

# Al-Wasiyyat ul-Kuburaa

---

By Shaykh ul-Islaam Ahmad ibn Taymiyyah (Rahmatullaahi ‘alayh),  
Translated by Abu Khaliyl

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Introduction

All praise is due to Allah, the Lord of the Worlds, and may He mention His Last Messenger Muhammad, and grant Him peace, as well as his companions and family and all who follow him:

This is a translation of Al-Wasiyatul-Kuburaa, by Shaykh al-Islam Ibn Taymiyyah, which I was commissioned to work on four or five years ago, I was asked to edit a translation of the text. During the course of my “editing” work, I had to re-translate a good amount of it. Unfortunately, the book could not be printed, so I am making the translation available to benefit the English speaking audience.

Abu Khaliyl  
September 23, 2002  
Mobile AL

## Notes

- People's names follow the above system of transliteration.
- I left out some necessary explanatory cross-references, and definitions of terminology (sahih, hasan, mursal, math-hab, tareeqah, etc.) due to the time frame.
- I used ‘Ali al-Halabi's notes in conjunction with those provided (Abu ‘Abdullah Muhammad bin Hamad Al-Hamood). Where a conflict occurred for hadeeth citation, I made an attempt to minimize the references to those agreed upon between the two. Additionally, in most cases I followed the text of al-Halabi, since it is clear from their introductions that he utilized more copies of the text for his work. However there are a few exceptions to this. I also used his chapter heading system, although I retained the section numbering from the copy provided.
- I consulted “Al-Kashfu ‘an Haqeeqatu-Sufiyyah, li-Awali marrata fee-Taareekh” by Mahmood ‘Abdul-Ra'oof al-Qaasim (al-Maktabatul-Islaamiyyah Amman Jordan , distributed by Dar at- Taybah Mecca/Riyaadh, 2 nd Ed.) for most of the biographical references of the Sufis. (I asked Shaykh ‘Ali Al-Halabi about his view for using this title for citing facts related to Sufi groups and their evolution, I said: “Is it alright to use it for references, as I see that the book is well researched – as long as one avoids the strange things that the author attempts to prove?” His answer was that with that understanding, then there was no problem. I say this now, since I do not know much about the author, yet as I noted, the book is a wealth of factual information about the Sufis, although the author tries to prove some strange cases in the latter chapters of the book.)

# Al-Wasiyatul-Kuburaa

By Shaykh al-Islam Ibn Taymiyyah

## In the name of Allah, the Merciful, the Compassionate

From Ahmad bin Taymiyyah, may Allah forgive him, to those whom this book has reached of Muslims faithful to the Sunnah and the Jamaa‘ah, those who belong to the group of the exemplary, learned Shaykh Abu al-Barakaat ‘Adi bin MUSAAFIR al-Umawi [1], may Allah have mercy on him, and to those who follow his example, may Allah lead them on his path and assist them in obedience to Him and His Messenger (sal-Allaahu ‘alayhi was-sallam). May Allah make them of one mind by His unbreakable reins, rightly guided on the path of those upon whom He has bestowed His grace - the prophets, the righteous, the martyrs, and pious. And may He avert them from the path of the wayward, of those who deviate (from the straight), who depart from what He sent through His Messenger (salla Allahu ‘alayhi was-salaam) of law and method, so that they be of the most vigorous followers of the Qur'aan and Sunnah. May Allah's peace and blessings be upon you.

We praise Allah, there is no god but He. He is deserving of praise and has power over all things. We ask Him to bless the seal of the prophets and master of the children of Aadam (sal-Allaahu ‘alayhi was-sallam), the most noble of creation to its Lord, and closest of them to Him, and greatest in rank among them before Him: Muhammad His servant and Messenger, peace be upon him, his family, and his followers.

Allah indeed sent Muhammad (sal-Allaahu ‘alayhi was-sallam) rightly guided with the religion of truth so that he would make the entire religion known, and sufficient is Allah as a witness. He revealed to him the Book of truth, testifying to, and faithful to the books that came before. He perfected religion for him (the Messenger (salla Allahu ‘alayhi wassalaam)) and his community, and completed His favor upon them, and made them the best community of humanity. Of the seventy some communities humanity comprises [2], they are the best and most noble to Allah. He made them a middle community, i.e. just and the best, and for that reason He made them witnesses for humanity. He guided them, with that which He sent all of His messengers, in the religion which He prescribed to all of His creation. He then made them distinct after that, in that He distinguished them and honored them with the sharee‘ah and methodology which He had made for them.

1. The first of these [the sharee‘ah] is like the fundamentals of faith, the highest and most virtuous of which is tawhid. This is the declaration that there is no god but Allah, as Allah has said: **And We sent no messenger before you but We revealed to him, (saying): None has the right to be worshipped but Me (Allah), so worship Me.**» [Al-Anbiya (21):25]. And Allah said: **«And verily we sent to every nation a messenger, (saying), worship Allah, and avoid Taaghut (false deities); .** [Al-Nahl (16): 36]. And Allah said: **And ask those of Our messengers whom We sent before you: Did We ever appoint deities to be worshipped beside the Most Merciful?** [Al-Zukhruf (43): 45]. And Allah said: **He has ordained for you the religion which He revealed unto Nuh, and that which We reveal**

to you (Muhammad), and that which We revealed unto Ibrahim and Musa and 'Isa, . [Al-Shura (42): 13]. And Allah said: **O messengers! Eat of the good things, and do righteous actions. Verily I am aware of what you do. And verily this your religion is one religion and I am your Lord, so fear Me .** [Al-Mu minun (23): 51-2]. And the ideals of faith were contained in all the books of Allah and all His messengers as Allah said: **Say : 'We believe In Allah, and and what he has sent to us, and to Ibrahim, Ismaa'il, Ishaaq, Y'aqub, And the Tribes, and that given To Musa and 'Isaa and that given To (all) prophets from their Lord: We make no difference between them: And we submit to Allah (in Islam) .** [Al-Baqarah (2): 136]. Similarly: **but say: 'I believe in the Book which Allah has sent down; And I am commanded to judge justly between you .** [Al-Shura (42): 15]. Similarly, Allah said: **The messenger believes in what hath been revealed To him from his Lord, as do the believers. Each one (of them) believes In Allah, His angels, His books, and His messengers. 'We make no distinction (they say) between one and another of His messengers. And they say: 'We hear, and we obey: We seek your forgiveness, Our Lord, and to you Is the return. .** [Al-Baqarah (2):285] etc. Then there is faith the Last Day and its associated rewards and punishments as He recounted the faith of the believers of the communities which preceded when He said: **Those who believe (in the Qur an), And the Jews, and the Christians and the Sabians - believe in Allah And the Last Day, And do righteous deeds, shall have their reward With their Lord; on them shall be no fear, nor shall they grieve .** [Al-Baqarah (2): 62].

Then there are the fundamental laws as He mentioned in surat al-An'aam and al-A'raaf and Subhaan and in other Meccan surahs. Among them are: His command (to humanity) to worship Him alone who has no partner, His command to honor one s parents and relatives, the fulfillment of contracts, honesty in speech, fairness in one s dealings with others, giving to the beggar and poor, the prohibition of unjust killing, the forbidding of vile deeds both external or internal, the forbidding of unwarranted treachery and tyranny, forbidding speech in religion without knowledge. Along with these, the things that tawhid includes, like sincerely devoting the religion to Allah and trusting in Allah, hoping for Allah s mercy, fear of Allah, patience for Allah s judgment, and carrying out Allah s commands. Similarly, that Allah and His Messenger be more beloved to the servant than his family, possessions, and (all other) people. These are in addition to other principles of faith which Allah revealed in passages of the Qur an, such as the Meccan suras, and some of the Medinan.

2. As for the second [the methodology], it is found in what Allah revealed in the Medinan surahs of laws of His religion and what the Messenger (sal-Allaahu 'alayhi was-sallam) set as a way for His community. For Allah (subhaanahu wa ta'aalaa) revealed to him the Book and wisdom and strengthened the Believers by that. He ordered the wives of His prophet to recite that for He said: **And Allah has sent down to you the book and wisdom and taught you what you knew not (before) .** [Al-Nisa (4): 113]. And He said: **Indeed Allah conferred a great favor on the believers when He sent among them a messenger from among themselves, reciting unto them his verses, purifying them, and teaching them the book and the wisdom .** [ Al-'Imran (3): 164 ] And He said: **And remember that which is recited to you in your homes, verses of Allah and the wisdom .** [Al-Ahzab (33): 34]. More than one of the salaf said: "Wisdom is the Sunnah because that which was recited in the houses of his wives (may Allah be pleased with them) other than the Qur'an was his (sal-Allaahu 'alayhi was-sallam) Sunnah, and for that he (salla Allahu 'alayhi wassalaam) said: "I was indeed given the Book and its like along with it." [\[3\]](#)

And Hasaan bin 'Atiyyah said, "Jibril, upon him peace, delivered the Sunnah to the Prophet (sal-Allaahu 'alayhi was-sallam) as he did the Qur'an, and he taught it to him as he did the Qur'an." [4]

3. These represent the body of prescribed laws, by which Allah distinguished His Prophet and his community. They represent one common direction, a common ritualism, a common methodology. Like the five prayers for example, performed at their respective times, each with their required number of units. Each of these with recitation, bowings, prostrations, each performed while facing the direction of the Sacred House. Like the duties of zakaah, and its statutes which He (subhaanahu wa ta'aalaa) enjoined upon a Muslim's possessions of livestock and grains, dates, items of trade, gold and silver. In addition to those whom He allotted this for, saying: **Zakat is only for the poor and the needy, and those employed to collect the (funds); and to attract the hearts of those who have recently inclined (to islaam); to free captives and for those in debt; in the cause Of Allah; and for the wayfarer: A duty imposed by Allah, And Allah The All-Knower, the All wise .** [Al-Tawbah (9): 60]. This is the same for fasting in the month of Ramadan, and hajj to the Sacred House. It is the same for the limits which He ordained for people regarding marriages, inheritance, criminal punishment and types of business. And the sunan which He established for their festivals, Friday prayer, congregating for the obligatory prayers, and for the eclipse prayer, for the rain prayer, as well as the funeral prayer, and the tarawih prayer. And the customs that He (subhaanahu wa ta'aalaa) established for them regarding eating, manner of dress, birth and death. Allah also prescribed other such customs, manners, and rulings as did His Messenger; regarding blood, wealth, goods, honor, profits and yields. As well as other limits and rights additional to these, which He established for them on the tongue of the Messenger (sal-Allaahu 'alayhi was-sallam).

By these He made them have a love for faith and adorned their hearts with it, and so He made them followers of His Messenger (sal-Allaahu 'alayhi was-sallam). He protected them from agreeing on error as the communities before them erred, for Allah sent a Messenger to each community when they erred as He said: **And verily we sent to every nation a messenger, (proclaiming), worship Allah, and avoid Taaghut .** [Al-Nahl (16):36]. And Allah said: **And there never was a nation, except a warner was sent to them .** [Fatir (35): 24].

4. And as for Muhammad (sal-Allaahu 'alayhi was-sallam) the seal of the prophets of whom there is no prophet after him, Allah protected his community from agreeing on error, and as such He made it so they would establish the evidence until the Day of Resurrection. For that reason, the consensus of this ummah is as authoritative as the Book and the Sunnah. By this, the people of this community upon the truth were distinguished with the Sunnah and the Jamaa'ah from the people of falsehood who claim that they follow the Qur'an, while opposing the Sunnah of the Messenger of Allah (sal-Allaahu 'alayhi was-sallam) and what the Muslims have agreed upon.
5. In His Book, Allah ordered adherence to the Sunnah of His Messenger (salla Allahu 'alayhi was-salaam) and following his path. He ordered harmony and clinging to the community, and He forbade division and separatism, for He said: **He who obeys the Messenger, obeys Allah .** [Al-Nisa (4): 80]. And Allah said : **We sent not a Messenger, But to be obeyed, in accordance with the will of Allah .** [Al-Nisa (4): 64]. And Allah said: **Say: 'If you love Allah, then follow me: Allah will love you, and forgive you your sins .** [Al 'Imran (3):

31]. And Allah said: **But no, by the Lord, they can have no (real) faith, until they make you judge In all disputes between them, And find in their souls no resistance against your decisions, but accept them with the fullest submission.** . [Al-Nisa (4): 65]. And Allah said: **And hold fast, all together, by the rope which Allah (stretches out For you), and be not divided among yourselves** . [Al 'Imran (3): 103].

And Allah said: **As for those who divide Their religion and break up Into sects, you have no part in them in the least** . [Al-An'am (6): 159]. And Allah said: **Be not like those who are divided amongst themselves and fall into disputations after receiving clear signs** . [Al 'Imran (3): 105]. And Allah said: **And they have been commanded except: To worship Allah, sincerely, being True (in faith); To establish regular prayer; And to pay Zakat; And that is the established Religion** . [Al-Bayyinah (98): 5]. And Allah said: **Verily, this is My straight path so follow it; Follow not (other) paths for they will scatter you about from His path** . [Al-An'am (6): 153]. And Allah said in the mother of the Book (the Fatihah): **Show us the straight way (6), The way of those on whom you have bestowed Your grace, Those whose (portion) Is not wrath, And who go not astray** . [Al-Fatihah (1): 6-7].

And so it followed that the Prophet (sal-Allaahu 'alayhi was-sallam) said: "The Jews are those with whom He is wrath, and the Christians are those who have strayed." [5] In the mother of the Book [6], which Allah gave to our Prophet (salla Allahu 'alayhi wassalaam) among the treasures from beneath the Throne, and without which there is no prayer [7], the likes of it not being revealed in the Taawrah nor the Injil, nor the Zabur, nor in the remainder of the Qur'an. In it, He ordered us to ask Him to show us the straight path, the path of those on whom Allah has bestowed His grace, not whose portion is wrath like the Jews, and not those who go astray like the Christians.

6. And this is the Straight Path: It is the pure religion of Islam, and it is what is in the Book of Allah, and it is the Sunnah and that which is represented by the community. For the pure Sunnah is the pure religion of Islam. Indeed, it is narrated from a number of routes - both in the Sunan books and the Musnad books - like that of the Imaam Ahmad, Abu Daawud, at-Tirmithi, and others that the Prophet (sal-Allaahu 'alayhi was-sallam) said: "This nation will become divided into seventy-two sects all but one of which will meet the fire and that is the Jama'ah." [8] and in another narration; "...Those who are on the same path as I and my companions are today." [9]
7. And this is the saved sect, Ahl as-Sunnah, and they are the middle [moderate] sect, as the religion of Islam is the middle [moderate] among the religions, for the Muslims are the moderate nation regarding belief in the prophets of Allah, His messengers and His pious servants. Muslims did not exaggerate as the Christians had, for they (the Christians) adopted their priests and monks as lords besides Allah and claimed 'Isaa as the son of Allah. Yet they were commanded to only worship one god of whom there is no god but He, who is free of whom they associated Him with. The people of the Sunnah are not treacherous as were the Jews, who would kill the prophets without justification, and they would kill those who commanded justice among the people, and anything that the Messenger came with that they did not like, then groups of them rejected it, and groups of them fought against it.

But the believers: they believed in the messengers of Allah, and assisted them and revered them and loved them and obeyed them, and they did not worship them nor did they adopt

them as lords, as Allah said: **It is not (possible) that a man, to whom Is given the Book, and wisdom, and the prophet-hood, Should say to people: ‘Be my worshippers rather than Allah’s : On the contrary (He would say): ‘Be Rabbaaiyyun (learned men of the religion who practice what they know and preach to others.) For you are teaching the book and you have studied it. Nor would he instruct you to take angels and prophets for Lords. Would he bid you disbelief after you have submitted your will?** [Al ‘Imran (3): 79-80]. Moreover, the believers were moderate as it pertains to ‘Isaa for they did not say: he is Allah, nor did they say he was the son of Allah, nor the third of three as the Christians say.

And they did not disbelieve in him nor slanderously lie about Maryam, so that they make him the son of a sin, as the Jews claimed. Rather they said this is a servant of Allah, and His messenger, and His word which He delivered to the Virgin Mary, and a spirit from Him [\[10\]](#) .

8. Similarly the believers are moderate with the laws of Allah's religion. They did not deny that Allah could abrogate or remove a law if He willed as the Jews claimed. Allah said about them: **The Fools among the people Will say: ‘What has turned Them from their qiblah ( Jerusalem ) to which they used to face?** [Al-Baqarah (2): 142], and in another verse: **When it is said to them, ‘Believe in what Allah has sent down, they say, ‘We believe in what was sent down to us; yet they reject all besides, even if it be truth confirming what is with them .** [Al-Baqarah (2): 91].

And they did not allow the great ones among them of scholars and His servants that they change the religion of Allah, thereby commanding what they (the authorities) willed and doing away with what they willed, as the Christians did, as Allah mentioned about them: **They take their priests and their anchorites to be their lords besides Allaah .** [Al-Tawbah (9): 31]. ‘Adi bin Haatim, may Allah be pleased with him, said: I said; “O Messenger of Allah! They did not worship them.” The Prophet said: “They did not worship them, but they declared lawful for them the prohibited and they obeyed them, and they forbade to them the lawful, and they obeyed.” [\[11\]](#) And the believers say: “Creating and ordaining are Allah's”, so just as none other than He creates, neither may any ordain. And they say: “We hear and we obey”, and so they obey all that Allah commands. And they say: “God indeed commands what He intends”, as for creatures, then it is not their place to alter the order of the exalted Creator.

9. Likewise as to the attributes of Allah (subhaanahu wa ta‘aalaa), the Jews portrayed Him with deficient attributes of the created. They said: “He is poor and we are rich”. And they said: “The hand of Allah is bound.” And they said: “He became tired from creating and rested on the seventh day.” And similar sayings to that effect. On the other hand, Christians portrayed the creature with the attributes of the Creator that are specific to Him. They said: “He [the creature] creates, provides, forgives, is merciful, pardons creation, rewards, and punishes.”

The believers believe in Allah (subhaanahu wa ta‘aalaa) who has neither namesake nor peer, there is none comparable to Him, and there is nothing like Him. He is Lord of the Worlds and creator of all things, and all things are servants of Him and in need of Him: **There are none in the heavens and the earth but must come to the Most Merciful as a servant. He**

**does take an account of them all, and has numbered them all exactly. And every one of them will come to alone on the Day of Resurrection.** [Maryam (19): 93-95].

10. And among other things [that this community is different from Jews and Christian are the matters of] the permitted and the forbidden, for the Jews are, as Allah said: **For the wrong doing of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them .** [Al-Nisa (4): 160]. Thus they do not eat animals with hooves such as the camel and the duck, nor do they eat the kidneys or the fat around the intestines, and they refrain from eating the goat who is still nursing, and so on. It is said that the items they are forbidden from are three hundred and sixty items, and those things which are incumbent upon them are two hundred and forty eight commands. Likewise, they are very strict in matters of impurities so that they will not even eat with a menstruating woman, nor will they be in her presence in the home.

As for the Christians, they regard the offensive and all the forbidden things as permitted, but what 'Isaa actually said to them: **(I have come to you) to make lawful to you part of what was (Before) forbidden to you .** [Al 'Imran (3): 50]. And for this Allah said : Fight those who believe not In Allah nor the Last Day, nor hold that forbidden which has been forbidden by Allah and His Messenger, nor acknowledge the religion of truth, from among the people of the book, Until they pay the Jizyah with willing submission, And feel themselves subdued . [Al-Tawbah (9): 29]. But the believers, as Allah described them in His words: **But My mercy extends to all things. That (Mercy) I shall ordain for those who are Al-Mutaqqun, and pay Zakat, and those who believe in Our Ayat. (156) Those who follow the Messenger, the unlettered Prophet, whom they find mentioned In the Taurat- and the Injeel (Gospel)- For he commands them what is just and forbids them what is evil; he allows them as lawful what is good (And pure) and prohibits them From what is bad (and impure); He releases them from their heavy burdens And from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the Light Which is sent down with him- It is they who will prosper (157) .** [Al-A'raf (7): 156-157]. ” This is a lengthy topic one could discuss for a substantial amount of time.

11. This is Ahl as-Sunnah wal-Jama'ah in relationship to the sects, on the topic of the names of Allah, His ayaat and His qualities, they are centered between the people of ta'til, and those who abdicate Allah's names and ayaat, and those who deny the reality that Allah described Himself with, until they have made Him resemble one non existent and deceased. Ahl as-Sunnah wal-Jamaa'ah are between the people of tamthil, those who give similitudes for Allah, resembling Him to creatures.

Ahl as-Sunnah wal-Jamaa'ah believe in what Allah has described Himself with, and that which His Messenger (sal-Allaahu 'alayhi was-sallam) described Him with - without distortion or denial, and without saying “how” and making comparisons.

12. On the topic of His creating and decreeing, they are centered between those who deny Allah's ability - those who do not believe in His complete capability, his universal will, nor that He created everything - and between the corruptors of Allah's religion who believe that a person has no will, nor ability, nor even works. So they denounce commanding and forbidding, and rewards and punishments, reaching the level of the idolaters who said; **If**

**Allah had wished we should not have given partners to Him, nor would our fathers: nor should we have had any taboos . [Al-An'aam (6): 148]. ”**

Ahl al-Sunnah believes that Allah has power over all things, and He is able to guide His servants and change their hearts. They believe that whatever He should will, is, and that which He does not will, is not. Thus, there will not be anything under His sovereignty which He did not intend, and He is not incapable of executing what He intends. They believe that He is the creator of everything, from the essence of each thing, its characteristics, and its movement. They believe that a human possesses ability, will, and deeds. They also believe that the servant chooses, and they do not call him compelled, since the compelled is one who has been forced against his will. They believe that Allah Almighty made the human free to choose what he does, so he chooses as he wishes, and Allah created him and his choice. There is no other possibility, for there is nothing like Allah, not in His essence, nor His attributes, nor His deeds.

13. On the topic of titles, judgments, punishments and threats, they are between the Wa'idiyah [\[12\]](#) - those who assign the major sinners among the Muslims to eternal dwelling in the Fire, believing them to be removed from faith in its entirety, and they also deny the Prophet's (sal-Allaahu 'alayhi was-sallam) intercession - and between the Murji'ah, those who believe that the faith of a disobedient person is the same as the faith of the prophets, and that righteous deeds are something beyond the call of religion and faith, and they also deny the threat and punishment entirely.

Ahl al-Sunnah wal-Jamaa'ah believe that the disobedient Muslims possess some amount of faith and its basic elements, but not all of the obligatory faith which warrants Paradise, nor are they to dwell eternally in the Fire. But he who has faith in his heart the weight of a mustard seed will get out of the Fire [\[13\]](#) . They believe that the Prophet (salla Allahu 'alayhi was-salaam) has saved his intercession for those of his community who have committed major sins.

14. On the topic of the companions of Allah's Messenger (sal-Allaahu 'alayhi was-sallam), they are also moderate between the excessive who exaggerated the status of 'Ali radi-Allaahu anhu - such that they considered him to be more virtuous than Abu Bakr and 'Umar radi-Allaahu anhu, believing that he was the infallible Imaam - and that the other companions were oppressive, disobedient, and that the community fell into disbelief after them. Likewise, some of them have made 'Ali a prophet or a god. And between the brutes who believe that he was a disbeliever and that 'Uthmaan was also a disbeliever, making thier blood and the blood of those who ally with them lawful for the shedding, and considering it recommended to curse 'Ali, 'Uthmaan and others, maligning the khilaafah of 'Ali and his Imamate. As with the rest of the topics of the Sunnah, Ahl as-Sunnah wal-Jamaa'ah are the moderate because they adhere to the Book of Allah and the Sunnah of His Messenger (salla Allahu 'alayhi was-salaam), and to what the early emigrants, the Ansaar, and those who faithfully follow them agreed upon.

## Chapter

### The Fiqh of Da'wah



15. May Allah cause you to prosper. Allah has bestowed upon you an affiliation to Islam which is His religion, and He cured you of the afflictions which those outside of Islam, the idolaters and the People of the Book suffer from. Islam is the greatest and most sublime of blessings, for Allah does not accept from anyone a religion other than it: **If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the hereafter he will be in the ranks of those who have lost (All spiritual good)** . [Al 'Imran (3): 85].

Allah guarded you by your attachment to the Sunnah from most of the errant innovations, such as much of the innovation of the Rafidhiyah, the Jahmiyah, the Khawaarij and the Qadiriyaah. For that He made you abhor those who curse the companions of Allah's Messenger (sal-Allaahu 'alayhi was-sallam), or deny the names of Allah, His attributes, His decrees, and His will. Abhorrence for these innovations is the way of Ahl al-Sunnah wal-Jama'ah, and this is of the greatest gifts which Allah gives, through it comes the completion of faith and the perfection of religion. And for this reason, there are many people of goodness and religion among you, and those people who struggle fighting in the way of Allah, such as do not exist among the innovative sects. And for this reason aid to victory remains among the military of the Muslims, and Allah's soldiers are defending you, with Allah's religion supporting you and strengthening the believers, and in the people of zuhud and the people of worship among you, those whose condition is that of purity and the accepted way, those of miracles who bring benefit to the Muslims [14] , and those pious awliyyaa' among you gifted with a truthful tongue.

And indeed in the venerable shaykhs who were among you such as the one called Shaykh al-Islam Abu al-Hasan 'Ali bin Ahmad bin Yusuf al-Qarshi al-Hikkaari [15] , and after him the exemplary learned Shaykh 'Adi bin Musaafir al-Umawi and those who follow their way. Among them are those of virtue and religion and benefit, following the Sunnah, as Allah honored them and gave them strength, illuminating thier way. And Shaykh 'Adi, may Allah bless his soul, was among the most virtuous of the righteous servants of Allah, and among the greatest of those shaykhs who are followed, having pure praiseworthy qualities, as is known by the people familiar with his life. His reputation is well-known among the ummah, having a truthful tongue of remembrance, and his creed that has been preserved from him remained within the creed of the shaykhs that preceded him, those whose paths have been followed such as Shaykh al-Imaam as-Saalih Abu al-Faraj 'Abdul-Waahad bin Muhammad bin 'Ali al-Ansaari ash-Shiraazi, later known as ad-Dimashqi [16] ; Shaykh al-Islam al-Hikkaari and others. These shaykhs did not leave the major fundamentals of Ahl as-Sunnah wal-Jama'ah, rather they were proponents of the fundamentals of Ahl as-Sunnah, they invited to them, they were active in its propagation, and eradicating those who contradicted that by their virtuous religious practice. By these great acts Allah raised their rank and illuminated and extended thier guiding way, as is said about them in the popular news of their lives. All of this is so, although in thier statements and the statements of those who followed them there exists some blame-able issues, some weak evidences, like hadiths that are not confirmable, and analogies that were not yet refuted, as is known by the people of insightful knowledge.

16. One may adhere or not to the words of anyone, except for the words of the Messenger of Allah (sal-Allaahu 'alayhi was-sallam). One must be more careful especially with the words of the later scholars of the ummah who did not make judgments based upon complete

knowledge and understanding of the Book, the Sunnah, nor did they distinguish between the sound hadiths and the weak ones, nor were they able to make proper well grounded analogies. With that, being surrounded by desire, and many opinions, division and differences, resulting from enmity and discord.

For these and their like are the direct causes that fuel ignorance and oppression, as Allah describes the people who suffer from them by saying; **...but man undertook it—he was indeed unjust and foolish** . [Al Ahzab: 72] for when Allah grants people knowledge and justice, He delivers them from this error, and Allah said: **By (the Token of) time (through the Ages) verily man is in loss, except such as have faith, and do righteous deeds, and (join together) In the mutual teaching of truth, and of patience.** [Al- 'Asr, 1-3] and Allah said: **And We appointed, from among them, leaders, giving guidance under Our command, so long As they persevered with patience and continued to have faith in Our signs.** [Al Sajdah, 24]

17. And you know, may Allah make you prosper, the Sunnah that must be followed is the Sunnah of the Messenger of Allah in matters of creed, worship, and all aspects of religion. Those matters are known by knowledge of the authentic hadiths of the Prophet (salla Allahu 'alayhi was-salaam) which are related about him regarding what he did or left in his words and deeds. And after that, those matters are also found in the way of those early Muslims, and those who faithfully followed them and those principles are found in the well known books of Islam like the Sahih of al-Bukhaari, and Muslim, and the Sunnan books like: Sunnan Abu Daawud and an-Nasaa'i and Jaami' at-Tirmithi, and the Muwata' of Imaam Maalik, and the Musnad books like the Musnad of Imaam Ahmad and others. It is also found in the books of commentary on the Qur'an, books recording the early military expeditions, and the rest of the books of hadith.
18. Some scholars collected hadiths and reports in the matters of the creed of Ahl as-Sunnah. Among those scholars are Hamaad bin Salimah, and 'Abdurrahmaan bin Mahdi, and 'Abdullah bin 'Abdurrahmaan ad-Daarami, and 'Uthmaan bin Sa'id ad-Daarami and others among thier class. They chapterized their books in a manner similar to that of al-Bukhaari, Abu Daawud, an-Nasaa'i, Ibn Maajah and others. The same was done in the works of Abu Bakr al-Athram, and 'Abdullah bin Ahmad and Abu Bakr al-Khalaal, Abu al-Qaasim at-Tabaraani, and Abu ash-Shaykh al-Asbahaani, and Abu Bakr al-Aajuri, and Abu al-Hasan al-Daaraqutni, Abu 'Abdullah bin Mandih, Abu al-Qaasim al-Lalakaai, Abu 'Abdullah Ibn Battah, Abu 'Amr at-Talamanki, Abu Nu'aym al-Asbahaani, Abu Tharr al-Harawi, and Abu Bakr al-Bayhaqi [17] . And indeed, in some of these works there are weak hadiths, of which the people of knowledge are aware.
19. Often people have related many hadiths which are lies and fabrications about Allah's Messenger (sal-Allaahu 'alayhi was-sallam), regarding the attributes of Allah as well as the other topics of creed and general topics of religion. Those narrations are of two groups: Among them are those which are false talk, not permitted to be said, far less than of being attributed to the Prophet. (sal-Allaahu 'alayhi was-sallam)
20. And the second group; from that which some of the Salaf or some of the scholars or others uttered. This type could be true or is something which was accepted on based ijtihaad or the view of one's mathhab, so it has been referred to as having come from the Prophet (sal-Allaahu 'alayhi was-sallam). This is common among those who do not know the hadith, like the issues which the Shaykh Abu al-Faraj 'Abdul-Waahad bin Muhammad bin 'Ali al-Ansaari initiated, making them a test, distinguishing a person by them to be either Sunni or

an innovator, And these are well known issues. But some of the liars created chains for them back to the Messenger of Allah (sal-Allaahu ‘alayhi was-sallam), and passed them off as his speech. Even those who have the least knowledge know that it is a fabrication, and while most of these issues are in agreement with the general principles of Islam, yet in them is that which if a person were to oppose it, he would not be judged as an innovator. An example of these is the question over what the first favor that Allah granted to His servant was. This is an issue that there is difference over among Ahl as-Sunnah, but the division is a matter of choosing different words to explain it because it centers around the question of a carnal pleasure, the fulfillment of for which one is punished, is it called a favor or not?

21. It is therefore obligatory to differentiate between the authentic hadith and the fabricated hadith, for the Sunnah is the truth without falsehood, the authentic hadiths, not the fabricated. This is a major principle for the people of Islam in general, and more particularly for those who invite to the Sunnah.

## Chapter

### Important Points

22. It was previously noted that the religion of Allah is in the middle between excessiveness and neglect. Allah did not commission his servants any order except that Shaytaan launched one of two tactics against it and it did not matter to him which won out. These were either immoderation in it (the order) or neglect of it. Since no other religion than Islam, which is the religion of Allah, is accepted from anyone, then Shaytaan has attacked many of those a part of it, to the extent that they would violate many of its laws.

He has diverted groups of the most devoted and cautious of this ummah, so that they went through Islam, just as the arrow goes through its prey. And the Prophet (salla Allahu ‘alayhi was-salaam) ordered fighting the renegades, for reports are recorded in the Sahih books of hadith and others from the commander of the faithful, ‘Ali bin Abu Taalib, Abu Sa‘id al-Khudri, Suhail bin Hanif, Abu Tharr al-Ghafaari, Sa‘d bin Abu Waqaas, ‘Abdullah bin ‘Umar, and Ibn Mas‘ud, may Allah be pleased with them, and others besides them, that the Prophet (sal-Allaahu ‘alayhi was-sallam) mentioned the Khawaarij and said: “One of you will find his prayer disgraced by theirs, his fasting disgraced by theirs, his recitation disgraced by theirs. Yet thier recitation of the Qur‘an will not even go beyond their throats, they will go through Islam as the arrow goes through its prey, only piercing it. So fight them, for indeed in fighting them there is reward from Allah for the fighter on the Day of Resurrection. If I were to come up them, I would fight them with the vengeance unleashed upon the people of ‘Ad.” [18] And in one narration, “the worst case of murder under the canopy of heaven is better than the murder that they commit.” [19] In another narration, “If they knew, those who combat them, what was related for them on the tongue of Muhammad (salla Allahu ‘alayhi was-salaam), they would leave doing otherwise.” [20] When they appeared during the khilaafah of ‘Ali bin Abu Taalib, may Allah be pleased with him, he and the companions of the Allah’s Messenger (sal-Allaahu ‘alayhi was-sallam) fought them, because of the Prophet’s order, and his emphasis on fighting them. All of the Imaams of Islam have agreed upon fighting them.

23. 23- This is the case for all of those sects who divide the Muslims, leaving the Sunnah of Allaah’s Messenger (sal-Allaahu ‘alayhi was-sallam) and his sharee‘ah; whether people of

deviant desires, or affronting innovation. For this reason the Muslims fought the Rawafidh who are the most evil of these people, declaring the majority of the Muslims to be disbelievers, as they did with the three khalifahs and others. They claimed that they alone are the believers, and other than they are all disbelievers. They declare those who say that Allaah will be seen in the hereafter to be disbelievers, as well as those who believe in Allaah's attributes, His all-encompassing ability and universal will. And they declare disbelievers of all those who oppose the innovation that they call to. They perform masah over thier feet but not over the khuff [21] , they delay breaking the fast and the prayer until the stars have appeared, they combine between two prayers without a reason, they say a qunut [22] in the five prayers, they have made fuqqaa' [23] , the meat of the people of the book and the meat of those Muslims who differ with them unlawful. That is because they believe that they [the Muslims] are disbelievers. They say horrible things about the companions which there is no reason to mention here, and there are many other things. So the Muslims have fought them by the order of Allah and His Messenger.

24. During the time of Allaah's Messenger (sal-Allaahu 'alayhi was-sallam) and the rightly guided khalifahs Islam was attributed to those who became renegades from it by their tremendous amount of worship, such that the Prophet (sal-Allaahu 'alayhi was-sallam) ordered fighting them. So know that an affiliate of Islam or to the Sunnah at this time may also be a renegade from Islam and the Sunnah, such that he calls Sunnah that which is no part of it, rather he has left the Sunnah, and that occurs by two means:
25. Excessiveness, which Allah condemned in His Book saying; **O people of the Book! Do not exaggerate in your religion, do not say about Allah other than the truth. Al-Masih [24] 'Isaa bin Maryam was Allaah's messenger and His word which He delivered to Maryam, and a spirit from Him...and Allah is a sufficient trustee . [An-Nisaa 4:171] And; Say: O people of the Book! Do not exceed the truth with your religion, and do not follow people of desire, they have gone astray before and have lead many to stray from the even path . [Al-Maa'idah 5:77] And the Prophet (salla Allahu 'alayhi wassalaam) said, "Beware of exaggerating in the religion, for it is only exaggerating in religion that the destroyed the people before you." [25]**
26. Among the causes is sectarianism and division that Allah mentioned in His mighty Book.
27. Among them are narrations reported from the Prophet (sal-Allaahu 'alayhi was-sallam) which are lies against him according to the agreement of the people of knowledge, these are called hadiths by the ignorant so that whatever he thinks or desires will be agreed to.
28. And the most astray deviation - following whims and desires - as Allah said, condemning this in truth; **They follow but a guess and that which they themselves desire, whereas there has already come to them guidance from their lord. . [Al-Najm (53): 23]. "** And He said truthfully about His Prophet (sal-Allaahu 'alayhi was-sallam): **By the star when it goes down - your companion is neither astray nor being misled, Nor does he speak of (his own) desire. It is only revelation revealed. [Al-Najm (53): 1-4]. "**

So He (subhaanahu wa ta'aalaa) declared him to be above misguidance and error which are ignorance and wrong. For the misguided is he who does not know the truth, and the errant is the one who follows his desire. He (subhaanahu wa ta'aalaa) related that the Prophet did not speak out of his own desire, but it is revelation which Allah revealed to him, so He characterized him with knowledge and being safe from desire.

In the following detailed sections, I will mention a number of categories of the sources of falsehood innovated by sects who affiliate themselves with the Sunnah, but they have by them left the Sunnah and become among the greatest of the wrong doers.

## **The First Category of Fundamental Heresies**

### **Creed: Correct and False**

29. Hadiths which they related regarding attributes in addition to those in the major hadith collections of Islam. Of these we know with absolute certainty that they are fabrications and slander, even constituting blasphemous disbelief. By these they have asserted some kinds of disbelief that has not been reported in any hadith. Similar to the hadith that they reported;
30. “Allah descends the eve before the rites at Arafah on a green camel shaking hands with the riders and embracing those on foot.” This is one of the worst lies about Allah and His Messenger (sal-Allaahu ‘alayhi was-sallam), and uttering it is among the worst cases of uttering other than the truth about Allah. Not one of the scholars of the Muslims has related a source for this hadith, but rather the scholars and the people knowledgeable about hadith are unanimously agreed that it is a forgery against the Messenger of Allah (salla Allahu ‘alayhi was-salaam). Some of the people of knowledge such as Ibn Qutaybah and others said: “This and its like were fabricated by the heretics to disgrace the people of hadith, saying that they [the people of hadith] relate stories such as this.”
31. Likewise there is another hadith which says: “That he saw his Lord when he left Muzdalifa walking in front of the pilgrims wearing a wool garment” or what resembles this of slander and lies about Allah, which no one who knows Allah or His Messenger (salla Allahu ‘alayhi was-salaam) would say.
32. And likewise another hadith which reports: Allah walked on the earth. If you see the location of greenery, they say this is the place of His feet and they point to God’s words: “Then contemplate (O man!) The effects of Allah’s Mercy! - How He gives life To the earth after Its death.” This is also a lie by the agreement of the scholars. Allah did not say to contemplate the effects of God’s footprint. He said the effects of Allah’s mercy, and the mercy here refers that which grows.
33. Likewise there are other hadiths; some of them relate: Muhammad (salla Allahu ‘alayhi was-salaam) saw his Lord during tawaaf, others say that he saw Him outside Mecca, and others that he saw Him on some roads in Medina, etc. Every hadith in which it is stated that Muhammad (sal-Allaahu ‘alayhi was-sallam) saw his Lord on earth with his eyes is a lie by the agreement of the Muslims and their scholars. This is something none of the scholars said, nor related.

The disagreement between the companions lay in whether Muhammad (salla Allahu ‘alayhi was-salaam) saw his Lord the on the night of the Mi‘raaj. Ibn Abbas radi-Allaahu anhu and most of the scholars of the Sunnah say that Muhammad (sal-Allaahu ‘alayhi was-sallam) saw his Lord the night of the Mi‘raaj. ‘Aa’ishah radi-Allaahu anha and a group of others besides her, denied that. She radi-Allaahu anha did not relate anything about that from the Prophet (sal-Allaahu ‘alayhi was-sallam), and she did not ask him about it. [26] There is also nothing about the matter from as-Sidiq (Abu Bakr) radi-Allaahu anhu, as ignorant people relate that her father asked the Prophet (salla Allahu ‘alayhi was-salaam) and he

responded: “Yes.” And he said to ‘Aa islah “No.” This hadith is a lie in the agreement of the scholars, and for this reason Qaadhi Abu Ya'laa [27] and others mentioned that the reports from Imaam Ahmad rahimuhullaah differ on this matter resulting in three.

Does one say that Muhammad (sal-Allaahu ‘alayhi was-sallam) saw his Lord with the eyes of his head, or does he say with the eye of the heart, or does one say simply that he saw Him, without saying with the eyes of the head or the heart.

34. And also there is a hadith which the scholars related in which he said: “I saw my Lord in such and such appearance.” This is related from Ibn ‘Abbas and Um at-Tufayl [28], and others. It also says that “He (subhaanahu wa ta’aalaa) placed His hand between my shoulders and I felt the tingle of the cold on my chest.” This hadith is not about the night of the Mi’raj, but rather it took place in Medina . It is also related in this hadith that the Prophet (sal-Allaahu ‘alayhi was-sallam) slept past the dawn prayer, and then went out to them and said, “I saw such and such.” This is from the reports of someone who never prayed behind the Prophet except in Medina such as Um at-Tufayl and others. The Mi’raaj however occurred in Mecca , a fact which the scholars are in agreement about, as supported in mutawaatir [29] form by texts of the Qur’aan and Sunnah. As Allah (subhaanahu wa ta’aalaa) said; **Glory to (Allah) who did take His servant for a journey by night from the Masjid Al-Haram to Masjid Al-Aqsa.** [ Al-Isra (17): 1].

So know that this hadith is about a dream in Medina , as is explained in many of its versions. This is so while the dreams during sleep for the prophets are a form of revelation, it was not a dream in wakefulness as was the case on the night of the Mi’raaj. The Muslims are agreed that the Prophet (sal-Allaahu ‘alayhi was-sallam) did not see his Lord with his eyes on Earth, and that Allah did not descend to Earth for him, and there is no hadith from the Prophet (sal-Allaahu ‘alayhi was-sallam) which says that Allah descended for him to earth.

35. The sound hadiths report that Allah descends to the lowest heaven each night when last third of the night remains, saying: “Who calls upon me, so that I may answer his prayer. Who asks of Me, so that I may give him? Who seeks my forgiveness, so that I may forgive him?” [30] It is reported in the Sahih that “Allah approaches on the eve of Arafah”, and another report adds, “to the lowest heaven “, and He boasts to the angels about the people of Arafah saying, “Look at my servants who came to me dusty and disheveled. What is it that these people seek.” [31] And it is related that Allah descends on the night of the middle of Sha’baan, that is, if the hadith is authentic, for its authenticity is a matter which the scholars have talked about. [32]
36. Likewise, that which some of them related that when the Prophet (salla Allahu ‘alayhi wassalaam) descended from Hiraah', his Lord appeared to him on a throne between heaven and earth. This is an error by the agreement of the scholars. But the in the Sahih books it is reported that the one who appeared to him was the angel who came to him at Hiraah' the first time and said to him: “Recite. And he said: I cannot read. And he took me and squeezed me until I could not bear it, then he released me and said: **Read! In the name of your Lord and cherisher, who created - (1) created man, out of a clot Of congealed blood: (2) proclaim! and your Lord Is Most Bountiful - (3) He who taught (The use of) the pen - (4) Taught man that which he knew not (5) .** [Al-‘Alaq (96): 1-5].” This is the first of what was revealed to the Prophet (sal-Allaahu ‘alayhi was-sallam), which made the Prophet (sal-Allaahu ‘alayhi was-sallam) speak about the revelation for he said: “While I was

walking I heard a voice. I raised my head, and suddenly there was an angel who came to me sitting on a throne between heaven and earth...” As Jaabir radi-Allaahu anhu related in Muslim and al-Bukhaari. And it is reported that the angel that came to him at Hiraah, he saw him [filling what was] between the heavens and the Earth, and he mentioned that he was frightened of him. Some of the reports read “angel” (malak), and the reader of the text supposed that it was “king” (malik) i.e. Allah. This is an absurd error.

37. In summary, each hadith that reports that the Prophet (sal-Allaahu ‘alayhi was-sallam) saw his Lord with his eyes on Earth, and that He (subhaanahu wa ta’aalaa) descended to him on the Earth, and that the gardens of Heaven are from the footsteps Allah, and that He (subhaanahu wa ta’aalaa) stepped on the stone in the Bayt al-Maqddis - all of this is groundless fabrication by the agreement of the Islamic scholars from the people of hadith and others.
38. And likewise, the claim of everyone who would claim that he has seen his Lord with his eyes before death is groundless by the agreement of the Ahl al-Sunnah wal-Jamaa’ah. Because they are in unanimous agreement that no believer will see his Lord with the eyes of his head until after he has died. That is proven in Sahih Muslim from an-Nawwaas bin Sam’aan from the Prophet (sal-Allaahu ‘alayhi was-sallam) that when he mentioned the Dajjaal, he said: “Know that not one of you will see his Lord until he dies.” Likewise it is reported from the Prophet (sal-Allaahu ‘alayhi was-sallam) from other routes that he warned of the temptations of the Dajjaal, and he made it clear to them (the believers) that not one of them will see his Lord until his death, and that not one of them should suppose that this Dajjaal which he sees is his Lord. But instead, what is experienced by the people who have achieved faith, knowing Allah, conviction in the heart, what they witness, and thier visions are of many different levels. When Jibril (sal-Allaahu ‘alayhi was-sallam) asked the Prophet (sal-Allaahu ‘alayhi was-sallam) about ihsaan, he (salla Allahu ‘alayhi was-salaam) said: “Ihsaan is to worship Allah as though you see him, for though you have not seen Him, He certainly sees you.” [\[33\]](#)
39. The believer might see his Lord in dreams of sleep in a vision which will vary in proportion to his faith and conviction. If his faith is sound, he will not see Him except through a pleasant vision, and if there is deficiency in his faith, he will see what is in proportion to his faith. The case of a dream during sleep is not the same as a real vision one experiences while awake, the dream during sleep is interpreted for what it contains of images parallel to reality. [\[34\]](#)
40. And perhaps there are also for some people in waking dreams that which would be seen by the sleeping in his bed, and he sees with his heart similar to what the sleeper sees; and some truths may appear to him which he witnesses with his heart. All of this occurs in this world.

And perhaps what the heart of one of them witnesses and his senses gather, overcomes him; and he supposes that he saw it with the eyes of his head, until he awakens. Then he knows it was a dream, and perhaps he knew in the dream that he was in fact sleeping. And likewise, there is among the servants, some who receive visions of the heart which overcome him until it deadens his senses; and he thinks that it is a vision from his eyes, but he is incorrect in that. Every person, of the early generations or later, who said that he saw his Lord with the eyes of his head is incorrect in that, by the agreement of the people of knowledge and faith.

41. Seeing Allah with ones real vision is for the believers of Paradise, and it is also for the people in the throes of resurrection as the hadith in tawaatir form from the Prophet (salla

Allahu ‘alayhi was-salaam) says: “You will see your Lord as you see the Sun on a day unobscured by clouds, and as you see the Moon when it is full and luminous, unobscured by clouds.” [35] And the Prophet (sal-Allaahu ‘alayhi was-sallam) said: “The gardens of Paradise are four. Two of them are decorated and ornamented in gold, as is everything in them. Two gardens, everything in them is silver. And there is nothing between the people and their gaze upon their Lord but the cloak of pride upon His face in the garden of Eden.” [36]

And he (sal-Allaahu ‘alayhi was-sallam) said: when the people of Paradise have entered it, a herald calls: O people of Paradise ! There is with Allah a promise that He means to fulfill for you.” They say, And what is that? Have our faces not become bright, and our scales full of favor, have we not been admitted to Paradise and saved from the Fire? So He (subhaanahu wa ta’aalaa) lifts the veil and they look at Him. Allah will not give them anything more desirable to them than to look upon Him. This is the additional reward.” [37]

42. The salaf and the Imaams received and accepted these hadiths and others like them found in Sahih books, wholeheartedly. And Ahl al-Sunnah wal-Jamaa‘ah have agreed upon them. They were only rejected and denied by the Jahimiyyah and thier followers among the Mu‘tazilah, the Rafidhah and thier like who deny the attributes of Allah (subhaanahu wa ta’aalaa), seeing Him [in the hereafter] and other things besides these. These are the evil deniers among the creation.
43. The religion of Allah is in the middle between these denials of that which His Messenger (sal-Allaahu ‘alayhi was-sallam) reported regarding the hereafter, and between the conviction of the erroneous who say that He can be seen with the eyes in this world. Both of them are false.

Those, whom one of their followers claims that he saw Allah with the eyes of his head in this world, they are misguided as was mentioned before. If they assert that they saw Him in (the person of) some people, either some one of the righteous people, the criminals, or the kings or otherwise, this is tremendous misguidance and disbelief. They in this case are more astray than the Christians who claimed that they saw Him in the form of ‘Isaa bin Maryam. Rather they are more astray than the followers of the Dajjaal who comes at the end of time, saying to the people; “I am your Lord.” And he commands the heavens to rain and the earth to sprout. And he says to the ruins of the ancients, “Bring out for me your treasures” so they throw out thier treasures for him. This is the one who the Prophet (salla Allahu ‘alayhi was-salaam) warned his ummah against saying, “There is no greater fitnah to occur between the creation of Aadam and the Hour's coming than the Dajjaal.” [38] And he said, “When one of you sits in his prayer, let him seek refuge in Allah from four things. Let him say, ‘O Allah, indeed I seek refuge in You from the punishment of Jahannam and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the fitnah of life and death, and I seek refuge in You from the fitnah of al-Masih ad-Dajjaal.’” [39] So this claimant of lordship and the confusion he brings will be such a test for creation that the Prophet (sal-Allaahu ‘alayhi was-sallam) said about him, “He is one-eyed. And your Lord is certainly not one-eyed.” [40] And he (sal-Allaahu ‘alayhi was-sallam) said, “And know that not one of you will ever see his Lord until he has died.” [41] So he mentioned two obvious signs for them that all people can recognize; he (sal-Allaahu ‘alayhi was-sallam) taught them that there are among the people those who are so misguided that they will think it possible that



they have seen thier Lord in the world in the form of a human, just as these misguided people believe. This category of people are known as al-Huluwliyah and al-Itihaadiyah. [42]

44. And these are two categories; people who believe in His incarnation or union with some things, as the Christians say about al-Masih (sal-Allaahu ‘alayhi was-sallam), and the exagerant over ‘Ali radi-Allaahu anhu and thier like. Or with certain shaykhs, some of the angles, in some beautiful shapes, or beliefs other than this which are even worse than what the Christians said.
45. The other category are those who generalize, saying that He was incarnated or that He (subhaanahu wa ta’aalaa) unites with everything in existence, even dogs, pigs, filth and others things, as the Jahmiyyah and those “Itihadiyya” who follow them say, like the followers of Ibn ‘Arabi [43] , Ibn Sab'ayn [44] , Ibn al-Faaridh [45] , at-Tilimsaani [46] , al-Balyaani, and others.
46. The belief of all the messengers and those who follow them among the believers and Ahl al-Kitaab is that Allah (subhaanahu wa ta’aalaa) is the creator of the worlds, the Lord of the heavens and the Earth and whatever is between them, He is the Lord of the Majestic Throne, and all creatures are His servants and in need of Him.
47. He (subhaanahu wa ta’aalaa) is above the heavens, over His Throne, separate from His creation. Despite this, He is with them wherever they are, as Allah (subhaanahu wa ta’aalaa) said: **He it is who created the heavens and the earth In six days, and then rose over (made Istiwaa) over the throne, He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you where so ever you May be. And Allah sees well all that you do .** [Al-Hadid (57): 4].

So these misguided disbelievers may claim that one of them has seen his Lord with his eyes, perhaps he claims that He was sitting, talking, or sleeping. Perhaps one of them sees Him as a human being, either a man or a youth or otherwise, and he claims that He spoke with them. They are to repent, either they repent, or their heads are to be removed. They are disbelievers, since they are more disbelieving the Jews and the Christians who said, **Allah is Christ the son Of Mary** [Al-Ma'idah (5): 72]. The noble messenger al-Masih was honored by Allah in this life and the hereafter and he is one of those near to Allah. So when they say that he is Allah and that He united with him, or that He was incarnated in him, then they have committed the greatest kind of disbelief. Rather they said that he took him as a son: **They say: ‘(Allah) Most Gracious has begotten a son! Indeed you have brought fourth a terrible thing. As if the skies are almost torn, the earth to split asunder, and the mountains to fall down in utter ruin. That they should invoke a son for (Allah) Most Gracious. But it does not befit the majesty of the Most Merciful that he beget a son. There is none in the heavens and the Earth but comes to the Most Gracious as a slave.** [Maryam (19): 88-93].

How can one claim that a human being is He? This is more blasphemous than the excessive who claim that ‘Ali radi-Allaahu anhu, or anyone else from Ahl al-Bayt is Allah. And these were the heretics who ‘Ali radi-Allaahu anhu burned with fire. He ordered the plowing of trenches for them at the gate of Kindih, and he cast them in it after he gave them three chances to repent. And when they did not, he burned them in the fire. The companions radi-Allaahu anhum, agreed upon killing the heretics, but Ibn ‘Abbas radi-Allaahu anhu believed

that they should be killed with the sword not by burning them. This is the opinion of most of the scholars, and this story is well-known among the scholars. [47]

## The Second Category of Fundamental Heresies

### Mythological Claims and Ideas

48. Similar to this is the exaggeration over some of the shaykhs, whether Shaykh ‘Adi, Yunus al-Quni [48] , or al-Halaaj [49] or others. Even the exaggeration over ‘Ali bin Abu Taalib radi-Allaahu anhu is similar. Even the exaggeration over al-Masih (sal-Allaahu ‘alayhi was-sallam) is similar. Likewise, everyone who goes to excess over a living being or a righteous person, be it ‘Ali radi-Allaahu anhu, ‘Adi, then he is the same. Or in (in the case of) one whom it is believed to be righteous such as al-Halaaj or al-Haakim of Egypt , or Yunus al-Quni, etc. They grant him a category of divinity like those who say no sustenance would be given if shaykh so and so did not intend it, or they say “In the name of my master” when slaughtering a sheep, or they worship him with prostrations or other acts, or they call upon him instead of Allah (subhaanahu wa ta’aalaa). Like those who say, “O my master so and so! Forgive me and have mercy, have mercy with me, help me, provide for me, save me, reward me...” or “I rely upon you” or “You are my reckoner” or “I am as you reckon” or sayings and actions other than these specific to lordship, which can not provide any benefit except through Allah (subhaanahu wa ta’aalaa). So all of this is shirk and misguidance whose practitioner must repent, he either repents or he is to be killed. For Allah only sent the messengers, and revealed the books, so that He alone would be worshipped without partners, so that we would not have any other gods besides Allah.
49. Those who called upon other gods along with Allah such as the Sun, the Moon, the planets, al-‘Uzayr, ‘Isaa, the angels, al-Lat, al-‘Uzza and Manaah - the third of them, Yaghuth, and Ya’uq, Nasar, and others, they did not believe that these created creation, or that they caused the rain to fall, or that they made plants grow. Rather they worshipped the prophets, the angels, the planets, the jinn, and images of them, or they worshipped their graves and said, “We worship them so that they might bring us nearer to Allah.” And they said: “They are our intercessors with Allah.” So Allah sent His messengers to prohibit calling upon anyone other than Him, neither a call of worship, nor a call for salvation. Allah said: **Say (Oh Muhammad): ‘Call upon these whom you pretend (to be like gods) other than him (Allaah). They have neither the power to remove the adversity from you or to even shift it from you to another person(55) Those whom they call upon desire for themselves of access to their Lord ( Allaah), as to which of them should be the nearest; and they hope for His mercy and fear His torment. Verily the torment of your lord is something to be afraid of! (56) [Al- Israa (17): 56-57]. ’**

A group of the salaf said: There were people who called upon ‘Isaa, ‘Uzayr and the angels, so Allah said to them, These whom you call upon try to become nearer to Me as you try to become nearer to Me, they hope in my mercy as you hope in my mercy, they fear my punishment as you fear my punishment. So Allah said , Say: “Call upon those whom you assert (to be gods), besides Allah: They possess not the weight of an atom - In the heavens or on earth, nor have a share therein, nor is any of them a helper to Allah. No intercession is of any avail, except that which he permits. [ Saba (34): 22-23]. ” So Allah informed that those called upon other than Allah did not have a mustard grain worth of sovereignty nor a share in sovereignty, and that there is no one in all of creation whom He (subhaanahu wa

ta‘aalaa) seeks help from, and that no one whose intercession can bring any benefit without His permission. Allah said: **And there are many angels in the heavens, Their intercession will avail nothing except after Allah has given leave for whom he wills and that he is pleased with.** [Al-Najm (53): 26]. And Allah said: **What! Do they take as intercessors others than Allah? Say: ‘Even if they have no power whatever and no intelligence (43)? Say: ‘To Allah belongs all intercession: to Him belongs the dominion of the heavens and the earth: In the end, it is to Him that you shall be brought back (44)** [Al-Zumar (39): 43-44]. ” Moreover: **They worship besides Allah, things that neither hurt them nor profit them, and they say: ‘these are our intercessors with Allah. Say: ‘Do you inform Allah of something He knows not, in the heavens or on earth? [Yunus (10): 18]. ”**The worship of Allah alone is the foundation of religion, that is the tawhid which Allah sent His messengers with, and revealed in the books. Allah said: **And question you our messengers whom we sent before you; Did we appoint any deities other than (Allah) Most Gracious, To be worshipped? [Al-Zukhruf (43): 45].** And Allah said as well: **For verily we sent amongst every People a messenger, (With the command), ‘Worship Allah, and avoid the Taghut (false gods) . [Al-Nahl (16): 36].**  
**And we did not send a messenger before you but we said to him: There is no god but I; therefore worship and serve Me . [Al-Anbiya (21): 25]. ”**

50. And the Prophet (sal-Allaahu ‘alayhi was-sallam) fulfilled this tawhid and taught it to his ummah such that when a man said to him: “What Allah and you will”, the Prophet (salla Allahu ‘alayhi was-salaam) said: “You have made me an equal to Allah. Say, ‘What Allah alone wills” [50] . And he added: “Do not say what Allah wills and what Muhammad wills, but say, ‘What Allah wills, and then what Muhammad wills” [51] . The Prophet (salla Allahu ‘alayhi was-salaam) forbade swearing by anything other than Allah and said: “Whoever swears, let him swear by Allah or else be silent”. [52] He added: “Whoever swears by other than Allah engages in shirk.” [53] and he said: “Do not praise me as the Christians praise ‘Isaa, son of Mary, for I am a servant. Therefore say: Servant of Allah and His Messenger.” [54] For this the scholars agreed that it is not allowed for anyone to swear by a creature or thing such as the Ka‘bah and its like.
51. The Prophet (sal-Allaahu ‘alayhi was-sallam) prohibited prostrating to him, and when some of his companions prostrated to him, he forbade that saying, “Prostration is not allowed except to Allah.” [55] He added: “If I were to command anyone to prostrate himself to anyone else, I would command the woman to prostrate herself to her husband.” [56] And he said to Mu'adh bin Jabal radi-Allaahu anhu “Do you think that if you passed by my grave, you would prostrate to it?” And he said no, so the Prophet (sal-Allaahu ‘alayhi was-sallam) said: So do not prostrate to me.” [57]
52. And the Prophet (sal-Allaahu ‘alayhi was-sallam) forbade taking graves as mosques, for he said on his deathbed: “Allah cursed the Jews and the Christians for taking the graves of their prophets as mosques.” Warning against what they did. ‘Aa'ishah radi-Allaahu anha said: “If it weren't for that, his grave would be exposed, but he hated that it would be taken as a mosque.” [58] And it is reported in the Sahih, that he (sal-Allaahu ‘alayhi was-sallam) said, “Those before you took thier graves as mosques. [59] So do not take my house as a place of festival, and do not make your homes graves, and say sallaah [60] for me where ever you are, for your sallaah for me will reach me.” [61] And it is said that he stated this five days before his death.

Thus, the Imams of Islam agreed that building mosques on top of graves was not lawful, nor has prayer (salaah) at graves been legislated, in fact many of the scholars say that prayer at them is void.

53. And the Sunnah regarding visiting the Muslim graves is to pray for them before they are buried. Allah (subhaanahu wa ta'aalaa) in His Book, said of the hypocrites: "Nor do thou ever pray For any of them that dies Nor stand at his grave" [Al Tawbah 84] The point of this address is that believers did stand and pray at their graves.

And the Prophet (sal-Allaahu 'alayhi was-sallam) taught his companions, if they visited the graves to say: "Peace be upon you, people of the believers' abode. And we, if Allah wills, will join you. Allah has mercy on those who came before us, and on you, and those who come after. We ask Allah to pardon us and you. O Allah, do not deny us their reward and do not let us perish after them, forgive us and forgive them." [62]

Among the greatest causes of worshiping idols was the veneration of graves with worship and the like. Allah said in his book: **And they have said (To each other), 'abandon not your gods; Abandon neither Wadd Nor Suwa, nether Yaghuth nor Ya'uq, Nor Nasr .** [Nuh, 23]

And group of the salaf said: "These were the names of righteous people. When they died, they would cling to thier graves, and then they made images of them and worshiped them." [63]

54. Due to this, the scholars agreed that whoever gives salaam to the Prophet (salla Allahu 'alayhi was-salaam) at his grave, that he not rub its enclosure nor kiss it, because kissing and touching, is only for the pillars of Allah's Sacred House. The houses of the creatures are not comparable to the House of the Creator.
55. Tawaaf [64] , prayer, and gatherings for acts of worship are only for the houses of Allah, that is, the mosques that Allah permitted His name be remembered and exalted in. It is not meant for the houses of the created to be made a place of festival, as the Messenger of Allah (sal-Allaahu 'alayhi was-sallam) said: "Don't make my house a place of festival." All of this is for the realization of tawhid, which is the basis of the Religion and its highest part, that other than for which Allah will not accept ones deeds, and because of which He forgives for its practitioner what He would not forgive one who had forsaken it. As Allah (subhaanahu wa ta'aalaa) said: "Allah forgives not That partners should be set up With Him; but He forgives Anything else, to whom He pleases; to set up Partners with Allah Is to devise a sin Most heinous indeed." [Al-Nisa', 48].
56. 56. And for this reason, the statement of tawhid [65] is the greatest and most virtuous saying, for the greatest aayah in the Qur'an is aayat ul-kursi; **Allah! There is no god but He—the Living The Self-subsisting, Eternal. No slumber can seize Him nor sleep** [All Baqarah, 255]. And the Messenger (sal-Allaahu 'alayhi was-sallam) said: "He whose last words are 'There is no god but Allah' will enter Paradise ." [66] And a god is one whom the heart deifies while worshipping him, seeking aid from him, hoping in him, and fearing him, revering him and honoring him.

### The Third Category of Fundamental Heresies

## Adherence and Innovation

57. Sufficing oneself with the Sunnah - adhering to it as it comes, without additions or omissions [is also among the requirements of tawhid]. As in the case of speaking about the Qur'an or the rest of the attributes (of Allah). For the mathhab of the salaf of the Ummah and people of the Sunnah is that the Qur'an is the word of Allah, its status being that it is not a created thing, it initiates from Him and it returns to Him. So said more than one of the salaf. It is reported from Sufyaan bin 'Uyaynan from 'Amr bin Dinaar - and he was among the major taaba'in - that he said, "I still hear the people saying that." [67] And the Qur'an, which Allah revealed to his Messenger (sal-Allaahu 'alayhi was-sallam) is this Qur'an which the Muslims recite and copy in their mushaafs. It is Allah's words, not the words of other than He. Although it is recited by the worshipers and conveyed by their voices and verbalizations, but the words are His who said it initially, not those who convey it and merely repeat what was said. Allah said: **If one amongst the Mushrikeen asks you for asylum, grant it to him, so that he may hear the word Of Allah; and then escort him to where he can be secure.** [Al Tawbah, 6] And this is the same Qur'an in the mushaafs, as Allah said **Nay, this is a Glorious Qur'an (Inscribed) in a tablet preserved !** . [Al Buruj, 21-22] And Allah said: **A messenger ( Muhammad) from Allaah, reciting the purified pages (The Qur'aan). Wherein are straight and correct laws from Allaah.** [Al Bayyinah, 2-3] and Allah said: **That this is indeed A Qur'an most honorable, In a book guarded** . [Al Waqi'ah, 77-78]

And the Qur'an is the word of Allah, its letters, its order, and its meaning, all of these are included in the Qur'an and in the word of Allah. Proper pronunciation of letters (i'raab) is part of the completion of the letters, as the Prophet (sal-Allaahu 'alayhi was-sallam) said, "Whoever recites the Qur'an, properly pronouncing it, then for every letter he will receive ten rewards." [68] And Abu Bakr radi-Allaahu anhu said, "Preserving the proper pronunciation of the Qur'an is more loved to us than preserving some of its letters."

58. When the Muslims dictated copies of the mushaf, they did not consider it recommended to dot and vowelize it. This is allowed as the companions dictated mushaafs without dotting and vowelization, because people would pronounce it properly and not distort it. And this is how the mushaafs were which 'Uthmaan sent to the different lands during the time of the taaba'in.

Then mistakes in pronunciation began to spread, and the mushaafs were dotted and vowelized with red dots; then they were vowelized with lines similar to the letters. The scholars differed with one another over their aversion to this. This was opposed by Imaam Ahmad (rahimuhullaah) and other scholars. Some said it was disliked because it was an innovation, some said that it was not disliked since there was a need for it, and some said that the dots were disliked not the vowelization which clarified the proper pronunciation. The truth is that there is no harm in it.

59. And conviction in what was transmitted from the Prophet (sal-Allaahu 'alayhi was-sallam); "That Allah speaks with a voice" [69] and "He (subhaanahu wa ta'aalaa) called to Adam ('alayhis Salaam) with His voice" [70] Examples of this are in the ahadeeth. For these are the beliefs held by the salaf of the ummah and the Imaams of the Sunnah.

60. The Imaams of the Sunnah said: The Qur'an is the word of Allah, uncreated, when it is recited, and when it is written. They did not say that the servants recitation of the Qur'an was created, because that would apply to the Qur'an's status. And they did not say that the servant's recitation of the Qur'an is uncreated, because that would apply to the actions of the servants.

And not one of the salaf said that the humans' verbalization of the Qur'an has existed eternally. On the other hand, they rejected anyone who said that human verbalization of the Qur'an is uncreated. And one who says, "Its ink is eternal", he is among the most ignorant of people, and farthest of them from the Sunnah, for Allah said: **Say: "If the ocean were ink for the words of my Lord, then sooner would the ocean be exhausted than would the words of my Lord. Even if We added another ocean like it, for its aid .[Al Kahf, 109]** So He informed that His words are written with ink.

And one who says, "The Qur'an is not that which is in the mushaf, the mushaf is only ink, pages, or narratives and expressions" then he is a misguided innovator. For the Qur'aan which Allah revealed to Muhammad (sal-Allaahu 'alayhi was-sallam) is what is between the two covers, and the words that are in the mushaf are such that the people can recognize its distinction from all other things.

Similar is he who adds to the Sunnah, saying, "The human's expressions and verbalizations are eternal" then he is a misguided innovator like one who says, "Allah does not speak with letters nor voice." He too is an innovator rejecting the Sunnah. Similarly one who adds to that saying, "The ink is eternal" he is misguided like one who says, "The words of Allah are not in the mushafs". As for those ignorant ones who add to that by saying, "The page, the skin, the fastener, and the piece of cord is the word of Allah" then he holds the same position as the one who says "Allah did not speak in the Qur'aan, nor is it His words" This exaggerated side of affirmation is the reverse face of the denying side of negation, both of them have left the Sunnah and the Jamaa'ah.

26. A similar loss occurred over the innovated discussions affirming and negating the dotting and vowelization. This innovation began in the hundredth year or a little later. So whoever says that the ink used for dotting and vowelizing the letters is eternal, then he is an ignorant misguided person, and whoever says that the pronunciation of the Qur'an's letters is not the Qur'an, then he is a misguided innovator. Rather it is obligatory that it be said that this Arabic Qur'an is the word of Allah, this applies to its letters, with their proper pronunciation, just as id does to its meanings. And that all of what is between the two covers is Allaah's word. Indeed the mushaf that is dotted and vowelized is like the old mushafs which the companions copied, in that it also is said that what is between the two covers is Allah's words. It is not allowed to bring fitnah between the Muslims by ordering something newly invented and dividing over statements that there is no right for, and it is not allowed to invent something new for the religion which does not belong in it.

## **The Fourth Category of Fundamental Heresies**

### **Our Position Regarding the Companions**

61. Reasonability and moderateness is required in the case of the companions and the relatives of the Prophet (sal-Allaahu ‘alayhi was-sallam). For Allah praised the companions of His Prophet (sal-Allaahu ‘alayhi was-sallam), from the early ones to those who faithfully followed them. And He (subhaanahu wa ta‘aala) informed that He is pleased with them and that they are pleased with Him, and He (subhaanahu wa ta‘aala) mentioned them in the aayaat of His Book. As He (subhaanahu wa ta‘aala) said; “Muhammad is the Messenger Of Allah and those who are With him are strong Against Unbelievers, (but) Compassionate amongst each other. Thou wilt see them bow And prostrate themselves (In prayer), seeking Grace From Allah and (His) Good Pleasure. On their faces are their Marks, (being) the traces Of their prostration. This is their similitude In the Taawrah; And their similitude In the Gospel is Like a seed which sends Forth its blade, then Makes it strong; it then Becomes thick, and it stands On its own stem, (filling) The sowers with wonder And delight. As a result, It fills the Unbelievers With rage at them. Allah has promised those Among them who believe And do righteous deeds Forgiveness, And a great Reward.” [Al Fath, 29]

And Allah said: “Allah's Good Pleasure Was on the Believers When they swore Fealty To thee under the Tree: He knew what was In their hearts, and He Sent down Tranquillity To them; and He rewarded Them with a speedy Victory.” [Al Fath, 18] And in the authentic books of hadith it is reported that the Prophet (salla Allahu ‘alayhi wassalaam) said, “Do not curse my companions. By the One in whose Hand is my soul, if one among you were to spend the equivalent to mount Uhud in gold, it would not amount to a mudd for one of them, nor even half.” [71]

62. Ahl as-Sunnah wal-Jamaa‘ah agree over what has been narrated in tawaatir [72] form from the commander of the believers ‘Ali bin Abu Taalib radi-Allaahu anhu who said: “The best of this Ummah after its Prophet is Abu Bakr, then ‘Umar radi-Allaahu anhu.” [73] And the companions agreed upon allegiance to ‘Uthmaan after ‘Umar radi-Allaahu anhu. It is confirmed that the Prophet (salla Allahu ‘alayhi wassalaam) said, “Prophetic khilaafah is for thirty years. Then it becomes a monarchy.” [74] And he (sal-Allaahu ‘alayhi was-sallam) said, “My Sunnah and that of the rightly guided khulafaah after me is binding upon you. Cling to it and clench it with your molars. And beware of newly invented matters. For indeed every innovation is misguidance.” [75] And the commander of the believers, ‘Ali bin Abu Taalib radi-Allaahu anhu was the last of the rightly guided khulafaah.

The majority of the people of the Sunnah among the scholars, the worshippers, the leaders, and the armies agree in saying Abu Bakr, then ‘Umar, then ‘Uthmaan, then ‘Ali radi-Allaahu anhu. And the arguments for this and for the virtue of the companions are many and this is not the place for them.

63. Similarly we believe in refraining from what transpired between them. We know that some of what has been reported about that is lies, and we know that they were mujtahidin [76], so if they were correct then they receive two rewards, or two double reward for their righteous deeds, covering thier mistakes, and they would not be counted among the evil deeds. And Allah had already given them of such good, so Allah forgave their faults for them, either by their repentance, the rewards they had achieved, for sufferings that atone, or other than that. For they certainly were the best generation of this ummah as the Prophet (salla Allahu ‘alayhi was-salaam) said, “The best generation is my generation whom I was sent among,

then those who follow them.” [77] And this is the best ummah that has ever come out of humanity.

64. We know, at the same time, that ‘Ali bin Abu Taalib radi-Allaahu anhu was more virtuous and closer to the truth than Mu‘aawiyah and those who fought him. Since it is confirmed in the Two Sahihs from Abu Sa‘id al-Khudri radi-Allaahu anhu that the Prophet (sal-Allaahu ‘alayhi was-sallam) said, “A band renegaded when they divided the Muslims, the party of the two that was closer to the truth defeated them.” [78] And this hadith is proof that with each group there was the truth, but that ‘Ali radi-Allaahu anhu was closer to the truth.
65. As for those who refrained from fighting during the fitnah like Sa‘d bin Abu Waqaas, Ibn ‘Umar and others besides them radi-Allaahu anhum, they were following texts which they had heard about fighting during the fitnah. [79] And this is the view of most of the people of hadith.
66. Similarly with the house of Allah's Messenger (sal-Allaahu ‘alayhi was-sallam). For them are rights that are required to be protected. For Allah gave them the right to khumus [80] and the spoils of war, and he ordered saying sallaah for them along with that for Allah's Messenger (sal-Allaahu ‘alayhi was-sallam). He said to us, “Say; O Allah make mention of Muhammad and of his family as you have mentioned Ibraahim and his family. Indeed you are praised and glorified. And bless Muhammad and his family as you blessed Ibraahim and his family. Indeed you are praised and glorified.” [81] And the family of Muhammad are those for whom charity is forbidden. this is the opinion of ash-Shaf‘i, Ahmad bin Hanbal and other scholars besides them, rahimuhumullaah. For the Prophet (sal-Allaahu ‘alayhi was-sallam) said, “Sadaqah is not lawful for Muhammad nor for the house of Muhammad.” [82] And in His Book, Allah (subhaanahu wa ta‘aalaa) said, “And Allah only wishes To remove all abomination From you, ye Members Of the Family, and to make You pure and spotless.” [Al Azhab, 33] Allah forbade sadaqah for them, because it is the people's filth. Some of the salaf said, “The love of Abu Bakr and ‘Umar is faith, and hating them is hypocrisy, and Banu Haashim love faith and hate hypocrisy.” In the Musnad books as well as the Sunan it is recorded that when the people's insulting al-‘Abbaas became overbearing, the Prophet (salla Allahu ‘alayhi was-salaam) to them, “By the One in whose Hand is my soul, none of you will enter Paradise until you love him for my sake.” [83] It is recorded in the Sahih that the Prophet (sal-Allaahu ‘alayhi was-sallam) said, “Indeed, Allah selected the children of Ismaa‘il, and He selected the children of Kinaanah from the children of Ismaa‘il. And He selected Quraysh from Kinaanah, and He selected the children of Haashim from Quraysh, and He selected me from the children of Haashim.” [84]
67. Discord occurred with the murder of ‘Uthmaan and the ummah became divided after that. There resulted a people whose love for ‘Uthmaan was exaggerated, they transgressed against ‘Ali radi-Allaahu anhu. Like many of the people of ash-Shaam who since that time speak abusively about ‘Ali radi-Allaahu anhu and hate him.

Another people exaggerated in thier love for ‘Ali radi-Allaahu anhu and they transgressed against ‘Uthmaan radi-Allaahu anhu, as have many of the people of ‘Iraq, who hate ‘Uthmaan and speak abusively about him radi-Allaahu anhu. Their innovation grew worse after that, until they slandered Abu Bakr and ‘Umar radi-Allaahu anhu since Allah had distinguished them with virtues exceeding both that of ‘Uthmaan and ‘Ali radi-Allaahu anhu. Yet Allah had forbidden separation and division in His Book, and He commanded holding on to His rope.



So with these topics it is obligatory for the believer to hold on to Allah's rope. For the Sunnah is based upon knowledge, justice, and adherence to Allah's Book and the Sunnah of His Messenger (sal-Allaahu 'alayhi was-sallam).

So when the Rawaafidh began cursing the companions, the scholars began ordering punishment for one who spoke badly about the companions. Then they reacted by saying that the companions were disbelievers, and other things about them. And we have discussed their rulings about them on a different occasion.

68. And no one, before that time, talked about Yazid bin Mu'aawiyah, nor was talking about him part of religion. Then some invented things in that matter, resulting in a people who openly cursed Yazid bin Mu'aawiyah and perhaps that made it easier for them to curse others too. So many of the people of the Sunnah rejected cursing any person in particular. Some other people who had been on the Sunnah thought that Yazid was one of the greatest of the righteous people and guided Imaams. This resulted in two exaggerations of opposite extremes. These people saying that he was a disbelieving zindiq [85], that he killed the grandson of Allah's Messenger (sal-Allaahu 'alayhi was-sallam), that he fought the Ansaar and their children at al-Hirrah in order to take revenge on the people of his house were fought as disbelievers - like his grandfather 'Utbah bin Rabi'ah, and his uncle al-Walid and others. And they mentioned things giving him a reputation for drinking intoxicants and open lewdness. Another people believed that he was a just, guiding, guided Imaam, and that he was one of the companions, or even one of the greatest companions, and that he was among the awliyaa' of Allah (subhaanahu wa ta'aalaa). And some of them even believed that he was one of the prophets, saying, "Whoever grants reprieve to Yazid, Allah will grant him reprieve from the Fire of Jahannam", and they report from Shaykh Hasan bin 'Adi [86] that "Such and such among the awliyaa' were granted reprieve from the Fire because of their opinion about Yazid." During the time of Shaykh Hasan further false things grew, in both poetry and composition. And they exaggerated about Shaykh 'Adi and about Yazid with things that contradict what the great Shaykh 'Adi really believed, may Allah bless his soul. For his path was secure, it did not contain this innovation in it, and people were incited by the Rawaafidh rhetoric until they killed Shaykh Hasan, then a fitnah ensued that was loved by neither Allah nor His Messenger.
69. This exaggeration over Yazid emanated from two sides. the first is differing over something that the scholars of faith had agreed upon. Yazid bin Mu'aawiyah was born during the Khilaafah of 'Uthmaan bin 'Affaan radi-Allaahu anhu and he never saw the Prophet (salla Allahu 'alayhi was-salaam). So the scholars are in agreement that he was not one of the companions. Nor was he one of those famous for his religion and righteousness, rather he was one of the Muslim youth. He was not a disbeliever nor was he a zindiq. He succeeded his father with the disgust of some of the Muslims, and the acceptance of some of them, and he had courage and honor. He did not openly commit lewdness as the stories about him claim.
70. During his governing many horrible events occurred, one of which was the murder of al-Husayn radi-Allaahu anhu. But he did not order al-Husayn's death radi-Allaahu anhu; he did not show joy over his murder, he did impale his head on a staff, he did not carry the head of al-Husayn to ash-Shaam. Rather he ordered stopping al-Husayn radi-Allaahu anhu and defense against him, even if this meant fighting him. Then Nawwaab added to these orders. Shamar bin Thul-Juwshan incited 'Ubaydullah bin Ziyaad to kill him. So 'Ubaydullah bin Ziyaad began his assault on him. Al-Husayn radi-Allaahu anhu asked them to take him to

Yazid, or let him go to the border of Thaghir, or to let him return to Mecca . But they would not allow him radi-Allaahu anhu, settling only upon his surrender to them. Then ‘Amr bin Sa’d ordered killing him, which was an act of injustice against him and his group from the house of Muhammad (sal-Allaahu ‘alayhi was-sallam).

71. His murder radi-Allaahu anhu was one of the great calamities. The murder of al-Husayn and that of ‘Uthmaan before him were two of the greatest causes of fitnah for this ummah, and their murderers are among the most evil creatures before Allah. When his people radi-Allaahu anhu came to Yazid, he honored them and led them to Medina . It has been reported that he cursed Ziyaad for his murder, and he said, “I was among the most pleased of the group of the people of ‘Iraaq without the murder of al-Husayn.” But, with this, he never publicized any remorse over his death, nor for his vengeance for him, nor seeking to take revenge upon him. And this is something that was required of him, so the people of the truth blamed him for avoiding this requirement, in addition to other matters. And as for his adversaries, they added more false things about him.
72. As for the second matter, the people of the City of the Prophet revoked their pledge of loyalty to him and they expelled his agents and his people. So he sent an army to them and ordered them that if they did not surrender after three days, then he would enter with the sword on a three day rampage. Then his army entered the Prophet's city, killing, plundering and violating the sanctity of the city. Then he dispatched an army to the noble city of Mecca , where they surrounded the city, and Yazid died while they were surrounding Mecca . This is the aggression and injustice that was committed under his authority. [\[87\]](#)

The reason that the people of the Sunnah and the Imaams of the ummah do not curse him nor express love for him. Saalih bin Ahmad bin Hanbal said, “I said to my father, ‘People are saying that they love Yazid.’ He said, ‘O son! How does anyone who believes in Allah and the hereafter love Yazid!’ I said, ‘O father! Then why not curse him?’ He said, ‘O son! When have you seen your father cursing anyone?’”

And it has been reported that he was asked about recording hadiths from Yazid bin Mu‘aawiyah and he said “No. There is no honor in that - or - he is not the one who did to the people of Medina what was done.” [\[88\]](#)

So according to the scholars, the Imams of the Muslims, Yazid was simply a king among kings, they do not love him with the love of the righteous people or the awliyyaa' of Allah, and they do not curse him. They do not like to curse any individual Muslim, since it has been recorded by al-Bukhaari in his Sahih from ‘Umar bin al-Khattaab radi-Allaahu anhu “There was a man called Himaar, and he drank khamar a lot. Every time he came to the Prophet (salla Allahu ‘alayhi was-salaam) he would be beaten (for the drinking). So a man said, ‘...\* Even still, a group of the people of the Sunnah allow cursing him, because they think that the injustices that he committed allow cursing one who commits them. And another group saw that he should be loved because he was a Muslim who was so close to the time of the companions, and because he followed the companions. And they say that what is reported about him is not authentic, and there was some good with him, and either what is reported about him is not authentic or he made ijtihaad over what he did.

The correct view is what the Imaams follow, that he is not attributed with love nor cursing, and with this, if he was disobedient against Allah or unjust, then Allah forgives the disobedient and the unjust, especially when they come to Him with tremendous good.

73. In his Sahih, from Ibn ‘Umar, al-Bukhaari reports [with similar wording] that the Prophet (sal-Allaahu ‘alayhi was-sallam) said, “The first army battling the land of Constantine will receive forgiveness because of that.” The commander of the first army to battle them was Yazid bin Mu‘aawiyah, and Abu Ayyub al-Ansaari was with him radi-Allaahu anhu.
71. Yazid bin Mu‘aawiyah has been confused with Yazid bin Abu Sufyaan. The latter was one of the companions and he was one of the best of the companions, the best of the house of Harb, one of the commanders of ash-Shaam dispatched by Abu Bakr during the victory of ash-Shaam. Abu Bakr walked next to him while he rode, ordering the dispatchment. He said to him, “O Khalifah of Allah's Messenger, Either you ride, or I will get down.” He responded, “I will not ride, and you should not get down, I look forward to these footsteps of mine in the cause of Allah.” [89] When Yazid died after the conquest of ash-Shaam during the khilaafah of ‘Umar, ‘Umar put in his place his brother Mu‘aawiyah. He had his son Yazid during the khilaafah of ‘Uthmaan bin ‘Affaan radi-Allaahu anhu, and Mu‘aawiyah remained at his post in ash-Shaam until the events that occurred. [90]

## The Fifth Category of Fundamental Heresies

### Sectarianism and Partisanship

75. Another case of sectarianism resulted over the Imams, causing people to classify each other in a way not ordered by Allah or His Messenger (sal-Allaahu ‘alayhi was-sallam). Like when someone is asked, “Are you Shukayki or Qarfandi?” These are false titles which Allah revealed no authority for. They are not found in the Book of Allah, the Sunnah of His Messenger (sal-Allaahu ‘alayhi was-sallam) nor in the known reports from the salaf. So if a Muslim is asked a question like this, then it is obligatory for him to answer, “I am neither Shukayki nor Qarfandi, rather I am a Muslim who follows the Book of Allah and the Sunnah of His Messenger.” It is reported that Mu‘aawiyah bin Abu Sufyaan asked Ibn ‘Abbaas radi-Allaahu anhu, “Do you follow the millah of ‘Ali or the millah of ‘Uthmaan?” He responded, “I do not follow the millah of ‘Ali, nor do I follow the millah of ‘Uthmaan. I follow the millah of Allah's Messenger.” All of the salaf said that these names are deviation leading to the Fire. One of them said, “It is not clear to me which of these two favors are greater for me; that Allah guided me to Islam, or that He saved me from this deviation.” In the Qur'an, Allah (subhaanahu wa ta‘aala) called us Muslims, believers, and servants of Allah. We do not equate the names which Allah has given to us to invented names which people call themselves and their forefathers, since Allah did not reveal any authority to do so.
76. In the case of the names which have become accepted - such as those affiliating people to an Imam; Hanafi, Maaliki, Shaaf‘i, Hanbali, or to a shaykh; Qaadri, ‘Adwi, etc, or names relating lineage; al-Qaysi, al-Yamaani etc., and those showing lands of origin; ash-Shaami, al-‘Iraaqi and al-Misri - it is not allowed for anyone to judge people based on them, nor to give allegiance or show enmity because of them, rather the most honored of creatures before Allah is the one who has the most taqwaa, regardless of which group he is from.
77. The awliyyaa' of Allah are those who believe and those who have taqwaa. Allah (subhaanahu wa ta‘aala) has stated that His awliyyaa' are the believers, and the people who have taqwaa. He explained who are the people of taqwaa were when He (subhaanahu wa ta‘aala) said, **It is not righteousness that you turn your faces to the east or west. But righteous is he who believes in Allah, the hereafter, the angels, the books, and the prophets...and these**

**are Al-Muttaqoon.** . Al-Baqarah 2:177] And the meaning of taqwaa is; doing what Allah ordered ,and staying away from what Allah prohibited.

78. The Prophet (sal-Allaahu ‘alayhi was-sallam) has explained not only the status of Allah's awliyaa', but how they achieved that status as well. In Sahih al-Bukhaari it is reported from Abu Hurayrah radi-Allaahu anhu that the Prophet (sal-Allaahu ‘alayhi was-sallam) said, “Allah (subhaanahu wa ta‘aalaa) said, ‘Who ever is an enemy of my wali, he has declared war with Me. My servant will not draw nearer to Me by except by doing that which I have made obligatory for him. My servant continues drawing nearer to Me by performing the optional [recommended things] until I love him. When I love him, it is as if I have become the hearing that he hears with, the sight with which he sees, the hand with which he strikes, and the foot with which he walks. If he asks of Me, then I give him, If he seeks refuge in Me, I give him refuge,. I do not hesitate from anything that I do as much as I hesitate about taking the soul of My believing servant, he hates death, and I hate hurting Him, although it is inevitable for him.” [\[91\]](#)

In this hadith, he (sal-Allaahu ‘alayhi was-sallam) mentioned that nearness to Allah is achieved through two stages:

1. Drawing nearer to Allah by performing the obligations deeds;
2. Drawing nearer to Allah by performing the optional deeds while continuing to fulfill the obligations.

The first is the level of the sensible righteous people, they are the companions of the right.

The second is the level of those believers who have excelled, as Allah (subhaanahu wata‘aalaa) said, “Verily the abrar (the pious and righteous) will be in delight ( Paradise ). On thrones, looking (at all things). You will recognize the brightness of delight in their faces. They will be given to drink of pure sealed wine. Sealed with musk. And for this let those strive who want to strive **Verily the pious will be in delight (in Paradise ) On thrones, looking. You will recognize in their faces the brightness of delight. They will be given to drink of pure sealed wine. The last thereof will be the smell of Musk, and for this let all those who want to strive (towards obedience).** [Al-Mutafifin 83:22-26]

Ibn ‘Abbas radi-Allaahu anhu said, “A mixture for the companions of the right, freely flowing and drunk by the near ones.” [\[92\]](#)

Allah has mentioned this meaning in a number of places in His Book. Everyone who believes in Allah and His Messenger, and has taqwaa of Allah, then they are awliyaa' Allah.

79. Allah (subhaanahu wa ta‘aalaa) has obligated the believers to have allegiance to each other, and He has obligated them to have enmity for the disbelievers. He (subhaanahu wa ta‘aalaa) said, “O you who believe! Do not take the Jews and Christians as awliyaa', they are awliyaa' for each other. And if any of you takes them as awliyaa' the surely he is one of them. Verily, Allah guides not the wrong doing people. And you see those in whose hearts there is a disease (of hypocrisy) they hurry to thier friendship, saying: ‘We fear that some misfortune of a disaster may befall us.' Perhaps Allah may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves. And those who believe will say: ‘are these men (the hypocrites) Muslims, who

swore their strongest oaths by Allah that they were with you? All that they did has been in vain, and they have become the losers. O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love, and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allah, and never afraid of the blame of the blamers. That is the grace of Allah which He grants to whom He wills. And Allah is all-sufficient for His creatures' needs, all-knowing. Verily your wali is none other than Allah, His Messenger, and the believers - those who perform prayer, and give zakaah, and they are those who bow. And whoever takes Allah, His Messenger, and those who have believed as protectors, then the party of Allah will be the victorious.” [Al-Ma‘idah 51-56]

Allah (subhaanahu wa ta‘aala) stated that the believer's wali is Allah, His Messenger, and Allah's believing servants. This universally applies to all who are attributed with the description “believers”, whether they be related to each other through lineage, land of residence, school of law, tariqah or not. Allah (subhaanahu wa ta‘aala) said, **The believing men and the believing women, they are awliyaa' for each other** . [At-Tawbah 9:71]

And He (subhaanahu wa ta‘aala) said, **Verily those who believed, and emigrated, and strove hard and fought with their property and thier lives in the cause of Allah, as well as those who gave (them) asylum and help - these are allies to each other. And as for those who believed but did not emigrate, you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allah is sees what you do. And those who disbelieve are allies to each other. And if you do not do this (become allies together) there will be turmoil in the Earth and tremendous corruption. And those who believed, and emigrated and strove hard in the cause of Allah, as well as those who gave asylum and aid - these are the believers in truth, for them is forgiveness and a generous provision (Paradise). And those who believed afterwards, and emigrated and strove hard along with you, so they are part of you....** [Al-Anfal 8:72-75]

And He (subhaanahu wa ta‘aala) said, **And if two parties among the believers fight, then make peace between them. But if one of them transgresses against the other, then fight against the one the transgressing one until it complies with the command of Allah. Then if it complies, reconcile between the justly, and be equitable. Verily Allah loves those who are equitable. The believers are but a brotherhood. So reconcile between your brothers, and have taqwaa of Allah that you may receive mercy** . . [Al-Hujurat 49:9-10]

80. It is reported in the sahih books, from the Prophet (sal-Allaahu ‘alayhi was-sallam) that he said, “The similitude of the believers in thier mutual love, kindness and mercy, is like one body. When one limb suffers, the rest of the body ---- with fever and sleeplessness.” [93] It is also reported in the sahih books that he (sal-Allaahu ‘alayhi was-sallam) said, “The relationship of a believer to another believer is like a structure; one part of it fortifies the other - and he (sal-Allaahu ‘alayhi was-sallam) closed his fingers.” [94]

It is also reported in the sahih books that he (sal-Allaahu ‘alayhi was-sallam) said, “By the One in Whose Hand is my soul! None of you will believe until he loves for his brother what he loves for himself.” [95]

And he (sal-Allaahu ‘alayhi was-sallam) said, “The Muslim is the Muslims brother, he does not—him nor oppress him.” [96]

Similar texts found in the Book and the Sunnah are many. In this way Allah has made His believing servants awliyaa' to each other, and He made a them brotherhood, and He made them aiding each other, being kind, and having mercy on one another. He (subhaanahu wa ta‘aalaa) ordered friendship for them, and forbade them from division and separation. He said, **Cling (all of you) to the rope of Allah, and do not become divided . .** [Al ‘Imran 3:103] And He (subhaanahu wa ta‘aalaa) said, **Verily those who divide their religion and break up into sects, you have no concern for them in the least, their affair is only with Allah.** [Al-An‘aam 159]

81. So, with this, how could it be allowed that the community of Muhammad (salla Allahu ‘alayhiwas-salaam) separate into groups and become divided, to the extent that a person among them has allegiance and enmity for another because of his ideas and desires, without any proof from Allah (subhaanahu wa ta‘aalaa). Allah (subhaanahu wa ta‘aalaa) has declared His Prophet's innocence from the one who does that.

This is what the people of innovation do, like the Khawaarij, those who divided the community of Muslims, considering the blood of those who differed with them to be lawful for the shedding.

As for Ahl as-Sunnah wal-Jamaa‘ah, they cling to Allah's rope, and the least that this requires is that a man among them be honored, even though there is someone with more taqwaa than he.

82. It is only obligatory that one prefer whom Allah and His Messenger would prefer, and defer his allegiance from whom Allah and His Messenger would defer, that he love what Allah and His Messenger love, and he hate what Allah and His Messenger hate, that he forbid from what Allah and His Messenger forbade, and that He be pleased with what Allah and His Messenger are pleased, and that the Muslims be as one hand. So how could the matter reach the state as it is with some people, that he declare another as a deviant and consider him a disbeliever. Even if he is in the right, and his idea is in accordance with the Book and the Sunnah, and his brother Muslim made a mistake in some matter of the religion, still not every one who is mistaken is a disbeliever nor disobedient, rather Allah has pardoned this community from mistakes and forgetfulness. In His Book, regarding the Messenger's (salla Allahu ‘alayhi was-salaam) supplication for the believers, Allah said; **O our Lord! Do not punish us if we forget or fall into error... .** [Al-Baqarah 286] **And it is confirmed in the Sahih that Allah said, “I have granted that request.”** [97]

This is especially so when you are agreeing with each other on specifics in Islam. For example, if you and he are both following the school of law of ash-Shaaf'i, or you have both named yourselves after Shaykh ‘Adi, then after this you differ in something. Perhaps the

truth is with him, so how can you consider his honor, blood and wealth lawful, with all that Allah (subhaanahu wa ta'aalaa) has mentioned about the rights of the Muslims and believers.

How could it be allowed for the community to become divided by innovated names that there is no basis for in the Book of Allah nor the Sunnah of His Messenger (salla Allahu 'alayhi was-salaam)?

Separation which results over the communities' scholars, shaykhs, leaders and heros - it is this that forces the community to suffer the punishment of enmity. This is because they abandoned behaving in obedience to Allah and His Messenger, as Allah said, **And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted enmity and hatred among them...** [Al-Ma'idah 5:14 ]

83. So when people abandon some of what Allah has ordered them, enmity and hatred appears among them, and when people become divided, then they deteriorate and are destroyed. When people unite, they become more worthy and empowered. So in community there is mercy, and in division there is punishment.
84. Commanding the good and forbidding the evil is comprised of this, as Allah (subhaanahuwa ta'aalaa) said, **O you who believe! Have taqwaa of Allah as is His right, and do not die unless you are Muslims. And cling (all of you) to the rope of Allah together, and do not become divided. And remember Allah's favor on you, for you were enemies of one another but He joined your hearts together, so that, by His grace, you became brothers. And you were on the brink of the Fire, and He saved you from it. Thus Allah makes His signs clear to you, that you may be guided. Let there be among you a group of people inviting to all that is good, enjoining goodness, and forbidding evil. And it is they who are the successful.** [Al 'Imran 3:103-104]

To command friendship and solidarity, and to forbid differing and separation all a part of commanding good. And to establish the prescribed punishments for any who leave the legislation of Allah (subhaanahu wa ta'aalaa) is part of forbidding evil.

85. Repentance is to be sought from anyone who believes that a human is a god, or calls upon the dead, or seeks sustenance, aid, or guidance from him, or anyone who depends upon a human, or prostrates to him. He either repents, or he is to be decapitated.
86. Repentance is to be sought from anyone who honors any shaykh over the Prophet (salla Allahu 'alayhi was-salaam), or anyone who believes that someone is free of having to obey Allah's Messenger. He either repents, or he is to be decapitated.
87. Similarly, one who believes that any of the awliyaa' Allah have a status with Muhammad (sal-Allaahu 'alayhi was-sallam) as al-Khidhr did with Musaa ('alayhi Salaam) then he is to repent, he either repents or he is decapitated. Because al-Khidhr was not part of Musaa's community (sal-Allaahu 'alayhi was-sallam) or else it would of been obligatory for him to obey him. He said to Musaa, "I am acting according to knowledge from Allah which He taught me that He has not taught you. And you are acting according to some knowledge that Allah taught you which He did not teach me." [98] Furthermore, Musaa was sent to the children of Israel as our Prophet (sal-Allaahu 'alayhi was-sallam) said, "A prophet is sent to his specific people, and I was sent to all of humanity." [99]

But Muhammad (sal-Allaahu ‘alayhi was-sallam) was sent to all - both the humans and jinn - so whoever believes that one has been given the liberty to leave his legislation and obedience, then he is a disbeliever whom it is required to kill.

88. Similarly, whoever accused some of the Muslims to be disbelievers, or considers their blood and wealth lawful based solely due to an innovation that they innovated - it not being found in Allah's Book nor the Sunnah of His Messenger - he is to stop doing so, and he is to be punished in an effective manner, be it fighting him or killing him. If the enemies of Allah among every group are punished, and those who have taqwaa among every group are honored, then this is among the greatest means acceptable to Allah and His Messenger (sal-Allaahu ‘alayhi was-sallam), strengthening the situation of the Muslims. It is obligatory for those in authority - they are the scholars of every group, thier leaders and thier shaykhs - that they look after those under them, that they command them with good, and forbid them from evil. So that they command them with what Allah and His Messenger ordered, and they forbid them from what He and His Messenger (sal-Allaahu ‘alayhi was-sallam) forbade.
89. The first of these (the obligations of the leaders to command good) is found in the things that are instituted by Islam; praying the five prayers during thier proper times, establishing the Friday prayer, and the congregational prayers - those that are obligatory, sunan, and fixed in their practice. Like the ‘id prayers, the eclipse prayer, the rain prayer, the taraawih prayer, the funeral prayer and the others like them. The same for the legislated charity, fasting and hajj to the Sacred House. Faith in Allah, His angels, His books, His messengers, the hereafter, and faith in the divine decree -that it encompasses both the good and evil that occurs - all of these are a part of the good to be commanded. Similarly, the case of ihsaan - that is to worship Allah as though you see Him, for He surely sees you. Making religion sincere for Allah alone, depending upon Allah, and loving Allah and His Messenger more than one loves any other, are also deeds included here. Similarly, hope in Allah's mercy, fear of His punishment, patience with Allah's rules and submission to Allah's orders. The same for truthful speech, honoring covenants, fulfilling trusts, honoring one's parents, keeping the ties of the womb, helping in righteousness and taqwaa, generosity to the neighbor, to the orphan, to the needy, to the wayfarer, to the companion, the wife and authorities, as well as justice in all speech and action. Then, there follows the recommend qualities of honorable character; like reconciling with one whom you have been avoiding, giving to one from whom you were withholding, and pardoning one who treated you unjustly. Allah (subhaanahu wa ta‘aala) said: **The recompense for evil is its equivalent. But whoever forgives and makes reconciliation, his reward is with Allah. Verily, He does not love the wrong doers. And indeed, whoever takes refuge after he has suffered wrong, for such there is no way (of blame) against them. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such thee will be a painful torment .** [Ash-Shura 42: 40-43]
90. As for the evil forbidden by Allah and His Messenger (sal-Allaahu ‘alayhi was-sallam): the most evil of it is shirk (associating partners with Allah). That is, that one call upon another god besides Allah, whether it is the Sun, the Moon, or any planetary body. Whether it is an angel, a prophet, a righteous person, one of the jinns - or any case similar to these. This includes thier gravesites, or any case where supplication is made to other than Allah, help is sought from other than him, or other than He is prostrated to. All of these and thier like are examples of the shirk that Allah has prohibited upon the tongues of all of His messengers.
91. Allah has prohibited the taking of a [human] life without right, and the consumption of people's wealth through false means, whether that be by force, by usury, or gambling.



Examples include all of the kinds of buying and selling which the Messenger of Allah (salla Allahu ‘alayhi was-salaam) forbade. Similar in its evil is cutting the ties of the womb, disobedience to the parents, being deceitful with weights and measures, and any unwarranted wrong or oppression.

92. Allah has also forbidden anyone to say anything about Allah that he does not know to be true. Like narrating statements about Allah or His Messenger which he believes in, without being aware of their authenticity, or describing Allah with attributes not revealed about in His Book, nor resulting from the teachings of Allah's Messenger (salla Allahu ‘alayhi wassalaam). This is the same when such description is a negatory description or ta'til. Like in the case of the Jahimiyah, (who say) that He (subhaanahu wa ta'aalaa) is not above His Throne, nor above the heavens, that He will not be seen in the hereafter, that He does not speak nor love, and other such examples where they have lied about Allah and His Messenger. The same is the case for an attribute of affirmation and similitude. Like one claiming that He (subhaanahu wa ta'aalaa) walks on the Earth, or that he sits upon the creation, or that they can see Him with their eyes, or that the heavens surround and envelope Him, or that He moves throughout creation, or other examples of lies about Allah.
93. Similar evil is found in innovated acts of worship that were not legislated by Allah or His Messenger (sal-Allaahu ‘alayhi was-sallam). As Allah (subhaanahu wa ta'aalaa) said, **Or do they have partners for Allah, who have instituted for them that which Allah has not ordained?** . [Ash-Shura 42:21]

So Allah has legislated the acts of worship for His believing servants, and Shaytaan invented forms of worship to rival Him with. For example, He (subhaanahu wa ta'aalaa) legislated that they worship Allah alone, without partners, so Shaytaan encourages them to perform shirk, by worshipping other than Allah (subhaanahu wa ta'aalaa) and making partners for Him. He (subhaanahu wa ta'aalaa) legislated that they pray the five prayers, reciting the Qur'an in them, that they listen to the Qur'an, and that they gather to listen to it outside of prayer as well. So the first surah revealed to the Prophet (salla Allahu ‘alayhi was-salaam) was: **Read, in the name of your Lord, the One who created** . [Al-'Alaq 96:1] In its beginning He (subhaanahu wa ta'aalaa) commanded reciting it and at the end of it He commanded prostration He (subhaanahu wa ta'aalaa) said, **..And prostrate and draw near (to Allah)** . [Al-'Alaq 96:19] It is for these reasons that the greatest form of remembrance during prayer is the recitation of the Qur'an, and the greatest of actions is prostrating to Allah alone without partners. He (subhaanahu wa ta'aalaa) said, **...And recite the Qur'an in the early dawn. Verily the recitation of the Qur'an in the early dawn is ever witnessed.** [Al-Isra'17:78]

And; **So when the Qur'an is recited, listen to it, and be silently that you may receive mercy** . [Al-Ar'af 7:204]

94. The companions of Allah's Messenger (sal-Allaahu ‘alayhi was-sallam) would order someone among them to recite while they were together, and the rest of them would listen. ‘Umar bin al-Khattaab said to Abu Musaa radi-Allaahu anhu; “Remind us of our Lord.” So he recited and they listened. [\[100\]](#)

Once the Prophet (sal-Allaahu ‘alayhi was-sallam) passed by Abu Musaa radi-Allaahu anhu while he was reciting, so he (sal-Allaahu ‘alayhi was-sallam) stopped to listen to his recitation. Later he (sal-Allaahu ‘alayhi was-sallam) said, “O Abu Musaa, I passed by you last night while you were reciting and I listened to you.” He said, “Had I known that you

were listening I would recite it more delightfully for you.” [101] And he (sal-Allaahu ‘alayhi was-sallam) said, “Allah listens more intently to a person who beautifies his voice with the Qur’an than the singer to her singing.” [102]

95. This is what the believers, the salaf of the community, and the great shaykhs listened to. Like the one known as al-Karakhi [103], as well as al-Fudhayl bin ‘Iyaadh [104], Abu Sulaymaan ad-Daraani [105] and thier like. It is what was listened to by the latter of the great shaykhs, like Shaykh ‘Abdul-Qaadr [106], Shaykh ‘Adi bin Musaafir, Shaykh Abu Madayn [107] and the other shaykhs, may Allah have mercy upon them. As for what the idoloters listen to, it is as Allah (subhaanahu wa ta‘aala) has mentioned in His Book: **Thier prayer at the House was nothing but whistling and hand clapping...** [Al-Anfal 8:35]

The idoloters would gather at the Sacred Masjid, clapping and whistling, considering that to be a form of worship and prayer. So Allah condemned them for that, and He placed such behavior among the falsehoods which He forbade.

So whoever considers listening to these kinds of things to be worship, thinking that they are means of getting nearer to Allah, then by them he has entered into a rivalry with Allah. This was not done by the three generations which were praised by the Prophet (salla Allahu ‘alayhi was-salaam), nor by the great shaykhs.

As for listening to singing for the purpose of play, this is among the things particular to women and children, as is reported in the narrations. Surely the religion of Islam is facilitating, there is no harm in it.

96. Now the pillar - without which the religion would not be maintained - is the five prescribed prayers. The obligation for the Muslims to be concerned with maintaining them holds a status that is not equaled by other than them.

“Umar bin al-Khattaab radi-Allaahu anhu wrote to his officer; “To me, the most important of your orders is the prayer. So whoever protects and maintains them has protected his religion, and whoever is neglectful with them, then his other deeds are severely neglectful.” [108]

It is the first of the acts of worship that Allah ordered. The five prayers were the primary obligation that Allah addressed His Messenger with on the Night of Ascension, and it is the last thing that the Prophet (sal-Allaahu ‘alayhi was-sallam) entrusted his community with when he parted from this world, saying, “The prayer, the prayer, and your right hand possessions.” [109]

It is the first deed that the servant will be held accountable for, and the last thing that will remain of the religion, so when it goes away, then all of the religion will have gone. It is the religion's pillar, so when it goes then the religion's support goes. The Prophet (salla Allahu ‘alayhi was-salaam) said, “The head of the matter is Islam, and prayer is its pillar, and its highest limb is jihad in Allah's cause.” [110]

Allah has said in His Book; **Then, a posterity succeeded them who have given up the prayer to be lost, and have followed their lusts. So thier will be thrown into Hell.**

[Mariam 19:59] ‘Abdullah bin Mas‘ud radi-Allaahu anhu as well as others said, “That is delaying it from its time, and if they abandon it then they are disbelievers.” [111] Allah (subhaanahu wa ta‘aala) said, **Preserve the prayers, and the middle prayer.** [Al-Baqarah 238] And “preserving” them means performing them at their times. Allah (subhaanahu wa ta‘aala) said, So woe to those who pray - those who delay their prayer. . [Al-Ma'un 107:4-5] They are those who delay it until its time has gone.

97. The Muslims have agreed that it is not allowed to delay a daytime prayer until the night, or to delay a nighttime prayer until the day. Not for a traveler, nor a sick person, nor otherwise. But it is allowed according, to a need, to combine the two prayers of the day, which is zuhr and ‘asr, during the time of one of them, and to combine the night prayers, that is maghrib and ‘ishaa', during the time of one of them. That may be done in the case of the traveler, the sick person, as well as the case of rain, and excuses similar to them.

Allah has obligated the Muslims to pray according to thier ability, as He (subhaanahu wa ta‘aala) said, **Have taqwaa of Allah as much as you are able...** . [At-Tagaabun 64:17]

So it is required that a person have complete purity while in prayer, to have complete recitation, and to complete the bowings and prostrations. But if he is unable to find water, or using it will harm him because of his illness, or the cold, etc. - even if he is sexually impure - then he performs tayammum with clean earth. That is by striking the dust and wiping his face and hands with it. Then he can pray without delaying the prayer from its time, according to the agreement of the scholars. Similarly if he is imprisoned, enchained, chronically ill or in other such cases, then he prays according to his condition. When engaging the enemy, one prays the Fear prayer. Allah (subhaanahu wa ta‘aala) said: **When you travel through the earth there is no blame on you if you shorten your prayers for fear the unbelievers may attack you: for the unbelievers are unto you open enemies. When thou (O Muhammad) are with them and stand to lead them in prayer let one party of them stand up (in prayer) with you taking their arms with them: when they finish their prostrations let them take their positions in the rear and let the other party come up which has not yet prayed and let them pray with you taking all precautions and bearing arms: the unbelievers wish if you were negligent of your arms and your baggage to assault you in a single rush but there is no blame on you if you put away your arms because of the inconvenience of rain or because you are ill; but take (every) precaution for yourselves. For the unbelievers Allah havah prepared a humiliating punishment. When you pass (congregational) prayers celebrate Allah's praises standing sitting down or lying down on your sides; but when you are free from danger set up regular prayers: for such prayers are enjoined on believers at stated times. (104) And slacken not in following up the enemy: if you are suffering hardships they are suffering similar hardships; but you have hope from Allah while they have none. And Allah is full of knowledge and wisdom. .** [An-Nisa‘ 4:101-104]

98. It is obligatory for every person of some authority among the Muslims to command every one under his authority to pray, whether they be men, women, or children.

The Prophet (sal-Allaahu ‘alayhi was-sallam) said, “Command them to pray at seven and beat them for leaving it at ten, and separate between them in thier beds.” [112]

In the case of a man who has reached the age of responsibility, when he does not pray one of the five prayers, or he avoids performing some of the agreed upon obligatory elements of prayer, then he is to repent, he either repents or he is killed.

There are those among the scholars who say that he is an apostating disbeliever who is not to be prayed for nor buried with the Muslims. There are others who say that rather his case is like one who commits highway robbery or like the married adulterer.

The prayer is among the greatest of commands for us to remember. For it upholds and supports the religion, and in His Book, Allah has magnified it above all of the other acts of worship. Sometimes He (subhaanahu wa ta'aalaa) mentioned it particularly along with remembrance, and sometimes He accompanies it with zakaah, sometimes with patience, and at other times with sacrifice. He (subhaanahu wa ta'aalaa) said [Al-Baqarah 43] **And seek help in patience and As-Salat.** [Al-Baqarah 45]

**And Therefore turn to your Lord in prayer and sacrifice to him.** [Al-Kawthar2]

and: **Say (Oh Muhammad): "Truly my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, Hanifa, and he was not of Al-Mushrikeen." (163) "He has no partner, And of this I have been commanded, and I am the first of the Muslims."** [Al-An'aam 162-163]

Sometimes He (subhaanahu wa ta'aalaa) begins with it when mentioning a number of righteous deeds, and He ends with it, as He mentioned in surah [al-Ma'raaj] and in the beginning of surat al-Mu'minun he (subhaanahu wa ta'aalaa) said, **Successful indeed are the believers. Those who offer their Salat with all solemnity and full submissiveness. And those who turn away from Al-Laghw (vain, dirty talk) And those who pay Zakat. And those who guard their chastity. Except from their wives or that which their right hand's possess. But whoever seeks beyond that, then those are the transgressors; Those who are faithfully true to their Amanaat (all the duties which Allaah has ordained.) and their covenants. And those who strictly guard their (5 obligatory) Salawat. These indeed are the inheritors. Who shall inherit the Firdaws. There shall dwell therein forever. .** [Al-Mu'minun 1-11]

We ask Allah the Magnificent that He make us and you among those who inherit Firdus [\[113\]](#) , those who eternally abide in it. May peace be upon you, Allah's mercy and His blessings. All praise is due to Allah alone, may Allah mention our master Muhammad and his family, his companions and greet them with abundant greetings of peace.

The end of the letter.

### Footnotes

1. [\[1\]](#) Abu Muhammad 'Adi bin Sakhar ash-Shaami - or 'Adi bin Musaafir, which is more popular - Ibn Ismaa'il bin Musaa ash-Shaami, later known as al-Hikkaari because he settled near the mountains of Hikkaar in northern 'Iraq. One of the Sufi groups takes their name, al-'Adawiyah, from him, and it is said that he was a student of the Shaykh 'Abdul-Qadir al-Jilaani. Later, a sect known as the Yazidiyah (known for their worship of Shaytaan) evolved from the 'Adawiyah tariqah and their erroneous beliefs regarding the shaykh. Some of these beliefs are eluded to by the author later.
2. [\[2\]](#) See point number six.
3. [\[3\]](#) Abu Daawud, with an authentic chain of narrators.

4. [4] He was one of the Imaams of ash-Shaam, he died near the year 130 H. This report from him was recorded by ad- Daarami, al-Lalaka'a'i and al-Khaatib with an authentic chain of narrators. The words, "So he taught it to him..." Are Not found in Ad-Darami's version.
5. [5] An authentic hadith recorded by Ahmad, at-Tirmithi, 'Abdur-Razzaaq, Ibn Hibbaan, at-Tabari and others.
6. [6] Surat al-Fatihah.
7. [7] Referring to a hadith recorded by Muslim and others, reported by 'Ubaadah bin as-Saamit radi-Allaahu anhu that Allah's Messenger (S) said, "There is no prayer for one who does not recite the Opening of the Book in it."
8. [8] An authentic hadith recorded by many scholars of hadith such as Imaam Ahmad and Abu Daawud and at-Tirmithi.
9. [9] An authentic hadith, see as-Sahihah no. 203-204 al-Albani.
10. [10] That is, as the scholars of Tafsir have reported, "a spirit from the spirits that He created." And as appears later, "a word from Him" means that Allah said, "Be" and he was. So he was created by a Allah's word. See the Tafsir of Ibn Kathir .
11. [11] This is a famous hadith recorded by at-Tirmithi, al-Bayhaqi, at-Tabari and Ibn 'Abdil-Barr others. Ibn Taymiyyah and Muhammad Naasir ad-Din al-Albaani graded it hasan because of a mursal (stopping at a follower of a companion) report that serves as a witness for it. Shaykh Muhammad al-Hamud graded it weak in his notes on this book, but he fell short of mentioning this particular witness for it. See al-Halabi's notes.
12. [12] That is "the people of the threat" i.e., the Khawaarij and the Mu'tazilah. Because of thier beliefs that every threat for a sin is automatically applicable to the sinner who performs it.
13. [13] As recorded in a lengthy hadith found with al-Bukhaari and Muslim.
14. [14] "Those who bring benefit..." i.e. because of their wisdom, is the meaning of the term "tasrifaat" as explained by Shaykh 'Abdur-Razzaaq 'Afifi in his comments on this work.
15. [15] Known as Shaykh al-Islam Abu al-Hasan 'Ali bin Ahmad bin Yusuf bin Ja'far al-Umawi as-Sufyaani al-Hikkaari. He was praised for his knowledge by many biographers, and he was known as a Sufi shaykh. He died in the year 486 H.
16. [16] He was a Hanbali scholar and author, also known for his debates with the Ash'ariyah during his time in ash- Shaam. He died in the year 486 H.
17. [17] The author did not mention Imaam Muslim's work here simply because the work was not chapterized until Imaam an-Nawawi did that later.
18. [18] Al-Bukhaari, Muslim and others.
19. [19] At-Tirmithi and others.
20. [20] Muslim and others.
21. [21] Usually used to refer to leather sock, whereas "jawrab" refers to the sock. The author's usage of "khuffs" in the above context covers "socks" as well.
22. [22] An category of audible supplications performed more commonly during the witr prayer.
23. [23] A drink prepared from barely or dates. This name is used for the unfermented version of it. Imaam al-Bukhaari said, "Ma'n said, 'I asked Maalik bin Anas about fuqqaa'. He said, "If it does not intoxicate then there is no harm in it." Ibn ad-Daraawardi said, "We asked about it, and they said, 'It does not intoxicate, there is no harm in it.'" See Sahih al-Bukhaari v. 7 the book of drinks, chapter 4 of Muhsin Khan's translation.
24. [24] Al-Masih comes from the word masah, to wipe. In the case of 'Isaa (S) it implies a meaning similar to the Jewish idea of Messiah rather than the Christian idea. In the case of the Dajjaal as appears later (al-Masih ad-Dajjaal) it should not be misunderstood to carry the Christian meaning of "antichrist", as is common. Here the term masih comes from one of

the versions the hadith narrated about the Dajjal having one eye. An example of this hadith appears later. In one narration it is said that his eye is mamsuh or wiped. It is for this reason that he carries that name. However, since he will be killed by 'Isaa (S) then the name antichrist is often applied to him.

25. [25] An authentic hadith recorded by Ahmad, an-Nasaa'i, Ibn Maajah and others.
26. [26] On the contrary, Muslim recorded her asking him about that and that he said no. It is also mentioned by al-Bukhaari.
  
27. [27] A famous scholar who is known for his Musnad compilation of hadiths.
28. [28] An authentic hadith recorded by at-Tirmithi, Ahmad, 'Abdur-Razzaaq, and Ibn Khuzaymah in at-Tawhid. It may be noted that none of these is from Umm at-Tufayl. Ibn Rajab has written a book explaining this hadith called Ikhtiyaar al- Awlaa.
29. [29] A report having in each level of its chain of transmission a number of individuals reaching the level where it is virtually impossible for them all to be in error.
30. [30] Al-Bukhaari and Muslim.
31. [31] Muslim, and similar with Ahmad and others.
32. [32] It is ranked authentic due to its many routes. It is recorded by Ibn Abu 'Aasim in as-Sunnah, Ibn Hibbaan, Ibn Maajah, and by Muhammad the son of Ibn Abu Shaybah in Kitaab al-'Arsh. See Silsilat al-Ahadith as-Sahihah no. 1144 al-Albaani.
33. [33] Al-Bukhaari and Muslim.
34. [34] The idea that such thing could occur to someone other than a prophet should not be encouraged. Ibn Qudaamah (Mukhtasar Manhaaj al-Qaasadin) includes a story that Imaam Ahmad saw Allah in a dream but this story is not authentic in its chain of narrators.
35. [35] Al-Bukhaari, Muslim and others.
36. [36] Al-Bukhaari, Muslim and others.
37. [37] Muslim and at-Tirmithi. Similar with al-Bukhaari and others.
38. [38] Muslim.
39. [39] From Muslim and at-Tirmithi.
40. [40] Al-Bukhaari, Muslim and others.
41. [41] Muslim.
42. [42] Al-Huluwliyah are those who believe in a divine "indwelling" or incarnation. Al-Itihaadiyah are those who believe that the meaning of tawhid is unity with Allah.
43. [43] He was one of the famous callers to the concept of Wahdat al-Wujud, or, the unity of existence. His beliefs were that of pantheism. He was from al-Andalus, and he died in Damascus in the year 638 H.
44. [44] Abu Muhammad 'Abdul-Haqq of al-Andalus. The tariqah called as-Saba'iyyah is named after him. He died in Mecca in the year 669 H.
45. [45] ' Umar bin al-Faaridh. Born in al-Qaahirah, he migrated to Mecca but returned to al-Qaahirah where he died in 632 H.
46. [46] Abu Madayn, Shu'ayb bin al-Hasan, he died in the year 594 H.
47. [47] A version of it is recorded by al-Bukhaari.
48. [48] Yunus bin Yusuf bin Masaa'd ash-Shaybaani. The Yunusiyah tariqah is named after him. He died in the year 619 H. in al-Quniyah which is on the outskirts of Maaridin.
49. [49] Al-Husayn bin Mansur bin Muhami, he was crucified in Baghdad in the year 301 H., according to ath-Thahabi.
50. [50] Ahmad and others. It is authentic, see as-Sahihah no. 139.
51. [51] Ahmad and others. It is authentic see as-Sahihah no. 138.
52. [52] Part of a hadith recorded by al-Bukhaari, Muslim and others.

53. [53] At-Tirmithi, Abu Daawud and others. It is an authentic hadith.
54. [54] Al-Bukhaari and Ahmad.
55. [55] This is part of a long authentic hadith recorded by Ahmad and al-Bazaar from Anas (radiAllaahu anhu).
56. [56] An authentic hadith recorded by Ahmad, at-Tirmithi and others. Hadiths with this meaning, but slightly different wording, have been graded authentic by al-Haythumi, as well as al-Albaani and others.
57. [57] Recorded by Ibn Maajah, Ibn Hibbaan, and a shorter version by Ahmad. Muhammad al-Hamud graded it hasan. Similar from other companions is found with Abu Daawud, al-Haakim, and al-Bayhaqi.
58. [58] Al-Bukhaari and Muslim.
59. [59] With Muslim adding here, "...So do not take the graves as mosques. Surely I have forbidden you from that."
60. [60] Saying, "Allahumma salli 'alaa Muhammad..." or "Sallaa Allahu 'alayhi was-salaam." And the meaning of sallaah is Allah's mention or praise of Muhammad (sal-Allaahu 'alayhi was-Sallam).
61. [61] This version mentioning the house is not in the Sahih, rather it is with 'Abdur-Razzaaq and others but its chain is mursal. The part about saying the sallaah is found in a number of other versions whose routes are such that it is authentic.
62. [62] Muslim and others.
63. [63] Al-Bukhaari records a similar statement from Ibn 'Abbaas.
64. [64] The religious act of walking around the Ka'bah.
65. [65] The statement, "There is no god but Allah".
66. [66] An authentic hadith recorded by Ahmad, Abu Daawud and others.
67. [67] Ar-Radd 'alaa al-Jahmiyyah by ad-Daarami.
68. [68] This wording is recorded by at-Tabaraani as collected by al-Haythumi in al-Majmu', but it is a weak version. But the hadith is sahih without the wording "pronounces it properly", as recorded by at-Tirmithi, and al-Bukhaari in at-Taarikh.
69. [69] Recorded in disconnected form by al-Bukhaari. Ibn Hajar said, "It was recorded by al-Bukhaari in al-Adab al-Mufrad, Ahmad, Abu Ya'laa, and at-Tabaraani." (Fath al-Baari)
70. [70] Al-Bukhaari.
71. [71] Al-Bukhaari, Muslim and others. A mudd is a dry measurement used for grains and dates etc., it is the amount acquired when holding two hands together.
72. [72] See previous footnote for mutawaatir.
72. [73] Recorded by Ahmad in Fadhaa'il as-Sahaabah no. 873 with an authentic chain.
73. [74] Ahmad, at-Tirmithi, and others, it is a hasan hadith.
74. [75] Ahmad, at-Tirmithi, and others, it is a sahih hadith.
75. [76] Having knowledge enough to perform ijtihaad, i.e., the derivation of religious rulings from the religious texts.
76. [77] A number of versions can be found with al-Bukhaari, Muslim and others.
77. [78] Muslim, similar wording is with al-Bukhaari and others.
78. [79] Like the saying of the Prophet (S) "There will be a fitnah in which the sitting one is better than the standing, the standing better than the walking, the walking better than the running. Whoever is exposed to these, they will destroy him, so if one has a shelter or a place of protection, let him take shelter in it." Recorded by al-Bukhaari, v. 9 no 202 of Muhsin Khan's translation.
79. [80] One fifth of the entire army's spoils of war.

80. [\[81\]](#) Al-Bukhaari, Muslim and others.
81. [\[82\]](#) Muslim.
82. [\[83\]](#) A weak report recorded by Ahmad, at-Tirmithi and others.
83. [\[84\]](#) Muslim and others.
84. [\[85\]](#) An Arabicized Persian word meaning heretic.
85. [\[86\]](#) He died in they year 644 H.
86. [\[87\]](#) The reports about the three day siege of Medina are popular in the books of history, but no reference was given for a chain for the story. This is because the narration about it is not authentic.
87. [\[88\]](#) The text with al-Halabi says, “Was he not the one who did...” But Muhammad al-Hamud noted, “The author mentioned this one and the one before it in ‘Questions about Yazid’ p. 17, verified by Salaahuddin al-Munajjid.” Allah knows best.
88. [\[89\]](#) Recorded by Maalik and it is mursal because the only companion the narrator heard from is Anas, and he did not mention him in his chain.

[\[90\]](#) That is, the assassination of ‘Uthmaan radi-Allaahu anhu and the turmoil that developed afterwards.

91. [\[91\]](#) Al-Bukhaari.
92. [\[92\]](#) At-Tabari, with two chains of narration containing ‘Ataa’ bin as-Saa’ib, who was labeled as a confused narrator. In ad-Durr al-Manthur, as-Suyuti attributed it to others. At-Tabari recorded a similar narration from Ibn Mas‘ud with a chain that is authentic according to the criteria of Muslim.
93. [\[93\]](#) Recorded by al-Bukhaari, Muslim and others.
94. [\[94\]](#) Al-Bukhaari and Muslim.
95. [\[95\]](#) Al-Bukhaari and Muslim.
96. [\[96\]](#) Al-Bukhaari and Muslim.
97. [\[97\]](#) Muslim, and at-Tirmithi from Ibn ‘Abbas radi-Allaahu anhu.
98. [\[98\]](#) Part of the hadith recorded by al-Bukhaari, Muslim and others.
99. [\[99\]](#) Part of a hadith recorded by al-Bukhaari, Muslim and others.
100. [\[100\]](#) A disconnected narration recorded by Ibn Hibbaan.
101. [\[101\]](#) This is recorded by Abu Ya’laa. It was graded authentic according to the condition of Muslim by Ibn Hajar, although some have labeled one of its narrators weak. Similar was recorded by Ibn Abu Shaybah and it is authentic. With Muslim the wording is, “If you had only seen me while you were reciting last night. You have been given a instrument from the instruments of the house of Daawud.
102. [\[102\]](#) A weak narration recorded by Ahmad, Ibn Maajah, al-Haakim and others.
103. [\[103\]](#) He died in the year 200H.
104. [\[104\]](#) He died in the year 187 H.
105. [\[105\]](#) `Abdurrahmaan bin Ahmad, he died in the year 205 or 215 H.
106. [\[106\]](#) He died in the year 561 H.
107. [\[107\]](#) See note for at-Tilimsaani which appeared earlier.
108. [\[108\]](#) From a disconnected report in Maalik's al-Muwata'.
109. [\[109\]](#) An authentic hadith recorded by Ahmad, Ibn Maajah and Ibn Hibbaan.



110. [\[110\]](#) A hasan hadith recorded by Ahmad, at-Tirmithi, Ibn Maajah and others.
111. [\[111\]](#) A weak narration recorded by at-Tabari, and according to as-Suyuti it is also recorded by ‘Abd bin Humayd. At-Tabari also quoted an authentic report of similar wording al-Qasim bin Mukhaymarah.
112. [\[112\]](#) An hasan hadith recorded by Ahmad, ad-Daarami, Abu Daawud, at-Tirmithi and others.
113. [\[113\]](#) The name of the highest level of Paradise .

This translation was taken from  
**Dar Al Kitab wal Hikmah**  
**[www.dkh-islam.com](http://www.dkh-islam.com)**