*Yūnus: 26*],

'They will have whatever they wish therein, and with Us is more.'" [*Qāf: 35*],

And this topic is abundantly mentioned in the Book of Allah and whoever reflects upon the Qur'an seeking for guidance from it, it will become evident for him the path of truth.

الْإِسْتِدْلَالُ عَلَى اثْبَاتِ أَسْمَاءِ اللَّهِ

وَصِفَاتِهِ مِنَ السُّنَّةِ

((فَصْلٌ)) : ثُمَّ فِي سُنَّةِ رَسُولِ اللَّهِ ﷺ، فَالسُّنَّةُ

تُفَسِّرُ الْقُرْآنَ، وَتُبَيِّنُهُ، وَتَدُلُّ عَلَيْهِ، وَتُعْبِرُ عَنْهُ. وَمَا

وَصَفَ الرَّسُولُ ﷺ بِهِ رَبَّهُ عَزَّوَجَلَّ مِنْ

الْأَحَادِيثِ الصَّحَاحِ، الَّتِي تَلَقَّاهَا أَهْلُ الْمَعْرِفَةِ

بِالْقَبُولِ وَجَبَ الْإِيْمَانُ بِهَا كَذَلِكَ.

١- ثُبُوتُ النُّزُولِ الْإِلَهِيِّ إِلَى سَمَاءِ الدُّنْيَا، عَلَى

مَا يَلِيْقُ بِجَلَالِ اللَّهِ:

مَثَلُ قَوْلِهِ ﷺ: ((يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا

## Seeking Evidence for Affirmation of the Names of Allah and His Attributes from Sunnah

After this, (the description of the attributes is mentioned) in the *Sunnah* of the Prophet ﷺ. The *Sunnah* explains the Qur'an, it clarifies its meanings, provides proofs for it, and interprets it. It is necessary to have faith in the authentic *aḥadīth* of the Prophet ﷺ in which he has stated the Attributes of Allah, the Mighty and the Magnificent, and which have been acknowledged by the men of vision.

**1.The evidence of the descent of Allah to the lowest heaven nearer to the earth in a manner that befits the grandness of Allah:**

**For example, his ﷺ saying:** 'Our Rabb descends to the lowest heaven nearer to the earth

كُلَّ لَيْلَةٍ حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ:

مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟

مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟)) مُتَّفَقٌ عَلَيْهِ.

٢- اثْبَاتُ أَنَّ اللَّهَ يَفْرَحُ وَيَضْحَكُ:

وَقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ

التَّائِبِ مِنْ أَحَدِكُمْ بِرَأْسِهِ)) الْحَدِيثُ مُتَّفَقٌ عَلَيْهِ.

وَقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ، يَقْتُلُ

أَحَدُهُمَا الْآخَرَ؛ كِلَاهُمَا يَدْخُلُ الْجَنَّةَ)) مُتَّفَقٌ عَلَيْهِ.

Every night 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?' *[Agreed Upon]*

## **2. Evidence that Allah becomes pleased and He laughs:**

**And the saying of the Prophet ﷺ:** 'Allah is more pleased with the repentance of His believing slave than anyone one of you would be on finding his (lost) riding animal.' *[Agreed Upon]*

**And his ﷺ statement:** 'Allah laughs at two men, one of whom kills the other and both of them will enter Paradise.' *[Agreed Upon]*



٣- اثْبَاتُ أَنَّ اللَّهَ يَعْجَبُ وَيَضْحَكُ:

وَقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((عَجِبَ رَبُّنَا مِنْ قُنُوطِ عِبَادِهِ،

وَقُرْبِ غَيْرِهِ، يَنْظُرُ إِلَيْكُمْ أَزْلَيْنِ، قَنِطَيْنِ، فَيَظَلُّ

يَضْحَكُ، يَعْلَمُ أَنَّ فَرَجَكُمْ قَرِيبٌ)) حدیث حسن.

٤- اثْبَاتُ الرَّجُلِ وَالْقَدَمِ لِلَّهِ سُبْحَانَهُ:

وَقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا، وَهِيَ

تَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا

رِجْلَهُ وَفِي رِوَايَةٍ عَلَيْهَا قَدَمُهُ فَيَنْزَوِي بَعْضُهَا

إِلَى بَعْضٍ، فَتَقُولُ: قَطَّ قَطَّ)). مُتَّفَقٌ عَلَيْهِ.

### **3. Affirmation that Allah becomes Amazed and He Laughs:**

**And his ﷺ statement:** 'Our Rabb is amazed at the despair of His slaves while a change in his condition is near. He laughs seeing you in a state of misery and despondency because He knows that indeed your relief is very near.' [*Hasan Hadith*]

### **4. Affirmation of the Foot and the Qadam for Allah, Glorified is He:**

**And his ﷺ statement:** 'The people will be thrown into hellfire and it will continue to say, "Is there more?" Until the Rabb of Honour will place His foot on it, and another narration mentions that He will put His *Qadam* on it. Whereupon some parts of hellfire will draw close to other parts, and it will say, "Enough! Enough!"' [*Agreed Upon*]

٥- اثْبَاتُ النِّدَاءِ وَالصَّوْتِ وَالْكَلَامِ لِلَّهِ تَعَالَى:

وَقَوْلِهِ ﷺ: ((يَقُولُ اللَّهُ تَعَالَى: يَا آدَمُ. فَيَقُولُ:

لَبَّيْكَ وَسَعْدَيْكَ. فَيُنَادِي بِصَوْتٍ: إِنَّ اللَّهَ يَأْمُرُكَ

أَنْ تَخْرُجَ مِنْ ذُرِّيَّتِكَ بَعَثًا إِلَى النَّارِ)). مُتَّفَقٌ عَلَيْهِ.

وَقَوْلِهِ ﷺ: ((مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ،

لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ)).

٦- اثْبَاتُ عُلُوِّ اللَّهِ عَلَى خَلْقِهِ، وَاسْتِوَائِهِ عَلَى

عَرْشِهِ:

وَقَوْلِهِ ﷺ فِي رُقِيَّةِ الْمَرِيضِ: ((رَبَّنَا اللَّهُ

## **5. Affirmation of the call, the voice and the speech for Allah:**

**And his ﷺ statement:** 'Allah will say (on the Day of Resurrection), 'O Adam!' Adam will reply, '*Labbaik wa Sa`daik!*' Then a loud voice will be heard (saying), 'Allah commands you to take out for the Hell Fire a detachment from your offspring.'" [Agreed Upon]

**And his ﷺ statement:** 'There is none among you except His Rabb will speak to him and there will be no interpreter between Him and the slave.'

## **6. Affirmation of Highness of Allah above His creation and His *Istiwa* upon His throne:**

**And his ﷺ statement about *ruqyah* of the patient:** 'O our Rabb! O Allah!

الَّذِي فِي السَّمَاءِ، تَقَدَّسَ اسْمُكَ، أَمْرُكَ فِي  
 السَّمَاءِ وَالْأَرْضِ، كَمَا رَحِمْتِكَ فِي السَّمَاءِ،  
 اجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ، اغْفِرْ لَنَا حُوبَنَا  
 وَخَطَايَانَا، أَنْتَ رَبُّ الطَّيِّبِينَ، أَنْزِلْ رَحْمَةً مِنْ  
 رَحْمَتِكَ، وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ  
 فَيَبْرَأُ)) حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ.

وَقَوْلِهِ: ((أَلَا تَأْمُنُونِي وَأَنَا أَمِينٌ مِنْ فِي السَّمَاءِ))

حَدِيثٌ صَحِيحٌ

وَقَوْلِهِ: ((وَالْعَرْشُ فَوْقَ الْمَاءِ، وَاللَّهُ فَوْقَ الْعَرْشِ،

وَهُوَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ)). حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ.

He Who is in the heaven, sanctified is Your name, Your command reigns supreme in the heaven and the earth. Just as Your mercy is in the heaven, place Your mercy in the earth also. Forgive for us our sins, and our errors; You are the Rabb of the good people. Send down mercy from Your mercy, and a remedy from Your remedy on this pain so that it is healed up.' [Hasan Hadith narrated by Abū Dāwūd and others]

**And his ﷺ statement:** 'Will you not trust me, whereas I am a trustee of the One Who is in the heaven?' [Ṣaḥīḥ Hadith]

**And his ﷺ statement:** 'The Throne is above the water, and Allah is above the Throne, and He knows what (state) you are upon.' [Hasan Hadith narrated by Abū Dāwūd and others]

وَقَوْلِهِ ﷺ لِلْجَارِيَةِ: ((أَيْنَ اللَّهُ؟)) قَالَتْ: فِي

السَّمَاءِ. قَالَ: ((مَنْ أَنَا؟)) قَالَتْ: أَنْتَ رَسُولُ

اللَّهِ. قَالَ: ((أَعْتَقْتُهَا؛ فَإِنَّهَا مُؤْمِنَةٌ)). رَوَاهُ مُسْلِمٌ.

٧- اثْبَاتُ مَعِيَّةِ اللَّهِ تَعَالَى لِخَلْقِهِ، وَأَنَّهَا لَا تُنَافِي

عُلُوَّهُ فَوْقَ عَرْشِهِ:

وَقَوْلِهِ ﷺ: ((أَفْضَلُ الْإِيمَانِ أَنْ تَعْلَمَ أَنَّ اللَّهَ

مَعَكَ حَيْثُمَا كُنْتَ)). حَدِيثٌ حَسَنٌ.

وَقَوْلِهِ: ((إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَبْصُقَنَّ

قَبْلَ وَجْهِهِ، وَلَا عَنْ يَمِينِهِ؛ فَإِنَّ اللَّهَ قَبْلَ وَجْهِهِ،

**And his ﷺ statement to the slave girl:** 'Where is Allah?' She said: 'In the sky.' He said: 'Who am I?' She said: 'You are the Messenger of Allah.' He said: 'Free her for indeed she is a believing woman.' [narrated by *Muslim*]

**7. Affirmation that Allah, the Exalted, is with His creation and that it does not contradict His Highness above His throne:**

**And his ﷺ statement:** 'The highest degree of faith is that you know that indeed Allah is with you wherever you are.' [Hasan Hadith]

**And his ﷺ statement:** 'When one of you stands up to pray, he should neither spit in front of him nor to his right side, for indeed Allah is in front of him.'



وَلَكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ)). مُتَّفَقٌ عَلَيْهِ

وَقَوْلِهِ ﷺ: ((اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ

وَالْأَرْضِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ

شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَةِ

وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي،

وَمِنْ شَرِّ كُلِّ دَابَّةٍ، أَنْتَ آخِذٌ بِنَاصِيَتِهَا، أَنْتَ

الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ

بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ،

وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّي

Rather (if a person must spit) then on his left side or under his foot.' [*Agreed Upon*]

**And his statement:** 'O Allah, Rabb of the seven Heavens and the Earth and Rabb of the Magnificent Throne. Our Rabb, and the Rabb of everything. The Splitter of the grain and the date stone, the Revealer of Torah and Injīl and the Qur'an, I seek refuge in You from the evil of every creature as You are the One Who is holding its forelock. O Allah, You are the First, there is nothing before You, and You are the Last and there is nothing after You, and You are the Evident and there is nothing above You, and You are the Intimate and there is nothing beyond You. Settle my

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الدِّينَ، وَأَغْنِنِي مِنَ الْفَقْرِ)). رَوَاهُ مُسْلِمٌ.

وَقَوْلُهُ ﷺ لَمَّا رَفَعَ الصَّحَابَةُ أَصْوَاتَهُمْ بِالذِّكْرِ:

((أَيُّهَا النَّاسُ، أَرْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا

تَدْعُونَ أَصَمَّ، وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا

بَصِيرًا قَرِيبًا، إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَيَّ

أَحَدِكُمْ مِنْ عُنُقٍ رَاحِلَتِهِ)). مُتَّفَقٌ عَلَيْهِ.

٨- اثْبَاتُ رُؤْيَا الْمُؤْمِنِينَ لِرَبِّهِمْ يَوْمَ الْقِيَامَةِ:

وَقَوْلُهُ ﷺ: ((إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ

الْقَمَرَ لَيْلَةَ الْبَدْرِ، لَا تُضَامُّونَ فِي رُؤْيَيْهِ، فَإِنْ

debts and free me from poverty. [narrated by *Muslim*]

**And his ﷺ statement when the companions raised their voices while doing *dhikr*:**

'O people! Be kind to yourselves (i.e. don't raise your voice), for you are not calling a deaf or an absent one. Indeed you call the One Who is the All-Hearing, the All-Seeing, the Ever Near (to all things). Indeed the One you are calling, He is even closer to you than the neck of your riding animal.'

[*Agreed Upon*]

**8. Affirmation of the believer's seeing their Rabb on the Day of Judgment:**

**And his ﷺ statement:** 'Indeed you will see your Rabb as you see the moon on the night of a full moon, you shall not crowd one another to see Him. So if

اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ  
الشَّمْسِ، وَصَلَاةٍ قَبْلَ غُرُوبِهَا فَافْعَلُوا)). مُتَّفَقٌ عَلَيْهِ.

مَوْقِفُ أَهْلِ السُّنَّةِ مِنْ هَذِهِ الْأَحَادِيثِ الَّتِي فِيهَا  
إِثْبَاتُ الصِّفَاتِ الرَّبَّانِيَّةِ.

إِلَى أَمْثَالِ هَذِهِ الْأَحَادِيثِ الَّتِي يُخْبِرُ فِيهَا رَسُولُ  
اللَّهِ ﷺ عَنْ رَبِّهِ بِمَا يُخْبِرُ بِهِ، فَإِنَّ الْفِرْقَةَ النَّاجِيَةَ؛  
أَهْلَ السُّنَّةِ وَالْجَمَاعَةِ يُؤْمِنُونَ بِذَلِكَ، كَمَا  
يُؤْمِنُونَ بِمَا أَخْبَرَ اللَّهُ بِهِ فِي كِتَابِهِ، مِنْ غَيْرِ  
تَحْرِيفٍ وَلَا تَعْطِيلٍ، وَمِنْ غَيْرِ تَكْيِيفٍ، وَلَا  
تَمْثِيلٍ.

you can, you must not miss offering of prayers before sunrise and before sunset. [*Agreed Upon*]

### **The point of view of *Ahlus Sunnah* concerning these ahadith in which is affirmation of the attributes of the Rabb:**

Similarly, there are many *aḥādīth* in which the Prophet ﷺ gives information about his Rabb. The group that is saved i.e., *Ahlus Sunnah wal Jama'ah*, believe in it, just as they believe in the information given about them by Allah in His Book without distortion and negation and without adding quality and resemblance.

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مَكَانَةُ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ بَيْنَ فِرْقِ الْأُمَّةِ

بَلْ هُمْ الْوَسْطُ فِي فِرْقِ الْأُمَّةِ، كَمَا أَنَّ الْأُمَّةَ هِيَ

الْوَسْطُ فِي الْأُمَمِ.

فَهُمْ وَسْطُ فِي بَابِ صِفَاتِ اللَّهِ سُبْحَانَهُ

وَتَعَالَى بَيْنَ أَهْلِ التَّعْطِيلِ؛ الْجَهْمِيَّةِ، وَأَهْلِ

التَّمْثِيلِ؛ الْمُشَبِّهَةِ.

وَهُمْ وَسْطُ فِي بَابِ أَفْعَالِ اللَّهِ بَيْنَ الْقَدَرِيَّةِ

وَالْجَبَرِيَّةِ.

وَفِي بَابِ وَعِيدِ اللَّهِ بَيْنَ الْمُرْجئةِ وَالْوَعِيدِيَّةِ

## **The position of *Ahlus Sunnah wal Jama'ah* amongst the various groups of the Ummah**

In fact, among all the sects of the Ummah, this sect alone is moderate just as the community of Muslims is a moderate one among all the communities.

**The *Ahlus Sunnah wal Jama'ah* are on a moderate position regarding the Attributes of Allah, Glorified and Exalted is He, between the *Ahlul Ta'tīl* (*Jahmiyyah*) and *Ahlul Tamthīl* (*Mushabbiha*).**

**And they (*Ahlus Sunnah wal Jama'ah*) are moderate regarding the topic of the Actions of Allah between the *Qadariyyah* sect and the *Jabariyyah* sect.**

**And (they are moderate) about the topic of the Threats of Allah between the *Murji'ah* and the *Wa'idiyya* sects**



مِنَ الْقَدَرِيَّةِ وَغَيْرِهِمْ.

وَفِي بَابِ أَسْمَاءِ الْإِيمَانِ وَالِدِّينِ بَيْنَ الْحُرُورِيَّةِ

وَالْمُعْتَزَلَةِ، وَبَيْنَ الْمُرْجئةِ وَالْجَهْمِيَّةِ.

وَفِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ بَيْنَ الرَّوَافِضِ

وَالْخَوَارِجِ.



among *Qadariyya* etc.

**And (they are moderate) on topics of the names of faith and religion** between *Harūriyyah* and *Mu'tazilah*, and between *Murji'ah* and *Jahmiyyah*.

**And (they are moderate) regarding the Companions of the Prophet ﷺ** between the *Rawafîḍ* and *Khawārij*



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وَجُوبُ الْإِيمَانِ بِاسْتِوَاءِ اللَّهِ عَلَى عَرْشِهِ

وَعُلُوّه عَلَى خَلْقِهِ وَمَعِيَّتِهِ لِخَلْقِهِ،

وَأَنَّهُ لَا تَنَافِي بَيْنَهُمَا

((فَصْلٌ)): وَقَدْ دَخَلَ فِيْمَا ذَكَرْنَاهُ مِنَ الْإِيمَانِ

بِاللَّهِ الْإِيمَانُ بِمَا أَخْبَرَ اللَّهُ بِهِ فِي كِتَابِهِ، وَتَوَاتَرَ

عَنْ رَسُولِهِ، وَأَجْمَعَ عَلَيْهِ سَلَفُ الْأُمَّةِ مِنْ أَنَّهُ

سُبْحَانَهُ فَوْقَ سَمَاوَاتِهِ، عَلَى عَرْشِهِ، عَلَى

خَلْقِهِ، وَهُوَ سُبْحَانَهُ مَعَهُمْ أَيْنَمَا كَانُوا، يَعْلَمُ مَا

هُمْ عَامِلُونَ، كَمَا جَمَعَ بَيْنَ ذَلِكَ فِي قَوْلِهِ:

﴿هُوَ الَّذِي خَلَقَ

**The obligation of faith in *Istiwa* of Allah upon His Throne and His highness above His creation and that He is with His creation and there is no contradiction between the two.**

**SECTION:**

Whatever we have stated about having faith in Allah also includes having faith in what Allah has informed us of in His Book; and is reported numerously from the Prophet ﷺ; and the *Salaf* (pious predecessors) of the *Ummah* have consensus on it that indeed Allah, Glorified is He, is above the heavens on His Throne; high above the creation and He, the Exalted, is with them wherever they are. He knows whatever they do, just as He has mentioned in His statement: 'He it is Who created

السَّمَوَاتِ وَالْأَرْضِ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى  
 عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ  
 مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ  
 مَعَكُمْ أَيْنَمَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾  
 [الحديد: ٤]  
 وَلَيْسَ مَعْنَى قَوْلِهِ: ﴿وَهُوَ مَعَكُمْ﴾ أَنَّهُ مُخْتَلِطٌ  
 بِالْخَلْقِ؛ فَإِنَّ هَذَا لَا تُوجِبُهُ اللَّغَةُ، وَهُوَ خِلَافُ مَا  
 أَجْمَعَ عَلَيْهِ سَلَفُ الْأُمَّةِ، وَخِلَافُ مَا فَطَرَ اللَّهُ  
 عَلَيْهِ الْخَلْقَ بَلِ الْقَمَرُ آيَةٌ مِنْ آيَاتِ اللَّهِ، مِنْ أَصْغَرِ  
 مَخْلُوقَاتِهِ، وَهُوَ مَوْضُوعٌ فِي السَّمَاءِ، وَهُوَ مَعَ

the heavens and the earth in six days and then *Istiwa* (established) Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allah, of what you do, is Seeing. [*al-Hadid*: 4]

**The meaning of His statement** 'And He is with you,'- is not that He is mixed with the creation. Language does not necessitate this, it is contrary to that which the *salaf* of the *ummah* agreed upon, and it is also contrary to that which Allah has created the creation upon. The moon is a sign from the signs of Allah and amongst His small creations; and it is placed in the heave but even then it is with

الْمُسَافِرِ وَغَيْرِ الْمُسَافِرِ، أَيْنَمَا كَانَ.

وَهُوَ سُبْحَانَهُ فَوْقَ عَرْشِهِ، رَقِيبٌ عَلَى خَلْقِهِ،  
مُهَيِّمٌ عَلَيْهِمْ، مُطَّلِعٌ عَلَيْهِمْ، إِلَى غَيْرِ ذَلِكَ مِنْ  
مَعَانِي رَبُّوبِيَّتِهِ.



مَا يَجِبُ إِعْتِقَادُهُ فِي عُلُوِّهِ وَمَعِيَّتِهِ

سُبْحَانَهُ، وَمَعْنَى كَوْنِهِ سُبْحَانَهُ فِي

السَّمَاءِ، وَأَدِلَّةُ ذَلِكَ

وَكُلُّ هَذَا الْكَلَامِ الَّذِي ذَكَرَهُ اللَّهُ مِنْ أَنَّهُ فَوْقَ

الْعَرْشِ وَأَنَّهُ مَعَنَا، حَقٌّ عَلَى حَقِيقَتِهِ، لَا يَحْتَاجُ

the traveller and the non-traveller wherever they are.  
And He, the Exalted, is above His throne, observer over His creation, He is watching over them, completely informed of them. Similarly, other meanings of His *Rubūbiyyah* can also be proved.



**It is obligatory to believe in the highness of Allah  
and that He is with His servants and the meaning  
and evidences of His being in the heaven**

Whatever Allah has mentioned, that is, He is above the heavens and is with us, is true in its reality; there is no need of



إِلَى تَحْرِيفٍ، وَلَكِنْ يُصَانُ عَنِ الظُّنُونِ الْكَاذِبَةِ،  
 مِثْلَ أَنْ يُظَنَّ أَنَّ ظَاهِرَ قَوْلِهِ: ((فِي السَّمَاءِ)). أَنَّ  
 السَّمَاءَ ثِقْلُهُ أَوْ تُظَلُّهُ، وَهَذَا بَاطِلٌ بِاجْتِمَاعِ أَهْلِ  
 الْعِلْمِ وَالْإِيمَانِ؛ فَإِنَّ اللَّهَ قَدْ ﴿وَسِعَ كُرْسِيُّهُ  
 السَّمَوَاتِ وَالْأَرْضَ﴾، وَهُوَ الَّذِي ﴿يُمْسِكُ  
 السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا﴾، ﴿وَيُمْسِكُ  
 السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ﴾، ﴿وَمِنْ  
 آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ﴾



any distortion in it. However, one must avoid false assumptions, such as thinking that the apparent meaning of His statement: 'in the sky' is that the sky carries Him or it over shadows Him. This is false according to the consensus of the people of knowledge and faith. Because indeed, Allah in fact: 'His *kursi* encompasses the heavens and the earth', And He is the One who: 'He holds the heavens and the earth lest they move away from their places', 'And He is holding the heaven lest it should fall upon the earth except by His permission', 'And of His signs is that the heavens are standing in their places by His command.'



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وَجُوبُ الْإِيْمَانِ بِقُرْبِهِ مِنْ خَلْقِهِ، وَأَنَّ ذَلِكَ لَا  
يُنَافِي عُلُوَّهُ وَفَوْقِيَّتَهُ

((فَصْلٌ)):

وَقَدْ دَخَلَ فِي ذَلِكَ الْإِيْمَانُ بِأَنَّهُ قَرِيبٌ مِنْ خَلْقِهِ،  
مُجِيبٌ، كَمَا جَمَعَ بَيْنَ ذَلِكَ فِي قَوْلِهِ: ﴿وَإِذَا  
سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ  
الدَّاعِ إِذَا دَعَانِ﴾ [الْآيَةُ]، وَقَوْلِهِ ﷺ: إِنَّ  
الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ عُنُقِ  
رَاحِلَتِهِ)).

**The obligation of belief of His closeness to His creation  
and indeed that does not contradict His highness  
and His above-ness**

**SECTION:**

And included in this is the belief that indeed He is close to His creation and He responds, just as He has mentioned these together in His statement: 'And when My servant asks you about Me, Indeed I am near, I respond to the call of the caller when he calls Me' [al-Baqarah: 186] And the statement of the Prophet ﷺ: 'That indeed the One Whom you call upon is closer to you than the neck of his riding animal.'

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وَمَا ذُكِرَ فِي الْكِتَابِ وَالسُّنَّةِ مِنْ قُرْبِهِ وَمَعِيَّتِهِ،  
لَا يُنَافِي مَا ذُكِرَ مِنْ عُلُوِّهِ وَفَوْقِيَّتِهِ؛ فَإِنَّهُ سُبْحَانَهُ  
لَيْسَ كَمِثْلِهِ شَيْءٌ فِي جَمِيعِ نُعُوتِهِ، وَهُوَ عَلِيُّ  
فِي دُنُوِّهِ، قَرِيبٌ فِي عُلُوِّهِ.



وَجُوبُ الْإِيمَانِ بَأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ حَقِيقَةً  
((فَضْلٌ)):

وَمِنْ الْإِيمَانِ بِاللَّهِ وَكُتُبِهِ الْإِيمَانُ بَأَنَّ الْقُرْآنَ  
كَلَامُ اللَّهِ، مُنَزَّلٌ، غَيْرُ مَخْلُوقٍ، مِنْهُ بَدَأَ،  
وَالِيهِ يَعُودُ، وَأَنَّ اللَّهَ تَكَلَّمَ بِهِ حَقِيقَةً، وَأَنَّ

The closeness of Allah and His with-ness that is mentioned in the Qur'an and the Sunnah does not contradict that which has been mentioned concerning His highness and His above-ness, because indeed in all of His attributes there is nothing like Him, Glorified be He. He is high in His nearness and He is near in His Highness!



**The obligation of believing that indeed the Qur'an is the speech of Allah in reality**

**SECTION:**

**And of faith in Allah and His books is to believe that indeed the Qur'an is the speech of Allah,** it has been sent down and is not created. It initiated from Him and will return to Him, and that Allah has spoken it in reality. And indeed this

هَذَا الْقُرْآنَ الَّذِي أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ هُوَ  
كَلَامُ اللَّهِ حَقِيقَةً، لَا كَلَامُ غَيْرِهِ.

وَلَا يَجُوزُ إِطْلَاقُ الْقَوْلِ بِأَنَّهُ حِكَايَةٌ عَنْ كَلَامِ  
اللَّهِ، أَوْ عِبَارَةٌ عَنْهُ، بَلْ إِذَا قَرَأَهُ النَّاسُ، أَوْ كَتَبُوهُ  
فِي الْمَصَاحِفِ لَمْ يَخْرُجْ بِذَلِكَ عَنْ أَنْ يَكُونَ  
كَلَامَ اللَّهِ تَعَالَى حَقِيقَةً؛ فَإِنَّ الْكَلَامَ إِنَّمَا يُضَافُ  
حَقِيقَةً إِلَى مَنْ قَالَهُ مُبْتَدِئًا، لَا إِلَى مَنْ قَالَهُ مُبَلِّغًا  
مُؤَدِّيًا.

وَهُوَ كَلَامُ اللَّهِ؛ حُرُوفُهُ، وَمَعَانِيهِ، لَيْسَ كَلَامُ اللَّهِ  
الْحُرُوفَ دُونَ الْمَعَانِي، وَلَا الْمَعَانِيَ دُونَ  
الْحُرُوفِ.

Qur'an which has been revealed upon Muhammad ﷺ is in reality the speech of Allah, and not the speech of anyone else. And it is not permissible to say in absolute terms that indeed it is just a narration of the speech of Allah, or it is an interpretation of it. Rather when people recite the Qur'an, or when they write it in the *Maṣāḥif*, that does not remove it from being the speech of Allah (Exalted is He) in reality; because indeed speech is only in reality attributed to the one who initiated saying it, it will not be attributed to the one who is conveying it and one who is transmitting it. Thus, it is the speech of Allah with respect to its words and meanings. It is not that the words are the Speech of Allah but not the meanings or that the meanings are the speech of Allah but not the words.



وَجُوبُ الْإِيمَانِ بِرُؤْيَا الْمُؤْمِنِينَ رَبَّهُمْ يَوْمَ

الْقِيَامَةِ، وَمَوَاضِعُ الرُّؤْيَا

((فَصْلٌ)):

وَقَدْ دَخَلَ أَيْضًا فِيمَا ذَكَرْنَاهُ مِنَ الْإِيمَانِ بِهِ

وَبِكُتُبِهِ وَبِمَلَائِكَتِهِ وَبِرُسُلِهِ، الْإِيمَانُ بِأَنَّ

الْمُؤْمِنِينَ يَرُونَهُ يَوْمَ الْقِيَامَةِ عَيْنًا بِأَبْصَارِهِمْ،

كَمَا يَرُونَ الشَّمْسَ صَحْوًا، لَيْسَ دُونَهَا

سَحَابٌ، وَكَمَا يَرُونَ الْقَمَرَ لَيْلَةً الْبَدْرِ، لَا

يُضَامُونَ فِي رُؤْيَيْهِ، يَرُونَهُ سُبْحَانَهُ وَهُمْ فِي

عَرَصَاتِ الْقِيَامَةِ، ثُمَّ يَرُونَهُ بَعْدَ دُخُولِ الْجَنَّةِ،

**It is obligatory to believe that believers will see  
their Rabb on the Day of Judgment and  
the description of the places of seeing**

**SECTION:**

Also included in that which we have mentioned of faith in Allah, His books, His angels, and His Messengers is the belief that indeed the believers will see Him on the Day Of Judgment, viewing with their eyes in reality just as they see the sun clearly when the sky is cloudless, and just as they see the moon on the night when it is full. They will not suffer any harm in seeing Him. They will see Him the Exalted, in the plains of the Day of Resurrection. Then they will see Allah after they enter paradise

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كَمَا يَشَاءُ اللَّهُ سُبْحَانَهُ وَتَعَالَى.

مَا يَدْخُلُ فِي الْإِيمَانِ بِالْيَوْمِ الْآخِرِ

((فَصْلٌ))

١- مَا يَكُونُ فِي الْقَبْرِ:

وَمِنَ الْإِيمَانِ بِالْيَوْمِ الْآخِرِ الْإِيمَانُ بِكُلِّ مَا

أَخْبَرَهُ النَّبِيُّ ﷺ مِمَّا يَكُونُ بَعْدَ الْمَوْتِ،

فَيَوْمُنُونَ بِفِتْنَةِ الْقَبْرِ، وَبِعَذَابِ الْقَبْرِ وَبِنَعِيمِهِ.

فَأَمَّا الْفِتْنَةُ فَإِنَّ النَّاسَ يُفْتَنُونَ فِي قُبُورِهِمْ، فَيَقَالُ

لِلرَّجُلِ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟

فَيُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي

## What is included in faith in the Last Day?

### SECTION:

#### 1. What will happen in the grave:

And part of faith in the Last Day, is to believe in everything that will happen after death as informed by the Prophetﷺ. Hence, they (*Ahlul Sunnah wal Jama`ah*) believe in trial of the grave, the punishment of the grave and its blessings.

**As for the *fitnah*** – then indeed (all) people will be tested in their graves. A person is asked, 'Who is your Lord? What is your religion? Who is your prophet?' So Allah keeps firm those who believe, with the firm word,

الْحَيَاةِ الدُّنْيَا، وَفِي الْآخِرَةِ، فَيَقُولُ الْمُؤْمِنُ: اللَّهُ  
رَبِّي، وَالْإِسْلَامُ دِينِي، وَمُحَمَّدٌ ﷺ نَبِيِّ.

وَأَمَّا الْمُرْتَابُ فَيَقُولُ: هَاهُ هَاهُ؛ لَا أَدْرِي، سَمِعْتُ  
النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ، فَيُضْرَبُ بِمِرْزَبَةٍ مِنْ  
حَدِيدٍ، فَيَصِيحُ صَيْحَةً، يَسْمَعُهَا كُلُّ شَيْءٍ إِلَّا  
الْإِنْسَانَ، وَلَوْ سَمِعَهَا الْإِنْسَانُ لَصَعِقَ.

٢- الْقِيَامَةُ الْكُبْرَى، وَمَا يَجْرِي فِيهَا:

ثُمَّ بَعْدَ هَذِهِ الْفِتْنَةِ، إِمَّا نَعِيمٌ وَإِمَّا عَذَابٌ إِلَى أَنْ  
تَقُومَ الْقِيَامَةُ الْكُبْرَى، فَتُعَادُ الْأَرْوَاحُ إِلَى  
الْأَجْسَادِ.

in worldly life and in the Hereafter. Thus the believer says, 'My Lord is Allah, and Islam is my religion and Muhammad ﷺ is my Prophet.'

**As for the one in doubt, he says:** Alas, Alas, I do not know. I heard the people say something and I also said it. Then he is struck by hammers of iron and he shrieks so loudly that every creature except man hears him. If man would hear it, he would surely become unconscious.

## **2. The Great Resurrection and what will happen in it:**

After this trial (of the grave), there is either favour or punishment until the Great Resurrection is established. Then the souls will be returned to the bodies.

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وَتَقُومُ الْقِيَامَةُ الَّتِي أَخْبَرَ اللَّهُ بِهَا فِي كِتَابِهِ،  
وَعَلَى لِسَانِ رَسُولِهِ، وَأَجْمَعَ عَلَيْهَا الْمُسْلِمُونَ،  
فَيَقُومُ النَّاسُ مِنْ قُبُورِهِمْ لِرَبِّ الْعَالَمِينَ، حُفَاةً،  
عُرَاةً، غُرْلًا.

مَا يَجْرِي فِي يَوْمِ الْقِيَامَةِ:

وَتَدْنُو مِنْهُمْ الشَّمْسُ، وَيُلْجِمُهُمُ الْعَرَقُ،  
وَتُنْصَبُ الْمَوَازِينُ، فَتُوزَنُ فِيهَا أَعْمَالُ الْعِبَادِ،  
﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٥﴾  
وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا  
أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿﴾ [المؤمنون: ١٠٢، ١٠٣].

And the Day of Resurrection will be established about which Allah has informed in His book and through the tongue of His Prophet ﷺ, and the Muslims have consensus on it. The people will rise from their graves before the Lord of the worlds; barefoot, naked, and uncircumcised.

### **What will happen on the Day of Resurrection?**

The sun will come close to the people. They will be bridled with sweat. Then the balance will be placed and then deeds of the slaves will be weighed in it.

And those whose scales are heavy - it is they who are the successful. But those whose scales are light - those are the ones who have lost their souls, (being) in Hell, abiding eternally.

[*Al-Mu'minūn*: 102-103]



وَتُنَشَرُ الدَّوَاوِينُ، وَهِيَ صَحَائِفُ الْأَعْمَالِ،  
فَاخِذْ كِتَابَهُ يَمِينَهُ، وَآخِذْ كِتَابَهُ بِشِمَالِهِ أَوْ مِنْ  
وَرَاءِ ظَهْرِهِ، كَمَا قَالَ سُبْحَانَهُ وَتَعَالَى: ﴿وَكُلَّ  
إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ  
الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا ۝ اقْرَأْ كِتَابَكَ كَفَى  
بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾ [الاسراء: ١٣، ١٤].  
وَيُحَاسِبُ اللَّهُ الْخَلَائِقَ، وَيَخْلُو بِعَبْدِهِ الْمُؤْمِنِ،  
فَيَقْرَرُهُ بِذُنُوبِهِ، كَمَا وُصِفَ ذَلِكَ فِي الْكِتَابِ  
وَالسُّنَّةِ.

وَأَمَّا الْكُفَّارُ فَلَا يُحَاسِبُونَ مُحَاسَبَةً مِنْ تُوْزَنُ

And the records will be spread out (i.e. made public) – they will be the books of deeds. Someone will take his book by the right hand while another will take it by the left hand or from behind his back, just as the Glorified and Exalted has said, 'And every person We have imposed his fate upon his neck, and we will produce for him on the Day of Resurrection a record which he will encounter spread open. Read your record. Sufficient is yourself against you this Day as an accountant.' [*Al-Isra*: 13-14].

Allah will call all the creation to account and He will be alone with His believing slave, then Allah will make him admit his sins, just as it has been described in the Qur'an and sunnah.

**But as for the disbelievers**, they will not be reckoned by an account of weighing

حَسَنَاتُهُ وَسَيِّئَاتُهُ؛ فَإِنَّهُ لَا حَسَنَاتٍ لَهُمْ، وَلَكِنْ تُعَدُّ  
أَعْمَالُهُمْ، فَتُحْصَى، فَيُوقَفُونَ عَلَيْهَا وَيُقَرَّرُونَ  
بِهَا، وَيُجْزَوْنَ بِهَا.

حَوْضُ النَّبِيِّ ﷺ، وَمَكَانُهُ، وَصِفَاتُهُ:

وَفِي عَرَصَاتِ الْقِيَامَةِ الْحَوْضُ الْمَوْرُودُ  
لِلنَّبِيِّ ﷺ، مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى  
مِنَ الْعَسَلِ، آيَتُهُ عَدَدُ نُجُومِ السَّمَاءِ، طُولُهُ  
شَهْرٌ، وَعَرْضُهُ شَهْرٌ، مَنْ يَشْرَبُ مِنْهُ شَرْبَةً لَمْ  
يَظْمَأْ بَعْدَهَا أَبَدًا.

Their virtues and their sins; for they do not have any virtues, rather each of their deeds will be enumerated one by one. Then they will be detained because of them (the sins) and they will be made to acknowledge them, and they will be recompensed for them as well.

**The H}awd} of Prophet ﷺ, its place and its characteristics:**

In the plains of resurrection there is the h}awd} (pond) that is prepared for the Prophet ﷺ. Its water will be whiter than milk and sweeter than honey, and its cups are as numerous as the number of stars in the sky. Its length is a month's journey and its width is also a month's journey. Whoever drinks from it once, will never be thirsty again.

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الصِّرَاطُ وَمَعْنَاهُ وَمَكَانُهُ وَصِفَةُ مُرُورِ النَّاسِ  
 عَلَيْهِ: وَالصِّرَاطُ مَنْصُوبٌ عَلَى مَتْنِ جَهَنَّمَ، وَهُوَ  
 الْجِسْرُ الَّذِي بَيْنَ الْجَنَّةِ وَالنَّارِ، يَمُرُّ النَّاسُ عَلَيْهِ  
 عَلَى قَدْرِ أَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يَمُرُّ كَلَمَحِ الْبَصَرِ،  
 وَمِنْهُمْ مَنْ يَمُرُّ كَالْبَرْقِ، وَمِنْهُمْ مَنْ يَمُرُّ كَالرَّيْحِ،  
 وَمِنْهُمْ مَنْ يَمُرُّ كَالْفَرَسِ الْجَوَادِ، وَمِنْهُمْ مَنْ  
 يَمُرُّ كَرِكَابِ الْإِبِلِ، وَمِنْهُمْ مَنْ يَعْدُو عَدْوًا،  
 وَمِنْهُمْ مَنْ يَمْشِي مَشْيًا، وَمِنْهُمْ مَنْ يَزْحَفُ  
 زَحْفًا، وَمِنْهُمْ مَنْ يُخْطَفُ خَطْفًا، وَيُلْقَى فِي  
 جَهَنَّمَ، فَإِنَّ الْجِسْرَ عَلَيْهِ كَلَا لَيْبُ تَخْطِفُ

**The *Sirāt*, its meaning, its place, and the description of passing of people on it:**

*Sirāt* is laid across the back of Hell. It is a bridge between Jannah and Hell. People will cross it according to their deeds. Some will cross it within the twinkling of an eye; some will pass like (the speed of) lightning, some like wind, some like a speeding horse, and some like a riding camel; some will cross it running and some walking. Some will crawl and some will be snatched and thrown into Hell. There will be sharp hooks on the Bridge which will snatch

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النَّاسَ بِأَعْمَالِهِمْ.

الْقَنْطَرَةُ بَيْنَ الْجَنَّةِ وَالنَّارِ:

فَمَنْ مَرَّ عَلَى الصِّرَاطِ دَخَلَ الْجَنَّةَ، فَإِذَا عَبَرُوا  
عَلَيْهِ وَقَفُوا عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ،  
فَيَقْتَصُّ لِبَعْضِهِمْ مِنْ بَعْضٍ، فَإِذَا هُذِّبُوا وَنُقُوا  
أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ.

أَوَّلُ مَنْ يَسْتَفْتِحُ بَابَ الْجَنَّةِ، وَأَوَّلُ مَنْ يَدْخُلُهَا،  
وَشِفَاعَاتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

وَأَوَّلُ مَنْ يَسْتَفْتِحُ بَابَ الْجَنَّةِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،  
وَأَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنَ الْأُمَمِ أُمَّتُهُ.

people according to their deeds.

**Al-Qantara- between the Jannah and the Hellfire:**

One who will cross the *Sira>t* will be able to enter Jannah. When they will cross it, they will be stopped at *Qant}arah*, between Jannah and Hell. Then retribution will be taken for some of them from others. Then after they have been cleansed and purified; it will be permitted for them to enter Jannah.

**Who will be the first one to request the opening of the Gate of Jannah? Who will be the first to enter it? And the intercessions of the Prophet ﷺ:**

The first person one to have the gates of Jannah opened will be Muhammad ﷺ and the first among all the nations to enter Jannah will be the nation of Muhammad ﷺ.

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وَلَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْقِيَامَةِ ثَلَاثُ شَفَاعَاتٍ: أَمَّا الشَّفَاعَةُ  
الْأُولَى فَيَشْفَعُ فِي أَهْلِ الْمَوْقِفِ حَتَّى يُقْضَى  
بَيْنَهُمْ بَعْدَ أَنْ يَتَرَاجَعَ الْأَنْبِيَاءُ؛ آدَمُ، وَنُوحٌ،  
وَإِبْرَاهِيمُ، وَمُوسَى، وَعِيسَى ابْنُ مَرْيَمَ عَنِ  
الشَّفَاعَةِ حَتَّى تَنْتَهِيَ إِلَيْهِ.

وَأَمَّا الشَّفَاعَةُ الثَّانِيَةُ فَيَشْفَعُ فِي أَهْلِ الْجَنَّةِ أَنْ  
يَدْخُلُوا الْجَنَّةَ وَهَاتَانِ الشَّفَاعَتَانِ خَاصَّتَانِ لَهُ.  
وَأَمَّا الشَّفَاعَةُ الثَّالِثَةُ فَيَشْفَعُ فِيْمَنِ اسْتَحَقَّ النَّارَ،  
وَهَذِهِ الشَّفَاعَةُ لَهُ وَلِسَائِرِ النَّبِيِّينَ وَالصَّادِقِينَ  
وغيرِهِمْ، فَيَشْفَعُ فِيْمَنِ اسْتَحَقَّ النَّارَ أَنْ لَا يَدْخُلَهَا،

**And there will be three intercessions for himﷺ on the Day of Resurrection:**

**The first intercession** will take place in the Plain of Standing so that Judgment is made between them. After the prophets like Adamؑ, Noah ؑ, Ibrahim ؑ, Musa ؑ and Isa, the son of Maryam ؑ, have declined the privilege to intercede, it will reach Muhammad ﷺ.

**The second intercession** will take place regarding the people of Jannah that they should be allowed to enter Jannah and both these intercessions are exclusively for the Prophet ﷺ.

**The third intercession** will be concerning those who deserve the Hellfire. This intercession will be made by Muhammad ﷺ and also by all other prophets and the truthful ones and others. He will intercede for those who deserve the Hellfire that they are not admitted to it

وَيَشْفَعُ فِيمَنْ دَخَلَهَا أَنْ يُخْرَجَ مِنْهَا.

إِخْرَاجُ بَعْضِ الْعَصَاةِ مِنَ النَّارِ بِرَحْمَةِ اللَّهِ، بِغَيْرِ

شَفَاعَةٍ، وَاتِّسَاعُ الْجَنَّةِ عَنْ أَهْلِهَا:

وَيُخْرِجُ اللَّهُ تَعَالَى مِنَ النَّارِ أَقْوَامًا بِغَيْرِ شَفَاعَةٍ،

بَلْ بِفَضْلِهِ وَرَحْمَتِهِ، وَيَبْقَى فِي الْجَنَّةِ فَضْلٌ

عَمَّنْ دَخَلَهَا مِنْ أَهْلِ الدُّنْيَا، فَيُنْشِئُ اللَّهُ لَهَا

أَقْوَامًا فَيُدْخِلُهُمُ الْجَنَّةَ.

وَأَصْنَافُ مَا تَضَمَّنَتْهُ الدَّارُ الْآخِرَةُ مِنَ الْحِسَابِ

وَالثَّوَابِ وَالْعِقَابِ وَالْجَنَّةِ وَالنَّارِ، وَتَفَاصِيلُ

and the ones who have already been cast in it are taken out from it. **The description of the disobedient ones who will be brought out from the Hellfire with the mercy of Allah without any intercession and the vastness of Jannah is according to its inhabitants:**

Allah, Exalted be He, will take out many people from hell on account of His Generosity and Mercy without any intercession. There would still remain vacant space in Jannah after the people of the world have entered it. Allah will create for it more people and make them enter Jannah.

And the accounts about the Hereafter, reward and punishment, Jannah and Hellfire and the details about various other stages

ذَلِكَ مَذْكُورٌ فِي الْكُتُبِ الْمُنَزَّلَةِ مِنَ السَّمَاءِ،  
وَالْآثَارِ مِنَ الْعِلْمِ الْمَأْثُورِ عَنِ الْأَنْبِيَاءِ.

وَفِي الْعِلْمِ الْمَوْزُوثِ عَنْ مُحَمَّدٍ ﷺ مِنْ ذَلِكَ  
مَا يَشْفِي وَيَكْفِي، فَمَنْ ابْتَغَاهُ وَجَدَهُ.



الْإِيمَانُ بِالْقَدَرِ وَبَيَانُ مَا يَتَضَمَّنُهُ

وَتُؤْمِنُ الْفِرْقَةُ النَّاجِيَةُ؛ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ  
بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ، وَالْإِيمَانُ بِالْقَدَرِ عَلَى  
دَرَجَتَيْنِ، كُلُّ دَرَجَةٍ تَتَضَمَّنُ شَيْئَيْنِ:

are mentioned in the divine Books and in the narrations of knowledge that have been reported from the prophets and in the knowledge that has been inherited about this from Muhammad; it is that which satisfies and it suffices, so whoever searches for it, he will find it.



### **Belief in Divine Decree and the Explanation of What it Comprises**

*Al-Firqatun Nājiyah* (the saved sect) of the *Ahlus Sunnah wal Jama'ah* believe in *Qadar* (Divine Decree) both the good and the evil of it. There are two stages of having faith in *Qadar* and each stage includes two factors.

## تَفْصِيلُ مَرَاتِبِ الْقَدَرِ

الدَّرَجَةُ الْأُولَى وَمَا تَتَضَمَّنُهُ:

فَالدَّرَجَةُ الْأُولَى: الْإِيْمَانُ بِأَنَّ اللَّهَ تَعَالَى عَلِمَ مَا  
الْخَلْقُ عَامِلُونَ بِعِلْمِهِ الْقَدِيمِ الَّذِي هُوَ مَوْصُوفٌ  
بِهِ أَزَلًا وَأَبَدًا، وَعَلِمَ جَمِيعَ أَحْوَالِهِمْ مِنْ  
الطَّاعَاتِ وَالْمَعَاصِي وَالْأَرْزَاقِ وَالْآجَالِ، ثُمَّ  
كَتَبَ اللَّهُ فِي اللُّوحِ الْمَحْفُوظِ مَقَادِيرَ الْخَلْقِ،  
فَأَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ قَالَ لَهُ: اكْتُبْ، قَالَ: مَا  
اَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ  
فَمَا أَصَابَ الْإِنْسَانَ لَمْ يَكُنْ لِيُخْطِئْهُ، وَمَا

## **The Detail of the Levels of Divine Decree**

### **The first level and that which it includes:**

**The First Level** is to have faith in the fact that Allah knows the creature and creature is acting within His Eternal Knowledge and He has the attribute of this knowledge from the beginning and will have it throughout Eternity. His knowledge encompasses all the obedience, sins, livelihood and fixed times of death. Then Allah recorded the fates of the people in *Al-Lawḥ Al-Maḥfūẓ* (the safe tablet). First of all Allah created the pen and then said to him, 'Write out all that is destined to take place up to the Day of Judgment.' Whatever reaches a person could not have missed him and whatever



أَخْطَاؤُهُ لَمْ يَكُنْ لِيُصِيبْهُ، جَفَّتِ الْأَقْلَامُ، وَطُوِيَتِ  
الْصُّحُفُ.

كَمَا قَالَ سُبْحَانَهُ وَتَعَالَى: ﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ  
يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي  
كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ [الحج: ٧٠].

وَقَالَ: ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي  
أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ  
ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ [الحديد: ٢٢].

وَهَذَا التَّقْدِيرُ التَّابِعُ لِعِلْمِهِ سُبْحَانَهُ يَكُونُ فِي  
مَوَاضِعَ جُمْلَةً وَتَفْصِيلًا، فَقَدْ كَتَبَ فِي اللُّوحِ

has missed him could not have reached him. The pens have dried and the sheets have been folded.

Just as Allah— said: 'Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that, for Allah, is easy.' [*Al-Hajj*: 70]

And He said: 'No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy.' [*Al-Hadid*: 22]

This divine decree, which is in accordance with His knowledge, Glorious is He, is recorded in other places in general terms and also in specific terms. In fact, He has recorded in the preserved tablet whatever He wills.

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الْمَحْفُوظِ مَا شَاءَ، وَإِذَا خَلَقَ جَسَدَ الْجَنِينِ قَبْلَ  
 نَفْخِ الرُّوحِ فِيهِ بَعَثَ إِلَيْهِ مَلَكًا، فَيُؤَمِّرُ بِأَرْبَعِ  
 كَلِمَاتٍ، فَيَقَالُ لَهُ: اكْتُبْ رِزْقَهُ وَأَجَلَهُ، وَعَمَلَهُ،  
 وَشَقِيٍّ أَوْ سَعِيدٍ، وَنَحْوَ ذَلِكَ، فَهَذَا التَّقْدِيرُ قَدْ  
 كَانَ يُنْكِرُهُ غَلَاةُ الْقَدَرِيَّةِ قَدِيمًا، وَمُنْكَرُوهُ  
 الْيَوْمَ قَلِيلٌ.

الدَّرَجَةُ الثَّانِيَّةُ، وَمَا تَتَضَمَّنُهُ:

وَأَمَّا الدَّرَجَةُ الثَّانِيَّةُ: فَهِيَ مَشِيئَةُ اللَّهِ النَّافِذَةُ،  
 وَقُدْرَتُهُ الشَّامِلَةُ، وَهُوَ: الْإِيمَانُ بِأَنَّ مَا شَاءَ اللَّهُ  
 كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَأَنَّهُ مَا فِي السَّمَاوَاتِ

And when He creates the body of the fetus before blowing the soul in it, He sends an angel towards it and gives it four commands. He is told to write his provision, his death, his deeds, and whether he is wretched or blessed and the likes of that. The extremists of the sect of the *Qadariyah* refused to accept this element of *Qadar* in the past but its deniers are few today.

### **The Second Level and What it Includes**

**And as for the second level**, it is the will of Allah which is effective in everything, and it is His Power which encompasses everything, and to have faith that whatever Allah wills takes place and whatever He does not will does not happen. And there is nothing in the heavens

وَمَا فِي الْأَرْضِ مِنْ حَرَكَةٍ، وَلَا سُكُونٍ إِلَّا  
بِمَشِيئَةِ اللَّهِ سُبْحَانَهُ، لَا يَكُونُ فِي مُلْكِهِ مَا لَا يُرِيدُ،  
وَأَنَّهُ سُبْحَانَهُ وَتَعَالَى عَلَى كُلِّ شَيْءٍ قَدِيرٌ، مِنْ  
الْمَوْجُودَاتِ وَالْمَعْدُومَاتِ، فَمَا مِنْ مَخْلُوقٍ فِي  
الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا اللَّهُ خَالِقُهُ سُبْحَانَهُ،  
لَا خَالِقَ غَيْرُهُ، وَلَا رَبَّ سِوَاهُ.

٢٠١- لَا تَعَارِضَ بَيْنَ الْقَدْرِ وَالشَّرْعِ، وَلَا بَيْنَ

تَقْدِيرِهِ لِلْمَعَاصِي وَبُغْضِهِ لَهَا:

وَمَعَ ذَلِكَ فَقَدْ أَمَرَ الْعِبَادَ بِطَاعَتِهِ وَطَاعَةِ  
رُسُلِهِ، وَنَهَاهُمْ عَنْ مَعْصِيَتِهِ.

and on the earth that moves or is still except by the will of Allah, Glorious is He. There shall not be, in His Dominion, what He did not want. And that He, Glorious is He, has power over everything whether it is in existence or is absent. There is nothing in the earth and the heaven except that Allah is its Creator, Glorious is He. There is no Creator other than Him and no Lord other than Him.

**1, 2 There is no contradiction between divine decree and law, and nor is there any contradiction between His decree for sins and His dislike for them:**

Despite this, He has commanded His slaves to obey Him and His Messengers, and prohibited them from His disobedience.

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وَهُوَ سُبْحَانَهُ يُحِبُّ الْمُتَّقِينَ وَالْمُحْسِنِينَ  
وَالْمُقْسِطِينَ، وَيَرْضَى عَنِ الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ، وَلَا يُحِبُّ الْكَافِرِينَ، وَلَا يَرْضَى  
عَنِ الْقَوْمِ الْفَاسِقِينَ، وَلَا يَأْمُرُ بِالْفَحْشَاءِ، وَلَا  
يَرْضَى لِعِبَادِهِ الْكُفْرَ، وَلَا يُحِبُّ الْفَسَادَ.

٣- لَا تَنَافِي بَيْنَ اثْبَاتِ الْقَدَرِ، وَإِسْنَادِ أَفْعَالِ  
الْعِبَادِ إِلَيْهِمْ حَقِيقَةً، وَأَنَّهُمْ يَفْعَلُونَهَا بِاخْتِيَارِهِمْ:  
وَالْعِبَادُ فَاعِلُونَ حَقِيقَةً، وَاللَّهُ خَلَقَ أَفْعَالَهُمْ،  
وَالْعَبْدُ هُوَ الْمُؤْمِنُ وَالْكَافِرُ، وَالْبَرُّ وَالْفَاجِرُ،

Allah, Glorious is He, loves those who have *taqwa*, those who do *Iḥsān*, and those who are just. And He is pleased with those who have faith and perform righteous deeds. He does not love the disbelievers, nor is He pleased with the disobedient, nor does He command that which is obscene. He is not pleased with disbelief for his servants, and nor does He like mischief.

**3-There is no contradiction between the affirmation of the decree and the attribution of the actions of the servants to them in reality and indeed they perform those actions by their choice:**

The slaves of Allah have the real choice to perform any action and Allah created their actions. And there are all kinds of slaves—believer, disbeliever, righteous, sinful,



وَالْمُصَلَّى وَالصَّائِمُ، وَلِلْعِبَادِ قُدْرَةٌ عَلَى أَعْمَالِهِمْ،  
 وَلَهُمْ إِرَادَةٌ، وَاللَّهُ خَالِقُهُمْ وَخَالِقُ قُدْرَتِهِمْ  
 وَإِرَادَتِهِمْ، كَمَا قَالَ تَعَالَى: ﴿لِمَنْ شَاءَ مِنْكُمْ أَنْ  
 يَسْتَقِيمَ ۝ وَمَا تَشَاؤُنَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ  
 الْعَالَمِينَ﴾ [التكوير: ٢٨، ٢٩].

وَهَذِهِ الدَّرَجَةُ مِنَ الْقَدْرِ يُكَذِّبُ بِهَا عَامَّةُ  
 الْقَدَرِيَّةِ، الَّذِينَ سَمَّاهُمُ النَّبِيُّ ﷺ: مَجُوسَ هَذِهِ  
 الْأُمَّةِ، وَيَغْلُو فِيهَا قَوْمٌ مِنْ أَهْلِ الْإِثْبَاتِ، حَتَّى  
 سَلَبُوا الْعَبْدَ قُدْرَتَهُ وَاخْتِيَارَهُ، وَيُخْرِجُونَ عَنْ  
 أَفْعَالِ اللَّهِ وَأَحْكَامِهِ حُكْمَهَا وَمَصَالِحَهَا.

One who prays and one who fasts. The slaves have power over their deeds and they also have a will. However, Allah is their Creator and He is also the Creator of their power and their will, as Allah - Exalted is He, says: 'For whoever wills among you to take a right course. And you do not will except that Allah wills - Lord of the worlds.' [Al-Takwīr: 28-29]

The *Qadariyah* in general refuse to accept this stage of predestination – those whom the Prophet ﷺ has given the title of the free worshippers of this *Ummah*. On the contrary, from among those who believe in predestination, there is a group of people who exaggerate so much so that they deny all power and authority of the slaves, and exclude wisdom and benefit from the acts of Allah and His command.

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حَقِيقَةُ الْإِيْمَانِ، وَحُكْمُ مُرْتَكِبِ الْكَبِيرَةِ

((فَصْلٌ)):

وَمِنْ أَصُولِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ أَنَّ الدِّينَ  
وَالْإِيْمَانَ قَوْلٌ وَعَمَلٌ؛ قَوْلُ الْقَلْبِ وَاللِّسَانِ،  
وَعَمَلُ الْقَلْبِ وَاللِّسَانِ وَالْجَوَارِحِ، وَأَنَّ الْإِيْمَانَ  
يَزِيدُ بِالطَّاعَةِ، وَيَنْقُصُ بِالْمَعْصِيَةِ، وَهُمْ مَعَ ذَلِكَ  
لَا يُكْفَرُونَ أَهْلَ الْقِبْلَةِ بِمُطْلَقِ الْمَعَاصِي  
وَالْكَبَائِرِ، كَمَا يَفْعَلُهُ الْخَوَارِجُ، بَلِ الْأُخُوَّةُ  
الْإِيْمَانِيَّةُ ثَابِتَةٌ مَعَ الْمَعَاصِي، كَمَا قَالَ سُبْحَانَهُ  
وَتَعَالَى فِي آيَةِ الْقِصَاصِ:

### **The Definition of *Imān* (Faith) and the Ruling concerning the one who commits a Major Sin:**

**Section:** It is part of the principles of the *Ahlus Sunnah wal Jama'ah* that religion (*Dīn*) and faith (*Imān*) are names of proclamation and action - proclamation by the heart and tongue, and the actions of the heart, tongue, and limbs. Faith increases by obedience and decreases by disobedience. Along with this, they do not call the people of *Qiblah* (i.e., Muslims), disbelievers for general acts of disobedience and major sins as the *Khawārij* do. Rather the brotherhood of faith is affirmed, even with disobedience. Just as Allah, Glorified and Exalted, said in verse of *qīṣāṣ*:

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﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ

بِالْمَعْرُوفِ﴾ [البقرة: ١٧٨]، وَقَالَ: ﴿وَإِنْ طَائِفَتَانِ مِنَ

الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ

إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ

تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا

بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ٥ إِنَّمَا

الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ﴾

[الحجرات: ١٠، ٩].

وَلَا يَسْلُبُونَ الْفَاسِقَ الْمِلَّةَ الْإِسْلَامَ بِالْكُلِّيَّةِ، وَلَا

يُخْلِدُونَهُ فِي النَّارِ، كَمَا تَقُولُ الْمُعْتَزَلَةُ،

But whoever overlooks from his brother anything, then there should be a suitable follow-up ...' [*Al-Baqarah*:178].

And He said: 'And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly. The believers are but brothers, so make settlement between your brothers' [*Al-Hujurāt*: 9-10]

And they (*Ahlus Sunnah*) do not negate a *fāsiq* (corrupt person) entirely from Islam, nor do they consider that he will be an inhabitant of the hellfire as the *Mu'tazilah* say.

بَلِ الْفَاسِقُ يَدْخُلُ فِي اسْمِ الْإِيمَانِ الْمُطْلَقِ كَمَا  
 فِي قَوْلِهِ: ﴿فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ﴾ [النساء: ٩٢]، وَقَدْ لَا  
 يَدْخُلُ فِي اسْمِ الْإِيمَانِ الْمُطْلَقِ كَمَا فِي قَوْلِهِ  
 تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ  
 وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ  
 إِيمَانًا﴾ [الأنفال: ٢]، وَقَوْلُهُ ﷺ: لَا يَزْنِي الزَّانِي حِينَ  
 يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ  
 يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ  
 يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهَبُ نَهْبَةً ذَاتَ  
 شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ

Rather, the *fāsiq* (corrupt person) is included in *Imān* (faith) in the general sense. Just as it is said in His statement, 'Then freeing a believing slave' [*Al-Nisā'*: 92].

And sometimes he is not included in *Imān* (faith) in the absolute sense, as in His statement, exalted is He: 'The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His verses are recited to them, it increase them in faith'

[*Al-Anfāl*: 2].

And the statement of the Prophet ﷺ, 'The adulterer, at the time he is committing adultery, is not a believer; (the wine drinker) at the time he is drinking, is not a believer; the thief, at the time he is stealing, is not a believer; the plunderer, at the time he is plundering with the people looking on, is not a believer.'



يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ، وَنَقُولُ: هُوَ مُؤْمِنٌ نَاقِصٌ  
الْإِيْمَانِ، أَوْ مُؤْمِنٌ بِإِيْمَانِهِ فَاسِقٌ بِكِبِيرَتِهِ، فَلَا  
يُعْطَى الْإِسْمَ الْمُطْلَقَ، وَلَا يُسَلَبُ مُطْلَقَ الْإِسْمِ



الْوَاجِبُ نَحْوَ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، وَذِكْرُ

فَضَائِلِهِمْ

((فَضْلٌ)):

((وَمِنْ أَصُولِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ سَلَامَةٌ

قُلُوبِهِمْ وَالسِّتَةِ لِأَصْحَابِ رَسُولِ اللَّهِ ﷺ،

We say: That he is a believer with deficient faith, or he is a believer by virtue of his faith, and a *fasiq* (corrupt man) because of committing major sins. So he will not be assigned to an absolute name nor will an absolute name be snatched away from him.



### **Our Obligation towards the Companions of the Messenger of Allah ﷺ and the mention of their Virtues:**

#### **Section:**

Among the principles of the *Ahluṣ Sunnah wal Jama'ah* is that their hearts and tongues are sound regarding the *Sahabah* (Companions) of the Prophet ﷺ

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كَمَا وَصَفَهُمُ اللَّهُ بِهِ فِي قَوْلِهِ تَعَالَى: ﴿وَالَّذِينَ  
 جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا  
 وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ  
 فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ  
 رَحِيمٌ﴾ [الحشر: ١٠]، وَطَاعَةُ النَّبِيِّ ﷺ فِي قَوْلِهِ: ((لَا  
 تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ  
 أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ،  
 وَلَا نَصِيفَهُ)).

فَضْلُ الصَّحَابَةِ، وَمَوْقِفُ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ  
 مِنْهُ، وَبَيَانُ تَفَاضُلِهِمْ:

وَيَقْبَلُونَ مَا جَاءَ بِهِ الْكِتَابُ وَالسُّنَّةُ وَالْإِجْمَاعُ

Just as Allah, the Exalted, has stated their attributes in this verse: 'And [there is a share for] those who came after them, saying: 'Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful'.' [Al-Hashr: 10]. And in obedience to the statement of the Prophetﷺ: 'Do not abuse any my Companions for if anyone of you spent gold equal to *Uḥud* (mountain) it would not be equal to a *Mudd* (2/3<sup>rd</sup> of a kilogram) or even half *Mudd* spent by one of them.'

**The Excellence of the Companions and the View of *Ahluṣ Sunnah wal Jama'ah* and the Mention of the Virtues of the Companions:**

They accept all the virtues and ranks that have been described about them in the *Qur'an*, the *ḥadith* and by consensus.

مِنْ فَضَائِلِهِمْ وَمَرَاتِبِهِمْ، وَيُفَضِّلُونَ مَنْ أَنْفَقَ مِنْ  
قَبْلِ الْفَتْحِ. وَهُوَ صَلَاحُ الْحَدِيثِ. وَقَاتَلَ، عَلَى مَنْ  
أَنْفَقَ مِنْ بَعْدِ وَقَاتَلَ، وَيُقَدِّمُونَ الْمُهَاجِرِينَ عَلَى  
الْأَنْصَارِ.

وَيُؤْمِنُونَ بِأَنَّ اللَّهَ قَالَ لِأَهْلِ بَدْرٍ، وَكَانُوا ثَلَاثَ  
مِائَةٍ وَبِضْعَةِ عَشَرَ: ((اعْمَلُوا مَا شِئْتُمْ فَقَدْ  
غَفَرْتُ لَكُمْ)).

وَبِأَنَّهُ لَا يَدْخُلُ النَّارَ أَحَدٌ بَايَعَ تَحْتَ الشَّجَرَةِ،  
كَمَا أَخْبَرَ بِهِ النَّبِيُّ ﷺ، بَلْ لَقَدْ رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ، وَكَانُوا أَكْثَرَ مِنْ أَلْفٍ وَأَرْبَعِمِائَةٍ.

They give superiority to those who spent and fought for the sake of Allah before the victory, that is, Treaty of *Hudaibiyyah* over those who spent and fought after that. They give preference to the *Muhājirīn* (the Emigrants) over the *Anṣār* (the Helpers). They have faith in what Allah has said about the people of *Badr* – who were over three hundred and ten in number: 'Do whatever you like, I have forgiven you.'

And none of those who gave their pledge under the tree (at *Hudaibiyyah*) will enter the fire; as the Prophet ﷺ has stated: 'Allah is pleased with them and they are pleased with Him.' And they were more than one thousand and four hundred.

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وَيَشْهَدُونَ بِالْجَنَّةِ لِمَنْ شَهِدَ لَهُ رَسُولُ اللَّهِ ﷺ،  
كَالْعَشْرَةِ، وَثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ، وَغَيْرِهِمْ  
مِّنَ الصَّحَابَةِ.

وَيَقْرُونَ بِمَا تَوَاتَرَ بِهِ النَّقْلُ عَنْ أَمِيرِ الْمُؤْمِنِينَ  
عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، وَغَيْرِهِ مِنْ أَنَّ  
خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا: أَبُو بَكْرٍ، ثُمَّ عُمَرُ،  
وَيُثَلَّثُونَ بِعُثْمَانَ، وَيُرَبِّعُونَ بِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُمْ،  
كَمَا دَلَّتْ عَلَيْهِ الْآثَارُ.

وَكَمَا أَجْمَعَ الصَّحَابَةُ عَلَى تَقْدِيمِ عُثْمَانَ فِي  
الْبَيْعَةِ، مَعَ أَنَّ بَعْضَ أَهْلِ السُّنَّةِ كَانُوا قَدْ اخْتَلَفُوا

And they testify (that those people will be the inhabitants) of Paradise about whom the Messenger of Allah ﷺ testified (that they will enter) it; such as the 'Asharah (*Mubashsharah*), Thabit bin Qais bin Shammās and other *ṣahābah*.

They affirm the *mutawātir* tradition which has been reported by *Amīr al Mu'minīn* Alī bin Abī Ṭalībؓ and others among the *sahābah* that the best of the Ummah after the Prophet ﷺ is Abū Bakr, then Umar. They consider Uthmān as the third, and Alī as the fourth, may Allah be pleased with them; as is proven by the traditions.

And just as the *sahabah* unanimously agreed at the time of offering *bai'ah* (oath of loyalty) to Uthmanؓ. Although *Ahlus Sunnah*



فِي عُثْمَانَ وَعَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا بَعْدَ اتِّفَاقِهِمْ  
عَلَى تَقْدِيمِ أَبِي بَكْرٍ وَعُمَرَ، أَيُّهُمَا أَفْضَلُ؟ فَقَدَّمَ  
قَوْمٌ عُثْمَانَ وَسَكَنُوا، وَرَبَّعُوا بِعَلِيٍّ، وَقَدَّمَ قَوْمٌ  
عَلِيًّا، وَقَوْمٌ تَوَقَّفُوا، لَكِنْ اسْتَقَرَّ أَمْرُ أَهْلِ السُّنَّةِ  
عَلَى تَقْدِيمِ عُثْمَانَ، ثُمَّ عَلِيٍّ.

حُكْمُ تَقْدِيمِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ عَلَى غَيْرِهِ مِنْ

### الْخُلَفَاءِ الْأَرْبَعَةِ فِي الْخِلَافَةِ

وَإِنْ كَانَتْ هَذِهِ الْمَسْأَلَةُ. مَسْأَلَةُ عُثْمَانَ وَعَلِيٍّ.

لَيْسَتْ مِنَ الْأَصُولِ الَّتِي يُضَلَّلُ الْمُخَالِفُ فِيهَا

عِنْدَ جَمَاهُورِ أَهْلِ السُّنَّةِ، لَكِنْ الْمَسْأَلَةُ الَّتِي

unanimously agreed over the preference of Abu Bakr and Umar, some among them have a difference regarding Uthmān and Alī may Allah be pleased with them both, regarding which of them is more meritorious. Some gave preference to Uthmān and kept silent, or they considered Alī as the fourth. Some gave preference to Alī, while a group of people halted. But in the case of *Ahluṣ Sunnah* it is established that Uthmān has priority over Alī.

### **The Ruling concerning preferring Aliؓ for Caliphate amongst the Four Caliphs**

Even though, according to the view of the majority of *Ahluṣ Sunnah* this issue – the issue of Uthmānؓ and Alīؓ – is not among the fundamentals such that opposition to it may be called misguidance. However, of course, the issue

يُضَلَّلُ فِيهَا مَسْأَلَةُ الْخِلَافَةِ، وَذَلِكَ أَنَّهُمْ يُؤْمِنُونَ  
أَنَّ الْخَلِيفَةَ بَعْدَ رَسُولِ اللَّهِ ﷺ أَبُو بَكْرٍ، ثُمَّ عُمَرُ،  
ثُمَّ عُثْمَانُ، ثُمَّ عَلِيٌّ، وَمَنْ طَعَنَ فِي خِلَافَةِ أَحَدٍ  
مِنْ هَؤُلَاءِ الْأَئِمَّةِ، فَهُوَ أَضَلُّ مِنْ حِمَارٍ أَهْلِهِ.

مَكَانَةُ أَهْلِ بَيْتِ النَّبِيِّ ﷺ عِنْدَ أَهْلِ السُّنَّةِ  
وَالْجَمَاعَةِ:

وَيُحِبُّونَ آلَ بَيْتِ رَسُولِ اللَّهِ ﷺ، وَيَتَوَلَّوْنَهُمْ  
وَيَحْفَظُونَ فِيهِمْ وَصِيَّةَ رَسُولِ اللَّهِ، حَيْثُ قَالَ  
يَوْمَ غَدِيرِ حُمٍّ: ((أَذْكُرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي)).  
وَقَالَ أَيْضًا لِلْعَبَّاسِ عَمِّهِ، وَقَدْ اشْتَكَى إِلَيْهِ

that may lead one to misguidance is the issue regarding caliphate. The *Ahlus Sunnah* believe that the caliph after the Messenger of Allah ﷺ, is Abū Bakr then Umar, then Uthmān, then Alī. Whoever criticizes the caliphate of any one of these then he is more misguided than the domestic donkey.

**The Status of the Members of the Family of the Prophet ﷺ  
near *Ahlus Sunnah wal Jama'ah*:**

*Ahlus Sunnah wal Jama'ah* love the members of the household of the Prophet ﷺ, and ally themselves with them, and they preserve the instruction of the Prophet ﷺ concerning them, in which he said on the day of *Ghadir Khumm*: 'I remind you of Allah concerning my family members.'

And he also said to his uncle, 'Abbās, who had complained to him that

أَنَّ بَعْضَ قُرَيْشٍ يَجْفُو بَنِي هَاشِمٍ، فَقَالَ:

((وَالَّذِي نَفْسِي بِيَدِهِ، لَا يُؤْمِنُونَ حَتَّى يُحِبُّوكُمْ

لِلَّهِ وَلِقَرَابَتِي)) وَقَالَ: ((إِنَّ اللَّهَ اصْطَفَى بَنِي

إِسْمَاعِيلَ، وَاصْطَفَى مِنْ بَنِي إِسْمَاعِيلَ كِنَانَةَ،

وَاصْطَفَى مِنْ كِنَانَةَ قُرَيْشًا، وَاصْطَفَى مِنْ قُرَيْشٍ

بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ))

مَكَانَةُ أَزْوَاجِ النَّبِيِّ ﷺ عِنْدَ أَهْلِ السُّنَّةِ

وَالْجَمَاعَةِ:

وَيَتَوَلَّوْنَ أَزْوَاجَ رَسُولِ اللَّهِ ﷺ، أُمَّهَاتِ

الْمُؤْمِنِينَ، وَيُؤْمِنُونَ بِأَنَّهُنَّ أَزْوَاجُهُ فِي الْآخِرَةِ،

some people of Quraysh are oppressing Banu Hāshim, he said: 'By the One in whose Hand is my soul, they do not believe until they love you for Allah's sake and for my kinship.' And he said, 'Allah chose the Banī Isma'īl, and from Banī Isma'īl He chose Banī Kinānah and from Banī Kinānah He chose the Quraysh and from Quraysh He chose Banī Hāshim, and He chose me from Banī Hāshim.'

**The status of the wives of the Prophetﷺ according to *Ahlus Sunnah wal Jama'ah***

*Ahlus Sunnah wal Jama'ah* regard the wives of the Messenger of Allahﷺ with reverence for they are the Mothers of the Believers. They have faith that they will be hisﷺ wives in the Hereafter also.

خُصُوصًا خَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا، أُمُّ أَكْثَرِ  
 أَوْلَادِهِ، وَأَوَّلَ مَنْ آمَنَ بِهِ، وَعَاظَدَهُ عَلَى أَمْرِهِ،  
 وَكَانَ لَهَا مِنْهُ الْمَنْزِلَةُ الْعَالِيَةُ، وَالصِّدِّيقَةُ بِنْتُ  
 الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُمَا، الَّتِي قَالَ فِيهَا  
 النَّبِيُّ ﷺ: ((فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ  
 الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ)).

تَبَرُّؤُ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ مِمَّا يَقُولُهُ الْمُبْتَدِعَةُ  
 فِي حَقِّ الصَّحَابَةِ وَأَهْلِ الْبَيْتِ:

وَيَتَبَرَّؤُونَ مِنْ طَرِيقَةِ الرِّوَاظِ الَّذِينَ يَنْغَضُونَ  
 الصَّحَابَةَ، وَيَسُبُّونَهُمْ، وَمِنْ طَرِيقَةِ النَّوَاصِبِ

Specifically, Khadijahؓ, the mother of most of his children, and the first to believe in him. She cooperated with him in his work and she enjoyed an exalted status due to him. And Şiddīqah bint Şiddīqؓ about whom the Prophetﷺ said: 'The superiority of Ā'ishah over all other women is like the superiority of *Tharīd* over all other foods.'

**The Dissociation of *Ahluṣ Sunnah wal Jama'ah* from that which Innovators say concerning the companions and the family of the Prophetﷺ:**

*Ahluṣ Sunnah* express their dissociation from the way of *Ar-Rawāfiḍ* for they keep malice against the *ṣahābah* and revile them, and also from the ways of the *An-Nawāṣib*,



الَّذِينَ يُؤْذُونَ أَهْلَ الْبَيْتِ بِقَوْلٍ أَوْ عَمَلٍ.

وَيُمْسِكُونَ عَمَّا شَجَرَ بَيْنَ الصَّحَابَةِ، وَيَقُولُونَ:

إِنَّ هَذِهِ الْآثَارَ الْمَرْوِيَّةَ فِي مَسَاوِيهِمْ، مِنْهَا مَا هُوَ

كَذِبٌ، وَمِنْهَا مَا قَدْ زِيدَ فِيهِ، وَنَقَصَ، وَغَيْرَ عَنْ

وَجْهِهِ الصَّرِيحِ.

وَالصَّحِيحُ مِنْهُ هُمْ فِيهِ مَعْدُورُونَ، إِمَّا مُجْتَهِدُونَ

مُصِيبُونَ، وَإِمَّا مُجْتَهِدُونَ مُخْطِئُونَ. وَهُمْ مَعَ

ذَلِكَ لَا يَعْتَقِدُونَ أَنَّ كُلَّ وَاحِدٍ مِنَ الصَّحَابَةِ

مَعْصُومٌ عَنْ كِبَائِرِ الْإِثْمِ وَصَغَائِرِهِ، بَلْ تَجُوزُ

عَلَيْهِمُ الذُّنُوبُ فِي الْجُمْلَةِ، وَلَهُمْ مِنَ السَّوَابِقِ

who inflict pain on the *Ahlul Bait* with their statements or actions. And they refrain from the differences that arose among the *ṣahābah*. *Ahlul Sunnah* say that the narratives reported about the shortcomings of the *ṣahābah* are either false or have been exaggerated or reduced, or perverted.

And the narrations that are authentic, then they (*ṣahābah*) are excused. Either they made *Ijtihād* and were correct, or they made *Ijtihād* and were mistaken. Along with this, the *Ahlul Sunnah* do not believe that each one from the *ṣahābah* was innocent from committing major or minor sins, but rather it is possible in general, that they can commit sin. But they have some such superiority

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وَالْفَضَائِلِ مَا يُوجِبُ مَغْفِرَةَ مَا يَصْدُرُ مِنْهُمْ  
إِنْ صَدَرَ، حَتَّى إِنَّهُمْ يُغْفَرُ لَهُمْ مِنَ السَّيِّئَاتِ  
مَا لَا يُغْفَرُ لِمَنْ بَعْدَهُمْ؛ لِأَنَّ لَهُمْ مِنَ الْحَسَنَاتِ  
الَّتِي تَمْحُو السَّيِّئَاتِ، مَا لَيْسَ لِمَنْ بَعْدَهُمْ.

وَقَدْ ثَبَتَ بِقَوْلِ رَسُولِ اللَّهِ ﷺ أَنَّهُمْ خَيْرُ الْقُرُونِ،  
وَأَنَّ الْمُدَّ مِنْ أَحَدِهِمْ إِذَا تَصَدَّقَ بِهِ كَانَ أَفْضَلَ  
مِنْ جَبَلٍ أُحَدِّدَ ذَهَبًا مِمَّنْ بَعْدَهُمْ، ثُمَّ إِذَا كَانَ قَدْ  
صَدَرَ مِنْ أَحَدِهِمْ ذَنْبٌ، فَيَكُونُ قَدْ تَابَ مِنْهُ، أَوْ  
أَتَى بِحَسَنَاتٍ تَمْحُوهُ، أَوْ غُفِرَ لَهُ بِفَضْلِ سَابِقَتِهِ،  
أَوْ بِشَفَاعَةِ مُحَمَّدٍ ﷺ، الَّذِي هُمْ أَحَقُّ النَّاسِ

and virtues to their credit which warranty pardon of the errors committed by them, if they committed any. Even those errors of theirs will be pardoned which will not be pardoned if committed by the people after them. The reason is that they have to their credit such good deeds that compensate for the errors; (deeds) which the people after them do not have.

It has been established from the saying of the Messenger of Allah ﷺ that the *ṣahābah* were the best of generations and that one Mudd of their charity is more virtuous than the likes of mountain Uhud in gold given by whoever comes after them. Moreover, if anyone of them committed a mistake, he either repented for it or performed such good deeds that erased it, or they are pardoned because of a virtue they had formerly earned, or by the intercession of Muḥammad ﷺ, for they are the most deserving of

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بِشَفَاعَتِهِ، أَوْ ابْتُلِيَ بِبَلَاءٍ فِي الدُّنْيَا كُفِّرَ بِهِ عَنْهُ.  
فَإِذَا كَانَ هَذَا فِي الذُّنُوبِ الْمُحَقَّقَةِ فَكَيْفَ  
بِالْأُمُورِ الَّتِي كَانُوا فِيهَا مُجْتَهِدِينَ، إِنْ أَصَابُوا  
فَلَهُمْ أَجْرَانِ، وَإِنْ أَخْطَاُوا فَلَهُمْ أَجْرٌ وَاحِدٌ،  
وَالْخَطَا مُغْفُورٌ لَهُمْ.

ثُمَّ إِنَّ الْقَدَرَ الَّذِي يُنْكَرُ مِنْ فِعْلِ بَعْضِهِمْ قَلِيلٌ،  
نَزَرَ، مَغْفُورٌ فِي جَنْبِ فَضَائِلِ الْقَوْمِ وَمَحَاسِنِهِمْ  
مِنَ الْإِيمَانِ بِاللَّهِ وَرَسُولِهِ، وَالْجِهَادِ فِي سَبِيلِهِ،  
وَالْهَجْرَةِ وَالنُّصْرَةِ، وَالْعِلْمِ النَّافِعِ، وَالْعَمَلِ الصَّالِحِ.

his intercession, or they suffered a worldly trial and that served as an atonement for the sins.

So when this is the case of those shortcomings that are proved, then how will it be for matters in which they performed *Ijtihad*? If they reached a correct conclusion, they would get two rewards, and if they made a mistake, they would get one reward and the mistake will be pardoned.

Then, some of their acts which are considered undesirable are very few in number and insignificant. They will be pardoned on account of their virtues and merits i.e., faith in Allah and His Prophetﷺ, performing *Jihād* for the sake of Allah, *Hijrah*, and rendering support, acquiring beneficial knowledge, and performing righteous deeds.

وَمَنْ نَظَرَ فِي سِيرَةِ الْقَوْمِ بَعْلِمٍ وَبَصِيرَةٍ، وَمَا مَنَّ  
اللَّهُ عَلَيْهِمْ بِهِ مِنَ الْفَضَائِلِ عَلِمَ يَقِينًا أَنَّهُمْ خَيْرُ  
الْخَلْقِ بَعْدَ الْأَنْبِيَاءِ.

لَا كَانَ وَلَا يَكُونُ مِثْلُهُمْ، وَأَنََّّهُمُ الصَّفْوَةُ مِنْ  
قُرُونِ هَذِهِ الْأُمَّةِ، الَّتِي هِيَ خَيْرُ الْأُمَمِ، وَأَكْرَمُهَا  
عَلَى اللَّهِ تَعَالَى.

مَذْهَبُ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ فِي كَرَامَاتِ

الْأَوْلِيَاءِ

وَمِنْ أَصُولِ أَهْلِ السُّنَّةِ التَّصَدِيقُ بِكَرَامَاتِ  
الْأَوْلِيَاءِ، وَمَا يُجْرِي اللَّهُ عَلَى أَيْدِيهِمْ مِّنْ خَوَارِقِ

Whoever looks into the *seerah* of the *ṣahābah* with understanding and insight, and what virtues Allah has favoured them with, he will certainly realize that these are the best of creation after the prophets.

Neither has there been nor will there be anyone like them. They are the elite among all the generations of this *Ummah*, which is the best among all other nations and the most honourable to Allah, Exalted is He.

### **The belief of *Ahlus Sunnah wal Jama'ah* in *Karāmāt* of *Awliyā'*:**

Among the fundamentals of *Ahlus Sunnah* is affirmation of the *Karāmāt* (charismata) of the *Awliyā'* (those righteous people who are close to Allah), and affirmation of all those extraordinary occurrences



الْعَادَاتِ فِي أَنْوَاعِ الْعُلُومِ وَالْمُكَاشَفَاتِ، وَأَنْوَاعِ  
الْقُدْرَةِ وَالتَّأَثُّيرَاتِ، وَالْمَأْثُورِ عَنْ سَالِفِ الْأُمَمِ  
فِي سُورَةِ الْكَهْفِ وَغَيْرِهَا، وَعَنْ صَدْرِ هَذِهِ  
الْأُمَّةِ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ وَسَائِرِ فِرَقِ الْأُمَّةِ،  
وَهِيَ مَوْجُودَةٌ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ.

## ((فَضْلٌ))

فِي صِفَاتِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ

وَلَمْ سُمُّوا بِذَلِكَ

ثُمَّ مِنْ طَرِيقَةِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ اتَّبَاعُ آثَارِ  
رَسُولِ اللَّهِ ﷺ بَاطِنًا وَظَاهِرًا، وَاتَّبَاعُ سَبِيلِ

and habits which Allah manifests through them in terms of various kinds of knowledge, spiritual experiences, types of powers and influences like those that are mentioned in the Qur'an in *Surah Al-Kahf* etc., regarding former nations, and about the predecessors of this *Ummah* among the *ṣahābah*, the *Tābi'īn*, and the rest of the generations of this *Ummah* and the *Karāmāt* will continue to exist till the Day of Resurrection.

### Section:

#### **Description of the attributes of *Ahlus Sunnah wal Jama'ah* and why they have been titled with this name:**

This also forms part of ways of *Ahlus Sunnah wal Jama'ah* that they follow the reminiscence of the Messenger of Allah ﷺ in both manifest and inward sense, and follow the path

السَّابِقِينَ الْأَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ،  
وَاتَّبَاعُ وَصِيَّةِ رَسُولِ اللَّهِ ﷺ حَيْثُ قَالَ:  
((عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ  
الْمُهْدِيِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا، وَعَضُّوا  
عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛  
فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ)).

وَيَعْلَمُونَ أَنَّ أَصْدَقَ الْكَلَامِ كَلَامُ اللَّهِ، وَخَيْرَ  
الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَيُؤَثِّرُونَ كَلَامَ اللَّهِ  
عَلَى غَيْرِهِ مِنْ كَلَامِ أَصْنَافِ النَّاسِ، وَيُقَدِّمُونَ  
هَدْيَ مُحَمَّدٍ ﷺ عَلَى هَدْيِ كُلِّ أَحَدٍ، وَلِهَذَا  
سُمُّوا أَهْلَ الْكِتَابِ وَالسُّنَّةِ.

of those who preceded among the *Muhājirīn* and the *Anṣār*. And follow the will of the Messenger of Allahﷺ in which he said: 'Adhere to my sunnah and the sunnah of the rightly guided Khalifahs after me. Hold on to it, and bite it with your molars. And beware of the newly invented matters, for every innovation is a misguidance.'

And they know that the most truthful of all speech is the Speech of Allah, and the best Guidance is the guidance of Muhammadﷺ. And they give preference to the Speech of Allah over the speech of any other than Him, among the speech of various types of people, and they give precedence to the guidance of Muḥammadﷺ over the guidance of everyone. And this is the reason why they are named the people of the book (Qur'an) and the *Sunnah*.

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وَسُمُّوا أَهْلَ الْجَمَاعَةِ؛ لِأَنَّ الْجَمَاعَةَ هِيَ  
الْإِجْتِمَاعُ، وَضِدُّهَا الْفُرْقَةُ، وَإِنْ كَانَ لَفْظُ  
الْجَمَاعَةِ قَدْ صَارَ اسْمًا لِنَفْسِ الْقَوْمِ  
الْمُجْتَمِعِينَ.

وَالْإِجْمَاعُ هُوَ الْأَصْلُ الثَّلَاثُ الَّذِي يُعْتَمَدُ عَلَيْهِ  
فِي الْعِلْمِ وَالِدِّينِ، وَهُمْ يَزْنُونَ بِهَذِهِ الْأُصُولِ  
الثَّلَاثَةِ جَمِيعَ مَا عَلَيْهِ النَّاسُ مِنْ أَقْوَالٍ وَأَعْمَالٍ  
بَاطِنَةٍ أَوْ ظَاهِرَةٍ، مِمَّا لَهُ تَعَلُّقٌ بِالدِّينِ.

وَالْإِجْمَاعُ الَّذِي يَنْضَبُطُ هُوَ مَا كَانَ عَلَيْهِ  
السَّلَفُ الصَّالِحُ؛ إِذْ بَعْدَهُمْ كَثُرَ الْإِخْتِلَافُ،  
وَانْتَشَرَتِ الْأُمَّةُ.

They are named 'the people of the *Jama'ah*' because the *Jama'ah* is the gathering, and its opposite is separation; although the word *Jama'ah* is now being used as a general name for a people who congregate.

**And *Ijmā'*** is the third source which is relied upon in matters of knowledge and religion. *Ahlus Sunnah* weigh the apparent and inward statements and actions of all the people that relate to the religion with these three foundations.

**The right *Ijmā'*** is that which was the stance of the righteous ancestors. Since, after them differences multiplied and the Islamic community got disintegrated.

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## ((فَصْلٌ))

فِي بَيَانِ مُكَمَّلَاتِ الْعَقِيدَةِ مِنْ مَكَارِمِ  
الْأَخْلَاقِ وَمَحَاسِنِ الْأَعْمَالِ الَّتِي يَتَحَلَّى بِهَا  
أَهْلُ السُّنَّةِ

ثُمَّ هُمْ مَعَ هَذِهِ الْأُصُولِ يَأْمُرُونَ بِالْمَعْرُوفِ،  
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ، عَلَى مَا تَوْجِبُهُ الشَّرِيعَةُ،  
وَيَرُونَ إِقَامَةَ الْحَجِّ وَالْجِهَادِ وَالْجُمُعِ وَالْأَعْيَادِ  
مَعَ الْأَمْرَاءِ أَبْرَارًا كَانُوا أَوْ فُجَّارًا، وَيَحَافِظُونَ  
عَلَى الْجَمَاعَاتِ، وَيَدِينُونَ بِالنَّصِيحَةِ لِلْأَمَّةِ،  
وَيَعْتَقِدُونَ مَعْنَى قَوْلِهِ ﷺ: ((الْمُؤْمِنُ لِلْمُؤْمِنِ

### Section:

#### **Description of the noble character and beautiful deeds which complete and perfect Aqeedah and the *Ahlus Sunnah* adorn themselves with it:**

Along with these fundamentals, the *Ahlus Sunnah* enjoin what is recognized and prohibit what is evil according to the requirement of the *Sharī'ah*. They uphold *Hajj*, *Jihād*, *Jumu'ah* and *Eids* with the leaders, whether they (leaders) are righteous or wicked; they preserve the congregation. They believe that exhorting the *Ummah* with sincere advice is a religious obligation and have faith in the statement of the Prophetﷺ: 'The Believer to another believer



كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا))، وَشَبَّكَ بَيْنَ  
 أَصَابِعِهِ. وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ  
 وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ؛ فَإِذَا  
 اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ  
 بِالْحُمَّى وَالسَّهَرِ)).

وَيَأْمُرُونَ بِالصَّبْرِ عِنْدَ الْبَلَاءِ، وَالشُّكْرِ وَالرِّضَا بِمُرِّ  
 الْقَضَاءِ، وَيَدْعُونَ إِلَى مَكَارِمِ الْأَخْلَاقِ،  
 وَمَحَاسِنِ الْأَعْمَالِ، وَيَعْتَقِدُونَ مَعْنَى قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
 ((أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا)).

وَيَنْدُبُونَ إِلَى أَنْ تَصِلَ مَنْ قَطَعَكَ، وَتُعْطَى

is like a firmly constructed building, part of it supports the other.' And he interlaced his fingers. And his saying ق: 'The similitude of the believers in their mutual love, and their mutual mercy for each other, and their mutual affection towards one another is like the similitude of a body. If one of its limbs suffers, the rest of the body complains of the same fever and sleeplessness.'

*Ahlus Sunnah* advise fortitude at a time of calamity and hardship, and exhort thankfulness during the time of ease, and encourage pleasure at the bitterness of decree, and invite people to follow noble conduct and beautiful deeds. They have faith in the meaning of his ق statement: 'The most complete of the believers in *Imān* are those who are the best of them in character.'

**And they encourage that you connect ties with the one who severed from you, and that you give to the one whom**

مَنْ حَرَمَكَ، وَتَعَفُّوْ عَمَّنْ ظَلَمَكَ، وَيَأْمُرُونَ بِبِرِّ  
 الْوَالِدَيْنِ، وَصِلَةِ الْأَرْحَامِ، وَحُسْنِ الْجَوَارِ،  
 وَالْإِحْسَانِ إِلَى الْيَتَامَى وَالْمَسَاكِينِ وَابْنِ  
 السَّبِيلِ، وَالرَّفْقِ بِالْمَمْلُوكِ، وَيَنْهَوْنَ عَنِ الْفَخْرِ،  
 وَالْخِيَلَاءِ، وَالْبَغْيِ، وَالْإِسْطِطَالَةِ عَلَى الْخَلْقِ  
 بِحَقِّ، أَوْ بَغَيْرِ حَقٍّ، وَيَأْمُرُونَ بِمَعَالِيَ الْأَخْلَاقِ،  
 وَيَنْهَوْنَ عَنِ سَفْسَافِهَا.

وَكُلُّ مَا يَقُولُونَهُ وَيَفْعَلُونَهُ مِنْ هَذَا وَغَيْرِهِ، فَإِنَّمَا  
 هُمْ فِيهِ مُتَّبِعُونَ لِلْكِتَابِ وَالسُّنَّةِ، وَطَرِيقَتُهُمْ هِيَ  
 دِينُ الْإِسْلَامِ الَّذِي بَعَثَ اللَّهُ بِهِ مُحَمَّدًا ﷺ.

deprived you, and that you forgive him who has wronged you. They order for righteous treatment with parents, keeping ties of kinship, good treatment with neighbour, the orphans, the destitute, travelers, and compassion to the slaves. They prohibit boasting, arrogance, tyranny and disdain against people whether justly or unjustly. They teach high morals and prohibit from low morals.

In all these things and others besides these which they profess and practice, they follow the Qur'an and the *ḥadith*. Their creed is the religion of Islam with which Allah sent Muḥammad ﷺ.

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لَكِنْ لَمَّا أَخْبَرَ النَّبِيُّ ﷺ أَنَّ أُمَّتَهُ سَتَفْتَرِقُ عَلَى  
ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا  
وَاحِدَةً، وَهِيَ الْجَمَاعَةُ. وَفِي حَدِيثٍ عَنْهُ أَنَّهُ  
قَالَ: ((هُم مَن كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ الْيَوْمَ  
وَأَصْحَابِي)). صَارَ الْمُتَمَسِّكُونَ بِالِإِسْلَامِ  
الْمَحْضِ الْخَالِصِ عَنِ الشُّوبِ، هُمْ أَهْلُ السُّنَّةِ  
وَالْجَمَاعَةِ، وَفِيهِمُ الصِّدِّيقُونَ، وَالشُّهَدَاءُ،  
وَالصَّالِحُونَ، وَمِنْهُمْ أَعْلَامُ الْهُدَى، وَمَصَابِيحُ  
الدُّجَى، أُولُو الْمَنَاقِبِ الْمَأْثُورَةِ، وَالْفَضَائِلِ  
الْمَذْكُورَةِ، وَفِيهِمُ الْإِبْدَالُ، وَفِيهِمُ أَيْمَةُ الدِّينِ،

But the Prophet ﷺ informed that indeed his ummah will divide into seventy- three sects, all of them shall be in the fire except one; and that is the *Jamā'ah*. And in a hadeeth reported from him, he said: 'They are on that which I am upon today and my companions'. Therefore, they hold tightly to Islam, free from every adulteration, and these are the people of *Ahlus Sunnah wal Jama'ah*. Among them are the truthful ones, the martyrs, and the righteous; among them are the distinguished men of guidance, and the lamps in darkness and the owners of such honour that is reported and virtues that are spoken about. Among them are the *abdāl* and such leaders in the *dīn*,

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الَّذِينَ أَجْمَعَ الْمُسْلِمُونَ عَلَى هِدَايَتِهِمْ، وَهُمْ  
 الطَّائِفَةُ الْمَنْصُورَةُ الَّذِينَ قَالَ فِيهِمُ النَّبِيُّ ﷺ:  
 ((لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورَةٌ،  
 لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ، وَلَا مَنْ خَدَلَهُمْ حَتَّى تَقُومَ  
 السَّاعَةُ))

نَسْأَلُ اللَّهَ أَنْ يَجْعَلَنَا مِنْهُمْ، وَأَنْ لَا يُزِغَ قُلُوبَنَا،  
 بَعْدَ إِذْ هَدَانَا، وَأَنْ يَهَبَ لَنَا مِنْ لَدُنْهُ رَحْمَةً، إِنَّهُ  
 هُوَ الْوَهَّابُ، وَاللَّهُ أَعْلَمُ.

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ، وَسَلَّم  
 تَسْلِيمًا كَثِيرًا .



about whose guidance and rectitude Muslims are unanimous. They are the aided group about whom the Prophetﷺ said: 'There shall not cease to be a group of my Ummah upon the truth, being aided. They will not be harmed by those who oppose them, nor those who forsake them, until the Hour is established'

We ask Allah to make us among them, and not to let our hearts be deviated after giving us guidance; and bestow His mercy upon us - He is certainly the Bestower. And Allah is the Most-Knowing. May the Mercy and Blessings of Allah be on Muhammadﷺ, and his family, and on his *ṣahābah* abundantly.



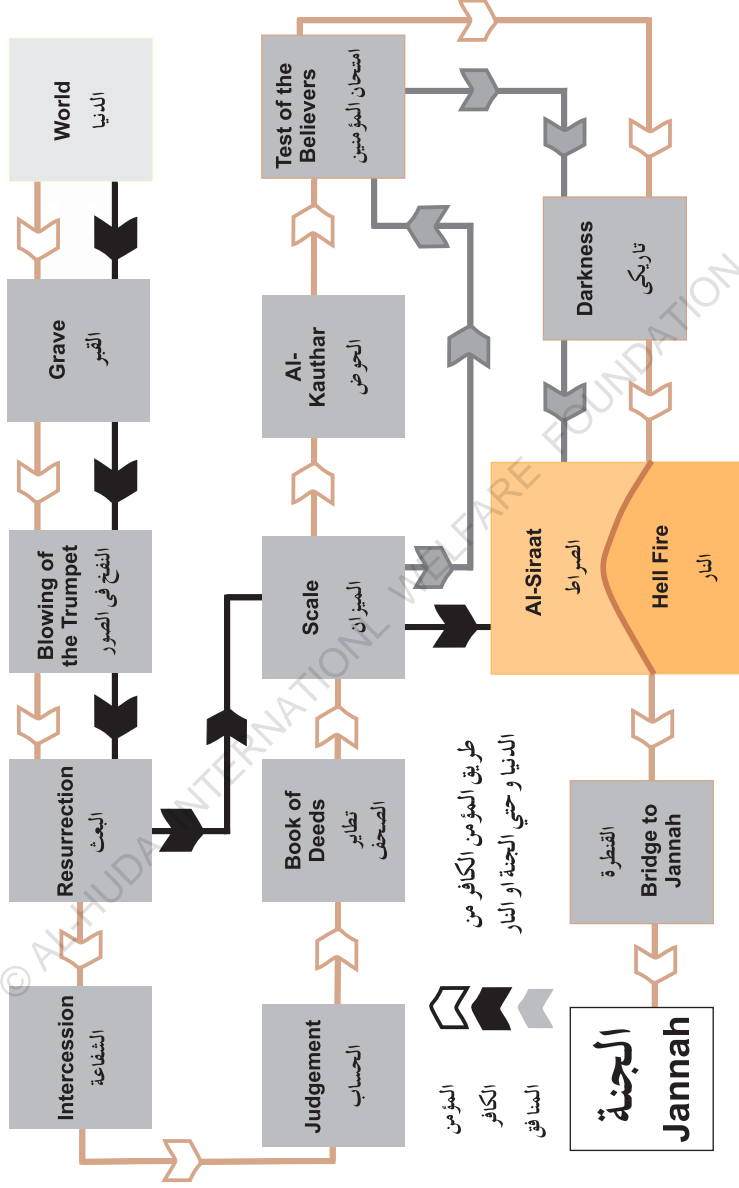
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# سفر آخرت



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# Let's Listen

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- Istikhara-Kab, kyun aur Kaisay?

### Allah, My Lord

- Zikr o Tasbeeh
- Shukr Guzari Kay Tareeqay
- Allah Mera Rubb
- Insaan Allah Ka Muhtaj Hay

### Relationships

- Silah-e-Rehmi
- Humaray Mu'amaalat Humari Pehchan
- Assalamu Alaikum
- Huqooqul Ibaad

### Moral Qualities

- Momin Ki Sifaat
- Amanat
- Momin Ki Sifaat
- Ajnabi Log
- Achhi Niyyat Achha Phal
- Dil Ki Batain
- Iraday Jinkay Pukhtah Hon
- Jab Haya Na Rahay
- Naiki Keya Hay
- Narm Mizaji
- Qawi Momin Kamzor Momin
- Rahman Kay Banday
- Sabr Bohat Zaruri Hay
- Sacchay Momin
- Sadgi Main Aasani
- Tawakkal Alallah

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- Ghussa Janay Do
- Hasad Ki Aag
- Hirs, Hawas, Deen Kay Dushman
- Itrao Mat
- Khud Farebi
- Khud Pasandi

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- Mehboob Kay Liay Mehboob Cheez
- Faida Mand Tijarat

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- Aay Meray Betay
- Fitna e Aulad
- Bachon Ki Tarbiyat

### Preaching

- Aao Jhuk Jain
- Ab Bhi Na Jagay To
- Allah Kay Madadgar
- Burai Ko Roko
- Chunay Huay Log
- Diye Say Diya Jaley
- Imtihan To Ho Ga
- Insaan Allah Ki Nazar Main
- Ittihad Kaisay Mumkin Hay

### Manners

- Guftugu Ka Saliqah
- Mehman Nawazi
- Safar Kaisay Karain
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- Shaitan Khula Dushman

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