

DĀR AS-SUNNAH CLASSIC COLLECTION

PURITY & FAITH

A TEXTBOOK ON ISLAMIC MONOTHEISM

A new translation and commentary of *Kitāb Al-Tawhīd* with accompanying Arabic Text

By Imām Muḥammad ibn 'Abdu'l-Wahhāb (d.1206H)



With Annotations from numerous major commentaries:

**Sulaymān ibn 'Abdullāh, 'Abdu'l-Rahmān ibn Ḥasan,
'Abdu'l-Hādī al-'Ajīlī, ibn Nāṣir al-Sa'dī, ibn 'Atīq, Ḥāmid
ibn Muḥammad, Sulaymān ibn 'Abdu'l-Rahmān, ibn Mansur
al-Tamīmī, Duwaish, ibn 'Uthaymīn, Ṣālih al-Fawzān**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Imām

Muhammad ibn 'Abdu'l-Wahhāb (d. 1206AH)

PURITY of FAITH

being a translation and commentary of
Kitāb al-Tawḥīd alladhi huwa Haqqu'llāhi 'ala'l-'Abīd
with annotations from numerous major commentaries

Sulaymān ibn 'Abdullāh, 'Abdu'l-Rahmān ibn Ḥasan, 'Abdu'l-Hādī al-
'Ajīlī, Ibn Nāṣīr al-Sā'dī, Ibn 'Atīq, Hāmid ibn Muḥammad, Sulaymān
ibn 'Abdu'l-Rahmān, Ibn Mansūr al-Tamīmī, Duwaish, Ibn 'Uthaymīn,
Ṣāliḥ al-Fawzān



“We sent a Messenger among every people saying: ‘Worship Allāh and avoid all that is worshipped besides Him.’”

al-Nahl (16): 36

Purity of Faith

by Imām Muḥammad ibn ‘Abdu'l - Wahhāb

Including the author's, "*Essays on Tawḥīd*"

Translated from the original Arabic by Abū Rumaysah
with annotations from other major commentaries,
420 Quick-fire revision questions and
accompanying Arabic text

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W: www.darassunnah.com
E: info@darassunnah.com
E: daar-us-sunnah@mail.com

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CONTENTS

IBN 'ABDU'L-WAHHĀB	14
Works.....	30
<i>Kitāb al-Tawḥīd</i>	31
Sources relied on by the author.....	33
Source works used for the translation.....	34
 A Letter on the Statement of <i>Tawḥīd</i>	38
 The Statement of <i>Tawḥīd</i>	
Four Negations and Four Affirmations.....	41
 An Essay on the Meaning of the <i>Kalimah</i>	
<i>Risālah fī Kalimah Lā ilāha ill'Allāh</i>	45
 The Meaning of <i>Lā ilāha ill'Allāh</i>	61
The First.....	63
The Second.....	64
 CHAPTER 1	
<i>Kitāb al-Tawḥīd</i>	70

CHAPTER 2	
The superiority of <i>Tawhid</i> and the sins it expiates.....	79
CHAPTER 3	
Whoever perfects <i>Tawhid</i> will enter Paradise without account.....	84
CHAPTER 4	
Fearing <i>Shirk</i>	89
CHAPTER 5	
Calling to the testimony that None has the right to be worshipped save Allāh.....	92
CHAPTER 6	
The explanation of <i>Tawhid</i> and the testification that None has the right to be worshipped save Allāh.....	97
CHAPTER 7	
It is an act of <i>shirk</i> to wear rings or threads or the likes in order to remove adversity or curb it.....	101
CHAPTER 8	
Incantations and Talismans.....	106
CHAPTER 9	
Whoever seeks blessings with a tree or a stone or the likes.....	110
CHAPTER 10	
Sacrificing for other than Allāh.....	115
CHAPTER 11	
Sacrifice for Allāh is not offered at a place where sacrifices to another are offered.....	119
CHAPTER 12	
Taking a vow by any besides Allāh is a form of <i>shirk</i>	122
CHAPTER 13	
To seek refuge with any besides Allāh, Most High, is a form of <i>shirk</i>	124
CHAPTER 14	
Seeking succour with any besides Allāh or	

invoking another is a form of <i>shirk</i>	126
CHAPTER 15.....	131
CHAPTER 16.....	136
CHAPTER 17	
Intercession.....	140
CHAPTER 18.....	144
CHAPTER 19	
The disbelief of the children of Ādam and their leaving their religion was because of their extremism with regards to the righteous.....	147
CHAPTER 20	
The censure of a person who worships Allāh by the grave of a righteous man, what then if he worshipped him?!.....	152
CHAPTER 21	
Extremism with regards the graves of the righteous turned them into idols that were worshipped besides Allāh.....	156
CHAPTER 22	
<i>al-Mustaphā</i> (ﷺ) protecting the sanctuary of <i>Tawhid</i> and his closing every avenue to <i>shirk</i>	159
CHAPTER 23	
Some of this nation will worship idols.....	162
CHAPTER 24	
Magic.....	167
CHAPTER 25	
Some Types of Magic.....	171
CHAPTER 26	
Soothsayers and those like them.....	175
CHAPTER 27	
<i>Nushrab</i>	180
CHAPTER 28	
Evil Omens.....	183

CHAPTER 29	
Astrology.....	188
CHAPTER 30	
Seeking rain through stars.....	191
CHAPTER 31.....	194
CHAPTER 32.....	198
CHAPTER 33.....	201
CHAPTER 34.....	204
CHAPTER 35	
Bearing the decrees of Allāh with patience is a part of faith.....	206
CHAPTER 36	
Ostentation.....	209
CHAPTER 37	
A person doing a (religious) deed for a worldly end is a type of <i>shirk</i>	212
CHAPTER 38	
Obeying scholars and leaders in prohibiting what Allāh has made lawful or making lawful what Allāh has prohibited is to set them up as lords besides Allāh.....	215
CHAPTER 39.....	219
CHAPTER 40	
Whoever rejects anything of the Names and Attributes.....	223
CHAPTER 41.....	226
CHAPTER 42.....	229
CHAPTER 43	
Someone who is not persuaded by an oath taken by Allāh.....	232
CHAPTER 44	
Saying, 'Whatever Allāh willed and you willed.'.....	234

CHAPTER 45	
Whoever abuses time has derogated Allāh.....	238
CHAPTER 46	
The appellation ‘Judge of judges’ and the likes.....	241
CHAPTER 47	
Revering the Names of Allāh & Changing one’s name as a result.....	244
CHAPTER 48	
Someone who mocks anything containing the mention of Allāh, or the Qur’ān or the Messenger.....	247
CHAPTER 49.....	252
CHAPTER 50.....	256
CHAPTER 51.....	260
CHAPTER 52	
It is not said, ‘Peace be upon Allāh’.....	262
CHAPTER 53	
Saying, “Allāh forgive me if you wish.”.....	264
CHAPTER 54	
It is not said, ‘My male servant, my female servant.’.....	266
CHAPTER 55	
Whoever asks by Allāh should not be turned away.....	268
CHAPTER 56	
Only Paradise should be asked for by Allāh’s face.....	270
CHAPTER 57	
Saying, “If only...”.....	272
CHAPTER 58	
The proscription of cursing wind.....	274

CHAPTER 59.....	276
CHAPTER 60	
Those who deny the decree.....	280
CHAPTER 61	
Image Makers.....	284
CHAPTER 62	
Frequently making oaths.....	287
CHAPTER 63	
Allāh and His Prophet's protection.....	290
CHAPTER 64	
(Presumptuously) making oaths by Allāh.....	293
CHAPTER 65	
Allāh is not sought as intercessor with His creation.....	295
CHAPTER 66	
The Prophet (ﷺ) safeguarding the sanctuary of <i>Tawhīd</i> and his closing the paths to <i>shirk</i>	297
CHAPTER 67.....	299
THE ARABIC TEXT OF KITĀB AL-TAWHĪD.....	305
APPENDIX ONE	
Revision Questions.....	408

INDEX TO QUR'ĀNIC QUOTATIONS.....	436
INDEX TO AḤĀDĪTH QUOTATIONS.....	444
INDEX OF NARRATIONS.....	456
INDEX OF SECTS.....	462
BIOGRAPHICAL NOTES.....	465
INDEX OF ARABIC WORDS.....	470
TRANSLATORS BIBLIOGRAPHY.....	474-480

I B N ‘ A B D U ’ L - W A H H Ā B

Born in the year 1115H/1703AD in ‘Uyaynah, approximately seventy kilometres to the north of Riyād, Muḥammad ibn ‘Abdu'l-Wahhāb ibn Sulaymān ibn ‘Alī ibn Muḥammad ibn Aḥmad ibn Rāshid al-Tamīmī was to commence a *da'wah* that would spread throughout the Muslim world, he was to begin a revival which was to be the cause of millions of Muslims questioning, and ultimately rejecting, many practises and superstitious beliefs held by their peers and predecessors. It was a call to take the Muslims back to the pristine Islām of the early Muslims.¹

Sulaymān ibn ‘Alī, a judge and perhaps the most senior scholar in Najd of his time, and the grandfather of ibn ‘Abdu'l-Wahhāb, had a dream in which he saw a light emanating from his belly and engulfing the whole desert. At that time, the dream was interpreted to mean that one of his descendants would be a great leader, guiding

¹ It is important to note that the exact sequence of some of the events in the life of Muḥammad ibn ‘Abdu'l-Wahhāb are differed about as are the dates in which they occurred. There are two source biographical works written by his contemporaries: Ibn Ghannām, *Rawdah al-Afkār wa'l-Aḥbām* (or *Tārikh al-Najd*) and ibn Bishr, *Urwān al-Majd fī Tārikh al-Najd* which were used in what follows as well as Zarabozo, *The Life, Teachings, and Influence of Muḥammad ibn Abdul Wahbaab*.

people and laying the foundations of a large kingdom. The dream was thought to be fulfilled in his grandson.²

Ibn ‘Abdu'l-Wahhāb’s family was famous and known for its religious scholars and piety: his father was a judge, his uncle, Ibrāhīm, was a well known scholar, and his elder brother, Sulaymān, an advanced student of knowledge, later to become a scholar in his own right. It was at the hands of his father that ibn ‘Abdu'l-Wahhāb memorised the Qur’ān, completing it before the age of ten, and under whom he studied Ḥanbālī jurisprudence, Qur’ānic exegesis and ḥadīth. He developed a love of reading and studying and would make frequent use of both his father’s and grandfather’s libraries. As a young man, he came to love the Qur’ān and spent much of his time studying exegesis and its related sciences. His father, astonished at his son’s progress, remarked how he himself had benefited from his son in some issues of jurisprudence.³ From a young age, ibn ‘Abdu'l-Wahhāb became known for his devoutness, his intelligence and excellent memory, and his proficiency in debating. He was generous and well-mannered, treating his guests with honour and respect, and would live a simple, austere life. He reached puberty before the age of twelve and his father contracted his marriage when he was twelve years old.

Soon after marriage, he sought permission from his father to perform the pilgrimage, and after receiving it, departed for Mecca, staying there for a few months.

As a young man, and more so in his later life, he was exposed to the writings of ibn Taymiyyah and ibn al-Qayyim and studied them extensively, personally transcribing many of ibn Taymiyyah’s books.

² *Hādir al-'Ālam al-Islāmī*, vol. 4, pg. 161

³ Ibn Ghannām, vol. 1, pg. 25

Later in his life, probably around the age of twenty, he went to perform the pilgrimage again, this time staying in Mecca for a short time to study under the scholars there; among them: 'Abdullāh ibn Sālim al-Shāfi'i. From there he travelled to Madinah and studied with some of the scholars residing there; one of these was the Ḥanbalī jurist and scholar of ḥadīth, 'Abdullāh ibn Ibrāhim ibn Sayf from whom he attained a scholarly license in the books of ḥadīth. Another was the Ḥanafī jurist and scholar of ḥadīth, Muḥammad Hayāt al-Sindī. It was these two scholars who made a lasting impression on the author and set him on his path. His great grandson, 'Abdu'l-Laṭīf ibn 'Abdu'l-Rahmān was later to observe that it was this latter scholar, well known for repudiating innovations and pagan practises, who had the greatest influence in shaping the views of the young ibn 'Abdu'l-Wahhāb concerning Islamic monotheism, popular religious practises concerning saints and their tombs, and bigoted, blind following, *taqlīd*.⁴ Other scholars he studied under were 'Alī Afandī, Ismā'il al-'Ijlūnī and 'Abdu'l-Laṭīf al-Aḥsāī.

After returning to 'Uyaynah and after a brief sojourn of a year, the author set out again in pursuit of knowledge, this time heading for Başrah. There he stayed for four years studying with some of the scholars there, amongst whom was Muḥammad al-Majmū'i under whom he studied morphology, syntax, lexicology and ḥadīth, and Shihāb al-Dīn al-Mawṣilī, the judge. Başrah was home to a large Shia population and it was here that ibn 'Abdu'l-Wahhāb was exposed to their practises and publicly began to object to innovation and pagan beliefs. His open challenge to the status quo of the day led to his eventual expulsion from Başra with sources stating that he was forced to leave in the extreme heat of the noon, barefooted.

From Başrah he went to al-Aḥsā' and studied there for a time under 'Abdullāh ibn 'Abdu'l-Laṭīf al-Shāfi'i with whom he had in-

⁴ Ismā'il al-Anṣārī, *Hayāt al-Shaykh Muḥammad*, vol. 1, pg. 127

volved discussions concerning Ash‘arite creed. He also studied under Muḥammad ibn Afāliq and ‘Abdullāh ibn Fairoz al-Kafīf, the former would later become his antagonist and the latter encouraged him to further his studies of ibn Taymiyyah’s works. From there, around the year 1144H, running low on money, he went to Ḥuraymlā, the town where his father had, by then, moved to. It is claimed that ibn ‘Abdu'l-Wahhāb also travelled to Baghdad and Damascus and studied there, but these accounts are uncorroborated.

It was at Ḥuraymlā that Muḥammad ibn ‘Abdu'l-Wahhāb began his public call to *Tawḥīd* and his repudiation of the innovation and *shirk* that he saw entrenched in the society around him. He commenced teaching and delivered lectures on ḥadīth, jurisprudence and Qur’ānic exegesis in the *masjid*. Opposition to his call grew and eventually he was forced to leave Ḥuraymlā and returned to the town of his birth, ‘Uyaynah in the year 1153H, the year his father passed away. The ruler of ‘Uyaynah at that time was one ‘Uthmān ibn Ḥamad ibn Mu‘ammār who very quickly accepted the author’s call and announced his support of him, even marrying him to one of his close relatives, al-Jawharah bint ‘Abdullāh ibn Mu‘ammār.

It was from here that Muḥammad ibn ‘Abdu'l-Wahhāb continued his call in earnest and tried to create a true Islāmic society judging by the law of Allāh, the Shari‘ah was to be implemented in every sphere of life. He quickly became known for his justice and impartiality in judging by Allāh’s law, and hence the desire to live by the Shari‘ah penetrated the hearts of people to the extent that a woman came forward to admit her crime of adultery, wanting to be stoned to death. After Muḥammad had ascertained that the necessary conditions were met, he had her stoned to death, then ordered that she be washed and the funeral prayer conducted for her. This proved to be a highly controversial act amongst many of his contemporaries who argued that he did not have the necessary authority to carry it out, an accusation which he emphatically defended. During his stay

in 'Uyaynah, he undertook two very public actions graphically demonstrating his call and causing a wide spectrum of reactions, ranging from outright anger to admiration. The first concerned a group of trees that the people of 'Uyaynah considered to have quasi-magical powers and on which they would hang various artefacts to procure blessings. Ibn 'Abdu'l-Wahhāb had the groove of trees cut down. The second act involved the monument built over a grave thought to be that of 'Umar ibn al-Khaṭṭāb's son, Zayd ibn al-Khaṭṭāb, this he levelled to the ground with his own hands surrounded by a guard of six hundred men.

With his popularity on the increase, his opponents intensified their opposition and efforts to curb his call, ultimately leading to the Amīr of al-Aḥṣā', Sulaymān ibn Muḥammad, writing a threatening letter to 'Uthmān ibn Ḥamad ordering him to kill or expel ibn 'Abdu'l-Wahhāb. 'Uthmān, not wanting to kill him, asked him to leave 'Uyaynah explaining that he did not have the strength to stand against Amīr Sulaymān. So, in the year 1158H, five years after returning to 'Uyaynah, Muḥammad ibn 'Abdu'l-Wahhāb left for al-Dir'iyyah, a town located on the north-western outskirts of Riyād.

At Dir'iyyah he quickly found followers in the two brothers of Amīr Muḥammad ibn Sa'ūd, Thunayān and Mashārī, and through them he gained the support of the Amīr himself. An alliance was formed that was to form the foundations from which the call of Muḥammad ibn 'Abdu'l-Wahhāb spread. Students flocked to him and studied under him, and he continued a habit started years earlier of writing letters and short essays to scholars and leaders of his land clarifying various aspects of Islām, repudiating innovations and defending himself against numerous accusations and fables that were circulated against him. Some received these correspondences favourably, others did not.

Ibn Sa‘ūd and his heirs would spend more than a century mounting various expeditions to seize control of Arabia and its outlying regions. They quickly established the first Saudi State and in 1802 captured the cities of Mecca and Medina which then mobilised the Ottoman Empire against them. The first Saudi State came to an end in 1818 when Dir‘iyah surrendered to Ottoman forces. The clan of Sa‘ūd, however, and the descendants of ibn ‘Abdu'l-Wahhāb lived on and a second Saudi State was later established that lasted until 1891, and finally the whole of the modern day Kingdom of Saudi Arabia was established in 1932. While true that ibn ‘Abdu'l-Wahhāb was involved in some, but not all, of the initial campaigns, the extent of his involvement is the subject of some controversy.

Another subject of controversy was that he was also involved, on occasion, in armed conflict against his opponents. This he himself justified to be defensive in nature, ‘We have not fought anyone to this day save in defense of life and honour. We have fought against those who have come against us in our land and refuse to leave us alone.’⁵ One time, after listing some idolatrous practises, ibn ‘Abdu'l-Wahhāb penned,

These are the matters that have led to conflict between us and the people. They went to the length of declaring us unbelievers, they fought us and they declared our blood and wealth lawful for them, but Allāh supported us and gave us victory over them. It is *Tawhīd* that we call them to and fight them over, yet only after establishing the proof against them from the Book of Allāh, the Sunnah of His Messenger, and the consensus of the Imāms of the righteous Salaf, thereby implementing His words, “*Fight them until there is no more fitna and the religion is*

⁵ ‘Uthaymīn, *al-Shaykh Muhammād*, pg. 121

Allāh's alone.^{6,7}

Ibn 'Abdu'l-Wahhāb was once asked to clarify his call and what he followed to which he responded,

As for our religion, it is Islām about which Allāh says,
*"If anyone desires anything other than Islām as a religion, it will not be accepted from him."*⁸

As for what we call people to, we call them to *Tawhīd*, about which Allāh said, addressing His Prophet (ﷺ), "Say, *'This is my way. I call to Allāh upon sure knowledge, I and all who follow me. Glory be to Allāh! I am not one of the polytheists!'*"⁹ He also said, "*All masjids belong to Allāh so do not call on anyone else besides Allāh.*"¹⁰

As for what we prevent people from, we prohibit them from *shirk* about which Allāh says, "*If anyone associates anything with Allāh, Allāh has forbidden him the Garden and his refuge will be the Fire.*"¹¹ He, Most High, addressed His Prophet (ﷺ) with the words, "*It has been revealed to you and those before you: 'If you associate others with Allāh, your actions will come to nothing and you will be among the losers.' No! Worship Allāh and be among the thankful.*"¹² The address here is strin-

⁶ *al-Anfāl* (8): 39

⁷ Ibn 'Abdu'l-Wahhāb, *Mu'allafāt*, vol. 7, pg. 114. cf. *al-Durar al-Saniyyah*, vol. 1, pg. 58

⁸ *Āli 'Imrān* (3): 85

⁹ *Yūsuf* (12): 108

¹⁰ *al-Jinn* (72): 18

¹¹ *al-Mā'idah* (5): 72

¹² *al-Zumar* (39): 65-66

gent even though he and his brothers are completely innocent of *shirk*.

We fight people who commit *shirk* as Allāh, Most High, says, “*Fight them until there is no more fitna...*” i.e. *shirk*, “...and the religion is Allāh’s alone.”¹³ and, “*Kill the polytheists wherever you find them, seize them, besiege them and lie in wait for them on every road. If they repent and establish the prayer and pay the zakāt, let them go on their way.*”¹⁴ The Prophet (ﷺ) said, “I have been ordered to fight the people until they testify that none has the right to be worshipped save Allāh and that Muḥammad is the Messenger of Allāh, and they establish the prayer and give the zakāt. If they do this, there blood and property becomes inviolable except by due right and their reckoning lies with Allāh, Mighty and Magnificent.”...

As for what you mention concerning the issue of independent juristic reasoning, *ijtihād*, we are followers of the Book, the Sunnah, the righteous Salaf of this nation, and what is supported of the opinions of the Four Imāms: Abū Ḥanifah al-Nu’mān ibn Thābit, Mālik ibn Anas, Muḥammad ibn Idrīs al-Shāfi’ī, and Ahmad ibn Ḥanbal, may Allāh have mercy on them all...

We have come with nothing that opposes revealed texts or is rejected by the [sound] intellect. They say what they do not do whereas we do what we say, “*it is deeply abhorrent to Allāh that you should say what you do not do.*”¹⁵

We fight those who worship idols just as he (ﷺ) fought

¹³ *al-Anfāl* (8): 39

¹⁴ *al-Tawbah* (9): 5

¹⁵ *al-Saff* (61): 2

them.¹⁶ We fight them if they abandon the prayer or refuse to give the zakāt just as the Ṣiddīq of this nation, Abū Bakr al-Ṣiddīq (*raḍiyya Allāhu ‘anhu*) fought those who refused to give it.¹⁷

With respect to his call, he was repeatedly asked about the issue of *takfir*, or declaring a Muslim to be a disbeliever. His reply: “We only rule to be disbelievers those who associate partners with Allāh in His divinity, and that only after the evidence against his acts has become clear to him.”¹⁸ False accusations against him in this regard were widely circulated. He once wrote,

Allāh knows that the man has lied against me, claiming I said things that are patently false, most of which have not even crossed my mind! He asserts that I have said that the Muslims, for the last six hundred years, have been on nothing, that I rule anyone who makes *tawassul* with the righteous a disbeliever, that I declare Būṣayrī a disbeliever, and that I declare anyone who swears by another besides Allāh a disbeliever. My response to all these claims is: Glory be to Allāh, this is an odious lie!¹⁹

¹⁶ He, *al-Durar al-Saniyyah*, vol. 1, pg. 58 said, ‘We only fight them after having established the evidence against them from the Book of Allāh, the Sunnah of His Messenger and the consensus of the Imāms of the righteous Salaf, thereby implementing His words, “*Fight them until there is no more fitna and the religion is Allāh’s alone.*” [*al-Anfāl* (8): 39].’

¹⁷ *al-Durar al-Saniyyah*, vol. 1, pp. 95-98

¹⁸ Ibn ‘Abdu’l-Wahhāb, *Mu’allaqāt*, vol. 5, pg. 60

¹⁹ Ibn ‘Abdu’l-Wahhāb, *Mu’allaqāt*, vol. 5, pp. 11-12.

In *Majmū’ al-Rasā’il wa’l-Masa’il*, vol. 1, pg. 47, his son, ‘Abdullāh ibn Muhammad ibn ‘Abdu’l-Wahhāb said, ‘The author of the Burdah, and those like him in whose words *shirk* and extremism are found and have passed away are not ruled to be disbelievers. What is obligatory is to repudiate their words and to explain that

Another time he said,

My opponents claim that I declare people to be disbelievers on grounds of mere suspicion, that I declare to be disbelievers all who oppose me, and that I declare the ignoramus upon whom the evidence has not been established a disbeliever. These are all odious lies by which they mean to make people averse to the religion of Allāh and His Messenger.²⁰

He furnished clear evidence of this by stating,

If we do not declare a disbeliever the one who worships the idol over the grave of 'Abdu'l-Qādir, or the idol over the grave of Ahmād al-Badawī and the like due to their ignorance and not having the truth explained to them, how could we then declare as disbeliever the one who does not associate partners with Allāh or who does not migrate to us?²¹

When questioned about his creed, he composed the following monograph which ostensibly would seem to be an abridgement of ibn Taymiyyah's *al-'Aqīdah al-Wāsiṭiyyah*:

I call Allāh, those Angels with me and yourselves to witness that I have the creed of the Saved Group: *Ahlū'l-Sunnah wa'l-Jamā'ah* which is to have faith in Allāh, His

=

whoever believes these words in their ostensive sense is a disbeliever and a polytheist. As for the person who originally said them, his affair lies with Allāh, Glorious and Most High. It is far from desirable to accuse the dead because one does not know if they repented or not..'

²⁰ Ibn 'Abdu'l-Wahhāb, *Mu'allafāt*, vol. 5, pg. 25

²¹ Ibn 'Abdu'l-Wahhāb, *Mu'allafāt*, vol. 7, pg. 48

Angels, His Books and His Messengers, the Resurrection after death, and the divine decree - the good thereof and the bad.

Part of faith in Allāh is to believe in what He has described Himself with in His Book and upon the tongue of His Messenger (ﷺ) without distortion or denial. I believe that there is “*nothing is like Him and He is the All-Hearing, the All-Seeing.*”²² I do not negate what He has described Himself with, I do not distort words from their proper places, and I do not desecrate His Names and Signs.²³ I do not imagine a ‘how’ to the Attributes of Allāh and I do not liken them to the attributes of His creation. This is because He has no namesake; there is none who is comparable to Him and none who is equal to Him.²⁴ He is not to be compared to His creation because He best knows Himself and others; He is more truthful in speech and better in discourse. He says, “*Glorified be your Lord, the Lord of Might, beyond anything they describe. Peace be upon the Messengers and praise be to Allah, the Lord of the worlds!*”²⁵

²² *al-Shūrā* (42):11

²³ ar: *ilbād*. Desecrating Allāh’s Names occurs in a number of ways: 1) To name idols after the Names of Allāh such as al-Lāt, derived from *al-Ilāhiyyah*, or al-‘Uzzah, derived from al-‘Azīz. 2) Calling Allāh names that are unbefitting such as the Christians calling Him father 3) Describing Him with things that He is far removed from such as the Jews asserting that He is poor 4) Divesting the Names of Allāh of their meanings and to deny their realities 5) Likening the Attributes of Allāh to those of His creation.

cf. Ibn al-Qayyim, *Bādā’i al-Fawā’id*, vol. 1, pg. 153 and *Madārij al-Sālikīn*, vol. 1, pg. 39

²⁴ cf. *Maryam* (19): 65, *al-Ikhlāṣ* (112): 4, *al-Baqarah* (2): 22

²⁵ *al-Sāffāt* (37): 180-182

Here, He absolved Himself of what the opponents described Him with: those who liken Allāh to His creation and imagined the ‘how,’ and of what the negators: those who distort and deny, negate from Him.

The Saved Group takes a middle path when compared to (the extremes found amongst) the various sects of this nation. With regards the deeds of Allāh, they traverse a middle path between (the extremes of) the Jabariyyah and the Qadariyyah. With regards the threat of Allāh, they traverse a middle path between (the extremes of) the Murji'ah and the Wa'idiyyah. With regards to faith and religion, they traverse a middle path between (the extremes of) the Ḥurūriyyah and Mu'tazilah on the one hand, and the Murji'ah and the Jahmiyyah on the other. And with regards the Companions of the Messenger of Allāh (ﷺ), they traverse a middle path between (the extremes of) the Rāfiḍah and the Khawārij.

I believe that the Qur'ān is Allāh's speech, it is revealed (by Him) and is not created. From Him it came and to Him shall it return. Allāh spoke it literally; He revealed it to Muḥammad (ﷺ), His Messenger, the one entrusted with His revelation, and the mediator between Him and His servants.

I believe that Allāh does what He wills, nothing occurs in His dominion unless it is by His will and nothing falls outside of it. Everything in creation is bound to His decree and nothing happens that He has not determined. None can escape His decree and none can go beyond what has been recorded in the Inscribed Tablet.

I believe in everything that the Prophet (ﷺ) informed us of that will happen after death. I believe in the trial of the grave and its bliss. I believe that the souls will be returned to their bodies and man will stand before the

Lord of the worlds, naked, barefooted and uncircumcised. The sun will draw close to them, the Scales will be erected and the deeds of man will be weighed, “*Those whose scales are heavy, they are the successful. Those whose scales are light, they are the losers of their selves, remaining in Hell timelessly, forever.*”²⁶

The accounts, i.e. the records of deeds, will be unfolded. Some will take theirs with their right hands and others with their left.

I believe in the Prophet’s Pond which is on the great plain of the Rising. Its water is whiter than milk and sweeter than honey, and its goblets are as numerous as the stars of the heaven. Whoever drinks from it even once will never be thirsty again.

I believe that the Bridge spans the back of Hell and that people will cross it (at speeds) proportional to their deeds.

I believe in the intercession of the Prophet (ﷺ). He will be the first to intercede and the first to have his intercession accepted. Only the innovator or the misguided reject the intercession. However, it will only occur after Allāh’s permission is granted for those He is pleased with. Allāh, Most High, says, “*They only intercede on behalf of those with whom He is pleased.*”²⁷ “*Who can intercede with Him except by His permission?*”²⁸ “*And how many angels are there in the heavens whose intercession is of no benefit at all until Allāh has authorised those He wills and is pleased with them!*”²⁹

²⁶ *al-Mu'minūn* (23): 102-103

²⁷ *al-Anbiyā* (21): 28

²⁸ *al-Baqarah* (2): 255

²⁹ *al-Najm* (53): 26

He is only pleased with *Tawhīd* and He only authorises those who lived by it. The polytheists, on the other hand, have no share in the intercession: “*The intercession of the interceders will not help them.*”³⁰

I believe that Paradise and Hell have already been created, they are present right now and they will never perish. On the Day of Rising, the believers will see their Lord with their own eyes just as they can see the moon when it is full, without experiencing any difficulty in seeing Him.

I believe that our Prophet, Muḥammad (ﷺ), is the seal of the Prophets and Messengers. The faith of a person cannot be valid until he believes in his message and testifies to his prophethood.

I believe that the best of his nation is Abū Bakr al-Ṣiddīq, then ‘Umar al-Fārūq, then ‘Uthmān Dhū’l-Nūrāy, then ‘Alī al-Murtadā, then the remaining Ten,³¹ then the people of Badr, then those who gave the Pledge of Allegiance under the tree, and then the rest of the Companions. I am loyal to the Companions of the Messenger of Allāh (ﷺ), I mention their virtues and excellent

³⁰ *al-Muddaththir* (74): 48

³¹ Abū Dāwūd #4649-4650 and Tirmidhī #3757 on the authority of Sa’id ibn Zayd that the Messenger of Allāh (ﷺ) said, “Ten are in Paradise: Abū Bakr is in Paradise, ‘Umar is in Paradise, ‘Uthmān is in Paradise, ‘Alī is in Paradise, Ṭalhah is in Paradise, Zubayr ibn al-‘Awām is in Paradise, Sa’id ibn Mālik is in Paradise, ‘Abdu’l-Rahmān ibn ‘Awf is in Paradise.” Sa’id ibn Zayd then said, ‘If you wish I will name you the tenth,’ they said, ‘Who is he?’ He paused and they asked again so he said, ‘He is Sa’id ibn Zayd.’

Tirmidhī said it was ḥasan and it was ruled ṣaḥīḥ by ibn Ḥibbān #6993-6996.

Tirmidhī #3747 also recorded it on the authority of ‘Abdu’l-Rahmān ibn ‘Awf and it was ruled ṣaḥīḥ by ibn Ḥibbān #7002

qualities, I ask that Allāh be well-pleased with them, and I request forgiveness for them. I refrain from mentioning their mistakes and I remain silent about the disputes that arose between them. I believe in their excellence, in keeping with His saying, *“Those who have come after them say, ‘Our Lord, forgive us and our brothers who preceded us in faith and do not put any rancour in our hearts towards those who have faith. Our Lord, You are All-Gentle, Most Merciful.”*³² I ask that Allāh be well-pleased with the mothers of the believers who have been purified of all evil.

I accept the miracles of the *Awliyā*³³ and the spiritual unveilings granted them. This does not, however, mean that they warrant anything that is due to Allāh alone, one can not go to them and ask them for something that only Allāh can do.

I do not testify that any of the Muslims will be in Paradise or in the Fire except for those whom the Messenger of Allāh (ﷺ) has testified to. I do, however, hope for the best for the person who does good and fear for the person who works evil. I do not declare any Muslim to be a disbeliever because of a sin and I do not eject him from the circle of Islām.

³² *al-Hashr* (59): 10

³³ *Awliyā*', plural of *wali*. Ibn Taymiyyah, *al-Furqān*, says, 'al-Walāyah, or loyalty, is the opposite of *al-'adāwah*, or enmity. The essential meaning of *al-walāyah* is love and closeness whereas the essential meaning *al-'adāwah* is hatred and distance. It is also postulated that the *wali* is called so because of his *muwālah*, or persistence and regularity in performing actions of obedience, meaning by this his following up [good actions] with more [good actions]. The first analysis is more correct.' He says before this, 'The *Awliyā* of Allāh are the pious, God-fearing believers. Allāh, Most High, says, "Yes, the friends of Allāh will feel no fear and will know no sorrow: those who have faith and are mindful of Allāh." [Yūnus (10): 62-63]' cf. Ibn Taymiyyah, *al-Furqān*, [published by Daar us-Sunnah Publishers, Birmingham 2003.]

I believe that Jihād is to be performed with every Imām, be he pious or sinful. Praying in congregation behind them is permissible and Jihād will remain in force from the time that Muḥammad (ﷺ) was sent to the time that the last of this nation will fight the Dajjāl. Neither the oppression nor justice of a person can render it null and void.

I am of the view that hearing and obeying the righteous or sinful Imāms of the Muslims is obligatory so long as they do not enjoin a person to disobey Allāh. Whoever is given the position of Khalifah with the people accepting him and supporting him, or he forcefully imposes himself on them such that he becomes the Khalifah, it becomes obligatory to obey him and prohibited to revolt against him.

I am of the view that the innovators should be boycotted and ostracised until they repent. I judge by what is apparent in them and I relegate what is inside them to Allāh. I believe that every newly invented matter in the religion is an innovation.

I believe that faith is statement of the tongue, action of the limbs and belief of the heart. It increases with obedience and decreases with disobedience. It consists of seventy odd branches, the highest of which is the testimony that none has the right to be worshipped save Allāh, and the lowest of which is removing something harmful from the road.

I am of the view that it is obligatory to enjoin the good and prohibit the evil as determined by the pure Legal Law of Muḥammad (ﷺ).

This a brief summary of my creed which I have com-

posed even though I have other concerns on my mind so that you may know what my view is. Allāh is Guardian over what we say.³⁴

After a life full of preaching and struggle, ibn ‘Abdu’l-Wahhāb withdrew from public life in his final years, devoting them instead to teaching and study, and passed away in the year 1206AH/1792AD at Dir‘iyyah.

Works:

Two famous anthologies are available which gather the writings of ibn ‘Abdu’l-Wahhāb and his followers: *Majmū‘ al-Rasā’il wa’l-Masā’il al-Najdiyyah* in five volumes and *al-Durar al-Saniyyah fī’l-Ajwiba al-Najdiyyah* in eleven volumes. A project to collate the various writings of ibn ‘Abdu’l-Wahhāb was commissioned by Muḥammad ibn Sa‘ūd University resulting in a thirteen volume compendium, *Mu’allaṭat al-Shaykh al-Imām Muḥammad ibn ‘Abdu’l-Wahhāb*. Some of his stand alone works are listed below:

- *al-Usūl al-Thalāthah wa Adillatuhā* (The Three Fundamental Principles And Their Evidences)
- *al-Qawā’id al-Arba‘* (The Four Precepts)
- *al-Usūl al-Sittah* (The Six Fundamental Principles)
- *Kitāb al-Tawhīd* (The Book of Monotheism)
- *Kashf al-Shububāt* (The Clarification of Specious Arguments)
- *Usūl al-Īmān* (Foundations of Faith)
- *Kitāb al-Īmān* (The Book of Faith)
- *Mukhtaṣar al-Īmān* (Abridgement of [the Book] of Faith)
- *Mufid al-Mustafid fī Kufr Tarik al-Tawhīd* (The Disbelief of One who Abandons *Tawhīd*)
- *Sharḥ Sittah Mawādi‘ min al-Sīrah* (Explanation of Six Incidents)

³⁴ *al-Durar al-Saniyyah*, vol. 1, pp. 28-33

from the *Sīrah*)

- *Masā'il al-Jāhiliyyah* (Characteristics of the Time of Ignorance)
- *Risālah fī'l-Radd 'ala'l-Rāfiḍah* (Treatise on Repudiating the *Rāfiḍah*)
- *Faḍā'il al-Islām* (The Virtues of Islām)
- *Faḍā'il al-Qur'ān* (The Virtues of the Qur'ān)
- *Abādīth al-Fitan wa'l-Hawādīth* (Hadīth about Tribulations and Occurrences)
- *Adab al-Mashī ilā'l-Ṣalāh* (Manners of Walking to the Prayer)
- *Kitāb al-Ṭabārab* (The Book of Purification)
- *Kitāb al-Kaba'ir* (The Book of Mortal Sins)
- *Majmū' al-Hadīth 'alā Abwāb al-Fiqh* (Compendium of Hadīth organised by Topics of Jurisprudence)
- *Mukhtaṣar Sīrah al-Rasūl* (Summarised Biography of the Messenger)
- *Mukhtaṣar al-Insāf wa'l-Sharḥ al-Kabīr* (Abridgement of [the books] *al-Insāf* and *al-Sharḥ al-Kabīr*)
- *Mukhtaṣar Zād al-Ma'ād* (Abridgement of [the book] *Zād al-Ma'ād*)
- *Mukhtaṣar al-Sawā'iq* (Abridgement of [the book] *al-Sawā'iq*)
- *Mukhtaṣar Fath al-Bārī* (Abridgement of [the book] *Fath al-Bārī*)
- *Mukhtaṣar al-Minhāj* (Abridgement of [the book] *al-Minhāj*)

Kitāb al-Tawḥīd

The author, may Allāh have mercy on him, wrote many works revolving around the essential topic of *Tawḥīd* amongst which were *Kashf al-Shubuhāt*, *al-Usūl al-Thalāthah*, *Usūl al-Īmān* and *Masā'il al-Jāhiliyyah*.

Perhaps the most important work he wrote was *Kitāb al-Tawḥīd alladhi huwa Haqqu'llāhi 'ala'l-'Abid*, authored either when he was at

Huraymlā or when he was at Başrah. Apportioned in sixty-seven chapters it deals with many aspects of *Tawḥīd*, particularly those showing the falsity of what his contemporaries believed. Its focal topic revolves around issues of *ulūhiyyah*, divinity and *‘ibādah*, worship, with some chapters dealing with *al-Asmā’ wa’l-Sifāt*, the Names and Attributes of Allāh. It is written in well-ordered chapters and, for the most part, in simple language, and its main feature is its heavy reliance on verses of the Qur’ān, ḥadīths of the Prophet (ﷺ) and narrations of the Salaf. Most chapters conclude with a list of ‘issues,’ these are points that the author wanted the reader to pay particular attention to and was never meant to be an exhaustive list of the points of benefit derived from the verses and ḥadīths mentioned in the chapter in question. The order of issues listed follows the order of the texts quoted in the chapter.

Owing to the importance of the book, it has received a wealth of commentaries, the first of which was *Taysir al-‘Aṣīq al-Ḥamīd* by Sulaymān ibn ‘Abdullāh ibn Muḥammad ibn ‘Abdu’l-Wahhāb (d. 1233H), the grandson of the author. This is an extensive commentary and one of the best and most detailed available, however the author did not complete it; it was later summarised and completed by ‘Abdu’l-Rahmān ibn Ḥasan (d.1285H), *Fath al-Majid bi Sharḥ Kitāb al-Tawḥīd*, and he later abridged this work further, writing his *Qurratu’l-‘Uyūn al-Muwahḥidīn*. Amongst the many contemporary commentaries, a few stand out, such as: Ibn ‘Uthaymīn, *al-Qawl al-Mufid ‘alā Kitāb al-Tawḥīd*, Ṣalīḥ Ālī al-Shaykh, *Kifāyatūl-Mustazid bi Sharḥ Kitāb al-Tawḥīd*, and Ṣalīḥ al-Fawzān, *Tānatūl-Mustafid bi Sharḥ Kitāb al-Tawḥīd*.

The book has been translated into over twenty languages and relevant as it was then, it remains relevant today, perhaps even more so, and Muslims are in dire need of reading it, studying it and teaching it.

Sources relied on by the author

The author, may Allāh have mercy on him, was extremely conversant with the works of ibn Taymiyyah and ibn al-Qayyim, and as such relied heavily on these. One can also trace numerous other works which he used for reference purposes such as Mundhirī, *al-Targhib wa'l-Tarhib*, Baghawī, *Sharh al-Sunnah*, ibn Kathīr, *al-Tafsīr*, ibn Muflīh, *al-Ādāb al-Shar'iyyah*, Dhahabī, *al-'Uluw*, and ibn Ḥajr, *Fath al-Bārī*.

Many times the author quoted ḥadīth or narrations from these sources, seemingly without consulting the primary references. As such, where the authors have quoted a ḥadīth by meaning, the same wording finds its way into the book. Where they made mistakes in wordings or referencing, rare as they may be, these too have crept into the work. Comments concerning the authenticity of the ḥadīth, narration, or reliability of narrators are often quoted verbatim from these works as well.

The translator has taken care to trace as many of the ḥadīths and narrations to their primary sources as possible, and where there were significant differences, the actual wordings were quoted in footnotes.

Fairly extensive, but not exhaustive, referencing was added to each ḥadīth along with comments concerning authenticity from numerous classical and contemporary scholars. This information was collated from many different works of ḥadīth and *takhrīj* as well as the commentaries available to *Kitāb al-Tawḥīd*.

Some explanatory notes were added to some comments made by the author that were either ambiguous or the translator felt required more clarification. These comments were primarily taken from the

commentary by Muḥammad ibn Ṣalīḥ al-‘Uthaymīn, *al-Qawl al-Mufid ‘alā Kitāb al-Tawḥīd* and the notes by ‘Abdullāh al-Duwaish, *al-Tawdīh al-Mufid li Masā’il Kitāb al-Tawḥīd*.

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Abu Rumaysah
26/12/1429
23/12/2008

Letters on *Tawhīd*

by

Imām Muḥammad ibn ‘Abdu’l-Wahhāb

A Letter on the Statement of *Tawhīd*

Know, may Allāh have mercy on you, that the obligation of knowing *Lā ilāha ill'Allāh*¹ comes before the obligation of prayer and fasting. It is a must upon the servant to study its meaning, and this obligation is greater than the obligation to learn about the prayer and the fast. Similarly, the proscription of associating partners with Allāh and the proscription of believing in false gods is of greater importance than the proscription of incestuous relationships. The greatest station of faith in Allāh is the testification of *Lā ilāha ill'Allāh*.

The meaning of this testification is that the servant bear witness that divinity,² in its totality, belongs to Allāh, no one else has a share in it, not a Prophet, or an Angel or a *walī*. Instead, it is the sole right of Allāh upon His servants. Divinity is what, in our times, has been called *al-sirr*. In the Arabic language, the word *ilāh* carries the same meaning that today has been given to the terms *al-*

¹ trans: There is none worthy of worship save Allāh.

² ar: *ilāhiyyah*

shaykh and *al-sayyid*, since the *ilāh* is one who is supplicated to and from whom succour is sought.

When a person realises that this is the belief that many hold in Sammān³ and those like him, or in the graves of some Companions, he will realise that it is actually worship,⁴ and worship can only be directed to Allāh. He will apprehend that whoever holds this belief⁵ in a Prophet has actually disbelieved and set him up as a god alongside Allāh. Such a person has not witnessed that *there is none worthy of worship save Allāh*.

The meaning of disbelieving in false gods,⁶ is to wash ones hands of everything that is believed in (in this manner) besides Allāh, be it a jinn, man, tree, rock or anything else. You must testify that it is disbelief and misguidance, and you must hate it, even if the person guilty of it is your father or brother.

With regards someone who says, ‘I only worship Allāh, but I will not object to these “sayyids” or the shrines built over graves,’ such a person has actually belied his testification of *Lā ilāha ill'Allāh*: he has not truly believed in Allāh and neither has he actually rejected *tāghūt*.

These are just a few words written where a lengthy study is required. A person must strive to understand the religion of Islām

³ A shaykh whom the people of Najd would supplicate to when stricken with hardship.

⁴ ar: *'ibādah*

⁵ i.e. the belief that a Prophet can be supplicated to or turned to when in need of succour.

⁶ ar: *tāghūt*

and what Allāh sent His Messenger (ﷺ) with. He must study what the scholars have stated about the verse,

فَمَن يَكْفُرُ بِالْأَنْعُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ
أَسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا أَنْفِصَامَ لَهَا وَاللَّهُ أَعْلَمُ^٧

“Anyone who rejects what is worshipped besides Him and has faith in Allāh has grasped the Firmest Handhold which will never give way....”⁷

He must do his utmost to learn what Allāh taught His Messenger and what His Messenger, in turn, taught his nation of *Tawhid*. Whoever obstinately refuses, such a person is one whose heart Allāh has sealed and has preferred this worldly life over the religion. Such a person does not have the excuse of ignorance and Allāh knows best.⁸

⁷ *al-Baqarah* (2): 256

⁸ ‘Abdullāh ibn Muḥammad ibn ‘Abdu'l-Wahhāb, *Fi 'Aqā'id al-Islām min Rasa'il al-Shaykh Muḥammad ibn 'Abdu'l-Wahhāb*, pp. 33-34

The Statement of *Tawhīd* Four Negations and Four Affirmations

Know, may Allāh have mercy on you, that the meaning of *La ilāha ill'Allāh* revolves around negation and affirmation. Four things are negated and four things are affirmed.

Deities,¹ false gods and idols,² rivals or partner-gods,³ and lords⁴ are all negated. What is meant by a deity is something that is turned to in the hope that it will promote some benefit or curb some harm. Anyone who does this with something has taken it as a god. The term ‘false god’ refers to someone who is worshipped and is happy to be worshipped, or is prepared to be worshipped such as Sammān, Taj or Abū Ḥadīdah. Rivals or partner-gods are those things which contend with a person’s profession of Islām and drag him away

¹ ar: *ālīhā*, pl. of *ilāh*

² ar: *ṭawāghīt*, pl. of *ṭāghīt*

³ ar: *andād*, pl. of *nidd*

⁴ Ar: *arbāb*, pl. of *rabb*

from it, be it family, home, relatives or property. Allāh, Most High, says,

وَمِنْ
النَّاسِ مَنْ يَنْحِدُ مِنْ دُونِ اللَّهِ أَنَّدَادًا يُحِبُّونَهُمْ كَمَا يُحِبُّ اللَّهَ

“Some people set up rivals to Allāh, loving them as they love Allāh.”⁵

Lords are people who pass religious edicts that oppose the truth and are followed, as shown by His saying,

أَنْخَذُوا أَخْبَارَهُمْ
وَرُهِبَتْهُمْ أَزْبَابَيْنِ دُونِ اللَّهِ وَالْمَسِيحَ أَبْنَى
مَرِيكَمْ وَمَا أُمِرُوا إِلَّا يَعْبُدُوا إِلَهًا وَاحِدًا
لَا إِلَهَ إِلَّا هُوَ سُبْحَانُهُ عَمَّا يُشَرِّكُونَ ﴿٣١﴾

“They have taken their rabbis and monks as lords besides Allāh, and also the Messiah, son of Maryam. Yet they were commanded to worship only one God. There is none worthy of worship save Him! Glory be to Him above anything they associate with Him!”⁶

The things to be affirmed are:

- 1) Intent: your goal should only be Allāh
- 2) Veneration and love due to Allāh’s saying,

⁵ *al-Baqarah* (2): 165

⁶ *al-Tawbah* (9): 31

وَمِنْكَ

النَّاسُ مَنْ يَشَاءُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَمْ حِبَّ اللَّهَ
وَالَّذِينَ مَا مَنَّا أَشَدُ حُبَّ اللَّهِ

“Some people set up rivals to Allāh, loving them as they love Allāh. But those who have faith have greater love for Allāh.”⁷

3) Hope.

4) Fear. These two because of His saying,

وَإِنْ يَمْسِسْكَ اللَّهُ بِصُرُّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ إِلَيْهِ
يُرِدُكَ بِخَيْرٍ فَلَا رَأْدَ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَهُوَ الْعَفُورُ الرَّحِيمُ

“If Allāh afflicts you with harm, no one can remove it except Him, and if He desires good for you, no one can avert His favour. He bestows it on whichever of His servants He wills, He is Ever-Forgiving, Most Merciful.”⁸

Whoever truly understands this will find that all connection to those besides Allāh will be severed. The onslaught of falsehood will no longer seem overwhelming and he will be able to withstand it; a case in example lies in Ibrāhīm, peace and blessings be upon him and our Prophet: Allāh informs us that he broke the idols and declared himself innocent of his people,

⁷ *al-Baqarah* (2): 165

⁸ *Yūnus* (10): 106-107

فَذَ

كَانَتْ لَكُمْ أَسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ وَإِذْ قَالُوا لَهُمْ مِنْهُمْ
إِنَّا بِرُءٍ كُوْنُوكُمْ وَمَا نَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبِذِي أَيْمَنَنَا
وَبِيَنْكُمْ الْمَعْدُودُ وَالْبَعْضَاءُ أَبْدَأْهُنَّ تَرْمِيَنَا بِاللَّهِ وَحْدَهُ وَإِلَّا
قَوْلُ إِبْرَاهِيمَ لِأَيْهِ لَا سَقِيرَنَّ لَكَ وَمَا أَمْلَكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ
رَبَّنَا يَعْلَمُكَ تَوَكَّلْنَا وَإِلَيْكَ أَبْتَنَنَا وَإِلَيْكَ الْعَصِيرُ^١

“You have an excellent example in Ibrâhîm and those with him when they said to their people, ‘We wash our hands of you and all that you worship apart from Allâh, and we reject you. Between us and you there will be enmity and hatred for ever unless and until you have faith in Allâh alone.’ Except for Ibrâhîm’s words to his father, ‘I will ask forgiveness for you but I have no power to help you in any way against Allâh.’ ‘Our Lord, we have put our trust in You and have turned to You in repentance. You are our final destination.’”^{9, 10}

⁹ *al-Mumtahanah* (60): 4

¹⁰ ‘Abdullâh ibn Muâmmad ibn ‘Abdu’l-Wâhhâb, *Fi ‘Aqâ’id al-Islâm min Rasa’il al-Shaykh Muâmmad ibn ‘Abdu’l-Wâhhâb*, pp. 34-35

An Essay on the Meaning of the *Kalimah* *Risālah fi Kalimah Lā ilāha ill'Allāh*

These are some words concerning the meaning of the testimony that *none has the right to be worshipped save Allāh*, and a clarification of *Tawbīd* which is Allāh's right on His servants. *Tawbīd* is an obligation which is more important than prayer, giving alms and fasting the month of Ramadān.

May Allāh have mercy on a person who is sincere to himself and knows that Paradise and the Fire lie ahead of him, who knows that Allāh, Mighty and Magnificent, has appointed deeds leading to each one. Were a person to ask after them, he would find that the most important deed of the people of Paradise is the *Tawbīd* of Allāh, Most High. Whoever comes with it on the Day of Rising is one of the people of Paradise without doubt, even if he has sins piled up like a mountain. The worst deed the people of the Fire committed is associating partners with Allāh. Whoever dies upon *shirk* is one of the people of the Fire without doubt, even if, on the Day of Rising, he comes with deeds of worship performed incessantly, day and night, having given charity and worked all types of good deeds.

A good example of this is the Christian who builds a hermitage in some desolate land, withdraws from the world and worships day and night. What good is this when he has mixed that worship with associating partners with Allāh, far exalted is He from that!

Allāh, Mighty and Magnificent, says,

وَقَدِمَنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْشُورًا ﴿٢٣﴾

“We will advance on the actions they have done and make them scattered specks of dust.”¹

مَثُلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ
أَعْمَلُهُمْ كَمَا دِأْسْتَدَتْ بِهِ الْرَّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ
مَا كَسَبُوا عَلَىٰ شَيْءٍ وَذَلِكَ هُوَ الظَّلَلُ الْبَعِيدُ ﴿١٨﴾

“The likeness of those who reject their Lord is that their actions are like ashes scattered by strong winds on a stormy day. They have no power at all over anything they have earned, that is extreme misguidance.”²

May Allāh have mercy on a person who takes note of this hugely important affair before *the wrongdoer will bite at his hands and say, ‘Alas for me! If only I had gone the way of the Messenger!’*³

We ask Allāh to guide us and our brother Muslims to the Straight Path, the path of those He has graced. And we ask Allāh to save us from the path of those with anger on them: the scholars who knew

¹ *al-Furqān* (25): 23

² *Ibrāhīm* (14): 18

³ *al-Furqān* (25): 27

but did not act upon their knowledge, and from the path of the misguided: the ignorant worshippers.

This is truly a great supplication and the person who employs it is in dire need of making his heart sincere in every *rak'ah* of the prayer when reciting it, bringing to mind that he is standing before Allāh, Most High. Allāh has said that He will respond to this supplication which is in *al-Fatīhah* when a person says it with a heart that is present and attentive.

We say: *Lā ilāha ill'Allāh* is the Most Trustworthy Handhold, the statement of *taqwā*, and it is the pure, upright religion: the religion of Ibrāhīm. It is the word that He made ongoing among his descendants.* It was for this word that He created all being, by it do the heavens and the earth stand, and because of it were the Messengers sent and the Books revealed. Allāh, Most High, says,

وَمَا حَلَقْتُ لِجِنَّةً وَلَا إِنْسَانَ إِلَّا لِيَعْبُدُونِ ﴿٥﴾

“I only created jinn and mankind to worship Me.”⁴

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أَعْبُدُوا أَنَّهُ
وَاجْتَنَبُوا الظَّلْفُوتَ

“We sent a Messenger among every people saying: ‘Worship Allāh and avoid all that is worshipped besides Him.’”⁵

What is meant here is the meaning denoted by this statement; mere articulation accompanied with ignorance of its meaning is of

* *al-Zukhruf* (43): 28

⁴ *al-Dhāriyāt* (51): 56

⁵ *al-Nāhl* (16): 36

no avail. The hypocrites say it yet they will be in *the lowest level of the Fire*,⁶ below the disbelievers.

The meaning of this statement is the negation of divinity⁷ from everything besides Allāh, the Blessed and Exalted, and to affirm it in its entirety for Allāh alone without any partner. No one else deserves a share of divinity, not an Angel brought near or a Messenger who has been sent. Allāh, Most High, says,

إِن كُلَّ مَنِ في
السَّمَاوَاتِ وَالْأَرْضِ إِلَّا إِذِ الرَّحْمَنِ عَبْدًا ﴿٢٣﴾ لَقَدْ أَحْصَاهُمْ
وَعَدَهُمْ عَدَّا ﴿٢٤﴾ وَكُلُّهُمْ عَاتِيَهُ يَوْمَ الْقِيَمَةِ فَرَدًا ﴿٢٥﴾

“There is no one in the heavens and the earth who will not come to the All-Merciful as a servant. He has counted them and numbered them precisely. Each of them will come to Him on the Day of Rising all alone.”⁸

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلِئَكَةُ صَفَا لَا تَكُونُ إِلَّا مَنْ أَذِنَ
لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٢٦﴾

“On the Day when the Spirit and the Angels stand in ranks, no one will speak save him who is authorised by the All-Merciful and says what is right.”⁹

⁶ *al-Nisā'* (4): 145

⁷ ar: *ilāhiyyah*

⁸ *Maryam* (19): 93-95

⁹ *Naba'* (78): 38

يَوْمَ تَأْنِي كُلُّ نَفْسٍ بِحِيلٍ عَنْ نَفْسِهَا وَتُوَقَّنُ كُلُّ
نَفْسٍ مَا عَمِلَتْ وَهُنَّ لَا يُظْلَمُونَ ﴿١١﴾

“On that Day every self will come to argue for itself and every self will be paid in full for what it did and they will not be wronged.”¹⁰

If someone were to claim that it means that there is no creator save Allāh, this is something well known and none shares with Him in this, not an Angel who is brought near, or a Prophet who has been sent. If someone were to claim that it means that there is no provider save Allāh, the same can be said. If someone were to claim that it means that there is no god save Allāh, the same response is given.

Therefore, ponder carefully, may Allāh have mercy on you. Ask after the meaning of *Lā ilāha ill'Allāh* in the same way that you ask after the meaning of the Names, *al-Khāliq*, the Creator, and *al-Rāziq*, the Provider.

The word *al-ilāh* means *al-ma'būd*, the object of worship. This is what this word means by consensus of the people of knowledge. Whoever worships something has taken it as an *ilāh* besides Allāh. All worship is false except when directed to one, the One God: Allāh, Blessed and Exalted is He. There are many different acts of worship, here I will mention examples of those that no one will reject: prostration, it is only permissible for a person to place his face on the earth in prostration to Allāh alone without any partner, not to an Angel brought near, or a Prophet who has been sent, or a *wāli*.

¹⁰ *al-Nahl* (16): 11

Another example is sacrifice, it is only permissible to slaughter for the sake of Allāh alone. Allāh has mentioned these two acts together in His saying,

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١١﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

“Say: My prayer and my sacrifice, and my living and my dying are for Allāh alone, the Lord of all the worlds who has no partner. I am commanded to be like that and I am the first of the Muslims.”¹¹

The word *nusuk* (mentioned in the verse) means sacrifice. Allāh says,

فَصَلِّ لِرَبِّكَ وَلَا تَحْرِجْ

“So pray to your Lord and sacrifice.”¹²

Consider this carefully. Know that sacrificing to another besides Allāh, be it a jinn or a grave, is like prostrating to another. The Messenger of Allāh (ﷺ) cursed such a person in the authentic ḥadīth, “May Allāh curse the one who slaughters for other than Allāh.”¹³

Another example is supplication, *du‘ā*. The believers supplicate to Allāh alone, day and night, at times of hardship and ease. No one has any doubt that supplication is an act of worship. Now, may

¹¹ *al-An‘ām* (6): 162-163

¹² *al-‘Aṣr* (108): 2

¹³ Muslim #1978 from ‘Alī with the words, “May Allāh curse the one who curses his parents, may Allāh curse the one who slaughters for other than Allāh, may Allāh curse the one who grants sanctuary to an innovator, may Allāh curse the one who alters the boundaries of the land.”

Allāh have mercy on you, look to what people have innovated today of supplicating to others besides Allāh in times of hardship and ease. This person wishes to go on a journey so he goes to a grave so that he be protected from anyone robbing him. That person is facing times of hardship, either on land or sea, and cries out to 'Abdu'l-Qādir or Sammān, or to a Prophet or another *wāli* for succour. This ignorant person should be told, 'If you know that *al-ilāh* is one who is worshipped and you know that supplication is an act of worship, how then can you supplicate to a created object who is unable to fulfil your entreaty, turning away from the Ever-Living, the Self-Sustaining, the Kind, the Most Merciful, the Omnipotent.' This polytheist will reply, 'All affairs are in Allāh's hand, but this righteous servant will intercede on my behalf with Allāh. His standing with Allāh and his intercession will benefit me,' thereby thinking that this specious argument will save him from *shirk*.

This ignoramus should be told: The polytheists, those who worshipped idols and who the Messenger of Allāh (ﷺ) fought, taking their property, women and children as war booty, also believed that Allāh was the one who brought benefit and harm, and regulated all affairs. All they intended to do was to have (their objects of worship) intercede on their behalf, just as you do. Allāh, Most High, says,

وَيَعْبُدُونَ كُلَّ مَنْ دُونَ اللَّهِ
مَا لَا يُضْرِبُهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هُنَّا إِلَّا شُفَعَّوْنَا
عِنْدَ اللَّهِ قُلْ أَتُنَبِّهُنَّ اللَّهُ يَعْلَمُ مَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا
فِي الْأَرْضِ سُبْحَانَهُ وَعَنْ كُلِّ عَمَّا يُشَرِّكُونَ ﴿١٨﴾

"They worship, instead of Allāh, what can neither harm them nor help them, saying, 'These are our intercessors with Allāh.' Say, 'Would you inform Allāh of something about which He does not know either in the heavens or

on the earth?' May He be glorified and exalted above what they associate with Him.”¹⁴

وَالَّذِينَ أَخْذُوا مِنْ دُونِهِ أَفْلَاكَةَ
مَا نَعْبُدُهُمْ إِلَّا لِيُقْرِبُونَا إِلَى اللَّهِ رُلْفَى إِنَّ اللَّهَ

“Those who take protectors besides Him - ‘We only worship them so that they may bring us nearer to Allāh.’”¹⁵

They accepted that Allāh was the Creator and the Provider who effectuates harm and benefit,

فَلِمَن يَرْزُقُكُمْ
مِّنَ السَّمَاءِ وَالْأَرْضِ أَمْنَ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَن يُنْجِحُ
الْحَيَّ مِنَ الْمَيِّتِ وَمَنْ يُنْجِحُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يَدْرِي الْأَمْرَ
فَسَيَقُولُونَ اللَّهُ فَقْلَ أَفَلَا نَنْقُونَ ﴿٢﴾

“Say: ‘Who provides for you out of heaven and earth? Who controls the hearing and sight? Who brings forth the living from the dead and the dead from the living?’ Who directs the whole affair?’ They will say, ‘Allāh....’”¹⁶

Let the intelligent person who is sincere to himself, and knows that Paradise and the Fire lie ahead of him after death, ponder this topic carefully. Let him ponder the gravity of *shirk* about which Allāh, Most High, says,

¹⁴ *Yūnus* (10): 18

¹⁵ *al-Zumar* (39): 3

¹⁶ *Yūnus* (10): 31

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرِكَ بِهِ مَوْتَاهُ مَادُونَ
ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكَ بِاللَّهِ فَقَدْ أَفْرَى إِنْسَانًا عَظِيمًا

“Allāh does not forgive anything being associated with Him but He forgives whoever He wills for anything other than that....”¹⁷

مَن يُشْرِكَ بِاللَّهِ فَقَدْ حَرَمَ اللَّهُ عَلَيْهِ
الْجَنَّةَ وَمَا وَهَىَ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ ﴿٦٧﴾

“If anyone associates anything with Allāh, Allāh has forbidden him the Garden and his refuge will be the Fire....”¹⁸

There is no need of any further clarification after these verses.

Allāh, Mighty and Magnificent, has stated that the disbelievers accepted that He was the Creator and the Provider, the One who grants life and causes death, and the One who regulates all affairs. All they wanted from those they believed in was that they draw them closer to Allāh and intercede with Him on their behalf. There are many verses in the Qur'an that mention this,

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ
كُنْتُمْ تَعَامِلُونَ ﴿٤٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ
قُلْ مَنْ رَبُّ السَّمَاوَاتِ الْمُتَبَعِّجِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٤٧﴾
سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَنْقُوتُونَ ﴿٤٨﴾ قُلْ مَنْ يَدْعُو
مَكْوُتُ كُلِّ شَيْءٍ وَهُوَ بُحِيرٌ وَلَا يَجْعَلُ عَلَيْهِ إِنْ
كُنْتُمْ تَعَامِلُونَ ﴿٤٩﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَإِنَّمَا تَسْحَرُونَ

¹⁷ *al-Nisā'* (4): 48

¹⁸ *al-Mā'idah* (5): 72

“Say: ‘To whom does the earth belong, and everyone in it, if you have any knowledge?’ They will say, ‘To Allāh.’ Say: ‘So will you not pay heed?’

Say: ‘Who is the Lord of the Seven Heavens and the Lord of the Mighty Throne?’ They will say, ‘Allāh.’ Say: ‘So will you not have *taqwā*?’

Say: ‘In whose hand is the dominion over everything, He who gives protection and from whom no protection can be given, if you have any knowledge?’ They will say, ‘Allāh’s.’ Say: ‘So how have you been bewitched.’”¹⁹

وَلَيْنٌ
سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
لِيَقُولُنَّ اللَّهُ فَإِنِّي بُوقُوكَنَّ ﴿٦٣﴾

“If you ask them, ‘Who created the heavens and the earth and made the sun and moon subservient?’ They will reply, ‘Allāh.’”²⁰

وَلَيْنٌ سَأَلْتَهُمْ
مَنْ نَزَّلَ مِنَ السَّمَاءِ مَا يَأْخِي بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا
لِيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكَيْدُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾

“If you ask them, ‘Who sends the water from the sky, bringing the earth back to life again after it was dead?’ They will reply, ‘Allāh.’”²¹

These verses, and others, show that they affirmed all of this for Allāh alone and that all they wanted was intercession.

¹⁹ *al-Mu'minūn* (23): 84-89

²⁰ *al-Ankabūt* (29): 61

²¹ *al-Ankabūt* (29): 63

If one of the polytheists was to assert: they believed in idols made of stone and wood whereas we believe in the righteous. The response would be that some of the disbelievers also believed in the righteous such as the Angels and ‘Isā ibn Maryam, and in the *Awliyā* such as al-‘Uzayr and al-Lāt, and in some men amongst the jinn. Allāh, Mighty and Magnificent, says concerning those who believed in the Angels,

وَيَوْمَ يَحْشُرُهُمْ جَيْعَانٌ يَقُولُ لِلْمُلَائِكَةَ أَهْنَاهُلَاءِ إِنَّكُمْ كَانُوا
يَعْبُدُونَ ٤٤ فَالْأُولُوْنَ سَبَّحْتُكُمْ أَنْتَ وَلِشَانِمْ دُونِهِمْ بَلْ كَانُوا
يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُّؤْمِنُونَ ٤٥

“On the Day We gather them all together and then say to the angels, ‘Was it you whom these people were worshipping?’ They will say, ‘Glory be to You! You are our Protector, not them.’ No, they were worshipping the jinn, they mostly had faith in them.”²²

وَلَا يَشْفَعُونَ كَإِلَّا مَنِ ارْتَضَى

“They only intercede on behalf of those with whom He is pleased.”²³

He says concerning those who believed in ‘Isā,

يَأَهْلَ الْكِتَابِ لَا تَقْتُلُوا فِي دِينِكُمْ وَلَا تَقُولُوا
عَلَى اللَّهِ إِلَّا الْحَقُّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ
اللَّهِ وَكَلِمَتُهُ وَالْقَنْهَى إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ

“People of the Book! Do not go to excess in your reli-

²² *Saba'* (34): 40-41

²³ *al-Anbiya'* (21): 28

gion and say nothing but the truth about Allāh. The Messiah, ‘Isā son of Maryam, was only the Messenger of Allāh and His Word, which He cast into Maryam, and a Spirit from Him.”²⁴

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا
يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَعْوَلَهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٧﴾

“Say, ‘Do you worship, besides Allāh, something which has no power to harm or help you when Allāh is the All-Hearing, the All-Knowing.’”²⁵

If ‘Isā, one of the greatest Messengers, has this said about him, what then of ‘Abdu'l-Qādir or others about whom the claim is made that they can control harm and benefit?! He says about the *Awliyā'*,

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا
يَمْلِكُونَ كَشْفَ الْضَّرِّ عَنْكُمْ وَلَا هَمْوِيلًا ﴿٥١﴾ أُولَئِكَ الَّذِينَ
يَدْعُونَ يَنْفَعُونَ إِلَى رَبِّهِمُ الْوَسِيلَةُ أَبْعَدُهُمْ أَقْرَبُ وَيَرْجُونَ
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ حَذُورًا ﴿٥٢﴾

“Say, ‘Call on those you make claims for apart from Him. They possess no power to remove any harm from you or to change anything.’ Those they call on are themselves seeking the means by which they might approach their Lord, (striving) as to which of them are the closest to Him, and are hoping for His mercy and fearing His punishment. The punishment of your Lord is truly something to be feared.”²⁶

²⁴ *al-Nisā'* (4): 171

²⁵ *al-Mā'idah* (5): 76

²⁶ *al-Isrā'* (17): 56-57

In explanation to this, a group of the Salaf said, ‘Some people would supplicate to the Angels, ‘Uzayr and the Messiah and so Allāh said: these are My servants just as you are My servants. They hope in My mercy just as you hope in My mercy, and they fear My punishment just as you fear My punishment.’ May Allāh have mercy on the person who ponders this verse carefully, thinking about who it was revealed, realising that those who believed in them only wanted to draw closer to Allāh and have them intercede for them.

The preceding discussion is based on two fundaments: 1) The disbelievers knew that Allāh alone, Glorious is He, was the Creator and Provider who regulates all affairs. All they wanted to do was to use their idols to draw them closer to Allāh, Most High. 2) Amongst these were people who held this belief for some Prophets and righteous people like ‘Isā, ‘Uzayr and the *Awliyā*. When the Messenger of Allāh (ﷺ) came to them, he did not differentiate between those who believed in idols made of rock and stone and those who held their beliefs in Prophets and the righteous.

When you understand all this, you will have understood Allāh’s religion.

If the polytheist were now to say, ‘This is plain and clear. We knew this from the onset and have no fear of it.’ He should be told: The Companions of the Messenger of Allāh (ﷺ) only came to know this after being taught. They only learned about some types of *shirk* after the passage of some years. If you know this without being taught, you are more knowledgeable than them?! Indeed, even the Prophets did not know this until Allāh, Most High, had taught them. Allāh, Most High, says to the most knowledgeable of creation, Muhammad (ﷺ),

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

“Know that none has the right to be worshipped save Allāh.”²⁷

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَيْنَ
أَشْرَكُتَ لِيَحْبَطَنَ عَمَلُكَ وَلَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾
بَلِ اللَّهِ
فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾

“It has been revealed to you and to those before you: ‘If you associate others with Allāh, your actions will come to nothing and you will be among the losers.’ No! Worship Allāh and be among the thankful.”²⁸

Ibrāhīm enjoined his sons who were also Prophets,

وَوَصَّى بِهَا إِبْرَاهِيمُ نَبِيًّا
وَيَقُولُ يَبْنَيَ إِنَّ اللَّهَ أَنْصَطَفَنِي لَكُمُ الَّذِينَ فَلَا تَمُوْتُنَ إِلَّا
وَأَسْتُمْ مُسْلِمُونَ ﴿١٣﴾

“Ibrāhīm directed this to his sons, as did Ya‘qūb, ‘My sons! Allāh has chosen this religion for you, so do not die except as Muslims.’”²⁹

About Luqmān, Allāh says,

وَلِذَفَالَّ
لَقَمَنْ لِأَبْنِيهِ وَهُوَ يَعْظُمُهُ يَبْنَيَ لَا تُشَرِّقُ بِاللَّهِ إِنْ أَشْرَكَ
لَظِلْمٌ عَظِيمٌ ﴿١٣﴾

²⁷ *Muhammad* (47): 19

²⁸ *al-Zumar* (39): 65-66

²⁹ *al-Baqarah* (2): 132

“When Luqmān said to his son, counselling him, ‘My son, do not associate anything with Allāh. Associating others with Him is a terrible wrong.’”³⁰

If this was something that Muslims have nothing to fear from, why would Ibrāhīm fear *shirk* for himself and his sons,

وَاجْتَبِنِي وَبْنِي أَنْ تَعْبُدُ الْأَصْنَامَ ﴿٢١﴾

“Keep me and my sons from worshipping idols.”³¹

Why would the All-Knowing, the All-Wise reveal a Book to guide people from the depth of darkness into the light, and talk so much about *shirk*, and spend so many verses expounding on it, setting forth parables, and going to great lengths in warning against it when people can understand it without the need of being taught it? Glory be to the One who has sealed the hearts of those He willed, and made them deaf and blind!

You, O you who Allāh has blessed with Islām and understands the meaning of *Lā ilāha ill'Allāh*, do not presume that by your accepting the truth of the above discussion, and by leaving what they are upon, you can do so without objecting to them or repudiating them. In this case, you would have disobeyed your Lord for you must hate (the false gods) and hate those who love them. You must reprimand them and oppose them. Your father, Ibrāhīm, and those with him said to their people,

إِنَّا بِرَءٌّ مِّنْكُمْ وَمِمَّا تَعْبُدُونَ مَنْ دُونُ اللَّهِ كَفَرْنَا بِكُمْ وَبِذَلِكَ
وَبَيْنَكُمُ الْعَدُوُّ وَالْبَعْضُ مِنَ الْأَدَّهُنَّ تُؤْمِنُوا بِاللَّهِ وَهُوَ³²

³⁰ Luqmān (31): 13

³¹ Ibrāhīm (14): 35

“We wash our hands of you and all that you worship apart from Allāh, and we reject you. Between us and you there will be enmity and hatred forever unless and until you have faith in Allāh alone.”³²

Allāh, Most High, says,

فَمَن يَكْفُرُ بِالظَّلَفُوتِ وَتُؤْمِنُ بِاللَّهِ فَقَدْ أَسْتَمْسَكَ بِالْعُرْوَةِ الْوُتْقَى لَا أَنْفَصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٥﴾

“Anyone who rejects false gods and has faith in Allāh has grasped the Firmest Handhold which will never give way....”³³

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الظَّلَفُوتَ

“We sent a Messenger among every people [saying]: Worship Allāh and keep clear of all false gods.”³⁴

Know that if a person was to say, ‘I follow the Prophet (ﷺ) and he is upon the truth, but I do not object to al-Lāt and al-‘Uzzah, or to Abū Jahl and his likes, what business are they of mine?’ His Islām would not be correct.³⁵

³² *al-Mumtahanah* (60): 4

³³ *al-Baqarah* (2): 256

³⁴ *al-Nahl* (16): 36

³⁵ ‘Abdullāh ibn Muḥammad ibn ‘Abdu’l-Wahhāb, *Fi ‘Aqā’id al-Islām min Rasā’il al-Shaykh Muḥammad ibn ‘Abdu’l-Wahhāb*, pp. 15-21

The Meaning of *Lā ilāha ill'Allāh*

Know, may Allāh have mercy on you, that this statement differentiates disbelief from Islām. It is the Most Trustworthy Handhold, the statement of *taqwā*, and, for Ibrāhīm ('alayhīs-salām), it is the word that *He made ongoing among his descendants so that perhaps they might turn back*.¹

What is meant here is the meaning denoted by this statement for mere articulation accompanied with ignorance of its meaning is of no avail. The hypocrites utter it but they will be in *the lowest level of the Fire*,² even though they pray and give charity. What is meant is to say it and understand it in the heart, to love it and love those who live by it, to hate everything that opposes it and to bear enmity towards it. The Prophet (ﷺ) said, "Whoever says, 'None has the right to be worshipped save Allāh,' sincerely [will enter Paradise]",³

¹ *al-Zukhruf* (43): 28

² *al-Nisā'* (4): 145

³ Bazzār on the authority of Abū Sa'īd.

other narrations elaborate on the constraint thus, "...saying it sincerely from his heart..." and, "...saying it truthfully from his heart..."⁴ Another ḥadīth has, "Whoever says, 'None has the right to be worshipped save Allāh' and disbelieves in all that is worshipped besides Him..." There many more ḥadīths like this, all of them proving how ignorant people are of what this testification really means.

Know that the meaning of this statement revolves around negation and affirmation: the negation of divinity from everything save Allāh, Most High, be it Muḥammad (ﷺ), Jibrīl, the *Awliyā'* or the righteous...⁵

After acknowledging this, carefully consider the divinity that Allāh has affirmed for himself and negated from Muḥammad (ﷺ), Jibrīl and others, stating that they do not have an atom's weight worth of share in it. Know that in our times, this divinity has been called *al-sirr* or *al-walāyah* by the masses. The words *walī*, *al-faqīr*, *al-shaykh* and *al-sayyid* have today been given the meanings denoted by the word *al-ilāh*, or god. These people believe that Allāh has granted the elite of this creation a station by which He allows man to resort to them, place their hope in them, and seek succour from them. They believe that Allāh has appointed them as intermediaries between Himself and man.

What is called an intermediary by those guilty of *shirk* in our days was called a god by the earlier people. The term intermediary, to-

⁴ cf. Ibn Rajab, *Kitāb al-Tawḥid*, where he quotes other variant wordings, "...with certainty...", "...with his heart affirming the truth of what his tongue articulates...", "...saying it from his heart...", and "...stated by his tongue with his heart finding tranquillity in it..."

⁵ The author does not explicitly mention the affirmation either because it is understood from the context or because some text is missing from the original letter.

day, is the same as the term god then. Therefore, when a person testifies that none has the right to be worshipped save Allāh, he is nullifying intermediaries. You will fully grasp this once two matters are explained:

The First

The disbelievers whom the Messenger of Allāh (ﷺ) fought and killed, and took their wealth as war booty, accepted *Tawhid al-Rubūbiyyah*, or lordship for Allāh alone, Glorious is He. They believed that He and He alone creates, provides, grants life, disposes death and regulates all the affairs. Allāh, Most High, says,

قُلْ مَنْ يَرْزُقُكُمْ
مِّنَ السَّمَاءِ وَالْأَرْضِ أَمْنَ يَعْلَمُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَمَنْ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدْرِكُ الْأَمْرَ
فَسَيَقُولُونَ اللَّهُ فَقِيلَ أَفَلَا لَنَفَوْنَ ۲۱

“Say: ‘Who provides for you out of heaven and earth? Who controls the hearing and sight? Who brings forth the living from the dead and the dead from the living? Who directs the whole affair?’ They will say, ‘Allāh.’”⁶

The disbelievers accepted all of this yet it was not enough to make them Muslims and it was not enough to make their blood and property inviolable. They would also give charity, perform pilgrimage, worship Allāh and abandon some proscriptions for fear of Him, yet this was still not enough.

⁶ *Yūnus* (10): 31

The Second

What made them disbelievers and what made their blood and wealth lawful was that they did not testify to *Tawhīd al-Ulūhiyyah*, or divinity for Allāh alone, i.e. that only Allāh is to be supplicated, hope is to be placed in Him alone with no partner, succour is to be sought from Him to the exclusion of others, slaughtering is not done for the sake of any other, and vows are not consecrated to another, be it an Angel brought near or a Prophet who has been sent. Whoever seeks succour with others besides Allāh has disbelieved, whoever slaughters for the sake of others besides Allāh has disbelieved, and whoever consecrates vows to another has disbelieved.

The polytheists whom the Messenger of Allāh (ﷺ) fought would supplicate to the righteous such as the Angels, 'Isā and 'Uzayr yet they were still ruled disbelievers even though they accepted that Allāh was the Creator, the Provider, and the regulator of all affairs.

When you have understood this, you will have understood the meaning of *Lā ilāha ill'Allāh*. You will then realise that whoever cries out to a Prophet or an Angel, or calls on him or seeks succour from him has left the fold of Islām. This was the disbelief over which the Messenger of Allāh (ﷺ) fought the disbelievers at his time.

If one of the polytheists says, 'We know full well that Allāh is the Creator, the Provider and the regulator of all affairs. However, these righteous could well be close to Allāh and we supplicate to them, consecrate vows to them, enter their (shrines) and seek succour with them seeking closeness to Allāh and intercession.' The response is that this is the self-same belief held by Abū Jahl and those like him. They would supplicate to 'Isā, 'Uzayr, the Angels and the

Awliyā' with the goal:

وَالَّذِينَ أَخْذَوْا مِنْ دُونِهِ أَوْلِيَاءَ
مَا نَعْبُدُ هُمْ إِلَّا لِيُقْرَبُونَا إِلَى اللَّهِ مُلْفَى إِنَّ اللَّهَ

“Those who take protectors besides Him - ‘We only worship them so that they may bring us nearer to Allāh.’”⁷

وَيَعْبُدُونَكَ مِنْ دُونِ اللَّهِ
مَا لَا يَضْرُبُهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاتُنَا
عِنْدَ اللَّهِ قُلْ أَتَبْيُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا
فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشَرِّكُونَ ﴿١٨﴾

“They worship, instead of Allāh, what can neither harm them nor help them, saying, ‘These are our intercessors with Allāh.’ Say, ‘Would you inform Allāh of something about which He does not know either in the heavens or on the earth?’ May He be glorified and exalted above what they associate with Him.”⁸

Therefore, the disbelievers accepted *Tawhid al-Rubūbiyyah*. When they cried out to ‘Isā, the Angels and the *Awliyā'*, their goal was to have them draw them nearer to Allāh and have them intercede on their behalf. Some of the disbelievers, especially the Christians, would worship Allāh day and night, withdrawing from this world to their hermitages, and giving charity to whoever came to them. Despite all this, they still remained disbelievers and enemies of Allāh to spend an eternity in the Fire because of their belief in ‘Isā and the *Awliyā'* to whom they would supplicate, consecrate vows and

⁷ *al-Zumar* (39): 3

⁸ *Yūnus* (10): 18

for whose sake they would slaughter. When you fully apprehend all that has preceded, you will then realise the reality of Islām that your Prophet (ﷺ) called to. You will realise that many people are far removed from it and you will fully realise the import of his words, “Islām began as something strange and it shall once again become something strange as it began.”⁹

My brother, I admonish you of Allāh! Adhere to the foundations of your religion. Its beginning, its end, its core and its peak is the testification that *none has the right to be worshipped save Allāh*. Learn its meaning, love it, love those who live by it and make them your brothers even if they are far away. Disbelieve in all false gods, oppose them and hate those who love them or defend them. The same goes for those who refuse to rule the false gods, disbelievers or say that they are no concern of theirs or say, ‘Allāh does not require me to do anything with regards to them.’ This last person has lied against Allāh because He has obligated him to disbelieve in them and to wash his hands of them, even if they be his own brothers and children.

I admonish you of Allāh, stick resolutely to the above so that hopefully you can meet Him without having committed *shirk*. O Allāh, take us as Muslims when we die and join us with the company of the righteous!

We will conclude this treatise by quoting a verse which Allāh has mentioned in His Book that shows that the disbelief of the polytheists today is worse than the disbelief of those who the Messenger of Allāh (ﷺ) fought. Allāh, Most High, says,

⁹ Muslim #145

وَإِذَا مَسَكَ الْقُرُبَةِ فِي الْبَحْرِ حَضَلَ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ فَلَمْ يَجْعَلْكُمْ
 إِلَى الْبَرِّ أَعْرَضُمْ وَكَانَ الْإِنْسَنُ كَفُورًا ١٧

“When harm occurs to you at sea, those you call on vanish - except for Him alone! But when He delivers you to dry land, you turn away. Man truly is ungrateful.”¹⁰

When stricken with harm, the polytheists of old abandoned their ‘sayyids’ and their ‘shaykhs.’ They did not turn to them for succour; instead they made the religion sincerely for Allāh and sought succour from Him alone. It was at times of ease that they would associate partners with Him. Now turn to the polytheists of today, you will see some of them, perhaps claiming to have knowledge, perhaps being devout in worship and abstaining from this world, standing and seeking succour with others besides Allāh when stricken with harm. Such a person could call on Ma'rūf or 'Abdu'l-Qādir al-Jilānī, or those better such as Zayd ibn al-Khaṭṭāb or Zubayr, or those even better such as the Messenger of Allāh (ﷺ). Worse, they could turn to false gods and rebellious disbelievers such as Shamsān, Idrīs (also called Ashqar), Yūsuf and others. Allāh’s Aid is sought!

Allāh, Glorious is He, knows best.

All praise is due to Allāh in the beginning and the end.

*Peace and blessings be upon the best of creation, Muhammad,
 his family and all of his Companions.¹¹*

¹⁰ *al-Isrā'* (17): 67

¹¹ *Majmū'ah al-Tawḥid al-Najdiyyah*, pp. 147-151

KITĀB AL-TAWHĪD

by

Imām Muḥammad ibn ‘Abdu'l-Wahhāb

CHAPTER ONE

With the Name of Allāh, the All-Merciful, the Most Merciful¹

And the saying of Allāh,

وَمَا خَلَقْتُ الْجِنَّا وَالْأَنْسَ إِلَّا لِيَعْبُدُونَ ﴿٥١﴾

“I only created jinn and mankind to worship Me.”²

¹ ‘Abdu’l-Rahmān ibn Ḥasan: I have in my possession a manuscript of the book written in the handwriting of the author, may Allāh have mercy upon him, in which he proceeds to write, ‘All praise is due to Allāh. Peace and blessings be upon the Prophet and his family.’

² *al-Dhāriyāt* (51): 56

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أَعْبُدُوا اللَّهَ
وَاجْتَنَبُوا الظَّلْمَوْتَ فَمِنْهُمْ مَنْ
حَقَّتْ عَلَيْهِ الْصَّلَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ
كَانَ عَيْنُهُمُ الْمُكَذِّبُونَ ﴿٦﴾

“We sent a Messenger among every people saying: ‘Worship Allāh and avoid all that is worshipped besides Him.’ Among them were some whom Allāh guided but others received the misguidance they deserved. Travel about the earth and see the final fate of the deniers.”³

وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَنَا إِمَّا
يَلْعَنَنَّ عِنْدَكَ الْكِبَرُ أَحَدُهُمَا أَوْ كُلُّهُمَا فَلَا تُقْلِلُ لَهُمَا
أُفْ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا فَوَّلَّ أَكْرَبِيْمَا ﴿٣٦﴾ وَاحْفِظْ
لَهُمَا جَنَاحَ الدُّلُّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمَهُمَا كَارِبِيَانِ
صَغِيرًا ﴿٣٧﴾

“Your Lord has decreed that you should worship none save Him, and that you should show kindness to your parents. Whether one or both of them reach old age with you, do not say, ‘Uff’ to them out of irritation and do not be harsh with them but speak to them with gentleness and generosity. Take them under your wing out of mercy, with due humility and say: ‘My Lord, show

³ *al-Nabīl* (16): 36

The author often quotes the beginning of a verse and then writes, *al-āyah* or *al-āyāt*, meaning that he wants the reader to read to the end of the verse or set of verses in question. The translator, in such cases, has opted to quote the full verse.

them mercy as they did in looking after me when I was small.”⁴

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ
إِحْسَنَا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ
ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنَبِ
وَابْنِ السَّبِيلِ وَمَا مَكَثَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ
كَانَ مُخْتَلِفًا فَخُورًا ﴿٣﴾

“Worship Allāh and do not associate anything with Him. Be good to your parents and relatives and to orphans and the very poor, and to the neighbours who are near you, and to the neighbours who are farther away, and to the companion at your side and travellers and those whom your right hands possess. Allāh does not love anyone vain or boastful.”⁵

قُلْ
كَالَّذِي أَتَلُ مَا حَرَمَ رَبُّكُمْ عَلَيْكُمْ أَلَا تُشْرِكُوا بِهِ
شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنَا وَلَا تَنْقِلُوا أَوْلَادَكُمْ مِنْ
إِمْلَاقِنَّحُنُّ نَزَّقْكُمْ وَإِيَّاهُمْ وَلَا تَنْقِلُوا الْفَوَاحِشَ
مَاظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَنْقِلُوا النَّفَسَ الَّتِي
حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَنْكُمْ بِهِ لَعَلَّكُمْ تَنْقِلُونَ ﴿١٦١﴾

⁴ *al-Isrā'* (17): 23-24

⁵ *al-Nisā'* (4): 36

وَلَا تَنْفِرُوا مَالَ أَيْتَمْ إِلَّا بِالْأَيْتَمِ هِيَ أَحْسَنُ حَقَّ يَبْلُغُ أَشَدَّهُ
 وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تُنْكِلُفْ نَفْسًا إِلَّا
 وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدُلُوا وَلَوْكَانَ ذَاقَ فِنْ وَيَمْدَ
 اللَّهُ أَوْفُوا ذَلِكُمْ وَصَنَعُكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٦﴾
 وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَنْبِغِيُّوا السُّبُلَ
 فَنَفَرَقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَنَعُكُمْ بِهِ لَعَلَّكُمْ
 تَنْقُونَ ﴿١٥٧﴾

“Say: ‘Come and I will recite to you what your Lord has prohibited for you: that you do not associate anything with Him; that you are good to your parents; that you do not kill your children because of poverty - We will provide for you and them; that you do not approach indecency - outward or inward; that you do not kill any person Allāh has made inviolate - except with the right to do so. That is what He instructs you to do so that hopefully you will use your intellect. And that you do not go near the property of orphans before they reach maturity - except in the best way; that you give full measure and full weight with justice - We impose on no self any more than it can bear; that you are equitable when you speak - even if a near relative is concerned; and that you fulfil Allāh’s contract. That is what He instructs you to do so that hopefully you will pay heed.’ This is My Straight Path, so follow it. Do not follow other ways or you will be cut off from His Way. That is what He instructs you to do so that hopefully you will attain *taqwā*.⁶”⁶

⁶ *al-An'ām* (6): 151-153

Ibn Mas'ūd (*radīy Allāhu 'anhu*) said, 'Whoever wants to see the will and testament of Muḥammad (ﷺ) that he left behind and upon which is his seal, let him recite the saying of Allāh, Most High,

"Say: 'Come and I will recite to you what your Lord has prohibited for you: ...' This is My Straight Path, so follow it."⁷ ⁸

Mu'ādh ibn Jabal (*radīy Allāhu 'anhu*) reports, 'I was riding double behind the Prophet (ﷺ) on a donkey. He asked me, "Mu'ādh, do you know what Allāh's right upon the servants and the servant's right upon Allāh is?" I said, 'Allāh and His Messenger know best.' He said, "Allāh's right upon the servants is that they only worship Him without associating anything with Him. The servant's right upon Allāh is that He not punish anyone who does not associate anything with Him." I said, 'Messenger of Allāh, should I not convey this great news to the people?' He said, "No, for they would (overly) rely upon it." It is recorded by Bukhārī and Muslim.⁹

⁷ *al-An'ām* (6): 151-153

⁸ Tirmidhī #3070, Tabarānī, *al-Kabir* #10060, *al-Awsat* #1208.

The wording of Tirmidhī is, "Whoever wants to look at the testament upon which is the seal of Muḥammad, let him recite these verses..." The wording of Tabarānī is, "Whoever wants to read the testament of Muḥammad (ﷺ) upon which is his seal, let him recite..."

Tirmidhī said that it was ḥasan gharīb and Albānī, *Takhrīj al-Tirmidhī* said that the isnād was qā'if.

Abū 'Ubayd, *Faḍā'il al-Qur'ān*, pg. 275 records a similar statement from al-Rabī' ibn Khuthaym who said, "Do you want to receive a sealed testament from Muḥammad (ﷺ)?" He then recited the above quoted verses of *al-An'ām*. The isnād is ṣahīḥ.

⁹ Bukhārī #2856-5967-6267-6500-7373, Muslim #30

Issues:

- 1) The wisdom in the creation of jinn and man.
- 2) Worship¹⁰ is *Tawhid* because it was over the latter that enmity arose.¹¹
- 3) Whoever does not meet the requirements of *Tawhid* has not worshipped Allāh. It is in this sense that Allāh says,

وَلَا أَنْتُ عَبْدُهُونَ مَا أَعْبُدُ ﴿٢٣﴾

“And you are not servants of who I worship.”¹²

- 4) The wisdom in sending the Messengers.
- 5) The message was delivered to every nation.
- 6) The religion of the Prophets is one and the same.
- 7) The issue of paramount importance: worship of Allāh can only come about by rejecting all that is worshipped besides Him.¹³ It is in this sense that Allāh says,

فَمَنْ يَكْفُرُ بِالظَّاهِرَاتِ وَيُؤْمِنُ بِاللَّهِ فَقَدْ أَسْتَمْسَكَ بِالْأَرْضَ الْوُثْقَى لَا أَنْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلَيْهِ ﴿١٥١﴾

¹⁰ ar: 'ibādah

¹¹ Ibn 'Uthaymīn: Meaning that worship is founded upon *Tawhid*, as such any action of worship that is devoid of *Tawhid* is not worship. This is further consolidated by the fact that some of the Salaf explained His saying, "...to worship *Me*" to mean, 'Single *Me* out for *Tawhid*.' The author's derivation that worship is *Tawhid* fully conforms to this explanation, may Allāh have mercy upon him. The enmity referred to is the enmity between the Messenger (ﷺ) and the Quraysh.

¹² *al-Kāfirūn* (109): 3

¹³ ar: *al-Tagħbūt*

“Anyone who rejects what is worshipped besides Him and has faith in Allāh has grasped the Firmest Handhold which will never give way....”¹⁴

- 8) *Tāghūt* is a generic term referring to everything that is worshipped besides Allāh.
- 9) The great importance of the three unequivocal verses of *Surah al-An‘ām* in the view of the Salaf. They list ten injunctions, the first being the proscription of *shirk*.
- 10) The unequivocal verses of *Surah al-Isrā'* which list eighteen injunctions, commencing with,

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا أَخْرَى فَنَقْدَعْ مَذْمُومًا مَحْدُودًا ﴿٢٦﴾

“Do not set up any other god along with Allāh and so sit there reviled and forsaken.”¹⁵

and ending with,

وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا أَخْرَى فَلَقِي فِي جَهَنَّمَ مَلُومًا
مَدْحُورًا ﴿٢٧﴾

“Do not set up another god along with Allāh and so be thrown into Hell, blamed and driven out.”¹⁶

¹⁴ *al-Baqarah* (2): 256

¹⁵ *al-Isrā'* (17): 22

¹⁶ *al-Isrā'* (17): 39

with Allāh, Glorious is He, alerting us to the great import of these injunctions with His words,

ذَلِكَ مِنَ الْحِكْمَةِ^{١٧}

“That is part of the wisdom your Lord has revealed to you.”¹⁷

11) The verse of *Sūrah al-Nisā'* which is also called the Verse of the Ten Duties. Allāh, Most High, begins it by saying,

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا^{١٨}

“Worship Allāh and do not associate anything with Him.”¹⁸

12) Note the will of the Messenger of Allāh (ﷺ) at his death.
 13) Knowing Allāh's right upon us.
 14) Knowing the servant's right upon Him if they fulfil His right.¹⁹
 15) This issue was unknown to most of the Companions.²⁰

¹⁷ *al-Isrā'* (17): 39

¹⁸ *al-Nisā'* (4): 36

¹⁹ Ibn 'Uthaymīn: the servants cannot obligate Allāh to do anything, instead Allāh has obligated this upon Himself as pure grace. Allāh, Most High, says, “*Allāh has made mercy incumbent on Himself. If anyone among you does evil out of ignorance and then, afterwards, repents and puts things right, He is Ever-Forgiving, Most Merciful.*” [*al-An'ām* (6): 54]

²⁰ Duwaish: since this issue was unknown to Mu'ādh despite his knowledge, and since he asked permission to convey this information to the people and was prohibited from doing so for fear that they would overly rely on it, this shows that they did not know about it.

- 16) The permissibility of withholding knowledge for an overriding benefit.
- 17) The recommendation of giving good news to a Muslim so as to delight him.
- 18) The fear of overly relying upon the vastness of Allāh's mercy.
- 19) The questioned saying, 'Allāh and His Messenger know best' when asked about something that he does not know.²¹
- 20) The permissibility of imparting knowledge to some people to the exclusion of others.
- 21) His (ﷺ) riding a donkey with someone seated behind him shows his humbleness.
- 22) The permissibility of riding double on an animal.²²
- 23) The excellence of Mu'ādh ibn Jabal.
- 24) The great importance of this issue.

²¹ Fawzān: This is said during the Prophet's lifetime, after his passing away one only says, 'Allāh knows best,' because the Prophet (ﷺ) has moved on to the Highest Company. Allāh, Glorious is He, has granted His Messenger vast knowledge, "*Allāh has sent down the Book and Wisdom to you and taught you what you did not know before. Allāh's favour to you is indeed immense.*" [al-Nisā' (4): 113] Therefore, during his lifetime he would answer questions, but after his death, he had completed his message, conveyed the religion completely and clearly, and moved onto his Lord, so he will not now answer any questions. cf. Duwaish.

Some scholars, such as ibn 'Uthaymīn, stated that it was permissible to say, 'Allāh and His Messenger know best,' in issues of religion, but not in other issues. So one could give this response to the question, 'Can one fast on the Day of 'Īd,' for example, but not to the question, 'Will it rain tomorrow?' where one would just say, 'Allāh knows best.'

²² provided that it is not harmful or overly burdensome on the animal.

CHAPTER TWO

The superiority of *Tawhid* and the sins it expiates

Allāh, Most High, says,

الَّذِينَ آمَنُوا وَلَمْ يَلِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ
وَهُمْ مُهْتَدُونَ

“Those who have faith and do not mix up their faith with wrongdoing, they are the ones who are safe; it is they who are guided.”¹

‘Ubādah ibn al-Ṣāmit reports that the Messenger of Allāh (ﷺ) said, “Whoever testifies that none has the right to be worshipped save Allāh alone who has no partner, that Muḥammad is His servant and Messenger, that ‘Īsā is the servant of Allāh, His Messenger, His

¹ *al-An’ām* (6): 82

word that He directed to Maryam and a spirit from Him, that Paradise is true and the Fire is true: Allāh will grant him entry into Paradise whatever his deeds.” It is recorded by Bukhārī and Muslim.²

They also record the ḥadīth of ‘Itbān that the Prophet (ﷺ) said, “Allāh has prohibited the Fire from whoever says, ‘None has the right to be worshipped save Allāh,’ desiring thereby the face of Allāh.”³

Abū Sa‘īd al-Khudrī reports that the Messenger of Allāh (ﷺ) said, “Mūsā said, ‘My Lord, teach me something with which I could remember You and invoke You.’ He replied, ‘Mūsā, say, “None has the right to be worshipped save Allāh.”’ He said, ‘My Lord, but all Your servants say this!’ He said, ‘Mūsā, were the seven heavens and all they contain besides Me and the seven earths placed on one side of a scale, and “None has the right to be worshipped save Allāh” on the other, it would outweigh the former.’” It is recorded by ibn Ḥibbān and Ḥākim who declared it ṣaḥīḥ.⁴

² Bukhārī #3435 and Muslim #28

³ Bukhārī #425-1186-5401-6423-6938 and Muslim #263

⁴ Nasā'i, ‘Amal al-Yawm wa'l-Laylah #834-1141, ibn Ḥibbān #2324 (*al-Mawārid*), Abū Ya'la #1389.

Ḥākim #1936 said it was ṣaḥīḥ with Dhahabī agreeing. It was also ruled ṣaḥīḥ by ibn Ḥibbān #6218 and ibn Ḥajr, *Fath al-Bārī*, vol. 11, pg. 208. Haythamī, vol. 10, pg. 82, said, ‘Its narrators have been declared thiqah although they have weakness.’

It was declared ḏa'if by Albānī, *Da'if al-Tarhib* #923 and Arna'ūt, *Takhrīj Sharḥ al-Sunnah*, vol. 5, pg. 55, *Takhrīj ibn Ḥibbān*, vol. 14, pg. 102

Ibn Abī Shaybah #29463 records this as a saying of Ka'b al-Āḥbār and perhaps this is the stronger position.

Aḥmad #6583-7101 records on the authority of 'Abdullāh ibn 'Amr that the

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Tirmidhī records the ḥadīth of Anas who said he heard the Messenger of Allāh (ﷺ) saying, “Allāh, Most High, says, ‘Son of Ādam, were you to come to Me with the likes of the earth in sins, but you were to meet Me without associating anything with Me, I would come to you with the likes of it in forgiveness.’” Tirmidhī ruled it ḥasan.⁵

Issues:

- 1) The vastness of Allāh’s grace.
- 2) The ample reward of *Tawḥid* with Allāh.
- 3) That alongside this, it also expiates sins.
- 4) Exegesis to the verse of *Surah al-An’ām*.
- 5) Ponder the five things mentioned in the ḥadīth of ‘Ubādah.
- 6) If you combine this ḥadīth with the ḥadīth of ‘Itbān and (the ḥadīths) that follow, the meaning of, ‘None has the right to be worshipped save Allāh’ will become clear to you as will

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Prophet (ﷺ) said, “On his deathbed, Nūḥ said to his son, ‘I enjoin you to *none has the right to be worshipped save Allāh* because if the seven heavens and the seven earths were placed on one side of the scale, and this statement placed on the other, it would outweigh them. Were the seven heavens and the seven earths a seamless ring - unknown where it begins or ends, this statement would shatter them.’”

Hākim #154 ruled it ṣaḥīḥ with Dhahabī agreeing. Ibn Kathīr, *al-Bidāyah*, vol. 1, pg. 119, said it was ṣaḥīḥ. Haythamī, vol. 4, pg. 219; vol. 5, pp. 133, 142, said the narrators of Aḥmad were trustworthy and precise. It was also ruled ṣaḥīḥ by Albānī, *al-Ṣaḥīḥah* #134, *Ṣaḥīḥ al-Targhib* #1530-1532 and Arna’ūt.

⁵ Tirmidhī #3540 who said it was ḥasan gharīb, Ṭabarānī, *al-Awsat* #4305

It was also declared ḥasan by ibn Ḥajar and Sakhāwī as per ibn ‘Allān, *al-Futūḥat al-Rabbāniyyah*, vol. 7, pg. 283, and it was also ruled ḥasan by Albānī, *Ṣaḥīḥ al-Targhib* #1616. Ibn Rajab, *Jāmi’ al-’Ulūm* said that the isnād had no problem with it.

Muslim #2687 records on the authority of Abū Dharr that the Messenger of Allāh (ﷺ) said, “Whoever meets Me with the likes of the earth in sins but has not

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the error of those deceived.

- 7) Note the pre-requisite stated in the ḥadīth of ‘Itbān.
- 8) The Prophets were in need of being alerted to the excellence of, ‘None has the right to be worshipped save Allāh.’
- 9) Note the fact that it outweighs all of creation, this despite the fact that many of those who articulate it find their scales light.⁶
- 10) A textual proof that the earths are seven in number like the heavens.
- 11) The heavens have inhabitants.
- 12) Affirmation of the Attributes contrary to the way of the Ashā’irah.⁷
- 13) When you understand the ḥadīth of Anas, you will understand that his saying in the ḥadīth of ‘Itbān, “Allāh has prohibited the Fire from whoever says, ‘None has the right to be worshipped save Allāh,’ desiring thereby the face of Allāh,” refers to the abandonment of *shirk* and not mere articulation upon the tongue.
- 14) Ponder the fact that both ‘Īsā and Muḥammad (ﷺ) were referred to as servants of Allāh and His Messengers.⁸

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associated anything with Me, I would meet him with the likes of it in forgiveness.”

⁶ Duwaish: because the person articulating it has not actualised it outwardly or inwardly, or he has not met all of its pre-requisites, pillars and requirements. Ibn ‘Uthaymīn: as such the problem lies with the person stating it, not the actual statement itself.

⁷ Ibn ‘Uthaymīn: some texts have, ‘contrary to the way of the *Mu’attilah*, the Nullifiers,’ and this is better as it is more general.

⁸ Duwaish: Thus closing the doors to extremism and negligence. Understanding that they are servants prevents one from going to extremes and exaggerating. Understanding that they are Messengers prevents one from negligence and falling short which would be to leave due veneration of them, not to follow them and not to believe in them.

- 15) Understanding the particularisation of 'Īsā as being Allāh's word.
- 16) Understanding his being a spirit from Him.⁹
- 17) Understanding the excellence of having faith in Paradise and Hell.
- 18) Understanding his saying, "Whatever his deeds."¹⁰
- 19) Knowing that the Scale has two plates.¹¹
- 20) Understanding the mention of the face (of Allāh).

⁹ Ahmad #21232 and Ṭabarī, vol. 10, pg. 557 record that Ubayy ibn Ka'b said, "Īsā is one of the souls that Allāh created and made to speak when He asked, "*Am I not your Lord?*" [al-Ā'rāf (7): 172]. He sent it to Maryam and it entered through her mouth.'

Hākim #3255 said it was ḥaṣīḥ with Dhahabī agreeing. Albānī, *Taḥqīq Mishkāt* #122 said the isnād was ḥaṣān.

Imām Ahmad, *al-Radd 'alā'l-Jahmiyyah*, pg. 32 said, "*from Him*," i.e. by His command was the soul placed in him. In the same sense, Allāh says, "*And He has made everything in the heavens and everything on the earth subservient to you. It is all from Him.*" [al-Jāthiyah (45): 13], i.e. by His command.'

¹⁰ Sulaymān: Qādī 'Iyād said, 'The ḥadīth of 'Ubādah specifically refers to those who say what the Prophet (ﷺ) mentioned, adjoining true faith and *Tawḥid* to the articulation of the testimony. The person must also have such reward as outweighs his bad deeds and leads to forgiveness, mercy and entry into Paradise straight away.' ['Iyād, *Ikṣmāl al-Mu'lim*, vol. 1, pg. 255]

'Uthmān al-Tamīmī: "Whatever his deeds," so long as *shirk* is avoided. However, good works must exist since they are the means for entry into Paradise, "*Enter the Garden for what you did.*" [al-Nahl (16): 32]

If a person of *Tawḥid* does not have such deeds as would lead him to Paradise straight away, he will still enter Paradise eventually, after having been punished in Hell. cf. 'Uthaymīn, *al-Qawl al-Mufid*, vol. 1, pg. 72

¹¹ Ibn 'Uthaymīn: What seems clear is that the ḥadīth mentions a similitude, i.e. the saying, 'None has the right to be worshipped save Allāh,' weighs more than everything else; the ḥadīth is not talking about the Scale that will be in the Hereafter. It would seem that the author's mind inadvertently slipped to thinking about the Scale of the Hereafter.

CHAPTER THREE

Whoever perfects *Tawhīd* will enter Paradise without account

Allāh, Most High, says,

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً فَانِتَاللَّهُ حَنِيفًا وَلَمْ يَكُنْ مِنَ الْمُشْرِكِينَ

“Ibrāhīm was a community (to himself), exemplary, obedient to Allāh and a man of pure natural belief, he was not of the polytheists.”¹

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٢﴾

“...those who do not associate anything with their Lord.”²

It is reported on the authority of Huṣayn ibn ‘Abdu’l-Rahmān

¹ *al-Nahl* (16): 120

² *al-Mu’minūn* (23): 59

who said, 'I was with Sa'īd ibn Jubayr (*radiy Allāhu 'anhu*) when he asked, "Who amongst you saw the shooting star last night?" I replied, "I did." Then I said, "But I was not praying, rather I had been stung by a scorpion." He asked, "What did you do?" I replied, "I performed *ruqyā*."³ He asked, "What led you to do that?" I replied, "A ḥadīth that Sha'bī narrated to us." He asked, "What did Sha'bī narrate to you?" I replied, "He narrated to us on the authority of Buraydah ibn Ḥuṣayb that (the Prophet ﷺ) said, 'There is no *ruqyā* except in the case of an evil eye or a poisonous (sting).'"

He said, "The one who follows what he has heard has done well, however ibn 'Abbās narrated to us that the Prophet ﷺ said, 'The nations were presented to me. I saw a Prophet, and with him was a small party of people. (I saw a Prophet), and with him were one or two people. (I saw a Prophet), and there was no one with him at all. Then a great throng of people were raised before me and I thought that they were my nation, but I was told, "This is Mūsā and his people. However, look to the horizon." I looked and I saw a huge throng of people and I was told, "This is your nation, amongst them are seventy thousand who shall enter Paradise without account or punishment.'" He then rose and entered his house." The people began to surmise who they could be: some thought that they were those who accompanied the Messenger of Allāh ﷺ, some thought that they were those who were born in Islām and had never associated partners with Allāh, and they mentioned other possibilities. Then the Messenger of Allāh ﷺ came out and they informed him (of their discussion). He said, "They are those who do not ask for *ruqyā*,⁴ they do not ask for cauterisation, they do not

³ ar: *irtaqaytu*, translated here as, 'I performed *ruqyā*.' Linguistically, *irtaqayt* can also mean *istarqayt*, 'I asked (someone) to perform *ruqyā* on me,' and it is in this sense that some have understood this statement of the ḥadīth. cf. Ibn 'Uthaymīn, vol. 1, pg. 93

⁴ ar: *lā yastarqūn*

seek omens, and they completely rely on their Lord.” ‘Ukkāshah ibn Mihṣan stood and said, “Messenger of Allāh, invoke Allāh to make me one of them!” He said, “You are one of them.” Then another man stood and said, “Invoke Allāh to make me one of them.” He said, “‘Ukkāshah has preceded you.”⁵

Issues:

- 1) Understanding the differing levels of people vis-a-vis *Tawhid*.
- 2) What does perfecting *Tawhid* mean?⁶
- 3) Allāh’s commendation of Ibrāhīm by stating that he was not of the polytheists.
- 4) His commanding the elite of the *Awliyā’* by stating that they were secure of *shirk*.
- 5) Leaving *ruqyā* and cauterisation is part of the perfection of *Tawhid*.⁷
- 6) The common feature of these qualities is absolute reliance, *tawakkul*.⁸

⁵ Bukhārī #3410-5705-5752-6472-6541 and Muslim #220. The wording quoted above is that of Muslim except that the wording of Muslim has Ḥuṣayn saying, “I asked (someone) to perform *ruqyā* on me.”

⁶ Ibn ‘Uthaymīn: i.e. purging it of *shirk*. This is done through three things: 1) knowledge that allows a person to grasp the issue 2) belief which ensues from knowledge 3) submission which ensues from knowledge and belief.

⁷ i.e. not asking anyone to perform *ruqyā* or cauterisation on them. As for doing it on others, or having it done on oneself without asking, this does not render a person undeserving of the reward mentioned in the ḥadīth.

⁸ Sulyamān ibn ‘Abdullāh: which leads a person to truthfully and sincerely resort to Him alone and to rely on Him alone in his very heart. This is the support and foundation of singling Allāh out alone and it is peak of perfecting *Tawhid*. From it

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- 7) The depth of the Companion's knowledge in that they knew that they could only attain this through action.
- 8) Their great desire for good.
- 9) The excellence of this nation in both quantity and quality.
- 10) The excellence of Mūsā's companions.⁹
- 11) The nations being presented to him (ﷺ).
- 12) Each nation will be resurrected with its respective Prophet.
- 13) Those who responded to the Prophets are few.
- 14) A Prophet who had no response at all will come alone.
- 15) The fruit of this knowledge: not to be deceived by large numbers and not to be averse to small numbers.¹⁰
- 16) The leeway in performing *ruqyā* for the evil eye and a poisonous (sting).¹¹

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sprouts every spiritual station such as love, fear, hope and being content with Allāh as Lord and God, and being content with His decree. The servant may even reach such a state that he feels delight at being tried and tested, considering it one of Allāh's blessings! Glory be to Allāh who bestows His grace on whoever He wills.

⁹ Ibn 'Uthaymīn: derived from his (ﷺ) saying, "Then a great throng of people were raised before me." It could be said that it would have been more accurate to say, 'The great number of Mūsā's followers,' as this would be more in line with the import of the ḥadīth.

¹⁰ The author, *Masā'il al-Jābilīyyah* #5 said, 'One of their (the People of *Jābilīyyah*) greatest tenants is to be deceived by the majority. They rely on it as proof to show that something is correct, and that something is regarded strange or attracts a small following is adduced as evidence of its falsity. (His call) came with the opposite message and this is clarified in numerous verses of the Qur'ān.'

Allāh, Most High, says, "If you obeyed most of those on earth, they would misguide you from Allāh's Way. They follow nothing but conjecture and they are only guessing." [al-*An'ām* (6): 116], "Say, 'Knowledge of it rests with Allāh alone but most people do not know that.'" [al-*A'rāf* (7): 187], "We did not find many of them worthy of their contract, We found most of them deviators." [al-*A'rāf* (7): 102], "But very few of My servants are thankful." [Saba' (34): 13]

¹¹ cf. Chapter 8

- 17) The depth of the knowledge of the Salaf due to his saying, “The one who follows what he has heard has done well.” Through this it is known that the first ḥadīth does not contradict the second.¹²
- 18) The Salaf were far removed from praising a person for (qualities) he did not have.
- 19) His saying, “You are one of them,” is one of the signs of Prophethood.
- 20) The excellence of ‘Ukkāshah.
- 21) The usage of allusions.¹³
- 22) His (ﷺ) fine conduct.¹⁴

¹² Duwaish: i.e. Sa‘id endorsed what he did but then directed him to a better course of action. Therefore there is no contradiction.

¹³ Ibn ‘Uthaymīn: derived from his saying, “Ukkāshah has preceded you,” since, in reality, this wasn’t the actual factor behind (the Messenger’s) refusal. The real reason was either that the person was a hypocrite and as such the Prophet (ﷺ) did not want to include him amongst the seventy thousand, or the reason was that he (ﷺ) feared that the door would open and people who were not deserving of this ranking would ask for it.

¹⁴ Duwaish: in that he did not offend the person by directly saying, ‘you are not one of them,’ instead he said, “Ukkāshah has preceded you.”

CHAPTER FOUR

Fearing *Shirk*

Allāh, Mighty and Magnificent, says,

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرِكَ بِهِ وَيَغْفِرُ مَادُونَ
ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكُ بِاللَّهِ فَقَدِ افْتَرَ إِثْمًا عَظِيمًا

“Allāh does not forgive anything being associated with Him but He forgives whoever He wills for anything other than that...”¹

The Beloved, *al-Khalil* (‘alayhi-s-salām), said,

وَاجْهِنْبِي وَيَنِّي أَنْ تَعْبُدَ الْأَصْنَامَ ﴿٢٥﴾

“Keep me and my sons from worshipping idols.”²

¹ *al-Nisā'* (4): 48, 116

² *Ibrāhim* (14): 35

It is mentioned in a ḥadīth, “The thing I fear most for you is minor *shirk*,” and when asked what it was, he replied, “Ostentation.”³

It is reported on the authority of ibn Mas‘ūd that the Messenger of Allāh (ﷺ) said, “Whoever dies in a state wherein he is supplicating to a rival instead of Allāh will enter the Fire.” It is recorded by Bukhārī.⁴

Muslim records the ḥadīth of Jābir that the Messenger of Allāh (ﷺ) said, “Whoever meets Allāh not having associated anything with Him will enter Paradise. Whoever meets Him having associated something with Him will enter the Fire.”⁵

Issues:

- 1) Fearing *shirk*.
- 2) Ostentation⁶ is a type of *shirk*.
- 3) It is minor *shirk*.
- 4) It is what is feared most for the righteous.

³ Ahmād #23630-23631-23636, Tabarānī, *al-Kabir* #4301 on the authority of Maḥmūd ibn Labīd.

It was ruled ḥaṣīḥ by ibn Khuzaymah #937 and Albānī, *al-Ṣaḥīḥah* #951, *Ṣaḥīḥ al-Targhib* #32. It was declared ḥaṣīḥ by ibn Ḥajar, *Bulūgh al-Marām*, pg. 302 and Arna‘ūt, *Taḥqīq Muṣnād*, vol. 39, pg. 39 and its isnād was ruled jayyid by Mundhīrī, *Targhib*, vol. 1, pg. 69. Haythamī, *Majmā‘ al-Zawā’id*, vol. 1, pg. 102 said, ‘Its narrators are those of the Ṣaḥīḥ.’

cf. Chapter 36

⁴ Bukhārī #1238-4497-6683

⁵ Muslim #93

⁶ ar: *rīyā’*

- 5) The proximity of Paradise and Hell.⁷
- 6) The proximity of both has been mentioned together in one ḥadīth.
- 7) Whoever meets Him not having associated anything with Him will enter Paradise. Whoever meets Him having associated something with Him will enter the Fire even if he be the most devout of people.
- 8) The paramount importance of the Beloved asking that he and his sons be saved from worshipping idols.
- 9) His considering this to be the state of the majority⁸ due to His saying,

رَبِّ إِنَّمَا أَصْلَلْنَا كَثِيرًا مِّنَ النَّاسِ

“My Lord! They have misguided many of mankind.”⁹

- 10) It¹⁰ contains an explanation of, ‘*Lā ilāha illAllāh*,’ as was mentioned by *Bukhārī*.¹¹
- 11) The excellence of a person who is secure from *shirk*.

⁷ cf. Chapters 10, 64

⁸ Ibn ‘Uthaymīn: The verse the author quotes does not mention majority, it mentions many. The two words do not convey the same meaning. This is why Allāh, Most High, says about the children of Ādām, “*We have favoured them greatly over many We have created*,” [al-*Isrā*] (17): 70] and He did not say, ‘...over the majority...’ or, ‘...over creation...’ Therefore man has been favoured over many of those Allāh has created, but they are not the most noble creation with Allāh even though He has ennobled them.

⁹ *Ibrāhīm* (14): 36

¹⁰ Khudayr: The ḥadīth of ibn Mas‘ūd or the entire chapter. The first is more likely.

¹¹ Khudayr: *Bukhārī* mentions the ḥadīth of ibn Mas‘ūd in the chapter headed, “*Some people set up rivals with Allāh, loving them as they love Allāh*.” [al-*Baqarah* (2): 165]

CHAPTER FIVE

Calling to the testimony that
None has the right to be worshipped save Allāh

Allāh, Most High, says,

قُلْ هَذِهِ
سَيِّلِيٌّ أَدْعُوكُلَّهُ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسَبَّحُنَّ
اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۝

“Say: ‘This is my way, I call to Allāh upon clear knowledge, I and all who follow me.’ Glory be to Allāh, I am not one of the polytheists.”¹

Both this chapter heading and the ḥadīth mention setting up rivals with Allāh. Therefore the intended meaning of *Lā ilāha illAllāh*, as mentioned by Bukhārī, would be to forsake supplicating to, or loving, or worshipping rivals or gods alongside Allāh. Allāh knows best.

¹ *Yūsuf* (12): 108

Ibn 'Abbās reports that when the Messenger of Allāh (ﷺ) sent Mu'ādh to Yemen he told him, "You are going to a nation of the People of the Book so let the first thing you call them to be the testimony that none has the right to be worshipped save Allāh," another narration has, "that they single Allāh out alone," (the ḥadīth continues), "If they obey you in this, tell them that Allāh has obligated five prayers every day and night. If they obey you in this, tell them that Allāh has obligated alms upon them which is to be taken from the rich and given to the poor. If they obey you in this, then avoid their prized property and beware of the supplication of the oppressed for there is no veil between it and Allāh." It is recorded by Bukhārī and Muslim.²

They also record on the authority of Sahl ibn Sa'd that, on the Day of Khaybar, the Messenger of Allāh (ﷺ) said, "Tomorrow, I will give the flag to a man who loves Allāh and His Messenger and who Allāh and His Messenger love, at his hands Allāh will grant victory. The people spent the night discussing who would be given the flag; when morning came, all of them went to the Messenger of Allāh (ﷺ), each person hoping to be the one. He asked, 'Where is 'Alī ibn Abī Ṭālib?' He was told, 'He is suffering an ailment in his eyes.' He said, 'Send for him,' and he was brought. He spat in his eyes and supplicated for him upon which he was cured, so much so that it seemed that he had never been afflicted in the first place. He

² Bukhārī #1395 with the words, "...so let the first thing you call them to be the testimony that none has the right to be worshipped save Allāh and that I am the Messenger of Allāh..." Bukhārī #1458 with the words, "...so let the first thing you call them to be the worship of Allāh..." Bukhārī #1496-4347 with the words, "...so let the first thing you call them to be the testimony that none has the right to be worshipped save Allāh and that Muḥammad is the Messenger of Allāh."

A summarised version is recorded by Bukhārī #2448. The ḥadīth is also recorded by Muslim #19.

The second narration is recorded by Bukhārī #7371-7372.

gave him the flag and said, “Advance with ease until you alight in their quarter and then call them to Islām and inform them of what is incumbent on them regarding the rights of Allāh, Most High. By Allāh, were Allāh to guide one person through you, it would be better for you than having red camels.”³ The meaning of *yadūkūn* is *yakbūdūn*, discussing.

Issues:

- 1) Calling to Allāh is the way of those who follow him (﴿).
- 2) Note the (necessity of) sincerity since many people, while calling to the truth (actually end up) calling to themselves.
- 3) Sure knowledge⁴ is an obligation.
- 4) A sign of true *Tawhīd* is that it absolves Allāh, Most High, of all defect.⁵
- 5) Part and parcel of the filth of *shirk* is that it attributes deficiency to Allāh.⁶
- 6) One of the most important points: distancing the Muslim from the polytheists lest he become one of them, even if he

³ Bukhārī #2942-3009-3701-4210 and Muslim #2406. They also record this on the authority of Salamah ibn al-Akwa' and Muslim records it on the authority of Abū Hurayrah.

⁴ ar: *baṣirah*

⁵ Duwaish: derived from His words, “*Glory be to Allāh, I am not one of the polytheists,*” which shows that Allāh has been absolved of having a partner. This then proves that worshipping Allāh alone, i.e. *Tawhīd*, is something good, enjoined and the objective.

⁶ Duwaish: derived from the same verse. The fact that Allāh has absolved Himself of having a partner shows that it is something vile and unbefitting.

does not actually commit *shirk*.⁷

- 7) *Tawhīd* is the first obligation.
- 8) One must commence with that before anything else, even the prayer.
- 9) The meaning of “single out Allāh alone,” is the self-same meaning as the testimony that ‘none has the right to be worshipped save Allāh.’
- 10) It is well possible that a person be one of the People of the Book, yet be ignorant of what the testimony means, or know its meaning but not act by it.
- 11) Teaching is done in stages.
- 12) Commencing with the most important issues first.
- 13) Who is to be given *zakāt*.
- 14) The scholar clarifying doubts to the student.⁸
- 15) The proscription of taking prized property.
- 16) Avoiding the supplication of the oppressed
- 17) This supplication is not veiled.
- 18) A sign of *Tawhīd* is the hardship, hunger and illnesses faced by the Master of the Messengers and the elite of the *Awliyā*.⁹
- 19) His statement, “...I will give the flag...” is one of the signs of Prophethood.
- 20) His lightly spitting in ‘Alī’s eyes is also one of the signs of Prophethood.
- 21) The excellence of ‘Alī (*rađiyAllāhu ‘anhu*).
- 22) The excellence of the Companions in that they spent the night in discussion rather than being distracted by the glad tidings of victory.

⁷ Ibn ‘Uthaymīn: derived from His saying, “*I am not one of the polytheists*,” *min al-mushrikin*, as opposed to, ‘I am not a polytheist,’ *wa mā ana mushrik*.

⁸ Ibn ‘Uthaymīn: derived from, “which is to be taken from the rich and given to the poor,” which clarifies who gives the alms and who receives it.

⁹ as happened during the Battle of Khaybar.

- 23) Faith in the decree: the flag was given to one who did not crave it rather than those who did.
- 24) The fine conduct displayed in his saying, “Advance with ease...”
- 25) Calling to Islām before engaging in war.
- 26) (Fighting) is legislated against those who have already been called (to Islām) and those who have been fought in the past.
- 27) Calling with wisdom due to his saying, “Inform them of what is obligatory upon them.”
- 28) Knowing the right of Allāh in Islām.
- 29) The reward of a person through whom another was guided.
- 30) Taking an oath when passing verdict.¹⁰

¹⁰ Ibn ‘Uthaymīn: derived from “By Allāh, were Allāh to guide...,” however, it is only desirable to take an oath when passing verdicts if there is a benefit in doing so because, otherwise, the questioner might think that the scholar is taking an oath because he is doubtful of his response. If there is a benefit, a person can take an oath at the onset or in his response, on occasion it may even become required to do so.

The author himself mentions something similar in Chapter 9, point 10.

CHAPTER SIX

The explanation of *Tawhid* and the testification that *None has the right to be worshipped save Allāh*

Allāh, Most High, says,

أَوْلَئِكَ الَّذِينَ
يَدْعُونَ يَنْتَهُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ حَذُورًا

٥٧

“Those they call on are themselves seeking the means by which they might approach their Lord, (striving) as to which of them are the closest to Him, and are hoping for His mercy and fearing His punishment. The punishment of your Lord is truly something to be feared.”¹

¹ *al-Isrā'* (17): 57

وَإِذْ قَالَ إِنَّهُمْ لَا يَهُدُونَ وَقَوْمَهُ
 إِنَّمَا بَرَاءُ مِمَّا تَعْبُدُونَ ٢٦ إِلَّا الَّذِي فَطَرَ فِي إِنَّهُ سَيِّدُ الْعِزَّةِ
 وَجَعَلَهَا كِمَةً بِأَيْمَانِهِ فِي عَيْقِهِ لَعَلَّهُمْ يَرْجِعُونَ ٢٧

“When Ibrâhîm said to his father and his people, ‘I am free of everything you worship, except for Him who brought me into being, who will certainly guide me,’ he made it an on-going word among his descendants so that perhaps they might turn back.”²²

أَنْخَذُوا أَخْبَارَهُمْ
 وَرَهَبْتُنَّهُمْ أَرْبَكَابَامِنْ دُونِ اللَّهِ وَالْمَسِيحَ أَبْنَى
 مَرِيمَ وَمَا أَمْرُوا إِلَّا يَعْبُدُونَ إِلَهًا وَاحِدًا
 لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشَرِّكُونَ ٢٨

“They have taken their rabbis and monks as lords besides Allâh, and also the Messiah, son of Maryam. Yet they were commanded to worship only one God. There is none worthy of worship save Him! Glory be to Him above anything they associate with Him!”³

وَمِنْ
 الْأَنَاسِ مَنْ يَنْحِذُّ مِنْ دُونِ اللَّهِ أَنَّدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ
 وَالَّذِينَ مَا مُؤْمِنُو أَشَدُّ حُبَّ اللَّهِ

“Some people set up rivals to Allâh, loving them as they

² *al-Zukhruf* (43): 26-28

³ *al-Tawbah* (9): 31.

This verse is discussed again in Chapter 38.

love Allāh. But those who have faith have greater love for Allāh.”⁴

The Ṣaḥīḥ records that the Prophet (ﷺ) said, “Whoever says, ‘None has the right to be worshipped save Allāh’⁵ and disbelieves in all that is worshipped besides Allāh, his property and wealth become inviolable and his reckoning lies with Allāh.”⁶

This topic is explained in the chapters that follow.

Explained here is the issue of paramount importance, the cardinal point: *Tawḥid* and the testimony (of faith). It is expounded on through clear examples, one of which is the verse of *al-Isrā'* which repudiates the polytheists who would supplicate to the righteous and explains that this is an act of major *shirk*. Another example is the verse of *al-Barā'a* which explains that the People of the Book took their rabbis and monks as lords besides Allāh despite being ordered to worship only God. The commentary to this verse leaves no doubt that they obeyed their scholars and worshippers in sin, not that they actually supplicated to them. Another example is the pronouncement of *al-Khalil* ('alayhi-salām) to the disbelievers, “*I am free of everything you worship, except for Him who brought me into being*,” because in this statement he made only one exception to their objects of worship: his Lord. Allāh, Glorious is He, then stated that this absolution and this allegiance exemplifies the meaning of the testimony that none has the right to be worshipped save Allāh, “*he made it an on-going word among his descendants so that perhaps they might turn back*.”

⁴ *al-Baqarah* (2): 165

This verse is discussed again in Chapter 31.

⁵ ar: *Lā ilāha illAllāh*

⁶ Muslim #23 on the authority of Abū Mālik on the authority of his father.

Yet another example is the verse of *al-Baqarah* concerning the disbelievers about whom Allāh, Most High, says, “*They will never emerge from the Fire.*”⁷ He mentions that they love their partner-gods as they love Allāh thereby showing that they had a great love for Allāh, yet this was not enough to make them Muslims.⁸ So what then would be the case of a person who loves his partner-god more than Allāh?! What then of a person who does not love Allāh at all and just loves his partner-god?!

A final example is his (ﷺ) saying, “Whoever says that none has the right to be worshipped save Allāh and disbelieves in all that is worshipped besides Allāh, his property and wealth become inviolable and his reckoning lies with Allāh.” This is one of the greatest statements clarifying the import of, ‘none has the right to be worshipped save Allāh,’ because he did not consider mere articulation of the testimony enough to safeguard blood and property, indeed not even knowledge of its meaning alongside its articulation, indeed not even acknowledgement of it, indeed not even supplicating to Allāh alone without any partner; rather blood and property only become inviolable once one appends disbelief in all that is worshipped besides Allāh (to the above). If a person was to be in doubt or refrain (from taking a stance), his blood and property would not be inviolate.

Great indeed is this issue, it is worthy of notice and not to be forgotten. The explanation given is clear to the utmost, and the proofs that furnish this understanding are categorical and incontestable.

⁷ *al-Baqarah* (2): 167

⁸ This point is addressed further in Chapter 31.

CHAPTER SEVEN

It is an act of *shirk* to wear rings or threads or the likes in order to remove adversity or curb it

Allāh, Most High, says,

قُلْ أَفَرَءَ يَشْهَدُ مَا تَدْعُونَ
مِنْ دُونِ اللَّهِ إِنَّ أَرَادَنِي اللَّهُ بِضُرٍِّ هُنَّ كَافِرُوا
أَوْ أَرَادَنِي بِرَحْمَةٍ هُنَّ مُمْسِكُوْرَحْمَتِي، قُلْ حَسْبِيَ
اللَّهُ عَلَيْهِ يَتَوَكَّلُونَ ﴿٢٨﴾

“Say, ‘Tell me then, the things that you invoke besides Allāh - if Allāh intended some harm to me, could they remove His harm, or if He intended some mercy for me, could they withhold His mercy?’ Say, ‘Sufficient for me is Allāh; in Him those who trust must put their trust.’”¹

¹ *al-Zumar* (39):38

It is reported on the authority of 'Imrān ibn Huṣayn that Allāh's Messenger (ﷺ) saw a man with a brass ring in his hand and enquired, "What is this?" He replied, '(It is protection) from infirmity.' The Prophet (ﷺ) said, "Remove it for it will only increase you in weakness. Were you to die whilst wearing it, you would never be successful." It is recorded by Ahmād with an acceptable isnād.²

He also records on the authority of 'Uqbah ibn 'Āmir (*radiy Allāhu anhu*) that the Messenger of Allāh (ﷺ) said, "Whoever wears a talisman,³ may Allāh not see his wishes fulfilled; and whoever wears a

² Ahmād #20000, ibn Ḥibbān #6085, Bayhaqī, *al-Kubrā*, vol. 9, pg. 350

The wording of ibn Ḥibbān #6085 and Ṭabarānī, *al-Kabīr*, vol. 18, pg. 172 has, "Of a surety, were you to die while wearing it; you would be left in its charge."

Ṭabarānī, *al-Kabīr*, vol. 18, pg. 179 with the words, "It will only increase you in weakness. Were you to die thinking that it will be of benefit, you would not have died on the natural way (*fitrā*)."

The ḥadīth is also recorded by ibn Mājah #3531, ending at the words, "Remove it for it will only increase you in weakness." Būṣayrī said that the isnād was ḥasan, however it contains Mubārak ibn Faḍālāh who is a mudallīs and al-Ḥasan did not hear from 'Imrān.

A similar ḥadīth is recorded by ibn Ḥibbān #6088 and Ṭabarānī, *al-Kabīr*, vol. 18, pg. 159, this wording has, "Does it please you that you will be left in its charge? Remove it!"

A similar ḥadīth is recorded by Ḥākim #7502 who said it was ṣaḥīḥ with Dhahabī agreeing, this wording just has "Remove it."

The ḥadīth was ruled ḏa'īf by Albānī, *al-Ḍa'īfah* #1029. cf. Arna'ūt.

'Abdu'l-Razzāq #20344 records that 'Imrān ibn al-Ḥuṣayn saw a person wearing a ring and asked, 'What is this?' He replied, 'I did it to protect me from infirmity.' He said, 'It will only increase you in weakness.'

Ṭabarānī, *al-Kabīr*, vol. 18, pg. 162 records that 'Imrān ibn al-Ḥuṣayn saw a person wearing a ring and asked, 'What is this?' He replied, 'It protects me from infirmity.' He said, 'It will only increase you in weakness and were you to believe that it would benefit you, you would die in a state which was not the *fitrā*.'

³ ar: *Tamīmah*, talisman or amulet. From the root verb, *tamma*, meaning to complete and finish.

seashell,⁴ may Allāh not grant him rest and serenity,”⁵ another narration has,⁶ “Whoever wears a talisman has committed *shirk*.⁷

Ibn Abī Ḥātim records that Hudhayfah saw a man with a thread on his hand to protect him from fever; he cut it and recited His words,

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿٦﴾

“And most of them do not believe in Allāh except that they commit *shirk*.^{8, 9}

⁴ ar: *Wad'ah*, seashell. From the root verb, *wada'a*, meaning to deposit, to be gentle, to be at peace. The pagans would wear it in the belief that it would protect them against the evil eye. cf. *Munāwī*, *Fayd al-Qadir*, vol. 6, pg. 181.

⁵ Ahmad #17404, ibn Ḥibbān #6086, Abū Ya'lā #1759, Ḥākim #7501-8289 who said it was *ṣahīh* and Dhahabī agreed.

Mundhiri, *Targhibib*, vol. 4, pg. 306 said that the isnād was jayyid and Haythami, vol. 5, pg. 103, said that its narrators were *thiqah* as did ibn Ḥajr, *al-Ta'jil*, pg. 114. It was ruled *ṣahīh* by *Munāwī*, *al-Taysīr*, vol. 2, pg. 231 and *ḥasan* by Arna'ūt.

⁶ This phrase is usually employed by scholars of ḥadīth to indicate a variant wording of a ḥadīth. However, the ḥadīth that follows is a totally separate ḥadīth to the previous, as such it would seem that the author has used the phrase in its linguistic sense. Allāh knows best. cf. Sulaymān ibn 'Abdullāh, *Taysīr al-'Aqīz*, vol. 1, pg. 310

⁷ Ahmad #17422, Ḥākim #7513 and a summarised version by Ṭabarānī, vol. 17, pg. 319.

Mundhiri, *Targhibib*, vol. 4, pg. 307 and Haythami, vol. 5, pg. 103 said, ‘The narrators of Ahmad are *thiqah*.’ It was ruled *ṣahīh* by Albānī, *Sahīb al-Targhibib* #3455, *al-Sahībah* #492 and strong by Arna'ūt.

⁸ *Yūsuf* (12): 106

⁹ Ibn Abī Ḥātim, vol. 7, pg. 2208 with a *da'if* isnād.

Ibn Abī Shaybah, vol. 5, pg. 35 and ibn Baṭṭāh, *al-Ibānah* #1030-1031 record that

Issues:

- 1) The severity shown against wearing a ring or thread or the likes for such reasons.
- 2) If the Companion had died while wearing it, he would not have been successful. This supports the words of the Companions, “Minor *shirk* is the greatest of major sins.”
- 3) He would not have the excuse of ignorance.¹⁰
- 4) That it would not have effectuated any benefit in this temporal life; instead it would have been harmful: “It will only increase you in weakness.”
- 5) Objecting to a person guilty of this with harshness.¹¹
- 6) The clear pronouncement that whoever wears something will be left in its charge.
- 7) The clear pronouncement that whoever wears a talisman has

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Hudhayfah once visited an ill person and, stroking his upper arm, found a thread tied there. He asked what it was and the man replied, ‘Something in which incantation has been done for me.’ Hudhayfah cut it and said, ‘Were you to have died while wearing this, I would never have prayed over you.’ The narration is *ṣahīh*.

¹⁰ As can be discerned from the ḥadīth of ‘Imrān.

Duwaish: That the person may have been ignorant was clearly a possibility, but the Messenger did not ask after this but said what he said.

Ibn ‘Uthaymīn: This is problematic since his (ﷺ) saying, “Were you to die whilst wearing it, you would never be successful,” does not explicitly state that this is applicable before knowledge (of it reached him). Indeed, the ostensive sense is that this would apply after knowledge has reached him and his being commanded to remove it.

¹¹ As can be discerned from the ḥadīth of ‘Imrān.

Sulaymān: the ḥadīth shows that different levels of objection can be employed, and that if verbal objection suffices, there is no need to resort to physical means. It also shows that the status of a Muslim is not diminished should he repent for a sin as a result of someone objecting to it. It also shows that being sinless is not a condition of being one of the *Awliyā'* of Allāh.

committed *shirk*.

- 8) Wearing a thread for protection against fever is an example of (*shirk*).
- 9) Hudhayfah's reciting the verse proves that the Companions would adduce a verse that Allāh revealed concerning major *shirk* to censure minor *shirk*. This was also done by ibn 'Abbās when explaining the verse of *al-Baqarah*.¹²
- 10) Wearing seashells for protection against the evil-eye is an example of (*shirk*).
- 11) The supplication against a person who wears a talisman that Allāh not fulfil his wishes, and against a person who wears a seashell that Allāh not grant him rest and serenity, i.e. may Allāh abandon him to it.¹³

¹² cf. Chapter 42.

¹³ As stated in the ḥadīth mentioned in the next chapter, "Whoever ties something (on himself) will be left in its charge."

CHAPTER EIGHT

Incantations and Talismans

It is recorded in the *Şahīh* on the authority of Abū Bashīr al-Anṣārī (*radiyAllāhu 'anhu*) that he was with the Messenger of Allāh (ﷺ) on one of his journeys. He sent a messenger (to announce), “Any necklace of bowstring - or any kind of necklace - on the neck of a camel must be cut off, none should remain.”¹

It is reported on the authority of Ibn Mas'ūd (*radiyAllāhu 'anhu*) who said, ‘I heard the Messenger of Allāh (ﷺ) saying, “Incantations, talismans and love-spells are all *shirk*.”’ This was recorded by Ahmād and Abū Dāwūd.²

¹ Bukhārī #3005 and Muslim #2115.

² Ahmād #3615, Abū Dāwūd #3883, ibn Mājah #3530.

It was ruled *ṣahīh* by Ḥākim #7505 with Dhahabī agreeing and by ibn Ḥibbān #6090-8290. It was ruled *ṣahīh* due to supporting narrations by Albānī, *al-Ṣaḥīḥah* #331 and Arna'ūt.

It is reported on the authority of ‘Abdullāh ibn ‘Ukaym (*radīy Allāhu ‘anhu*) that the Messenger of Allāh (ﷺ) said, “Whoever ties something (on himself) will be left in its charge.” This was recorded by Ahmād and Tirmidhī.³

Talismans⁴ are (cords or trinkets) that were hung on the necks of children to ward off the evil eye. However, if what is hung are (verses) of the Qur’ān, some of the Salaf granted leeway whereas others did not, instead considering it to be prohibited. Amongst the latter was ibn Mas’ūd (*radīy Allāhu ‘anhu*).

Incantations⁵ are also called charms.⁶ The evidence exempts those incantations that are free of *shirk* and the Prophet (ﷺ) granted leeway to use them against the evil eye and a scorpion sting.⁷

Love-spells⁸ are something that they would employ in the belief that they would endear a woman to her husband and endear a man

³ Ahmād #18781-18786, Tirmidhī #2072, Hākim #7501.

Suyūtī, *al-Jāmi’* #8599 ruled it ḥasan. It was ruled ḥasan due to supporting narrations by Arna’ūt and ḥāfiḥ by Albānī, *Saḥīb al-Tirmidhī*. Ibn al-Banna, *Fath al-Rabbānī*, vol. 17, pg. 188 said, ‘This ḥadīth does not fall below the rank of ḥasan especially since it has supports that strengthen it.’

⁴ ar: *Tamā’im*, plural of *tamimah*.

⁵ ar: *Ruqā*, plural of *ruqyā*.

⁶ ar: *Aṣṣā’im*, plural of *‘aṣṣimah*, i.e. verbal formulas believed to bring about magical or spiritual benefit.

⁷ The leeway is not restricted just to these two.

⁸ ar: *Tiwalah*

to his wife.⁹

Aḥmad records on the authority of Ruwaifi' (*radīy Allāhu 'anhu*) who said, 'Allāh's Messenger (ﷺ) said to me, "Ruwaifi'! It is probable that your life will be a long one, so inform the people that Muḥammad is innocent of anyone who ties knots in his beard, or wears a bowstring, or cleans his privates using animal dung or bone."¹⁰

It is reported that Sa'īd ibn Jubair said, 'Whoever cuts a talisman off a person, it will be as if he has freed a slave.' It is recorded by al-Wakī'.¹¹

He also records that Ibrāhīm [al-Nakha'i] said, 'They¹² used to abhor all talismans whether they were from the Qur'ān or from other sources.'¹³

⁹ This explanation is taken from the words ibn Mas'ūd as mentioned in ibn Hibbān #6090 who, when asked what *tīwālāh* was, replied, 'Something that women do to endear their husbands to them.'

¹⁰ Aḥmad #16995-16996, Abū Dāwūd #36, Nasā'i #5070

Arna'ūt said the isnād was da'if but it was declared ṣahīḥ by al-Albānī, *Saḥīḥ Abū Dāwūd* and *Saḥīḥ al-Nasā'i*.

¹¹ Ibn Abī Shaybah, *Muṣannaf*, vol. 5, pg. 36

¹² i.e. Ibn Mas'ūd's students and colleagues.

¹³ Ibn Abī Shaybah, *Muṣannaf*, vol. 5, pg. 36

Issues:

- 1) The explanation of incantations and talismans.
- 2) The explanation of love-spells.
- 3) All three are *shirk* with no exceptions.¹⁴
- 4) Incantation against the evil eye and scorpion sting with words that are true is exempted from the above.¹⁵
- 5) If a talisman contains (verses of) the Qur'ān, the scholars have differed whether it falls under the above or not.
- 6) Hanging bowstring on animals to ward them against the evil eye falls under the above.
- 7) The severe threat levelled at a person who wears bowstring.
- 8) The excellent reward of someone who cuts a talisman off a person.¹⁶
- 9) The words of Ibrāhīm do not contradict the difference of opinion mentioned because he refers to 'Abdullāh (ibn Mas'ūd's) colleagues.

¹⁴ The ostensive sense of this statement does not hold true for incantations as the very next point and footnote shows. It is also only accurate for talismans if one takes to the opinion of ibn Mas'ūd, but not if one takes to the opinion of others. cf. Ibn 'Uthaymīn

¹⁵ Ibn 'Uthaymīn: The correct view is that incantations can be used to cure other things as well such as magic.

¹⁶ Based on the narration of Sa'īd ibn Jubair. Ibn 'Uthaymīn: But is his opinion a proof? If one says that it is not, how then can the author adduce this point? The answer is that Sa'īd made an analogy between freeing a slave and freeing a person from *shirk*, (Fawzān: because *shirk* is to be enslaved to Shaytān as opposed to being a slave to the All-Merciful), indeed the latter is far greater. However, because the opinion is based on analogy, one cannot be absolutely certain of its correctness.

CHAPTER NINE

Whoever seeks blessings with a tree or a stone or the likes

Allāh, Most High, says,

أَفَرَأَيْتُمُ اللَّهَ وَالْعَزَىٰ ۖ وَمَنْوَةٌ
الثَّالِثَةُ الْأُخْرَىٰ ۖ أَلَكُمُ الْذِكْرُ وَلَهُ الْأُنْوَنُ ۖ إِنَّكُمْ إِذَا قِسْمَةٌ
ضَيْرَىٰ ۖ إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَمَا يَأْفُكُمْ مَا أَنْزَلَ
اللَّهُ بِهَا مِنْ سُلْطَنٍ إِنْ يَتَّسِعُونَ إِلَّا الظَّنُّ وَمَا تَهُوَ إِلَّا نُفُسٌ
وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْمُهْدَىٰ ۖ

“Have you really considered al-Lāt and al-‘Uzzah and Manāt, the third, the other one? Do you have males and He females? That is a most unfair division. They are nothing but names which you yourselves have given, you and your forefathers. Allāh has sent down no au-

thority for them. They are following nothing but conjecture and what their own selves desire, and that when guidance has reached them from their Lord!”¹

It is reported on the authority of Abū Wāqid al-Laythī (*radīy Allāhu 'anhu*) who said, ‘We left with the Prophet (ﷺ) for Hunayn. We had only recently abandoned disbelief and the polytheists had a lotus-tree to which they would retreat in devotion and upon which they would hang their weapons. It was called *Dhāt Anwāt*. We passed by this tree and said, “Messenger of Allāh (ﷺ), appoint for us a *Dhāt Anwāt* like theirs.” The Messenger of Allāh (ﷺ) exclaimed, “Allāh is great! These are the practices! By Him in whose hand is my soul your words are like those said by the Children of Israel to Mūsā,

أَجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ إِلَهٌ قَالَ إِنَّكُمْ قَوْمٌ بَجْهَلُونَ

“‘Make for us a god just as they have gods.’ He said, ‘Indeed you are a people behaving ignorantly.’”²

Then he (ﷺ) said, “You will follow the ways of those who came before you.” It is recorded by Tirmidhī who ruled it *ṣahīh*.³

¹ *al-Najm* (53): 19-24

² *al-Ā'rāf* (7): 138

³ Ahmad #21897-21900-21902, Tirmidhī #2180, Nasā'ī, *al-Kubrā* #11185, Humaydī #848, Tayālisi #1346

The wording of Tirmidhī is, ‘When the Messenger of Allāh (ﷺ) left for Hunayn, he passed by a tree belonging to the polytheists called *Dhāt Anwāt* upon which they would hang their weapons. They said, “Messenger of Allāh, appoint for us a *Dhāt Anwāt* like theirs!” He said, “Glory be to Allāh! This is like what the people of Mūsā said, ‘*Make for us a god just as they have gods.*’ By the One in whose hand is my soul, you will follow the ways of those who came before you.”

Sulaymān ibn 'Abdullāh, *Taysir al-'Aqīdah*, vol. 1, pg. 348, said, ‘The text of the

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Issues

- 1) Exegesis to the verse of *al-Najm*.
- 2) Understanding the form and nature of what they requested.⁴
- 3) They did not do it.
- 4) They intended to draw closer to Allāh through this because they thought it was something He loved.
- 5) If they were ignorant of this, others are more likely to be so.
- 6) They had such good deeds and the promise of forgiveness that others do not have.
- 7) The Prophet (ﷺ) did not excuse them; rather he rebuked them with his words, “Allāh is great! These are the practices!... You

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ḥadīth differs from that quoted in the book in both wording and meaning.’

Tirmidhī said it was hasan sahīh. It was ruled sahīh by ibn Ḥibbān #6702, ibn Ḥajar, *al-Isābab*, vol. 4, pg. 216, Albānī, *Saḥīḥ al-Tirmidhī* and Arna'ūt.

The wording of Ahmād #21900 has the Messenger of Allāh (ﷺ) saying, “Allāh is great! This is like what the Children of Israel said to Mūsā, ‘*Make for us a god just as they have gods.*’ You will surely follow the ways of those who came before you.” The wording of ibn Ḥibbān #6702 has the Messenger of Allāh (ﷺ) saying, “Allāh is great! These are the practices! By Him in whose hand is my soul you have said the same as was said by the Children of Israel to Mūsā, ‘*Make for us a god just as they have gods.*’ *He said, ‘Indeed you are a people behaving ignorantly.’*” Then he (ﷺ) said, “You will follow the ways of those who came before you.”

The words, “We had only recently abandoned disbelief,” are found in the narration of Ṭabarānī, *al-Kabir* #3291 and others.

A witness to the last sentence is also recorded by Bukhārī #3456-7320 and Muslim #2669 on the authority of Abū Sa'īd with the words, “You will surely follow the ways of those before you, hand-span by hand-span, cubit by cubit, to the point that were they to enter a lizard hole, you would follow them in.” The Companions asked, ‘Messenger of Allāh, do you mean the Jews and Christians?’ He (ﷺ) replied, “Who else?”

⁴ Ibn 'Uthaymīn: They asked the Prophet (ﷺ) to appoint a *Dhāt Anwāt* for them like that of the polytheists. They did not mean to worship it; they just wanted to procure blessings from it.

will follow the ways of those who came before you.” Hence he stressed the severity of this matter with these three pronouncements.

- 8) The issue of paramount importance - and this is the point here - that he (ﷺ) informed them that their request was like the request of the Children of Israel when they said, “Make for us a god...”
- 9) Negating this⁵ is subsumed by the meaning of ‘*Lā ilāha ill>Allāh*,’ despite its subtlety and its being hidden to them.
- 10) He took an oath when passing a ruling and he only took an oath for an overriding benefit.
- 11) *Shirk* is major and minor since they did not apostate by what (they requested).
- 12) Their saying, “We had only recently abandoned disbelief” shows that other (Companions) were not ignorant of this.
- 13) The (permissibility) of saying *takbir* when astonished in contrast to those who view it to be reprehensible.
- 14) Closing the avenues (to evil).⁶
- 15) The proscription of resembling the People of *Jahiliyyah*.
- 16) (The permissibility) of displaying anger when teaching.⁷
- 17) The universal principle expressed in his saying, “These are the practices!”
- 18) This is one of the signs of Prophethood since it occurred as he said it would.
- 19) Everything that Allāh has censured the Jews and Christians

⁵ i.e. seeking blessings with a tree, a stone or the likes.

⁶ Duwaish: since he (ﷺ) immediately rebuked them and did not wait till they actually did it, as such he closed the door on them. Ibn ‘Uthaymīn: *Dhāt Anwāt* was an avenue leading to major *shirk*, since through their attempts at procuring blessings for their weapons, Shayṭān would eventually lead them to worship it.

⁷ Ibn ‘Uthaymīn: the ḥadīth does not explicitly prove this.

for in the Qur'ān also applies to us.⁸

- 20) It was well established with them that actions of worship are built upon command. As such the (incident) serves to remind one about the questions of the grave. As regards, "Who is your Lord?" this is clear; "Who is your Prophet?" is derived from his informing us of the unseen; "What is your religion?" is derived from their words "appoint for us..."⁹
- 21) The way of the *Ahlu'l-Kitāb* is blameworthy, as is the way of the polytheists.
- 22) Someone who has left falsehood which his heart was accustomed to cannot feel safe against a remnant of the habit or custom lingering in it. This can be gleaned from his saying, "We had only recently abandoned disbelief."

⁸ Ibn 'Uthaymīn: this is not to be understood unrestrictedly in its ostensive sense. His saying, 'applies to us,' means to some of us, not one and all. If someone were to resemble the Jews and Christians in something then the censure levelled against them would also be applicable to that person... If the author, may Allāh have mercy on him, meant that there will always be some trait of the Jews and Christians present in this nation, then his statement can be read unrestrictedly for it is indeed rare that a person be saved from this. If, however, he meant that everything the Jews and Christians were blamed for is also for this nation generally, then no.

⁹ Duwaish: "*Who is your Lord?*" They did not claim that the tree could create, provide, or grant life or death, as such it proves that they accepted that it was only Allāh who could do this, that He was the Lord, the Creator, the Provider. "*Who is your Prophet?*" He informed us that they would follow the way of those who came before them, and this happened just as he said it would. This then proves his Prophethood. "*What is your religion?*" This is derived from his rebuking them for their request, for their request implied that they were seeking blessings from another besides Allāh and this goes against the religion of Islām which dictates that one must direct his heart towards Allāh in all circumstances.

CHAPTER TEN

Sacrificing for other than Allāh

Allāh, Most High, says,

فَلِإِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٦٣﴾ لَا شَرِيكَ لَهُ، وَنِدَّ لَكَ أَمْرِتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

“Say: My prayer and my sacrifice, and my living and my dying are for Allāh alone, the Lord of all the worlds who has no partner. I am commanded to be like that and I am the first of the Muslims.”¹

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ

“So pray to your Lord and sacrifice.”²

¹ *al-An‘ām* (6): 162-163

² *al-‘Asr* (108): 2

‘Alī (*radīy Allāhu ‘anhu*) said, ‘The Messenger of Allāh (ﷺ) narrated four statements to me: “May Allāh curse the one who slaughters for other than Allāh, may Allāh curse the one who curses his parents, may Allāh curse the one who grants sanctuary to an innovator,³ may Allāh curse the one who alters the boundaries of the land.”’ It is recorded by Muslim.⁴

Tāriq ibn Shihāb narrated that the Messenger of Allāh (ﷺ) said, “A man entered Paradise over a fly and another entered the Fire over a fly.” They asked, ‘Messenger of Allāh, how was that?’ He said, “Two men passed by a people who had an idol, none would pass by it unless he first offered something to it. They said to one of the men, ‘Offer something!’ He said, ‘I have nothing to offer.’ They said, ‘Offer something, even a fly!’ So he offered a fly and they allowed him to continue on his way, and as a result he entered the Fire. They said to the other man, ‘Offer something!’ He said, ‘I will not offer anything to anyone besides Allāh, Mighty and Magnificent.’ So they struck his neck and he entered Paradise.” It is recorded by Ahmād.⁵

³ another interpretation is, “...who grants sanctuary to a criminal.”

⁴ Muslim #1978 with the words that the Messenger of Allāh (ﷺ) said being, “May Allāh curse the one who curses his parents, may Allāh curse the one who grants sanctuary to an innovator, may Allāh curse the one who alters the boundaries of the land.” Different narrations in Muslim mention a different order of these four sentences, yet none of them has the order mentioned above.

⁵ Ahmād, *al-Zuhd*, pp. 15-16, ibn Abī Shaybah, vol. 12, pg. 358 and Abū Nu‘aym, vol. 1, pg. 261 #646 have it as a statement of Salmān al-Fārisī, reported on the authority of Tāriq ibn Shihāb with a ṣahīh isnād.

It is not a ḥadīth of the Messenger of Allāh (ﷺ) as the author stated.

It would seem that in referencing this narration, the author merely followed ibn al-Qayyim, *Jawāb al-Kāfi*, pg. 21. cf. Sulaymān ibn ‘Abdullāh, *Taysir al-‘Aqīdah*, vol. 1, pp. 369-370

Issues:

- 1) Exegesis to, “*My prayer and my sacrifice...*”
- 2) Exegesis to, “*So pray to your Lord and sacrifice.*”
- 3) (The ḥadīth) commences by mentioning the curse against a person who sacrifices for other than Allāh.⁶
- 4) The curse against someone who curses his parents, included in this category is your cursing the parents of another man who reciprocates by cursing yours.
- 5) The curse against a person who grants sanctuary to a criminal, i.e. someone guilty of a crime that requires the execution of Allāh’s right⁷ and so he seeks refuge with someone who can protect him from it.
- 6) The curse against someone who alters the boundaries of the land, these are signposts that demarcate your property from your neighbours property which you then alter by bringing them forward or moving them back.
- 7) The difference between cursing a specific individual and cursing the people of sin generally.
- 8) This important story: the story of the fly.⁸
- 9) The person entered the Fire because of that fly which he did not intend (to sacrifice in his heart) but did so only to save himself from their evil.⁹

⁶ as in one of the narrations of Muslim.

⁷ i.e. a prescribed punishment, *badd*

⁸ This would be said building on the premise that it is an authentic ḥadīth of the Messenger (ﷺ), which it is not.

⁹ Ibn ‘Uthaymīn: This issue is not accepted. Their words, ‘Offer (*qarib*) something, even a fly,’ dictate that he did so with the intent of drawing closer (*taqarrub*). Were he to have done it only to save himself from their evil, he would not have disbelieved

- 10) Understanding the (extreme aversion to) *shirk* felt in the hearts of the believers, consider how that person remained steadfast until he was killed, how he refused to acquiesce to their demands even though they only required the outward performance of that action.
- 11) The person who entered the Fire was a Muslim because were he a disbeliever, it would not have been said that 'he entered the Fire over a fly.'
- 12) (The story) is a case in point for the *ṣahīḥ ḥadīth*, "Paradise is closer to one of you than the lace of his sandal and so too is the Fire."¹⁰
- 13) Knowing that the action of the heart is the greatest goal, even amongst idol worshippers.¹¹

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since the intent of drawing closer would have been absent. The ostensive sense of the story shows that the person slaughtered the fly with the intention of drawing closer because the basic principle is that a deed which is done in response to a request is enacted in keeping with that request. Therefore, we do not hold to the opinion of the author, may Allāh have mercy on him. Hence, if he did it with the intention of saving himself from their evil and not with the intention of drawing closer to that idol, he would not have disbelieved. This is because of the generality of His, Most High, saying, "*Those who disbelieve in Allāh after having bad faith - except for someone forced to do it whose heart remains at rest in its faith - but as for those whose breasts become dilated with disbelief...*" [al-Nāḥl (16): 106]

Duwaish: or it could be said that (some previous nations) were taken to account for things they did even under duress.

¹⁰ Bukhārī #6488 on the authority of ibn Mas'ūd.

The author repeats this point again in chapter 64 and has mentioned it in chapter 4.

¹¹ Duwaish: They wanted him to slaughter a fly intending that his heart incline towards doing so. If they did not want this, they would not have ordered him to slaughter something as worthless as a fly that was of no use to them, something that could not be used for food or the likes.

Ibn 'Uthaymīn: There would seem to be a contradiction when considering this

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CHAPTER ELEVEN

Sacrifice for Allāh is not offered
at a place where sacrifices
to another are offered

Allāh, Most High, says,

لَا نَقْمَدُ فِيهِ أَبَدًا الْمَسْجِدُ أَسِسَ عَلَى التَّقْوَىٰ مِنْ أَوْلَىٰ
يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ رِجَالٌ يُحْبُّونَ أَنْ يَنْظَهُرُوا
وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

“Do not ever stand in it. A *masjid* founded on *taqwā* from the first day has a greater right for you to stand in. In it there are men who love to purify themselves and

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issue with the ninth issue. In this issue he refers the matter to an act of the heart whereas in the ninth he refers it to an outward deed, i.e. to save himself from their evil, the implication being that the inner remained secure in faith.

Allāh loves those who purify themselves.”¹

Thābit ibn al-Dahhāk said, ‘A person vowed to slaughter a camel at Buwānah. He asked the Prophet (ﷺ) who enquired, “Was an idol from the times of *Jābiliyyah* worshipped there?” They replied, “No.” He asked, “Was one of their celebrations held there?” They replied, “No.” The Messenger of Allāh (ﷺ) said, “Fulfil your vow. No vow in disobedience of Allāh should be fulfilled, nor one concerning something the son of Ādam does not possess.”’ It is recorded by Abū Dāwūd and meets the criteria of Bukhārī and Muslim.²

¹ *al-Tawbah* (9): 108

² Abū Dāwūd #3313, Bayhaqī, *al-Kubrā*, vol. 10, pg. 83, Ṭabarānī, *al-Kabīr* #1341.

The wording of Abū Dāwūd is, ‘During the time of the Prophet a person vowed to slaughter a camel at Buwānah, he came to the Prophet and said, “I have vowed to slaughter an animal at Buwānah.” He asked, “Was an idol from the times of *Jābiliyyah* worshipped there?” They replied, “No.” He asked, “Was one of their celebrations held there?” They replied, “No.” The Messenger of Allāh said, “Fulfil your vow. No vow in disobedience of Allāh should be fulfilled, nor one concerning something the son of Ādam does not possess.”’

It was ruled *ṣahīḥ* by ibn Ḥajr, *al-Talkhiṣ al-Ḥabir*, vol. 4, pg. 331 #2550 and Albānī, *Ṣahīḥ al-Jāmi'* #2551

Ibn Mājah #2130 records on the authority of ibn ‘Abbās that a man came to the Prophet and asked, ‘Messenger of Allāh, I have vowed to slaughter at Buwānah.’ He asked, ‘Do you have any lingering influences of the affairs of *Jābiliyyah*?’ He replied, ‘No.’ He said, ‘Fulfil your vow.’ Albānī said it was *ṣahīḥ*.

Aḥmad #15456-16607 and ibn Mājah #2131 report that Kardam ibn Sufyān asked the Messenger of Allāh about a vow he took while in the days of *Jābiliyyah*. The Prophet asked him, “Was it for an idol or a graven image?” He replied, ‘No, it was for Allāh, Blessed and Exalted.’ He said, “Fulfil what you have set aside for Allāh, Blessed and Exalted. Slaughter at Buwānah and fulfil your vow.” Albānī and Arna’ūt said that the ḥadīth was *ṣahīḥ*.

Issues:

1. Exegesis of His saying, “*Do not ever stand in it.*”
2. Sin can have a [detrimental] effect on the earth, obedience can have a [beneficial] effect.³
3. Clarifying an obscure issue in order to remove confusion.
4. A Muftī asking further questions when there is a need to do so.
5. There is nothing wrong in specifying a particular place when making a vow so long as there are no obstacles [that would render it proscribed].
6. The prohibition of doing so if an idol from the times of *Jāhilīyyah* was worshipped there, even if it was in the past.
7. The prohibition of doing so if one of their celebrations was held there, even if it was in the past.
8. It would not have been permissible to fulfil the vow at that place because in such a case it would have been a vow of disobedience.
9. The warning against resembling the polytheists in their celebrations even if the person does not intend to do so.
10. There is no vow in disobedience.
11. A vow taken concerning something that the son of Ādam does not own (is not valid).

³ Duwaish: The hypocrites intended sin by building Masjid al-Dirār, the consequence of this sin was that Allāh prohibited His Prophet (ﷺ) from praying there. The congregation of Masjid Qubā' loved to purify themselves by way of obedience to Allāh, the consequence of this was that Allāh ordered His Prophet (ﷺ) to pray there.

CHAPTER TWELVE

Taking a vow by any besides Allāh is a form of *shirk*

Allāh, Most High, says

يُوْقُونُ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾

“They fulfil their vows and fear a Day whose evil will spread far and wide.”¹

وَمَا آنَفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذْرٌ مِمْنَ نِكْدِرٍ فَإِنَّ اللَّهَ
يَعْلَمُهُ.

“Whatever amount you spend or vow you make, Allāh knows it.”²

¹ *al-Insān* (76): 7

² *al-Baqarah* (2): 270

It is recorded in the *Ṣahīh* on the authority of ‘Ā’ishah (*radiyAllāhu anhā*) that the Messenger of Allāh (ﷺ) said, “Whoever vows to obey Allāh must obey Him. Whoever vows to disobey Allāh must not disobey Him.”³

Issues:

1. The obligation of fulfilling a vow.⁴
2. It is established that making a vow is an act of worship; as such, to direct it to any besides Allāh is *shirk*.
3. It is not permissible to fulfil a vow of disobedience.

³ Bukhārī #6696-6700, Abū Dāwūd #3289

Tahāwī, *Sharh Muḥkīl al-Āthār* #1514 adds at the end of the second sentence, “and he must give the expiation for breaking an oath.” Arna’ūt said that the isnād was *ṣahīh*.

Abū Dāwūd #3290, Nasā’ī #3806, Tirmidhī #1526 and ibn Mājah #2125 record on the authority of ‘Ā’ishah that the Messenger of Allāh (ﷺ) said, “There is no vow in disobedience and its expiation is the expiation for breaking an oath.” The isnād is *ṣahīh*.

Ibn Jārūd, *al-Muntaqā* #935 records on the authority of ibn ‘Abbās that the Prophet (ﷺ) said, “Vows are of two types: one that is for Allāh and its expiation is that it be fulfilled, and one that is for Shaytān which must not be fulfilled and its expiation is the expiation for breaking an oath.” It was ruled *ṣahīh* by Albānī, *al-Sabīhab* #479

⁴ Ibn ‘Uthaymīn: This is not to be understood unrestrictedly, rather it only applies to vows of obedience... perhaps this is implied by the author because of what he says in the third point.

CHAPTER THIRTEEN

To seek refuge with any besides Allāh,
Most High, is a form of *shirk*

Allāh, Most High, says,

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنْسَنِ يَوْمًا يَوْمًا يَوْمًا
رِجَالٌ مِّنَ الْجِنِّ فَرَأَوْهُمْ
رَهْقَانًا

“Certain men from among mankind used to seek refuge with certain men from among the jinn but they increased them in wickedness.”¹

Khawlah bint Ḥakīm reports that she heard the Messenger of Allāh ﷺ saying, “Whoever alights at a place and says, ‘I take refuge with Allāh’s perfect words from the evil of what He has created,’ nothing will harm him until he moves on.” This is recorded by

¹ *al-Jinn* (72): 6

Muslim.²

Issues:

1. Exegesis to the verse of *al-Jinn*.
2. That [seeking refuge with another besides Allāh] is a form of *shirk*.³
3. This is also proven by the ḥadīth. The scholars adduced it as proof that the words of Allāh are uncreated since seeking refuge with an object of creation is *shirk*.
4. The excellence of this supplication despite its brevity.
5. The fact that something may effectuate some worldly profit, prevent some harm or promote some benefit does not prove that it is not *shirk*.⁴

² Muslim #2708, in another narration he has the words, “When one of you alights at a place, let him say, ‘I take refuge with Allāh’s perfect words from the evil of what He has created,’ for then nothing will harm him until he moves on.”

³ Ibn ‘Uthaymīn: This is not to be understood unrestrictedly. It is permissible for a person to seek refuge with another in affairs that fall within his ability. The same applies to asking for help.

⁴ In the times of *Jahiliyyah*, when travelling, it was the habit of the Arabs to seek refuge with the jinn, or the senior jinn residing in any particular area they stopped at in order to be under their protection and safe from their harm. The fact that in response, the jinn may refrain from harming them, does not prove that this is something permissible to do and is not *shirk*.

CHAPTER FOURTEEN

Seeking succour with any besides Allāh or invoking another is a form of *shirk*¹

Allāh, Most High, says,

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ
مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ إِنْ فَعَلْتَ فِيْنَكَ إِذَا مِنَ الظَّالِمِينَ ١٦٦
وَإِنْ يَمْسِسْكَ اللَّهُ بِضَرٍ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ أَنْتَ
بُرِدَكَ بِخَيْرٍ فَلَا رَأْدَ لِضَلَالِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عَبَادِهِ
وَهُوَ الْغَفُورُ الرَّحِيمُ ١٦٧

¹ Ibn 'Uthaymīn: The words of the author, may Allāh have mercy on him, are not to be understood unrestrictedly. Seeking succour from someone for something that falls within his ability is not a form of *shirk*. Allāh, Most High, says, "The one from his party asked for his support against the other who was his enemy." [al-Qāsās (28): 15] If the matter is something that only Allāh can do, [and succour is sought from another], that is *shirk*.

“Do not call on something besides Allāh which can neither help you nor harm you. If you do, you would then be wrongdoers. If Allāh afflicts you with harm, no one can remove it except Him, and if He desires good for you, no one can avert His favour. He bestows it on whichever of His servants He wills, He is Ever-Forgiving, Most Merciful.”²

إِنَّ الَّذِينَ تَبْعَدُونَ مِنْ
 دُونِ اللَّهِ لَا يَمْلُكُونَ لَكُمْ رِزْقًا فَابْنُوْا عِنْدَ اللَّهِ الرِّزْقَ
 وَأَعْبُدُوهُ وَأَشْكُرُوهُ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

“Those you worship besides Allāh have no power to provide for you. So seek your provision from Allāh, worship Him and give thanks to Him. It is to Him that you will be returned.”³

وَمَنْ أَضَلُّ مِنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ
 لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَمَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿١٨﴾
 وَإِذَا حُشِرَ الْأَنَاسُ كَانُوا لَهُمْ أَمْدَاءَ وَكَانُوا يُبَاهِدُهُمْ كُفَّارِنَ ﴿١٩﴾

“Who can be further astray than those who call on other things besides Allāh which will not respond to them until the Day of Rising and which are unaware of their supplications? When mankind is gathered together, they will be their enemies and will reject their worship.”⁴

² *Yūnus* (10): 106-107

³ *al-Ankabūt* (29): 17

⁴ *al-Abqāf* (46): 5-6

أَمَّنْ يُحِبُّ الْمُضْطَرَّ إِذَا دَعَاهُ
 وَيَكْشِفُ الْشَّوَّءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَئِلَهٌ
 مَّعَ اللَّهِ

“He who responds to the oppressed when they call on Him and removes their distress, and has appointed you as successors on the earth. Is there another god besides Allāh?”⁵

Ṭabarānī records, with his isnād, that during the time of the Prophet (ﷺ) there was a hypocrite who would harm the believers. Some of them said, ‘Stand - let us go and seek succour with the Messenger of Allāh (ﷺ) from this hypocrite. The Prophet (ﷺ) said, “Succour is not sought with me, succour is only sought with Allāh.”⁶

⁵ *al-Naml* (27): 62

⁶ Ṭabarānī, *al-Kabīr* on the authority of ‘Ubādah as mentioned by Haythamī, *Majma‘ al-Zawā’id*, vol. 10, pg. 159. The narrations of ‘Ubādah are part of *al-Mu‘jam al-Kabīr* that is now lost. The isnād contains the narrator, ibn Lahī‘ah who is da‘īf.

The ḥadīth is also recorded by Aḥmad #22706 and ibn Abī Ḥātim #13236 but the wording at the end is, “None should stand for me, only Allāh should be stood for.” Ibn Muflīh, *al-Ādāb al-Shar‘iyah*, vol. 2, pg. 33 said that the isnād was da‘īf as did Arna‘ūt since it contains the narrator, ibn Lahī‘ah and another who is unknown; cf. Haythamī, vol. 8, pg. 43. Ibn Kathīr, vol. 3, pg. 182 said that the ḥadīth was gharīb jiddan.

Sulaymān ibn ‘Abdullāh, *Taysīr al-‘Aqīdah*, vol. 1, pp. 444-454 said, ‘It is clear that his (ﷺ) purpose was to direct them to fine conduct with Allāh even in words. This is because their seeking succour with him (ﷺ) against the hypocrite was something that fell within his ability to undertake, he could have warned him or rebuked him for example. Therefore, it is clear that the point was to direct them to carefully select the best words as part and parcel of his (ﷺ) defending the sanctuary of *Tawḥid* and keeping to due veneration of Allāh.’

Issues:

1. Mentioning supplication alongside seeking succour⁷ is an example of mentioning the general alongside the specific.⁸
2. Exegesis to His saying, “*Do not call on something besides Allāh which can neither help you nor harm you.*”
3. This is major *shirk*.
4. If the best of people was to do this in order to please another, he would become one of the wrongdoers.
5. Exegesis to the next verse.⁹
6. In addition to its being *kufr*, it brings about no benefit in this world.¹⁰
7. Exegesis to the third verse.¹¹
8. Provision must only be sought from Allāh in the same way that Paradise must only be sought from Him.¹²
9. Exegesis to the fourth verse.
10. There is no one more misguided than someone who supplicates to another besides Allāh.
11. The supplicated is heedless of the supplication of the suppi-

⁷ ar: *Istighāthah*

⁸ ar: *'Aft al-'ām 'ala'l-khāṣ*. Duwaish: i.e. supplication is general (for all circumstances) and seeking succour is a specific type of supplication: the supplication of someone facing adversity.

⁹ i.e. *Yūnus* (10): 107

¹⁰ due to His saying, “*If Allāh afflicts you with harm, no one can remove it except Him,*” as such invoking another to remove it is of no benefit.

¹¹ i.e. *al-Ankabūt* (29): 17

¹² Ibn 'Uthaymīn: derived from His saying, “*So seek your provision from Allāh, worship Him and give thanks to Him. It is to Him that you will be returned,*” the latter part of the verse alluding to Paradise. Moreover, worship is the means to entering Paradise.

cant, he does not know about it.

12. The supplication is actually a cause for the supplicated hating the supplicant and becoming his enemy.
13. This supplication has been referred to as worship of the supplicated.¹³
14. The supplicated will reject that worship.
15. This is the reason for his being the most misguided of people.
16. Exegesis to the fifth verse.
17. It is astonishing to note that the idol-worshippers accept that only Allāh will respond to the oppressed. It is for this reason that they invoke Him at times of adversity, making the religion sincerely for Him alone.
18. al-Muṣṭafā (ﷺ) defending the sanctuary of *Tawḥīd* and his fine conduct with Allāh.¹⁴

¹³ Duwaish: due to His saying, “*they will be their enemies and will reject their worship.*”

¹⁴ Duwaish: due to his saying, “*Succour is not sought with me, succour is only sought with Allāh,*” even though what was being requested fell within his ability to do. However, he prohibited them from saying this in order to defend the sanctuary of *Tawḥīd*. What then would have been the case had someone requested something from him that only Allāh, Mighty and Magnificent, could do?! cf. ibn ‘Uthaymīn, *Fawzān*

CHAPTER FIFTEEN

Allāh, Most High, says,

أَيْمَرُ كُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ
وَلَا يَسْتَطِعُونَ لَهُمْ نَصْرًا وَلَا أَنفُسُهُمْ يَنْصُرُونَ
١١٦

“Do they make things partner-gods which cannot create anything and are themselves created; which are not capable of helping them and cannot even help themselves?”¹

وَالَّذِينَ
تَدْعُونَ مِنْ دُونِهِ مَا يَعْلَمُ كُونَ مِنْ قُطْمِيرٍ^{١٦} إِنْ
تَدْعُوهُمْ لَا يَسْمَعُونَ دُعَاءَكُمْ وَلَوْسَمِعُوا مَا أَسْتَجَابُ لَكُمْ
وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بِشَرِكِكُمْ وَلَا يُنِيشُكُمْ مِثْلُ خَيْرِ

“Those you call on besides Him have no power over even the smallest speck. If you call on them they will not

¹ *al-A'rāf* (7): 191-192

hear your call, and were they to hear, they would not respond to you, and on the Day of Rising they will reject your making associates of them. No one can inform you like One who is All-Aware.”²

It is recorded in the *Şahîh* on the authority of Anas that, ‘on the Day of Uhud, the Prophet (ﷺ) suffered a head wound and his molar tooth was broken. He said, “How can a people who wound their Prophet be successful?” Then the verse,

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ

“You have no part in the affair.”³

was revealed.⁴

It also has the ḥadîth in which ibn ‘Umar (*radîy Allâhu ‘anhu*) said that he heard the Messenger of Allâh (ﷺ) saying, when he raised his head from *ruku’* in the last *rak’ah* of the Fajr prayer, “O Allâh! Curse so-and-so and so-and-so,” after having said, “Allâh has heard the one who praised him, our Lord and to You belongs all praise.” Then Allâh revealed,

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ

² *Fâtiর* (35): 13-14

³ *Āli ‘Imrân* (3): 128

⁴ Bukhârî [al-Maghâzi, Ghâzwa Uhud] as a *ta’lîq* report, Muslim #1791. The wording of Muslim is, “How can a people who wound their Prophet so be successful when he is calling them to Allâh?!”

⁵ *Āli ‘Imrân* (3): 128

“You have no part in the affair.”^{5, 6}

Another narration has, ‘he was supplicating against Ṣafwān ibn Umayyah, Suhayl ibn ‘Amr and Ḥārith ibn Hishām and then the verse was revealed.’⁷

It also has the ḥadīth recorded on the authority of Abū Hurayrah (*radiy Allāhu ‘anhu*) who said, ‘When the verse,

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبَينَ

“Warn your near relatives.”⁸

was revealed, the Messenger of Allāh (ﷺ) stood and said, “O Gathering of the Quraysh - or words to that effect - purchase your souls, I cannot avail you against Allāh at all. O ‘Abbās ibn ‘Abdu'l-Muṭṭalib, I cannot avail you against Allāh at all. O Ṣafīyyāh, aunt of the Messenger of Allāh, I cannot avail you against Allāh at all. O Fāṭimah, daughter of Muḥammad, ask of me whatever you want but I cannot avail you against Allāh at all.”⁹

⁶ Bukhārī #4069-4559-7346

⁷ Bukhārī #4070 and Tirmidhī #3004

⁸ *al-Shu‘arā’* (26): 214

⁹ Bukhārī #2753-4771 with the words, “O Gathering of the Quraysh - or words to that effect - purchase your souls, I cannot avail you against Allāh at all. O Banū ‘Abd Manāf, I cannot avail you against Allāh at all. O ‘Abbās ibn ‘Abdu'l-Muṭṭalib, I cannot avail you against Allāh at all. O Ṣafīyyāh, aunt of the Messenger of Allāh, I cannot avail you against Allāh at all. O Fāṭimah, daughter of Muḥammad, ask of me whatever you want of my wealth but I cannot avail you against Allāh at all.” Bukhārī #3527 with the words, “O Banū ‘Abd Manāf, purchase your souls from Allāh, I cannot avail you against Allāh at all. O Banū ‘Abdu'l-Muṭṭalib, purchase your souls from Allāh. O Umm al-Zubayr ibn al-‘Awwām, aunt of the Messenger of Allāh, O Fāṭimah, daughter of Muḥammad, purchase your souls from Allāh - ask me whatever you want of my wealth, but I cannot help you against Allāh at all.”

Issues:

1. Exegesis to the two verses.¹⁰
2. The story of *Uhud*.
3. The Qunūt of the Master of the Messengers in the prayer, behind whom were the elite of the *Awliyā'* saying *āmīn*.
4. The people supplicated against were disbelievers.
5. They did things that the generality of the disbelievers had not done: they inflicted a head wound on their Prophet and moved to kill him. Moreover, they mutilated the dead even though they were their relatives.
6. Concerning this, Allāh revealed, “*You have no part in the affair.*”
7. His saying, “*Either He will turn towards them or He will punish them,*”¹¹ and He turned towards them and they believed.
8. Performing Qunūt during times of calamity.
9. Mentioning the people he supplicated against in the prayer by their names and the names of their fathers.
10. Cursing specific people in *Qunūt*.¹²

¹⁰ Sulaymān: The point of this chapter is to highlight the condition of those who are invoked besides Allāh. Regardless if the supplicated is an angel, or a prophet, or someone righteous or an idol, they cannot bring any harm or benefit. This is the state of everyone who is supplicated to besides Allāh and He says, “*Mankind! An example has been made, so listen to it carefully. Those whom you call upon besides Allāh are not even able to create a single fly, even if they were to join together to do it. And if a fly steals something from them, they cannot get it back. How feeble are both the seeker and the sought! They do not measure Allāh with His true measure. Allāh is All-Strong, Almighty.*” [al-Hajj (22): 73-74] Sufficient proof for this lies in Allāh’s words to the best of creation, “*Say: 'I possess no power to do you harm or to guide you right.' Say: 'No one can protect me from Allāh and I will never find any refuge apart from Him - only in transmitting from Allāh and His Messages. As for him who disobeys Allāh and His Messenger, he will have the Fire of Hell, remaining in it timelessly, forever.'*” [al-Jinn (72): 21-23]

¹¹ *Āli 'Imrān* (3): 128

¹² Ibn 'Uthaymīn: This is strange. If the author, may Allāh have mercy on him meant

11. What he (ﷺ) did when, “*Warn your near relatives*,” was revealed.
12. His (ﷺ) earnestness in that he did something that made people accuse him of madness. Indeed, if a Muslim did something similar today, he too would be accused of madness.
13. His saying to his close and distant kin, “I cannot avail you against Allāh at all,” he even went as far as to say, “O Fātimah, daughter of Muḥammad, I cannot avail you against Allāh at all.” Here, the Master of the Messengers clearly states that he cannot help the Mistress of the women of this world. Now, if a person believes that he (ﷺ) only speaks the truth and then looks at what has afflicted the hearts of the elite of today, he will soon realise (the reality of) *Tawḥid* and the strangeness of this religion.¹³

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that this is something that happened but was then prohibited, there is no obscurity in his words. However, if he intends that one can derive the permissibility of cursing specific people in Qunūt from this narration then this is problematic because the Prophet (ﷺ) was prohibited from doing this.

¹³ Some texts of the book read, “...he will soon realise how *Tawḥid* has been abandoned and the strangeness of this religion.”

CHAPTER SIXTEEN

Allāh, Most High, says,

وَلَا يَنْفَعُ الْسَّفَعَةُ إِذْنَهُ إِلَيْنَاهُ أَذْنَكَ لَهُ حَتَّىٰ إِذَا فَرَغَ عَنْهُ
قُلُوبُهُمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ عَلَى النَّكِيرِ

“...So that when the terror has left their hearts they will ask, ‘What did your Lord say?’ They will reply, ‘The truth. He is the All-High, the Most Great.’”¹

The Ṣahīh records on the authority of Abū Hurayrah that the Prophet (ﷺ) said, “When Allah decrees a matter in the heaven, the angels beat their wings in submission to His words which are like a chain dragged across a smooth stone. These reach them ‘so that when the terror has left their hearts they will ask, ‘What did your Lord say?’ They will reply, ‘The Truth. He is the All-High, the Most Great.’” An eavesdropper will listen in - those who eavesdrop are like this, some on top of others,” and Sufyān illustrated with his hand, turning it and spreading his fingers apart. “He will overhear a word and convey it

¹ *Saba'* (34): 23

to the (devil) below him who in turn conveys it to the next one below him until it is cast into the mouth of the sorcerer or soothsayer who tells a hundred lies with it. A flame might catch him before he conveys it and he might convey it before it catches him. It will be said, 'Did he not tell us on such-and-such a day that such-and-such would occur?' and he will be believed on account of that word which was heard from heaven."²

Nawwās ibn Sam'ān reports that the Messenger of Allāh (ﷺ) said, "When Allāh, Most High, wants to reveal something, He speaks the revelation. The heavens quake - or he said: shudder - violently out of fear of Allāh, Mighty and Magnificent. When the inhabitants of the heavens hear it they swoon and fall prostrate to Allāh. The first to raise his head is Jibrīl and Allāh will speak whatever He wills to him of the revelation. Jibrīl will then pass by the angels, each time he goes by a heaven, the angels will ask, 'Jibrīl, what did our Lord say?' He will reply, 'He said the truth. He is the All-High, the Most Great,' and they will then all repeat what Jibrīl said. Jibrīl will then convey the revelation to where Allāh, Mighty and Magnifi-

² Bukhārī #4800. Bukhārī #4701-7481 with the words, "When Allāh decrees a matter in the heaven, the angels beat their wings in submission to His words which are like a chain dragged across a smooth stone. ('Alī said: others said, 'Like a chain over a smooth stone. That [word] reaches them.') 'So that when the terror has left their hearts they will ask, 'What did your Lord say?' They will reply, 'The Truth. He is the All-High, the Most Great.'" Then the eavesdroppers will overhear it, and they will be like this, one on top of the other" and Sufyān illustrated this with his hand, spreading apart the fingers of his right hand and placing one hand over the other. "A flame might catch the listener before he conveys it to his companion and burns him up, and it might not catch him before he conveys it to the (devil) below him who in turn conveys it to the next one below him until it is cast onto the earth.." (Sufyān might have said, "Until it reaches the earth.") "Then it is cast into the mouth of the sorcerer who tells a hundred lies with it. It will be proven true and they will ask, 'Did he not tell us on such-and-such a day that such-and-such would occur and we have found it to be true? This on account of the word which was heard from heaven."

cent, commanded him.”³

Issues:

1. Exegesis to the verse.
2. The verse proves the futility of *shirk*, specifically that pertaining to the righteous. It is said that this verse completely uproots the tree of *shirk* from the heart.⁴
3. Exegesis to, “*They will reply, ‘The truth. He is the All-High, the Most Great.’*”
4. The reason for their asking the question.⁵

³ Tabarānī, *Musnad al-Shāmiyyin* #591, ibn Abī ‘Āsim, *al-Sunnah* #515, ibn al-A‘rābī, *al-Mu‘jam* #883, Abū Nu‘aym, vol. 5, pg. 152.

Abū Zur‘ah, *al-Ta‘rīkh*, vol. 1, pg. 261 quotes Hāfiẓ Duhaym saying that it has no basis, i.e. it is not authentic. Albānī, *Zilāl al-Jannāh* #515 said that the isnād was ḏa‘if.

Abū Dāwūd #4738 records on the authority of ibn Mas‘ūd that the Messenger of Allāh (ﷺ) said, “When Allāh speaks the revelation, the inhabitants of the heaven hear it emit a sound like that of a chain dragging across a rock. They will swoon and remain in this state until Jibrīl comes to them. When Jibrīl comes to them, the terror will leave their hearts and they will ask, ‘Jibrīl, what did your Lord say?’ He will reply, ‘The truth.’ They will then repeat, ‘The truth! The truth!’” The isnād to this is ṣahīh and its narrators are those of Muslim. It was ruled ṣahīh by Albānī, *al-Ṣabīḥah* #1293

⁴ The verse quoted is a continuation of *Saba’* (34): 22, “Say: ‘Call on those you make claims for besides Allāh. They have no power over even the smallest particle, either in the heavens or in the earth. They have no share in them and He has no need of their support.’ Intercession with Him will be of no benefit except from someone who has His permission.’”

Duwaish: because of the four matters mentioned therein: they have no power over anything, they have no share of His dominion, they do not support Allāh because He is Rich Beyond Need, and they do not possess intercession except with His permission. This is further explained in the words of ibn Taymiyyah quoted in the next chapter.

⁵ Duwaish: when they hear the words of Allāh, they swoon and as such are unable

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5. Jibrīl will reply to them by stating that He said such-and-such.
6. The first to raise his head will be Jibrīl.
7. He will say this to all the inhabitants of the heavens since all of them asked him.
8. All of the inhabitants of the heavens will swoon.
9. The heavens quaking at the words of Allāh.
10. Jibrīl is the one who conveys the revelation to where Allāh commands him.
11. The devils eavesdrop.
12. The description of the formation they take.
13. The sending of flames.
14. Sometimes the flame reaches the devil before he can cast the word, and sometimes he successfully casts the word into the ear of his human friend before it reaches him.
15. The soothsayer does tell the truth sometimes.
16. He mixes the truth with one hundred lies.
17. His lies are only believed on account of that one (true) word that was heard from heaven.
18. The propensity of souls to accept falsehood: how they stick to that one word and overlook the one hundred!⁶
19. They circulate that one word amongst each other, memorising it and adducing it as proof.
20. The affirmation of the Attributes in contrast to the way of the Ash'ariyyah who negate them.
21. The explicit statement that the quaking and swooning is done out of the fear of Allāh, Mighty and Magnificent.
22. They fall prostrate to Allāh.

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to comprehend them. When they regain (their senses), they ask what was said and are informed.

⁶ Ibn 'Uthaymīn: This is correct, but it is not something that is true of all mankind, rather only for the ignorant and foolish.

CHAPTER SEVENTEEN

Intercession

Allāh, Mighty and Magnificent, says,

وَأَنذِرْهُمُ الَّذِينَ يَخَافُونَ أَنْ يُخْشِرُوا
إِلَى رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُوَيْنِ وَلِيٰ وَلَا شَفِيعٌ لَعَلَّهُمْ يَنْقُونَ

“Warn by it those who fear that they will be gathered to their Lord, having no protector or intercessor apart from Him...”¹

قُلِّلَ اللَّهُ أَلْسَنَعَةُ جَمِيعًا

“Say: ‘Intercession is entirely Allāh’s affair.’”²

¹ *al-An‘ām* (6): 51

² *al-Zumar* (39): 44

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا يَأْذِنُهُ

“Who can intercede with Him except by His permission?³

وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُعْنِي
شَفَاعَتُمُوهُمْ شَيْئًا إِلَّا مِنْ بَعْدَ أَنْ يَأْذِنَ اللَّهُ لِمَنْ يَشَاءُ وَبِرَضْيَهُ
⑯

“And how many angels are there in the heavens whose intercession is of no benefit at all until Allāh has authorised those He wills and is pleased with them!”⁴

قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ
اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي
الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شَرِيكٍ وَمَا لَهُمْ مِنْهُمْ مِنْ ظَهِيرٍ
⑯

“Say: ‘Call on those you make claims for besides Allāh. They have no power over even the smallest particle, either in the heavens or in the earth. They have no share in them and He has no need of their support.’”⁵

Abū'l-'Abbās said, 'Allāh has quashed all the justifications employed by the polytheists. He nullified the claim that something else has sovereignty or even a share of it, and He nullified the existence of a supporter. All that remains after this is [the argument of] intercession and He explained that this can only benefit those that the Lord allows,

³ *al-Baqarah* (2): 255

⁴ *al-Najm* (53): 26

⁵ *Saba'* (34): 22

وَلَا يَشْفَعُونَ كَمَا لَمْ يَأْتُنَّ أَرْضَنَ

“They only intercede on behalf of those with whom
He is pleased.”⁶

‘Intercession, as believed by the polytheists, will not exist on the Day of Rising and it has been negated by the Qur’ān. The Prophet (ﷺ) informed us that he would come and prostrate before his Lord and praise Him. He would not ask for the intercession straight away. It will then be said, “Raise your head, speak and you will be heard, intercede and your intercession will be accepted.”⁷ Abū Hurayrah asked, ‘Who is most fortunate by reason of your intercession?’ He replied, ‘Whoever says, ‘None has the right to be worshipped save Allāh,’ sincerely from his heart.’⁸ So intercession is for those who are sincere and it will occur by Allāh’s permission, it is not for those who commit *shirk* with Allāh.

‘Essentially, intercession is built on the fact that it is Allāh, Glorious and Most High, who will grace the sincere, forgiving them through the mediation of the supplication of those He has allowed to intercede, that He may honour him and grant him the Praiseworthy Station.

‘The intercession negated by the Qur’ān is that intercession which

⁶ *al-Anbiyā’* (21): 28

⁷ Bukhārī #4476-6565-7410-7440-7509-7510-7516 and Muslim #193 on the authority of Anas. This ḥadīth has been reported from twelve Companions.

⁸ Bukhārī #99-6570 and records the response as, “Abū Hurayrah, I thought it would be you who would be the first to ask me this question because of your keen desire for ḥadīth. The one most fortunate by reason of my intercession on the Day of Rising will be the person who says, ‘None has the right to be worshipped save Allāh,’ sincerely from his heart or soul.”

contains *shirk*. This is why He has affirmed intercession stipulated by His permission in numerous places, and the Prophet (ﷺ) explained that this will only be carried out for the people of *Tawhid* and sincerity.⁹

Issues:

1. Exegesis to the verses.
2. Description of the intercession that is negated.
3. Description of the intercession that is affirmed.
4. Mention of the Major Intercession which is the Praiseworthy Station.¹⁰
5. The description of what he (ﷺ) will do: he will not commence with intercession, instead he will prostrate and when Allāh grants him leave, he will intercede.
6. Who are the people most fortunate by reason of his intercession?
7. Intercession will not be for those who commit *shirk* with Allāh.
8. Explaining the reality of intercession.

⁹ Ibn Taymiyyah, *al-Kalām 'alā Haqīqati'l-Islām wa'l-Imān*, pp. 119-121, *Majmū' Fatāwā*, vol. 7, pp. 77-79

¹⁰ ar: *al-Maqām al-Mahmūd*

CHAPTER EIGHTEEN

Allāh, Most High, says,

إِنَّكَ لَا تَهْدِي مَنْ أَحَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

“You cannot guide those you would like to but Allāh guides those He wills.”¹

It is recorded in the *Ṣaḥīḥ* on the authority of ibn al-Musayyib, on the authority of his father who said, ‘When Abū Ṭālib was on his death bed - with him were ‘Abdullāh ibn Abū Umayyah and Abū Jahl - the Messenger of Allāh (ﷺ) came to him and said, ‘Uncle, say, ‘None has the right to be worshipped save Allāh,’ and with this statement I can make your case with Allāh.’ They said, ‘Would you turn away from the religion of ‘Abdu’l-Muṭṭalib?’’ The Prophet (ﷺ) repeated his request and they repeated their objection. The last thing that he said was, ‘He is upon the religion of ‘Abdu’l-Muṭṭalib,’ thereby refusing to say the testimony of faith. The Prophet (ﷺ) said, ‘I will ask forgiveness for you so long as I am not prohibited from doing so.’ Allāh, Mighty and Magnificent, then revealed,

¹ *al-Qaṣaṣ* (28): 56

مَا كَانَ لِلَّهِ وَالَّذِينَ مَأْمُونُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ

“It is not right for the Prophet and those who have faith to ask forgiveness for the polytheists.”²

and concerning Abū Tālib, Allāh revealed,

إِنَّكَ لَا تَهْدِي مَنْ أَحَبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

“You cannot guide those you would like to but Allāh guides those He wills.”^{3,4}

Issues:

1. Exegesis of, “*You cannot guide those you would like to but Allāh guides those He wills.*”
2. Exegesis of, “*It is not right for the Prophet and those who have faith to ask forgiveness for the polytheists.*”
3. The issue of paramount importance: the true meaning of his saying, “Say, ‘None has the right to be worshipped save Allāh,’” is at odds to the explanation given by those who claim knowledge.⁵
4. Abū Jahl and those with him understood what the Prophet (ﷺ) meant when he said to the man, “Say, ‘None has the right to be

² *al-Tawbah* (9): 113

³ *al-Qasās* (28): 56

⁴ *Bukhārī* #1360-3884-4675-4772-5657-6681 and *Muslim* #24

⁵ i.e. *Lā ilāha illAllāh* is not merely a statement affirming Allāh’s existence, lordship
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worshipped save Allāh.” May Allāh disgrace a person who is more ignorant than Abū Jahl concerning the foundation of Islām!

5. His keen desire for his uncle to accept Islām.
6. Repudiation of those who presume that ‘Abdu’l-Muṭṭalib and his predecessors were Muslim.
7. He (ﷺ) asked forgiveness for him but he was not forgiven, instead he (ﷺ) was prohibited from doing so.
8. The harm that the evil cause a person.
9. The harm of venerating predecessors and senior, respected figures.⁶
10. The people of falsehood hold to this specious argument in that Abū Jahl adduced it as proof.
11. The ḥadīth supports the principle that deeds are by one’s final assertive act. This is because if he had said the statement, it would have profited him.
12. Consider carefully the weight this specious argument has in the hearts of the misguided. The story shows that this was the only argument they employed despite his (ﷺ) repeating what he said and his insistence, but because this argument seemed so obvious to them and so preponderant, they restricted themselves to it.

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and oneness, but its focus is to affirm that Allāh alone must be worshipped. It would seem that ‘those who claim knowledge’ is a reference to the philosophers and scholars of theological rhetoric, *kalām*.

⁶ Ibn ‘Uthaymīn: This is not to be understood unrestrictedly. If they are deserving of veneration, there is no harm, rather it is good. There is no doubt that venerating our predecessors at the beginning of this nation and putting them in their correct places is good and not harmful. If senior figures are respected because of their knowledge or their age, this too is not harmful. If, however, they are venerated because of the falsehood they are on, this is something that will greatly harm the religion of a person.

CHAPTER NINETEEN

The disbelief of the children of Ādam and
their leaving their religion was because
of extremism concerning the
righteous

Allāh, Most High, says,

يَأَهْلَ الْكِتَابِ لَا تَغْلُوْنَ فِي دِينِكُمْ وَلَا تَقُولُوا
عَلَى اللَّهِ إِلَّا الْحَقُّ

“People of the Book! Do not go to excess in your religion and say nothing but the truth about Allāh.”¹

In commentary to,

¹ *al-Nisā'* (4): 171

وَقَالُوا لَأَنذَرْنَا مِنْهُ كُلُّهُ وَلَا نَذَرْنَاهُ وَدَعَا لِسُوَاعًا وَلَا يَعُودُ

وَيَعُوقُ وَيَسْرًا (٣٣)

“They said, ‘Do not abandon your gods. Do not abandon Wadd or Suwā’ or Yaghūth or Ya’ūq or Nasr.’”²

Ibn ‘Abbās said, ‘These were the names of righteous people from Nūh’s nation. When they died, Shaytān inspired their people to erect idols in the places where they would sit and to name these idols after them. They did this, but they were not worshipped. Then, when this generation passed away and knowledge was lost, they were worshipped.’ This is recorded in the *Ṣahīh*.³

Ibn al-Qayyim said, ‘More than one of the Salaf said, “When they passed away, people would retreat to their graves, then they made graven images of them, then, after the passage of time, they worshipped them.”’⁴

‘Umar said that the Messenger of Allāh (ﷺ) said, “Do not excessively praise me like the Christians excessively praised the son of Maryam. I am only a servant so say: servant of Allāh and His Messenger.” It was recorded by Bukhārī and Muslim.⁵

He also said that the Messenger of Allāh (ﷺ) said, “Beware of

² *Nūh* (71): 23

³ Bukhārī #4920

⁴ Ibn al-Qayyim, *Ighāthatu'l-Lahfān*, vol. 1, pg. 287

⁵ Bukhārī #3445-6830. The basis of the ḥadīth is also recorded by Muslim #1691 but the phrase quoted by the author is not mentioned.

extremism for it was extremism that destroyed the nations before you.”⁶

Muslim records on the authority of ibn Mas‘ūd that the Messenger of Allāh (ﷺ) said three times, “The extremists are destroyed.”⁷

Issues:

1. Whoever understands this chapter and the two that follow will realise the strangeness of Islām. He will see the wonder of Allāh’s power and how He changes the hearts.
2. The first *shirk* that occurred on earth was through specious arguments concerning the righteous.
3. The first thing that was altered of the religion of the Prophets, the reason for it, as well as knowing that Allāh sent them.
4. The propensity to accept innovation despite the fact that the legal laws and natural dispositions reject them.⁸

⁶ Ah̄mad #1851-3248, Nasā’ī #3059, ibn Mājah #3029 on the authority of ibn ‘Abbās with the words, “Beware of extremism in the religion for it was extremism in the religion that destroyed the nations before you.”

Hākim #1711 said it was *sahīh*, meeting the criteria of Bukhārī and Muslim, and Dhahabī agreed. Nawawī, *Majmū‘*, vol. 8. pg. 137 said that the isnād was *sahīh* meeting the criteria of Muslim as did ibn Taymiyyah, *Iqtiḍā’ al-Širāṭ al-Mustaqīm*, pg. 106, Albānī, *al-Saḥīḥah* #1283 and Arna’ūt. It was ruled *sahīh* by ibn Ḥibbān #3871 and ibn Khuzaymah #2867-2868.

⁷ Muslim #2670

⁸ Ibn ‘Uthaymīn: i.e. the sound natural disposition rejects them since it is naturally inclined towards worshipping Allāh alone without any partners, just as Allāh, Most High, says, “So set your face towards the religion as a pure natural believer, Allāh’s natural disposition on which He made mankind.” [al-Rūm (30): 30]. The sound natural disposition will only accept legislation from one who has the authority to legislate.

5. The reason for all of this is mixing truth with falsehood. The first, (the truth), is loving the righteous and the second, (the falsehood), is certain people of knowledge doing something by which they intended good, but those who came after misunderstood and thought they intended something else.⁹
6. Exegesis of the verse of *Sūrah al-Nūh*.
7. The nature of man is that the truth will diminish in his heart and falsehood will increase.¹⁰
8. This is a case in example for what is reported from the Salaf: innovation is a route to disbelief.
9. Shaytān knows what innovation leads to, even if the intention of the person who does it is good.
10. Understanding the universal precept: the proscription of extremism and knowing what it leads to.
11. The harm of retreating to graves in order to do righteous deeds.
12. Understanding the prohibition against images and the wisdom in removing them.

⁹ Out of their love for the righteous and their desire to respect and remember them, they erected those idols. This mixing of truth with falsehood was what led the later generations to worship them. Ibn 'Uthaymīn: one can derive from this that whoever wants to strengthen his religion by doing an innovation, the harm of that innovation is greater than its good.

¹⁰ Ibn 'Uthaymīn: This phrase should be understood with the condition that one considers man from the point of view of being man, not from the perspective of those Allāh has favoured by purifying their souls. Allāh says, "*He who purifies it has succeeded and he who covers it up has failed.*" [al-Shams (91): 9-10] Man, from the perspective of being man, has been described by Allāh as having two qualities, "...but man took it on, he is indeed wrongdoing and ignorant." [al-Abzāb (33): 72], "*Man is indeed wrongdoing, ungrateful.*" [Ibrāhīm (14): 34] Man, from the perspective of those whom Allāh has graced with faith and righteous deeds, rises above this, "*We created man in the finest mould. Then We reduced him to the lowest of the low, except for those who have faith and do right actions: they will have a reward which never fails.*" [al-Tīn (95): 4-6] For this reason, a person who has been graced by Allāh with guidance will find that falsehood will diminish in his heart, perhaps vanishing altogether, as can be seen in the examples of 'Umar ibn al-Khaṭṭāb, Khālid ibn al-Walīd, 'Ikrimah ibn Abū Jahl and others.

13. Understanding the great importance of this narrative, the dire need of understanding it and the general heedlessness of it.
14. It is truly astonishing to note that they read it in the works of exegesis and ḥadīth, they understand what the words mean, but Allāh has come between them and their hearts and they end up believing that what the people of Nūh did was the best form of worship! They believe that what Allāh and His Messenger prohibited is actually disbelief that makes lawful a persons' wealth and blood!¹¹
15. It is clearly mentioned that they only intended intercession.
16. They thought that the scholars who made those graven images also intended that.
17. His (ﷺ) great pronouncement, "Do not excessively praise me as the Christians excessively praised the son of Maryam." Peace and blessings be upon he who conveyed the clear message!
18. His counsel that the extremists will be destroyed.
19. It is clearly mentioned that they were not worshipped until knowledge was first lost. Through this one understand the huge importance of having knowledge and the harm of losing it.
20. The cause for losing knowledge is the death of the scholars.

¹¹ Ibn 'Uthaymīn: i.e. whoever believes that *shirk* and *kufr* are the best forms of worship and that they draw a person closer to Allāh is a disbeliever whose blood and property becomes lawful. This is what the author intended to say even though the ostensive sense of his words does not obviously lend to this meaning.

CHAPTER TWENTY

The censure of a person who worships
Allāh by the grave of a righteous man,
what then if he worshipped him?!

It is recorded in the *Şahîh* on the authority of ‘Ā’ishah that Umm Salamah mentioned a church she had seen in Abyssinia and the images it contained. He (ﷺ) said, “When a righteous man - or a righteous servant - of theirs dies they build a *masjid* over his grave and they engrave those images. They are the worst of creation with Allāh.”¹

So these people combined two tribulations: the tribulation of graves and the tribulation of images.²

Bukhārī and Muslim record that [‘Ā’ishah] said, ‘During the Mes-

¹ Bukhārī #427-434-1341-3873 and Muslim #528

² These are the words of ibn Taymiyyah as quoted by ibn al-Qayyim, *Ighâthatu'l-Lahfân*, vol. 1, pg. 184

senger of Allāh's (ﷺ) final illness, when it got severe he would pull a bordered garment of his over his face, and when it became hard to breathe, he would remove it. While in that state he said, "Allāh cursed the Jews and Christians, they took the graves of their Prophets as *masjids*," warning (us) against what they did. Were it not for that, his grave would have been left in the open but it was feared that it would be taken as a *masjid*.³

Muslim records on the authority of Jundub ibn 'Abdullāh that he heard the Prophet (ﷺ) saying, five days before he passed away, "Before Allāh, I clear myself of taking one of you as a close, dear friend⁴ since Allāh has taken me as a close friend just as He took Ibrāhīm as a close friend. Were I to take any person of my nation as a close friend, it would have been Abū Bakr. Of a surety, those before you would take the graves of their Prophets as *masjids*, but you, do not take the graves as *masjids*, I prohibit you from doing so!"⁵

So at the end of his life, he prohibited it. Moreover, while on his deathbed, he cursed those who did so. Prayer at the graves is subsumed by this [prohibition] even if a *masjid* is not actually built there. This is the meaning of her saying, "it was feared that it would be taken as a *masjid*." The Companions did not build a *masjid* over the site of his grave. Every place which is singled out for prayer has been taken as a *masjid*, indeed any place in which a person prays can be called a *masjid* because he (ﷺ) said, "The earth has been made a *masjid* for me and something to purify with."⁶

³ Bukhārī #435-1330-1390-3453-3454-4441-4443-5815-5816 and Muslim #531

⁴ ar: *khalil*

⁵ Muslim #532

⁶ Bukhārī #335-438-3122 and Muslim #521 on the authority of Jābir ibn 'Abdullāh.

Alḥmad records with a jayyid isnād on the authority of ibn Mas‘ūd (*radīy Allāhu ‘anhu*) that the Messenger of Allāh (ﷺ) said, “Amongst the worst people are those who will be living at the time of the Hour and those who take graves as *majids*.” This was also recorded by Abū Ḥātim in his *Ṣaḥīḥ*.⁷

Issues:

1. The words of the Messenger (ﷺ) concerning a person who builds a mosque in which Allāh is worshipped, but on the grave of a righteous man, even if that person’s intention was good.
2. The prohibition of images and the gravity of the affair.
3. Taking heed at the lengths he (ﷺ) went to in order to explain this. How he explained it to them first of all, then again five days before he passed away, then again when he was on his deathbed, each time not sufficing with his previous words.
4. His prohibiting that this be done at his grave even before his grave was there.
5. This is the practice of the Jews and Christians with the graves of their Prophets.
6. He cursed them for this.
7. His (ﷺ) purpose was to warn us from [doing the same] with his grave.

⁷ Alḥmad #3844-4143-4342, ibn Abī Shaybah, vol. 3, pg. 345, Ṭabarānī, *al-Kabīr* #10413

It was ruled ṣaḥīḥ by ibn Ḥibbān #6847 and ibn Khuzaymah #789. Dhahabī, *Sīyar*, vol. 9, pg. 401 said that the isnād was ḥasan as did Haythamī, vol. 2, pg. 27, Albānī, *Aḥkām al-Jana‘iz* and Arna‘ūt. Ibn Taymiyyah, *Iqitdā’ al-Sirāt*, pg. 330 said the isnād was jayyid as did ibn al-Qayyim, *Ighāthatu'l-Lahfān*, vol. 1, pg. 291.

Bukhārī #7067 mentions the first sentence as a *ta’liq* report.

8. The reason why his grave was not in the open.⁸
9. The meaning of taking (graves) as *masjids*.
10. He mentioned those who took them as *masjids* alongside those upon whom the Hour will fall. Therefore, he mentioned the route to *shirk* before its actual occurrence along with the final consequence.⁹
11. In his sermon which he delivered five days before his passing away, he repudiated two groups who are the worst innovators: the Rāfiḍah and the Jahmiyyah, indeed some of the Salaf were of the view that they are not included amongst the seventy two sects. It was through the Rāfiḍah that *shirk* and grave worship occurred, and they were the first to build *masjids* over graves.
12. The severity of his (ﷺ) final illness.
13. The close friendship he was honoured with.
14. The clear statement that it is a higher ranking than love.¹⁰
15. The clear statement that *al-Šiddiq* is the best of the Companions.
16. The allusion to his *Khilāfah*.

⁸ Ibn ‘Uthaymīn: and there is a second reason as well and that is his (ﷺ) informing us that a Prophet is buried in the place at which he passes away.

⁹ Ibn ‘Uthaymīn: i.e. the Hour will fall on those who are the worst of creation; it will be the disbelievers who are alive at that time. Those who take graves as *masjids* have enacted the routes leading to disbelief and *shirk*.

¹⁰ i.e. the ranking of *khulla* is above that of *mahabbah*, or the *khalil* is more select than the *habib*. The Prophet (ﷺ) loved Abū Bakr, but he did not take him as *khalil*. Ibn ‘Uthaymīn: the ‘clear statement’ is not found in this ḥadīth alone, but when you consider it in the light of other ḥadīths such as, “Abū Bakr was the most beloved person to him.” [Muslim #3662]

CHAPTER TWENTY ONE

Extremism with regards the graves of the righteous turned them into idols that were worshipped besides Allāh

Mālik, *al-Muwattā*, records that the Messenger of Allāh (ﷺ) said, “O Allāh! Do not make my grave an idol that is worshipped! The anger of Allāh was severe against a people who took the graves of their Prophets as *masjids*.”¹

Ibn Jarīr records with his isnād from Sufyān, on the authority of

¹ Mālik #1721 on the authority of ‘Atā’ as a mursal report, the full isnād being provided by Bazzār #440 (*Kashf al-Astār*) to Abū Sa‘id al-Khudrī and the isnād is ḏa‘īf as stated by Arna‘ūt, cf. Haythamī, vol. 2, pg. 31.

Aḥmad #7358, Ḥumaydī #1025, Abū Ya‘lā #615 on the authority of Abū Hurayrah with the words, “O Allāh! Do not make my grave an idol that is worshipped! Allāh cursed a people who took the graves of their Prophets as *masjids*.” Arna‘ūt said the isnād was qawī and Albānī, *Aḥkām al-Janā’iz* said the isnād was ḥāfiḥ.

Mansūr, on the authority of Mujāhid who said in commentary to,

﴿أَفَلَمْ يَتَكَبَّرُوا أَنْ لَهُمْ لَذَّاتٌ وَالْعَزَّىٰ﴾
11

“Have you really considered al-Lāt and al-‘Uzzah...”²

‘(al-Lāt) would prepare *sawiq*³ for them. When he passed away, they would retreat to his grave.”⁴ The same was reported from Abū'l-Jawzā’ from ibn ‘Abbās, ‘He would prepare *sawiq* for the pilgrims.’⁵

Ibn ‘Abbās (*radīy Allāhu ‘anhu*) said, “The Messenger of Allāh (ﷺ) cursed women visitors to the graves and those who build *masjids* on their sites and hang lamps around them.” This was recorded by the authors of the Sunan.⁶

Issues:

1. The meaning of idols.⁷

² *al-Najm* (53): 19

³ a mixture of ghee, water and barley or wheat.

⁴ Tabarī, vol. 27, pg. 58 with a *ṣahīh* isnād

⁵ Bukhārī, *Tafsīr Sūrah al-Najm*

⁶ Ahmad #2030-2603-2984-3118, Abū Dāwūd #3236, Nasā’ī #2045, Tirmidhī #320, ibn Mājah #1575.

Tirmidhī said it was ḥasan as did ibn Kathīr, *Takbrij al-Tanbih*, vol. 1, pg. 62 and it was ruled *ṣahīh* by ibn Ḥibbān #3179-3180 and Suyūṭī, *al-Jāmi’* #7276. Albānī, *al-Da’īfah* #225 ruled it *ṣahīh* without the wording, “and hang lamps around them,” as did Arna’ūt.

⁷ ar: *awthān*, pl. of *wathan*. Fawzān: everything that is worshipped besides Allāh be it

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2. The meaning of worship.
3. He (ﷺ) only sought refuge from things he feared would happen.
4. His mentioning taking the graves of Prophets as *masjids* alongside this.
5. Mention of the severity of Allāh's anger.
6. Understanding the form which their worship of al-Lāt took, al-Lāt being one of the greatest idols. This is one of the most important issues.⁸
7. Understanding that it was the grave of a righteous man.
8. That it was the name of the person in the grave. The meaning of that name was also mentioned.⁹
9. His cursing women who frequent the graves.
10. His cursing those who hang lamps around them.

⁼ a grave, or tree, or stone, or piece of land or anything else. Ibn 'Uthaymīn: i.e. everything that is worshipped besides Allāh be it an image or a grave or anything else. Fawzān: and a *sanam* is anything that is worshipped besides Allāh that has the form of a man or animal.

⁸ Sulaymān: The reason that led them to worship al-Lāt was their going to excesses with respect to his grave. He ended up being an idol that was worshipped. Wadd, Suwā', Yagūth, Ya'ūq and Nasr were also righteous people who ended up being worshipped for the same reason. Today the deceased righteous, and others, are worshipped for the same reason: people go to extremes concerning them, build shrines and memorials over their graves and appoint them as places of recourse where people's needs can be met.

⁹ i.e. the name al-Lāt is derived from the verb *latta* which is to mix, a reference to his mixing *sawiq*.

CHAPTER TWENTY TWO

al-Mustaphā (ﷺ) protecting the
sanctuary of *Tawhīd* and his closing every
avenue to *shirk*

Allāh, Most High, says,

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ ﴿١٨١﴾ إِنَّمَا تَوَلَّ أَفْقُلَ حَسِينٍ اللَّهُ لِلَّهِ
إِلَّا هُوَ عَلَيْهِ تَوَكَّلَتْ وَهُوَ بِالْعَرْشِ الْعَظِيمِ ﴿١٨٢﴾

“A Messenger has come to you from among yourselves. Your suffering is distressing to him; he is deeply concerned for you; he is gentle and merciful to the believers. But if they turn away, say, ‘Allāh is enough for me. There

is none worthy of worship save Him and I have put my trust in Him. He is the Lord of the Mighty Throne.”¹

Abū Hurayrah (*radīy Allāhu 'anhu*) reported that the Messenger of Allāh (ﷺ) said, “Do not make your houses into graves and do not take my grave as a place of festival. Send your *salāh* upon me for it reaches me no matter where you may be.” This was recorded by Abū Dāwūd with a ḥasan isnād, its narrators are all *thiqah*.²

‘Alī ibn al-Husayn reported that he saw a man coming to an opening that was by the grave of the Prophet (ﷺ), entering therein and supplicating. He prohibited him from doing so saying, ‘Should I not narrate a ḥadīth to you that I heard from my father, from my grandfather, from the Messenger of Allāh (ﷺ)?’ He said, “Do not take my grave as a place of festival and do not make your houses into graves. Send your *salāh* upon me for your *salām* reaches me no matter where you may be.” This is recorded in *al-Mukhtārah*.³

¹ *al-Tawbah* (9): 128-129

² Ahmad #8804, Abū Dāwūd #2042, Ṭabarānī, *al-Awsat* #8026

Ibn Taymiyyah, *Iqtidā'*, pg. 321 said, ‘The isnād is ḥasan, its narrators are all *thiqah* and well-known. However, ‘Abdullāh ibn Nāfi’ al-Šā’igh, the legal jurist and colleague of Mālik, has some weakness that does not impair his (narration of) ḥadīth.’

It was ruled *ṣahīh* by Nawawī, *al-Adhkār*, pg. 93 and Albānī, *Ṣabīh al-Jāmī* #7226. Ibn Ḥajr ruled it ḥasan as mentioned by ibn ‘Allān, *al-Futūhāt al-Rabbāniyyah*, vol. 3, pg. 133 as did Sakhāwī, *al-Qawl al-Bādī*, pg. 155. Ibn ‘Abdu’l-Hādī, *al-Šārim al-Munkī*, pg. 206 said the isnād was ḥasan as did Arna‘ūt.

³ Bukhārī, *al-Tārīkh al-Kabīr*, vol. 2, pg. 186, Ismā‘il al-Qādī #20, Abū Ya’lā #469, Diyā’ al-Maqdisī, *al-Mukhtārah* #428

Arna‘ūt, *Takhrīj Musnād* (under #8804) said that the isnād was ḏa‘īf. Sakhāwī, *al-Qawl al-Bādī*, pg. 155 ruled it ḥasan and Albānī, *Takhrīj Faḍl al-Salāh* #20 ruled it *ṣahīh* due to supporting witnesses; cf. ‘Awwāmah, *Taḥqīq ibn Abī Shaybah* #7624

‘Abdu’l-Razzāq #4839-6726 records that al-Ḥasan ibn al-Ḥasan ibn ‘Alī saw some

Issues:

1. Exegesis to the verse of *al-Barā'a*
2. His completely distancing his nation from encroaching this sanctuary.
3. Mention of his concern, gentleness and mercy.
4. His prohibiting visiting his grave in a particular fashion⁴ despite visiting it being one of the best deeds.
5. His prohibiting frequent visitation.⁵
6. His encouraging the praying of optional prayers in one's house.
7. That a person should not pray in a graveyard was something already known and accepted by them.⁶
8. The reason he (ﷺ) gave for this was that the *salāh* and *salām* of a person reaches him even if he be far away, as such there is no need to go close to the grave as some may surmise.
9. While in the *barzakh*, the deeds of his nation of *salāh* and *salām* are presented to him (ﷺ).

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people by the grave and he prohibited them saying, "The Prophet (ﷺ) said, "Do not take my grave as a place of festival and do not make your houses into graves. Send your *salāh* upon me for it is conveyed to me no matter where you may be.””

⁴ Ibn 'Uthaymīn: i.e. the fashion mentioned in the hadith, “do not take my grave as a place of festival.”

⁵ Ibn 'Uthaymīn: derived from his saying, “do not take my grave as a place of festival.” However, this statement does not necessarily imply frequent visitation since a person could come yearly and still have taken it as a place of festival, as such this would be a type of frequent visitation.

⁶ Duwaish: Because he regarded a house in which one did not pray like a graveyard. If it was not already known to them (that one does not pray in a graveyard), the similitude would not have made sense.

CHAPTER TWENTY THREE

Some of this nation will worship idols

Allāh, Most High, says,

أَلَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نَصِيبَهَا
مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْحِجَّةِ وَالظَّنَعُوتِ وَيَقُولُونَ
لِلَّذِينَ كَفَرُوا أَهَؤُلَاءِ أَهْمَدَى مِنَ الَّذِينَ أَمْنَوْا سِيرًا ۝

“Do you not see those who were given a portion of the Book having faith in idols and false gods and saying of the disbelievers, ‘These people are better guided on their path than the believers?’”¹

قُلْ

هَلْ أُنَيْشُكُمْ بِشَرِّ مَنْ ذَلِكَ مَثُوَّبَةٌ عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَعَصَبَ
عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقَرَدَةَ وَالْخَنَّازِيرَ وَعَبَدَ الظَّنَعُوتَ

¹ *al-Nisā'* (4): 51

“Say, ‘Shall I tell you of a reward with Allāh far worse than that: that of those whom Allāh cursed and with whom He is angry - turning some of them into monkeys and pigs - and who worshipped false gods?’”²

قَالَ

الَّذِينَ كَفَرُواْ عَلَيْهِمْ أَمْرٌ هُمْ لَنْ تَخْذِلَنَّكَ عَلَيْهِمْ مَسْجِدًا

“But those who got the better of the argument concerning them said, ‘We will build a place of worship over them.’”³

Abū Sa‘īd reports that the Messenger of Allāh (ﷺ) said, “You will surely follow the way of those before you, identically, to the point that were they to enter a lizard hole, you too would enter it.” The Companions asked, ‘Messenger of Allāh, do you mean the Jews and Christians?’ He (ﷺ) replied, “Who else?” It is recorded by Bukhārī and Muslim.⁴

² *al-Mā'idah* (5): 60

³ *al-Kahf* (18): 21

⁴ Bukhārī #3456-7320 and Muslim #2669 with the words, “You will surely follow the way of those before you, hand-span by hand-span, cubit by cubit, to the point that were they to enter a lizard hole, you would follow them in.” The Companions asked, ‘Messenger of Allāh, do you mean the Jews and Christians?’ He (ﷺ) replied, “Who else?”

The wording the author quoted is not found in Bukhārī and Muslim. Sulaymān ibn ‘Abdullāh, *Taysir al-‘Aqīdah*, vol. 2, pp. 651-652 said, ‘It is possible that this wording be reported in another (work of ḥadīth), or it is possible that the author meant that the basis of this ḥadīth is (in Bukhārī and Muslim), not this particular wording.’

Ahmad #17135 and Ṭabarānī, *al-Kabīr* #7140 record on the authority of Shaddād ibn Aws that the Messenger of Allāh (ﷺ) said, “The worst of this nation will take on the practices of the People of the Book who came before them identically.” Arna‘ūt said that the isnād was ḏa‘īf.

Muslim records on the authority of Thawbān that the Messenger of Allāh (ﷺ) said, “Allāh gathered together the earth for me so I saw its east and west. The dominion of my nation will reach all that was gathered before me and I have been granted the two treasures: the red and the white. On behalf of my nation, I asked my Lord not to destroy it through widespread famine and not to allow it to be overcome in its entirety by an external enemy. My Lord said to me, ‘Muhammad, when I have ordained a decree, it cannot be withdrawn. I will grant you your request on behalf of your nation and I will not destroy them through widespread famine, and I will not allow them to be overcome in their entirety by an external enemy even if they attack them from all regions of the earth, this until some [Muslims] kill others and some take others prisoner.’”⁵

This was also recorded by Barqānī in his *Sabīb* and he added, “It is misguided leaders that I am in fear of concerning my nation. When the sword is used against them, it will not be withdrawn until the Day of Rising. The Last Hour will not fall until a tribe of my nation join with the polytheists and until many sections of my nation worship idols. There will arise thirty liars from my nation, all of them claiming to be a prophet whereas I am the seal of the Prophets, there is no Prophet after me. There will always be a group of my nation who will remain on the truth and they will be aided, those who forsake them will not harm them until the command of Allāh, Blessed and Most High, comes.”⁶

⁵ Muslim #2889

⁶ This additional wording is recorded by Ahmad #22395-22452, Abū Dāwud #4252, ibn Mājah #3952.

Hākim #8390 said it was *ṣahīh* meeting the criteria of Bukhārī and Muslim. Arna’ūt said that it was *ṣahīh* meeting the criteria of Muslim. Albānī ruled it *ṣahīh*.

Issues:

1. Exegesis to the verse of *al-Nisā'*.
2. Exegesis to the verse of *al-Mā'idah*.
3. Exegesis to the verse of *al-Kahf*.
4. The meaning of faith in idols⁷ and false gods⁸ in this context. Is it merely belief in the heart or is it conforming to those who follow them while hating it and acknowledging its falsity? This is of paramount importance.⁹
5. Their claim that the disbelievers who know their disbelief are better guided on their path than the believers.
6. Without doubt, this will occur in this nation as the ḥadīth of Abū Sa'īd establishes. This is the point of the chapter heading.
7. The explicit mention that it will occur, i.e. that many sections of this nation will worship idols.
8. It is truly astonishing to note that false claimants to Prophethood arose such as al-Mukhtār, who lived towards the end of the generation of the Companions. He articulated the Two Testimonies of Faith and clearly stated that he was one of this nation, that the Messenger was true and the Qur'ān was true which itself mentions that Muhammad was the Seal of Proph-

⁷ ar: *jibt*

⁸ ar: *tāghūt*

⁹ Ibn 'Uthaymīn: There is no doubt that faith and belief falls within the scope of the verse. With regards to conforming to them in deed while hating it and accepting its falsity, further detail is needed. If he conforms, thinking that what they do is valid, this is disbelief. If he conforms, but does not believe that what they do is valid, this is not disbelief, however, there is no doubt that it is an extremely dangerous course to take since it could lead to disbelief.

Duwaish: i.e. it is not belief in the heart because they knew him as they knew their own sons. Rather it is to conform to those who follow them, and since they conformed, Allāh pronounced that it was tantamount to having faith in idols and false gods.

ets. Despite this blatant contradiction, he was believed and many people followed him!

9. The glad tidings that truth will never disappear in its entirety as it did in the past. There will always be a group upon the truth.
10. The Great Sign that, despite their small number, they will not be harmed by those who forsake them or oppose them.
11. Their condition will remain like this until the Last Hour occurs.
12. The Great Signs (these texts) contain in that Allāh brought the east and the west together for him, as opposed to bringing the north and south together, he told us what that meant and it occurred as he said. He informed us that he was granted the two treasures. He informed us that his two supplications were accepted and that the third was not.¹⁰ He informed us that the sword would be unsheathed and that once this happened, it would not be sheathed again. He informed us that some [Muslims] would kill others, and some would take others prisoner. He informed us that false claimants to prophethood would arise. He informed us that the Aided Group would remain. All of this happened just as he said even though each point is not obvious and the mind would not have conceived it.
13. His confining his fear for this nation to misguided leaders.
14. The meaning of worshipping idols.

¹⁰ Alluded to in this ḥadīth with the words, “until some [Muslims] kill others and some take others prisoner,” and explicitly mentioned in the ḥadīth recorded by Muslim #2890 on the authority of ʻĀmir ibn Saʻd from his father that the Messenger of Allāh (ﷺ) said, “I asked my Lord for three things and He granted me two and refused the third. I asked Him not to destroy my nation through widespread famine and He granted this to me. I asked Him not to destroy my nation through drowning and He granted this to me. I asked Him not to have them fight each other and He refused to grant this to me.”

CHAPTER TWENTY FOUR

Magic

Allāh, Most High, says,

وَلَقَدْ عَلِمُوا مِنْ أَشْرَرِهِ مَا لَهُ فِي الْآخِرَةِ مِنْ حَلْقٍ

“They know that any who deal in it will have no share in the Hereafter.”¹

يُؤْمِنُونَ بِالْجِبِتِ وَالْطَّاغُوتِ

“They have faith in idols and false gods.”²

¹ *al-Baqarah* (2): 102

² *al-Nisā'* (4): 51

‘Umar said, ‘*al-Jibt* means magic and *al-Tagħbūt* means Shayṭān.’³

Jābir said, ‘The *Tawāghit* refers to the soothsayers upon whom the devils would descend. One is found in every tribe.’⁴

Abū Hurayrah reports that the Messenger of Allāh (ﷺ) said, ‘Avoid the seven mortal sins.’ They asked, ‘Messenger of Allāh, what are they?’ He replied, ‘Committing *shirk* with Allāh, magic, killing a soul that Allāh has made sacred except with due right, consuming usury, consuming the wealth of an orphan, fleeing on the day of battle, and slandering chaste, unthinking believing women.’⁵

Jundub reports that the Prophet (ﷺ) said, ‘The prescribed punishment for a magician is to strike him with the sword.’ It is recorded by Tirmidhī who said that the correct position was that it is *mawqūf*.⁶

Bukhārī records on the authority of Bajālah ibn ‘Abadah that,

³ Tabarī, vol. 3, pg. 13, vol. 5, pg. 83. Bukhārī records it as a *ta’līq* report.

Ibn Hajar, *Fath*, vol. 8, pg. 252 said that the *isnād* was *qawī*.

⁴ Bukhārī records it as a *ta’līq* report and the full *isnād* is provided by Tabarī, vol. 3, pg. 13 and ibn Abī Ḥātim #5452.

The *isnād* is *ṣahīḥ*.

⁵ Bukhārī #2766-5764-6857 and Muslim #89

⁶ Tirmidhī #1460, Tabarānī, *al-Kabir* #1665

The ḥadīth was declared *da’if* by Bayhaqī and ibn al-‘Arabī, *Āridatu’l-Abwadbi*, vol. 6, pg. 246, ibn Hajar, *Fath*, vol. 10, pg. 236, ibn al-Mulaqqin, *Tuhfatu’l-Muhtāj*, vol. 2, pg. 447 and Albānī, *al-Da’ifah* #1446.

Tirmidhī said, ‘... the correct position is that it is a statement of Jundub.’ This was also the view of Dhahabī, *al-Kabā’ir* #23. It is recorded as a statement of Jundub by Bukhārī, *Tārikh al-Kabir* #2268, Tabarānī, *al-Kabir* #1725, Bayhaqī, *al-Kubrā*, vol. 8, pg. 136

“Umar ibn al-Khaṭṭāb wrote, “Kill every male and female magician.”⁷ He then went on to say, ‘We killed three magicians.’⁷

It is authentically reported that Hafṣah (*radīy Allāhu ‘anha*) ordered the killing of one of her slave-girls who had performed magic on her and she was killed.⁸ The same is authentically reported from Jundub,⁹ and Ahmad said, ‘from three Companions of Muḥammad (ﷺ).’

Issues:

1. Exegesis to the verse of *al-Baqarah*.
2. Exegesis to the verse of *al-Nisā’*.

⁷ Ahmad #1657-1685, Abū Dāwūd #3043, Abū ‘Ubayd, *al-Amwāl*, pg. 35, ‘Abdu'l-Razzāq #18745-18746, Sa’id ibn Manṣūr #2180. A summarised version is recorded by Tirmidhī #1587.

The wording of Ahmad and Abū Dāwūd has, ‘A letter from ‘Umar came to us one year before he died: “Kill every magician [Sufyān may also have said: and female magician]. With regards the Magians, separate any (married couples) who are *mahrūm*, and forbid them their murmur (said before they eat).” So we killed three magicians.’

Tirmidhī said it was hasan ṣahīh and it was ruled ṣahīh by ibn Ḥazm, *al-Muḥallā*, vol. 11, pg. 397 and Albānī, *Tahqīq Abū Dāwūd*. Arna’ūt said that the isnād was ṣahīh meeting the criteria of Bukhārī.

The wording quoted above is not in Bukhārī, however the letter of ‘Umar is referenced by Bukhārī #3156-3157 without the mention of magic.

⁸ ‘Abdu'l-Razzāq #18747, ibn Abī Shaybah #27912, Tabarānī, *al-Kabīr*, vol. 23, pg. 187, Bayhaqī, *al-Kubrā*, vol. 8, pg. 136 on the authority of ibn ‘Umar.

⁹ i.e. Jundub ibn Ka'b ibn ‘Abdullāh as recorded by Bukhārī, *al-Tārīkh al-Kabīr*, vol. 2, pg. 222, Dāruquṭnī, vol. 3, pg. 114, Tabarānī, *al-Kabīr* #1725, Bayhaqī, vol. 8, pg. 136. Albānī, *al-Da’īfah* (under #1446) said the isnād was ṣahīh.

3. The explanation of *al-jibt* and *al-tāghūt*, and the difference between the two.¹⁰
4. *Tāghūt* could be from jinn or man.
5. Knowing the seven mortal sins that have been specifically proscribed (in the ḥadīth).
6. The magician is guilty of disbelief.
7. He is to be killed, the option of repentance is not offered to him.
8. This was present amongst the Muslims during the time of ‘Umar, what then of the times after him?

¹⁰ Ibn ‘Uthaymīn: i.e. based upon the explanation given by ‘Umar.

Duwaish: The difference between the two is that *jibt* relates to the actual deed, such as magic, and *tāghūt* refers to the actor, i.e. Shayṭān, the soothsayer or the magician. This is in accordance to some of the explanations given, others do not make this distinction.

CHAPTER TWENTY FIVE

Some Types of Magic

Aḥmad said: Muḥammad ibn Ja‘far narrated to us; ‘Awf narrated to us; Ḥayyān ibn ‘Ulā’ narrated to us; Qaṭān ibn Qabīṣah narrated to us; on the authority of his father that he heard the Prophet (ﷺ) saying, “Augury from the flight of birds, geomancy, and seeing (bad) omens are all types of magic.”¹

‘Awf said, “*Iyāfah* is to frighten birds. *Tarq* is the practice of drawing lines on the ground.”² al-Ḥasan said that *al-Jibt* was the cry of Shaytān.³

¹ Aḥmad #15915-20603-20604

² Ibid.

³ Aḥmad #20604 and Bayhaqī, *al-Kubrā*, vol. 8, pg. 139 have the words, ‘al-Ḥasan said that *al-Jibt* was Shaytān.’

‘*Iyāfah* refers to the practise of frightening birds and seeing good omens in their names, their sounds and their patterns of flight. Therefore the crow, *ghurāb* would

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The isnād is jayyid and Abū Dāwūd, Nasā'ī and ibn Ḥibbān, *Sabīh* record the musnad portion of it.⁴

The Prophet (ﷺ) said, “Whoever acquires a branch (of knowledge) from the stars has acquired a branch of magic. The more (he learns), the greater (his sin).” It is recorded by Abū Dāwūd on the authority of ibn ‘Abbās (*radīy Allāhu ‘anhu*) with a ḥaṣīḥ isnād.⁵

Nasā'ī records the ḥadīth of Abū Hurayrah (*radīy Allāhu ‘anhu*) [that the Prophet (ﷺ) said], ‘Whoever ties a knot and then blows on it has performed magic. Whoever performs magic has committed *shirk*.

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indicate strangeness, *ghurbah* and the hoopoe, *hudhud* would indicate guidance, *budā* etc.

Taqq refers to divination through drawing lines on the ground (geomancy) or equally the practice of throwing gravel onto the ground and divination by the shapes subsequently formed therein (pessomancy).

Tiyarah is to see bad omens in something, originally it meant seeing omens in the direction of flight of birds or the path of lizards, to the right or left.

cf. Abū Dāwūd #3907, ‘Adhīm’abādī, vol. 10, pg. 403, ibn al-Athīr, *Gharib al-Hadīth*.

⁴ Abū Dāwūd #3907, Nasā'ī, *al-Kubrā*, vol. 8, pg. 275, ibn Ḥibbān #6131, ‘Abdu'l-Razzāq #19502

However, Abū Dāwūd #3907 does not just record the musnad part, he also records the explanation of ‘Awf. He #3908 also records the comments of ‘Awf separately. cf. Sulaymān ibn ‘Abdullāh, *Taysīr al-‘Aqīq*

The ḥadīth was ruled ḥaṣīḥ by ibn Ḥibbān and Suyūṭī, *al-Jāmī* #5741 and its isnād ḥasan by Nawawī, *Riyāḍ al-Salīḥin* #1678 and ibn Taymiyyah, *Majmū'*, vol. 35, pg. 192. It was, however, ruled ḏa'īf by Albānī, *Ghāyatū'l-Marām* #301 and its isnād ḏa'īf by Arna'ūt.

⁵ Ahmad #2000-2840, Abū Dāwūd #3905, ibn Mājah #3726.

Its isnād is ḥaṣīḥ and has been declared so by ‘Irāqī, *Takhrīj al-Iḥyā'*, vol. 4, p. 117, Nawawī, *Riyāḍ* #1679, Dhahabī, *al-Kabā'ir*, Munāwī, *Taysīr*, vol. 2, pg. 403, Albānī, *Sabīh al-Jāmī* #6074, *al-Sabīḥah* #793 and Arna'ūt.

Whoever ties something (on himself) will be left in its charge.⁶

Ibn Mas'ūd reported that the Messenger of Allāh (ﷺ) said, “Should I not inform you what calumnious speech⁷ is? It is to carry tales, to convey statements to and fro between people.” It is recorded by Muslim.⁸

Bukhārī and Muslim record on the authority of ibn 'Umar (*radiy Allāhu 'anhu*) that the Messenger of Allāh (ﷺ) said, “Some forms of eloquent speech⁹ are magic.”¹⁰

⁶ Nasā'ī #4084, Ṭabarānī, *al-Awsaṭ* #1469

It was ruled ḥasan by ibn Muflīḥ, *al-Ādāb al-Sharīyyah*, vol. 3, pg. 78 but ḏa'īf by Dhahabī, *Miṣān al-Itidāl*, vol. 2, pg. 378 and Albānī, *Tahqīq al-Nasā'i* who also said that the last sentence was authentic, being supported by other narrations.

The narration is, however, recorded as statement of al-Ḥasan by ibn Wahb, *al-Jāmi'*, pg. 113 with a ṣahīḥ isnād.

⁷ ar: *al-'adh*

⁸ Muslim #2606

⁹ ar: *bayān*

¹⁰ Bukhārī #5146-5767 on the authority of ibn 'Umar. Muslim #869 on the authority of 'Ammār ibn Yāsir.

Khaṭṭābī, *A'lām al-Hadīth*, vol. 3, p. 1967, said, ‘*Bayān* is of two types: the first whereby the intended meaning is expressed clearly, whatever language it may be in, this category is not regarded as magic; the second whereby the intended meaning is expressed in eloquent, cleverly doctored phrases based upon specific rules such that one listening takes pleasure in hearing the words and they affect his very heart. This category is what has been likened to magic as it captivates and beguiles the heart and overcomes the soul to the point that the face of reality could be transformed to illusion and the one captivated perceive only that which the speaker wants him to perceive. This category can be used in a commendable fashion and in a blameworthy fashion. As for the commendable form, it is to direct the person towards the truth and use these methods to aid the truth.... As for the blameworthy form, it is to direct

Issues:

1. *Iyāfah, targ* and *tiyarah* are all subsumed by the term *jibt*.
2. The explanation of *Iyāfah* and *targ*.
3. Knowledge of the stars is a type of magic.
4. Tying knots and blowing on them is a type of magic.
5. Spreading tales is a type of magic.¹¹
6. Some forms of eloquent speech are a type of magic.

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the person towards falsehood or envelop him in confusion such that the truth is seen as falsehood and falsehood as truth. This is completely blameworthy and has been likened to that which is completely blameworthy: magic.'

¹¹ Ibn Muflīh, *al-Furū'*, vol. 6, pp. 170-171 said, 'Abū'l-Khaṭṭāb, *'Uyūn al-Masā'il*, said, "Carrying tales and causing dissention between people is a type of magic." These words can be understood when one realises that, by doing this, a person surreptitiously wants to cause harm by his words and acts, and as such it resembles magic. This is why we have seen in practise that tale carrying causes the same sort of results as magic does, sometimes even worse.'

CHAPTER TWENTY SIX

Soothsayers and those like them

Muslim records on the authority of one of the wives¹ of the Prophet (ﷺ) that he said, “Whoever goes to a fortune teller, asks him about something and believes him, his prayer will not be accepted for forty days.”²

Abū Hurayrah (*radīy Allābū 'anhu*) reports that the Prophet (ﷺ) said, “Whoever goes to a soothsayer and believes him in what he says has disbelieved in what has been revealed to Muhammad (ﷺ).” This is recorded by Abū Dāwūd.³

¹ Hafṣah as per ibn Hajar, *Faṭḥ*, vol. 10, pg. 127

² Muslim #2230 without the words, “and believes him.” These words are recorded by Ahmad #16638-23222, “Whoever goes to a soothsayer and believes him in what he says will not have his prayer accepted for forty days.” Arna’ūt said the isnād was ṣahīḥ meeting the criteria of Muslim.

³ Ahmad #9290, Abū Dāwūd #3904 with the words, “Whoever has [sexual rela-

The Four, as well as Ḥākim record on the authority of [Abū Hurayrah that the Prophet (ﷺ) said,]⁴ “Whoever goes to a fortune teller or a soothsayer and believes him in what he says has disbelieved in what was revealed to Muḥammad (ﷺ).” Ḥākim said it was ṣaḥīḥ meeting the criteria of Bukhārī and Muslim.⁵

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tions] with a menstruating woman, or has anal [intercourse] with a woman, or goes to a soothsayer and believes him is free of what has been revealed to Muḥammad.” Ahmād #10167, Tirmidhī #135, ibn Mājah #639 with the words, “Whoever has [sexual relations] with a menstruating woman, or has anal [intercourse] with a woman, or goes to a soothsayer and believes him has disbelieved in what has been revealed to Muḥammad.”

Tirmidhī said that Bukhārī ruled the ḥadīth ḏa’if because of its isnād. Muṇāwī, *Fayd al-Qadir*, vol. 6, pg. 23 stated that it was ruled ḏa’if by Bukhārī, Baghawī, Dhahabī, ibn Sayyid al-Nās and Ṣadr al-Muṇāwī. Arna’ūt stated that the reason why these scholars ruled this ḥadīth ḏa’if was because of the wordings “is free of” and “has disbelieved,” but that the warning against these actions is recorded in other ḥadīths.

The phrases concerning the menstruating women and anal intercourse do not have any authentic supporting witnesses, although the prohibition or curse is well established from other ḥadīths. The phrase concerning the soothsayer is authentic and has supporting witnesses which are mentioned later in this chapter.

⁴ The text of the book has a blank space here and the translator has added the sentence in.

⁵ Ahmād #9536.

The authors of the Sunan do not record this ḥadīth as stated by Sulaymān ibn ‘Abdullāh, *Taysir al-‘Aqīdah*, vol. 2, pg. 725 who further said that, in all likelihood, the author merely copied this from ibn Ḥajr, *Fath*, vol. 10, pg. 227 #5758 who also referred the ḥadīth to the authors of the Sunan.

Ḥākim #15 said it was ṣaḥīḥ meeting the criteria of Bukhārī and Muslim as stated by the author. ‘Irāqī, *al-Amāli* said the ḥadīth was ṣaḥīḥ as quoted in Muṇāwī, *Fayd*, vol. 6, pg. 23 and he himself ruled it ṣaḥīḥ in *Taysir*, vol. 2, pg. 385. Dhahabī, *al-Kabā’ir* said it was ṣaḥīḥ. Arna’ūt said that it was ḥasan.

Bazzār #3045 records on the authority of Jābir that the Prophet (ﷺ) said, “Whoever goes to a soothsayer and believes him in what he says has disbelieved in what was revealed to Muḥammad (ﷺ).” Ibn Ḥajr, *Fath*, vol. 10, pg. 227 said that the

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Abū Ya'lā records a similar wording from ibn Mas'ūd and the isnād is jayyid.⁶

'Imrān ibn Huṣayn reports that the Messenger of Allāh (ﷺ) said, "Anyone who seeks omens or has omens interpreted for him, soothsays or has it done for him, and performs magic or has it done for him, is not of us. Whoever goes to a soothsayer and believes him in what he says has disbelieved in what was revealed to Muḥammad (ﷺ)." This was recorded by Bazzār with a jayyid isnād.⁷ It was also recorded by Ṭabarānī with a ḥasan isnād without the last part of the ḥadīth commencing with, "Whoever goes to a soothsayer..."⁸

Baghawī said, 'A fortune teller⁹, is someone who claims knowl-

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isnād was jayyid.

Ṭabarānī, *al-Kabīr* #1005, *al-Awsat* #1476 records on the authority of ibn Mas'ūd that the Prophet (ﷺ) said, "Whoever goes to a fortune teller or a magician or a soothsayer and believes him in what he says has disbelieved in what was revealed to Muḥammad (ﷺ)."

⁶ Ṭabarānī, *al-Kabīr* #1005, Bazzār #1831, Abū Ya'lā #5408, Bayhaqī, *al-Kubrā*, vol. 8, pg. 136.

Mundhirī, vol. 4, pg. 36 said, 'It is recorded by Bazzār and Abū Ya'lā with a jayyid isnād as a mawqūf report.' Ibn Ḥajr, *Fatḥ*, vol. 10. pg. 227 said, 'Its isnād is jayyid... this sort of statement is not said of one's own opinion.'

⁷ Bazzār #3578, Ṭabarānī, *al-Kabīr*, vol. 18, pg. 162

Mundhirī, vol. 4, pg. 33 said that the isnād was jayyid.

⁸ Ṭabarānī, *al-Awsat* #4262.

Mundhirī, vol. 4, pg. 33 said that it was recorded by Bazzār and Ṭabarānī, *al-Awsat* and that the isnād was ḥasan as did Haythamī, *al-Zawājir*, vol. 2, pg. 724.

It has a supporting witness recorded by Ṭabarānī, *al-Awsat* and Abū Nu'aym, vol. 4, pg. 195 on the authority of 'Alī with a ḏa'if isnād.

⁹ ar: 'arrāf

edge about things based upon certain premises and indicants by which he determines where stolen property has been hidden or where something lost can be retrieved. Others said that this was the definition of a soothsayer.¹⁰ The soothsayer is someone who informs about unknown matters that have yet to occur. It is also said that a soothsayer is someone who informs another of his secrets.¹¹

Abū'l-'Abbās ibn Taymiyyah said, 'The term fortune teller refers to a soothsayer, an astrologer, a geomancer or the likes, all of whom come to learn of matters through these methods.'¹²

Concerning a group of people who would write the letters of *Abū Jād*¹³ and gaze at stars, ibn 'Abbās said, 'I do not think that anyone who does this has anything in his favour with Allāh.'¹⁴

Issues:

1. Believing a soothsayer is incompatible with having faith in the

¹⁰ ar: *kāhin*

¹¹ cf. Baghawī, *Sharḥ al-Sunnah*, vol. 12, pg. 8

¹² Ibn Taymiyyah, *Majmū' Fatawā*, vol. 35, pp. 173, 193

¹³ Numerology, i.e. assigning values or mystical meanings to the letters of the alphabet which were then used for prediction. cf. ibn Taymiyyah, *Majmū' Fatawā*, vol. 12, pg. 62 and ibn Ḥajr, *al-Maṭālib al-'Āliyah*, vol. 3, pg. 124.

¹⁴ Ibn Wahb, *al-Jāmi'* #690 and Ma'mar, *al-Jāmi'* and the wording is his. 'Abdu'l-Razzāq, vol. 11, pg. 26 #19805 and Bayhaqī, *Sunan*, vol. 8, pg. 139, with a strong isnād.

Ibn Abī Shaybah, vol. 8, pg. 414 and ibn 'Abdu'l-Barr #1478 also record this without mention of the letters of *Abū Jād* and it is ṣaḥīḥ.

Qur'ān.¹⁵

2. The clear pronouncement that this is disbelief.
3. Mention of those who ask for soothsaying.
4. Mention of those have omens interpreted for them.
5. Mention of those who have magic performed on their behalf.
6. Mention of those who learn *Abū Jād*.
7. The difference between a soothsayer and fortune teller.

¹⁵ Ibn 'Uthaymīn: The fortune teller claims to have knowledge of the unseen. To believe him in this is to deny the Qur'ān which says, "Say: 'No one in the heavens and the earth knows the Unseen except Allāh.'" [al-Naml (27): 65] Whoever, knowing that none knows the unseen save Allāh, believes a fortune teller in his claim to know the unseen has disbelieved and left the fold of Islām. If the person is ignorant, however, and believes him, his disbelief is not such as would take him outside the fold of Islām because he has not believed that the Qur'ān has something false in it and, as such, has not belied it.

Fawzān: belief in what is revealed to Muḥammad (ﷺ) is incompatible with belief in fortune tellers, incorporating as it does, acceptance of their devilish works. The ostensive sense of the ḥadīth shows that the person guilty of this is a disbeliever having left the fold of Islām. Allāh has invalidated fortune-telling and informed us that it is the work of devils; therefore, whoever believes it and thinks it is acceptable is a disbeliever, guilty of major disbelief.

CHAPTER TWENTY SEVEN

Nushrah

Jābir reports that the Messenger of Allāh (ﷺ) was asked about *nushrah*¹ and he replied, “It is a deed of Shayṭān.” This was recorded by Aḥmad with a jayyid isnād. It was also recorded by Abū Dāwūd² who said, ‘Aḥmad was asked about this and he said that ibn Mas‘ūd

¹ A charm or incantation for someone possessed or afflicted by magic. The word means to disperse or diffuse and is called so because it disperses or diffuses the trouble. cf. Ibn al-Athīr, *Gharib al-Hadīth*

² Aḥmad #14135, Abū Dāwūd #3868, ‘Abdu'l-Razzāq #19762, Bayhaqī, *al-Kubrā*, vol. 9, pg. 351

Ibn Ḥajr, *Faṭḥ*, vol. 10, pg. 233, said that the isnād was ḥasan, ibn Muflīḥ, *al-Ādāb al-Shāri'iyah*, vol. 3, pg. 63 said that isnād was jayyid, Albānī, *Taḥqīq Abū Dāwūd* said it was ṣaḥīḥ and Arna'ūt said that the isnād was ṣaḥīḥ.

Ibn Abī Shaybah #23516 and Abū Dāwūd, *al-Marāsil* #453 record that al-Ḥasan said that the Messenger of Allāh (ﷺ) said, “*Nushrah* is a deed of Shayṭān.” Bazzār #3034 and Ḥākim #8292 record it from al-Ḥasan to Anas ibn Mālik from the Prophet (ﷺ). Ḥākim said it was ṣaḥīḥ and Dhahabī agreed. Haythamī, vol. 5, pg. 102 said, ‘The narrators [of the isnād of] Bazzār are those of the ṣaḥīḥ.’

would consider all of this reprehensible.³

Bukhārī records that Qatādah asked ibn al-Musayyib, ‘Is it permissible for a person who is afflicted by magic or is unable to have relations with his wife to get it undone or employ *nushrah*?’ He replied, ‘There is no harm in it, all they want is happiness and order. What is of benefit has not been prohibited.⁴

It is reported that al-Hasan said, ‘None but a magician can undo magic.’

Ibn al-Qayyim said, ‘*Nushrah* is to relieve a person affected by magic. It is of two types 1) Unravelling it by performing magic like that originally done, this is one of the deeds of Shaytān and it is in this light that one understands the saying of al-Hasan. In such a case, the one performing *nushrah* and the patient draw closer to Shaytān by doing such deeds as he finds pleasing and through this the person affected is relieved of the magic. 2) Performing *nushrah* through incantation,⁵ protective incantations,⁶ medicine, and permissible supplications. This is permissible.’

³ This statement is not in Abū Dāwūd. Ibn Muflīh, *al-Ādāb al-Sharīyah*, vol. 3, pg. 63 said, ‘Ja‘far said that he heard Abū ‘Abdullāh saying about *nushrah*, “Ibn Mas‘ūd would consider all of this reprehensible.”’

Ibn Abī Shaybah #23467 records that Ibrāhīm said, ‘They would consider amulets, incantations and *nushrah* to be reprehensible.’

⁴ Bukhārī, *Kitāb al-Tibb* as a *ta‘līq* report. The full isnād was provided by ibn Abī Shaybah #23523 and al-Athram, *Sunan* as mentioned by ibn Hajar, *al-Tagħbiq*, vol. 5, pg. 49. Ibn Hajar said that the isnād was *ṣaḥīḥ*.

⁵ ar: *ruqyā*

⁶ ar: *ta‘awwudhāt*

⁷ Ibn al-Qayyim, *Iḥām al-Muwaqqi‘in*, vol. 4, pg. 396

Issues:

1. The proscription of employing *nushrah*.
2. The difference between the type that is proscribed and the type that is allowed. This will remove any difficulties in understanding the issue.

CHAPTER TWENTY EIGHT

Evil Omens

Allāh, Most High, says,

﴿١٣﴾ أَلَا إِنَّمَا طَرِيرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

“No indeed! Their ill fortune will be with Allāh but most of them do not know.”¹

﴿١٤﴾ قَالُوا طَرِيرُكُمْ مَعَكُمْ إِنْ دُكَّرُوا بَلْ أَنْتُمْ سُوقُونَ

﴿١٥﴾ مُشْرِفُونَ

“They said, ‘Your evil omen is in yourselves. Is it not just that you have been reminded? No, you are an unbridled people!’”²

¹ *al-A'rāf* (7): 131

² *Yā Sīn* (36): 19

Abū Hurayrah (*radiyAllāhu 'anhu*) reports that the Messenger of Allāh (ﷺ) said, “There is no infection, no evil omen, no night bird³ and no serpent in a hungry belly.”⁴ This was recorded by Bukhārī and Muslim.⁵ Muslim adds, “and no star promising rain⁶ and no ghoul.”⁷⁸

Bukhārī and Muslim record on the authority of Anas that the Messenger of Allāh (ﷺ) said, “There is no infection or an evil omen, but good omens please me.” They asked, ‘What is a good omen?’ He replied, “A good word.”⁹

³ ar: *hāma*: an owl or night bird that is believed to appear and screech when vengeance has not been taken for someone who had been killed. It was also believed that the bones of the deceased would turn into the bird or his soul would flow into it. It was seen to be a bad omen if the bird perched on someone’s house. cf. Sulaymān ibn 'Abdullāh, *Taysīr al-'Aqīz*, vol. 2, pp. 765-766

⁴ ar: *safar*: a serpent which bites a man from within his belly believed to be the cause of hunger pangs. It was also used to refer to a serpent within the belly believed to cause a highly contagious disease. It is also said that the reference is to the month of Ṣafar which some people used to believe was an unlucky month. cf. Sulaymān ibn 'Abdullāh, *Taysīr al-'Aqīz*, vol. 2, pp. 766-767

⁵ Bukhārī #5707-5717-5757-5770-5773-5775 and Muslim #2220

⁶ ar: *naw'*: a star promising rain or rain coming because of a phase of the moon. cf. Sulaymān ibn 'Abdullāh, *Taysīr al-'Aqīz*, vol. 2, pg. 799

⁷ ar: *gūk*: used of a type of creature, a jinn, which appeared and led people astray in the desert, causing their destruction. cf. Sulaymān ibn 'Abdullāh, *Taysīr al-'Aqīz*, vol. 2, pg. 767

⁸ Muslim #2220 on the authority of Abū Hurayrah with the additional words, “and no star promising rain.” Muslim #2222 on the authority of Jābir with the additional words, “and no ghoul.”

⁹ Bukhārī #5756-5776 and Muslim #2224. Bukhārī #5744-5755 and Muslim #2223

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Abū Dāwūd records, with a *ṣahīh* isnād, that ‘Uqbah ibn ‘Āmir¹⁰ said, ‘Omens were mentioned to the Messenger of Allāh (ﷺ) and he said, “The best of them is the good omen. The Muslim is not turned back from anything because of an omen. If any of you sees something that he dislikes, he should say, ‘O Allāh, You alone bring good and you alone avert evil. There is no might or power except with Allāh.’”¹¹

Ibn Mas‘ūd reports that the Messenger of Allāh (ﷺ) said, “Evil omens are *shirk*, evil omens are *shirk*! None of us fails to be affected by it, but Allāh removes such influence through trust in Him.” This is recorded by Abū Dāwūd and Tirmidhi¹² who said it was *ṣahīh* and he was of the view that the last sentence was the words of ibn Mas‘ūd.¹³

Aḥmad records the ḥadīth of ibn ‘Amr, “Whoever is turned back from his need because of an evil omen has committed *shirk*.” They asked, ‘What is the expiation for doing so?’ He replied, ‘That you

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on the authority of Abū Hurayrah.

¹⁰ This is the name mentioned by the author, however it should be ‘Urwah ibn ‘Āmir. cf. Sulaymān ibn ‘Abdullāh, *Taysīr al-‘Aqīdah*, vol 2. pg. 771

¹¹ Abū Dāwūd #3919, ibn Abī Shaybah #29541-26392-29542, ibn al-Sunnī #292, Bayhaqī, *al-Kubrā*, vol. 8, pg. 139

Nawawī, *Riyāḍ al-Salīḥīn* #1677 said it was *ṣahīh*. Albānī, *Taḥqīq Abū Dāwūd* said it was *da’īf*.

¹² Aḥmad #3687-4171-4194, Abū Dāwūd #3910, Tirmidhī #1614, ibn Mājah #3538.

Tirmidhī said it was *ḥasan* *ṣahīh*. It was ruled *ṣahīh* by ibn Ḥibbān #6122 and Muṇāwī, *Fayd al-Qadīr*, vol. 4, pg. 388 said that ‘Irāqī, *al-Amālī* and Dhahabī ruled it *ṣahīh*. Albānī and Arna’ūt said the isnād was *ṣahīh*.

¹³ cf. Ibn Ḥajr, *Fatḥ*, vol. 10, pg. 213 and Mundhīrī, vol. 4, pg. 64

say, ‘O Allāh, there is no good save Your good and no omen save Your omen. There is none worthy of worship save You.’”¹⁴

He also records the ḥadīth of Faḍl ibn ‘Abbās (*radīy Allāhu ‘anhu*), “Omens are what cause you to carry out what you were doing or turn you back.”¹⁵

Issues:

1. His saying, “*No indeed! Their ill fortune will be with Allāh*” with, “*Your evil omen is in yourselves.*”¹⁶
2. The negation of infection.
3. The negation of evil omens.
4. The negation of the ‘night bird.’
5. The negation of ‘the serpent in a hungry belly.’
6. Good omens are not included in this, indeed they are something commendable.

¹⁴ Ahmād #7040, Ṭabarānī as mentioned by Haythamī, vol. 5, pg. 105, ibn Wahb, *al-Jāmi'*, vol. 1, pg. 110, ibn al-Sunnī, *‘Amal al-Yawm wa'l-Laylāh* #292.

Suyūtī, *al-Jāmi'* #7801 and Arna'ūt said the ḥadīth was ḥasan. Albānī, *al-Saḥīḥah* #1065 said the isnād was ṣaḥīḥ.

¹⁵ Ahmād #1824

Ibn Muflīh, *al-Ādāb al-Shar‘iyyah*, vol. 3, pg. 377 said, ‘It is narrated by Muḥammad ibn ‘Abdullāh ‘Ulāthah who is differed over and it is munqatī’. Arna'ūt said the isnād was da'if.

¹⁶ Ibn ‘Uthaymīn: the point being that the two verses do not contradict each other. The Qur’ān and Sunnah do not contradict each other. The first verse shows that Allāh is the one who decrees this and the second verse shows that the person is the means or cause for it to happen.

7. The explanation of good omens.¹⁷
8. Anything of this that affects the hearts while they dislike it is not harmful, indeed Allāh will remove such influence through trust, *tawakkul*.
9. Mention of what a person should say if he does feel it.
10. The clear statement that evil omens are *shirk*.
11. The explanation of blameworthy omens.¹⁸

¹⁷ Fawzān: a good omen is something which leads a person to be optimistic, hoping for good. A bad omen is something that leads a person to be pessimistic, expecting the worst. Hoping for the good is something desirable because it involves having a good opinion about Allāh, Glorious and Exalted. Expecting the worst is not desirable because it involves a person having a bad opinion about Allah. Therefore, when a person hears a good word or sees a righteous person, his chest is lightened and he feels easy. This is why, when the Messenger of Allāh (ﷺ) heard a good name, or a good word or passed by a good place, his chest would be lightened and he would feel optimistic because of his good opinion of Allāh.

¹⁶ as gleaned from the ḥadīth of ibn ‘Amr and Fadl ibn ‘Abbās.

CHAPTER TWENTY NINE

Astrology

Bukhārī records that Qatādah said, ‘Allāh has created these stars for three reasons: adornment for the sky, objects by which to stone the devils, and signs by which a person may be guided. Whoever uses them for anything else is in error and has wasted his portion, and has imposed on himself what he has no knowledge of.’¹

Qatādah disliked that the phases of the moon be learnt² while ibn ‘Uyaynah did not allow it; Ḥarb quoted this from them. Aḥmad and Ishāq allowed learning about the phases of the moon.³

¹ Bukhārī, *Kitāb Bad’ al-Khalq*, as a *ta’līq* report, the full isnād being provided by Ṭabarī, vol. 14, pg. 91, vol. 29, pg. 3 and ibn Abī Ḥātim #16536.

² Suyūtī, *al-Durr al-Manthūr*, vol. 3, pg. 63.

The reason for his dislike was that matters such as the phases of the moon and the alignment of planets are used in astrology.

³ cf. ibn Rajab, *Fadl ‘Ilm al-Salaf*, where he says, ‘Aḥmad and Ishāq allowed learning

Abū Mūsā narrated that the Messenger of Allāh (ﷺ) said, “Three will not enter Paradise: an alcoholic, one who severs the ties of kinship, and one who believes in magic.” This was recorded by Ahmād and ibn Ḥibbān in his *Saḥīb*.⁴

Issues:

1. The wisdom in creating the stars
2. The repudiation of those who think they can be used for other things.
3. The difference of opinion concerning learning about the phases of the moon.⁵

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about the phases of the moon as quoted from them by Ḥarb. Iṣhāq additionally said that it was allowable to learn the names of the stars such as would allow one to be guided (while travelling). Qatādah disliked that the phases of the moon be learnt while ibn ‘Uyaynah did not allow it; Ḥarb quoted this from them. Ṭāwūs said, ‘Perhaps the one who studies the stars and the letters of *Abū Jād* has nothing in his favour with Allāh,’ recorded by Ḥarb. It was also recorded by Humayd ibn Zanjawayh from Ṭāwūs as a saying of ibn ‘Abbās. This is to be understood to refer to the knowledge of astrology, not to that knowledge that allows one to navigate through the earth, the former being totally false and prohibited.’

The quote from ibn ‘Abbās is referenced in Chapter 26.

⁴ Ahmād #19569, Ṭabarānī as mentioned by Haythamī, vol. 5, pg. 74, Abū Ya‘lā #7248

Ibn Ḥibbān #5346-6137 said it was ṣaḥīḥ as did Ḥākim #7234 with Dhahabī agreeing. Arna‘ūt said it was ḥasan due to supporting witnesses and Albānī, *Saḥīb al-Tarhib* #2539 said it was ṣaḥīḥ due to supporting witnesses.

⁵ Baghawī, *Sharḥ as-Sunnah*, vol. 12, p. 183, said, ‘The prohibited form of knowledge of the stars is that knowledge that leads its proponent to predict future events such as the occurrence of strong wind, the onset of rain, snow, cold and hot weather, the fluctuation in prices of commodities etc., thinking that they can come to know this through the motions of the stars. However, this is knowledge that Allāh has kept to

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4. The threat levelled against someone who believes in any aspect of magic even if he accepts that it is false.⁶

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Himself and none knows it save Him, “*Truly Allāh has knowledge of the Hour and sends down abundant rain and knows what is in the womb. No self knows what it will earn tomorrow and no self knows in what land it will die*” [*Luqmān* (31): 34]. As for that knowledge that comes about through studying the stars, through which one can know matters such as the direction of the Qiblah, this is not prohibited. Allāh, Glorious is He, says, “*It is He Who has appointed the stars for you so you might be guided by them in the darkness of the land and sea*” [*al-An’ām* (6): 97].⁷

⁶ Ibn ‘Uthaymīn: This threat is applicable to a person who believes in astrology or the likes on his tongue, verbally yet, in his heart, believes that it is false. How can he attest to its being true, yet at the same time believe it to be false!

CHAPTER THIRTY

Seeking rain through stars

Allāh, Most High, says,

وَجَعَلُونَ رِزْقَكُمْ تَكَبُّرَنَّ
وَجَعَلُونَ رِزْقَكُمْ تَكَبُّرَنَّ

“...and think your provision depends on your denial of the truth?”¹

Abū Mālik al-Ash‘arī (*radīy Allāhu ‘anhu*) reports that the Messenger of Allāh (ﷺ) said, “In my nation there are four traits of *Jāhiliyyah* which they will not abandon: boasting about ancestors, belittling (someone’s) lineage, seeking rain through stars, and wailing (over the deceased).”

He said, “If the woman given to wailing does not repent before she dies, she will stand on the Day of Rising wearing a garment of

¹ *al-Wāqi‘ah* (56): 82

liquid pitch and a chemise of mange.” This was recorded by Muslim.²

Bukhārī and Muslim record on the authority of Zayd ibn Khālid, ‘The Messenger of Allāh (ﷺ) prayed the morning prayer with us at Hudaybiyyah after it had rained by night. When he had completed the prayer, he faced the people and asked, “Do you know what your Lord has said?” They replied, “Allāh and His Messenger know best.” He said, “Amongst my servants are some who have awoken as disbelievers and some who have awoken as believers. Whoever said, ‘The rain came to us by Allāh’s grace and mercy,’ is someone who believes in Me and disbelieves in the stars. Whoever said, ‘The rain came to us because of such-and-such a star (portending rain),’ is someone who disbelieves in Me and believes in the stars.”’³

Bukhārī and Muslim record a ḥadīth of similar meaning from ibn ‘Abbās.⁴ This narration mentions that some people said, ‘Such-and-such a star (promising rain) was truthful,’ and then Allāh revealed,

فَلَا أُقْسِمُ
 بِمَوْرِقِ الْثُّجُورِ ﴿٦٥﴾ وَإِنَّهُ لِقَسْمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٦٦﴾
 إِنَّهُ لَقَرْءَانٌ كَرِيمٌ ﴿٦٧﴾ فِي كِتَابٍ مَّكْتُوبٍ ﴿٦٨﴾ لَا يَمْسِهُ إِلَّا
 الْمُطَهَّرُونَ ﴿٦٩﴾ تَزَبَّلٌ مِّنْ رَّبِّ الْعَالَمِينَ ﴿٧٠﴾ أَفَهَذَا الْحَدِيثُ
 أَنْتُمْ مُّذَهِّنُونَ ﴿٧١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ ﴿٧٢﴾

² Muslim #934

³ Bukhārī #846-1038-4147-7503 and Muslim #71

⁴ Muslim #73. It is not to be found in Bukhārī, cf. Sulaymān ibn ‘Abdullāh, *Tafsīr al-‘Aṣṭār*, vol. 2, pg. 814.

“And I swear by the falling stars - and that is a mighty oath if only you knew - it is truly a Noble Qur’ān in a well protected Book. No one may touch it except the purified. Revelation sent down from the Lord of the worlds. Do you nonetheless regard this discourse with scorn and think your provision depends on your denial of the truth?”⁵

Issues:

1. Exegesis of the verse of *al-Wāqi’ah*.
2. Mention of the four traits of *Jāhiliyyah*.
3. Some of these traits are linked to disbelief.
4. Some types of disbelief do not eject a person from the religion.⁶
5. His saying, “Amongst my servants are some who have awoken as disbelievers and some who have awoken as believers,” due to the descent of blessings.
6. Carefully consider the meaning of faith here.⁷
7. Carefully consider the meaning of disbelief here.
8. Carefully consider the words, ‘Such-and-such a star (promising rain) was truthful.’
9. A scholar teaching an issue to a student by asking questions. This is exemplified here with his saying, “Do you know what your Lord has said?”
10. The threat levelled against women who wail.

⁵ *al-Wāqi’ah* (56): 75-82

⁶ Duwaish: such as belittling someone’s lineage and wailing over the deceased.

⁷ Duwaish: i.e. attributing the blessing to Allāh and acknowledging it as such.

CHAPTER THIRTY ONE

Allāh, Most High, says,

وَمِنْ
النَّاسِ مَنْ يَنْجُذُّ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَمُحِبِّ اللَّهِ

“Some people set up rivals to Allāh, loving them as they love Allāh.”¹

قُلْ إِنَّ
كَانَ أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَأَخْوَنَّكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالُ أَقْرَفَتُمُوهَا وَتَجَرَّرَتْهُنَّ كَسَادَهَا وَمَسَكِنُ
تَرَضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجَهَادِ
فِي سَيِّلِهِ فَتَرْبَصُوا حَتَّى يَأْتِيَكُمْ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَسِيقِينَ

“Say: ‘If your fathers or your sons or your brothers or

¹ *al-Baqarah* (2): 165

your wives or your tribe, or any wealth you have acquired, or any business you fear may slump, or any house which pleases you, are dearer to you than Allāh and His Messenger and doing Jihād in His Way, then wait until Allāh brings about His command. Allāh does not guide people who are deviators.”²

Anas reported that the Messenger of Allāh (ﷺ) said, “None of you believes until I am more beloved to him than his child, his father and the whole of mankind.” This was recorded by Bukhārī and Muslim.³

They also record that he said that the Messenger of Allāh (ﷺ) said, “Whoever has three qualities will experience the sweetness of faith: that Allāh and His Messenger are more beloved to him than anything else, that he love a person only for the sake of Allāh, and that he hate reverting to disbelief after Allāh has delivered him from it as much as he hates being thrown into the fire.”⁴ Another narration has, “None will experience the sweetness of faith until...”⁵

Ibn ‘Abbās said, ‘Whoever loves for the sake of Allāh, hates for the sake of Allāh, shows allegiance for the sake of Allāh, bears enmity for the sake of Allāh - it is through this that the *walāyah* of Allāh is attained. The servant will never experience the sweetness of faith, even if he prays and fasts a great deal, until he is like this. Most people today maintain relationships for some worldly objec-

² *al-Tawbah* (9): 24

³ Bukhārī #15 and Muslim #14

⁴ Bukhārī #16-21-6041-6941 and Muslim #43

⁵ Bukhārī #6041

tive but this will not bring any profit to them.’ This was recorded by ibn Jarīr.⁶

In explanation to,

وَنَقْطَعَتْ بِهِمُ الْأَسْبَابُ

“...and the connections between them are cut.”⁷

Ibn ‘Abbās said that it means love, *mawaddah*.⁸

Issues:

1. Exegesis to the verse of *al-Baqarah*
2. Exegesis to the verse of *al-Barā'a*
3. The obligation of loving him (ﷺ) more than one's self, family

⁶ Ibn al-Mubārak, *al-Zuhd* #353 from ibn ‘Abbās. Ṭabarānī, *al-Kabir* #13537 from ibn ‘Umar. Abū Nu‘aym, vol. 1, pg. 312 from ibn ‘Umar to the Prophet (ﷺ). Ibn Rajab, *Jāmi‘ al-‘Ulūm*, vol. 1, pg. 102 references it to Ṭabarī as does Sulaymān ibn ‘Abdullāh, *Taysir al-‘Aqīdah*, vol. 2, pg. 839.

The first part is also recorded by ibn Abī al-Dunyā, *al-Ikhwān*, pg. 69 and ibn Abī Shaybah, vol. 7, pg. 134

The narration is *da‘if*.

Abū Umāmah narrates that the Messenger of Allāh (ﷺ) said, “Whoever loves for the sake of Allāh, hates for the sake of Allāh, gives for the sake of Allāh, and withholds for the sake of Allāh has perfected faith.” This was recorded by Abū Dāwūd #6481 and Ṭabarānī, *al-Kabir* #7613-7737-7738. Suyūti, *al-Jāmi‘* #8308 said it was *sahīh* as did Albānī, *Saḥīḥ al-Targhib* #3029.

Ibn Abī Shaybah, vol. 7, pg. 130 also records this as a statement of Abū Umāmah with a *ḥasan* isnād.

⁷ *al-Baqarah* (2): 166

⁸ Ṭabarī, vol. 2, pg. 43, ibn Abī Ḥātim, vol. 1, pg. 278, Ḥākim #3076 who said it was *sahīh* with Dhahabī agreeing.

and wealth.

4. The negation of faith does not necessarily mean that a person has left the fold of Islām.
5. Faith has a sweetness that a person may or may not experience.
6. The four actions of the heart through which one attains the *walāyah* of Allāh. None will experience the sweetness of faith without them.
7. The Companion's grasp of his current reality: that most relationships today are based on some worldly objective.
8. Exegesis to, "*...and the connections between them are cut.*"
9. Some polytheists have an ardent love of Allāh.⁹
10. The threat levelled against anyone who loves the eight categories mentioned [in the verse] more than his religion.
11. Taking a partner-god that one loves in a way that equates to the love of Allāh is major *shirk*.

⁹ Ibn 'Uthaymīn: this point is derived from His saying, "*Some people set up rivals to Allāh, loving them as they love Allāh.*" The polytheists had an ardent love for their idols. It is also derived from His saying, "*But those who have faith have greater love for Allāh,*" since the term *greater* is comparative, as such they both share a 'greatness of love,' but the believers have a *greater* love.

CHAPTER THIRTY TWO

Allāh, Most High, says,

إِنَّمَا يَذَّلِّكُمُ الشَّيْطَانُ
يُخَوِّفُ أُولَئِكَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٧٥﴾

“It was only Shaytān frightening you of his friends, but do not fear them - fear Me if you are believers.”¹

إِنَّمَا يَعْمَرُ مَسَاجِدُ اللَّهِ مَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأَقَامَ الصَّلَاةَ وَإِمَانَ الزَّكَوَةِ وَلَا يَخْشَى إِلَّا اللَّهُ

“The *masjids* of Allāh should only be frequented by those who have faith in Allāh and the Last Day and establish the prayer and pay zakāt, and fear no one but Allāh.”²

¹ *Āli 'Imrān* (3): 175

² *al-Tawbah* (9): 18

وَمِنَ النَّاسِ مَنْ يَقُولُ إِمَّا تَبَارَكَ إِلَهُ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ
فَتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ

“There are some people who say, ‘We have faith in Allāh,’ and then, when they suffer harm in Allāh’s cause, they take people’s persecution as if it were Allāh’s punishment.”³

Abū Sa‘id reports that the Messenger of Allāh (ﷺ) said, “From the weakness of certainty is that you please people by displeasing Allāh, that you praise them for provision that Allāh has granted you, and that you censure them for something that Allāh has not granted you. The avarice of a person will not grant the provision of Allāh and neither will the aversion of anyone turn it back.”⁴

³ *al-Ankabūt* (29): 10

⁴ Abū Nu‘aym, *al-Hilyah*, vol. 5, pg. 106, vol. 10, pg. 41, Bayhaqī, *Shu‘ab* #207 who said that the isnād contains Muḥammad ibn Marwān who is da‘īf. Dhahabī, *al-Miṣān*, vol. 4, pg. 32 said, ‘They have abandoned him and some of them accused him of lying.’ The isnād also contains ‘Atīyyah al-‘Awfi who is da‘īf. Suyūtī, *al-Jāmi‘* #2493 ruled it da‘īf and Albānī, *al-Da‘īfah* #1482 ruled it mawdū‘. Sulaymān ibn ‘Abdullāh, *Taysir al-‘Azhīz*, vol. 2, pg. 856 said that the isnād was da‘īf but that the meaning was correct.

Tabarānī, *al-Kabir* #10514 and Bayhaqī, *Shu‘ab* #208 record on the authority of ibn Mas‘ūd that the Prophet (ﷺ) said, “Do not please anyone by displeasing Allāh, do not praise anyone for Allāh’s grace, do not censure anyone for something that Allāh did not want (to happen). The avarice of a person will not grant the provision of Allāh and neither will the aversion of anyone turn it back.” It was ruled mawdū‘ by Albānī, *Da‘īf al-Targhib* #1064

Bayhaqī, *Shu‘ab* #209 and ibn Abī al-Dunyā, *al-Yaqīn* #32 record a similar wording as a statement of ibn Mas‘ūd, ‘Contentment* is that you do not please people at the expense of Allāh’s displeasure, that you do not praise anyone for the provision Allāh has granted you, and that you do not blame anyone for what Allāh has not given you. The grant of provision is not dictated by the avarice of a person and neither is it withheld because of the aversion of another. By Allāh’s justice and

‘Ā’ishah (*radiy Allāhu ‘anha*) reports that the Messenger of Allāh (ﷺ) said, “Whoever seeks the pleasure of Allāh at the expense of people’s displeasure, Allāh will be pleased with him and He will make people pleased with him as well. Whoever seeks the pleasure of people at the expense of Allāh’s displeasure, Allāh will be displeased with him and He will make people displeased with him as well.” This was recorded by ibn Ḥibbān, *al-Ṣabīb*.⁵

Issues:

1. Exegesis to the verse of *Āli ‘Imrān*.
2. Exegesis to the verse of *al-Barā’ā*.
3. Exegesis to the verse of *al-‘Ankabūt*.
4. Certainty⁶ can [fluctuate]: weakening and strengthening.
5. The signs of its weakness, amongst which are the three mentioned here.
6. Singling Allāh out alone for fear is an obligation.
7. The reward of the person who does this.
8. The punishment of the person who abandons this.

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knowledge did He place relief and joy in certainty and contentment, and worry and distress in doubt and displeasure.’

* ar: *riḍā*

⁵ Ibn al-Mubārak, *al-Zubd* #199, ibn Rāhawayh #632.

It was ruled ḥāfiḥ by ibn Ḥibbān #276 and Arna’ūt said the isnād was ḥasan.

Ibn al-Mubārak, *al-Zubd* #200 and Ḥumaydī #266 also record that ‘Ā’ishah said that the Prophet (ﷺ) said, “Whoever pleases Allāh and as a result displeases people, Allāh will suffice him. Whoever displeases Allāh and as a result pleases people, Allāh will leave him to the people.” Tirmidhī #2414 has a very similar wording.

It was ruled ḥāfiḥ by ibn Ḥibbān #277 and Albānī, *al-Ṣabīb* #2311, *Ṣabīb al-Tarhib* #2250.

⁶ ar: *yaqīn*

CHAPTER THIRTY THREE

Allāh, Most High, says,

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنَّ كُلَّ مُؤْمِنٍ

٢٣

“Put your trust in Allāh if you are believers.”¹

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
قُلُوبُهُمْ وَإِذَا أُتِيَتْ عَلَيْهِمْ أَيْمَانُهُمْ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ
يَتَوَكَّلُونَ

١٦

“The believers are those whose hearts tremble when Allāh is mentioned, whose faith is increased when His Signs are recited to them, and who put their trust in their Lord.”²

يَأَيُّهَا الَّذِينَ حَسِبُوكُمْ اللَّهُ وَمَنْ أَتَبَعَكُمْ مِنَ الْمُؤْمِنِينَ

١٦

¹ *al-Mā'idah* (5): 23

² *al-Anfāl* (8): 2

“O Prophet! Allāh is enough for you, and for the believers who follow you.”³

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسِيبٌ

“Whoever puts his trust in Allāh - He will be enough for him.”⁴

Concerning the saying of Allāh,

حَسِبْنَا اللَّهَ وَنَعْمَ الْوَكِيلُ

“Allāh is enough for us and the Best of Guardians.”⁵

Ibn ‘Abbās said, ‘This was said by Ibrāhīm (*‘alayhi-s-salām*) when he was thrown in the fire. It was then said by Muḥammad (ﷺ) when they said,

إِنَّ أَنَاسَ قَدْ جَمَعُوا لَكُمْ فَأَخْشُوهُمْ فَرَادُهُمْ لَيْمَنَّا

“The people have gathered against you, so fear them,’ but that merely increased their faith.”⁶

This was recorded by Bukhārī and Nasā’ī.⁷

³ *al-Anfāl* (8): 64

⁴ *al-Talāq* (65): 3

⁵ *Āli ‘Imrān* (3): 173

⁶ *Āli ‘Imrān* (3): 173

⁷ Bukhārī #4563-4564, Nasā’ī, *al-Kubrā* #10364-11015

Issues:

1. Trust in Allāh, *tawakkul*, is an obligation.⁸
2. It is a condition of faith.⁹
3. Exegesis to the verse of *al-Anfāl*.
4. Exegesis to the verse towards the end of *al-Anfāl*.
5. Exegesis to the verse of *al-Talāq*.
6. The greatness of this statement and that it was said by Ibrāhīm ('alayhīs-salām) and Muḥammad (ﷺ) at times of adversity.

⁸ 'Uthmān al-Tamīmī: After mentioning a chapter dealing with fear, the author has mentioned this chapter because a fearful person seeks recourse and refuge. He began the chapter by the verse of *al-Mā'idah* which shows that *tawakkul* is only for Allāh and the same verse shows that it is a condition of faith. 'Abdullāh ibn Aḥmad records that Sa'īd ibn Jubayr said, '*Tawakkul* is the sum and substance of faith.'*

* 'Abdullāh ibn Aḥmad, *al-Sunnah*, vol. 1, pg. 361, Abū Nu'aym, *al-Hīyah*, vol. 4, pg. 274 with a ḥasan isnād.

⁹ adduced from His words, "if you are believers."

CHAPTER THIRTY FOUR

Allāh, Most High, says,

أَفَأَمْنُوا
مَكْرَ اللَّهِ فَلَا يَأْمُنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَسِرُونَ ١١

“Do they feel secure against Allāh’s devising? No one feels secure against Allāh’s devising save for those who are lost.”¹

وَمَنْ يَقْنَطُ مِنْ رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ٥٥

“Who despairs of the mercy of his Lord except for misguided people?”²

Ibn ‘Abbās reported that the Messenger of Allāh (ﷺ) was asked about the mortal sins to which he replied, “Committing *shirk* with Allāh, giving up hope of Allāh’s mercy, and feeling secure against

¹ *al-A‘rāf* (7): 99

² *al-Hijr* (15): 56

Allāh's devising.”³

Ibn Mas'ūd (*radiyAllāhu 'anhu*) said, “The most grievous of mortal sins are: committing *shirk* with Allāh, feeling secure against Allāh's devising, despairing of Allāh's mercy, and giving up hope of Allāh's solace.” This was recorded by 'Abdu'l-Razzāq.⁴

Issues:

1. Exegesis to the verse of *al-A'rāf*.
2. Exegesis to the verse of *al-Hijr*.
3. The severe threat levelled against one who feels secure against Allāh's devising.
4. The severe threat levelled against [giving in to] despair.

³ Bazzār #106 (*Kashf al-Astār*), Ṭabarānī as mentioned by Haythamī, vol. 1, pg. 104, ibn Abi Ḥātim #5201

Ibn Kathīr, vol. 1, pg. 485 said, ‘Its isnād is problematic and it is more likely a statement of ibn 'Abbās.’ However, al-'Irāqi, vol. 4, pg. 17 said it was ḥasan as did Suyūṭī, *al-Durr al-Manthūr*, vol. 2, pg. 147 and Albānī, *Saḥīb al-Jāmi'* #4479.

⁴ Ma'mar, *al-Jāmi'* #19701, 'Abdu'l-Razzāq, *Tafsīr*, vol. 1, pg. 155, Ṭabarānī, *al-Kabīr* #8783-8784-8785, Ṭabarī, vol. 5, pg. 40

Sulaymān ibn 'Abdullāh, *Taysīr al-'Aṣṭār*, vol. 2, pg. 885 said, ‘It is reported via ṣaḥīḥ chains to ibn Mas'ūd. Ibn Kathīr [vol. 1, pg. 484] said, “It is ṣaḥīḥ to him without any doubt.”’ Haythamī, vol. 1, pg. 104 said, ‘Its isnād is ṣaḥīḥ.’

CHAPTER THIRTY FIVE

Bearing the decrees of Allāh with patience is part of faith

Allāh, Most High, says,

مَا أَصَابَ مِنْ
مُصِيبَةٍ إِلَّا يَأْذِنُ اللَّهُ وَمَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ فَلَهُ وَاللَّهُ يُكْنِى
شَيْءًا عَلَيْهِ ۝

“No misfortune occurs except by Allāh’s permission.
Whoever has faith in Allāh - He will guide his heart and
Allāh has knowledge of all things.”¹

‘Alqamah said, ‘This refers to a misfortune that befalls a person,
but he knows that it is from Allāh so he accepts it and is content.’²

¹ *al-Taghābun* (64): 11

² Tabarī, vol. 28, pg. 123, Bayhaqī, *al-Kubrā*, vol. 4, pg. 66, *al-Shu‘ab* #9976.
Sulaymān ibn ‘Abdullāh, *Taysir al-‘Aqīdah*, vol. 2, pg. 892 said it was *ṣahīh*.

Muslim records on the authority of Abū Hurayrah (*radīy Allāhu 'anhu*) that the Messenger of Allāh (ﷺ) said, “There are two qualities found in people that amount to disbelief: disparaging (someone’s) lineage and wailing over the dead.”³

Bukhārī and Muslim record on the authority of ibn Mas‘ūd that the Messenger of Allāh (ﷺ) said, “Anyone who strikes cheeks, or tears clothes or calls to the call of *Jābiliyyah* is not of us.”⁴

Anas reports that the Messenger of Allāh (ﷺ) said, “When Allāh wants good for His servant, He hastens on his punishment in this world. When Allāh wants evil for his servant, He withholds punishing him for his sin until the Day of Rising where He will then require him.”⁵

³ Muslim #67

The author has already quoted the ḥadīth of Abū Mālik al-Ash‘arī (*radīy Allāhu 'anhu*) in Chapter 30 that the Messenger of Allāh (ﷺ) said, “In my nation there are four traits of *Jābiliyyah* which they will not abandon: boasting about ancestors, belittling (someone’s) lineage, seeking rain through stars, and wailing (over the deceased).” He said, ‘If the woman given to wailing does not repent before she dies, she will stand on the Day of Rising wearing a garment of liquid pitch and a chemise of mange.’ This was recorded by Muslim #934

⁴ Bukhārī #1294-1297-1298-3519 and Muslim #103

⁵ Tirmidhī #2396, Abū Ya‘lā #4254-4255, Ḥākim #8799.

Tirmidhī said it was ḥasan gharīb, Ṭahāwī, *Sharḥ Mushkil* #2050 said it was ṣahīh as did Suyūṭī, *al-Jāmi'* #385 and Albānī, *al-Ṣabihah* #1220.

Aḥmad #16806 and ibn Ḥibbān #2911 record on the authority of ‘Abdullāh ibn al-Mughaffal (*radīy Allāhu 'anhu*) that a man met a woman who used to be a prostitute in the Days of Ignorance. While flirting with her, he extended his hand towards her upon which she said, ‘Stop, Allāh has removed *shirk* and brought Islām,’ so he removed his hand and left. While he was leaving, he kept looking back at her, and while doing so walked into a wall. With blood pouring down his face, he came to the Prophet (ﷺ) and informed him of what had happened. He (ﷺ) said, “You are

The Prophet (ﷺ) said, “The greater the tribulation, the greater the reward accompanying it. When Allāh loves a people, He tries them. Whoever is content, for him is contentment and whoever is displeased, for him is displeasure.” It was ruled ḥasan by Tirmidhī.⁶

Issues:

1. Exegesis to the verse of *al-Taghābun*.
2. This is part of faith in Allāh.
3. [The proscription of] disparaging (someone’s) lineage.
4. The severe threat levelled at a person who strikes cheeks, tears garments and calls to the call of *Jahiliyyah*.
5. The sign that Allāh wants good for a person.
6. [The sign] that Allāh wants evil for a person.
7. The sign that Allāh loves a servant.
8. The proscription of displeasure.
9. The reward of being content in the face of tribulation.

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a servant of Allāh for whom He wishes good.” Then he said, “When Allāh wishes good for His servant, He hastens on his punishment in this world, and when He wishes evil for His servant, He holds back his sin so that it may be recompensed on the Day of Judgment.” The ḥadīth was ruled ṣaḥīḥ by Ḥakim #8133 with Dhahabī agreeing.

⁶ Tirmidhī #2396, ibn Mājah #4031, Qudā‘ī #1121

Tirmidhī said that it was ḥasan gharīb. Mundhirī, *al-Targhib*, vol. 4, pg. 233 said the isnād was ḥasan or ṣaḥīḥ. Ibn Muflīh, *al-Ādāb al-Shar‘īyyah*, vol. 2, pg. 181 said that the isnād was jayyid. It was ruled ḥasan by Albānī, *al-Ṣaḥīḥah* #146

Aḥmad #23623-23633-23641 records a similar ḥadīth on the authority of Maḥmūd ibn Labīd with the words, “When Allāh loves a people, He tries them. Whoever is patient, for him is patience and whoever despairs, for him is despair.” Haythamī, *al-Zawājir*, vol. 1, pg. 315 said it was ṣaḥīḥ and Arna‘ūt said that the isnād was jayyid.

CHAPTER THIRTY SIX

Ostentation

Allāh, Most High, says,

فُلْقُ
إِنَّمَا أَنَا بْشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَّحْدَهُ فَنَّ كَانَ يَرْجُوُنَ
لِفَاءَ رَبِّهِ فَلَيَعْمَلَ عَمَلًا لَا صَنْلَحًا وَلَا يُشْرِكُ بِعِبَادَةِ رَبِّهِ أَحَدًا

“Say, ‘I am only a human being like yourselves. It is revealed to me that your god is One God, so let him who hopes to meet his Lord act rightly and not associate anyone in the worship of his Lord.’”¹

Abū Hurayrah reports that the Messenger of Allāh (ﷺ) said, “Allāh says, ‘I am One who stands in no need of *shirk*. Whoever does an action in which he associates others with Me, I would abandon him

¹ *al-Kahf* (18): 110

and his *shirk*.” This was recorded by Muslim.²

Abū Sa‘id narrates that the Messenger of Allāh (ﷺ) said, “Should I not tell you what I fear for you more than al-Masīh al-Dajjāl?” They said, ‘Of course!’ He said, “Hidden *shirk*: a person stands to pray and then, realising that someone is watching him, beautifies it.” This was recorded by Ahmad.³

² Muslim on the authority of Abū Hurayrah.

Ibn Mājah #4202 has the ḥadīth, “Allāh, Mighty and Magnificent says, ‘I am the One who stands in absolutely no need of *shirk*, whoever does a deed for Me in which he associates someone else then I am free of it and it is for the partner.’” Būṣayrī said that the isnād was ṣaḥīḥ.

³ Ahmad #11252, ibn Mājah #4204. The wording quoted is that of ibn Mājah.

Būṣayrī said the isnād was ḥasan and Ḥākim #7936 said it was ṣaḥīḥ with Dhahabī agreeing. Albānī, *Saḥīb al-Targhib* #27 said that it was ṣaḥīḥ.

Aḥmad #23630-23631-23636 records on the authority of Maḥmūd ibn Labīd that the Prophet (ﷺ) said, “What I fear for you most is minor *shirk*.” When asked what that was he replied, “Ostentation (*riyā*).”

Ibn Khuzaymah #937 records on the authority of Maḥmūd ibn Labīd who said, “The Messenger of Allāh (ﷺ) came out to us and said, ‘O people, beware of secret *shirk*!’” They asked, “Messenger of Allāh, what is secret *shirk*?” He replied, “A man stands to prayer and adorns his prayer because he sees a person looking at him; that is secret *shirk*.” Albānī, *Saḥīb al-Targhib* #32 ruled it ṣaḥīḥ.

Ḥākim #7937 records that Shaddād al-Aws said, ‘At the time of the Messenger of Allāh (ﷺ), we would consider ostentation minor *shirk*.’ Ḥākim said it was ṣaḥīḥ and Dhahabī agreed.

Ibn Rajab al-Ḥanbālī, *Kitāb al-Tawḥīd*, said, “The first to be hurled into the Fire from the servants who acknowledged Tawḥīd will be the ostentatious: the scholar, the Mujāhid and the one who gave in charity. This is because a small amount of ostentation amounts to *shirk*. The ostentatious looks to creation (for a return) with respect to his deeds because of his ignorance of the greatness of the Creator, he imprints false stamps in the name of the king in order to pilfer money; he pretends that he is from the elite of that king, yet in reality he does not even know him. The ostentatious carves the picture of the king on counterfeit money that it may gain currency, but it only finds way past the uncritical.”

Issues:

1. Exegesis to the verse of *al-Kahf*.
2. The issue of paramount importance: a righteous deed is rejected if some part of it is done for another besides Allāh.
3. The reason for this: His being Rich Beyond Need.
4. Another reason is that Allāh, Most High, is the best of partners.
5. The Prophet (ﷺ) fearing ostentation for his Companions.
6. He explained this to mean that a person prays for the sake of Allāh, but then beautifies his prayer when he realises that someone is watching.

CHAPTER THIRTY SEVEN

A person doing a (religious) deed for a worldly end is a type of *shirk*

Allāh, Most High, says,

مَنْ كَانَ يُرِيدُ الْحَيَاةَ
الْدُنْيَا وَرِبَنَّاهَا نُوقِّفُ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَمِمَّا فِيهَا الْأَيُّخْسُونَ
﴿١٥﴾ أُولَئِكَ الَّذِينَ لَيَسَّ لَهُمْ فِي الْآخِرَةِ إِلَّا الْأَنْتَارُ وَحَبْطَ
مَا صَنَعُوا فِيهَا وَنَطَلُّ مَا كَانُوا يَعْمَلُونَ
﴿١٦﴾

“As for those who desire the life of the world and its finery, We will give them full payment in it for their actions, and they will not be deprived here of their due. But such people will have nothing in the Hereafter but the Fire. What they achieved here will come to nothing, what they did will prove to be null and void.”¹

¹ *Hūd* (11): 15-16

The Ḥaḍīth has the ḥadīth of Abū Hurayrah that the Messenger of Allāh (ﷺ) said, “May the servant of the dīnār perish, may the servant of the dirham perish, may the servant of bordered silk clothes² perish, may the servant of luxurious napped³ garments⁴ perish; if he is given, he is happy but if he is not, he is displeased. May he perish and meet with failure, and if he is pricked with a thorn, may it never come out! *Tūbā*⁵ for a servant who takes hold of his horse’s reins in the Way of Allāh, his hair dishevelled and his feet covered in dust. Be [he needed in] the rear-guard, you will find him amongst them, or the vanguard, you will find him amongst them. If he asks

² ar: *khamīṣah*

³ i.e. of a soft or fuzzy surface texture.

⁴ ar: *khamīlah*

⁵ *Tūbā* is a tree in Paradise.

Abū Sa’id al-Khudrī reports that the Messenger of Allāh (ﷺ) said, “*Tūbā* is a tree in Paradise. Its expanse is a hundred years journey and the clothes of the inhabitants of Paradise come from its branches.”

Recorded by Ahmād #11673 and ibn Ḥibbān #2625 (Mawārid). It was declared ḥaḍīth by Suyūṭī, *al-Jāmi’ al-Ṣaghīr* #5312 and Albānī, *Ṣaḥīḥ al-Jāmi’* #3918.

A ḥadīth which would serve as a witness is also recorded on the authority of ‘Utbah ibn ‘Abd al-Sulamī by Ahmād #17642 and ibn Ḥibbān #2626 (Mawārid).

Mu’āwiyyah ibn Qurrah records; from his father that the Prophet (ﷺ) said, “It is a tree which Allāh has planted with His hand and breathed into it from His spirit, its fruits are clothing and adornment and its branches are visible behind the wall of Paradise.”

Recorded by Ṭabarī #20394 and it was declared ḥaḍīth by Suyūṭī #5314. Ṭabarī #20382-20392 also mentions the opinion that *Tūbā* is the name of a tree in Paradise from a group of the Salaf such as Abū Hurayrah and ibn ‘Abbās.

Others said that it means ‘felicity’, yet others said that it means, ‘blessings,’ others said that it refers to ‘permissible envy,’ or ‘goodness’ or that it is a name of Paradise; none of these opinions are contradictory for the tree in Paradise is part of Paradise and the ‘blessings’ and ‘goodness’ meted out to the believers and it something to be envied and aspired to. Allāh knows best. cf. ibn Kathīr, commentary to *al-Ra’ḍ* (13): 29.

permission for something, he is not permitted and if he tries to intercede, his intercession will not be accepted.”⁶

Issues:

1. A person could have a worldly goal for a deed that should be done for the Hereafter.
2. Exegesis to the verse of *Hūd*.
3. A Muslim being called a servant of the dīnār, dirham and bordered silk clothes.
4. This has been explained with the words, “if he is given, he is happy but if he is not, he is displeased.”
5. His saying, “May he perish and meet with failure.”
6. His saying, “and if he is pricked with a thorn, may it never come out!”
7. The commendation of the Mujāhid who has the qualities mentioned.

⁶ Bukhārī #2886-2887-6435 which mention ‘bordered silk clothes,’ and ‘luxurious napped cloaks (*qatīfab*).’ The words, ‘napped garments’ are found in the narration of ibn Mājah #4135-4136.

The qualities mentioned are those of one who has no desire for fame, status or leadership, his only goal being the pleasure of his Lord.

CHAPTER THIRTY EIGHT

Obeying scholars and leaders in prohibiting what Allāh has made lawful or making lawful what Allāh has prohibited is to set them up as lords besides Allāh.

Ibn ‘Abbās said, ‘(I fear that) stones will soon rain down upon you from the sky! I say, “The Messenger of Allāh (ﷺ) said,” and you say, “Abū Bakr and ‘Umar said!”’¹

¹ This narration is quoted in numerous works of ibn Taymiyyah such as *Majmu‘ Fatāwā*, vol. 20, pp. 215, 251, vol. 26, pp. 50, 281. It is also mentioned in numerous works of ibn al-Qayyim such as *Zād al-Ma‘ād*, vol. 2, pg. 195.

Aḥmad #3121 and Bazzār #5052 record it with the words, ‘I think that you are soon to perish! I say, “The Prophet (ﷺ) said,” and he says, “But Abū Bakr and ‘Umar proscribed it!”’ Ibn Muflīh, *al-Ādāb al-Shar‘iyah*, vol. 2, pg. 74 said that it was ḥasan.

Ibn ‘Abdu’l-Barr, *Jāmi‘ Bayān al-‘Ilm*, vol. 2, pg. 1209 records it with the words, ‘By Allāh, I do not think you will stop until Allāh punishes you! We narrated to you the

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Imām Ahmād said, 'I am amazed at people who know the isnād and its authenticity yet nevertheless follow the opinion of Sufyān! Allāh, Most High, says,

فَلَيَحْذِرُ الَّذِينَ يَخْلُقُونَ عَنْ أَمْرِ رَبِّهِمْ
أَنْ تُصِيبَهُمْ فِتْنَةٌ فَأُنْصِبَهُمْ عَذَابٌ أَلِيمٌ
٢٦

"Those who oppose his command should beware of a testing trial coming to them or a painful punishment striking them."²

Do you know what this testing trial is? It is *shirk*! It is well possible that if he rejects some of what he said, misguidance will enter his heart and he will perish.³

'Adī ibn Ḥātim reports that he heard the Messenger of Allāh (ﷺ) reciting,

أَنْخَذُوا أَخْبَارَهُمْ
وَرُهِبَنَهُمْ أَزْبَابَ أَمْنِ دُونِ اللَّهِ وَالْمَسِيحَ أَبْنَ
مَرِيمَ وَمَا أَمْرُوا إِلَّا يَعْبُدُونَ إِلَيْهَا وَاحِدًا
لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ كَمَا يُشَرِّكُونَ
٢٧

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words of the Messenger of Allāh (ﷺ) and you narrate to us the words of Abū Bakr and 'Umar! The isnād is *sahīh*.

Ṭabarānī, *al-Awsat* #21 with the words, 'Woe to you! In your view, do (Abū Bakr and 'Umar) come before what is in the Book of Allāh and what the Messenger of Allāh (ﷺ) legislated for his Companions and his nation?' Haythamī, vol. 3, pg. 234 said the isnād was *ḥasan*.

² *al-Nūr* (24): 63

³ Ibn Baṭṭāh, *al-Ibānah* #97, cf. *Masā'il 'Abdullāh*, vol. 3, pg. 1355

“They have taken their rabbis and monks as lords besides Allāh, and also the Messiah, son of Maryam. Yet they were commanded to worship only one God. There is none worthy of worship save Him! Glory be to Him above anything they associate with Him!”⁴

and said, ‘But we never worshipped them?’ He said, ‘Did they not make unlawful what Allāh made lawful, and so you did too? Did they not make lawful what Allāh made unlawful, and so you did too?’ He replied, ‘Yes.’ He said, ‘That was their worship.’ This was recorded by Ahmād and Tirmidhī who said it was ḥasan.⁵

Issues:

1. Exegesis to the verse of *al-Nūr*.
2. Exegesis to the verse of *al-Barā’ab*.
3. Awareness of the meaning of worship that ‘Adī rejected.⁶
4. Ibn ‘Abbās giving the example of Abū Bakr and ‘Umar, and Ahmād giving the example of Sufyān.
5. The extremes to which the state of affairs has deteriorated.

Most people think that worshipping monks is one of the best

⁴ *al-Tawbah* (9): 31

⁵ Tirmidhī #3095, Ṭabarānī, *al-Kabir*, vol. 17, pg. 92. The ḥadīth is not in Ahmād.

Tirmidhī said it was ḥasan gharīb, ibn Taymiyyah, *al-Īmān*, pg. 64 said it was ḥasan as did Albānī, *Tahqīq al-Tirmidhī*.

The wording the author has quoted is that of Ṭabarī to *al-Tawbah* (9): 31, it is not the wording of Tirmidhī.

⁶ Duwaish: i.e. he rejected the fact that they bowed, prostrated or supplicated to them, thinking that this was the only meaning of worship. He (ﷺ) informed him that their obeying them in the fashion mentioned was their worship of them and a case of committing *shirk* with Allāh.

deeds and is called sainthood.⁷ They believe that worshipping rabbis is ‘knowledge’ and ‘jurisprudence’ itself. Then the state of affairs deteriorated further so that people who were not even righteous were worshipped, and the ignorant were worshipped in the second sense of this word.⁸

⁷ *walāyah*.

⁸ i.e. in the sense of obedience and following.

CHAPTER THIRTY NINE

Allāh, Most High, says,

أَلَمْ تَرَ إِلَى الَّذِينَ يَرْعَمُونَ أَنَّهُمْ أَمْنُوا بِمَا أُنْزِلَ إِلَيْكَ
وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الظَّلَعُوتَ
وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ
ضَلَالًا بَعِيدًا ﴿٦١﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أُنْزَلَ
اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَفِّقِينَ يَصْدُونَ عَنْكَ
صُدُودًا ﴿٦٢﴾ فَكَيْفَ إِذَا أَصَبَّتْهُمْ مُّصِيبَةً بِمَا
قَدَّمَتْ أَيَّدَهُمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ أَنَّ أَرْدَنَا إِلَّا
إِحْسَنَنَا وَتَوَفِّيقًا ﴿٦٣﴾

“Do you not see those who claim that they have faith in what has been sent down to you and what was sent down before you, still desiring to turn to a satanic source for judgement in spite of being ordered to reject it? Shaytān wants to misguide them far away. When they are told, ‘Come to what Allāh has sent down and to the

Messenger,’ you see the hypocrites turning away from you completely. How will it be when a disaster strikes them because of what they have done, and then they come to you swearing by Allāh: ‘We desired nothing but good and reconciliation?’”¹

وَلَا نُفْسِدُ وَأَنْدَلَبِي أَصْلَحُهَا

“Do not corrupt the earth after it has been put right.”²

وَلَا ذَاقُوا مِنْ

لَا نُفْسِدُ وَأَنْدَلَبِي أَصْلَحُهَا قَالُوا إِنَّا نَخْرُقُ مُصْلَحَهُنَّ

“When they are told, ‘Do not cause corruption on the earth,’ they say, ‘We are only putting things right.’”³

أَفَحُكْمُ

الْحَنْهِلَةِ يَعْلَمُونَ وَمَنْ أَحْسَنَ مِنَ اللَّهِ حُكْمًا لِّلْقَوْمِ بُوْقُنُونَ

“Do they then seek the judgment of the Time of Ignorance? Who could be better at giving judgment than Allāh for people with certainty?”⁴

‘Abdullah ibn ‘Amr reports that the Messenger of Allāh (ﷺ) said, “None of you [truly] believes until his desires accord to what I

¹ *al-Nisa'* (4): 60-62

² *al-A'rāf* (7): 56

³ *al-Baqarah* (2): 11

⁴ *al-Mā'idah* (5): 50

have come with.”⁵ Nawawī said, “This is a ṣahīh ḥadīth, it has been reported to us in *Kitāb al-Hujjah* with a ṣahīh isnād.”⁶

Sha'bī said, ‘One of the hypocrites and one of the Jews had a dispute. The Jew said, “Let us go to Muḥammad for judgment,” he knew that he could not be bribed. The hypocrite said, “Let us go to the Jews for judgment,” he knew that they could be bribed. They then both agreed to go to a soothsayer from Juhaynah for judgment. Then the verse, “*Do you not see those who claim that they have faith...*” was revealed.’⁷

It is also said that it was revealed concerning two people who fell into dispute. One of them said, ‘We will refer the matter to the Prophet (ﷺ).’ The other said, ‘Rather to Ka'b ibn al-Ashraf.’ They then agreed to refer it to 'Umar and they told him how they had come to him. He asked the person who did not accept the Messenger of Allāh (ﷺ) [as judge], ‘Is this true?’ He replied, ‘Yes.’ 'Umar struck him with his sword, killing him.⁸

⁵ Ibn Abī 'Āsim #15, Ḥasan ibn Sufyān, *al-Arba'in* #9, Bayhaqī, *al-Madkhal*, pg. 188, Asbahānī, *al-Tarhib* #30, *al-Hujjah* #103.

It was ruled ḏa'if by ibn Rajab, *Jāmi' al-'Ulūm*, vol. 2, pg. 432 and Albānī, *Zilāl al-Jannah* #15, *Takhrīj Mishkāt* #166. Sulaymān ibn 'Abdullāh, *Tafsīr al-'Aṣīq*, vol. 2, pg. 977 said, ‘Even if its isnād is ḏa'if, the meaning is undoubtedly correct.’

⁶ Nawawī, *al-Arba'in* #41 where he said, ‘This is a ḥasan ṣahīh ḥadīth, it has been reported to us in *Kitāb al-Hujjah* with a ṣahīh isnād.’

⁷ Ṭabarī, vol. 5, pp. 96-97, Marwazī, *Ta'zīm Qadr al-Salāh* #711 with a ṣahīh isnād to Sha'bī.

⁸ Tha'labī, vol. 3, pg. 337, Baghawī, *Tafsīr*, vol. 1, pg. 446.

Another reason for the revelation of this verse has also been reported. Ṭabarānī, *al-Kabir* #12045 records on the authority of ibn 'Abbās who said, ‘Abū Burdah al-

Issues

1. Exegesis to the verse of *al-Nisā'*, and it helps in understanding the term *al-Tagħbūt*.
2. Exegesis to the verse of *al-Baqarah*, “*When they are told, 'Do not cause corruption on the earth,'...*”
3. Exegesis to the verse of *al-A'rāf*, “*Do not corrupt the earth after it has been put right.*”
4. Exegesis to, “*Do they then seek the judgment of the Time of Ignorance?*”
5. The words of Sha'bī concerning the cause of revelation for the first verse.
6. Explanation of true and false faith.⁹
7. The story of 'Umar and the hypocrite.
8. Faith does not come about for anyone until his desires accord to what the Messenger of Allāh (ﷺ) came with.

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Aslamī was a soothsayer who would adjudge disputes between the Jews. Then, one time, some Muslims came to him for judgement and Allāh, Most High, revealed, “*Do you not see those who claim that they have faith...*” Haythamī, vol. 7, pg. 6 said its narrators were those of the Ṣahīḥ. Ibn Ḥajar, *al-Isābah*, vol. 4, pg. 19 said the isnād was jayyid. Suyūṭī, *Lubāb al-Nuqūl*, pg. 573 said the isnād was ṣahīḥ.

⁹ Duwaish: true faith is that faith wherein a person's desires accord to what the Messenger of Allāh (ﷺ) came with, false faith is the opposite.

CHAPTER FORTY

Whoever rejects anything of the Names and Attributes

Allāh, Most High, says,

وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ
قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابٍ
٢٣

“Yet they still disbelieve in the All-Merciful. Say, ‘He is my Lord; there is none worthy of worship besides Him. I put my trust in Him and I turn to Him.’”¹

Bukhārī recorded that ‘Alī said, ‘Speak to people according to what they know, do you want Allāh and His Messenger to be denied?!’²

¹ *al-Ra'd* (13): 30

² Bukhārī, *Kitāb al-'Ilm* #127

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‘Abdu'l-Razzāq narrated on the authority of Ma'mar, from ibn Ṭāwūs, from his father, from ibn ‘Abbās that he saw a person shudder in aversion when he heard a ḥadīth from the Prophet (ﷺ) concerning the Attributes. He remarked, 'What frightens these people?! They find its definitive verses easy to accept yet are brought to ruin by its ambiguous ones.'³

When the Quraysh heard the Messenger of Allāh (ﷺ) mentioning the All-Merciful,⁴ they objected and Allāh revealed,

وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ

“Yet they still disbelieve in the All-Merciful.”⁵

The words above are also reported as being from the Messenger of Allah (ﷺ) and Albānī, *Da'if al-Jāmi'* #2701 said it was ḏa'if as a ḥadīth.

³ Ma'mar, *al-Jāmi'*, vol. 11, pg. 423, 'Abdu'l-Razzāq, *Tafsīr*, vol. 3, pg. 239, ibn Abī 'Āsim #485.

The isnād is ṣahīh as stated by Albānī, *Zilāl al-Jannah*.

The translation provided is one possible reading, another reading has, “These people have not distinguished (truth from falsehood),” or, “Why are they differentiating between the two?” in place of, “What frightens these people?!” cf. Sulaymān ibn 'Abdullāh, *Tafsīr al-'Aṣlī*, vol. 2, pg. 999, ibn 'Uthaymīn, *al-Qawl al-Mufid*, vol. 2, pg. 304

⁴ ar: *al-Rahmān*

⁵ *al-Ra'd* (13): 30

The narration is recorded by Ṭabarī, vol. 13, pg. 150 from Mujāhid and Qatādah as a mursal report.

The ḥadīth concerning the polytheists refusing to acknowledge the Names, *al-Rahmān* and *al-Rahīm* on the Day of Ḥudaybiyyah is recorded by Bukhārī #2731-2732

Issues:

1. There is no faith if any of the Names and Attributes are rejected.⁶
2. Exegesis to the verse of *al-Ra'd*.
3. Refraining from saying something that the listener cannot understand.
4. The reason for this: it would lead to denial of Allāh and His Messenger, wilfully or otherwise.⁷
5. The words of ibn 'Abbās concerning someone who rejects something of (the Names and Attributes) and that he is brought to ruin.

⁶ Ibn 'Uthaymīn: rejection is of two types: 1) A rejection resulting from denial, *takdhib*. This is disbelief without doubt. Whoever rejects a Name or Attribute of Allāh that is established in the Book and Sunnah by saying, for example, that Allāh does not have a hand, or that He has not risen over His Throne, or that He does not have an eye has disbelieved by consensus of the Muslims. This is because denying information from Allāh and His Messengers is disbelief that removes a person from the fold of Islām by unanimous agreement. 2) A rejection resulting from figurative interpretation, *ta'wil*, i.e. explaining a text in a way that is contrary to its ostensive sense. This itself is of two categories: i) If the interpretation has a valid lexical basis, this is not disbelief. ii) If the interpretation has no valid lexical basis, this is disbelief because, in the absence of such a basis, it amounts to denial. If someone were to say that hands in His words, "Nay! Both His hands are open wide," [*al-Mā'idah* (5): 64] mean the heavens and the earth, he is a disbeliever because such an interpretation is devoid of any valid lexical basis. However, if someone said that hands referred to grace or strength, he is not ruled to be a disbeliever because such an interpretation does have a lexical justification.

cf. Muhsin, *Fathullāh al-Hamid*, pg. 385, Fawzān, *I'ānatū'l-Mustafid*, vol. 2, pg. 199

⁷ Ibn 'Uthaymīn: i.e. even if the person did not consciously intend to deny Allāh and His Messenger. He may, instead, deny that such a thing could have ever come from Allāh and His Messenger which is in effect the same as denying information from Allāh and His Messenger.

CHAPTER FORTY ONE

Allāh, Most High, says,

يَعْرِفُونَ نِعْمَتَ اللَّهِ الْمُبَيِّنَاتِ كُلَّهَا
وَأَكْثَرُهُمُ الْكَفُورُونَ

“They recognise the blessings of Allāh and then reject them! Most of them are ingrates.”¹

¹ *al-Nahl* (16): 83

The verses before read, “*Allāh brought you out of your mothers’ wombs knowing nothing at all, and gave you hearing, sight and hearts so that perhaps you would show thanks. Do they not see the birds suspended in mid-air up in the sky? Nothing holds them there except Allāh. There are certainly Signs in that for people who have faith. Allāh has made your houses places of rest for you and made houses for you out of cattle hides which are light for you to carry both when you are travelling and when you are staying in one place. And from their wool and fur and hair you obtain clothing and carpets and household utensils for a time. Allāh has made shaded places for you in what He has created and He has made shelters for you in the mountains and He has made shirts for you to protect you from the heat and shirts to protect you from each other’s violence. In that way He perfects His blessings on you so that hopefully you will become Muslims.*”

Earlier in the same chapter, Allāh, Most High, says, “*Any blessing you have is from Allāh. Then when harm touches you it is to Him you cry for help. But when He removes the harm from you, a group of you associate others with their Lord, ungrateful for what We have given them. Enjoy yourselves. You will soon know!*” [*al-Nahl* (16): 53-55]

Mujāhid said (quoting the meaning of his words), ‘It is the saying of a person, “This is my wealth, I inherited it from my fathers.”’²

‘Awn ibn ‘Abdullāh said, ‘They say, “Were it not for so-and-so, this would not have happened.”’³

Ibn Qutaybah said, ‘They say, “This happened by the intercession of our gods.”’⁴

After quoting the previously mentioned ḥadīth of Zayd ibn Khālid, ‘Allāh, Most High, says, ‘Amongst my servants are some who have awoken as disbelievers and some who have awoken as believers...’’,⁵ Abū'l-‘Abbās said, ‘There are many examples of this in the Book and Sunnah wherein Allāh, Glorious is He, censures those who attribute His blessings to others and commit *shirk* with Him. One of the Salaf said, ‘It is like their saying, ‘The wind was favourable and the sailor was adept,’ and similar statements that are current on the tongues of many.’’⁶

² Suyūṭī, *al-Durr al-Manthūr*, referenced it to Ṭabarī, ibn Abī Shaybah, ibn al-Mundhir and ibn Abī Ḥātim.

The wording of Ṭabarī is, ‘The blessings are the places of dwelling, cattle, the provision they acquire from them, coats of armour and clothes. The Quraysh recognised these and then rejected them by claiming, “These belonged to our fathers and they bequeathed them to us.”’

The isnād is ṣaḥīḥ.

³ Suyūṭī, *al-Durr al-Manthūr*, referenced it to Ṭabarī, Sa‘id ibn Maṇṣūr, ibn al-Mundhir and ibn Abī Ḥātim.

⁴ Ibn al-Qayyim, *Shiṣṭa' al-'A'līl*, pg. 37

⁵ cf. Chapter 30

⁶ Ibn Taymiyyah, *Majmū' Fatāwā*, vol. 14, pg. 370

Issues:

1. Explanation of recognising and rejecting blessings.⁷
2. Knowing that this is current on the tongues of many.
3. Referring to these words as ‘rejecting blessings’.⁸
4. (The possibility of) two opposites coming together in the heart.⁹

⁷ ‘Abdu'l-Rahmān ibn Ḥasan: Ibn Jarīr [al-Ṭabarī] said (summarised), ‘The exegetes differ concerning what blessings refers to here. Sufyān narrates that Suddī commented thus, ‘Muhammad (ﷺ).’ Alternatively, others said, ‘They recognise that Allāh bestowed the blessings listed in this chapter, but then they belie this by claiming that they inherited them from their fathers!’ About the verse, “*They recognise the blessings of Allāh and then reject them!*” Mujāhid said, ‘The blessings are the places of dwelling, cattle, the provision they acquire from them, coats of armour and clothes. The Quraysh recognised these and then rejected them by claiming, “These belonged to our fathers and they bequeathed them to us.”’ Others said, ‘When the disbelievers were asked, “Who provides for you?” They accepted that Allāh did, but then they belied this by saying, “We were provided this through the intercession of our gods.”’

⁸ Sulaymān: Ibn al-Qayyim said, ‘Because they attributed the blessings to another besides Allāh, they effectively rejected them. Anyone who says such a thing is denying the blessings of Allāh bestowed him and not acknowledging them. He is like the leper and bald man who were reminded of Allāh’s blessings by the angel yet they rejected them saying, “We inherited this property, elder son from elder son.” Indeed, that they were inherited from their fathers further aggrandises Allāh’s blessing since He blessed both their fathers and themselves with it, and both benefited from it.*

* Ibn al-Qayyim, *Shifā’ al-‘Ailī*, pp. 36-37

⁹ Ibn ‘Uthaymīn: This is derived from his saying, “*They recognise the blessings of Allāh and then reject them!*” wherein He mentioned recognising and rejecting together. In the same way one person can combine traits of faith with traits of disbelief, and traits of sin with traits of integrity.

CHAPTER FORTY TWO

Allāh, Most High, says,

فَلَا يَنْجِعُوا لِيَهُ أَنَّدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٣٦﴾

“Do not, then, knowingly make others partner-gods with Allāh.”¹

In exegesis to this verse, ibn ‘Abbās said, ‘(Taking) partner-gods is to commit *shirk* which in turn is less discernable than the crawling of an ant across a black rock in the depth of the night. It is to say, “By Allāh and your life, O so-and-so,” or, “By my life.” It is to say, “Were it not for this dog, the thief would have pounced on us,” or, “Were it not for this duck, the thief would have entered!” It is the saying of a person to his colleague, “Whatever Allāh willed and you willed.” It is the saying of a person, “Were it not for Allāh and so-and-so.” Do not add, “so-and-so.” These are all examples of *shirk*.’ It was recorded by ibn Abī Ḥātim.²

¹ *al-Baqarah* (2): 22

² Ibn Abī Ḥātim #229 and Sulaymān ibn ‘Abdullāh, *Taysir al-‘Aṣīṣ*, vol. 2, pg. 1014
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‘Umar ibn al-Khaṭṭāb reported that the Messenger of Allāh (ﷺ) said, “Whoever swears an oath by another besides Allāh has disbelieved or committed *shirk*.” It was recorded by Tirmidhī who said it was ḥasan and Ḥākim who said it was ḥāfiḥ.³

Ibn Mas‘ūd said, ‘That I take a false oath by Allāh is more beloved to me than taking a truthful oath by another.’⁴

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said that the isnād was jayyid.

‘Ā’ishah (*radīy Allāhu ‘anha*) reports that the Prophet (ﷺ) said, “*Shirk* is less discernable than the crawling of an ant across a smooth rock in a dark night. Its least form is to love some form of oppression and to hate some form of justice, and is the religion anything but love and hate? Allāh, Mighty and Magnificent says, “*Say, ‘If you love Allāh, then follow me, Allāh will love you...’*” [Āli ‘Imrān (3): 31]”

It was recorded by Ḥākim #3148 who said that it was ḥāfiḥ but Dhahabī criticised him by stating that one of its narrators was weak. It was declared ḏa’if by Albānī, *Da’if al-Jāmi’* #3432.

‘Irāqī #3401 said, ‘Ahmad and Ṭabarānī record the ḥadīth on the authority of Abū Mūsā al-Ash’arī, ‘Beware of this *shirk* for it is less discernable than the walk of an ant.’ Ibn Ḥibbān, *al-Du’afā’* also records it on the authority of Abū Bakr al-Ṣiddiq. He and Dāruquṭnī declared the ḥadīth ḏa’if.

However, there is an authentic wording of this ḥadīth recorded by Ḥākim al-Tirmidhī on the authority of ibn ‘Abbās, “*Shirk* in my nation is less discernable than the crawling of an ant across a smooth rock” and Abū Bakr, “*Shirk* amongst you is more hidden than the crawling of an ant.” cf. Albānī, *Sahīb al-Jāmi’* #3730-3731

³ Ahmad #4905-5222-5256-5375-5593-6072-6073, Tirmidhī #1535, Abū Dāwūd #3251 on the authority of ibn ‘Umar, not ‘Umar as the author, may Allāh have mercy on him, said.

Tirmidhī said it was ḥasan and it was ruled ḥāfiḥ by ibn Ḥibbān #4358, Ḥākim #7814 with Dhahabī agreeing, and Albānī, *Sahīb al-Jāmi’* #6080. Sulaymān ibn ‘Abdullāh, *Taysīr al-‘Aqīdah*, vol. 2, pg. 1016 said, “Irāqī, *al-Amāli* said that its narrators were trustworthy and precise.”

⁴ Ṭabarānī, *al-Kabir* #8902, ‘Abdu’l-Razzāq #15929, ibn Abī Shaybah #12281.

Mundhirī, *Targhib*, vol. 3, pg. 372 said that its narrators were those of the ḥāfiḥ as did Haythamī, *Majma’*, vol. 4, pg. 177. Ibn ‘Abdu’l-Barr, *al-Iṣtidhkar*, vol. 15, pp. 94-99 additionally quotes it as a saying of ibn ‘Umar.

Hudhayfah (*radiyAllāhu 'anhu*) reported that the Prophet (ﷺ) said, “Do not say, ‘Whatever Allāh willed and so-and-so willed,’ rather say, ‘Whatever Allāh willed, then so-and-so willed.’” It was recorded by Abū Dāwūd with a *ṣahīh* isnād.⁵

It is reported that Ibrāhīm al-Nakha‘ī said, ‘It is reprehensible for a person to say, “I take refuge with Allāh and with you.” It is permissible to say, “with Allāh, then with you,” or, “were it not for Allāh, then you.” Do not say, “Were it not for Allāh and you.”’⁶

Issues:

1. Exegesis to the verse of *al-Baqarah* concerning partner-gods.
2. The Companions (*radiyAllāhu 'anhum*) explained a verse that was revealed concerning major *shirk* in a way that subsumed minor *shirk*.
3. Swearing an oath by others besides Allāh is *shirk*.
4. A person’s swearing an oath by other than Allāh truthfully is worse than swearing a false oath.⁷
5. The difference between the conjunctions ‘and’, *waw*, and ‘then’, *thumma*, in expressions.

⁵ Ahmad #23265-23347-23381, Abū Dāwūd #4980, Nasā'ī, *al-Kubrā* #10821, ibn Abī Shaybah #26690.

It was ruled *sahīh* by 'Irāqī, *Mughnī* #3065, Nawawī, *al-Adhkār*, pg. 308, *Riyād al-Salihin* #1754, Albānī, *al-Saḥīḥah* #137 and Arna'ūt.

⁶ 'Abdu'l-Razzāq #19811-19812, ibn Abī al-Dunyā, *al-Ṣamīt* #344

⁷ ar: *Yamin Ghāmūs*. Ibn 'Uthaymīn: a false oath, *yamin ghāmūs*, in the view of the Hanbālī School is to take a false oath by Allāh. In the view of some (other) scholars it is to take a false oath in order to misappropriate the wealth of a Muslim, this is the correct view.

CHAPTER FORTY THREE

Someone who is not persuaded by an oath taken by Allāh

On the authority of ibn ‘Umar that the Messenger of Allāh (ﷺ) said, “Do not swear by your fathers. Whoever swears an oath by Allāh must be truthful. Whoever receives an oath by Allāh must be content. Whoever is not content has nothing to do with Allāh.” It is recorded by ibn Mājah with a ḥasan isnād.¹

¹ Ibn Mājah #2101 with the words, ‘The Prophet (ﷺ) heard a man swearing an oath by his father and said, “Do not swear by your fathers. Whoever swears an oath by Allāh must be truthful. Whoever receives an oath by Allāh must be content. Whoever is not content with Allāh has nothing to do with Allāh.”’

Būshayrī, *Miṣbāh al-Zujājah*, vol. 2, pg. 143 said that the isnād was saḥīḥ and that its narrators were thiqah, ibn Ḥajr, *Fath*, vol.11, pg. 535, said that the isnād was ḥasan, and it was ruled saḥīḥ by Albānī, *al-Irwā’* #2698, *Saḥīḥ al-Jāmi’* #7247

Bukhārī #7401 and Muslim #1646 record, on the authority of ibn ‘Umar, that the Prophet (ﷺ) said, “Do not swear an oath by your fathers. Whoever wishes to swear, let him swear by Allāh or remain silent.”

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Issues:

1. The proscription of swearing by fathers.
2. The recipient of an oath taken by Allāh is ordered to be content.
3. The threat levelled at a person who is not content.³

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Bukhārī #2679-3836-6108-6646-6648 and Muslim #1646 record on the authority of ibn 'Umar that the Messenger of Allāh (ﷺ) said, “Of a surety, Allāh has forbidden you to swear an oath by your fathers. Whoever is going to swear, he must swear by Allāh or remain silent.”

After these narrations, Bukhārī and Muslim record that 'Umar ibn al-Khaṭṭāb said, 'By Allāh, I have never heedfully sworn in this way since I heard the Messenger of Allāh (ﷺ) proscribing it, nor have I related it from someone else.'

Muslim #1648 records, on the authority of 'Abdu'l-Rahmān ibn Samurah, that the Prophet (ﷺ) said, "Do not swear an oath by the *tawāghīt* or by your fathers."

Abū Dāwūd #3248 and Nasā'ī #3800 record on the authority of Abū Hurayrah that the Messenger of Allāh (ﷺ) said, "Do not swear an oath by your fathers, or your mothers, or partner-gods; only swear an oath by Allāh, and only swear by Allāh if you are being honest." It was ruled sahīh by ibn Ḥibbān #4357

Tirmidhī #1535 and Abū Dāwūd #3251 record on the authority of ibn 'Umar that he heard the Messenger of Allāh (ﷺ) saying, "Whoever swears an oath by another besides Allāh has disbelieved or committed *shirk*." Tirmidhī said it was hasan and it was ruled sahīh by ibn Ḥibbān #4358 and Ḥākim #7814 with Dhahabī agreeing.

Aḥmad #5375-5593-6073 records on the authority of ibn 'Umar that the Messenger of Allāh (ﷺ) said, "Do not swear an oath by your fathers for whoever swears by other than Allāh has committed *shirk*."

² Sulaymān, *Taysir al-'Aqīdah* because not being reassured or persuaded shows a lack of veneration of Allāh's Lordship; a heart that is filled with the magnification of Allāh, His majesty, grandeur and greatness would not be like this.

CHAPTER FORTY FOUR

Saying, ‘Whatever Allāh willed and you willed.’

It is reported on the authority of Qutaylah that ‘a Jew came to the Prophet (ﷺ) and said, “You commit *shirk*, you say, ‘Whatever Allāh willed and you willed,’ and you say, ‘By the Ka‘bah!’” So the Prophet (ﷺ) ordered them to say, “By the Lord of the Ka‘bah!” when they wanted to take an oath and to say, “Whatever Allāh willed, then you willed.”’ It was recorded by Nasā’ī and he ruled it *sahīh*.¹

¹ Nasā’ī #3804 with the words, ‘a Jew came to the Prophet (ﷺ) and said, “You make partner-gods with Allāh and you commit *shirk*, you say, ‘Whatever Allāh willed and you willed,’ and you say, ‘By the Ka‘bah!’” So the Prophet (ﷺ) ordered them to say, “By the Lord of the Ka‘bah!” when they wanted to take an oath and to say, “Whatever Allāh willed, then you willed.”’

It was also recorded by Nasā’ī, ‘*Amal al-Yawm wa'l-Laylah*’ #986, Ahmad #27093, and Tabarānī, *al-Kabir*, vol. 25 #5-6.

It was ruled *sahīh* by Hākim #8715 with Dhahabī agreeing, Tāhāwī, *Sharḥ Mushkil #238-239*, ibn Hājр, *al-Isābah*, vol. 4, pg. 378, and Albānī, *al-Sāhihah* #136

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He also records, on the authority of ibn ‘Abbās, that a man came to the Prophet (ﷺ) and said, ‘Whatever Allāh willed and you willed.’ He said, “Have you made me a partner-god with Allāh? Whatever Allāh alone wills!”²

Ibn Mājah records on the authority of al-Ṭufayl, ‘Ā’ishah’s half-brother on the mothers side, who said, ‘It is as if I saw myself coming to a group of Jews and saying to them “You would truly be a worthy people if only you did not say that ‘Uzayr is the son of Allāh.”’ They said, “You would truly be a worthy people if only you did not say, ‘Whatever Allāh willed and Muḥammad willed.’” Then I passed by a group of Christians and I said, “You would truly be a worthy people if only you did not say that the Messiah was the son of Allāh.”’ They said, “You would truly be a worthy people if only you did not say, ‘Whatever Allāh willed and Muḥammad willed.’” When I woke up, I informed some people of the (dream) and then went to the Prophet (ﷺ) and informed him of it. He asked, “Have you told anyone else about it?” I replied, “Yes.” So he praised Allāh

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Abū Dāwūd #4980 records on the authority of Hudhayfah that the Prophet (ﷺ) said, “Do not say, ‘Whatever Allāh willed and so-and-so willed,’ rather say, ‘Whatever Allāh willed, then so-and-so willed.’” The ḥadīth was also recorded by Ahmād #23265 and ruled ṣaḥīḥ by ‘Irāqī, *Muḡnī* #3065, Arna’ūṭ and Albānī, *al-Ṣabīḥah* #137.

cf. Chapter 42.

² Nasā’ī, *‘Amal al-Yawm wa’l-Layl* #988 and not in his Sunan as the words of the author may suggest. The wording is, ‘A man said to the Prophet (ﷺ), “Whatever Allāh willed and you willed,” upon which he said, “Have you made me a co-equal with Allāh? Say: Whatever Allāh willed alone!”

A similar wording is also recorded by ibn Mājah #2117 and Ahmād #1839-1964-2561-3247.

‘Irāqī, *Muḡnī* #3066 said the isnād was ḥasan, it was ruled ṣaḥīḥ by Arna’ūṭ and ḥasan by Albānī, *al-Ṣabīḥah* #139.

and eulogised Him and then said, "As for what follows... Tufayl has seen a dream and has informed some of you about it. You say a particular statement and such-and-such reason prevented me from prohibiting you from saying it. Do not say, "Whatever Allāh willed and Muḥammad willed," rather say, "Whatever Allāh alone willed."""³

Issues:

1. The Jews knew about minor *shirk*.⁴
2. A person can understand should he have the inclination to do

³ Ahmād #20694, ibn Mājah #2118, Dārimī #2699, Abū Ya'la #4655, Ṭabarānī, *al-Kabīr* #8214-8215.

The wording quoted is not that of ibn Mājah but is similar to that of Ahmād.

Ibn Mājah records this ḥadīth on the authority of Hudhayfah who said, 'In a dream, a Muslim saw himself meeting one of the People of the Book. The latter said to the former, "You would be a great people if only you did not commit *shirk*: you say, 'Whatever Allāh willed and Muḥammad willed.'" This was mentioned to the Prophet (ﷺ) who remarked, "By Allāh! I did not know you say this! You should say, 'Whatever Allāh willed and then Muḥammad willed.'"

It was ruled *ṣahīḥ* by ibn Ḥibbān #5725, Albānī, *al-Ṣaḥīḥah* #138 and Arna'ūt.

After this, ibn Mājah #2118a quotes the isnād of the ḥadīth of Tufayl without mentioning its wording by saying, 'ibn Abī Shawārib narrated to us; Abū 'Uwānah narrated to us; on the authority of 'Abdu'l-Malik; on the authority of Rib'i ibn Ḥirāsh; on the authority of al-Tufayl ibn Sakhbarah - 'Āishah's brother on her mothers side - from the Prophet (ﷺ) with similar wording.'

⁴ 'Uthmān al-Tamīmī: Consider carefully how the Jew understood this fine point of *shirk*; this leads to the conclusion that *shirk*, even if it be subtle, has been prohibited in the religion of all Messengers. It also shows how the Jew, because of his inclination towards fault-finding and blaming, said these words to achieve his end; yet what he said became a blessing for the Muslims. It is well possible that your enemy be a cause for the concealment of your faults even though he intends the opposite. It also shows that it is necessary to accept the truth from whoever it comes from, even if that person did not intend to give sincere advice.

so.⁵

3. His saying, “Have you made me a partner-god with Allāh?”⁶ What then of the person who said, “Who do I have to resort to save you,” and the couplets following this?!⁷
4. This was not major *shirk* due to his saying, “such-and-such reason prevented me from prohibiting you...”
5. A righteous dream is a portion of revelation.
6. It could well be a cause for the legislation of some law.⁸

⁵ Ibn ‘Uthaymīn: i.e. if he has the inclination to, he can understand something even if he is doing similar or worse. The Jews, for example, rebuked the Muslims for saying, “What Allāh willed and you willed,” even though they said something much worse, “Uzayr is the son of Allāh.”

⁶ ‘Abdu’l-Rahmān: this clarifies that whoever equates a servant with Allāh, even in cases of minor *shirk*, has set up partner-gods with Allāh, whether he accept it or not, and despite what the ignorant say that this only applies to those actions of worship specific to Allāh. It also clarifies that both categories of *shirk* (major and minor) must be prohibited, and “for whoever Allāh wants good, He grants him understanding of the religion.”

⁷ i.e. in the *Qaṣidah Burdah*

⁸ Duwaish: during the period of revelation as in the case of the ḥadīth mentioned here. As for after the period of revelation, then no.

CHAPTER FORTY FIVE

Whoever abuses time has
derogated Allāh

Allāh, Most High, says,

وَقَالُوا مَا هِيَ إِلَّا حَيَا نَاهِنَاهُنَا الَّذِينَ أَنْتَ مُوْتٌ وَنَحْنُ أَنَا مَاهِنٌ
إِلَّا أَلَّهُ هُرُوْمَا هُنَّ مِنْ عَمَّرٌ إِنْ هُنْ إِلَّا يَظْنُونَ ﴿٤٥﴾

“They say, ‘There is nothing but our existence in this world. We die and we live and nothing destroys us except for time.’ They have no knowledge of that, they are only conjecturing.”¹

The Ṣahīh records, on the authority of Abū Hurayrah, that the Prophet (ﷺ) said, “Allāh, Most High, says, ‘The son of Ādam derogates Me: he abuses time whereas I am time: I alternate the night

¹ *al-Jāthiyah* (45): 24

and the day.”²

Another narration has, “Do not abuse time for Allāh is time.”³

Issues:

1. The proscription of abusing time.⁴

² Muslim #2246. Bukhārī #4826-7491 with the words, “Allāh, Most High, says, ‘The son of Ādam derogates Me: he abuses time whereas I am time: in My hand lies the affair and I alternate the night and the day.’” Bukhārī #6181 with the words, “The children of Ādam abuse time whereas I am time: I alternate the night and the day.”

³ Muslim #2246

⁴ Baghawī, *Sharḥu'l-Sunnah*, vol. 12, pp. 355-357 said (summarised), ‘The Arabs would routinely blame time, i.e. they would abuse it at the onset of trying times. This is because they would blame the calamity or difficulty that had befallen them on it, they would say, ‘The misfortune of time has afflicted him or time has destroyed him.’ ... Now, because they annexed the difficulty that had befallen them to time, they abused the actor, the cause. The ultimate end of that abuse would be Allāh, Mighty and Magnificent, since in reality He is the true actor, the true cause behind the occurrences they attributed to time. As such they were prohibited from abusing time.’

Sulaymān, *Taysīr al-'Aẓīz*: Ibn al-Qayyim said, ‘There are three heinous crimes (in cursing time):

1. Cursing something that does not deserve cursing. Time is a creation of Allāh subject to His control and subservient to His command. Therefore, the abuser is actually more deserving of censure and abuse!

2. Abusing it comprises *shirk* because he has abused time thinking that it brings about harm or benefit. Additionally, he thinks that it is oppressive in that it harms those who deserve grant, and grants to those who do not deserve it; it raises the deserving and withholds from the undeserving. In the view of those who abuse it, it is one of the worst oppressors and the poems of these faithless tyrants abusing it are many. Many of the ignorant openly curse it and vilify it.

3. The abuse ensuing from them is directed at the one who does these acts; acts which if performed in accordance to their desires would have corrupted the heavens and the earth. When things go their way, agreeing with their desires, they praise time

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2. He called this derogating Allāh.⁵
3. Carefully consider his statement, “Allāh is time.”⁶
4. One could well be guilty of abuse even if he does not intend to do so in his heart.⁷

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and commend it. In reality, it is the Lord of time who grants and prevents, who raises and lowers, and who honours and disgraces, and time has no control over this at all. Therefore, to abuse time is to abuse Allāh, Mighty and Magnificent, and this is why it is derogatory to Him, Most High.

Therefore, the person who is cursing time is vacillating between two matters: either he is abusing Allāh or committing *shirk*. If he believes that time is an actor alongside Allāh, he is a *mushrik*, and if he believes that Allāh alone is the one who does this, and he is abusing the one who has done this, he has abused Allāh, Most High.*

* Ibn al-Qayyim, *Zād al-Ma'ād*, vol. 2, pp. 354-355

⁵ Sulaymān, *Taysir al-'Aqīdah*, said, ‘The word derogate, *adhbā*, in the language refers to evil and abhorrent matters whose importance is reduced or made light of or whose effect is weakened. This was mentioned by Khaṭṭābī and Shaykhul-Islām said, “It is as he said. This is not the same as harm, *darar*, for Allāh has informed us that the servants cannot harm him, “*Do not let those who rush headlong into disbelief sadden you. They do not harm Allāh in any way.*” [Āli 'Imrān (3): 176] Hence, Allāh explains that creation cannot harm him, but they can derogate Him when they abuse the changer of affairs.”*’ Ibn Ḥajr, *Fatḥ*, vol. 13, pg. 572, said, ‘His saying, “*derogates Me*,” means that he attributes something unbefitting to Me.’

* Ibn Taymiyyah, *al-Sārim al-Maslūl*, vol. 2, pp. 118-119

⁶ Khaṭṭābī, *A'lām al-Hadīth*, vol. 3, pg. 1904, said, ‘The meaning is that “I am the owner of time and the regulator of the affairs that you attribute to time. So, when the son of Ādam abuses time because it is the actor, the cause of these events, his abuse is in reality directed to Me because I am the actor, the cause. Time is just a measure, a continuum appointed by Myself in which events occur.” When faced with times of hardship or some difficulty, it was the habit of the people of *Jāhiliyyah* to attribute this to time and then to abuse it. They would say, ‘Blast time! Perish time! and the likes.’

⁷ Duwaish: because the words alone were stated to be a case of abuse without differentiating between a person who actually intended to do so and a person who did not.

CHAPTER FORTY SIX

The appellation ‘Judge of judges’ and the likes

The *Ṣahīh* records the ḥadīth of Abū Hurayrah that the Prophet (ﷺ) said, “The most ignoble name with Allāh is a man called ‘King of kings’ for there is no king save Allāh.”¹

Sufyān said, ‘An example of which is Shāhānshāh.’²

= Ibn ‘Uthaymīn: It would have been clearer and more accurate if the author had said, ‘A person could well derogate Allāh without intending to do so,’ because the wording of the ḥadīth is, “he abuses time,” and a verb is generally annexed to a person who intended to do it.

¹ Muslim #2143 and Bukhārī #6205-6206 with the words, “The most ignoble of names with Allāh on the Day of Rising is a man calling himself ‘King of kings.’”

² Bukhārī under #6206 and Muslim #2143

‘Abdu’l-Rahmān ibn Ḥasan, *Faṭḥ al-Majid*, pg. 620 said, ‘Shāhānshāh means ‘King of kings,’ in Persian and this is why he quoted it as an example because it is stating

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Another narration has, “The person subject to the most wrath from Allāh on the Day of Rising and the most despicable of them...”³

The meaning of ‘ignoble,’ *akhna*’, is ‘meanest,’ *awḍa*'.⁴

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the same thing but in a different language.'

The ‘King of kings’ is a lofty title that has been used by several monarchies (usually empires in the informal sense of great powers) throughout history, and in many cases the literal title meaning ‘King of kings,’ i.e. Monarch elevated above other royal rulers in a vassal, tributary or protectorate position, especially in the case of Semitic languages, is conventionally (usually inaccurately) rendered as ‘Emperor.’ The first written records of its usage dates to Iranian Kings of the Persian Empire (pronounced Shāhanshāh) with an implicit notion of relation to God, and later with an overt spiritual connotation in the latter Persian empire of the Priest-Kings of the Sassanian Persian Empire. The well known story of the Iranian Magi that traveled to Holy Lands to hail the heralded new King of kings further establishes the Royal Priest connotations of the title, King of kings. (Source: http://en.wikipedia.org/wiki/King_of_Kings)

Ibn Ḥajr, *Fath*, vol. 10, pg. 721, said, ‘Some of the commentators expressed puzzlement at Sufyān ibn ‘Uyaynah’s explaining an Arabic word with a Persian word, and some commentators rejected it outright. However, they missed the point he was making which was that the word Shāhānshāh was frequently used at that time, as such he pointed out that the wording that is prohibited in the narration is not specific to those actual words but applies to any words that lend the same meaning regardless of which language they are in, as such the censure applies to them as well.’ He continued by saying, ‘The ḥadīth is adduced to prove the proscription of calling oneself by this name due to its being accompanied by a severe threat. Also falling under the prohibition would be names carrying the same sense such as *Khāliq al-Khalq*, *Abkamū'l-Hākimīn*, *Sūltān al-Salāṭīn* and *Amīr al-Umārā*'. It is also said that calling oneself by the Names of Allāh that are specific to Him such as *al-Rahmān*, *al-Quddūs* and *al-Jabbār* also falls under this prohibition.’

³ Muslim #2143 and Aḥmad #7329-8176 on the authority of Abū Hurayrah.

Aḥmad #10384 records on the authority of Abū Hurayrah that the Messenger of Allāh (ﷺ) said, “Allāh’s anger is severe against a man called ‘the King of kings.’ There is no king save Allāh, Mighty and Magnificent.”

⁴ This is the explanation given by Imām Aḥmad and mentioned by Muslim under #2143 and is found in the *Musnād* #7329.

Issues

1. The proscription of being called 'King of kings.'⁵
2. The same applies to similar types of names as stated by Sufyān.⁶
3. Understanding the severity with which this, and its like, has been mentioned despite the fact that (the person) did not intend the meaning of the name (for himself) in his heart.
4. Understanding that this is part and parcel of magnifying Allāh, Glorious is He.

⁵ 'Abdu'l-Rahmān ibn Ḥasan: This is because this wording can only hold true for Allāh, Most High: He is the King of kings and there is no king greater or mightier than He. He is the owner of sovereignty, possessor of majesty and nobility. Every aspect of sovereignty is granted by Allāh to whoever He wills of his servants. As such it is a loan which will soon be returned to the loaner: Allāh, Most High. Sometimes He removes the king from his kingdom and at other times He removes the kingdom from the king leaving him with an empty title, divested of any sovereignty. As regards the Lord of the worlds, His sovereignty is unceasing, complete, perfect and without end.

⁶ Sulaymān, *Taysir al-'Aqīz*; Ibn Abī Jamrah said, 'In the same category as the term 'King of kings' is the term 'Judge of Judges,' *Qādi al-Qudāt*, even though it has gained currency in the lands of the east since times of old. They would use this term to refer to their most senior judge. The people of the west, however, were saved from this and called their most senior judge, *Qādi al-Jamā'ah*.' One of the later scholars was of the view that it was permissible to use the term *Qādi al-Qudāt* and other such terms. He adduced the ḥadīth, "The best judge amongst you, *aqdākum*, is 'Ali,"* as proof, saying, 'This shows that there is no harm in applying the term *Aqdā al-Qudāt* to a judge who is the most just and knowledgeable of his time, or continent or country.' al-'Alām al-'Irāqī, however, criticised him and stated that the correct position was that this was not allowed. Concerning the ḥadīth, he said that the statement of superiority was made comparing a known set of addressees and those of the same category, it is not the same as using an unrestricted term with the definite article prefix, *al*. He went on to say, 'The daring and poor manner of someone who uses this term is obvious. No consideration should be given to those who, when given the position of judge, hear this term, take delight in it, and are beguiled into allowing it. The truth is more deserving of being followed.'

* Bukhārī #4481 on the authority of 'Umar.

CHAPTER FORTY SEVEN

Revering the Names of Allāh & Changing one's name as a result

Abū Shurayh said that he used to have the honorific of Abū'l-Hakam. The Prophet (ﷺ) said to him, "Allāh is al-Hakam and with Him lies the judgment." He said, 'When my people would dispute about something they would come to me and I would judge between them and both parties would be happy.' He said, "This is truly something good. What children do you have?" He replied, 'Shurayh, Muslim and 'Abdullāh.' He asked, "Who is the oldest?" He replied, 'Shurayh.' He replied, "Then you are Abū Shurayh." This was recorded by Abū Dāwūd and others.¹

¹ Abū Dāwūd #4955, Nasā'i #5389, Ṭabarānī, *al-Kabir*, vol. 22, pg. 179

The wording of Abū Dāwūd: ...on the authority of Shurayh, on the authority of his father, Hāni' who said, 'When he came with the delegation from his people to the Messenger of Allāh (ﷺ), he heard them calling him with the honorific, Abū'l-Hakam. The Messenger of Allāh (ﷺ) called him and said, "Allāh is al-Hakam and

Issues:

1. Revering the Names and Attributes of Allāh, even if one does not actually intend their meanings.²

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with Him lies the judgment, why do you have this honorific?" He said, "When my people would dispute about something they would come to me and I would judge between them and both parties would be happy." He said, "This is truly something good. What children do you have?" He replied, 'Shurayh, Muslim and 'Abdullāh.' He asked, "Who is the oldest?" He replied, 'Shurayh.' He replied, "Then you are Abū Shurayh." The narration of Nasā'i adds, "...and he supplicated for him and for Shurayh."

It was ruled ṣāḥīḥ by ibn Ḥibbān #504, Albānī, *Irwā'* #2682, *Sabib al-Jāmi'* #1845

Ibn 'Uthaymīn, *al-Qawl al-Mufid*, vol. 3, pg. 21, said, "The Prophet (ﷺ) changed the name for two reasons: 1) Allāh is al-Ḥakam, so saying, "O Abū'l-Ḥakam," could be like saying, "O Abū Allāh." 2) This person was given this honorific because he met the quality described therein; as such it was not merely a name and therefore correlated to the corresponding Name of Allāh. It was a name whose meaning was actually intended, and as such it became a case of sharing with Allāh, Glorious and Most High, and it was for this reason that the Prophet (ﷺ) gave him the other honorific."

² Ibn 'Uthaymīn, *al-Qawl al-Mufid*, vol. 3, pg. 22, said, "This is problematic because if a person does not intend the meaning, it is permissible, unless it be something that is specific to Allāh such as Allāh, al-Rāḥmān, Rabb al-Ālamīn etc. These can only ever be used for Allāh. As regards those names that are not specific to Allāh, others can take that name so long as they do not believe that the meaning is applicable to them, i.e. they are using it as a name and nothing more. This is why there were some Companions who had the name al-Ḥakam* and the Prophet (ﷺ) did not change it since it was only ever intended by that person as a name. Other Companions were called al-Ḥakīm** and the Prophet (ﷺ) endorsed it."

* Such as al-Ḥakam ibn al-Ḥārith al-Sulamī, al-Ḥakam ibn Sa'īd ibn al-'Āṣ and al-Ḥakam ibn 'Abdullāh al-Thaqafī.

** Such as Ḥakīm ibn Ḥizām, Ḥakīm ibn al-Ḥārith al-Ṭā'ifi and Ḥakīm ibn Ṭulayq al-Amawī.

2. Changing names as a result.³
3. Choosing the oldest son for one's honorific.⁴

³ Sulaymān ibn 'Abdullāh, *Taysir al-'Aqīd*, vol. 2, pg. 1065, said, 'i.e. changing them because of the reverence in which those Names are held, the meaning of reverence is veneration. This is part and parcel of living *Tawhīd*. One can then adduce that it is also forbidden to be called after such names from the onset, since it is more so the case that this be forbidden (than using the corresponding honorific); however, this only applies to those Names that are specific to Allāh, Most High.'

⁴ 'Abdu'l-Rahmān ibn Hasan: ar: *kunyā*. A *kunyā* is a title starting with Abū or Umm or the likes, an agnomen, *laqab*, is something other than this such as Zayn al-'Ābidin etc.

Baghawī, *Sharḥu'l-Sunnah*, vol. 12, pg. 344, 'It is best for a man or a woman to take an honorific after the oldest son, if he has no son then the oldest daughter. Umm Salamah's name was Hind and she took her honorific after her son, Salamah. Umm Habībah's name was Ramlah and she took her honorific (after her daughter) Habībah.'

CHAPTER FORTY EIGHT

Someone who mocks anything containing the mention of Allāh, or the Qur’ān or the Messenger

Allāh, Most High, says,

وَلَيْسَ سَائِنَهُ
لَيَقُولُنَّ إِنَّمَا كُنَّا نَحْنُ^۱ نَخْوَضْ وَنَلْعَبْ قُلْ أَبِلَّهُ وَمَا يَنْبَغِي
وَرَسُولِهِ كُنْتُمْ تَسْهِيْزْ وَرَبْ ۝ لَا تَعْنَذِرُوْنَاقْدَكْرُثْ
بَعْدَ إِيمَنِنِكُوْ

“If you ask them they will say, ‘We were only joking and playing around.’ Say, ‘Would you make a mockery of Allāh and of His Signs and of His Messenger? Do not try to excuse yourselves, you have disbelieved after having believed.’”¹

¹ *al-Tawbah* (9): 65-66

Ibn 'Umar, Muḥammad ibn Ka'b, Zayd ibn Aslam and Qatādah said (combining their various narrations), 'During the Battle of Tabūk, a man said, "We have not seen the likes of these reciters of ours: the most avaricious of people, the most untruthful of tongue, and the most cowardly when (the armies) meet,"' he was referring to the Messenger of Allāh (ﷺ) and the reciters amongst his Companions. 'Awf ibn Mālik said to him, "You are lying! Rather you are a hypocrite! I will inform the Messenger of Allāh (ﷺ)." He went to the Messenger of Allāh (ﷺ) to inform him but found that (verses of the) Qur'ān had already been revealed concerning the incident. The man then came to the Messenger of Allah (ﷺ) who had mounted his camel and commenced riding, saying, "Messenger of Allāh, we were only idly chatting, speaking as riders do amongst themselves to cut short the journey!" Ibn 'Umar said, "I can still see him clinging to the saddle-belt of the Messenger of Allāh's camel, stones bouncing up and battering his legs, while he was saying, 'We were only idly chatting and playing!' and the Messenger of Allāh (ﷺ) was saying to him '*Would you make a mockery of Allāh and of His Signs and of His Messenger? Do not try to excuse yourselves, you have disbelieved after having believed.*' He would not turn to face him, nor would he say anything else."²

² Tabarī and ibn Abī Ḥātim with a hasan isnād on the authority of ibn 'Umar. cf. Muqbil ibn Hādī, *Ṣaḥīḥ al-Muṣnād min Asbāb al-Nuzūl*, pg. 71

The narrations of Muḥammad ibn Ka'b, Zayd ibn Aslam and Qatādah are recorded by Ṭabarī with mursal isnāds.

Ibn Kathīr said in exegesis to this verse: Abū Ma'shar al-Madānī reports on the authority of Muḥammad ibn Ka'b al-Qurāzī, and others, who said, 'A man from the hypocrites said, "I have not seen the likes of these reciters of ours: the greediest of us, the most untruthful of tongue amongst us, and the most cowardly of us when (the armies) meet." This was conveyed to the Messenger of Allāh (ﷺ) while he had mounted his camel and had commenced riding. The man said, "Messenger of Allāh, we were only idly chatting, playing, speaking as riders do in order to cut short the journey!" The Messenger of Allāh (ﷺ) said, "Say, '*Would you make a mockery of Allāh and of His Signs and of His Messenger? Do not try to excuse yourselves, you have disbelieved after*

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having believed. If one group of you is pardoned, another group will be punished for being evildoers.”

He was clinging onto the saddle-belt of the Messenger of Allāh’s camel, his legs dragging through the pebbles causing them to batter his legs, and the Messenger of Allāh would not look at him.’

‘Abdullāh ibn Wahb said: Hishām ibn Sa‘d informed me, on the authority of Zayd ibn Aslam, on the authority of ‘Abdullāh ibn ‘Umar who said, ‘During the Battle of Tabūk, in a gathering, a man said, “We have not seen the likes of these reciters of ours: the greediest of people, the most untruthful of tongue, and the most cowardly when (the armies) meet.” Another person in the gathering said, “You are lying! Rather you are a hypocrite! I will inform the Messenger of Allāh (ﷺ). This was conveyed to him and (verses of the) Qur’ān were revealed.”’ ‘Abdullāh ibn ‘Umar said, ‘I saw him clinging onto the saddle-bag of the Messenger of Allāh’s camel, the stones battering him, saying, “Messenger of Allāh, we were only idly chatting and playing!” The Messenger of Allāh was saying, “Say, ‘Would you make a mockery of Allāh and of His Signs and of His Messenger? Do not try to excuse yourselves, you have disbelieved after having believed.’”

A similar narration was also reported by Layth on the authority of Hishām ibn Sa‘d.

Ibn Ishāq said, ‘There was a group of the hypocrites amongst whom was Wadi‘ah ibn Thābit, brother to Umayyah ibn Zayd ibn ‘Amr ibn ‘Awf, and a man from Ashja‘, allied to Banū Salamah, who was called Makhshiy ibn Humayyir. They would point to the Messenger of Allāh (ﷺ) who was on his way to Tabūk and say to each other, “Do you think the Battle against Banū al-Asfar* was akin to the Arabs fighting each other?” ... Makhshiy ibn Humayyir said, “By Allāh, I wished that I had the authority to pass judgment that every single one of us be lashed one hundred times. We would be lucky to escape something of the Qur’ān being revealed concerning us and these words of yours!” The Messenger of Allāh (ﷺ) - as has been conveyed to me - said to ‘Ammār ibn Yāsir, “Go to those people for they are destroyed! Ask them what they have said. If they deny anything, tell them that they have said this and this and this.” ‘Ammār went to them and said this to them. They then came to the Messenger of Allāh, presenting their excuses. Wadi‘ah ibn Thābit said, clinging onto the saddle bag of the camel on which the Messenger of Allāh (ﷺ) was seated, “We were only idly chatting and playing.” The verse was then revealed. Makhshiy ibn Humayyir said, “Messenger of Allāh, my name and my father’s name handicapped me!” It seems that it was he who was referred to as [the one pardoned] in His, Most

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Issues

1. The issue of paramount importance: whoever mocks these is a disbeliever.
2. This is the exegesis of the verse and applies to whoever does this.³

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High, saying, *"If one group of you is pardoned, another group will be punished for being evildoers."*

As a result he was then called 'Abdu'l-Rahmān. He asked Allāh to let him die as a martyr and that none know where he was killed. He was killed at the Battle of Yamāmah and no trace of him was found.'

Qatādah said, 'The Prophet (ﷺ) was embarking on the Battle of Tabūk, travelling with him was a party of hypocrites. They said, "He thinks that he will conquer the palaces and fortresses of Rome! This is sheer nonsense!" Allāh apprised His Prophet (ﷺ) of what they had said and he said, "Bring that group of people to me!" He called them and said, "You said this and this," and they swore that they were only idly chatting and playing.'

'Ikrimah said in commentary to this verse, 'A man who Allāh had pardoned if He so wills said, "O Allāh, I have heard a verse, and I am meant by that verse, at it the skins shiver and the hearts tremble. O Allāh, make my death a death in Your way and let no one say, 'I washed him, I shrouded him, I buried him.'" He was killed at the Battle of Yamāmah, the bodies of all Muslims were recovered save his.'

"Do not try to excuse yourselves, you have disbelieved after having believed," through this mockery *"If one group of you is pardoned,"* i.e. Makhshiy ibn Ḥumayyir *"another group will be punished,"* i.e. all of you will not be pardoned, rather some of you will definitely be punished, *"for being evildoers,"* because of these vile and sinful words.

* *Banū Asfar*, "yellow skins," an epithet referring to the light skin of the Byzantines.

³ Sa'di: Mockery negates faith in its entirety and ejects a person from the fold of the religion. This is because the foundation of this religion is to have faith in Allāh, His Books and His Messengers, and part and parcel of this faith is to venerate them. It is known that mocking and ridiculing any of these is actually worse than mere disbelief because in the former case one has disbelieved and, in addition, demeaned and belittled. The disbelievers are of two types: those who shun and those who oppose and contend; those who oppose are at war with Allāh and His Messenger, they abuse Allāh, His religion and His Messenger, and their disbelief is the worse of the two and effectuates greater corruption. One who mocks any aspect of these falls under this latter case.

3. The distinction between tale-carrying⁴ and sincere advice⁵ for the sake of Allāh and His Messenger.⁶
4. The distinction between pardoning, which Allāh loves, and harshness and severity to the enemies of Allāh.
5. There are some excuses that are just not acceptable.

⁴ ar: *namimah*.

cf. Chapter 25 which shows that tale-carrying is a type of magic.

⁵ ar: *nasībah*

⁶ Hāmid ibn Muḥammad, *Fathu'llāh al-Hamid*, said, ‘The difference between the two is that the person giving sincere advice does not want to split the Muslims or cause dissension amongst those who love each other, rather he wishes to give prominence to the truth and curb falsehood by way of sincerity to Allāh, His Messenger and His religion. The tale-carrier, on the other hand, wants to cause splitting and dissension out of envy and transgression. Therefore the actual difference between the two is based around intention and purpose.’

Sulaymān ibn 'Abdullāh, *Taysir al-'Aqīdah*, vol. 2, pg. 1079 said, ‘This shows that one should immediately reject evil and be severe with the hypocrites. It also shows the permissibility of describing a person as a hypocrite if he says or does something that proves this. “I will inform the Messenger of Allāh (ﷺ),” the conveyance of information in such cases is not regarded to be backbiting, *ghibah*, or tale-carrying, *namimah*. Indeed this case is an example of sincerity to Allāh and His Messenger. As such it is necessary to differentiate backbiting and tale-carrying from sincerity to Allāh and His Messenger. Mentioning the deeds of the hypocrites and sinners to the people of authority in order to rebuke and restrain them, and to have the laws of the Shari'ah applied on them, is not regarded to be backbiting or tale-carrying. “But found that (verses of the) Qur'ān had already been revealed concerning the incident,” i.e. revelation from Allāh had already come concerning what they had said. This proves the knowledge of Allāh, Glorious is He, His power and divinity, and that Muḥammad is truly the Messenger of Allāh.’

CHAPTER FORTY NINE

Allāh, Most High, says,

وَلَيْسَ أَذْفَنَهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَّةٍ مَسْتَهُ
لِيَقُولُنَّ هَذَا لِي وَمَا أَطْنَنُ السَّاعَةَ قَائِمَةً وَلَيْنَ رُجِعْتُ إِلَى
رَيْقَ إِنَّ لِي عِنْدُهُ الْحُسْنَى فَلَنْتَيْنَ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا
وَلَنْ يَنْفَعُهُمْ مِنْ عَذَابٍ عَلِيِّظٍ ⑥

“And if We let him taste mercy from Us after he has suffered hardship, he says, ‘This is my due. I do not think that the Hour is going to come, and if I am returned to my Lord, I will definitely find the best reward with Him.’ But We will inform those who are disbelievers of what they did and make them suffer a ruthless punishment.”¹

Mujāhid said, ‘i.e. this is a result of my deeds and I fully deserve it.’²

¹ *Fussilat* (41): 50

² Bukhārī, *Kitāb al-Tafsīr* as a ta'liq report and the full isnād was provided by Ṭabarī, vol. 25, pg. 3.

Ibn 'Abbās said, 'i.e. this is from me.'³

Allāh, Most High, says,

قَالَ إِنَّمَا أُوْبَتُهُ عَلَى عِلْمٍ عَنِّي

"He said, 'I have only been given it because of knowledge I have.'"⁴

Qatādah said, 'because of my knowledge of enterprise and the methods of commerce.'⁵

Others said, 'i.e. Allāh's knowledge that I deserve it,'⁶ and this is the meaning of Mujāhid's comment, 'I have been given it because of my worth.'

Abū Hurayrah reported that he heard the Messenger of Allāh (ﷺ) saying, "There were three people from the Children of Isrā'īl: a leper, a bald man and a blind man. Allāh wanted to put them to test and so he sent an angel to them. He came to the leper and asked, 'What would you like best?' He said, 'A good complexion, clear

³ Qurṭubī

⁴ *al-Qaṣas* (28): 78

⁵ Māwardī and Qurṭubī record this as an opinion of ibn 'Isā. Ibn Abī Hātim #17123 records this from Qatādah with the words, 'due to the good and the knowledge that I possess.' Suyūṭī, *Durr al-Manthūr*, references it to 'Abd ibn Ḥumayd, ibn al-Mundhir and ibn Abī Hātim.

⁶ as stated by Suddī. Suyūṭī, *Durr al-Manthūr*, said it was recorded by 'Abdu'l-Razzāq, 'Abd ibn Ḥumayd, ibn al-Mundhir and ibn Abī Hātim [#17125]

⁷ Suyūṭī, *Durr al-Manthūr*, said it was recorded by Tābarī, Firyābī, 'Abd ibn Ḥumayd and ibn al-Mundhir.

skin and to have the thing that makes people loathe me removed.' He touched him and his taint left him and he gave him a good complexion and clear skin. He asked, 'What property do you covet most?' He replied, 'Camels (or he said: 'cattle' - the narrator, Ishāq, was uncertain),' and so he gave him a pregnant she-camel and said, 'May Allāh bless you in it.'

"Then he came to the bald man and asked, 'What would you like best?' He replied, 'A good head of hair and to have the thing that makes people loathe me removed.' So he touched him and removed what he had and gave him good hair. He asked, 'What property do you covet most?' He replied, 'Cattle (or he said: camels),' and so he gave him a pregnant cow and said, 'May Allāh bless you in it.'

"Then he went to the blind man and asked, 'What would you like best?' He said, 'That Allāh return my sight to me so that I can see people.' He touched him and Allāh returned his sight to him. He asked, 'What property do you covet most?' He replied, 'Sheep,' and he gave him a pregnant sheep.

"These animals all gave birth and produced offspring. The one had a valley full of camels, the other a valley full of cattle, and the last a valley full of sheep.

"Then (the angel) went to the leper taking his form and appearance⁸ and said, 'I am a poor man who has lost his means on his journey. Today I can seek none but Allāh and then you. I ask you, by the One who gave you a good complexion, good skin and property for a camel on which I can complete my journey.' (The leper) offered the pretext, 'I have many obligations,' upon which (the an-

⁸ i.e. the form and appearance of the leper before he was cured. The same applies to the bald man and the blind man. cf. Kirmānī, *Irshād al-Sāri*, vol. 7, pg. 418, ibn 'Allān, *Dalil al-Fālibin*, vol. 1, pg. 172

gel) observed, 'I seem to recognise you. Were you not a poverty stricken leper that people found unclean, and then Allāh, Mighty and Magnificent, gave you wealth?' He said, 'I inherited this property, elder son from elder son.' He said, 'If you are a liar in your claim, may Allāh return you as you were!'

"He then went to the bald man in his form and appearance and said to him what he had said to the other and he replied to him in the same way. He said, 'If you are a liar, may Allāh return you as you were!'

"Then he went to the blind man in his form and appearance and said to him, 'I am a poor man who has lost his means on his journey. Today I can seek none but Allah and then you. I ask you by the One who returned your sight to you for a sheep with which I can complete my journey.' He said, 'I was blind and Allāh restored my sight to me, so take what you want and leave what you want. By Allāh, I will not begrudge you anything that you take for Allāh.' He said, 'Keep your property. You have all been tested and Allāh is pleased with you and displeased with your companions.'" It was recorded by Bukhārī and Muslim.⁸

Issues

1. The exegesis of the verse.
2. The meaning of, "*This is my due.*"
3. The meaning of, "*I have only been given it because of knowledge I have.*"
4. The important lessons contained in this wonderful story.

⁹ Bukhārī #3464-6653 and Muslim #2964

CHAPTER FIFTY

Allāh, Most High, says,

فَلَمَّا أَتَهُمَا صَلَبًا جَعَلَ لَهُ شُرَكَاءَ فِيمَا أَتَهُمَا فَعَنْهُ
اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٦﴾

“Then when He granted them a healthy, upright child, they associated partners with Him in what He had given them. But Allāh is far above what they associate!”¹

Ibn Ḥazm said, “They have agreed that every name denoting servitude to other than Allāh is prohibited such as ‘Abd ‘Amr, ‘Abdu'l-Ka'bah and the likes, with the exception of ‘Abdu'l-Muṭtalib.”²

¹ *al-A'rāf* (7): 190.

The previous verse reads, “*It is He who created you from a single self and made from him his spouse so that he might find repose in her. Then when he covered her she bore a light load and carried it around. Then when it became heavy they called on Allāh, their Lord, ‘If You grant us a healthy child, we will be among the thankful!’*”

² Ibn Ḥazm, *Marātib al-Ijmā'*, pg. 154

Ibn 'Abbās ~~s~~... about this verse, 'After Ādām had covered her, she became pregnant and Iblīs came to them saying, "I am your companion who was the cause of your ejection from Paradise. You must obey me or I will give him horns like a stag which will pierce your stomach as he comes out! I will do this and this," frightening them. "You must call him 'Abdu'l-Hārith," however they refused to obey him. The baby was stillborn. Then she became pregnant again and again he came to them and said the same things. They refused to obey him and again, the baby was stillborn. Then she became pregnant and he came to them again and reminded them of what he had said. They were overcome with compassion for the baby so they called him, 'Abdu'l-Hārith, and that is the meaning of "*they associated partners with Him in what He had given them.*"' This was recorded by ibn Abī Hātim.³

He also records, with a *sahīh* isnād, that Qatādah said, 'They associated in obedience of Him, not in worship of Him.'⁴

³ Ibn Abī Hātim, vol. 5, pg. 1634, with a *da'if* isnād. Suyūti, *al-Durr al-Manthūr*, additionally referenced it to Sa'īd ibn Mansūr [#973] and ibn al-Mundhir. The narration as a whole is, however, *sahīh* due to other supporting routes. cf. Nāṣir al-Fahd, *Tanbīhāt 'alā Kutub Takhrīj Kitāb al-Tawhīd*, pp. 43+.

Sulaymān ibn 'Abdullāh, *Taysīr al-'Aqīq*, said, 'Sa'īd ibn Jubayr said, "When amongst the angels, (Iblīs's) name was al-Hārith.' He wanted them to name their son in this way so that they would be guilty of associating, at least in appearance. This is a trap from the traps of Shaytān: when he is unable to make a person commit a major sin, he convinces him to commit a minor sin. In addition, they would have obeyed him again just as they had done previously, the first time."

⁴ Ibn Abī Hātim, vol. 5, pg. 1634, and Suyūti, *Durr al-Manthūr*, further referenced it to Ṭabarī, 'Abd ibn Ḥumayd and ibn al-Mundhir.

Ṭabarī and 'Abdu'l-Razzāq record that Qatādah said, 'They committed *shirk* in the naming, they did not commit *shirk* in worship.'

Ṭabarī records that ibn 'Abbās said, 'He committed *shirk* by obeying him, not by worshipping (other than Allāh), he did not commit *shirk* with Allāh, rather he obeyed him.'

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He also records, with a *ṣahīḥ isnād*, that Mujāhid said about His saying, “*If you grant us a healthy child,*” i.e. they feared that the baby may not be human.⁵ The same meaning is also reported from al-Hasan,⁶ Sa‘īd⁷ and others.⁸

Issues:

1. The proscription of every name denoting servitude to others

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Sulaymān ibn ‘Abdullāh, *Taysir al-‘Aqīdah*, said in explanation to the words of Qatādah, i.e. because they obeyed him and called their son ‘Abdu'l-Ḥārith, not that they actually worshipped him. This then constitutes evidence that *shirk* in obedience is different from *shirk* in worship.... Some of our contemporaries found this difficult to comprehend since they explained worship, ‘ibādah, to mean obedience, *tā'ab*; as such, in their view, the words of Qatādah would end up meaning that they committed *shirk* in worship. The answer to this confusion is that the explanation given is by way of explaining the word, worship, by its implications and consequences: the consequence of worship is that the servant obeys the one he worships. It is also possible to assert that this explanation shows that the two are inseparable, and the intent is to show the consequences of worship, i.e. obedience is inseparable from worship and worship leads to obedience, as such worship can only come about by obedience, and hence it is possible to explain it as obedience. This is the more correct response, and in either case there is no confusion, and all praise is due to Allāh. If you were to ask, “But the Prophet (ﷺ) called obedience to the monks and rabbis in disobedience to Allāh, worship of them?” I say in response, “Refer back to the explanation of the hadīth of ‘Adī and the answer will become plain to you.”

⁵ Ibn Abī Ḥātim, vol. 5, pg. 1634

⁶ Ibn Abī Ḥātim, vol. 5, pg. 1634, and Suyūṭī, *Durr al-Manthūr*, additionally referenced it to ‘Abdu'l-Razzāq and ibn al-Mundhir.

⁷ Ibn Abī Ḥātim, vol. 5, pp. 632-633, Ṭabarī, and Suyūṭī, *Durr al-Manthūr*, additionally referenced it to ibn al-Mundhir and Abū'l-Shaykh.

⁸ such as ibn ‘Abbās, Abū'l-Bakhtārī and Abū Ṣalīḥ as recorded by Ṭabarī.

besides Allāh.

2. The exegesis of the verse.
3. This *shirk* occurred in the mere act of naming, the actual meaning of the name was not intended.⁹
4. Allāh granting a healthy daughter to a man is a blessing.¹⁰
5. The Salaf differentiating *shirk* in obedience from *shirk* in worship.¹¹

⁹ ‘Abdu'l-Rahmān ibn Ḥasan: ‘Our Shaykh, may Allāh have mercy on him, said, “This *shirk* occurred through the mere act of naming for they did not intend the actual meaning (of the name)” which was what Iblis intended. This is a good understanding of the verse since it clarifies that what the parents did of naming their child, ‘Abdu'l-Ḥārith, was nothing beyond an act of naming, they did not mean that he was actually a servant of another besides Allāh. This is what was meant by Qatādah when he said, “They associated in obedience of Him, not in worship of Him.”’

¹⁰ Duwaish: they made a vow to be grateful to Allāh if He granted them a healthy child having no defect, and they did not distinguish between it's being a boy or a girl. This then proves that Allāh granting a healthy daughter to a person is a blessing in contrast to the attitude current amongst the Arabs which was to dislike the birth of a daughter.

¹¹ Ibn ‘Uthaymīn: We must explain the distinction between obedience and worship. Obedience, when connected to Allāh, is worship and there is no distinction between the two: to worship Allāh is to obey Him. When obedience is connected to another besides Allāh, there is a difference: we obey the Messenger (ﷺ) but we do not worship him. A man could well obey a king in this world yet hate him at the same time. The meaning, then, of *shirk* in obedience, is that the person obeyed him, not out of love, veneration, and humility as he does for Allāh, but out of mere obedience. This is the difference. Hence, building upon the story mentioned here, Ādām and Ḥawā' would have obeyed Shaytān, but they would not have worshipped him, this is assuming the story is authentic.

CHAPTER FIFTY ONE

Allāh, Most High, says,

وَإِلَهُ الْأَنْعَمَ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُنْجِدُونَ فِي
أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٦٠﴾

“To Allāh belong the most beautiful and perfect Names, so invoke Him by them. Abandon those who desecrate His Names, they will be recompensed for what they did.”¹

In commentary to, “desecrate His Names,” ibn Abī Ḥātim mentioned that ibn ‘Abbās said, ‘i.e. commit *shirk*.’²

He also recorded that he said, “They derived the name al-Lāt from

¹ *al-A'rāf* (7): 180

² This narration is recorded by ibn Abi Ḥātim, ‘Abdu'l-Razzīq and Ṭabarī on the authority of Qatīdah and not ibn ‘Abbās as stated by the author, may Allāh have mercy on him. The isnād to the narration is *ṣahīh*.

The narration of ibn ‘Abbās is recorded by Ṭabarī and ibn Abī Ḥātim with the words, ‘deny’ in place of ‘commit *shirk*,’ with a *da'if* isnād.

al-Ilāh and al-‘Uzzah from al-‘Azīz.³

He recorded that A‘mash commented, ‘They included therein Names that were not His.⁴

Issues:

1. Affirmation of the Names
2. These Names are beautiful and perfect.
3. The command to invoke Him by employing them.⁵
4. Abandoning the contentions of the ignorant desecrator.
5. Explaining the meaning of desecrating Allāh’s Name.⁶
6. The threat levelled at the person guilty of desecration.

³ Ṭabarī and ibn Abī Ḥātim with a ḏa‘if jiddan isnād.

⁴ Ibn Abī Ḥātim with a ḏa‘if jiddan isnād.

⁵ ‘Abdu'l-Ḥādi al-‘Ajili: Supplication has pre-requisites (that must be met). Amongst these is that the supplicant should know the meanings of the Names he is employing. The magnificence of the petitioned - Allāh, Mighty and Magnificent - should be fully present in the heart. He should make his intention sincere and adjoin this to magnification, glorification and praise of Allāh, Most High. He should supplicate with resolve, expectant of a response. He should acknowledge Allāh’s Lordship and his own servitude. All of this will have a tremendous effect on the supplication, enhancing it and strengthening it.

⁶ ar: *ilhād*. Desecrating Allāh’s Names occurs in a number of ways: 1) To name idols after the Names of Allāh such as al-Lāt, derived from *al-Ilāhiyyah*, or al-‘Uzzah, derived from al-‘Azīz. 2) Calling Allāh names that are unbefitting such as the Christians calling Him father 3) Describing Him with things that He is far removed from such as the Jews asserting that He is poor 4) Divesting the Names of Allāh of their meanings and to deny their realities 5) Likening the Attributes of Allāh to those of His creation.

cf. Ibn al-Qayyim, *Badā’i al-Fawā’id*, vol. 1, pg. 153 and *Madārij al-Salikin*, vol. 1, pg.

CHAPTER FIFTY TWO

It is not said, ‘Peace be upon Allāh’

The Ṣahīḥ records, on the authority of ibn Mas'ūd (*radiyAllāhu 'anhu*) who said, ‘While praying with the Messenger of Allāh (ﷺ) we would say, “Peace be upon Allāh from His servants, peace be upon so-and-so and so-and-so.” He said, “Do not say, ‘Peace be upon Allāh,’ for Allāh is the Perfect Peace.”’¹

Issues:

1. Explanation of (the word) *al-salām*.²
2. It is a form of greeting.
3. It is unbefitting to direct it to Allāh.

¹ Bukhārī #835 and Muslim #402

² Sulaymān, *Tafsīr al-'Aqīq*. The core meaning of the word, *salām* is safety or peace, release, deliverance and rescue from evil and fault.

4. The reason behind this.³
5. His teaching them the greeting that did befit Allāh.⁴

³ Sulaymān, *Taysīr al-‘Aqīq*: When a Muslim says, ‘*as-Salāmu ‘alaikum*,’ he is supplicating for the person greeted, asking that he be saved from all evil. Allāh is the One who is asked to fulfil this plea not to meet this plea. One does not supplicate for Allāh, one supplicates to Allāh. He is Rich Beyond Need, everything in the heavens and the earth belongs to Him. Therefore, it is impossible to invoke peace on Him, rather He invokes peace on His servants, “Say: ‘Praise be to Allah and peace be upon His slaves whom He has chosen.’” [al-Naml (27): 59] He is the Peace and from Him comes *salām*. There is none worthy of worship besides Him and no Lord other than Him.

⁴ as mentioned in the rest of the ḥadīth, “*al-tahiyātu li’llāhi wa’l-salawātu...*,” i.e. the words employed in the beginning of the *tashabbud* in prayer.

CHAPTER FIFTY THREE

Saying, “Allāh forgive me if you wish.”

It is recorded in the *Šahīh* on the authority of Abū Hurayrah that the Messenger of Allāh (ﷺ) said, “Let none of you say, ‘Allāh, forgive me if You wish. Allāh, have mercy on me if You wish.’ Let him be resolute in his request for none can coerce Him.”¹

Muslim has, “Let his aspiration be great for nothing is too great for Allāh to grant.”²

¹ Bukhārī #6339.

Bukhārī #7447 with the words, “Let none of you say, ‘Allāh, forgive me if You wish, have mercy on me if You wish, provide me sustenance if You wish,...’”.

² Muslim #2679 with the words, “When one of you supplicates, let him not say, ‘Allāh, forgive me if You wish,’ rather let him be resolute in his request, let his aspiration be great for nothing is too great for Allāh to grant.”

Issues:

1. The proscription of making this exception in supplication.
2. Explaining the reason for this.³
3. His saying, “Let him be resolute.”
4. Making the aspiration great.
5. The reason behind this.

³ Sulaymān, *Taysir al-'Aqīq*; Qurṭubī said, ‘The Messenger of Allāh (ﷺ) proscribed this because it shows a certain lassitude of desire and lack of concern for what is being asked on the part of the petitioner. This would then imply that the person is effectively saying, “If it happens, good, otherwise I don’t really need it.” If this is the case, the person has not actualised the state of dire need that is the essence of this act of worship: supplication. Moreover, it highlights his indifference to his sins and his Lord’s mercy.’

The reason for the proscription is threefold: 1) When a person says, “if You wish,” a possible implication is, “do it if You wish, I am not forcing you.” The suggestion that someone can coerce Allāh is, of course, totally false. 2) It implies that if something is great, it might be hard for Allāh to do. This too is untrue. 3) It implies that the servant has no need of Allāh and this is unbefitting and inappropriate. cf. Ibn 'Uthaymīn, *al-Qawl al-Mufid*, Fawzān, *I'ānatul-Mustafid*.

CHAPTER FIFTY FOUR

It is not said, ‘My male servant,
my female servant.’

It is recorded in the *Şahîh* on the authority of Abû Hurayrah (*radiy Allâhu 'anhu*) that the Messenger of Allâh (ﷺ) said, “Let none of you say, ‘Feed your lord,¹ wash your lord,’ instead he should say, ‘My master,² my guardian.³” Let none of you say, ‘My male servant,⁴ my female servant,⁵ instead he should say, ‘My lad

¹ ar: *rabbaka*

² ar: *sayyidi*

³ ar: *mawlâya*

⁴ ar: *'abdi*

⁵ ar: *amati*

or lass⁶, or my boy.⁷⁸

Issues:

1. The proscription of saying, 'My male servant, my female servant.'
2. The servant should not say, 'my lord,' he should not say, 'feed your lord.'⁹
3. The first has been taught to say, 'My lad or my lass,' or, 'my boy.'
4. The second has been taught to say, 'My master, my guardian.'
5. Being aware of the reason why: perfecting *Tawhid* even in word-ing.¹⁰

⁶ ar: *fatāya, fatāti*

⁷ ar: *ghulāmī*

⁸ Bukhārī #2552 with the words, "Let none of you say, 'Feed your lord, wash your lord, give your lord water to drink...'"

Muslim #2249 with the words, "Let none of you say, 'my male servant, my female servant,' all of you are servants, male and female, of Allāh, instead say, 'My servant, my female servant, my lad or lass.'"

⁹ Duwaish: All these matters have been proscribed by way of showing fine conduct, *adab*, they are not actually prohibited since various other texts show the permissibility of using them.

¹⁰ Fawzān: in order to show due propriety to Allāh's Names and Attributes, and to protect the sanctuary of *Tawhid* and close all avenues to *shirk*. Words that may suggest polytheism or paganism, even in part, are to be avoided even if the person never intended that meaning simply to bar *shirk* absolutely.

CHAPTER FIFTY FIVE

Whoever asks by Allāh should not be turned away

Ibn ‘Umar (*radiy Allāhu ‘anhu*) reports that the Messenger of Allāh (ﷺ) said, “Whoever seeks refuge by Allāh, grant him refuge. Whoever asks by Allāh, give him. Whoever invites you, respond. Whoever does good to you, return it with its like, if you cannot find anything to give in return, supplicate for him until you think you have returned its like.” This was recorded by Abū Dāwūd and Nasā’ī with a *ṣahīh* isnād.¹

¹ Ahmad #5365-5703-5743-6106, Abū Dāwūd #1672-5109, Nasā’ī #2568, *al-Kubrā* #2348

It was ruled *ṣahīh* by ibn Ḥibbān #3408-3409, Ḥākim #1502 with Dhahabī agreeing, Nawawī, *Riyāḍ al-Ṣalīḥin* #1725, and ibn Ḥajr as per ibn ‘Allān, *al-Futūḥāt al-Rabbāniyyah*, vol. 5, pg. 250. Albānī, *al-Ṣaḥīḥah* #254 said it was *ṣahīh* and Arna’ūt said it was *ṣahīh*, meeting the criteria of Bukhārī and Muslim.

Abū Dāwūd #5108 and Abū Ya’lā #2536 record a witness to this ḥadīth on the authority of ibn ‘Abbās.

Issues:

1. Granting refuge to someone who asks for it by Allāh.
2. Giving someone who asks by Allāh.²
3. Responding to an invitation.
4. Returning a good turn with its like.
5. Supplication is a return for someone who has nothing else to give.
6. His saying, “until you think you have returned its like.”

² Sulaymān: because of one’s veneration and magnification of Allāh, Most High. Fawzān: which is from the perfection of *Tawhid*. To turn someone away shows poor conduct with respect to Allāh, Most High, and highlights a defect in *Tawhid*.

‘Abdu’l-Rahmān ibn Hasan: The ostensive sense of the ḥadīth shows that it is prohibited to turn away someone who asks by Allāh, however this general understanding must be restricted because of other texts of the Book and Sunnah. If someone asks for something which is his right, such as something from *Bayt al-Māl*, it is obligatory to give him enough to meet his needs. If a beggar asks someone for wealth, and that person has a surplus, it is obligatory for him to give as befits the circumstance and the beggars need. However, if the beggar asks someone who does not have a surplus, it is recommended for him to give an amount that will not be detrimental to him or his family. If the person asking is in dire straits, it becomes obligatory to give him that amount which will alleviate his immediate need.

CHAPTER FIFTY SIX

Only Paradise should be asked for by Allāh’s face

Jābir (*radīy Allāhu 'anhu*) reports that the Messenger of Allāh (ﷺ) said, “Only Paradise should be asked for by Allāh’s face.” This was recorded by Abū Dāwūd.¹

Issues:

1. The proscription of asking for anything save the most precious

¹ Abū Dāwūd #1671, Bayhaqī, *Sunan*, vol. 4, pg. 199, *Shu'ab* #3537

Diyā' al-Maqdisi ruled it *ṣahīh* and it was ruled *da'if* by 'Abdu'l-Ḥaqq and ibn al-Qaṭṭān as per Munāwī, *Fayd*, vol. 6, pg. 451. Suyūṭī, *al-Jāmi'* #9972 said it was *ṣahīh*. It was ruled *da'if* by Albānī, *Da'if al-Targhib* #506.

Bayhaqī, *al-Asmā' wa'l-Sifāt*, vol. 2, pg. 95 records that a man came to 'Umar ibn 'Abdu'l-'Azīz asking him by Allāh’s face to meet his needs. 'Umar said, ‘You have asked me by His face,’ and left no need of his unfulfilled. Then he said, ‘Woe to you! Why didn’t you ask for Paradise by His face?’! The *isnād* is *ṣahīh*.

of all things by the face of Allāh.²

2. Affirmation of Allāh's Attribute of having a face.

² Sulaymān: because of ones veneration, magnification and respect of Allāh's face... it is clear that what is meant is that only Paradise or what leads to it should be asked by Allāh's face. So a person can take refuge with Allāh's face from His anger or from Hell or the likes as is reported in some of his (ﷺ) supplications and protective incantations. It is also correct to say that it means not to ask anything from people by Allāh's face because it is far too great to be used to acquire the ephemeral effects of this world.

Ibn 'Uthaymīn: The ḥadīth was ruled ḥāfiẓ by some of the people of knowledge. However, it is from due propriety that one only asks for matters related to the Hereafter by the face of Allāh such as success through entry in Paradise or safety from the Fire.

'Abdu'l-Hādi al-Ajīlī: They have agreed that it is reprehensible to ask a creature by Allāh's face due to this ḥadīth but it is not disliked to ask by Allāh without mention of His face. It also seems clear that to ask Allāh by His face for something of this world is also disliked. Abū Mūsā al-Asha'ī narrated that he heard the Messenger of Allāh (ﷺ) saying, "Cursed is one who asks by Allāh's face. Cursed is one who is asked by Allāh's face yet refuses to give so long as he is not asked for anything inappropriate."*

*Tabarānī, *al-Kabīr*. Haythamī, vol. 3, pg. 103 said the isnād was ḥasan as did 'Irāqī, Suyūṭī, *al-Jāmī* #8205 and Albānī, *al-Ṣaḥīḥah* #2290

CHAPTER FIFTY SEVEN

Saying, “If only...”

Allāh, Most High, says,

يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلَنَا هُنَّا

“...saying, ‘If only we had a say in the affair, none of us would have been killed here in this place.’”¹

الَّذِينَ قَاتَلُوا إِلَيْهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتُلُوا

“They are those who said of their brothers, when they themselves had stayed behind, ‘If only they had obeyed us, they would not have been killed.’”²

The Ṣaḥīḥ records the ḥadīth of Abū Hurayrah (*radiyAllāhu 'anhu*)

¹ *Āli 'Imrān* (3): 154

² *Āli 'Imrān* (3): 168

that the Messenger of Allāh (ﷺ) said, ‘Be desirous of all that would benefit you and seek Allāh’s aid and do not falter. If you are afflicted with something, do not say, ‘If only I had done this, such-and-such would have happened,’ rather say, ‘Allāh decreed and did what He willed.’ [Saying], ‘If only,’ opens [the way to] Shaytān’s work.’³

Issues:

1. Exegesis to the two verses of *Āli 'Imrān*
2. The explicit proscription of saying, ‘If only,’ when afflicted with something.
3. The reason for this: it opens [the way to] Shaytān’s work.⁴
4. Direction towards saying those fine words.
5. The command to be desirous of that which is beneficial coupled with seeking Allāh’s aid.
6. The proscription of the opposite: faltering.

³ Muslim #2664

⁴ Saying “if only” can be said in one of two ways: 1) By way of displeasure and malcontent with Allāh’s decree or His law. This is blameworthy and it is obligatory upon a person to be patient in the face of Allāh’s decree and to accept His law. 2) By way of wanting to do more good, while being content with what has passed. It is in this respect that the Messenger of Allāh (ﷺ) praised a person who wanted to do good, saying, “If only I had wealth like his, I would have worked deeds like his.” [Bukhārī #7232] cf. Sa'dī, *al-Qawl al-Sadīd*, ibn 'Uthaymīn, *al-Qawl al-Mufid*.

CHAPTER FIFTY EIGHT

The proscription of cursing wind

Ubayy ibn Ka'b (*rādiy Allāhu 'anhu*) reported that the Messenger of Allāh (ﷺ) said, “Do not curse wind, when you see something you dislike, say, ‘O Allāh, we ask you for the best of this wind, the best in it and the best You have commanded it to bring. We take refuge with You from the evil of this wind, the evil in it and the evil of what You have commanded it to bring.’” It was ruled *ṣahīh* by Tirmidhī.¹

¹ Ahmad #21138, Tirmidhī #2252, Nasā'ī, *'Amal al-Yawm* #933-934, *al-Kubrā* #10703-10704

Tirmidhī said it was *ḥasan* *ṣahīh*. Albānī, *al-Ṣaḥīḥah* #2756 and Arna'ūt said it was *ṣahīh*.

Aḥmad #7413-7631-9299-9629-10714, Abū Dāwūd #5097, Nasā'ī, *'Amal* #929-932, *al-Kubrā* #10702, ibn Mājah #3727 record on the authority of Abū Hurayrah that the Messenger of Allāh (ﷺ) said, “Do not curse wind because it comes with mercy and punishment. Rather, ask Allāh for its good and take refuge with Allāh from its evil.”

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Issues:

1. The proscription of cursing wind.²
2. The beneficial words a person is directed to say when he sees something he dislikes.
3. The fact that the wind is commanded.
4. It could be commanded with good or bad.

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It was ruled hasan by Nawawī, *al-Adhkār*, pg. 152 and *ṣahīḥ* by ibn Ḥibbān #1007-5732 and ibn Ḥajar as per ibn 'Allān, *al-Futūhāt al-Rabbāniyyah*, vol. 4, pg. 272

Muslim #899 records on the authority of 'Ā'ishah that when the wind blew strongly, the Messenger of Allāh (ﷺ) would say, "O Allāh, I ask You for the best of it, the best in it and the best you have sent with it. I take refuge with You from the evil of it, the evil in it and the evil You have sent with it."

² The reasoning is similar to that of the proscription of cursing time, cf. Chapter 45. Shāfi'i, *al-Umm*, vol. 1, pg. 253 said, 'It is not allowed to curse wind because it is an obedient creation of Allāh, Mighty and Magnificent, and one of His forces. He has appointed it as a mercy or a punishment as He wills. Muḥammad ibn 'Abbās informed us that a man complained to the Prophet (ﷺ) about being poor and he remarked, "Perhaps you curse wind?"'

*Nawawī, *al-Adhkār*, pg. 461 said it was *munqati'*.

'Uthmān al-Tamīmī: Wind is not the actor so there is no point in attributing an act to it and then cursing it. Allāh, Most High, is the One who sends it and as such it is controlled and commanded by its Lord.

CHAPTER FIFTY NINE

Allāh, Most High, says,

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّنْ بَعْدِ الْفُطْرَةِ أُمَّةً نَّعَسَّا يَعْشَى طَيْبَكُمْ
مِّنْكُمْ وَطَيْبَةً قَدْ أَهْمَمْتُمُهُمْ أَنفُسُهُمْ يَطْنَوْنَ بِاللَّهِ عَيْرَ
الْحَقِّ طَنَ الْجُنُحَيْةَ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ
قُلْ إِنَّ الْأَمْرَ كُلُّهُ لِلَّهِ يُخْفَوْنَ فِي أَنفُسِهِمْ مَا لَا يَدِدُونَ لَكُمْ
يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا فَعَلْنَا هَذِهِنَا فَلَوْ كُنُّمْ
فِي بُيُوتِكُمْ لَبَرَّ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِنَّ مَضَاجِعَهُمْ
وَلِيَبْتَلِ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحْصَنَ مَا فِي قُلُوبِكُمْ
وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ١٠٦

“Then He sent down to you, after the distress, security, restful sleep overtaking a group of you, whereas another group became prey to anxious thoughts, thinking other than the truth about Allāh - thoughts belonging to the Time of Ignorance - saying, ‘Do we have any say in the affair at all?’ Say, ‘The affair belongs entirely to Allāh.’ They are concealing things inside themselves which they

do not disclose to you, saying, 'If we had only had a say in the affair, none of us would have been killed here in this place.' Say, 'Even if you had been inside your homes, those people for whom killing was decreed would have gone out to their place of death.' So that Allāh might test what is in your breasts and purge what is in your hearts, and Allāh knows the contents of your hearts."¹

الظالئن

بِاللَّهِ طَرَبَ السَّوْءُ عَلَيْهِمْ دَأْرَهُ السَّوْءُ وَغَضِبَ اللَّهُ عَلَيْهِمْ
وَلَعَنَهُمْ وَأَعَدَ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا^①

"...those who think bad thoughts about Allāh, they will suffer an evil turn of fate. Allāh is angry with them, and has cursed them and prepared Hell for them, what an evil destination!"²

Concerning the first verse, ibn al-Qayyim said, 'The thoughts here have been explained to mean that He, Glorious is He, would not aid His Messenger and that His affair would soon dissipate and disappear. They have also been explained to mean that what afflicted him was not by Allāh's decree or in accord to His wisdom. They have also been explained to mean the denial of (divine) wisdom, the denial of the decree, and the denial that the Messenger's affair would ever come to fruition and that the religion would reign supreme over all other religions. These are the bad thoughts that went through the minds of the polytheists and the hypocrites as mentioned in *Surah al-Fath*. They were regarded as bad thoughts because they were thoughts unbefitting Allāh, Glorious is He, His wisdom, His praise and His truthful promise. Whoever thinks that falsehood

¹ *Āli 'Imrān* (3): 154

² *al-Fath* (48): 6

will always prevail over truth, utterly defeating it, or denies that what happens, happens in accordance to His ordainment and decree, or denies that He has decreed it for a far reaching wisdom for which He should be praised, instead thinking that it happened by a will divested of any purpose, *“that is the opinion of those who are disbelievers. Woe to the disbelievers because of the Fire!”*³

‘Most people have bad thoughts about Allāh as pertains to themselves and what He does with others. None is safe from this save a person who knows Allāh, His Names and Attributes, and the dictates of His wisdom and praise. Let the intelligent person who is sincere to his self pay attention to this, let him turn to Allāh and ask His forgiveness for any bad thoughts he may have entertained concerning his Lord. Were you to examine people closely, you would find that each one has some sense of annoyance or obduracy towards the decree, thinking that it should have been like this or that instead. In this some people are more guilty than others. So examine yourself closely, are you free of this?

If you are saved from this,
you will have been saved from a grievous affair,
If not, I cannot imagine that you would be saved!⁴⁵

³ *Sād* (38): 27

⁴ This couplet was recorded by Ahmād, *al-Zuhd*, pg. 207 and Abū Nu‘aym, vol. 2, pg. 241 as a saying of Ḳilah ibn Ashyām. Ibn al-Mubārak, *al-Zuhd*, pg. 79 quotes it from Aswād ibn Sarī‘.

⁵ Ibn al-Qayyim, *Zād al-Ma‘ād*, vol. 3, pp. 228-235

Issues:

1. Exegesis to the verse of *Āli 'Imrān*
2. Exegesis to the verse of *al-Fātih*.⁶
3. There are many different manifestations of (bad thoughts).⁷
4. None is safe from this save a person who knows the Names and Attributes (of Allāh) and knows his self.

⁶ Fawzān: Having a good opinion of Allāh, Glorious and Exalted, is one of the obligations of *Tawhīd*. Having a bad opinion about Allāh contravenes *Tawhīd*, either the very foundation or its perfection. The foundation is negated if bad opinion increases and persists. The perfection is negated if the bad opinion is something transient or modest which is not articulated, but if articulated, it negates *Tawhīd*.

⁷ 'Uthmān al-Tamīmī: In general, whoever has a view about Allāh that opposes what He has described Himself with or what His Messenger described him with has a bad opinion about Allāh. Whoever thinks He has a partner, or an intercessor without His leave, or that there are intermediaries who raise people's needs to Him has a bad opinion about Allāh. Whoever thinks that what He has can be obtained by disobeying Him just as it can be obtained by obeying Him has a bad opinion about Allāh. Whoever thinks that if he leaves something for His sake, Allāh will not give him something better in its place, or that He will punish a person without cause to do so has a bad opinion about Allāh. Whoever thinks that He will forsake someone who believes in Him and places his hope and fear in Him has a bad opinion about Allāh.

CHAPTER SIXTY

Those who deny the decree

Ibn ‘Umar said, ‘By the One in whose hand is the soul of Muḥammad, if one of you had the likes of Uhud in gold and then spent it in the Way of Allāh, Allāh would not accept it from him until he believed in the decree.’ For proof, he adduced the words of the Prophet (ﷺ), “Faith is to believe in Allāh, the Angels, the Books, the Messengers, the Last Day, and to believe in the decree - the good thereof and the bad.” This was recorded by Muslim.¹

‘Ubādah ibn al-Ṣāmit (*radiy Allāhu ‘anhu*) said to his son, ‘My son, you will never relish the flavour of faith until you know that what afflicted you would never have missed you and what missed you would never have afflicted you. I heard the Messenger of Allāh (ﷺ) saying, “The first thing that Allāh created was the Pen which He commanded to write. It said, ‘My Lord, what should I write?’ He

¹ Muslim #8

said, 'Write the decrees of everything until the Hour is established.'" My son, I heard the Messenger of Allāh (ﷺ) saying, "Whoever dies upon (a belief) different to this is not of me."²²

A narration of Ahmād has, "The first thing that Allāh created was the Pen which He commanded, 'Write!' In that hour it recorded all that was to happen until the Day of Rising."²³

A narration of ibn Wahb has that the Messenger of Allāh (ﷺ) said, "Whoever does not believe in the decree, the good thereof and the evil, Allāh will burn him in the Fire."²⁴

The *Musnad* and the *Sunan* record on the authority of ibn al-Daylāmī

² Abū Dāwūd #4700, Tirmidhī #2155-3319, Tayālī #577, Bayhaqī, *al-Kubrā*, vol. 10, pg. 204

Tirmidhī said it was ḥasan ṣaḥīḥ gharīb and it was ruled ṣaḥīḥ by ḏiyā', *al-Mukhtāra* #336, ibn al-‘Arabī, *Abkām al-Qur’ān*, vol. 2, pg. 335, Albānī, *al-Ṣabīḥah* #133.

Ahmād #27490 and ibn Abī ‘Āsim #246 record the ḥadīth of Abū'l-Dardā' that the Prophet (ﷺ) said, "Everything has a reality and the servant will not attain the reality of faith until he knows that what afflicted him would never have missed him, and what missed him would never have afflicted him."

It was ruled ḥasan by Suyūṭī, *al-Jāmi'* #2417 and Wādi‘ī, *Ṣabīḥ al-Musnad* #1050. Albānī, *Zilāl al-Jannah* #246, *al-Ṣabīḥah* #2471 ruled it ṣaḥīḥ due to supporting witnesses.

³ Ahmād #22705-22707 commencing with ‘Ubādah saying, "My son, you will never relish the flavour of faith and you will never attain the truly reality of knowing Allāh until you believe in the decree, the good thereof and the bad..."

Arna‘ūt said it was ṣaḥīḥ.

⁴ Ibn Wahb, *al-Qadr* #26. Ibn Abī ‘Āsim #111, Ājurrī, *al-Shari‘ab*, pp. 177-187 with the words, "This is the belief in the decree. Whoever dies upon another (belief), Allāh, Most High, will cause him to enter the Fire."

Albānī, *Zilāl al-Jannah* said that the ḥadīth was ṣaḥīḥ.

who said, 'I went to Ubayy ibn Ka'b and said, "I sense something in my heart against the decree, narrate something to me so that hopefully Allāh will remove it." He said, "Were you to spend the likes of Uhud in gold (as charity), Allāh would not accept it until you believe in the decree and you know that what afflicted you would never have missed you, and what missed you would never have afflicted you. Were you to die on another (belief), you would be one of the denizens of the Fire." I then went to 'Abdullāh ibn Mas'ūd, Hudhayfah ibn al-Yamān and Zayd ibn Thābit and they all narrated the same narration to me from the Prophet (ﷺ).'⁵ This is a *ṣahīh* ḥadīth and it is also recorded by Ḥākim.

⁵ Ahmad #21589-21653, Abū Dāwūd #4699, ibn Mājah #77, Ṭabarānī, *al-Kabir* #4840. The wording of the ḥadīth has Ubayy ibn Ka'b saying, 'If Allāh punished the inhabitants of the heavens and the earth, He could punish them without having wronged them. If He were to show them mercy, His mercy would be better for them than their deeds. Were you to spend the likes of Uhud in gold in the Way of Allāh, Most High, He would not accept it from you until you believe in the decree and you know that what afflicted you would never have missed you, and what missed you would never have afflicted you. Were you to die on another (belief), you would enter the Fire....'

It was ruled *ṣahīh* by ibn Ḥibbān #727. Albānī ruled it *ṣahīh* and Arna'ūt said the isnād was *qawī*.

Ṭabarānī, *al-Kabir* #10564 records it from 'Imrān ibn Huṣayn, ibn Mas'ūd and Ubayy to the Prophet (ﷺ).

Aḥmad #21611 has the words of Ubayy as a ḥadīth of the Prophet (ﷺ) narrated by Zayd ibn Thābit.

Ibn Abī 'Āsim #247 records on the authority of Anas that the Messenger of Allāh (ﷺ) said, "A servant will not taste the sweetness of faith until he knows that what afflicted him would never have missed him and what missed him would never have afflicted him." Albānī, *Zilāl al-Jannah* #247 said the isnād was *ḥasan*.

Tirmidhī #2144 and Ṭabarānī, *al-Kabir* #11243 record on the authority of ibn 'Abbās that the Prophet (ﷺ) said, "A servant will not believe until he believes in the decree - the good and bad thereof: until he knows that what afflicted him would never have missed him and what missed him would never have afflicted him." It was ruled *ṣahīh* by Albānī, *al-Saḥīḥah* #2439

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Issues:

1. The obligation of believing in the decree.
2. How faith in it is actualised.⁶
3. The deeds of a person who does not believe in it are rendered null and void.
4. None will relish the flavour of faith until he believes in it.
5. The first thing that Allāh created.⁷
6. That (the Pen), in that hour, recorded all that was to happen until the Hour was to be established.
7. His (ﷺ) declaring himself free of all who do not believe in it.
8. The habit of the Salaf in their removing doubts by asking the scholars.
9. The scholars answered in a way that removed the doubts, they did this by linking the discussion to the Messenger of Allāh (ﷺ) alone.

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Muslim #2648 records the hadīth of Jābir that a man asked the Messenger of Allāh (ﷺ), 'Messenger of Allāh, what is the purpose of the deeds done today, are they for matters concerning which the pens have dried and fates have been decided, or for something in our future?' He replied, "Rather concerning something which the pens have dried and fates have been decided." He asked, "Then why work deeds?" He replied, "Do your deeds for everyone is eased (towards what he was created for)."

⁶ Ibn 'Uthaymīn: as seen in his saying, "...until you know that what afflicted you would never have missed you and what missed you would never have afflicted you."

⁷ Duwaish: i.e. the Pen, this according to one opinion, another opinion states that it was the Throne that was the first thing created.

CHAPTER SIXTY ONE

Image Makers

Abū Hurayrah reports that the Messenger of Allāh (ﷺ) said, “Allāh, Most High, says, ‘Who does greater wrong than someone who tries to create after the fashion of My creation, let them create an atom, let them create a grain of wheat, let them create a grain of barley?’” This was recorded by Bukhārī and Muslim.¹

They also record the ḥadīth of ‘Ā’ishah (*radīy Allāhu ‘anhā*) that the Messenger of Allāh (ﷺ) said, “On the Day of Rising, the people most severely punished will be those who try to imitate the creation of Allāh.”²

They also record the ḥadīth of ibn ‘Abbās that he heard the Messenger of Allāh (ﷺ) saying, “Every image maker is in the Fire. Every

¹ Bukhārī #5953-7559, Muslim #2111

² Bukhārī #2479-5954-5955-6109, Muslim #2107

image he made will be given a soul and he will be punished by it in Hell.”³

They also record on the authority of ibn ‘Abbās that the Messenger of Allāh (ﷺ) said, “Anyone who makes an image in this world will be charged to blow the soul into it, and will not be able to do so.”⁴

Muslim records on the authority of Abū'l-Hayyāj that ‘Alī told him, ‘Should I not send you as the Messenger of Allāh (ﷺ) sent me? [He ordered me] to leave no image without effacing it and to leave no raised grave without levelling it.’⁵

Issues:

1. The severe threat levelled against image makers.⁶

³ Bukhārī #2225-5963-7042, Muslim #2110. The wording is that of Muslim except that it has the words, “...it will punish him in Hell.”

⁴ Bukhārī #2225-5963-7042, Muslim #2110

Bukhārī #5951-7558 and Muslim #2108 record on the authority of ibn ‘Umar that the Messenger of Allāh (ﷺ) said, “The people who make these images will be punished on the Day of Rising. It will be said to them, ‘Give life to what you have created.’”

Bukhārī #2105-3224-5181-5957-5961-7557 and Muslim #2107 record on the authority of ‘Ā’ishah that the Prophet (ﷺ) said, “The makers of these images will be punished on the Day of Rising. It will be said to them, ‘Give life to what you have created.’ And the Angels do not enter a house in which there are images.”

Bukhārī #2086-2238-5347-5945-5962 records on the authority of Abū Juḥayfah that the Messenger of Allāh (ﷺ) cursed image makers.

⁵ Muslim #969

⁶ Sulaymān: If this is the case for someone who engraves images after the fashion of

2. The reason for this: abandoning due propriety with Allāh as can be seen in his saying, “Who does greater wrong than someone who tries to create after the fashion of My creation.”
3. His ability and their inability due to his saying, “let them create an atom, let them create a grain of wheat, let them create a grain of barley!”
4. The clear pronouncement that they will be the most severely punished.
5. Allāh will create a soul for every image which will be used to punish the image maker in Hell.
6. He will be charged to blow a soul in them.
7. The command to efface them if found.

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what Allāh, Most High, has created, what then of those who equate a creature with the Lord of the worlds, liken Him to creation and direct some worship to that creature?! Allāh created all creation to worship Him alone, nothing else is deserving of worship, any act that Allāh loves and is pleased with from His servants. Equating a creature to the Creator by directing something due to Allāh to him and making him a partner in something that is unique to Allāh, Most High, is the greatest sin by which Allāh has been disobeyed.

CHAPTER SIXTY TWO

Frequently making oaths

Allāh, Most High, says,

وَاحْفَظُواْ أَيْمَنَكُمْ

“Guard well your oaths.”¹

Abū Hurayrah (*radiyAllāhu 'anhu*) reported that he heard the Messenger of Allāh (ﷺ) saying, “Making oaths hastens the sale of goods but eradicates (the blessings) of the earnings.” This was recorded by Bukhārī and Muslim.²

Salmān (*radiyAllāhu 'anhu*) reported that the Messenger of Allāh (ﷺ) said, “Three are the ones that Allāh will not speak to and will

¹ *al-Mā'idah* (5): 89

² Bukhārī #2087, Muslim #1606

not purify, and for whom is a painful punishment: the white-haired, aged fornicator, the arrogant beggar (who has dependents), and the person who has made Allāh his merchandise: his selling and buying is only done by making oaths by Him.” This is recorded by Ṭabarānī with a ḥaṣīḥ isnād.³

The Ṣaḥīḥ records on the authority of ‘Imrān ibn Ḥuṣayn (*radīy Allāhu ‘anhu*) that the Messenger of Allāh (ﷺ) said, “The best of you are my generation and then those who follow them and then those who follow them - ‘Imrān said: I do not know whether he mentioned it two or three times after mentioning his generation - then after them will come a people who testify when they are not asked to testify, who betray and are not trustworthy, and who make a vow and do not fulfil it. Fleshiness will appear among them.”⁴

It also records the ḥadīth of ibn Mas‘ūd that the Prophet (ﷺ) said, “The best of people are my generation and then those who follow them and then those who follow them. Then there will come a people whose testimony will precede their oaths and whose oaths will precede their testimony.” Ibrāhīm said, ‘While we were young, they would beat us to instill (the importance) of being true to our testimonies and pledges in us.’⁵

³ Ṭabarānī, *al-Kabīr* #6111, *al-Awsat*, vol. 5, pg. 367, *al-Saghīr*, vol. 2, pg. 82, Bayhaqī, *Shu‘ab* #4852

Mundhirī, vol. 2, pg. 587 and Haythamī, vol. 4, pg. 78 both said that the narrators were all relied upon in the Ṣaḥīḥ. It was ruled ḥaṣīḥ by Suyūtī, *al-Jāmi‘* #3544 and Albānī, *Saḥīḥ al-Jāmi‘* #3072

⁴ Bukhārī #2651-3650-6428-6695, Muslim #2535

⁵ Bukhārī #2652-3651-6429-6658

Issues:

1. The advice to guard oaths.
2. Making oaths hastens the sale of goods but eradicates the blessings.
3. The severe threat levelled at a person who only buys and sells by making an oath by (Allāh).
4. A sin is regarded more grievous if the motivation for perpetrating it is weak.⁶
5. The censure of people who make oaths without being asked to.⁷
6. His (ﷺ) praising the three or four generations, and his mentioning what would occur afterwards.
7. The censure of those who would give testimony without being asked to.
8. The Salaf would beat their young to instill (the importance of) being true to their testimonies and pledges in them.

⁶ as can be seen in the severe punishment mentioned for an old man who fornicates and a beggar (who has dependants) being arrogant. An old man no longer has strong desires and a beggar has little reason to be arrogant.

⁷ Ibn ‘Uthaymīn: derived from his saying, “...and the person who has made Allāh his merchandise: his selling and buying is only done by making oaths by Him.” However this is not to be understood unrestrictedly because the Prophet (ﷺ) made oaths without being asked to on numerous occasions... if there is a need to make an oath, or a benefit in doing so, it is permissible to do so, perhaps even recommended.

CHAPTER SIXTY THREE

Allāh and His Prophet's protection

Allāh says,

وَأَوْفُوا بِعِهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تُنْقِضُوا الْأَيْمَنَ
بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ
اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿١٦﴾

“Be true to Allāh’s contract when you have agreed to it, and do not break your oaths once they are confirmed and you have made Allāh your guarantee. Allāh knows what you do.”¹

Buraydah reports that when the Messenger of Allāh (ﷺ) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allāh and to be good to the Muslims who were with him. He would say, “With the Name of Allāh, fight in the Way

¹ *al-Nahl* (16): 91

of Allāh. Fight those who disbelieve in Allāh. Fight but do not embezzle the spoils, do not break your pledge, do not mutilate (dead) bodies and do not kill children.

“When you meet your polytheist enemies, invite them to three qualities or courses of action. If they respond to any one of these, accept it and refrain from doing them any harm. Invite them to Islām, if they respond to you, accept it from them and invite them to move from their lands to the land of Muhājirūn. Inform them that, if they do so, they shall have all the privileges and obligations of the Muhājirūn. If they refuse to move, tell them that they will have the status of Bedouin Muslims and will be subjected to the rule of Allāh, Most High, but they will not receive any share from the spoils or returns of war except when they actually fight with the Muslims. If they refuse (to accept Islām), demand the *Jizyah* from them. If they agree to pay, accept it from them and refrain from doing them any harm. If they refuse to pay the tax, seek Allāh’s help and fight them.

“When you lay siege to a fort and the besieged appeal to you for Allāh and His Prophet’s protection, do not accord them the protection of Allāh and His Prophet, but accord them your own protection and the protection of your Companions. It is a lesser sin that the security given by you or your companions be violated than that the security granted in the name of Allāh and His Prophet be violated. When you besiege a fort and the besieged want you to let them out in accordance with Allāh’s decree, do not let them come out in accordance with His decree, but do so at your (own) decree, for you do not know whether or not you will be able to carry out Allāh’s decree with regard to them.” This is recorded by Muslim.²

² Muslim #1731

Issues:

1. The difference between Allāh and His Prophet's protection and the protection of the Muslims.
2. Taking the lesser of two dangers.³
3. His saying, "With the Name of Allāh, fight in the Way of Allāh."
4. His saying, "Fight those who disbelieve in Allāh."
5. His saying, "Seek Allāh's help and fight them."
6. The difference between the rule of Allāh and the rule of the scholars.
7. At a time of need, a Companion could pass a judgment but not know if it agreed to the rule of Allāh or not.

³ Ibn 'Uthaymīn: derived from the words, "do not accord them the protection of Allāh and His Prophet, but accord them your own protection and the protection of your Companions. It is a lesser sin that the security given by you or your companions be violated than that the security granted in the name of Allāh and His Prophet be violated." This principle has also been articulated as, 'Taking the lesser of two evils to prevent the greater,' and is proven by the Legal Law such as His saying, "*Do not curse those they call upon besides Allāh, in case that makes them curse Allāh in animosity, without knowledge.*" [al-An'ām (6): 108] Cursing the false deities of the pagans is enjoined, but if it involves them reciprocating by cursing Allāh, Mighty and Magnificent, it becomes prohibited to do so. This is because cursing Allāh is far worse than refraining from cursing their gods.

CHAPTER SIXTY FOUR

(Presumptuously) making oaths by Allāh

Jundub ibn 'Abdullāh (*radiyAllāhu 'anhu*) narrated that the Messenger of Allāh (ﷺ) said, “A man said, ‘By Allāh, Allāh will not forgive so-and-so!’ Allāh, Mighty and Magnificent, said in response, ‘Who is this person who swears by Me presuming that I will not forgive so-and-so? I have forgiven him and I have rendered your deeds worthless.’” This was recorded by Muslim.¹

The ḥadīth of Abū Hurayrah mentions that the person was a devout man. Abū Hurayrah remarked, ‘He said a word that ruined his life in this world and the Hereafter.’²

¹ Muslim #2621

² Aḥmad #8292-8749, Abū Dāwūd #4901, ibn al-Mubārak, *al-Zuhd* #900

It was ruled ṣahīḥ by ibn Ḥibbān #5712 and Albānī, and its isnād ḥasan by Arna'ūt.

Issues:

1. Warning against (presumptuously) swearing an oath by Allāh.³
2. The Fire is closer to us than the lace of a person's sandal.
3. The same applies to Paradise.⁴
4. It contains a case in point for his saying, "A person could say a word..."⁵
5. A person could be forgiven by virtue of something that is abhorrent to him.⁶

³ Ibn 'Uthaymīn: by saying statements such as, 'By Allāh, Allāh will do this,' or 'By Allāh, Allāh will not do that.' This is of a number of types: 1) Making this oath based on something that Allāh or His Messenger have themselves affirmed or negated. This is allowed and is indicative of the person's certainty in what Allāh and His Messenger have said. 2) Making an oath based on a person's hope and good opinion of his Lord. This is permissible. 3) Making such an oath out of conceit and pride, confining Allāh's grace and having a bad opinion about Allāh. This is prohibited and this category is what this chapter deals with.

⁴ cf. Chapter 10.

⁵ Ahmād #7215-7957 and Tirmidhī #2314 on the authority of Abū Hurayrah that the Messenger of Allāh (ﷺ) said, "A person could say a word attaching no importance to it, but because of which fall into the Fire (for a distance) of seventy autumns." Bukhārī #6477 and Muslim on the authority of Abū Hurayrah with the words, "A servant could say a word, thinking it insignificant, and as a result of which fall into Hell to a distance like that between the east and west."

⁶ Duwaish: i.e. the sinner would have disliked being told that Allāh would not forgive him, yet because of that presumption, he was forgiven.

CHAPTER SIXTY FIVE

Allāh is not sought as intercessor with His creation

Jubayr ibn Muṭ'im (*radī Allāhu 'anhu*) narrated that a Bedouin Arab came to the Prophet (ﷺ) and said, 'Messenger of Allāh! People are wasting away, children go hungry, and property has perished. Ask your Lord for rain on our behalf for we seek you as intercessor with Allāh and Allāh as intercessor with you.' The Prophet (ﷺ) said, "Glory be to Allāh! Glory be to Allāh!" He kept repeating this until it showed in the faces of his Companions, then he said, "Woe to you! Do you know who Allāh is?! Allāh is greater than this, none should seek Allāh as intercessor with another," to the end of the ḥadīth. This is recorded by Abū Dāwūd.¹

¹ Abū Dāwūd #4726, ibn Abī 'Āsim #575-576, Ṭabarānī, *al-Kabīr* #1547 with a wording close to that quoted.

Ibn Kathīr, vol. 1, pg. 310 said it was *gharīb*, it was ruled *da'īf* by ibn 'Asākir and some texts of *Kitāb al-Tawḥīd* have the author stating that it is *da'īf*, cf. 'Uṣaymī, *al-Durr al-Nadīd*, pg. 177. It was ruled *da'īf* by Albānī and Arna'ūt, *Takhrij Sharḥ al-*

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Issues:

1. His rejection of saying, “We seek Allāh as intercessor with you.”²
2. His reaction to this statement such that it was seen in the faces of his Companions.
3. He did not rebuke him for saying, “We seek you as intercessor with Allāh.”
4. Explanation of the words, “Glory be to Allāh!”³
5. The Muslims asked him (ﷺ) to supplicate for rain.

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Sunnah, vol. 1, pp. 175-176. However, ibn Taymiyyah, *Majmū'*, vol. 16, pg. 435 said it was strong and ibn al-Qayyim, *Hāshiyah Abū Dāwūd* ruled it ḥasan and refuted the arguments of those who said it was ḥāḍif. Dhahabī, *Kitāb al-'Arsh* #19 said the isnād was ḥasan.

² Ibn 'Uthaymīn: i.e. 'we ask Allāh to act as an intermediary between us and you so that you would supplicate to Allāh on our behalf.' This implies that he put Allāh at a ranking below that of the Messenger (ﷺ).

Duwaish: i.e. 'we request Allāh to request you,' this goes against the grandeur of Allāh, Mighty and Magnificent.

³ Ibn 'Uthaymīn: indicated in the words, "Allāh is greater than this...," thereby showing that He is to be absolved of anything that negates His grandeur.

CHAPTER SIXTY SIX

The Prophet (ﷺ) safeguarding the sanctuary of *Tawhid* and his closing the paths to *shirk*.¹

‘Abdullāh ibn al-Shikkīr (*radīy Allāhu ‘anhu*) narrated, ‘As one of the delegation of Banī ‘Āmir, we went to the Messenger of Allāh (ﷺ) and said, ‘You are our master.’ He said, ‘The Master is Allāh, Blessed and Most High.’ We said, ‘The best and most noble of us.’ He said, ‘Say what you must or some of it, and do not let Shaytān make you get carried away.’’ This was recorded by Abū Dāwūd with a jayyid isnād.²

¹ cf. Chapter 22 which has a very similar chapter heading, and Chapter 14

² Ahmād #16307-16311-16316, Būkhārī, *Adab al-Mufrad* #211, Abū Dāwūd #4806, Nasā’ī, *al-Kubrā* #10076, *‘Amal al-Yawm* #248-249

Ibn Muflīh, *al-Ādāb*, vol. 3, pg. 464 said that the isnād was jayyid. It was ruled *ṣahīh* by Dīyā’, *al-Mukhtāra* #447 and ibn Ḥajr, *Fatḥ*, vol. 5, pg. 179 said, ‘Its narrators are *thiqah* and more than one person has ruled it *ṣahīh*.’ Suyūṭī, *al-Jāmi’* #4849 said it was *ṣahīh* as did Albānī, *Ṣaḥīḥ al-Jāmi’* #3700. Arna’ūt said the isnād was *ṣahīh* meeting the criteria of Muslim.

Anas (*radīy Allāhu 'anhu*) reported that some people said, 'Messenger of Allāh, the best of us, the son of the best of us! Our master, the son of our master!' He said, "Say what you must and do not let Shaytān seduce you. I am Muḥammad, the son of 'Abdullāh, and Allāh's Messenger. I like it not that you raise me above my station that Allāh has assigned to me." This was recorded by Nasā'ī with a jayyid isnād.³

Issues:

1. Warning people from extremism.⁴
2. What should be said if someone said, 'You are our master.'
3. His saying, "Do not let Shaytān make you get carried away," even though what they said was true.⁵
4. His saying, "I like it not that you raise me above my station that Allāh has assigned to me."

³ Aḥmad #12551-13529-13530-13597, 'Abd ibn Ḥumayd #1309-1337, Nasā'ī, *al-Kubrā* #10078, *'Amal al-Yawm* #250

It was ruled ṣaḥīḥ by ibn Ḥibbān #6240, Ḏiyā', *al-Mukhtāra* #1628-1629 and ibn 'Abdu'l-Ḥādi, *al-Ṣārim al-Munki*, pg. 246 said that its isnād was ṣaḥīḥ meeting the criteria of Muslim as did Arna'ūt.

⁴ cf. Chapters 19, 21, 38

⁵ Ibn 'Uthaymīn: the ostensive sense of the author's words is that what they said was an example of Shaytān causing them to get carried away. However, it is possible that his (ﷺ) statement mean that 'what you said is an example of Shaytān causing you to get carried away,' and it is possible that this phrase mean, 'say what you said but beware of going to extremes, for going to extremes is an example of Shaytān causing you to get carried away.'

CHAPTER SIXTY SEVEN

Allāh, Most High says,

وَمَا يَمْلَأُ رُوْبَانَهُ حَقَّ قَدْرِهِ
وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ
مَطْوِتَتٌ بِيَمِينِهِ، سُبْحَنَهُ، وَتَعَالَى عَمَّا يُشَرِّكُونَ ﴿١٧﴾

“They do not measure Allāh with His true measure. The whole earth will be a mere handful for Him on the Day of Rising, the heavens folded up in His right hand. Glory be to Him! He is exalted above the partners they ascribe!”¹

Ibn Mas‘ūd reported that a Jewish rabbi came to the Messenger of Allāh (ﷺ) and said, “Muhammad, we find that Allāh will place the heavens on one finger, the earths on one finger, the trees on one finger, water on one finger, the soil on one finger, and the rest of creation on one finger. Then He will say, ‘I am the King!’ The Prophet (ﷺ) laughed until his molars were visible in affirmation of what the

¹ *al-Zumar* (39): 67

rabbi said. Then he recited, ‘*They do not measure Allāh with His true measure. The whole earth will be a mere handful for Him on the Day of Rising.*’” This was recorded by Bukhārī and Muslim.²

A narration of Muslim has, “The mountains and trees on one finger, then He will shake them and say, ‘I am the King. I am Allāh.’”³

A narration of Bukhārī has, “He will place the heavens on one finger, the water and soil on one finger, and the remainder of creation on one finger.”⁴ This is recorded by Bukhārī and Muslim.

Muslim records on the authority of ibn ‘Umar that the Prophet (ﷺ) said, “On the Day of Rising, Allāh will fold up the heavens and take them with His right hand. Then He will say, ‘I am the King;

² Bukhārī #4811-7414-7415-7451-7513, Muslim #2786 with wordings close to that quoted.

³ Muslim #2786 with the words, “On the Day of Rising, Allāh, Most High, will place the heavens on one finger, the earths on one finger, the mountains and the trees on one finger, the water and soil on one finger, and the remainder of creation on one finger. He will then shake them and say, ‘I am the King, I am the King!’...” Bukhārī #7513 has the words, “On the Day or Rising, Allāh, Most High, will place the heavens on one finger, the earths on one finger, the water and soil on one finger, and the remainder of creation on one finger. He will then shake them and say, ‘I am the King, I am the King!’...”

⁴ Bukhārī #4811 with the words, “Muhammad, we find that Allāh will place the heavens on one finger, the earths on one finger, the trees on one finger, the water and soil on one finger, and the rest of creation on one finger. Then He will say, ‘I am the King!’...” Bukhārī #7513 with the words, “On the Day or Rising, Allāh, Most High, will place the heavens on one finger, the earths on one finger, the water and soil on one finger, and the remainder of creation on one finger. He will then shake them and say, ‘I am the King, I am the King!’...”

where are the tyrants, where are the arrogant?’ Then He will fold up the seven earths and take them with His left hand and say, ‘I am the King; where are the tyrants, where are the arrogant?’”⁵

It is reported that ibn ‘Abbās (*radīy Allāhu ‘anhu*) said, ‘The seven heavens and the seven earths in the palm of the All-Merciful are like a mustard seed in the hand of any one of you.’⁶

Ibn Jarīr said: Yūnus narrated to me, ibn Wahb informed us, ibn Zayd said, my father narrated to me that the Messenger of Allāh (ﷺ) said, ‘The seven heavens when compared to the Footstool are like seven dirhams scattered on a shield.’⁷

Abū Dharr (*radīy Allāhu ‘anhu*) said that he heard the Messenger of Allāh (ﷺ) saying, ‘The Footstool when compared to the Throne is like an iron ring thrown into an open desert.’⁸

⁵ Muslim #2788 with the words, ‘On the Day of Rising, Allāh, Mighty and Magnificent, will fold up the heavens and take them with His right hand. Then He will say, ‘I am the King; where are the tyrants, where are the arrogant?’ Then He will fold up the seven earths with His left hand and say, ‘I am the King, where are the tyrants, where are the arrogant?’’’

Many scholars stated that the mention of the left hand in this ḥadīth is a mistake and that the correct position is that both of Allāh’s hands are right as is authentically reported in Muslim #1827. cf. Bayhaqī, *al-Asmā’*, Qurṭubī, *al-Tadhkirah*, vol. 1, pg. 216, ibn Ḥajr, *Faṭḥ*, vol. 13, pg. 396, ibn Khuzaymah, *al-Tawbīd*, vol. 1, pg. 159

⁶ Tabarī, vol. 24, pg. 24 #30212.

Sulaymān ibn ‘Abdullāh said that isnād was ṣaḥīḥ as per Ḥamad ibn ‘Atīq, *Ibtāl al-Tandīd*, pg. 257

⁷ Tabarī, vol. 3, pg. 7, Abū'l-Shaykh, *al-'Aẓamah* #220 with a ḏa'īf jiddan isnād.

⁸ Ibn Abī Shaybah, *Kitāb al-'Arsh* #58 with a ḏa'īf isnād but the ḥadīth is ṣaḥīḥ due to supporting witnesses, cf. Albānī, *al-Saḥīḥah* #109

Ibn Mas'ūd said, 'Between the celestial heaven and the next is the distance of five hundred years (journey). The distance between each heaven and the next is the same. The distance between the seventh heaven and the Footstool is five hundred years (journey). The distance between the Footstool and the Water is five hundred years (journey). The Throne is above the Water and Allāh is above the Throne, nothing of your deeds is hidden from Him.'⁹ This was narrated by ibn Mahdī, on the authority of Ḥammād ibn Salamah, on the authority of 'Āsim, on the authority of Zirr ibn 'Abdullāh. A similar narration was reported by al-Mas'ūdī, on the authority of 'Āsim, on the authority of Abū Wā'il, on the authority of 'Abdullāh.¹⁰ This was stated by Ḥāfiẓ al-Dhahabī, may Allāh have mercy on him, and he said, 'It has numerous routes of transmission.'¹¹

'Abbās ibn 'Abdu'l-Muṭṭalib (*radīy Allāhu 'anhu*) narrated that the Messenger of Allāh (ﷺ) said, "Do you know (the distance) between heaven and earth?" We replied, 'Allāh and His Messenger know best.' He said, "Between them is the distance of five hundred years (journey). Between each heaven and the next is the distance of five hundred years (journey). The thickness of each heaven is the distance of five hundred years (journey). Between the seventh heaven and the Throne lies an ocean, the distance from its bottom and top is the distance between heaven and earth. Allāh,

⁹ Tabarānī, *al-Kabir* #8987, Bayhaqī, *al-Asmā'*, pg. 401, ibn Khuzaymah, *al-Tawḥīd*, pp. 105, 376

Haythamī, vol. 1, pg. 86 said that its narrators were those of the Ṣāḥīḥ but this is a problematic statement. It was ruled ṣāḥīḥ by Dhahabī, *al-'Uluw*, pg. 64, *Kitāb al-'Arsh* #105 and ibn al-Qayyim, *Ijtima' al-Juyūsh*, pg. 100. Albānī, *Mukhtaṣar al-'Uluw* #48 said it was jayyid.

¹⁰ Bayhaqī, *al-Asmā'*, pg. 401

¹¹ Dhahabī, *al-'Uluw*, pg. 64

Most High, is above that and nothing of the deeds that the children of Ādām do is hidden from Him.” This is recorded by Abū Dāwūd and others.¹²

Issues:

1. Exegesis of His, Most High, saying, “*The whole earth will be a mere handful for Him on the Day of Rising.*”
2. These aspects of knowledge remained amongst the Jews who were his (ﷺ) contemporaries. They did not reject them and they did not figuratively interpret them.
3. When the rabbi mentioned this to the Prophet (ﷺ), he affirmed it and (the verse) of the Qur’ān was revealed endorsing it.¹³
4. The Messenger of Allāh (ﷺ) laughing when the rabbi mentioned this great aspect of knowledge.

¹² Ahmād #1770-1771, Abū Dāwūd #4723, Tirmidhī #3320, ibn Mājah #193 with similar wordings to that quoted. In these sources, with the exception of Ahmād, the distance between heaven and earth, and heaven to heaven is narrated to be, “one, two, three or seventy years (journey).” The wording of Ahmād and Hākim has the distance quoted in the text.

Tirmidhī said it was ḥasan gharīb. Hākim #3137-3848-3849 ruled it ṣaḥīḥ as did Jawraqānī, *al-Abātīl* and Diyā, *al-Mukhtārā* #460-464. Ibn al-‘Arabī, *‘Ariḍatū'l-Abwādhi* said it was ḥasan ṣaḥīḥ. Ibn al-Qayyim, *Hāshiyah Abū Dāwūd* said it was strong and jayyid in *Mukhtaṣar al-Ṣawā'iq*, vol. 2, pg. 207, and Dhahabī, *Kitāb al-‘Arsh* #24 said it was ḥasan or better. However, it would seem that the ḥadīth is actually ḏa’if and it was ruled so by Albānī, *al-Da’ifah* #1247, and Arna’ūt said that the isnād was ḏa’if jiddan.

A similar ḥadīth is also recorded on the authority of Abū Hurayrah by Ahmād #8828 and Tirmidhī #3298 and Arna’ūt said that the isnād was ḏa’if.

¹³ Ibn ‘Uthaymīn: the ostensive sense of the author’s words indicates that the verse was revealed after the words of the rabbi. This is not the case for the ḥadīth of ibn Mas’ūd quoted shows that the verse had already been revealed, therefore, what the author meant was that (the verse of) the Qur’ān had been revealed endorsing this fact.

5. The clear mention of two hands, that the heavens are in the right hand and the earths are in the other.
6. The clear mention that the other was the left hand.
7. Mention of the tyrants and the arrogant alongside this.
8. His saying, “like a mustard seed in the palm of any one of you.”
9. The greatness of the Footstool in comparison to the heaven.
10. The greatness of the Throne in comparison to the Footstool.
11. The Throne, the Footstool and the Water are all different entities.
12. The distance between one heaven and the next.
13. The distance between the seventh heaven and the Footstool.
14. The distance between the Footstool and the Water.
15. The Throne is above the Water.
16. Allāh is above the Throne.
17. The distance between heaven and earth.
18. The thickness of each heaven is five hundred years (journey).
19. The distance between the bottom and top of the ocean which is above the heavens is five hundred years (journey).

Allāh knows best.

All praise is due to Allāh, the Lord of the worlds.
Peace and blessings be upon our master,
Muhammad,
his family and all his Companions.

THE ARABIC TEXT

كتاب التوحيد

الذِي هُوَ حَقٌّ لِلَّهِ عَلَى الْعِبَادِ

شَيْخُ الْإِسْلَامِ، وَمُجَدِّدُ دُعْوَةِ التَّوْحِيدِ

مُحَمَّدُ بْنُ عَبْدِ الْوَهَابِ بْنِ سَيِّدِنَا مُحَمَّدٍ

(١١١٥ - ١٢٠٦)

[نَسْكُ الْعِزْمَةِ الْجَنِينَ]

الحمد لله، وصلى الله على محمد، وعلى آله، وصحبه وسلم.

كتاب التوحيد

وَ[١١] قَوْلُهُ تَعَالَى : « وَمَا خَلَقْتُ لِجِنَّةَ وَالْإِنْسَانَ إِلَّا يَعْبُدُونِ ».

[الذاريات]

وَقَوْلُهُ : « وَلَقَدْ بَعْثَنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِّي أَعْبُدُوا اللَّهَ وَلَا جَنَاحَ لِلْمُلْكِ ». [النَّحْلُ : ٣٦].

وَقَوْلُهُ : « وَقَنَعَنِ رَبِّكَ الْأَنْبُدُوا إِلَيْهِ وَإِلَوْلَدِينَ إِنْسَنًا إِنَّمَا يَلْعَنُ عِنْدَكَ الْكَبِيرَ أَحَدُهُمَا أَوْ كَلَامًا فَلَا تَقُولْ لَهُمَا أُنْيٰ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَبَرِيَّا وَلَا تُخْفِي لَهُمَا جَنَاحَ الْأَنْبِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْجُهُمَا كَمَا رَبَّيَافِ صَغِيرًا ». [الإِسْرَاءُ].

وَقَوْلُهُ : « قُلْ تَمَالَوْا أَنْتُمْ مَا حَرَمَ رَبُّكُمْ عَلَيْكُمْ كُلُّمَا إِلَّا شَرِكُوا بِهِ شَيْئًا ». [الأنْعَامُ : ١٥١].

(١) اختلفت النسخ في ما بين المعقوفين زيادةً ونقصاً، وأثبت ما ذكره العجند الثاني في : «فتح المجيد» حيث تعرّض لشرحها على أنها من مقدمة شيخ الإسلام، وقارن بما أثبته أصحاب الشرح الأخرى؛ مثل : «تيسير العزيز الحميد»، و«تحقيق التجرید»، وغيرهما.

* وما يلاحظ أن بعض الطبعات لم تذكر هذه الزيادة إطلاقاً، وافتتحت الكتاب بـ : باب : قول الله تعالى : « وَمَا خَلَقْتُ لِجِنَّةَ وَالْإِنْسَانَ إِلَّا يَعْبُدُونِ ». ... إلى آخر حديث معاذ - رضي الله عنه - الآتي ثم «المسائل» بعده على أن ذلك أول باب من «كتاب التوحيد» .

والصواب - والله أعلم - أن أول باب لـ : «كتاب التوحيد» هو ما بعد هذا، وهو باب : فضل التوحيد، وما يكفر من الذنوب . وأماما قبله فمقدمة لـ : «كتاب التوحيد» .

وقوله: «* وَأَغْبَدُوا اللَّهَ وَلَا يُشْرِكُوا بِهِ شَيْئًا» [النساء: ٣٦] (١).

قال ابن مسعود: «من أراد أن ينظر إلى وصيحة محمد صلوات الله عليه التي علينا حاتمه، فليقراً قوله تعالى: «* قُلْ لَمَّا كَانُوا أَتْهُوا مَا حَرَمَ رَبُّكُمْ عَيْتَكُمْ لَا يُشْرِكُوا بِهِ شَيْئًا...» إلى قوله: «وَلَمَّا هَذَا يَرَطِلُ مُسْتَقِيمًا فَأَتَيْتُهُمْ وَلَا تَنْبَغِي أَشْبَلُ» [الأنعام: ١٥٣-١٥١].

عن معاذ بن جبل رضي الله عنه، قال: كُنْتُ رَدِيفَ النَّبِيِّ صلوات الله عليه عَلَى حِمَارٍ، فَقَالَ لِي: «يَا مَعَاذُ! أَتَنْدِرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ، وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟». قلتُ: اللَّهُ وَرَسُولُهُ أَغْلَمُ.

قال: «حَقُّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَلَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا». قلتُ: يَا رَسُولَ اللَّهِ! أَفَلَا أُبَشِّرُ النَّاسَ؟ قال: «لَا تُبَشِّرُهُمْ فَيَكُلُّوْا». آخر حجاه في: «الصَّحِيحَيْنِ».

فيه مسائل:

الأولى: الحِكْمَةُ في خلْقِ الْجِنِّ والْإِنْسَنِ.

الثانية: أَنَّ الْعِبَادَةَ هِيَ التَّوْحِيدُ؛ لِأَنَّ الْحُصُومَةَ فِيهِ.

الثالثة: أَنَّ مَنْ لَمْ يَأْتِ بِهِ، لَمْ يَعْبُدُ اللَّهَ، فَفِيهِ مَعْنَى قَوْلِهِ: «وَلَا أَنْتَ عَيْدُونَ مَا أَعْبُدُ» [الكافرون: ٣، ٥].

الرابعة: الحِكْمَةُ في إِرْسَالِ الرَّسُولِ.

الخامسة: أَنَّ الرِّسَالَةَ عَمِّتْ كُلَّ أُمَّةٍ.

(١) اختلف موضع هذه الآية في بعض النسخ عن بعض.

السادسة : أنَّ دِينَ الْأَنْبِيَاءِ وَاحِدٌ.

السابعة : التَّسْأَلَةُ الْكَبِيرَةُ أَنَّ عِبَادَةَ اللَّهِ لَا تَحْصُلُ إِلَّا بِالْكُفُرِ بِالْطَّاغُوتِ، فَقِيلَ مَعْنَى قَوْلِهِ تَعَالَى : «فَمَنْ يَكْفُرُ بِالظَّلَّوْتِ» [البَرْ : ٢٥٦].

الثَّامِنَةُ : أَنَّ الطَّاغُوتَ عَالِمٌ فِي كُلِّ مَا عَبَدَ مِنْ دُونِ اللَّهِ.

النَّاسِعَةُ : عِظَمُ شَأْنِ ثَلَاثِ الْآيَاتِ الْمُخَكَّمَاتِ فِي سُورَةِ الْأَنْعَامِ عِنْهَا السَّلْفُ، وَفِيهَا عَشْرُ مَسَائِلٍ، أَزْلَاهَا التَّهْيُى عَنِ الشَّرِكِ.

العَاشرَةُ : الْآيَاتُ الْمُخَكَّمَاتُ فِي سُورَةِ الْإِسْرَاءِ، وَفِيهَا تَعْمَانِي عَشْرَةً مَسَائِلَةً، بَدَأَهَا اللَّهُ بِقَوْلِهِ : «لَا يَجْعَلُ مَعَ اللَّهِ إِلَيْهَا مَاخَرَ فَنَقْعُدُ مَذْمُومًا مَذْهَلًا» [الْإِسْرَاءِ : ٢٢]، وَخَتَمَهَا بِقَوْلِهِ : «وَلَا يَجْعَلُ مَعَ اللَّهِ إِلَيْهَا مَاخَرَ فَنَلْقَى فِي جَهَنَّمَ مَلُومًا مَمْدُورًا» [الْإِسْرَاءِ : ٣٩]، وَتَبَعَهَا اللَّهُ - سُبْحَانَهُ - عَلَى عِظَمِ شَأْنِ هَذِهِ الْمَسَائِلِ بِقَوْلِهِ : «ذَلِكَ مَا أَوْحَيْنَا إِلَيْكَ رَبِّكَ مِنَ الْحِكْمَةِ» [الْإِسْرَاءِ : ٣٩].

الحَادِيَةُ عَشْرَةٌ : آيَةُ سُورَةِ التِّسْعَاءِ الَّتِي تُسَمَّى «آيَةُ الْحُقُوقِ الْعَسْرَةِ»، بَدَأَهَا اللَّهُ - تَعَالَى - بِقَوْلِهِ : «وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا» [النِّسَاءِ : ٣٦].

الثَّانِيَةُ عَشْرَةً : التَّهْيُى عَلَى وَصِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ مَوْتِهِ.

الثَّالِثَةُ عَشْرَةً : مَعْرِفَةُ حَقِّ اللَّهِ عَلَيْنَا.

الرَّابِعَةُ عَشْرَةً : مَعْرِفَةُ حَقِّ الْعِبَادِ عَلَيْهِ إِذَا أَدْوَاهُ حَقَّهُ.

الخَامِسَةُ عَشْرَةً : أَنَّ هَذِهِ التَّسْأَلَةَ لَا يَعْرِفُهَا أَكْثَرُ الصَّحَّاحَيَةِ.

السَّادِسَةُ عَشْرَةً : جَوَازُ كِتْمَانِ الْعِلْمِ لِلْمُضْلَّةِ.

السَّابِعَةُ عَشْرَةً : اسْتِيَخْبَابُ شَارَةِ الْمُسْلِمِ بِمَا يُسْرُهُ.

الثَّامِنَةُ عَشْرَةً : الْحَوْفُ مِنَ الْأَنْكَالِ عَلَى سِعْةِ رَحْمَةِ اللَّهِ.

الحادية عشرة : قوله المسئول عما لا يعلم : «الله ورسوله أعلم».
 العشرون : جواز تخصيص بعض الناس بالعلم دون بعض .
 الحادية والعشرون : تواضعه رسول الله لرकوب الحمار مع الإرذاف عليه .
 الثانية والعشرون : جواز الإرذاف على الذاتية إذا كانت تطبق ذلك .
 الثالثة والعشرون : فضيلة معاذ بن جبل رضي الله عنه .
 الرابعة والعشرون : عظم شأن هذه المسألة ^(١) .

[١] باب

فضل التوحيد، وما يكفر من الذنب

وقول الله تعالى : «الَّذِينَ مَأْمُوْلُوْنَ تَبَيَّنُوْهُمْ بِظُلْمٍ» [الأنعام : ٨٢].
 عن عبادة بن الصامت - رضي الله عنه - قال : قال رسول الله رسول الله : «من شهد أن لا إله إلا الله وحده لا شريك له، وأن محمداً عبد الله ورسوله، وأن عيسى عبد الله ورسوله، وكلمة ألقها إلى مريم وروح منه، والجنة حُقُّه، والنار حُقُّه؛ أدخله الله الجنة على ما كان من العمل». آخر حجاه .
 ولهمما في حديث عتبان : «فإن الله حرم على النار من قال : لا إله إلا الله؛ يشغلي بذلك وجه الله».
 وعن أبي سعيد الخدري رضي الله عنه، عن رسول الله رسول الله، قال : «قال موسى : يارب اعلمني شيئاً أذكره وأذعوه به . قال : قل يا موسى : لا إله إلا الله، قال : كل عبادك يقولون هذا . قال : يا موسى ! لوزان السماوات

(١) في إحدى النسخ «السائل».

السبعين وعَامِرَهُنَّ غَيْرِي وَالْأَرَضِينَ السَّبْعَ فِي كِفْفَةِ، وَ(الْإِلَهُ إِلَّا اللَّهُ فِي كِفْفَةِ)؛
مَا تَبَثِّبَنَ لَا إِلَهَ إِلَّا اللَّهُ).

رَوَاهُ ابْنُ حِبْرَانَ، وَالْحَاكِمُ وَصَحَّحَهُ.

وَلِلشَّرِّمَذِي وَحَسَنَةُ عَنْ أَنَسٍ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ! لَوْ أَتَيْتَنِي بِقُرْبَابِ الْأَرْضِ خَطَايَاكِ، ثُمَّ أَقِبَّتَنِي لَا تُشْرِكُ بِي شَيْئًا؛ لَا تَبِعْكَ بِقُرْبَابِهَا مَغْفِرَةً».

فِيهِ قَسَائِلُ:

الْأُولَى: سِعَةُ فَضْلِ اللَّهِ.

الثَّانِيَةُ: كَثْرَةُ تَوَابِ الْتَّوْحِيدِ عِنْدَ اللَّهِ.

الثَّالِثَةُ: تَكْفِيرُهُ مَعَ ذَلِكَ لِلذُّنُوبِ.

الرَّابِعَةُ: تَفْسِيرُ الْآيَةِ (٨٢) الَّتِي فِي سُورَةِ الْأَنْعَامِ.

الخَامِسَةُ: تَأَمِّلُ الْخَمْسِ الْلَّوَايَةِ فِي حَدِيثِ عُبَادَةَ.

السَّادِسَةُ: أَنْكِ إِذَا جَمَعْتَ بَيْتَهُ وَبَيْنَ حَدِيثِ عَبَّانَ وَمَا بَعْدَهُ؛ تَبَيَّنَ لَكَ مَعْنَى قَوْلِ: (لَا إِلَهَ إِلَّا اللَّهُ)، وَتَبَيَّنَ لَكَ خَطَا الْمَغْرُورِينَ.

السَّابِعَةُ: التَّشْبِيهُ لِلْمُشْرِكِ الَّذِي فِي حَدِيثِ عَبَّانَ.

الثَّامِنَةُ: كَوْنُ الْأَنْبِيَاءِ يَخْتَاجُونَ لِلتَّشْبِيهِ عَلَى فَضْلِ (لَا إِلَهَ إِلَّا اللَّهُ).

النَّاسِعَةُ: التَّشْبِيهُ لِرُجُحَانِهَا بِجَمِيعِ الْمَخْلُوقَاتِ، مَعَ أَنَّ كَثِيرًا مِّنْ يَقُولُهَا يَخْفُظُ مِيزَانَهُ.

العَاشِرَةُ: التَّصْرُّفُ عَلَى أَنَّ الْأَرَضِينَ سَبْعُ كَالْسَّمَاءَاتِ.

الحادية عشرة : أَنَّ لَهُنَّ عُمَارًا .

الثانية عشرة : إِثْبَاتُ الصَّفَاتِ خَلَافًا لِلأشْعُرِيَّةِ^(١) .

الثالثة عشرة : أَنَّكَ إِذَا عَرَفْتَ حَدِيثَ أَنَّسٍ ، عَرَفْتَ أَنَّ قَوْلَهُ فِي حَدِيثِ عَبْيَانٍ : «فَإِنَّ اللَّهَ حَرَمَ عَلَى النَّارِ مَنْ قَالَ : (لَا إِلَهَ إِلَّا اللَّهُ) ، يَتَشَبَّهُ بِذَلِكَ وَجْهَ اللَّهِ» ، أَنَّهُ مُتَرَكُ الشَّرِيكِ ، لَيْسَ قَوْلَهَا بِاللُّسَانِ .

الرابعة عشرة : تَأْثِيلُ الْجَمْعِ بَيْنَ كَوْنِ عِيسَى وَمُحَمَّدٍ - عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ - عَنْدَيْ اللَّهِ وَرَسُولِيْنِ .

الخامسة عشرة : مَعْرِفَةُ اخْتِصَاصِ عِيسَى بِكَوْنِهِ كَلِمَةَ اللَّهِ .

السادسة عشرة : مَعْرِفَةُ كَوْنِهِ رُوحَ الْمِنَّةِ .

السابعة عشرة : مَعْرِفَةُ فَضْلِ الْإِيمَانِ بِالْجَنَّةِ وَالثَّارِ .

الثامنة عشرة : مَعْرِفَةُ قَوْلِهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} : «عَلَى مَا كَانَ مِنَ الْعَمَلِ» .

الناسعة عشرة : مَعْرِفَةُ أَنَّ الْمِيزَانَ لَهُ كِفَّانٌ .

العشرون : مَعْرِفَةُ ذِكْرِ الرَّوْجُوْنِ .

[٢] بَابٌ

مَنْ حَقَقَ التَّوْحِيدَ ، دَخَلَ الْجَنَّةَ بِغَيْرِ حِسَابٍ .

وَقَوْلُ اللَّهِ تَعَالَى : «إِنَّ إِنْزِيهَمَ كَانَ أَمَّةً فَانِسَالَلَّهُ حَنِيفًا وَلَمْ يَكُنْ مِنَ الْمُشْرِكِينَ»

[النحل : ١٢٠]

وَقَالَ : «وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ»^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} [ال المؤمنون : ٥٩] .

(١) في إحدى النسخ : (خلافاً للمعطلة) . وسيأتي في المسألة (المشرين) من الباب (الخامس عشر) قوله : (إثبات الصفات خلافاً للأشعرية المعطلة) .

عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ، فَقَالَ: أَيُّكُمْ رَأَى الْكَوَافِرَ الَّذِي اتَّقَضَ الْبَارَحَةَ؟ قَلَّتْ: أَنَا. ثُمَّ قَلَّتْ: أَمَا إِنِّي لَمْ أَكُنْ فِي صَلَاةٍ، وَلَكِنِي لُدِغْتُ. قَالَ: فَمَا صَنَعْتَ؟ قَلَّتْ: ارْتَقَيْتُ. قَالَ: فَمَا حَمَلْتَ عَلَى ذَلِكَ؟ قَلَّتْ: حَدِيثٌ حَدَّثَنَا الشَّعْبِيُّ. قَالَ: وَمَا حَدَّثْتُكُمْ؟ قَلَّتْ: حَدَّثَنَا عَنْ بُرَيْدَةَ بْنِ الْحُصَيْنِ، أَلَّهُ قَالَ: لَا رُثْقَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَّةَ. قَالَ: فَذَلِكَ أَخْسَنَ مِنْ اتَّهَى إِلَى مَا سَمِعَ، وَلَكِنْ حَدَّثَنَا ابْنُ عَبَاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَلَّهُ قَالَ: عُرِضَتْ عَلَيَّ الْأُمُّ، فَرَأَيْتُ النَّبِيَّ وَمَعْهُ الرَّهْطُ، وَالنَّبِيُّ وَمَعْهُ الرَّجُلُ وَالرَّجُلُانِ، وَالنَّبِيُّ وَلَيْسَ مَعَهُ أَحَدٌ؛ إِذْ رُفِعَ لِي سَوَادٌ عَظِيمٌ فَظَنَّتُ أَنَّهُمْ أَمْتَهِنِي. فَقِيلَ لِي: هَذَا مُوسَى وَقَوْمُهُ. فَنَظَرْتُ فَلَمْ يَكُنْ سَوَادُ عَظِيمٌ، فَقِيلَ لِي: هَذِهِ أَمْتَهِنَكَ، وَمَعَهُمْ سَبْعُونَ الْفَالَّا يَذْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ. ثُمَّ نَهَضَ، فَدَخَلَ مَنْزِلَهُ، فَخَاطَرَ النَّاسُ فِي أُولَئِكَ، فَقَالَ بَعْضُهُمْ: فَلَعْلَهُمُ الَّذِينَ صَحِبُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ بَعْضُهُمْ: فَلَعْلَهُمُ الَّذِينَ وَلَدُوا فِي الْإِسْلَامِ فَلَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا... وَذَكَرُوا أَشْيَاءً، فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَخْبَرُوهُ، فَقَالَ: «هُمُ الَّذِينَ لَا يَسْتَرْثُونَ، وَلَا يَتَطَبَّرُونَ، وَلَا يَكْتُوْنَ، وَلَا عَلَى رَبِّهِمْ يَتَوَكَّلُونَ». فَقَامَ عُكَاشَةُ بْنُ مَخْصَنَ، فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ: أَنْتَ مِنْهُمْ. ثُمَّ قَامَ رَجُلٌ آخَرُ، فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ: (سَبِّقْكَ بِهَا عُكَاشَةُ).

فِيهِ مَسَائلٌ:

الْأُولَى: مَعْرِفَةُ مَرَاتِبِ النَّاسِ فِي التَّوْحِيدِ.

الثَّانِيَةُ: مَا مَعْنَى تَحْقِيقِهِ.

الثالثة : ثناواهُ سُبْحَانَهُ عَلَى إِبْرَاهِيمَ بِكَوْنِهِ لَمْ يَكُنْ مِنَ الْمُشْرِكِينَ .

الرابعة : ثناواهُ عَلَى سَادَاتِ الْأَوْلِيَاءِ بِسَلَامِهِمْ مِنَ الشَّرِكِ .

الخامسة : كَوْنُ تَزْكِيَّةِ الرُّؤْفَيَّةِ وَالْكَنْيَةِ مِنْ تَحْقِيقِ التَّوْحِيدِ .

السادسة : كَوْنُ الْجَامِعِ لِتِلْكَ الْخِصَالِ هُوَ التَّوْكِلُ .

السابعة : عُنْقُ عِلْمِ الصَّحَابَةِ يَمْغُرِّفُهُمْ أَنَّهُمْ لَمْ يَتَالُوا ذَلِكَ إِلَّا بِعَمَلٍ .

الثامنة : حِرْصُهُمْ عَلَى الْخَيْرِ .

النinthة : فَضْيَلَةُ هَذِهِ الْأُمَّةِ بِالْكَمْيَةِ وَالْكَنْيَةِ .

العاشرة : فَضْيَلَةُ أَصْحَابِ مُوسَىٰ .

الحادية عشرة : عَرَضُ الْأَمْمِ عَلَيْهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ .

الثانية عشرة : أَنَّ كُلَّ أَمَّةٍ تُخْسِرُ وَخَدَهَا مَعَ تِبَيَّنِهَا .

الثالثة عشرة : فِلَةٌ مِنْ اسْتَجَابَ لِلأَكْبَيَاوَ .

الرابعة عشرة : أَنَّ مَنْ يَجْعَنْهُ أَحَدًا يَأْتِي وَحْدَهُ .

الخامسة عشرة : ثَمَرَةُ هَذَا الْعِلْمِ، وَهُوَ عَدْمُ الْاِغْتِرَارِ بِالْكَثْرَةِ، وَعَدْمُ الرُّهْدَفِيِّ الْفَلَةِ .

السادسة عشرة : الرُّخْصَةُ فِي الرُّؤْفَيَّةِ مِنَ الْعَيْنِ وَالْحُمَّةِ .

السابعة عشرة : عُنْقُ عِلْمِ السَّلَفِ؛ لِقَوْلِهِ: «قَدْ أَخْسَنَ مَنْ اتَّهَى إِلَى مَا سَمِعَ، وَلَكِنْ كَذَا وَكَذَا»، فَعُلِمَ أَنَّ الْحَدِيثَ الْأَوَّلَ لَا يُخَالِفُ الثَّانِيَ .

الثامنة عشرة : بُعْدُ السَّلَفِ عَنْ مَذْحِ الإِنْسَانِ بِمَا لَيْسَ فِيهِ .

النinthة عشرة : قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «أَنْتَ مِنْهُمْ»؛ عِلْمٌ مِنْ أَعْلَامِ الْأَبْوَةِ .

العشرون : فَضْيَلَةُ عَكَاشَةَ .

الحادية والعشرون: استعمال المعارض.

الثانية والعشرون: حُسْنُ خُلُقِهِ.

[٢] باب

الخوف من الشرك.

وقول الله عز وجل: «إِنَّ اللَّهَ لَا يَقْفِرُ أَنْ يُشَرِّكَ بِهِ وَيَقْفِرُ مَا دُوَّنَ ذَلِكَ لِمَنْ يَكْتَأِئُ» [النساء: ٤٨].

وقال الخليل عليه السلام: «وَاجْتَبِنِي وَبَيْنَ أَنْ تَقْبَدَ الْأَمْسَانَمْ»

[إبراهيم: ٣٥]

وفي الحديث: «أَخْوَفُ مَا أَخَافُ عَلَيْكُمُ الشُّرُكُ الْأَضْفَرُ». فسُئِلَ عَنْهُ؟
فَقَالَ: «الرِّيَاءُ» ^(١).

وعَنْ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ قَالَ: «مَنْ مَاتَ وَهُوَ
يَدْعُو اللَّهَ نِدَاً؛ دَخَلَ النَّارَ». رواه البخاري.

ولِمُسْلِمٍ عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ قَالَ: «مَنْ لَقِيَ اللَّهَ لَا يُشَرِّكُ بِهِ شَيْئاً؛
دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَ يُشَرِّكُ بِهِ شَيْئاً؛ دَخَلَ النَّارَ».

فيه مسائل:

الأولى: الخوف من الشرك.

الثانية: أَنَّ الرِّيَاءَ مِنَ الشُّرُكِ.

الثالثة: أَنَّهُ مِنَ الشُّرُكِ الْأَضْفَرِ.

(١) انفردت إحدى النسخ بذكر تخریج هذا الحديث، والصحيح - الذي ينص عليه الشرح - أن المصنف ذكره هكذا مختصراً، وغير معزو.

الرابعة : أَلَّهُ أَخْوَفُ مَا يُخَافُ مِنْهُ عَلَى الصَّالِحِينَ .

الخامسة : قُرْبُ الْجَنَّةِ وَالنَّارِ .

السادسة : الْجَمْعُ بَيْنَ قُرْبِهِمَا^(١) فِي حَدِيثٍ وَاحِدٍ [عَلَى عَمَلٍ وَاحِدٍ مُتَقَارِبٍ فِي الصُّورَةِ] .

السابعة : أَلَّهُ مَنْ لَقِيَهُ لَا يُشْرِكُ بِهِ شَيْئاً ، دَخَلَ الْجَنَّةَ ، وَمَنْ لَقِيَهُ يُشْرِكُ بِهِ شَيْئاً ، دَخَلَ النَّارَ ، وَلَوْكَانَ مِنْ أَعْبَدِ الْأَنْاسِ .

الثامنة : الْمَسْأَلَةُ الْعَظِيمَةُ : سُؤَالُ الْخَلِيلِ لِرَوْلَيْبِهِ وَقَاتِيَّةُ عِبَادَةِ الْأَصْنَامِ .

النinthة : اعْتِيَارُهُ بِحَالِ الْأَكْثَرِ ، لِقَوْلِهِ : « رَأَيْتُ إِنَّهُنَّ أَنْتَلَنَّ كَثِيرًا مِنَ النَّاسِ » [إِبْرَاهِيمٌ : ٢٦]

العاشرة : فِيهِ تَفْسِيرٌ (لَا إِلَهَ إِلَّا اللهُ) كَمَا ذَكَرَهُ الْبُخَارِيُّ [فِي صَحِيحِهِ] .

الحادية عشرة : فَضِيلَةُ مُنْ سَلِيمٍ مِنَ الشَّرِيكِ .

[٤] بَابُ

الدُّعَاءُ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ .

وَقَوْلُ اللهِ تَعَالَى : « قُلْ هُنْدُو، سَيِّلٌ أَدْعُوا إِلَى اللهِ عَلَى بَصِيرَةِ أَنَا وَمَنْ أَتَبَعَنِي وَمَنْ بَعَنَنِي اللَّهُو أَنَا مِنَ الْمُشْرِكِينَ » [يُوسُفُ] .

عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَعَثَ مَعَادِيَ إِلَى الْيَمَنِ ؛ قَالَ : « إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ ، فَلَيَكُنْ أَوَّلَ مَا تَذَهَّبُهُمْ إِلَيْهِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللهُ » (وَفِي رِوَايَةٍ : إِلَى أَنْ يُوَحَّدُوا اللهُ) ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ ، فَأَخْلِمُهُمْ أَنَّ اللَّهَ أَفْرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ ،

(١) فِي أَحَدِ النُّسُخِ : (الْجَمْعُ بَيْنَهُمَا) . وَمَا يَبْيَنُ مَعْوَقَيْنِ مِنْ : « التَّبَسِيرُ » (ص ١١٩) .

فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ، فَأَعْلَمُهُمْ أَنَّ اللَّهَ أَفْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَهْنَانِهِمْ فَتَرَكُوا عَلَى فُقَرَاءِهِمْ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ؛ فَلِيَأْكُوكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَأَنْقِ دَهْوَةَ الْمَظْلُومِ؛ فَإِنَّهُ لِيَسَّرَ بَيْهَا وَبَيْنَ الْحِجَابِ». أَخْرَجَاهُ.

وَأَنَّهُمَا : عَنْ سَعْلِي بْنِ سَعْدِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ حَيَّرَهُ : «الْأَغْطِيبُ الرِّبَا يَهُدُّ إِلَيْهِ الْمَلَائِكَةَ». قَالَ يَوْمَ حَيَّرَهُ : عَلَى يَدِهِ». فَبَاتَ النَّاسُ يَدْعُوكُونَ لِيَلْتَهُمْ؛ أَيُّهُمْ يُغْطِيَهُمْ، فَلَمَّا أَضْبَحُوا، غَدَوْا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كُلُّهُمْ يَرْجُو أَنْ يُغْطِيَهُمْ، فَقَالَ : «أَيْنَ عَلَيْيِ بْنَ أَبِي طَالِبٍ؟». فَقَبِيلٌ : هُوَ يَشْتَكِي عَيْنِيهِ. فَأَرْسَلُوا إِلَيْهِ، فَأَتَيَ بِهِ، فَبَصَرَ فِي عَيْنِيهِ، وَدَعَاهُ، فَبَرَأَ كَانَ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَغْطَاهُ الرِّبَا، فَقَالَ : «اَنْفَذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحِتِهِمْ ثُمَّ اذْهَبْهُمْ إِلَى الْإِسْلَامِ، وَأَخْرِبْهُمْ بِمَا يَحِبُّ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ تَعَالَى فِيهِ، فَوَاللَّهِ؛ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرًا لَكَ مِنْ حُمْرِ النَّعْمِ». (يَدْعُوكُونَ)؛ أَيْ : يَخُوضُونَ.

فِيهِ مَسَائلٌ :

الْأُولَى : أَنَّ الدَّعْوَةَ إِلَى اللَّهِ طَرِيقٌ مِنْ اتِّبَاعِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

الثَّانِيَةُ : التَّشِيهُ عَلَى الْإِخْلَاصِ؛ لَأَنَّ كَثِيرًا مِنَ النَّاسِ لَوْدَعَ إِلَى الْحَقِّ؛ فَهُوَ يَدْعُو إِلَى نَفْسِهِ .

الثَّالِثَةُ : أَنَّ الْبَصِيرَةَ مِنَ الْفَرَائِضِ .

الرَّابِعَةُ : مِنْ دَلَائِلِ حُسْنِ التَّوْحِيدِ كَوْنُهُ (تَنْزِيهَهَا) اللَّهُ - تَعَالَى - عَنِ الْمَسَبَّةِ .

الخَامِسَةُ : أَنَّ مِنْ قُبْحِ الشَّرِكَ كَوْنَهُ مُسَبَّبَةُ اللَّهِ .

السادسة : وهي من أهمها: إنعاد المسلمين عن المشركيين؛ لشأ يصيّر
منهم، ولأولم يشرك.

السابعة : كون التوحيد أول واجب.

الثامنة : الله ميندأ به قبل كل شيء، حتى الصلاة.

الناسمة : أنّ معنى: «أن يوحّدو الله»: معنى شهادة أن لا إله إلا الله.

العاشرة : أن الإنسان قد يكون من أهل الكتاب وهو لا يعرّفها^(١) ، أو
يعرفها ولا يتعلّم بها.

الحادية عشرة : التشبيه على التعليم بالتدريج.

الثانية عشرة : البداءة بالأهم فالأهم.

الثالثة عشرة : مصرف الرّحمة.

الرابعة عشرة : كشف العالم الشّبهة عن المتعلّم.

الخامسة عشرة : التّهوي عن كرائم الأموال.

السادسة عشرة : انتقاء دعوة المظلوم.

السابعة عشرة : الإخبار بأنّها لا تُحجب.

الثامنة عشرة : من أدلة التوحيد ما جرى على سيد المسلمين، وسادات
الأولياء، من المشفّع، والجحوع، والوباء.

الناسمة عشرة : قوله: «لأعطيت الرّواية...» إلخ: علّم من أغلام الثّبوة.

العشرون : نقله في عينيه علم من أعلامها أيضاً.

(١) المراد بقوله: «لا يعرّفها»: شهادة أن لا إله إلا الله.

الحادية والعشرون : فَضِيلَةُ عَلَيْيَ رَضِيَ اللَّهُ عَنْهُ .
 الثانية والعشرون : فَضْلُ الصَّحَابَةِ فِي دُوْكِهِمْ تِلْكَ اللَّيْلَةَ وَشُغْلِهِمْ عَنْ
 بِشَارَةِ الْفَتْحِ .
 الثالثة والعشرون : الْإِيمَانُ بِالْقَدْرِ؛ لِحُصُورِهِ لِمَنْ لَمْ يَسْعَ لَهَا وَمَنْعِهَا
 عَمَّنْ سَعَى .

الرابعة والعشرون : الْأَدَبُ فِي قَوْلِهِ : «عَلَى رِسْلِكَ» .
 الخامسة والعشرون : الدَّعْوَةُ إِلَى الإِسْلَامِ قَبْلَ الْقِتَالِ .
 السادسة والعشرون : أَنَّهُ مَشْرُوْعٌ لِمَنْ دُعَا بِنَلْ ذَلِكَ وَفُرِتُوا .
 السابعة والعشرون : الدَّعْوَةُ بِالْحِكْمَةِ؛ لِقَوْلِهِ : «أَخْرِزُهُمْ بِمَا يَجْبُ
 عَلَيْهِمْ» .

الثامنة والعشرون : التَّعْرِفَةُ بِحَقِّ اللَّهِ فِي الْإِسْلَامِ .
 التاسعة والعشرون : نَوَابُ مَنْ اهْتَدَى عَلَى يَدِهِ رَجُلٌ وَاحِدٌ .
 الثلاثون : الْحَلِفُ عَلَى الْفَتِيَّا .

[٥] بَابُ

تَفْسِيرُ التَّوْحِيدِ وَشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 وَقَوْلُ اللَّهِ تَعَالَى : «أُولَئِكَ الَّذِينَ يَدْعُونَكَ يَنْتَهُونَ إِلَى رَبِّهِمُ الْوَسِيلَةُ أَبْهُمْ أَقْرَبُ
 وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ حَذِيرَةً كَثِيرَةً» [الإِسْرَاءَ].
 وَقَوْلُهُ : «وَإِذَا قَالَ إِبْرَاهِيمُ لِأَيُّهُ وَقَوْمِهِ إِنِّي بِرَبِّهِ مَيْتَأْتِي بِهِمْ
 سَهْدَيْنِ وَجَعَلَهُمَا كَلِمَةً بَأْيَةً فِي عِقِيدِهِ لَعَلَّهُمْ يَرْجِعُونَ» [الزُّخْرَفَ].
 وَقَوْلُهُ : «أَنْكِدُوا أَخْبَارَهُمْ وَرَهَبُكَنَهُمْ أَرْبَابَهُمْ دُونَ اللَّهِ
 وَالْمَسِيحَ أَبْنَ مَرْيَمَ وَمَا أَمْرَوْهُمْ لِيَعْبُدُوا إِلَيْهَا وَجَدَّا لَّا إِلَهَ إِلَّا

هُوَ سُبْحَانُنَّمْ عَسْتَأْشِرُكُوكْ ﴿٣﴾ .

[التوبه]

وَقَرْلِه: ﴿ وَمِنَ النَّاسِ مَنْ يَكْحُدُ مِنْ دُونِ اللَّهِ أَنَّهُ أَدَمٌ بِحَبْوَتِهِ كَهْبِ اللَّهِ
وَالَّذِينَ مَا مَنَّا أَشَدُ حَبَّاً لِهِ ﴾

[البقرة: ١٦٥]

وَفِي «الصَّحِّيحِ»: عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَفَرَ
بِمَا يَعْبُدُ مِنْ دُونِ اللَّهِ؛ حَرُمَ مَالُهُ وَدَمُهُ، وَحِسَابُهُ عَلَى اللَّهِ عَزَّ وَجَلَّ» .
وَشَرَحَ^(١) هَذِهِ التَّرْجِمَةَ مَا بَعْدَهَا مِنَ الْأَبْوَابِ .

فِيهِ أَكْبَرُ الْمَسَائِلِ وَأَهْمَهُهَا^(٢)، وَهِيَ تَفْسِيرُ التَّوْحِيدِ، وَتَفْسِيرُ الشَّهَادَةِ،
وَبِيَّنَهَا بِأَمْوَارٍ وَاضِحَّةٍ .

مِنْهَا: آيَةُ الْإِسْرَاءِ^(٣): بَيْنَ فِيهَا الرَّدُّ عَلَى الْمُشْرِكِينَ الَّذِينَ يَذْعُونَ
الصَّالِحِينَ؛ فَقِيمَهَا يَبْيَانُ أَنَّ هَذَا هُوَ الشَّرْكُ الْأَكْبَرُ .

وَمِنْهَا: آيَةُ بَرَاءَةِ: بَيْنَ فِيهَا أَنَّ أَهْلَ الْكِتَابِ أَتَخْذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ
أَرْتَابًا مِنْ دُونِ اللَّهِ، وَبَيْنَ أَنَّهُمْ لَمْ يُلْمِرُوا إِلَّا بِأَنَّ يَعْبُدُوا إِلَهًا وَاحِدًا، مَعَ أَنَّ

(١) قوله: (وَشَرَحَ) كَذَا بَقْعَنِ الْحَاءِ، وَفِي بَعْضِ النَّسْخِ (شَرْحُ) بِالْفَضْمِ، وَعَلَى الْفَتْحِ تَكُونُ
الْجَمْلَةُ فَعْلِيَّةً، وَعَلَى الْفَضْمِ تَكُونُ الْجَمْلَةُ إِسْمِيَّةً، وَكَلَامًا يُؤْدِيُ الْفَرْضَ نَفْسَهُ، وَالْمَعْنَى أَنَّ
الْأَبْوَابَ الْأَتْيَةَ هِيَ - فِي جَمْلَتَهَا - تَفْسِيرٌ وَبِيَانٌ لِمَعْنَى التَّوْحِيدِ، وَشَهَادَةُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ .

(٢) فِي إِحْدَى النَّسْخِ: (فِيهِ مَسَائِلٌ؛ الْأَوْلَى أَكْبَرُ الْمَسَائِلِ وَأَهْمَهُا . . .) وَلَا يَتَجَهُ؛ بَلْ أَوْلَى
الْمَسَائِلِ مَا ذُكِرَهَا بِقُولِهِ: (مِنْهَا: آيَةُ الْإِسْرَاءِ . . .) . أَمَا أَوْلَى فَقْرَةٍ فِي الْمَسَائِلِ - (فِيهِ أَكْبَرُ
الْمَسَائِلِ وَأَهْمَهُها، وَهِيَ تَفْسِيرُ التَّوْحِيدِ . . .) - فَهِيَ مَقْدِمَةً .

(٣) كَذَا فِي النَّسْخِ دُونَ تَرْقِيمِ الْمَسَائِلِ، وَهِيَ حَمْسٌ، وَهَذِهِ أَوْلَاهَا .

تَقْسِيرَهَا الَّذِي لَا إِشْكَالَ فِيهِ طَاعَةُ الْعُلَمَاءِ وَالْعُبَادِ فِي عَيْنِ الْمَغْصِبَةِ، لَا دُعَاؤُهُمْ إِيَّاهُمْ.

وَمِنْهَا: قَوْلُ الْخَلِيلِ - عَلَيْهِ السَّلَامُ - لِكُفَّارِ: «إِنَّمَا يَرَهُمْ مَا نَعْبُدُونَ (١) إِلَّا الَّذِي فَطَرَنَا» [الزُّخْرُف: ٢٦، ٢٧]. فَاسْتَشْتَئَ مِنَ الْمَعْبُودِينَ رَبِّهِ، وَذَكَرَ - شَيْخَاهُ - أَنَّ هَذِهِ الْبَرَاءَةُ وَهَذِهِ الْمُوَالَةُ هُنَّ تَقْسِيرٌ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ: «وَبِحَصَلَهَا كُلَّمَا بَاقِيَةً فِي عَيْنِهِ، لَعَلَّهُمْ تَرْجِعُونَ (٢)» [الزُّخْرُف: ٢٨].

وَمِنْهَا: آيَةُ الْبَقَرَةِ فِي الْكُفَّارِ الَّذِينَ قَالَ اللَّهُ فِيهِمْ: «وَمَا هُمْ بِخَلِيلِينَ مِنَ النَّاسِ (٣)» [البَقَرَةَ]; ذَكَرَ أَنَّهُمْ يُجْبِيُونَ أَنْذَادَهُمْ كَحُبِّ اللَّهِ، فَدَلَّ عَلَى أَنَّهُمْ يُجْبِيُونَ اللَّهَ حُبًّا عَظِيمًا، وَلَمْ يَذْخُلُهُمْ فِي الْإِسْلَامِ؛ فَكَيْفَ يَمْنَ أَحَبُّ النَّدَأَ أَكْبَرَ مِنْ حُبِّ اللَّهِ؟! وَكَيْفَ يَمْنَ لَمْ يُحِبِّ إِلَّا النَّدَأَ وَخَدَةُ وَلَمْ يُحِبِّ اللَّهَ؟!

وَمِنْهَا: قَوْلُهُ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَفَرَ بِمَا يُعْبُدُ مِنْ دُونِ اللَّهِ؛ حَرُمَ مَالُهُ وَدَمُهُ، وَحَسَابُهُ عَلَى اللَّهِ»، وَهَذَا مِنْ أَعْظَمِ مَا يُبَيِّنُ مَعْنَى (لَا إِلَهَ إِلَّا اللَّهُ)، فَإِنَّهُ لَمْ يَجْعَلِ الشَّلُطَةَ بِهَا عَاصِمًا لِلَّدُمْ وَالْمَالِ، بَلْ وَلَا مَغْرِفَةَ مَعْنَاهَا مَعَ لَفْظِهَا^(١)، بَلْ وَلَا إِلَهَ أَفْرَارَ بِذَلِكَ، بَلْ وَلَا كُوَنَهُ لَا يَدْعُو إِلَّا اللَّهُ وَخَدَةً لَا شَرِيكَ لَهُ، بَلْ لَا يَخْرُمُ مَالُهُ وَدَمُهُ حَتَّى يُضِيَّفَ إِلَى ذَلِكَ الْكُفَّرِ بِمَا يُعْبُدُ مِنْ دُونِ اللَّهِ، فَإِنَّ شَكَّ أَوْ تَوْقِفَ^(٢)، لَمْ يَخْرُمُ مَالُهُ وَلَا دَمُهُ. فَيَا أَهْمَانِ مَسَالَةَ مَا أَعْظَمُهَا وَأَجْلَهَا! وَيَا أَهْمَانِ بَيْانِ مَا أَوْضَحَهُ! وَحُجَّةٌ مَا أَفْطَعَهَا لِلْمُتَازِعِ!

(١) فِي «تَسْيِيرِ الْعَزِيزِ الْحَمِيدِ» (ص ١٤٧) : (مَعَ التَّلْفِظِ بِهَا).

(٢) فِي : «تَسْيِيرِ الْعَزِيزِ الْحَمِيدِ» (ص ١٤٧) : (فَإِنْ شَكَ، أَوْ تَرَدَّ).

د[بَيْبَانَ]

وَعَنْ عِمْرَانَ بْنِ حُصَيْنِ - رَضِيَ اللَّهُ عَنْهُ - ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ رَأْيَ رَجُلًا فِي يَدِهِ حَلْقَةً مِنْ صُفْرٍ ، فَقَالَ: مَا هَذِهِ؟ قَالَ: مِنَ الْوَاهِنَةِ . فَقَالَ: انْزِعْهَا ، فَإِنَّهَا لَا تَزِينُكَ إِلَّا وَهُنَا ، فَإِنَّكَ لَوْمَتَ وَهِيَ عَلَيْكَ ؛ مَا أَفْلَحْتَ أَبَدًا . رَوَاهُ أَخْمَدُ سَنَدَ لَا يَلْسِنَ بْنَهُ .

وَلَهُ : عَنْ عُقْبَةَ بْنِ عَامِرٍ مَرْفُوِعاً : «مَنْ تَعْلَقَ نَمِيمَةً ؛ فَلَا أَتَمَّ اللَّهُ لَهُ ، وَمَنْ تَعْلَقَ وَدَعَةً ؛ فَلَا وَدَمَ اللَّهُ لَهُ». تَعْلَقَ وَدَعَةً ؛ فَلَا وَدَمَ اللَّهُ لَهُ».

وفي رواية: «من تعلق تميمة؛ فقد أشرك».

وَلَابْنِ أَبِي حَاتِمٍ عَنْ حُذَيْفَةَ: «أَنَّهُ رَأَى رَجُلًا فِي يَدِهِ حَيْطَنَ مِنَ الْحُمَّىِ،
فَقَطَعَهُ، وَتَلَاقَوْلَهُ: «وَمَا يَؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُم مُشْرِكُونَ ﴿١٠٦﴾»
[يوسف: ١٠٦]

فِيهِ مَسَائِلُ:

الأولى : التَّغْلِيظُ فِي لُبِّ الْحَلْقَةِ وَالْخَيْطِ وَنَخْرُهُمَا مِثْلُ ذَلِكَ .

الثانية : أنَّ الصَّحَابَيْ لَوْ مَاتَ وَهِيَ عَلَيْهِ مَا أَفْلَحَ . فِيهِ شَاهِدٌ لِكَلَامِ
الصَّحَابَةِ : (أنَّ الشَّرْكَ الأَصْغَرَ أَكْبَرُ مِنَ الْكَبَائِرِ) .

الثالثة : أنه لم يغدر بالجهالة .

الرابعة : أَنَّهَا لَا تَنْفَعُ فِي الْعَاجِلَةِ ؛ بَلْ تَضُرُّ ، لِقَوْلِهِ : « لَا تَرِيدُكُمْ إِلَّا وَهُنَّا ».

الخامسة : الْإِنْكَارُ بِالثَّغْلِيْظِ عَلَى مَنْ فَعَلَ مِثْلَ ذَلِكَ .

السادسة : التَّصْرِيْحُ بِأَنَّ مَنْ تَعْلَقَ شَيْئًا ؛ وُكِلَ إِلَيْهِ .

السادسة : التَّصْرِيْحُ بِأَنَّ مَنْ تَعْلَقَ تَبِيْمَةً ؛ فَقَدْ أَشْرَكَ .

الثامنة : أَنَّ تَعْلِيقَ الْحَيْنَيْطِ مِنَ الْحُمَّى مِنْ ذَلِكَ .

النinthة : تِلَاءُهُ حُذْيَفَةُ الْآيَةِ ؛ دَلِيلٌ عَلَى أَنَّ الصَّحَّاْبَةَ يَسْتَدِلُّونَ بِالآيَاتِ الَّتِي فِي الشَّرْكِ الْأَكْبَرِ عَلَى الْأَضْعَرِ ؛ كَمَا ذَكَرَ ابْنُ عَبَّاسٍ فِي آيَةِ الْبَقَرَةِ .

العاشرة : أَنَّ تَعْلِيقَ الْوَدَعِ مِنَ الْعَيْنِ مِنْ ذَلِكَ .

الحادية عشرة : الدُّعَاءُ عَلَى مَنْ تَعْلَقَ تَبِيْمَةً أَنَّ اللَّهَ لَا يَعْلِمُ لَهُ ، وَمَنْ تَعْلَقَ وَدَعَةً فَلَا وَدَعَ اللَّهُمَّ ؛ أَيْ : تَرَكَ اللَّهُ لَهُ .

باب [٧]

مَا جَاءَ فِي الرُّوْقَى وَالثَّمَائِمِ

فِي «الصَّحِّيْحِ» عَنْ أَبِي بَشِّيرِ الْأَنْصَارِيِّ (رَضِيَ اللَّهُ عَنْهُ) أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي تَعْضِيْضِ أَسْنَارِهِ، فَأَنْسَلَ رَسُولًا : «أَنَّ لَا يَقِيْنَّ فِي رَقَبَةِ بَعِيرٍ قِلَادَةً مِنْ وَتِرٍ أَوْ قِلَادَةً إِلَّا قُطِعَتْ».

وَعَنْ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «إِنَّ الرُّوْقَى وَالثَّمَائِمَ وَالنُّوْلَةَ شِرْكٌ». رَوَاهُ أَخْمَدُ، وَأَبُو دَاوُدَ .
وَعَنْ عَبْدِ اللَّهِ بْنِ عُكَيْرٍ مَرْفُوعًا : «مَنْ تَعْلَقَ شَيْئًا ؛ وُكِلَ إِلَيْهِ». رَوَاهُ أَخْمَدُ، وَالْتَّزِمْدِيْثُ^(١) .

(١) هَذَا الْحَدِيثُ تَأْخِرُ فِي بَعْضِ النَّسْخِ، وَجَاءَ بَعْدَ التَّعَارِيفِ الْآتِيَةِ .

الثَّمَائِمُ: شَيْءٌ يُعْلَقُ عَلَى الْأَوْلَادِ يَتَّهَوَّنُ بِهِ الْعَيْنُ^(١) ، لَكِنْ إِذَا كَانَ الْمُعْلَقُ مِنْ «الْقُرْآن» ، فَرَّخَصَ فِيهِ بَعْضُ السَّلَفِ ، وَيَغْضُبُهُمْ لَمَّا يُرَخَّصُ فِيهِ ، وَيَجْعَلُهُمْ مِنَ الْمُنْهَى عَنْهُ ، مِنْهُمْ أَبْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ .

وَالرُّؤْقِيُّ : هِيَ الَّتِي تُسَمَّى الْعَرَائِمَ ، وَخَصَّ مِنْهَا الدَّلِيلُ مَا خَلَّ مِنَ الشَّرِكِ ؛ فَقَدْ رَخَصَ فِيهِ رَسُولُ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} مِنَ الْعَيْنِ وَالْحُمَّةِ .

وَالثُّوَلَةُ : هِيَ شَيْءٌ يَصْنَعُونَهُ يَرْعَمُونَهُ يُحَبِّبُ الْمَرْأَةَ إِلَى زَوْجِهَا وَالرَّجُلَ إِلَى امْرَأَتِهِ .

وَرَوَى أَخْمَدُ عَنْ رُوَيْقِعٍ ؛ قَالَ : قَالَ لِي رَسُولُ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} : «يَا رُوَيْقِعُ ! لَعْنَ الْحَيَاةِ تَطُولُ بِكَ ، فَأَخْبِرِ النَّاسَ أَنَّ مَنْ عَقَدَ لِخَبَّةَ ، أَوْ نَقَلَّدَ وَتَرَأَ ، أَوْ اسْتَبَجَّ بِرَجِيعٍ دَاهِيًّا أَوْ عَظِيمٍ ؛ فَلَمَّا مُحَمَّدًا بِرِيَّةً مِنْهُ ». وَعَنْ سَعِيدِ بْنِ جُبَيْرٍ ؛ قَالَ : (مَنْ قَطَعَ تَمِيمَةً مِنْ إِنْسَانٍ ، كَانَ كَعْذَلَ رَبَّهُ).

رَوَاهُ وَكَبَعُ .

وَلَهُ : عَنْ إِبْرَاهِيمَ^(٢) ، قَالَ : (كَانُوا يَكْرَهُونَ الثَّمَائِمَ كُلُّهَا مِنْ «الْقُرْآن» وَغَيْرِ الْقُرْآنِ) .

فِيهِ قَسَائِلُ :

الْأُولَى : تَقْسِيرُ الرُّؤْقِيِّ وَالثَّمَائِمِ .

الثَّانِيَةُ : تَقْسِيرُ الثُّوَلَةِ .

الثَّالِثَةُ : أَنَّ هَذِهِ الْثَّلَاثَ كُلُّهَا مِنَ الشَّرِكِ مِنْ غَيْرِ اسْتِنْدَاءِ .

(١) فِي بَعْضِ النُّسُخِ : (يُعْلَقُ عَلَى الْأَوْلَادِ مِنَ الْعَيْنِ) .

(٢) يَعْنِي : إِبْرَاهِيمَ بْنَ يَزِيدَ النَّخْعَنِي .

الرابعة : أن الرؤفية بالكلام الحق من العين والحمدة ليس من ذلك .

الخامسة : أن التمييم إذا كانت من القرآن ، فقد اختلف العلماء ، هل هي من ذلك أو لا ؟

السادسة : أن تغليق الأذنار على الذواب من العين من ذلك .

السابعة : الوعيد الشديد على من تعلق وتر .

الثامنة : فضل ثواب من قطع تيميم من إنسان .

النinthة : أن كلام إبراهيم لا يخالف ما تقدم من الاختلاف ، لأن مراده أصحاب عبد الله بن منصور .

[٨] باب

من تبرك بشجرة أو حجر ونحوهما

وقول الله تعالى : « أَفَرَبِيمَ اللَّهُ وَالْمَرْىٰ وَمَنْوَةُ الْأَنَّاثَةُ الْأُخْرَىٰ الْكُمُ الْذَّكَرُ وَلَهُ الْأَنْثَىٰ إِنَّكَ إِذَا قَسْطَهُ ضَيْرَىٰ إِنْ هِيَ إِلَّا أَسْعَاهُ سَيْمَهُوَهَا أَنْتُمْ وَمَا يَأْكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ إِنْ يَتَّعِنُ إِلَّا الْأَنْثَنَ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْمُدْعَىٰ » [النجم] .

عن أبي واقد اللنبي ، قال : خرجنا مع رسول الله ﷺ إلى حنين ، ونخن حذاء عهدي بـ كفر ، وللمشركين سذرة ينكحون عندهما ويتوطون بها أسلحتهم ، يقال لها : ذات أنواط ، فمررتنا بـ سذرة ، فقلنا : يا رسول الله ! أجعل لـ ذات أنواط كـ مـ الـ هـ مـ ذاتـ أنـواـطـ . فـ قالـ رـسـولـ اللهـ ﷺ : « الله أكـ بـ إـنـ هـ الشـ نـ ! قـ لـتـ وـ الـ ذـ يـ نـ فـ سـ يـ بـ كـ يـ كـ مـ أـ قـ لـتـ بـ نـوـ إـ سـرـ اـ يـ لـ لـ مـ وـ سـيـ » : « أـ جـعـلـ لـنـاـ إـنـ هـ كـ مـ الـ هـ مـ »

ءَالَّهُمَّ قَالَ إِنَّكُمْ قَوْمٌ يَجْهَلُونَ ﴿١٣٨﴾ [الأعراف: ١٣٨]، لَتَرَكُنَّ شَنَّ مِنْ كَانَ قَبْلَكُمْ، رَوَاهُ التَّرْمِذِيُّ، وَصَحَّحَهُ.

فيه مسائل:

الأولى : تفسير آية النجم.

الثانية : معرفة صوره الأمر الذي طلبوا.

الثالثة : كونهم لم يفعلوا.

الرابعة : كونهم قصدوا التقرب إلى الله بذلك ، لظاهرهم أنه يتجه.

الخامسة : أئُنْهُمْ إِذَا جَهَلُوا هَذَا، فَغَيْرُهُمْ أَوْلَى بِالْجَهَلِ.

السادسة : أَنَّ لَهُمْ مِنَ الْحَسَنَاتِ وَالْوَعْدِ بِالْمَغْفِرَةِ مَا لَيْسَ لِغَيْرِهِمْ.

السابعة : أَنَّ النَّبِيَّ ﷺ لَمْ يَعْلَمْهُمْ، بَلْ رَدَّ عَلَيْهِمْ بِقَوْلِهِ: «الله أَكْبَرُ! إِنَّهَا الشَّنَّ الْتَّسِعُونَ شَنَّ مِنْ كَانَ قَبْلَكُمْ»، فَغَلَظَ الْأَمْرَ بِهِذِهِ الْثَّلَاثَةِ.

الثامنة : الأمر الكبير - وهو المقصود - أَنَّهُ أَخْبَرَ أَنَّ طَلَبَهُمْ كَطَلَبِي إِسْرَائِيلَ لَمَّا قَالُوا لِمُوسَى: اجْعَلْ لَنَا إِلَهًا.

التاسعة : أَنَّ تَقْيَ هَذَا مِنْ مَعْنَى (لَا إِلَهَ إِلَّا الله) مَعَ دِفَّيْهِ، وَخَفَائِهِ عَلَى أُولَئِكَ.

العاشرة : أَنَّهُ حَلَفَ عَلَى الْفُتْيَا، وَهُوَ لَا يَخْلُفُ إِلَّا لِمَضْلَعَةِ.

الحادية عشرة : أَنَّ الشُّرُكَاءِ أَكْبَرُ وَأَضَفَرُ؛ لَا هُمْ لَمْ يَرَنُوا بِهِذَا.

الثانية عشرة : قَوْلُهُمْ: «وَتَخْنُ حُدَّنَاءَ عَهْدِ يُكْفِرِ»؛ فِيهِ: أَنَّ غَيْرَهُمْ لَا يَنْجَهُنُ ذَلِكَ.

الثالثة عشرة: التكبير عند التَّعْجِبِ؛ خلأ قالمِنْ كَرْمَهُ.

الرابعة عشرة: سَدُّ الدَّرَابِعِ.

الخامسة عشرة: التَّهْيُّ عن الشَّبَهِ بِأَغْلِي الْجَاهِلِيَّةِ.

السادسة عشرة: الغَضَبُ عند التَّعْلِيمِ.

السابعة عشرة: الْقَاعِدَةُ الْكُلُّيَّةُ لِقَوْلِهِ: «إِنَّهَا الشَّنَّ».

الثامنة عشرة: أَنَّ هَذَا عَلَمٌ مِنْ أَغْلَامِ الْأُبُوَّةِ لِكَوْنِهِ وَقَعَ كَمَا أَخْبَرَ.

النinth عشرة: أَنَّ كُلَّ مَا ذَمَّ اللَّهُ بِهِ الْيَهُودَ وَالنَّصَارَى فِي الْقُرْآنِ؛ أَنَّهُ لَنَا.

العشرون: أَنَّهُ مُتَقَرِّرٌ عِنْدَهُمْ أَنَّ الْعِبَادَاتِ مَبْنَاهَا عَلَى الْأَنْفُرِ، فَصَارَ فِيهِ الشَّبَهُ عَلَى مَسَائِلِ الْقَبْرِ: أَمَا (مَنْ رَبِّكَ؟)؛ فَوَاضِعُ، وَأَمَا (مَنْ تَبِّئَكَ)؛ فَمِنْ إِخْبَارِهِ بِأَنْتَابِيِّ الْغَيْبِ، وَأَمَا (مَا دِينُكَ؟) فَمِنْ قَوْلِهِمْ: «اجْعَلْنَا إِلَيْهَا...» إِلَى آخِرِهِ.

الحادية والعشرون: أَنَّ سُنَّةَ «أَهْلِ الْكِتَابِ» مَذْمُومَةٌ كَسْنَةُ الْمُشْرِكِينَ.

الثانية والعشرون: أَنَّ الْمُتَنَقَّلَ مِنَ الْبَاطِلِ الَّذِي اغْتَادَهُ قَلْبُهُ لَا يُؤْمِنُ أَنَّ يَكُونَ فِي قَلْبِهِ بِقِيَّةٍ مِنْ تِلْكَ الْعَادَةِ؛ لِقَوْلِهِمْ: «وَتَخْنُ حُدُثَاءُ عَهِيدٍ بِكُفْرٍ».

[٩] بَابُ

مَا جَاءَ فِي الذِّبْحِ لِغَيْرِ اللَّهِ

وَقَوْلُ اللَّهِ تَعَالَى: «فَلَمَّا أَنَّ صَلَافِي وَشَكِي وَعَمَّايَ وَمَعَافِي لَهُ رَبُّ الْعَالَمِينَ ﴿١﴾ لَا شَرِيكَ لَهُ وَيَذَّلَّكَ أَمْرَتُ وَلَمَّا أَوْلَى الشَّلَبِينَ ﴿٢﴾» [الأنعام].

وَقَوْلُهُ: «فَصَلِّ لِرَبِّكَ وَلَا حُزْنٌ ﴿٣﴾» [الكوثر].

عَنْ عَلَيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: حَدَّثَنِي رَسُولُ اللَّهِ ﷺ بِأَرْبَعِ كَلِمَاتٍ:

«لَعْنَ اللَّهِ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، لَعْنَ اللَّهِ مَنْ لَعَنَ وَالْدِينِ، لَعْنَ اللَّهِ مَنْ أَوَى مُخْدِثًا، لَعْنَ اللَّهِ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ». رواهُ مُسْنِلِمٌ.

وعَنْ طَارِقِ بْنِ شَهَابٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «دَخَلَ الْجَنَّةَ رَجُلٌ فِي دُبَابٍ، وَدَخَلَ النَّارَ رَجُلٌ فِي دُبَابٍ». قَالُوا: وَكَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَرَّ رَجُلٌ عَلَى قَوْمٍ لَهُمْ صَنَمٌ لَا يَجُورُهُ أَحَدٌ حَتَّى يَقْرَبَ لَهُ شَبَيْهًا، فَقَالُوا لِأَحَدِهِمَا: قَرْبٌ. قَالَ: لَيْسَ عِنْدِي شَيْءٌ أَقْرَبٌ. قَالُوا إِلَهٌ: قَرْبٌ وَلَوْ دُبَابًا. فَقَرَبَ دُبَابًا، فَخَلُوا سَبِيلًا، فَدَخَلَ النَّارَ. وَقَالُوا لِلآخرِ: قَرْبٌ. قَالَ: مَا كُنْتُ لِأَقْرَبَ لِأَحَدٍ شَبَيْهًا دُونَ اللَّهِ عَزَّ وَجَلَّ. فَضَرَبُوا عَنْهُهُ، فَدَخَلَ الْجَنَّةَ». رَوَاهُ أَحْمَدُ^(١).

فيه مسائل:

الأولى: تَفْسِيرُ «قُلْ إِنَّ صَلَافِي وَشَكِي» [الأنعام: ١٦٢].

الثانية: تَفْسِيرُ «فَصَلَّى لِرَبِّكَ وَأَخْسَرَ» [الكوثر: ٢].

الثالثة: الْبَدَأَةُ بِلِعْنَةٍ مِنْ ذَبَحِ لِغَيْرِ اللَّهِ.

الرابعة: لَعْنُ مَنْ لَعَنَ وَالْدِينِ، وَمِنْهُ أَنْ تَلْعَنَ وَالْدِينِ الرَّجُلُ فَيَلْعَنَ وَالْدِينَ.

الخامسة: لَعْنُ مَنْ أَوَى مُخْدِثًا، وَهُوَ الرَّجُلُ يُخْدِثُ شَبَيْهًا يَجْبُ فِيهِ حَقُّ اللَّهِ، فَيَلْتَسِجُ إِلَى مَنْ يُجْبِرُهُ مِنْ ذَلِكَ.

السادسة: لَعْنُ مَنْ غَيَّرَ مَنَارَ الْأَرْضَ، وَهِيَ الْمَرَاسِيمُ الَّتِي تُفَرِّقُ بَيْنَ حَقْكَ

(١) كذا ورد هذا الحديث: عن طارق بن شهاب مرفوعاً، والصحيح عند أحمد في: «الزهد» (ص ١٥-١٦) بسنده صحيح: عن طارق بن شهاب، عن سلمان الفارسي (موقفاً)، والله أعلم.

وَحَقٌّ جَارِكَ مِنَ الْأَرْضِ، فَتَغْيِيرُهَا بِتَقْدِيمٍ أَوْ تَأْخِيرٍ.

السابعة : الفَرْقُ بَيْنَ لَغْنِ الْمُعَيْنِ، وَلَغْنِ أَهْلِ الْمَعَاصِي عَلَى سَبِيلِ
الْعُمُومِ.

الثامنة : هَذِهِ الْقِصَّةُ الْعَظِيمَةُ، وَهِيَ قِصَّةُ الدُّبَابِ.

النَّاسِعَةُ : كَوْنُهُ دَخَلَ النَّارَ بِسَبِيلِ ذَلِكَ الدُّبَابِ الَّذِي لَمْ يَقْصِدْهُ، بَلْ فَعَلَهُ
تَخْلُصًا مِنْ شَرِّهِمْ.

العاشرة : مَعْرِفَةُ قُدْرِ الشَّرِكِ فِي قُلُوبِ الْمُؤْمِنِينَ؛ كَيْفَ صَبَرَ ذَلِكَ عَلَى
الْقُتْلِ وَلَمْ يُوَاقِفْهُمْ عَلَى طَلَبِهِمْ مَعَ كَوْنِهِمْ لَمْ يَطْلُبُوا إِلَّا الْعَمَلَ الظَّاهِرِ؟^١
الحادية عشرة : أَنَّ الَّذِي دَخَلَ النَّارَ مُسْلِمٌ؛ لِأَنَّهُ لَوْ كَانَ كَافِرًا، لَمْ يَقُلْ :
«دَخَلَ النَّارَ فِي دُبَابٍ».

الثَّانِيَةُ عَشَرَةُ : فِيهِ شَاهِدٌ لِلْحَدِيثِ الصَّحِيحِ : «الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ
مِنْ شِرَائِكُنْعَلِيهِ، وَالنَّارُ مِثْلُ ذَلِكَ».

الثَّالِثَةُ عَشَرَةُ : مَعْرِفَةُ أَنَّ عَمَلَ الْقَلْبِ هُوَ الْمَقْصُودُ الْأَعْظَمُ، حَتَّى عِنْدَ عَبْدَةِ
الْأَزْقَانِ^(١).

[١٠] بَابٌ

لَا يُذْبِحُ اللَّهَ بِمَا كَانَ يَذْبِحُ فِيهِ لِغَيْرِ اللَّهِ

وَقَوْلُ اللَّهِ تَعَالَى : « لَا تَنْشَأُ فِيهِ أَبْدًا سَتَجِدُ أَسْسَنَ عَلَى النَّقْوَى مِنْ أَلْوَانِهِ أَحَقُّ أَنْ
تَثُومَ فِيهِ فِيهِ يَجَالُ يُجْبَرُونَ أَنْ يَنْتَهُمْ وَأَنَّ اللَّهَ يُحِبُّ الْمُطْهَرِينَ » [النُّورُ ٣٨].

(١) فِي بَعْضِ النُّسُخِ : (الْأَصْنَامِ).

عَنْ ثَابِتِ بْنِ الضَّحَّاكِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: تَنَذِّرَ رَجُلٌ أَنْ يَشْحَرَ إِلَيْهِ بُوَانَّهُ، فَسَأَلَ النَّبِيَّ ﷺ: فَقَالَ: «مَنْ كَانَ فِيهَا وَنَّى مِنْ أُونَانِ الْجَاهِلِيَّةِ يُعْبُدُ؟». قَالُوا: لَا. قَالَ: «فَهَلْ كَانَ فِيهَا عِيدٌ مِنْ أَعْيَادِهِمْ؟». قَالُوا: لَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أُوْفِ بِنَذْرِكُ؛ فَإِنَّهُ لَا وَفَاءَ لِنَذْرٍ فِي مَعْصِيَةِ اللَّهِ، وَلَا فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ». رَوَاهُ أَبُو دَاوُدُ، وَإِسْنَادُهُ عَلَى شَرْطِهِمَا.

فِيهِ قَسَائِلُ:

الأولى: تَفَسِيرُ قُولَهُ: «لَا نَقْدِ فِيهِ أَبَدًا» [التوبه: 108].

الثانية: أَنَّ الْمَعْصِيَّةَ قَدْ تُؤْتَرُ فِي الْأَرْضِ، وَكَذَلِكَ الطَّاعَةُ.

الثالثة: رَدُّ الْمَسْأَلَةِ الْمُشْكِلَةِ إِلَى الْمَسْأَلَةِ الْبَيِّنَةِ، لِيُرَوَّلَ الْإِشْكَانُ.

الرابعة: اسْتِفْصَالُ الْمُعْتَنِي إِذَا احْتَاجَ إِلَى ذَلِكَ.

الخامسة: أَنَّ تَحْصِيصَ الْبَقْعَةِ بِالنَّذْرِ لَا بَأْسَ بِهِ إِذَا خَلَأَ مِنَ الْمَوَانِعِ.

السادسة: الْمَنْعُ مِنْهُ إِذَا كَانَ فِيهِ وَنَّى مِنْ أُونَانِ الْجَاهِلِيَّةِ، وَلَوْ بَعْدَ زَوْالِهِ.

السابعة: الْمَنْعُ مِنْهُ إِذَا كَانَ فِيهِ عِيدٌ مِنْ أَعْيَادِهِمْ، وَلَوْ بَعْدَ زَوْالِهِ.

الثامنة: أَنَّهُ لَا يَجُوزُ الْوَفَاءُ بِنَذْرٍ فِي تِلْكَ الْبَقْعَةِ؛ لِأَنَّهُ نَذْرٌ مَعْصِيَّةٌ.

النinthة: الْحَذَرُ مِنْ مُشَابَهَةِ الْمُشْرِكِينَ فِي أَعْيَادِهِمْ، وَلَوْ لَمْ يَقْصِدْهُ.

العاشرة: لَا نَذْرٌ فِي مَعْصِيَّةٍ.

الحادية عشرة: لَا نَذْرٌ لِابْنِ آدَمَ فِيمَا لَا يَمْلِكُ.

[١١] بَابٌ

مِنَ الشَّرِكِ النَّذْرُ لِغَيْرِ اللَّهِ

وَقَوْلُ اللَّهِ تَعَالَى: «بِرُوْنَ وَالنَّذْرُ عَلَّاقُونَ كُلُّمَا كَانَ شَرُوْ مُسْتَعْلِيْكُمْ» [الإِنْسَان].

وقوله: «وَمَا أَنفَقْتُمْ مِنْ نَفْقَةٍ أَوْ نَذْرٍ ثُمَّ لَمْ يَكُنْ اللَّهَ يَعْلَمُهُ»
[البقرة: ٢٧٠]

وفي «الصحيح» عن عائشة - رضي الله عنها - أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ، فَلَا يُطِيعُهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ، فَلَا يَعْصِي».

فيه مسائل:

الأولى: وجوب الوفاء بالذر.

الثانية: إذا ثبتت كونه عبادة لله، فصراحته إلى غير الله شررك.

الثالثة: أنَّ نذراً للمعصية لا يجوز الوفاء به.

[١٢] باب

من الشرك الاستعادة بغير الله

وقول الله تعالى: «وَلَئِنْ كَانَ يَبَالُ مِنَ الَّذِينَ يَعْبُدُونَ بِرَبِّهِ مِنْ لَئِنْ فَرَدُوهُمْ رَهْقَانًا» [الجن].

عن خولة بنت حكيم - رضي الله عنها - قالت: سمعت رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يقول: «مَنْ نَزَلَ مَنْزِلًا، فَقَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّائِمَاتِ مِنْ شَرِّ مَا خَلَقَ؛ لَمْ يَضُرْهُ شَيْءٌ حَتَّى يَرْجِعَ مِنْ مَنْزِلِهِ ذَلِكَ». رواه مسلم.

فيه مسائل:

الأولى: تفسير آية الجن.

الثانية: كونه من الشرك.

الثالثة : الاستدلال على ذلك بالحديث ; لأن العلامة يستدلون به على أن كلامات الله غير مخلوقة ; قالوا : لأن الاستيعاذة بالملوكي شرط .

الرابعة : فضيلة هذا الدعاء مع اختصاره .

الخامسة : أن تكون الشيء يحصل به منفعة دينية ; من كف شر ، أو جلب نفع ، لا يدل على أنه ليس من الشرك .

[١٣] باب

من الشرك أن يستغفِّي بغير الله أو يدعوه غيره

وقوله تعالى : « ولا تنفع من دون الله ما لا ينفعك ولا يضرك فإن فعلت فإنك إذا من الظالمين ﴿١﴾ وإن يمسكك الله بضر فلا كايف له إلا هو وإن يرذك بخير فلا راد لفضلِه يُصيّب به من يشاء من عباده وهو الغفور الرحيم ﴿٢﴾ » [يونس]

وقوله : « فابنعوا عند الله الرزق وأعبدوه وأشكروه واله الذي ترجعونه ﴿٣﴾ »

[العنكبوت] .

وقوله : « ومن أضل من يدعوا من دون الله من لا يستجيب له إلا يوم القيمة وهو عن دعائهم غافلون ﴿٤﴾ وإذا حشر الناس كانوا لم أعداء وكانوا يعادتهم كفرون ﴿٥﴾ » [الأحقاف]

وقوله : « أمن يُحيي المصططر إذا دعاه ويُكثُف أشواه ويَجْعَلُكُمْ خلَفَه الآترين أولئك مع الله قيلما نذكروه ﴿٦﴾ » [النمل] .

روى الطبراني بإسناده ، أنه كان في زمان النبي ﷺ مُنافق يُؤذى المؤمنين ،

فَقَالَ بَعْضُهُمْ: قُوْمًا بِنَا نَسْتَغْيِثُ بِرَسُولِ اللَّهِ مِنْ هَذَا الْمُنَافِقِ؛ فَقَالَ الْبَيْهِي
رَضِيَ اللَّهُ عَنْهُ: إِنَّهُ لَا يَسْتَغْيِثُ بِنِي، وَإِنَّمَا يُسْتَغْيِثُ بِاللَّهِ.

فِيهِ مَسَائلٌ:

الْأُولَى: أَنْ عَطْفَ الدُّعَاءِ عَلَى الْاسْتَغْيَاةِ مِنْ عَطْفِ الْعَامِ عَلَى الْخَاصِّ.

الثَّانِيَةُ: تَفْسِيرُ قُرْنَلِهِ: «وَلَا تَنْجُ مِنْ دُورِ اللَّهِ مَا لَا يَفْعُلُكَ وَلَا يَضُرُّكَ»

[يُونُس: ١٠٦].

الثَّالِثَةُ: أَنَّ هَذَا هُوَ الشَّرْكُ الْأَكْبَرُ.

الرَّابِعَةُ: أَنَّ أَصْلَحَ النَّاسَ لَوْنَيَفْعَلُهُ إِذْنَاءَ لِغَيْرِهِ؛ صَارَ مِنَ الظَّالِمِينَ.

الخَامِسَةُ: تَفْسِيرُ الْآيَةِ الَّتِي بَعْدَهَا.

السَّادِسَةُ: كَوْنُ ذَلِكَ لَا يَنْفَعُ فِي الدُّنْيَا مَعَ كَوْنِهِ كُفْرًا.

السَّابِعَةُ: تَفْسِيرُ الْآيَةِ الْثَالِثَةِ.

الثَّامِنَةُ: أَنَّ طَلَبَ الرِّزْقِ لَا يَنْبَغِي إِلَّا مِنَ اللَّهِ؛ كَمَا أَنَّ الْجَهَةَ لَا تُطْلَبُ إِلَّا
مِنْهُ.

الثَّالِثَةُ: تَفْسِيرُ الْآيَةِ الرَّابِعَةِ.

العَاشِرَةُ: أَنَّهُ لَا أَضَلَّ مِمَّنْ دَعَاهُ غَيْرُ اللَّهِ.

الحَادِيَةُ عَشَرَةُ: أَنَّهُ عَافِلٌ عَنْ دُعَاءِ الدَّاعِي لَا يَنْهِي عَنْهُ.

الثَّانِيَةُ عَشَرَةُ: أَنَّ تِلْكَ الدَّعْوَةَ سَبَبَ لِبَعْضِ الْمَذْعُورِ لِلَّدَاعِي وَعَدَّا وَتَهَّلَهُ.

الثَّالِثَةُ عَشَرَةُ: تَسْمِيَةُ تِلْكَ الدَّعْوَةِ عِبَادَةً لِلْمَذْعُورِ.

الرَّابِعَةُ عَشَرَةُ: كُفْرُ الْمَذْعُورِ بِتِلْكَ الْعِبَادَةِ.

الخَامِسَةُ عَشَرَةُ: أَنَّ هَذِهِ هِيَ سَبَبُ كَوْنِهِ أَضَلَّ النَّاسِ.

السادسة عشرة : تفسير الآية الخامسة .

السابعة عشرة : الأمر العجيب ، وهو إفراز عبادة الأوثان بآله لا يجيء
المضطرب إلأ الله ، ولأجل هذا يذعنونه في الشدائدين مخلصين لـه الدين .

الثامنة عشرة : حماية المصنف في حمى التوحيد ، والتأذب مع الله .

[١٤] باب

قول الله تعالى : « أَيْسَرُ كُونَ مَا لَا يَطْلُقُ شَيْئًا وَمُمْكِنٌ يَعْلَمُونَ لَمْ
تَعْرِفُوا وَلَا أَنفُسُهُمْ يَعْرِفُونَ ١٤ 】 [الأعراف] .

وقوله : « وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَتَكَبَّرُونَ ١٥ 】 إن
تَدْعُوهُمْ لَا يَسْمَعُونَ دُعَاهُكُمْ وَلَوْ سَمِعُوا مَا أَسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكُفُّرُونَ
بِشَرِيكِكُمْ وَلَا يُنِيبُكُمْ مِثْلُ حَبْرٍ ١٦ 】 [فاطر] .

وفي « الصحيح » عن أنس ، قال : « سُجَّنَ النَّبِيُّ ﷺ يَوْمَ أُحْدِي ، وَكُسِّرَتْ
رِبَاعِيَّتُهُ ، فَقَالَ : كَيْفَ يُفْلِحُ قَوْمٌ شَعُّوْبَانِيُّهُمْ ؟ فَنَزَّلَتْ : « لَيْسَ لَكُمْ مِنَ الْأَمْرِ
شَيْءٌ 】 [آل عمران : ١٢٨] .

وفيه : عن ابن عمر رضي الله عنهما : أَلَهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ إِذَا رَفَعَ
رَأْسَهُ مِنَ الرُّكُوعِ فِي الرَّكْعَةِ الْأُخِيرَةِ مِنَ الْفَجْرِ : « اللَّهُمَّ اعْنُ فُلَانًا وَفُلَانًا »
بَعْدَمَا يَقُولُ : « سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ ، رَبِّنَا وَلَكَ الْحَمْدُ » ؛ فَأَنْزَلَ اللهُ : « لَيْسَ
لَكُمْ مِنَ الْأَمْرِ شَيْءٌ 】 [آل عمران : ١٢٨] .

وفي رواية : (يذعنون على صفوان بن أمية ، وسفيان بن عمرو ، والخارث بن

هشامٌ؛ فَتَرَكَتْ : « لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ » [آل عمران: ١٢٨].
 وفيه : عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أُنْزِلَ عَلَيْهِ : « وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ » [الشعراء: ٢١٤]؛ قَالَ : « يَا مَعْشَرَ قُرَبَشِي (أو كَلِمَة نَحْوَهَا) ! اشْتَرَوْا أَنفُسَكُمْ؛ لَا أَغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا . يَا عَبَاسُ بْنَ عَبْدِ الْمُطَّلِبِ ! لَا أَغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا . يَا صَفِيَّةَ عَمَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ! لَا أَغْنِي عَنْكِ مِنَ اللَّهِ شَيْئًا . وَيَا فَاطِمَةَ بُنْتَ مُحَمَّدٍ ! سَلِينِي مِنْ مَا لِي مَا شِئْتَ؛ لَا أَغْنِي عَنْكِ مِنَ اللَّهِ شَيْئًا » .

فِيهِ قَسَائِلٌ :

الْأُولَى : تَفْسِيرُ الْأَيَّتَيْنَ .

الثَّانِيَةُ : قِصَّةُ أُخْدِي .

الثَّالِثَةُ : قُنُوتُ سَيِّدِ الْمُرْسَلِينَ، وَحَلْفُهُ سَادَاتُ الْأُولَيَاءِ يُؤْمِنُونَ فِي الصَّلَاةِ .

الرَّابِعَةُ : أَنَّ الْمَذْعُوَّ عَلَيْهِمْ كُفَّارٌ .

الْخَامِسَةُ : أَنَّهُمْ فَعَلُوا أَثْيَاءَ مَا فَعَلَهَا غَالِبُ الْكُفَّارِ؛ مِنْهُمْ : شَجَّهُمْ بِتَهْمَمْ، وَحِرَصُهُمْ عَلَى قَتْلِهِ، وَمِنْهَا التَّشْيِلُ بِالْقَتْلِ مَعَ أَنَّهُمْ بُنُوْعَهُمْ .

السَّادِسَةُ : أُنْزَلَ اللَّهُ عَلَيْهِ فِي ذَلِكَ : « لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ » [آل عمران: ١٢٨] .

السَّابِعَةُ : قَوْلُهُ : « أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ » [آل عمران: ١٢٨]، فَتَابَ عَلَيْهِمْ؛ فَأَمْنُوا .

الثَّامِنَةُ : الْقُنُوتُ فِي التَّوَازِلِ .

الناسعة : تَسْمِيَةُ الْمَدْعُوِّ عَلَيْهِمْ فِي الصَّلَاةِ بِأَسْمَائِهِمْ، وَأَسْمَاءِ آبَائِهِمْ.

العاشرة : لَعْنُ الْمُعْنَى فِي الْقُتُولِ.

الحادية عشرة : قِصَّةُ لَئِلَّا أُنْزَلَ عَلَيْهِ : « وَلَنِذْ عِشَرَتَكَ الْأَقْرِبَتَ »

[الشعراء]

الثانية عشرة : جِدُّهُ فِي هَذَا الْأَمْرِ؛ بِخَيْثَ فَعَلَ مَا نُسِبَ إِسْبَيْهِ إِلَى
الْجُنُونِ، وَكَذَلِكَ لَوْيَعْلَمُهُ مُسْلِمٌ الْآنِ.

الثالثة عشرة : قَوْلُهُ لِلْأَبْعَدِ وَالْأَقْرَبِ : « لَا أَغْنِي عَنِّكَ مِنَ اللَّهِ شَيْئًا »،
حَتَّى قَالَ : « يَا فَاطِمَةُ بُنْتُ مُحَمَّدًا لَا أَغْنِي عَنِّكَ مِنَ اللَّهِ شَيْئًا ». فَلِذَا صَرَحَ - وَهُوَ
سَيِّدُ الْمُرْسَلِينَ - بِأَنَّهُ لَا يَعْنِي شَيْئًا عَنْ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ، وَأَمَّنَ الْأَنْسَانَ أَنَّهُ لَا
يَقُولُ إِلَّا الْحَقُّ، ثُمَّ نَظَرَ فِي مَا وَقَعَ فِي قُلُوبِ خَوَاصِ النَّاسِ الْيَوْمَ؛ تَبَيَّنَ لَهُ
الْتَّوْحِيدُ، وَغَزَّةُ الدِّينِ.

[١٥] بَابٌ

قَوْلُ اللَّهِ تَعَالَى : « حَقٌّ إِذَا فَزَعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ
الْعَلِيُّ الْكَبِيرُ » [سْبَا].

فِي « الصَّحِيفَةِ »، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ ﷺ، قَالَ : « إِذَا
قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاوَاتِ صَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعًا لِقُوَّتِهِ »،
كَانَتْ سَلِسَلَةُ عَلَى صَفَوَانَ، يَنْتَدِعُهُمْ ذَلِكَ، « حَقٌّ إِذَا فَزَعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا
قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ » [سْبَا : ٢٢]، فَيَشْمَعُهُمَا مُشْتَرِقُ
السَّمَاءِ، وَمُشْتَرِقُ السَّمَاءِ هَكَذَا بِعَضْهُ فَوْقَ بَعْضِهِ - وَصَفَهُ (١) سُفَيَّانُ بِكَفَهِ،

(١) هو: سفيان بن عيينة الهمالي.

فَحَرَفَهَا وَبَدَدَ بَيْنَ أَصَابِعِهِ - فَيَسْمَعُ الْكَلِمَةُ، فَيُلْقِيَهَا إِلَى مَنْ تَخْتَهُ، ثُمَّ يُلْقِيَهَا الْآخَرُ إِلَى مَنْ تَخْتَهُ، حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاجِرِ أَوِ الْكَاهِنِ، فَرُبَّمَا أَذْرَكَهُ الشَّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَقْهَاهَا قَبْلَ أَنْ يُنْذِرَهُ، فَيَكْلِدُهُ مَعْهَا مِنْتَهَى كِذْبَيْهِ، فَيَقُولُ: أَبَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا كَذَا: كَذَا وَكَذَا؟ فَيَصَدِّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ».

وَعَنِ النَّوَّاسِ بْنِ سَمْعَانَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَرَادَ اللَّهُ - تَعَالَى - أَنْ يُوحِيَ بِالْأَمْرِ، تَكَلَّمُ بِالْوَحْيِ، أَخْلَدَ السَّمَاوَاتِ مِنْهُ رَحْفَةً (أَوْ قَالَ: رِغْدَةً شَدِيدَةً) حَوْنَافِيَ مِنَ اللَّهِ عَزَّ وَجَلَّ، فَلَمَّا سَمِعَ ذَلِكَ أَهْلُ السَّمَاوَاتِ؛ صَعِقُوْا وَخَرُّوْا وَلَمْ يُسْبِحُدَا^(١)، فَيَكُونُ أَوْلَ مَنْ يَرْفَعُ رَأْسَهُ جِبْرِيلُ، فَيَكَلِمُ اللَّهُ مِنْ وَحْيِهِ بِمَا أَرَادَ، ثُمَّ يَمْرُّ جِبْرِيلُ عَلَى الْمَلَائِكَةِ، كُلُّمَا مَرَّ بِسَمَاءِ؛ سَأَلَهُ مَلَائِكَتُهَا: مَاذَا قَالَ رَبُّنَا يَا جِبْرِيلُ؟ فَيَقُولُ جِبْرِيلُ: قَالَ الْحَقُّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ. فَيَقُولُونَ كُلُّهُمْ مِثْلَ مَا قَالَ جِبْرِيلُ، فَيَتَهَمِّي جِبْرِيلُ بِالْوَحْيِ إِلَى حِينَ أَمْرَهُ اللَّهُ عَزَّ وَجَلَّ». فِيهِ قَسَائِلُ، الْأُولَى: تَفْسِيرُ الْآيَةِ.

الثَّانِيَةُ: مَا فِيهَا مِنَ الْحُجَّةِ عَلَى إِنْطَالِ الشَّرِكِ، خُصُوصًا مَا تَعْلَقَ عَلَى الصَّالِحِينَ، وَهِيَ الْآيَةُ الَّتِي قَبْلَ: إِنَّهَا تَنْطَلِعُ عُرُوقُ شَجَرَةِ الشَّرِكِ مِنَ الْقَلْبِ.

الثَّالِثَةُ: تَفْسِيرُ قَوْلِهِ: «قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ» [سَبَا: ٢٣].

(١) فِي نَسْخَةٍ: (وَخَرَوْلَهُ سَجَدًا).

الرابعة : سبب سؤالهم عن ذلك .

الخامسة : أن جبريل يجيئهم بذلك يقوله : « قالَ كَذَادَ كَذَا ». .

السادسة : ذكر أن أول من يزف رأسه جبريل .

السابعة : أنه يقول لأهل السماوات كلهم ، لا لكم بسؤاله .

الثامنة : أن الغشى يعم أهل السماوات كلهم .

النinthة : ارتجاف السماوات بكلام الله .

العاشرة : أن جبريل هو الذي يتسمى بالوحى إلى حيث أمره الله .

الحادية عشرة : ذكر استراق الشياطين .

الثانية عشرة : صفة رمكوب بعضهم بعضا .

الثالثة عشرة : إرسال الشهاب ^(١) .

الرابعة عشرة : أنه تارة يذرك الشهاب قبل أن يلقيها ، وتارة يلقيها في أذن ولية من الأئم قبل أن يذركه .

الخامسة عشرة : كون الكاهن يصدق ببعض الأخبار .

السادسة عشرة : كونه يكذب معها مائة كذبة .

السابعة عشرة : أنه لم يصدق كذبة إلا بتلك الكلمة التي سمعت من السماء .

الثامنة عشرة : قبول التقوس للباطل ! كيف يتعلقو بواحدة ، ولا يعتبرون

(١) في إحدى النسخ : (سبب إرسال الشهاب) .

بِيَمِنَةٍ [كذبة]^(١) !

الناسعة عشرة : كَوْنُهُمْ يَكْفُى بِعَنْهُمْ مِنْ بَعْضِهِمْ تِلْكَ الْكَلِمَةُ ،
وَيَخْفَظُونَهَا ، وَيَسْتَدِلُونَ بِهَا .

العشرون : إِنَّبَاتُ الصُّفَّاتِ خَلَافَ الْأَسْعَرِيَّةِ الْمُعَطَّلَةِ^(٢) .

الحادية والعشرون : التَّصْرِيْحُ أَنَّ تِلْكَ الرَّجْفَةَ وَالْغَشِّيَّ خَوْفًا مِنَ اللَّهِ عَزَّ
وَجَلَّ .

الثانية والعشرون : أَنَّهُمْ يَخْرُجُونَ لِلَّهِ سُجَّدًا .

[١٦] بَابُ

الشَّفَاعَةُ

وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ : « وَأَنِذِرْ بِهِ الَّذِينَ يَعْمَلُونَ أَنْ يَمْسِرُوا إِلَى رَيْهَمَ لَيْسَ لَهُمْ
يَنْ دُونِهِ وَلَيْ وَلَا شَفِيعٌ لَّهُمْ يَتَّقَوْنَ^① » [الأنعام: ٥١].

وَقَوْلُهُ : « قُلْ لِلَّهِ السَّفَدَمَةُ جَمِيعًا » [الزمر: ٤٤].

وَقَوْلُهُ : « مَنْ ذَا الَّذِي يَتَّقَعُ عِنْهُ إِلَّا يَأْذِنُهُ^② » [البقرة: ٢٥٥].

وَقَوْلُهُ : « وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تَعْنِي سَقْنَاهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذِنَ
اللَّهُ لِمَنْ يَشَاءُ وَرِزْقَنَ^③ » [الجهم].

وَقَوْلُهُ : « قُلْ أَدْعُوا الَّذِينَ رَعَمْتُ مِنْ دُونِ اللَّهِ لَا يَتَّلَكُرُونَ مِنْ قَالَ ذَرْفَ فِي
السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا إِنْ شَرَلُوكَ وَمَا لَهُمْ مِنْ^④ ظَهِيرَ وَلَا تَنْعَ
الشَّفَادَمَةُ عِنْدَهُ إِلَّا مِنْ أَذْنِ لَهُ^⑤ » [سبأ: ٢٢-٢٣].

(١) مابين معقوفين زيادة من إحدى النسخ .

(٢) في إحدى النسخ : (خلاف المعللة) ، وانظر ماعلنته (ص ٢٤٨) حاشية (١) .

قال أبو العباس^(١) : «نَفَى اللَّهُ عَمَّا سِوَاهُ كُلُّ مَا يَتَعَالَى بِهِ الْمُشْرِكُونَ، فَنَفَى أَنْ يَكُونَ لِغَيْرِهِ مُلْكٌ أَوْ قِسْطٌ مِنْهُ، أَوْ يَكُونَ عَوْنَانِ اللَّهِ، وَلَمْ يَقُلْ إِلَّا الشَّفَاعَةُ، فَبَيْنَ أَنَّهَا لَا تَفْعُلُ إِلَّا لِمَنْ أَذِنَ لَهُ الرَّبُّ؛ كَمَا قَالَ تَعَالَى^(٢) : «وَلَا يَشْعُورُكُمْ إِلَّا لِمَنْ أَرْتَهُنَّ» [الأنبياء : ٢٨].

فَهَذِهِ الشَّفَاعَةُ الَّتِي يَظْهِرُهَا الْمُشْرِكُونَ هِيَ مُتَنَفِّيَّةٌ يَوْمَ الْقِيَامَةِ؛ كَمَا تَقَاءَهَا «الْقُرْآنُ»، وَأَخْبَرَ النَّبِيَّ ﷺ أَنَّهُ يَأْتِي فَيَسْجُدُ لِرَبِّهِ وَيَخْمُدُهُ - لَا يَدْأَبُ بِالشَّفَاعَةِ أَوْ لَا يُمْكَنُ لَهُ: «اْرْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ، وَسَلْ تُغْطَى، وَاشْفَعْ تُشْفَعْ». وَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ؟ قَالَ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ؟ حَالِصًا مِنْ قَلْبِهِ».

فَتِلْكَ الشَّفَاعَةُ لِأَهْلِ الْإِخْلَاصِ بِإِذْنِ اللَّهِ، وَلَا تَكُونُ لِمَنْ أَشْرَكَ بِاللَّهِ^(٣) . وَحَقِيقَتُهُ أَنَّ اللَّهَ - سُبْحَانَهُ - هُوَ الَّذِي يَتَعَصَّلُ عَلَى أَهْلِ الْإِخْلَاصِ^(٤) ، فَيَغْفِرُ لَهُمْ بِوَاسِطَةِ دُعَاءِ مَنْ أَذِنَ لَهُ أَنْ يَشْفَعَ؛ لِتَكْرِمَهُ، وَبَنَالَ الْمَقَامَ الْمَحْمُودَ. فَالشَّفَاعَةُ الَّتِي تَقَاءَهَا «الْقُرْآنُ» مَا كَانَ فِيهَا شِرْكٌ^(٥) ، وَلِهَذَا أَثْبَتَ الشَّفَاعَةَ بِإِذْنِهِ فِي مَوَاضِعَ، وَتِلْكَ قَدْ بَيْنَ النَّبِيِّ ﷺ أَنَّهَا لَا تَكُونُ إِلَّا لِأَهْلِ التَّوْحِيدِ.

(١) هو: أحمد بن عبد العليم بن تيمية الحراني - رحمة الله - ت (٧٢٨). وكلمه هذا في «كتاب الإيمان الكبير»، وهو ضمن «مجموع الفتاوى» (٧/٤٦٠ - ٣/٧٧ - ٧٧) وما ذكره المصنف موجود في (٧/٧٩ - ٧٧).

(٢) في: «كتاب الإيمان»: (كما قال عن الملائكة).

(٣) في: «كتاب الإيمان»: زيادة: (ولَا تكون إلا بإذن الله).

(٤) في: «كتاب الإيمان»: (على أهْلِ الْإِخْلَاصِ وَالْتَّوْحِيدِ).

(٥) في: «كتاب الإيمان»: زيادة: (وتلك مُتَنَفِّيَّةٌ مُطلَقاً).

وَالْإِخْلَاصِ). انتهى كلامه.

فيه مسائلٌ :

الأولى : تفسير الآيات.

الثانية : صفة الشفاعة المتفقية.

الثالثة : صفة الشفاعة المعتبرة.

الرابعة : ذكر الشفاعة الكبيري، وهي المقام المحمود.

الخامسة : صفة ما يفعله الله لا يبدأ بالشفاعة، بل يسجد، فإذا أذن له

شفع.

السادسة : من أنسد الناس بها؟

السابعة : أنها لا تكون لمن أشرك بالله.

الثامنة : بيان حقيقتها.

[١٧] باب

قول الله تعالى : «إِنَّكَ لَا تَهْدِي مَنْ أَحَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٦﴾» [القصص].

وفي «الصحيح» عن ابن المسمى، عن أبيه قال: لما حضرت أبي طالب الوفاة، جاءه رسول الله ﷺ وعندة عبد الله بن أبي أمية وأبو جهل، فقال له: «يا حمّا! قل: لا إله إلا الله، كلّمة أحتاج لك بها عند الله». فقال له: أترغب عن ملة عبد المطلب؟ فأعاد عليه النبي ﷺ، فأعادا، فكان آخر ما قال: هو على ملة عبد المطلب، وأبى أن يقول: لا إله إلا الله. فقال النبي ﷺ: «الاستغفرون لك ما لم أنه عنك». فأنزل الله عز وجل: «ما كان لشيء

وَالَّذِينَ مَأْمَوْا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ» [التوبه: ١١٣]، وَأَنْزَلَ اللَّهُ فِي
أَيْسِي طَالِبٍ: «إِنَّكَ لَا تَهْدِي مَنْ أَخْبَيْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ»
[القصص: ٥٦]

فِيهِ قَسَائِلُ:

الأولى: تَفْسِيرٌ «إِنَّكَ لَا تَهْدِي مَنْ أَخْبَيْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ»

[القصص: ٥٦].

الثانية: تَفْسِيرُ قَوْلِهِ: «مَا كَانَ لِشَيْءٍ وَالَّذِينَ مَأْمَوْا أَن يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَمْ يَكُنُوا أُولَئِكُنَّ قُرْبَةٌ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَضَحَّبُ
لِلْجَنَّةِ» [التوبه]

الثالثة: وَهِيَ الْمَسْأَلَةُ الْكَبِيرَةُ: وَتَفْسِيرُ قَوْلِهِ: «قُلْ لَا إِلَهَ إِلَّا اللَّهُ»، بِخَلَافِ
مَا عَلَيْنَا مِنْ يَدِّي عِلْمٍ.

الرابعة: أَنَّ أَبَا جَهْنِ وَمَنْ مَعْهُ يَغْرُفُونَ مُرَادَ النَّبِيِّ ﷺ إِذَا قَالَ لِلرَّجُلِ: قُلْ:
(لَا إِلَهَ إِلَّا اللَّهُ)، فَقَبَعَ اللَّهُمَّ مِنْ أَبُو جَهْنِ أَغْلَمُ مِنْهُ بِأَصْلِ الْإِسْلَامِ.

الخامسة: جِلْدُهُ وَمُبَالَغَتُهُ فِي إِسْلَامِ عَمِّهِ.

السادسة: الرَّدُّ عَلَى مَنْ زَعَمَ إِسْلَامَ عَنْدَ الْمُطَلِّبِ وَأَسْلَافِهِ.

السابعة: كَوْثَنَهُ وَكَوْثَنَهُ اسْتَغْفَرَ لَهُ فَلَمْ يُغْفَرْ لَهُ، بَلْ نُهِيَّ عَنْ ذَلِكَ.

الثامنة: مَضَرَّةُ أَصْحَابِ الشَّوَّرِ عَلَى الْإِنْسَانِ.

النَّاسِعَة: مَضَرَّةُ تَغْيِيمِ الْأَسْلَافِ وَالْأَكَابِرِ.

العاشرة: الشَّيْئَةُ لِلْمُبْطَلِينَ فِي ذَلِكَ، لَا سِتْرَدَلَى أَبِي جَهْنِ بِذَلِكَ.

الحادية عشرة: الشَّاهِدُ لِكُونِ الْأَعْمَالِ بِالْعَوَاتِيمِ، لَا هُوَ فَالَّهُ لِلْقَعْدَةِ.

الثانية عشرة : التأكُلُ فِي كَبَرِ هَذِهِ الشَّبَهَةِ فِي قُلُوبِ الظَّالِمِينَ؛ لَأَنَّ فِي
الْفِتْنَةِ أَهُمْ لَمْ يَجَادِلُوهُ إِلَّا بِهَا، مَعَ مُبَالَغَتِهِ وَتَكْبِيرِهِ؛ فَلَأَجْلِ عَظَمَتِهَا
وَوُضِّحَتِهَا عِنْدَهُمْ افْتَصَرُوا عَلَيْهَا.

[١٨] بَابُ

مَا جَاءَ أَنْ سَبَبَ كُفُرَ بَنِي آدَمَ وَتَرَكُهُمْ دِينَهُمْ هُوَ الْفَلُوُّ فِي الصَّالِحِينَ
وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ : « يَأَمِلُ الْحَكَمَتِ لَا تَنْتَلُوا فِي دِينِكُمْ وَلَا تَنْقُوُوا
عَلَى اللَّهِ إِلَّا الْحَقُّ » [النساء : ١٧١].

فِي «الصَّحِيفَةِ» عَنْ أَبْنَيْ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - فِي قَوْلِ اللَّهِ تَعَالَى : « وَقَالُوا
لَا نَدْرِنَ مَا لَهُنَّ كُفُرٌ وَلَا نَدْرِنَ وَدًا وَلَا سُوَاغًا وَلَا يَقُولُ وَيَعْقُلُ وَيَسْرُكَ » [نوح]؛ قَالَ : هَذِهِ
أَسْنَاءُ رِجَالِ الصَّالِحِينَ مِنْ قَوْمِ نُوحٍ، فَلَمَّا هَلَكُوا، أُوْحَى الشَّيْطَانُ إِلَيْ قَوْمِهِمْ : أَنْ
أَنْصِبُوا إِلَى مَتَاجِلِهِمُ الَّتِي كَانُوا يَخْلِسُونَ فِيهَا أَنْصَابًا، وَسَوْمًا بِأَسْنَاهِهِمْ،
فَقَعَلُوا، وَلَمْ تُبَيِّنْدُ، حَتَّى إِذَا هَلَكَ أُولَئِكَ، وَتَسْبِيَ الْعِلْمُ؛ عُيِّدَتْ.

وَقَالَ أَبْنُ الْقَيْمِ (١) : (قَالَ غَيْرٌ وَأَحِيدٌ مِنَ السَّلَفِ) (٢) : لَمَّا مَاتُوا، عَكَفُوا عَلَى
قُبُورِهِمْ، ثُمَّ صَوَرُوا تَمَاثِيلَهُمْ، ثُمَّ طَالَ عَلَيْهِمُ الْأَمْدُ فَعَبَدُوهُمْ).

وَعَنْ عُمَرَ، أَنَّ رَسُولَ اللَّهِ قَالَ : (لَا تُنْظِرُونِي كَمَا أَطْرَتِ النَّصَارَى بْنَ
مَرِيزَمَ، إِنَّمَا أَنَا عَبْدٌ، فَقُولُوا : عَبْدُ اللَّهِ وَرَسُولُهُ). أَخْرَجَاهُ.
قَالَ (٣) : قَالَ رَسُولُ اللَّهِ : (إِنَّمَا وَالْفَلُوُّ؛ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ

(١) فِي : «إِغَاثَةُ الْمُهَفَّانَ» (١٨٤/١).

(٢) فِي : «إِغَاثَةُ الْمُهَفَّانَ» بَعْدَ هَذَا : (كَانَ هُؤُلَاءِ قَوْمًا صَالِحِينَ فِي قَوْمٍ نُوحٍ عَلَيْهِ السَّلَامُ؛ فَلَمَّا
مَاتُوا...).

(٣) كَذَا بِدُونِ ذِكْرِ الرَّاوِي، وَهَذَا مَا اتَّفَقَتْ عَلَيْهِ أَكْثَرُ النَّسْخَ، وَقَدْ ذُكِرَ الْإِمَامُ سَلِيمَانُ فِي :
«الْتَّيسِيرِ» (ص ٣١٧) أَنَّ الْمُصْنَفَ تُرَكَ بِيَاضِهَا. وَجَاءَ فِي نَسْخَةِ خَطِيبَةٍ : (وَفِي : «الصَّحِيفَةِ» -

الغلوٰ».

ولِمُسْلِمٍ عَنْ أَبْنَى مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «هَلْكَ الْمُتَنَطَّمُونَ» .
قَالَهَا ثَلَاثَةٌ .

فِيهِ قَسَائِلُ:

الْأُولَى : أَنَّ مَنْ فَهِمَ هَذَا الْبَابَ، وَبَيَانِنَ بَعْدَهُ؛ تَبَيَّنَ غُرْبَةُ الْإِسْلَامِ،
وَرَأَى مِنْ قُدْرَةِ اللَّهِ، وَتَقْلِيَّهُ لِلْقُلُوبِ الْعَجَجَ .

الثَّانِيَةُ : مَغْرِفَةُ أَوَّلِ شِرْكٍ حَدَثَ فِي الْأَرْضِ، أَنَّهُ كَانَ يُشْبِهُ الصَّالِحِينَ .

الثَّالِثَةُ : مَغْرِفَةُ أَوَّلِ شَيْءٍ غَيْرِ بِدِينِ الْأَنْبِيَاءِ، وَمَا سَبَبَ ذَلِكَ، مَعَ مَغْرِفَةِ أَنَّ
اللَّهَ أَرْسَلَهُمْ .

الرَّابِعَةُ : [مَغْرِفَةُ سَبَبٍ]^(١) قَوْلُ الْبَيْعِ مَعَ كَوْنِ الشَّرَائِعِ وَالْفِطْرِ تَرْدِهَا .

الخَامِسَةُ : أَنَّ سَبَبَ ذَلِكَ كُلُّمَنْزُجُ الْحَقِّ بِالْبَاطِلِ: فَالْأَوَّلُ مَحْبَّةُ
الصَّالِحِينَ، وَالثَّانِي فِعْلُ أَنَاسٍ مِنْ أَهْلِ الْعِلْمِ وَالْدِينِ شَبَّثَنَا أَرَادُوا إِلَيْهِ خَيْرًا فَفَلَّ
مَنْ بَعْدَهُمْ أَنَّهُمْ أَرَادُوا إِلَيْهِ غَيْرَهُ .

السَّادِسَةُ : تَقْسِيرُ الْأَيْةِ الَّتِي فِي سُورَةِ تُورَحِ .

السَّابِعَةُ : [مَغْرِفَةُ]^(٢) جِبْلَةُ الْأَدَمِيِّ فِي كَوْنِ الْحَقِّ يَنْقُصُ فِي قُلُوبِ وَالْبَاطِلِ

عن ابن عباس، قال: قال رسول الله ﷺ . وجاء في النسخة المدرجة ضمن «تحقيق التجريدة» (١/٢٢٢) : (ولمسلم عن ابن عباس - رضي الله عنهما - قال) ذكره . وعلى كل حال فابن عباس - رضي الله عنهما - هو راوي هذا الحديث ، ولكن لم يخرجه مسلم ، بل أخرجه أحمد ، والنثاني ، وأبي ماجه ، وقال الترمذى وأبي تمام: (إسناده صحيح ، على شرط مسلم) .

(١) مابين معقوفين أثبته من: «التبسير» (ص ٣١)، و«الفتح» (١/٣٧٨).

(٢) مابين معقوفين وكذلك الزيادة الآتية ، أثبته من: «التبسير» (ص ٣١٢)، و«الفتح» (١/٣٧٨).

يزيدُ.

الثامنة : فيه شاهد لما نقل عن [بعض] السلف أن البدع سبب للكفر^(١).

الناسعة : معرفة الشيطان بما تؤول إليه البدعة، ولو حسن قصد القائل.

العاشرة : معرفة القاعدة الكلية، وهي التهوي عن الغلو، ومعرفة ما يؤول إليه.

الحادية عشرة : مضرء المكوف على القبر لأجل عمل صالح.

الثانية عشرة : معرفة التهوي عن التماطل والحكم في إزالتها.

الثالثة عشرة : معرفة عظم شأن هذه القضية وشدة الحاجة إليها من الفعلة عنها.

الرابعة عشرة : وهي أغرب العجب : قراءتهم (أي: أهل البدع) إياها في كتب التفسير وال الحديث، ومتعرفتهم بمعنى الكلام، وكون الله حال بيتهم وبين قلوبهم حتى اعتقدوا أن فعل قوم ثور هو أفضل العبادات، واعتقدوا أن ما نهى الله ورسوله عنه فهو الكفر الشبيه للدم والمال.

الخامسة عشرة : التصریح بأنهم لم يریدوا إلا الشفاعة.

السادسة عشرة : ظنهم أن العلماء الذين صوروا الصور أرادوا بذلك.

السابعة عشرة : البيان العظيم في قوله: «لأنظروني كما أطرت الصارى ابن مريم»، فصلوات الله وسلامه على من بلغ البلاغ المبين.

الثامنة عشرة : تصبحه إيانا بهلاك المتعطعين.

الناسعة عشرة : التصریح بأنها لم تبعد حتى نسي العلم، ففيها بيان معرفة قذر وجوده، ومضرء فقدوه.

(١) جاء بعد هذا في: «التيسير» (ص ٣١٢)، وعنه «الفتح» (١/ ٣٧٨): (وأنها أحب إلى إبليس من المعصية؛ لأن المعصية يناب منها، والبدعة لا يناب منها). وظاهر الصياغة أنها من كلام المصنف - رحمة الله - والله أعلم.

العشرون : أَنَّ سَبَبَ فَقْدِ الْعِلْمِ مَوْتُ الْعُلَمَاءِ .

[١٩] باب

ما جاءَ مِنَ التَّغْلِيقِ فِيمَنْ عَبَدَ اللَّهَ عِنْدَ قَبْرِ رَجُلٍ صَالِحٍ؛ فَكَيْفَ إِذَا
عَبَدَهُ؟!

فِي «الصَّحِيفَةِ» عَنْ عَائِشَةَ، أَنَّ أُمَّ سَلَمَةَ دَكَرَتْ لِرَسُولِ اللَّهِ كَبِيسَةَ رَأَتُهَا
بِأَرْضِ الْحَسَنَةِ، وَمَا فِيهَا مِنَ الصُّورِ، فَقَالَ: «أُولَئِكَ إِذَا مَاتُوا فِيهِمُ الرَّجُلُ
الصَّالِحُ أَوِ الْعَبْدُ الصَّالِحُ؛ بَتَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَرُوا فِيهِ تِلْكَ
الصُّورَ، أُولَئِكَ شَرَارُ الْخَلْقِ عِنْدَ اللَّهِ» .

فَهُوَ لَا يَجْمِعُوا بَيْنَ الْفِتْنَتَيْنِ: فِتْنَةِ الْقُبُورِ، وَفِتْنَةِ التَّمَاثِيلِ .

وَلَهُمَا: عَنْهَا، قَالَتْ: لَمَّا تُرِكَ رَسُولُ اللَّهِ، طَفِقَ يَطْرَأُ خَيْبَةً لَهُ عَلَى
وَجْهِهِ، فَإِذَا اغْتَمَ بِهَا، كَشَفَهَا، فَقَالَ وَهُوَ كَذِلِكَ: «لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ
وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَاهُمْ مَسَاجِدَ»؛ يُحَذَّرُ مَا صَنَعُوا، وَلَوْلَا ذَلِكَ،
أَبْرَزَ قَبْرَهُ؛ غَيْرَ أَنْ يُخْسِي أَنْ يَتَّخِذَ مَسْجِدًا . أَخْرَجَاهُ .

وَالْمُسْلِمِ عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ الشَّيْءَ قَبْلَ أَنْ يَمُوتَ
بِخَمْسٍ وَهُوَ يَقُولُ: «إِنِّي أَبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ، فَإِنَّ اللَّهَ قَدِ
أَتَخَذَنِي خَلِيلًا كَمَا أَتَخَذَ إِبْرَاهِيمَ خَلِيلًا، وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أَمْتَي خَلِيلًا؛
لَا تَخَذْنُ أَبَا بَكْرٍ خَلِيلًا، أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا اتَّخِذُونَ قُبُورَ أَنْبِيَاهُمْ
مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ؛ فَإِنِّي أَنْهَاكُمْ عَنْ ذَلِكَ» .

فَقَدْ نَهَى عَنْهُ فِي آخِرِ حَيَاتِهِ، ثُمَّ إِنَّهُ لَعَنَ - وَهُوَ فِي السِّيَاقِ - مَنْ فَعَلَهُ.

وَالصَّلَاةُ عِنْدَهَا مِنْ ذَلِكَ، وَإِنْ لَمْ يُؤْنَ مَسْجِدٌ، وَهُوَ مَعْنَى قَوْلِهَا: «خُشِّيَ أَنْ يَتَخَذَ مَسْجِدًا»؛ فَإِنَّ الصَّحَابَةَ لَمْ يَكُونُوا لَيَسْتَوْا حَوْلَ قَبْرِهِ مَسْجِدًا، وَكُلُّ مَرْضِي قُصِّدَتِ الصَّلَاةُ فِيهِ؛ فَقَدْ أَتَخَذَ مَسْجِدًا، بَلْ كُلُّ مَوْضِي يُصْلَى فِيهِ؛ يُسَمَّى مَسْجِدًا؛ كَمَا قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «جَعَلْتُ لِي الْأَرْضَ مَسْجِدًا وَطَهُورًا».

وَلِأَخْمَدَ سَيِّدَ جَيْدَ عَنْ أَبْنَى مَسْعُودَ رَضِيَ اللَّهُ عَنْهُ - مَرْفُوعًا: «إِنَّ مِنْ شَرَارِ النَّاسِ مَنْ تُذَرِّكُهُمُ السَّاهَةُ وَهُمْ أَخْيَاءٌ، وَالَّذِينَ يَتَخَذُونَ الْقُبُورَ مَسَاجِدًا».

وَرَوَاهُ أَبُو حَاتِمٍ فِي «صَحِيحِهِ».

فِيهِ قَسَائِلُ:

الْأُولَى : مَا ذَكَرَ الرَّسُولُ فِيمَنْ بَنَى مَسْجِدًا يُنْبَدُ اللَّهُ فِيهِ عَنْهُ قَبْرُ رَجُلٍ صَالِحٍ، وَلَوْ صَحُّتْ نِيَةُ الْفَاعِلِ.

الثَّانِيَةُ : النَّهْيُ عَنِ التَّمَاثِيلِ وَغَلْظُ الْأَمْرِ فِي ذَلِكَ.

الثَّالِثَةُ : الْعِزَّةُ فِي مُبَالَغَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ؛ كَيْفَ يَبْيَنُ لَهُمْ هَذَا أَوْلَى، ثُمَّ قَبْلَ مَوْتِهِ يَخْمِسُ قَالَ مَا قَالَ، ثُمَّ لَمَّا كَانَ فِي السِّيَاقِ لَمْ يَكْتُبْ بِمَا تَقْدَمَ.

الرَّابِعَةُ : نَهْيُهُ عَنِ فِعْلِهِ عِنْدَ قَبْرِهِ قَبْلَ أَنْ يُرْجَدَ الْقَبْرُ.

الخَامِسَةُ : أَنَّهُ مِنْ سُنْنِ الْيَهُودِ وَالنَّصَارَى فِي قُبُورِ أَتْبِاعِهِمْ.

السَّادِسَةُ : لَعْنَهُ إِيَّاهُمْ عَلَى ذَلِكَ.

السَّابِعَةُ : أَنْ مُرَادُهُ تَخْذِيرُهُ إِيَّانَا عَنْ قَبْرِهِ.

الثَّامِنَةُ : الْعِلْلَةُ فِي عَدَمِ إِبْرَازِ قَبْرِهِ.

النَّاسِعَةُ : فِي مَعْنَى اتَّخَادِهَا مَسْجِدًا.

العاشرة : أَلَّهُ قَرَنَ بَيْنَ مَنِ اتَّخَذَهَا مَسْجِدًا وَبَيْنَ مَنْ نَقَمَ عَلَيْهِمُ السَّاعَةُ ، فَذَكَرَ الدِّرِيَّةَ إِلَى الشَّرْكِ قَبْلًا وُتُوْعِدُهُمْ مَعَ خَاتَمِهِ .

الحادية عشرة : ذِكْرُهُ فِي حُطُبِتِهِ قَبْلَ مَوْتِهِ بِخَمْسِ الرَّوْدَ عَلَى الطَّائِفَتَيْنِ الَّتِيْنِ هُمَا أَشَرُّ أَهْلِ الْبَيْعِ ، بَلْ أَخْرَجَهُمْ بِعَضُّ أَهْلِ الْعِلْمِ مِنَ الشَّتَّيْنِ وَالسَّبْعِيْنِ فِرْقَةً ، وَهُمُ الرَّافِضَةُ وَالْجَهَنْمِيَّةُ ، وَيُسَبِّبُ الرَّافِضَةُ حَدَّثَ الشَّرْكَ وَعِبَادَةَ الْقُبُوْرِ ، وَهُمُ أُولُوْنِ مَنْ تَنَّى عَلَيْهَا السَّاجِدَةِ .

الثانية عشرة : مَا بِلِيَ بِهِ مِنْ شِدَّةِ النَّزَعِ .

الثالثة عشرة : مَا أَكْرِمَ بِهِ مِنَ الْحُلْمَةِ .

الرابعة عشرة : التَّضْرِيْعُ بِأَنَّهَا أَعْلَى مِنَ الْمَحْبَّةِ .

الخامسة عشرة : التَّضْرِيْعُ بِأَنَّ الصَّدِيقَ أَفْضَلُ الصَّحَابَةِ .

السادسة عشرة : الإِشَارَةُ إِلَى خَلَافَتِهِ .

[٢٠] بَابٌ

ما جاءَ أَنَّ الْفُلُوْنِيَّ فِي قُبُوْرِ الصَّالِحِيْنِ يُصَيِّرُهَا أَوْنَانًا تُغْبَدُ مِنْ دُونِ اللَّهِ رَوَى مَالِكُ فِي «الْمُوَطَّلِ» ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَسَنَّا يَعْبُدُ ، اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ أَخْدُلُوا أَبْوَرَ أَنْبِيَائِهِمْ مَسَاجِدَهُ .

وَلَا بْنَ جَرِيرَ يَسْتَدِيْرُ ، عَنْ سُفِيَّانَ ، عَنْ مَنْصُورٍ ، عَنْ مُجَاهِدٍ : (أَفَرَأَيْتَمِ الْأَكْلَةَ وَالْعَزَّى ﴿١١﴾] [النَّجَم] ، قَالَ : (كَانَ يُلْثُ لَهُمُ السَّوْقِنَ ، فَمَاتَ ، فَعَكَفُوا عَلَى قَبْرِهِ) .

وَكَذَّا قَالَ أَبُو الْجَوْزَاءَ ، عَنْ أَبِي عَبَّاسٍ : (كَانَ يُلْثُ السَّوْقِنَ لِلْحَاجِ) .

وَعَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: «لَعْنَ رَسُولِ اللَّهِ زَائِرَاتِ الْقُبُورِ، وَالْمُتَخَلِّذِينَ عَلَيْهَا الْمَسَاجِدُ وَالشُّرُجَ». رَوَاهُ أَهْلُ الشَّرِفَةِ.

فِيهِ مَسَائِلُ:

الأولى : **تَفْسِيرُ الْأَوْثَانِ.**

الثانية : **تَفْسِيرُ الْعِبَادَةِ.**

الثالثة : أَلَمْ يَسْتَعِدْ إِلَّا مِمَّا يَخَافُ وَفُوْعَهُ.

الرابعة : قَرْنَهُ بِهَذَا اتَّخَادُ قُبُورِ الْأَنْبِيَاءِ مَسَاجِدَ.

الخامسة : ذِكْرُ شِدَّةِ الْعَنْصَبِ مِنَ اللَّهِ.

السادسة : وَهِيَ مِنْ أَهْمَهَا: صِفَةُ مَعْرِفَةِ عِبَادَةِ الْلَّاتِ الَّتِي هِيَ مِنْ أَكْبَرِ الْأَوْثَانِ.

السابعة : مَعْرِفَةُ أَلَمْ قَبْرُ رَجُلٍ صَالِحٍ.

الثامنة : أَلَمْ أَسْمُ صَاحِبِ الْقَبْرِ، وَذِكْرُ مَعْنَى الشَّشِيمَةِ.

النَّاسِعَةُ : لَعْنَهُ رَوَارَاتِ الْقُبُورِ.

العاشرة : لَعْنَهُ مَنْ أَسْرَجَهَا.

[٢١] **بَابُ**

مَا جَاءَ فِي حِكْمَةِ الْمُضْطَفِيِّ جَنَابَ التَّوْحِيدِ وَسَدِّهِ كُلُّ

طَرِيقٍ يُوَصِّلُ إِلَى الشَّرِكَةِ

وَقَوْلُ اللَّهِ تَعَالَى: «لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِمَا

عَنْهُمْ حَرِيصٌ مَلِيئٌ كُلَّمَا يُؤْمِنُ بِرَبِّهِ وَقُلْ تَرْجِيْهُ ١١٤» [الْتَّوْبَةَ].

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَجْعَلُوا

بِيُونَكُمْ قُبُورًا، وَلَا تَجْعَلُوا أَقْبَرِي عِبْدًا، وَصَلُّوا عَلَيَّ؛ فَإِنَّ صَلَاتَكُمْ لَيَتْلُغُنِي
حَيْثُ كُنْتُمْ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادِ حَسْنٍ، وَرَوَاهُ أَنَّهُ مُبَقَّاتٌ.

وَعَنْ عَلَيِّ بْنِ الْحُسَيْنِ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ رَأَى رَجُلًا يَجْعِيُ إِلَى فُزْجَةٍ
كَانَتْ عِنْدَ قَبْرِ النَّبِيِّ ﷺ، فَيَذْهُلُ فِيهَا، فَيَذْعُو، فَنَهَا، وَقَالَ: أَلَا أَحَدُكُمْ حَدَّيْنَا
سَمِعْتُهُ مِنْ أَبِي عَنْ جَدِّي عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «لَا تَتَنَحِّذُوا أَقْبَرِي عِبْدًا، وَلَا
بِيُونَكُمْ قُبُورًا، وَصَلُّوا عَلَيَّ؛ فَإِنَّ شَنِيمَكُمْ لَيَتْلُغُنِي أَيْنَ كُنْتُمْ». رَوَاهُ فِي
«الْمُخْتَارَةِ».

فِيهِ قَسَائِلُ:

الأولى : تَفْسِيرُ آيَةِ «بَرَأَةٌ».

الثانية : إِبْرَادُهُ أَمْتَهُ عَنْ هَذَا الْحِمَى غَيْةَ الْبُعْدِ.

الثالثة : ذِكْرُ حِرْصِهِ عَلَيْنَا، وَرَأْفَتِهِ، وَرَحْمَتِهِ.

الرابعة : نَهْيُهُ عَنْ زِيَارَةِ قَبْرِهِ عَلَى وَجْهِ مَخْصُوصٍ مَعَ أَنَّ زِيَارَتَهُ مِنْ
أَفْضَلِ الْأَعْمَالِ.

الخامسة : نَهْيُهُ عَنِ الْإِكْتَارِ مِنَ الْزِيَارَةِ.

السادسة : حَمْنَةُ عَلَى التَّنَافِلِ فِي الْبَيْتِ.

السابعة : أَنَّهُ مُتَقَرِّرٌ أَنَّهُ لَا يُصَلِّي فِي الْمَقْبَرَةِ.

الثامنة : تَغْلِيلُ ذَلِكَ بِأَنَّ صَلَاةَ الرَّجُلِ وَسَلَامَهُ عَلَيْهِ يَتَلَعَّفُ وَإِنْ بَعْدَ؛ فَلَا
حَاجَةٌ إِلَى مَا يَتَوَهَّمُهُ مِنْ أَرَادَ الْقُرْبَةِ.

النَّاسِعَةُ : كَوْثَنَةُ ﷺ فِي الْبَرْزَخِ تُغَرِّضُ أَعْمَالَ أَمْتِهِ فِي الصَّلَاةِ وَالسَّلَامِ

عليه.

[٢٢] باب

ما جاء أن بعض هذه الأمة يعبد الأوثان

وَقَوْلُهُ تَعَالَى : « أَتَمْ تَرَى إِلَيْنَا أُولُو تَوْبَةٍ مِّنَ الْكُفَّارِ يَوْمَئِنُونَ بِالْجِنَّتِ وَالْطَّنَوْتِ وَيَقُولُونَ إِلَيْنَا كَفَرُوا هُنُّ لَاهٌ أَهْدَى مِنَ الَّذِينَ مَاءَمُوا سَبِيلًا » [النساء].

وَقَوْلُهُ تَعَالَى : « قُلْ هَلْ أُنَتُكُمْ بِشَرِّيْنَ مِنْ ذَلِكَ مَوْبِيْهَ عِنْدَ اللَّهِ مَنْ لَهُنَّ اللَّهُ وَعَيْسَى عَيْنِهِ وَجَمِيلُهُمْ الْقَرْدَةُ وَالْخَنَازِيرُ وَعَبْدُ الْطَّنَوْتُ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ » [المائدة].

وَقَوْلُهُ تَعَالَى : « قَالَ الَّذِينَ عَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَبَذَّلْنَاهُمْ مَسْجِدًا » [الكهف].

عَنْ أَبِي سَعِيدٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « لَتَبَعَّنُ سَنَنَ مَنْ كَانَ قَبْلَكُمْ حَذَّرُ الْقُدْدَةَ بِالْقُدْدَةِ، حَتَّىٰ لَوْ دَخَلُوا جُحْرَ صَبَّ؛ لَدَخَلْتُمُوهُ ». قَالُوا : يَا رَسُولَ اللَّهِ ! الْيَهُودُ وَالنَّصَارَى ؟ قَالَ : « فَمَنْ ؟ »؛ أَخْرَجَاهُ .

وَالْمُسْلِمُ : عَنْ تَوْبَانَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « إِنَّ اللَّهَ زَوَى لِيَ الْأَرْضَ، فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَإِنَّ أَمْتَيْ سَبِيلَهُ مُلْكُهَا مَا رُوِيَ لِيَ مِنْهَا، وَأَغْطِيْتُ الْكَنْزَيْنِ : الْأَخْمَرَ وَالْأَبْيَضَ، وَإِنِّي سَأَلْتُ رَبِّي لَا تَمْتِي أَلْيَهْلِكَهَا بِسَنَةٍ بِعَامَةٍ، وَلَا يُسْلِطَ عَلَيْهِمْ عَدُوًا مِنْ سَوَى أَنفُسِهِمْ، فَيَسْتَبِعَ بِيَضْطَهُمْ، وَإِنَّ رَبِّيَ قَالَ : يَا مُحَمَّدًا ! إِنِّي إِذَا قَضَيْتُ قَضَاءَ فَلَأَنَّهُ لَا يُرُدُّ، وَإِنِّي أَغْطِيْتُكَ لَا تَمْتِي أَلْأَهْلِكَهُمْ بِسَنَةٍ بِعَامَةٍ، وَلَا

أَسْلَطَ عَلَيْهِمْ عَذَابًا مِنْ سَوَى أَنفُسِهِمْ، فَيَسْتَيْعِي بِعِصْمَتِهِمْ، وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ يَاْتَهُمْ بِأَقْطَارِهَا، حَتَّى يَكُونَ بَعْضُهُمْ يَهُلِكُ بَعْضًا وَيَسْبِي بَعْضُهُمْ بَعْضًا».

ورواه البرقاني في «صححه»، وزاد: «وَإِنَّمَا أَخَافُ عَلَى أَمْنِي الْأُنْيَةِ الْمُضْلِّيَّنَ، وَإِذَا وَقَعَ عَلَيْهِمُ السَّيْفُ؛ لَمْ يُرْفَعْ إِلَى يَوْمِ الْقِيَامَةِ، وَلَا تَقُومُ السَّاعَةُ حَتَّى يَلْتَعَقَ حَيٌّ مِنْ أَمْنِي بِالْمُشْرِكِينَ، وَحَتَّى تَعْبَدَ فَقَامُ مِنْ أَمْنِي الْأَوْثَانَ، وَإِنَّهُ سَبُّوكُونَ فِي أَمْنِي كَذَابُونَ ثَلَاثُونَ، كُلُّهُمْ يَرْعُمُ أَنَّهُ نَبِيٌّ، وَإِنَّ خَاتَمَ الْبَيْنَ، لَا يَرِي بَعْدِي، وَلَا تَرَأَلْ طَافِهَةَ مِنْ أَمْنِي عَلَى الْحَقِّ مَنْصُورَةَ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ^(١)، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ بَارَكَ وَتَعَالَى».

فيه مسائل:

الأولى: تفسير آية النساء.

الثانية: تفسير آية المائدة.

الثالثة: تفسير آية الكهف.

الرابعة: وهي أهتمها: ما معنى الإيمان بالجنة والطاغوت في هذا الموضع؟ هل هو اعتقاد قلب؟ أو هو موافقة أصحابها مع بعضها ومعرفة بطلانها؟

الخامسة: قوله: إِنَّ الْكُفَّارَ الَّذِينَ يَغْرِفُونَ كُفُّرُهُمْ أَهْدَى سِيَّلًا مِنَ المؤمنين.

(١) في إحدى النسخ الخطية زيادة: «وَلَا مَنْ خَالَفُهُمْ»، وكذا بعض الطبعات، وفي «التبسيط» (ص ٩٧٣)، وبعضاً طبعات «فتح المجيد».

السادسة : وَهِيَ الْمَفْصُودُ بِالْتَّرْجِيمَةِ : أَنْ هَذَا الْأَبْدَأُ يُوجَدُ فِي هَذِهِ الْأُمَّةِ كَمَا تَقَرَّرَ فِي حَدِيثِ أَبِي سَعِيدٍ .

السابعة : تَضَرِّيْحُهُ بِوُقُوعِهَا - أَغْنِيَ : عِبَادَةُ الْأَوْنَانِ - فِي هَذِهِ الْأُمَّةِ فِي جُمُوعٍ كَثِيرَةٍ .

الثامنة : الْعَجَبُ الْعَجَابُ : خُرُوجٌ مِّنْ يَدِّيِّ النَّبِيِّ ؛ مِثْلُ «الْمُخْتَارِ» ، مَعَ تَكْلِيمِ الشَّهَادَتَيْنِ ، وَتَضْرِيْحِهِ بِأَنَّهُ مِنْ هَذِهِ الْأُمَّةِ ، وَأَنَّ الرَّسُولَ حَقٌّ ، وَأَنَّ «الْقُرْآنَ» حَقٌّ ، وَفِيهِ أَنَّ مُحَمَّدًا خَاتَمُ النَّبِيِّنَ ، وَمَعَ هَذَا يُصَدِّقُ فِي هَذَا كُلُّهُ ، مَعَ التَّقْسِيْمِ الْوَاضِيْحِ ، وَقَدْ خَرَجَ «الْمُخْتَارُ» فِي آخِرِ عَصْرِ الصَّحَابَةِ ، وَتَبَعَّهُ فَنَّامٌ كَثِيرٌ .

النَّاسِعَةُ : الْبِشَارَةُ بِأَنَّ الْحَقَّ لَا يَرُوُلُ بِالْكُلُّيَّةِ كَمَا زَالَ فِيمَا مَضَى ، بَلْ لَا تَرَانُ عَلَيْهِ طَافِيْهَةً .

العاشرة : الْآيَةُ الْعَظِيْمَى : أَنَّهُمْ مَعَ فَلَتِهِمْ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ ، وَلَا مِنْ خَالَفَهُمْ .

الحادية عشرة : أَنَّ ذَلِكَ الشَّرْطُ إِلَى قِيَامِ السَّاعَةِ .

الثانية عشرة : مَا فِيهِ مِنَ الْآيَاتِ الْعَظِيْمَةِ : مِنْهَا إِخْبَارٌ بِأَنَّ اللَّهَ زَوَّى لَهُ الْمَشَارِقَ وَالْمَغَارِبَ ، وَأَخْبَرَ بِمَعْنَى ذَلِكَ فَوْقَعَ كَمَا أَخْبَرَ ؛ بِخَلَافِ الْجَنُوبِ وَالشَّمَالِ . وَإِخْبَارٌ بِأَنَّهُ مُعْطَى الْكَنْزَتَيْنِ . وَإِخْبَارٌ بِأَجَاجِيَّةِ دَعْوَتِهِ لِأَمْنِيَّةِ الْأَتَيْتَيْنِ . وَإِخْبَارٌ بِأَنَّهُ مُنْعِثُ الثَّالِثَةِ . وَإِخْبَارٌ بِوُقُوعِ السَّيْفِ ، وَأَنَّهُ لَا يُرَفَّعُ إِذَا وَقَعَ . وَإِخْبَارٌ بِأَهْلَكَ بَعْضِهِمْ بَعْضًا ، وَسَبَبَ بَعْضِهِمْ بَعْضًا . وَخَوْفٌ عَلَى أُمَّتِهِ مِنَ الْأَتَيْتَهُ الْمُضْلِلَيْنِ . وَإِخْبَارٌ بِظُهُورِ الْمُتَنَبِّيْنَ فِي

هذِهِ الْأَمَّةِ. وَإِخْبَارُهُ بِبَقَاءِ الطَّاغِيَةِ الْمَنْصُورَةِ. وَكُلُّ هَذَا وَقَعَ كَمَا أَخْبَرَ، مَعَ أَنْ كُلُّ وَاحِدَةٍ مِنْهَا أَبْعَدُ مَا يَكُونُ فِي الْعُقُولِ^(١).

الثالثة عشرة: حَضُرُ الْخَوْفِ عَلَى أُمَّتِهِ مِنَ الْأَئِمَّةِ الْمُضْلِّلِينَ.

الرابعة عشرة: التَّنَسِيَّةُ عَلَى مَعْنَى عِبَادَةِ الْأَوْثَانِ.

[٢٣] بَابُ

مَاجَاءَ فِي السُّخْرِ

وَقَوْلُ اللَّهِ تَعَالَى: «وَلَقَدْ عَلِمُوا أَنَّنِي أَشَرَّهُمْ مَا لَهُ فِي الْآخِرَةِ مِنْ تَلْقِي»

[البقرة: ١٠٢]

وَقَوْلُهُ: «يُؤْمِنُونَ بِالْجِبْرِ وَالْطَّاغِيَّاتِ» [النساء: ٥١].

قَالَ عُمَرُ: (الْجِبْرُ: السُّخْرُ. وَالْطَّاغِيَّاتُ: الشَّيْطَانُ).

وَقَالَ جَابِرٌ: (الْطَّاغِيَّاتُ كُلُّهُنَّ كَانُوا يَنْزِلُونَ عَلَيْهِمُ الشَّيْطَانُ، فِي كُلِّ حَيٍّ وَاحِدٍ).

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُوْقَاتِ». قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا هُنَّ؟ قَالَ: «الشَّرْكُ بِاللَّهِ، وَالسُّخْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْبَيْسِمِ، وَالْتَّوْلِي يَوْمَ الرَّحْفِ، وَقَدْفُ الْمُخْصَنَاتِ الْعَافِلَاتِ الْمُؤْمِنَاتِ».

وَعَنْ جُنَاحِبِ مَزْفُوعَةٍ: «حَدَّ السَّاحِرِ ضَرْبَةٌ بِالْسَّيْفِ». رَوَاهُ التَّرمِذِيُّ،

وَقَالَ: «الصَّحِيحُ: أَنَّهُ مَوْتُوفٌ».

(١) في نسخة: (المعقول).

وَفِي «صَحِيحِ الْبُخَارِيِّ» عَنْ بَجَالَةَ بْنِ عَبْدَةَ، قَالَ: (كَتَبَ عُمَرُ بْنُ الْحَطَابِ رَضِيَ اللَّهُ عَنْهُ: أَنِ افْتَلُوا كُلَّ سَاحِرٍ وَسَاحِرَةٍ). قَالَ: (فَقَتَلْنَا ثَلَاثَ سَوَاحِرَ).

وَصَحَّ عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا، (أَنَّهَا أَمْرَتْ بِقَتْلِ جَارِيَةٍ لَهَا سَحْرَتْهَا فَقُتِلَتْ).

وَكَذَلِكَ صَحَّ عَنْ جُنَاحَبِ.

قَالَ أَخْمَدُ: (عَنْ ثَلَاثَةِ مِنْ أَصْحَابِ الثَّبِيْرِ).

فِيهِ مَسَائِلُ:

الْأُولَى: تَقْسِيرُ آيَةِ الْبَقَرَةِ.

الثَّانِيَةُ: تَقْسِيرُ آيَةِ النُّسَاءِ.

الثَّالِثَةُ: تَقْسِيرُ الْجِنَّتِ، وَالْطَّاغُوتِ، وَالْفَرْقَيْتَهُمَا.

الرَّابِعَةُ: أَنَّ الْطَّاغُوتَ قَدْ يَكُونُ مِنَ الْجِنِّ، وَقَدْ يَكُونُ مِنَ الْإِنْسَنِ.

الْخَامِسَةُ: مَعْرِفَةُ السَّبْعِ الْمُوْبِقَاتِ الْمَخْصُوصَاتِ بِالْأَنْهَىِ.

السَّادِسَةُ: أَنَّ السَّاحِرَ يَكْفُرُ.

السَّابِعَةُ: أَنَّهُ يُفْتَلُ، وَلَا يُسْتَأْبَ.

الثَّامِنَةُ: وُجُودُهُدَّا فِي الْمُسْلِمِينَ عَلَى عَهْدِ عُمَرَ؛ فَكَيْفَ بَعْدَهُ؟!

[٢٤] بَابُ

بَيَانُ شَيْءٍ مِنْ أَنْوَاعِ السُّخْرِ

قَالَ أَخْمَدُ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا عَرْفٌ، عَنْ حَيَّانَ بْنِ

العلاء. حدثنا قطن بن قبيصة، عن أبيه، أنَّه سمعَ النبيَّ ﷺ قالَ: «إِنَّ الْعِيَافَةَ، وَالْطَّرْقَ، وَالْطَّيْرَةَ مِنَ الْجِبْرِ». .

قالَ عوفٌ: (العيافَةُ: زَجْرُ الطَّيْرِ، وَالْطَّرْقُ: الْحَطُّ يُحَطُّ بِالْأَرْضِ).
وَالْجِبْرُ: قَالَ الْحَسْنُ: (رَبُّ الشَّيْطَانِ). إِسْنَادُهُ جَيِّدٌ.

وَلَابِي دَاؤْدَ، وَالنَّسَائِيُّ، وَابْنِ حِبَّانَ فِي: «صَحِيحٌ»: الْمُسْنَدُ مِنْ^(١).
وَعَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ افْتَسَبَ
شَعْبَةً مِنَ الْجُجُومِ؛ فَقَدِ افْتَسَبَ شَعْبَةً مِنَ السُّخْرِ، زَادَ مَا رَأَدَ». رَوَاهُ أَبُو دَاؤْدَ،
وَإِسْنَادُهُ صَحِيحٌ.

وَلِلنَّسَائِيِّ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ: «مَنْ عَقَدَ عُقْدَةً ثُمَّ نَفَثَ فِيهَا، فَقَدْ
سُخَرَ، وَمَنْ سُخَرَ؛ فَقَدْ أَشْرَكَ، وَمَنْ تَعَلَّقَ شَبَّيَا؛ وَكَلَ إِلَيْهِ». .
وَعَنِ ابْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْأَهْلُ أَنْبَثُكُمْ مَا الْعَصْمَهُ؟ هِيَ
النِّيمَةُ، الْفَالَّهُ بَيْنَ النَّاسِ». رَوَاهُ مُسْلِمٌ.
وَلَهُمَا: عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنَ
البَيَانِ لِسُخْرَةٍ».

فيه مسائل:

الأولى: أنَّ الْعِيَافَةَ، وَالْطَّرْقَ، وَالْطَّيْرَةَ مِنَ الْجِبْرِ.

الثانية: تَفْسِيرُ الْعِيَافَةَ، وَالْطَّرْقَ، وَالْطَّيْرَةَ.

الثالثة: أَنَّ عِلْمَ الْجُجُومِ تَنْزَعُ مِنَ السُّخْرِ.

(١) أي: أنَّ مولاً أكثروا في رواية الحديث بالمسند منه دون التفسير، وهو كلام: عوف،
والحسن.

الرابعة : أَنَّ الْعَدْمَ مَعَ الْكُفْرِ مِنْ ذَلِكَ .

الخامسة : أَنَّ النِّيمَةَ مِنْ ذَلِكَ .

السادسة : أَنَّ مِنْ ذَلِكَ بَعْضَ الْفَحَشَةِ .

[٢٥] بَابُ

مَاجَاءُ فِي الْكُهْنَانِ وَنَخْوِهِمْ

رَوَى مُسْلِمٌ فِي «صَحِيحِهِ» عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ، قَالَ : «مَنْ أَتَى عَرَافَاً، فَسَأَلَهُ عَنْ شَيْءٍ، فَصَدَّقَهُ؛ لَمْ تُقْبَلْ لَهُ صَلَاةً أَرْبَعِينَ يَوْمًا» .

وَعَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ : «مَنْ أَتَى كَاهِنًا، فَصَدَّقَهُ بِمَا يَقُولُ؛ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ» . رَوَاهُ أَبُو دَاوُدَ .

وَلِلْأَرْبَعَةِ وَالْحَاكِمِ - وَقَالَ : «صَحِيحٌ عَلَى شَرْطِهِمَا» - [عَنْ أَبِي هُرَيْرَةَ^(١)] : «مَنْ أَتَى عَرَافَاً أَوْ كَاهِنًا، فَصَدَّقَهُ بِمَا يَقُولُ؛ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ» .

وَلِأَبِي بَغْلَى - بِسْنَدِ جَيْدٍ - عَنِ ابْنِ مَسْعُودٍ مِنْهُ مَوْقُوفًا .
وَعَنْ عَمْرَانَ بْنِ حُصَيْنٍ مَرْفُوعًا : «لِلْيَسَّ مِنَّا مَنْ تَطَيِّرُ لَهُ، أَوْ

(١) ما بين معقوفين بياض وقال شيخنا الدكتور الغريان في : «فتح المجيد» (٩٨٤/٢) : (بياض في جميع الأصول الخطية التي اطلعت عليها من كتاب الترجيد، وشروحه) أ.هـ
وانظر : «التبصير» (ص ٤٠٩)، و«فتح المجيد» (٤٨٩/٢) وجاء في نسخ كتاب «تحقيق الترجيد» (٢٨٨/٢) : (عن ابن عباس) . والصواب أن هذا الحديث من روایة أبي هريرة - رضي الله عنه - مرفوعاً .

تَكَهَّنَ، أَوْ تُكَهِّنَ لَهُ، أَوْ سَحَرَهُ، أَوْ سَحِّرَهُ، وَمَنْ أَتَى كَاهِنًا، فَصَدَّقَهُ بِمَا يَقُولُ؛ فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ». رَوَاهُ الْبَرَّارُ بِإِسْنَادِ جَيْدٍ.
وَرَوَاهُ الطَّبَرَانِيُّ فِي «الْأُفْسَطِ» بِإِسْنَادِ حَسَنٍ، مِنْ حَدِيثِ ابْنِ عَبَّاسٍ؛ دُونَ قَوْلِهِ: «وَمَنْ أَتَى إِلَى آخِرِهِ».

قَالَ الْبَغْوَانِيُّ^(١): (الْعَرَافُ: الَّذِي يَدْعُ عَيْ مَعْرِفَةَ الْأَمْوَارِ بِمُقْدَدِهِاتِ يُسْتَدَلُّ بِهَا عَلَى الْمَسْرُوقِ، وَمَكَانِ الْفَضَالَةِ، وَتَحْوِي ذَلِكَ).
وَقَيْلَ: هُوَ الْكَاهِنُ. وَالْكَاهِنُ: هُوَ الَّذِي يُخْبِرُ عَنِ الْمُغَيَّبَاتِ فِي الْمُسْتَقْبَلِ.

وَقَيْلَ: الَّذِي يُخْبِرُ عَنَّا فِي الْضَّمِيرِ.

وَقَالَ أَبُو الْعَبَّاسِ بْنُ تَيمِيَّةَ^(٢): (الْعَرَافُ: اسْمُ الْكَاهِنِ، وَالْمُنْجِمِ، وَالرَّئَمَالِ، وَتَحْوِرِهِمْ، مِنْ يَتَكَلَّمُ فِي مَعْرِفَةِ الْأَمْوَارِ بِهَذِهِ الْطُّرُقِ).
وَقَالَ ابْنُ عَبَّاسٍ فِي قَوْمٍ يَكْتُبُونَ «أَبَا جَادِ»، وَيَنْتَظِرُونَ فِي الْثُجُورِ: (مَا أَرَى مَنْ فَعَلَ ذَلِكَ لَهُ عِنْدَ اللَّهِ مِنْ خَلَاقٍ).
فِيهِ مَسَائِلٌ:

الْأُولَى: لَا يَجْتَمِعُ تَصْدِيقُ الْكَاهِنِ مَعَ الْإِيمَانِ بِ«الْقُرْآنِ».

الثَّانِيَةُ: التَّضْرِيْبُ بِأَنَّهُ كُفَّرٌ.

الثَّالِثَةُ: ذِكْرُ مَنْ تُكَهِّنَ لَهُ.

الرَّابِعَةُ: ذِكْرُ مَنْ تُطْبِرَ لَهُ.

(١) فِي: «شَرْحِ السَّنَةِ» (٢/١٨٢).

(٢) فِي: «مَجْمُوعِ الْفَتاوَى» (٢٠/١٧٣) وَعِنْهُ: (اسْمُ عَالِمِ الْكَاهِنِ . . .).

الخامسة: ذِكْرُ مَنْ سُبِّحَ لَهُ.

السادسة: ذِكْرُ مَنْ تَعَلَّمَ أَبْجَادَ.

السابعة: ذِكْرُ الْفَرْقِ بَيْنَ الْكَاهِنِ وَالْعَرَافِ.

[٣٦] بَابُ

مَاجَاءُ فِي النُّشْرَةِ

عَنْ حَابِيرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُبِّلَ عَنِ النُّشْرَةِ؟ فَقَالَ: «هُوَ مَنْ عَمِلَ الشَّيْطَانَ». رَوَاهُ أَخْمَدُ بْنُ سَنَدٍ جَيْدٌ، وَأَبُو دَاؤَدَ، وَقَالَ: (سُبِّلَ أَخْمَدُ عَنْهَا؟ فَقَالَ: ابْنُ مَسْعُودٍ يَكْرَهُ هَذَا كُلُّهُ).

وَفِي «الْبُحَارِيِّ» عَنْ قَتَادَةَ: (قُلْتُ لِابْنِ الْمُسِيَّبِ: رَجُلٌ يُهْبَطُ أَوْ يُؤْخَذُ عَنِ امْرَأَتِهِ؛ أَيْحُلُّ عَنْهُ أَوْ يُتَشَرُّ؟ قَالَ: لَا يَأْسَنُ بِهِ؛ إِنَّمَا يُدُونُ بِهِ الْإِصْلَاحَ، فَإِنَّمَا يَنْفَعُ؛ فَلَمْ يُثْبِتْ عَنْهُ). اَنْتَهَى.

وَرُوِيَ عَنِ الْحَسَنِ، أَنَّهُ قَالَ: (لَا يَحْلُّ السُّخْرَ إِلَّا سَاحِرٌ).

قَالَ ابْنُ الْقَيْمِ: (النُّشْرَةُ: حَلُّ السُّخْرِ عَنِ الْمَسْخُورِ، وَهِيَ تَوْعَانٌ: حَلُّ بِسْحَرِ مِثْلِهِ، وَهُوَ الَّذِي مِنْ عَمَلِ الشَّيْطَانِ، وَعَلَيْهِ يُخْمَلُ قَوْنُ الْحَسَنِ، فَيَتَرَبَّ النَّاشرُ وَالْمُنْتَشِرُ إِلَى الشَّيْطَانِ بِمَا يَحِبُّ، فَيُنْهَلُ عَمَلُهُ عَنِ الْمَسْخُورِ، وَالثَّانِي: النُّشْرَةُ بِالْغُصْنِيَّةِ، وَالْعَوْذَاتِ، وَالْأَذْوَاتِ، وَالدَّعَوَاتِ الْمُبَاحَةِ؛ فَهُذَا جَائزٌ).

فِيهِ مَسَائلٌ:

الأولى: النَّهْيُ عَنِ النُّشْرَةِ.

الثانية: الْفَرْقُ بَيْنَ الْمَنْهِيِّ عَنْهُ، وَالْمُرْحَصِ فِيهِ مَمَّا يُرِيْلُ^(١) الإِشْكَانَ.

(١) فِي بَعْضِ النُّسُخِ: (عَمَّا يُرِيْلُ).

[٢٧] باب

ما جاء في التعظيم^(١)

وَقَوْلُ اللَّهِ تَعَالَى : «أَلَا إِنَّا طَلَبْنَا مِنْهُمْ عِنْدَ أَنْوَهٍ لِكَيْنَ أَسْخَرْنَاهُمْ لَا يَعْلَمُونَ»
[الأعراف]

وَقَوْلُهُ : «قَالُوا طَلَبْنَاكُمْ مِنْكُمْ لَيْنَ ذُكْرَنَرْ بَلْ أَنْتُمْ قَوْمٌ مُشْرِفُونَ»
[يس].

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «لَا عَذْوَى، وَلَا طَبِيرَةَ، وَلَا هَامَةَ، وَلَا صَفَرَ» . أَخْرَجَاهُ
رَاجِدُ مُسْلِمٍ : «لَا آنَّةَ، وَلَا حَوْلَ» .

وَلَهُمَا : عَنْ أَنْسٍ ؛ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَا عَذْوَى، وَلَا طَبِيرَةَ،
وَلَا عِجَبِيَّ الْفَالُ» . قَالُوا : وَمَا الْفَالُ؟ قَالَ : «الْكَلِمَةُ الطَّيِّبَةُ» .

وَلَأِبِي دَاوُدَ بَسْتَدِ صَحِيحٍ : عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ : ذُكِرَتِ الطَّبِيرَةُ عِنْدَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ : «أَخْسَنَهَا الْفَالُ، وَلَا تَرَدُ مُسْلِمًا، فَإِذَا رَأَى أَحَدُكُمْ مَا
يَنْكِرُهُ، فَلْيَقُلْ : اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ، وَلَا يَنْدَعُ السَّيِّئَاتِ إِلَّا
أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ» .

وَلَهُ : مِنْ حَدِيثِ أَبِي مَسْعُودٍ مَرْفُوِعًا : «الْطَّبِيرَةُ شِرْكٌ، الطَّبِيرَةُ شِرْكٌ، وَمَا
مِنَ الْأَكْلِ^(٢)، وَلِكَنَّ اللَّهَ يَنْهَا بِالشُّوْكِلِ» . رَوَاهُ أَبُو دَاوُدَ، وَالشَّرِيفُ
وَصَحَّحَهُ، وَجَعَلَ آخِرَهُ مِنْ قَوْلِ أَبِي مَسْعُودٍ .

(١) جاء في : «تحقيق التحريد» (٢٩٩/٢) : (ما جاء في التعظيم وغيره).

(٢) في الحديث إضمار ، والتقدير : وما مَا إِلَّا وَقَدْ وَقَعَ فِي قَلْبِ شَيْءٍ مِنْ ذَلِكَ . وانظر الشرح .

وَالْأَخْمَدَ مِنْ حَدِيثِ ابْنِ عَمْرُو : «مَنْ رَدَّتْهُ الطُّبِيرِيَّةُ عَنْ حَاجَتِهِ؛ فَقَدْ أَشْرَكَ». قَالُوا: فَمَا كَمَارَهُ ذَلِكَ؟ قَالَ: «أَنْ تَقُولَ: اللَّهُمَّ لَا يَخِرُّ إِلَّا خَبِرْتَكَ، وَلَا طَبِيرٌ إِلَّا طَبِيرُكَ، وَلَا إِلَهٌ إِلَّا هُنْدُوكَ».

وَلَهُ مِنْ حَدِيثِ الْفَضْلِ بْنِ عَبَّاسٍ: «إِنَّمَا الطُّبِيرِيَّةَ مَا أَنْضَاكَ أَوْ رَدَكَ».

فِيهِ قَسَائِلُ:

الْأُولَى : الشَّنِيْبَرِيُّ عَلَى قَوْلِهِ: «أَلَا إِنَّمَا طَبِيرُهُمْ عِنْدَ اللَّهِ» [الْأَعْرَافِ: ١٣١]، مَعَ قَوْلِهِ: «طَبِيرُكُمْ مَعَكُمْ» [يَسِّرِ: ١٩].

الثَّانِيَةُ : نَفْيُ الْعَدُوِيِّ.

الثَّالِثَةُ : نَفْيُ الطُّبِيرِيَّةِ.

الرَّابِعَةُ : نَفْيُ الْهَامَةِ.

الخَامِسَةُ : نَفْيُ الصَّفَرِ.

السَّادِسَةُ : أَنَّ الْفَالِنَ لَيْسَ مِنْ ذَلِكَ بَلْ مُسْتَحْبِ.

السَّابِعَةُ : تَفْسِيرُ الْفَالِنِ.

الثَّامِنَةُ : أَنَّ الْوَاقِعَ فِي الْقُلُوبِ مِنْ ذَلِكَ مَعَ كَرَاهِيَّتِهِ لَا يَصُرُّ بَلْ يَنْهِيُ اللَّهُ بِالْتَّوْكِلِ.

النَّاسِعَةُ : ذِكْرُ مَا يَقُولُ مَنْ وَجَدَهُ.

الْعَاشِرَةُ : التَّصْرِيرُ بِأَنَّ الطُّبِيرِيَّ شَرِكٌ.

الْحَادِيَةُ عَشَرَةُ : تَفْسِيرُ الطُّبِيرِيَّ الْمَذُومَةِ.

[٢٧] باب

ما جاء في التطهير^(١)

وقول الله تعالى: «أَلَا إِنَّا طَهَرْنَاكُمْ عَنَّ أَذْنُورٍ وَلَكُمْ أَسْتَرْهُمْ لَا يَعْلَمُونَ»^(٢)
[الأعراف]

وقوله: «قَالَ رَبُّكُمْ يَعْلَمُ أَنَّكُمْ ذَكَرْتُمْ بِلَأْشَدِ قُوَّمٍ شَرِّقُونَ»^(٣)
[يس].

عن أبي هريرة - رضي الله عنه - أنَّ رَسُولَ اللهِ قَالَ: «لَا عَذْوَى، وَلَا طَبِيرَةُ، وَلَا حَامَةُ، وَلَا صَفَرَةُ». أَخْرَجَاهُ
رَبِّهِ مُسْلِمٌ: «لَا لَأَنْوَةُ، وَلَا حَوْلَ». زَادَ مُسْلِمٌ: «لَا لَأَنْوَةُ، وَلَا حَوْلَ».

وَلَهُمَا: عن أنسٍ؛ قَالَ: قَالَ رَسُولُ اللهِ: «لَا عَذْوَى، وَلَا طَبِيرَةُ،
وَلِيُعِجِّبِي الْفَالُ». قَالُوا: وَمَا الْفَالُ؟ قَالَ: «الْكَلِمَةُ الطَّيِّبَةُ».

وَلَأَبِي دَاوُدَ بَسْنَدَ صَحِيحٌ: عن عُقبَةَ بْنِ عَامِرٍ، قَالَ: ذُكِرَتِ الطَّبِيرَةُ عِنْدَ
رَسُولِ اللهِ، فَقَالَ: «أَخْسَنَهَا الْفَالُ، وَلَا تَرِدُ مُسْلِمًا، فَإِذَا رَأَى أَحَدُكُمْ مَا
يَنْكِرُهُ، فَلْيُقْبِلْ: اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ، وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا
أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ».

وَلَهُ: مِنْ حَدِيثِ ابْنِ مَسْعُودٍ مَرْفُوعًا: «الْطَّبِيرَةُ شِرْكٌ، الطَّبِيرَةُ شِرْكٌ، وَمَا
مِنَ إِلَّا^(٤)، وَلِكَنَّ اللَّهَ يَذْهِبُهُ بِالْتَّوْكِلِ». رَوَاهُ أَبُو دَاوُدُ، وَالشَّرِّمِيُّ،
وَصَحَّحَهُ، وَجَعَلَ آخِرَهُ مِنْ قَوْلِ ابْنِ مَسْعُودٍ.

(١) جاء في: «تحقيق التجريد» (٢٩٩/٢): (ما جاء في التطهير وغيره).

(٢) في الحديث إضمار، والتقدير: وما من إلّا وقد وقع في قلبه شيء من ذلك. وانظر الشرح.

وَعَنْ أَبِي مَالِكِ الْأَشْعَرِيِّ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ قَالَ: «أَرْبَعٌ فِي أَثْنَيْهِ مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتَرَكُونَهُنَّ: الْفَحْرُ بِالْأَخْسَابِ، وَالظُّغْنُ فِي الْأَنْسَابِ، وَالاِسْتِشْفَاءُ بِالْجُحُومِ، وَالْيَاهِةُ». وَقَالَ: «النَّاهِيَّةُ إِذَا لَمْ تَتَبَّعْ قَبْلَ مَوْتِهَا؛ تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا يُسْرِيَّالُ مِنْ قَطْرَانٍ، وَدَرْعٍ مِنْ جَرَبٍ». رَوَاهُ مُسْلِمٌ.

وَلَهُمَا: عَنْ زَيْدِ بْنِ خَالِدٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَجُلًا صَنَعَ بِالْمُحَدِّبَيْةِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ الظَّلَلِ، فَلَمَّا انْتَرَى، أَفْبَلَ عَلَى النَّاسِ. فَقَالَ: «هَلْ تَذَرُونَ مَاذَا قَالَ رَبُّكُمْ؟». قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَضَبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي، وَكَافِرٌ، فَأَنَا مِنْ قَالَ: مُطِرْنَا بِمَفْضِلِ اللَّهِ وَرَحْمَتِهِ؛ فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكِبِ، وَأَمَا مَنْ قَالَ: مُطِرْنَا بِنَوْءٍ كَذَّا وَكَذَا؛ فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكِبِ».

وَلَهُمَا مِنْ حَدِيثِ ابْنِ عَبَّاسٍ مَعْنَاهُ، وَفِيهِ: «قَالَ بَعْضُهُمْ: لَقَدْ صَدَقَ نَوْءُهُ كَذَا». فَأَنْزَلَ اللَّهُ هُنْدِهُ الْآيَاتِ: «فَلَا أَقِسْمَ بِمَوْقِعِ النُّجُومِ ۝ وَلَنَّهُ لَقَسْمٌ لَوْ تَعْلَمُونَ عَظِيمٌ ۝ إِنَّهُ لَقَنْعَانٌ كَيْمٌ ۝ فِي كِتَبٍ مُكْثُرٍ ۝ لَا يَمْسِمُ إِلَّا الْمُطَهَّرُونَ ۝ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمَيْنَ ۝ أَفَبِهِنَا الْمُؤْبِثُ أَنَّمُ مُذْهَنُونَ ۝ وَيَعْلَمُونَ رِزْقَكُمْ أَنْتُمْ تَكْذِبُونَ ۝» [الواقعة].

فِيهِ مَسَائِلٌ:

الْأُولَى: تَقْسِيرُ آيَةِ الْوَاقِعَةِ.

الثَّانِيَةُ: ذِكْرُ الْأَرْبَعِ الْيَتَمَّيِّدِيَّةِ مِنْ أَمْرِ الْجَاهِلِيَّةِ.

الثالثة : ذِكْرُ الْكُفَّرِ فِي بَعْضِهَا .

الرابعة : أَنَّ مِنَ الْكُفَّرِ مَا لَا يُخْرِجُ مِنَ الْمِلَّةِ .

الخامسة : قَوْلُهُ : « أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ »؛ بِسَبِّبِ تِزْوِيلِ
الْتَّغْمَةِ .

السادسة : التَّقْطُنُ لِلْإِيمَانِ فِي هَذَا الْمَوْضِعِ .

السابعة : التَّقْطُنُ لِلْكُفَّرِ فِي هَذَا الْمَوْضِعِ .

الثامنة : التَّقْطُنُ لِقَوْلِهِ : « الْقَدْ صَدَقَ نَوْءَ كَذَّا وَكَذَّا » .

النinthة : إِخْرَاجُ الْعَالَمِ لِلتَّعْلِيمِ لِلْمَسَأَةِ بِالْاسْتِفْهَامِ عَنْهَا، لِقَوْلِهِ :
« أَنْذِرُونَنَّا ذَمَّا قَالَ رَبُّكُمْ » .

العاشرة : وَعِيدُ النَّائِحةِ .

[٢٠] بَابٌ

قَوْلُهُ تَعَالَى : « وَمِنَ النَّاسِ مَنْ يَكْجِدُ مِنْ دُونِ اللَّهِ أَنَّهَا كُبُرُوهُمْ كَمْنَتُ اللَّهُ »
[البقرة: ١٦٥]

وَقَوْلُهُ : « قُلْ إِنَّ كَانَ أَبَاكُمْ وَأَبَنَاؤُكُمْ » إِلَى قَوْلِهِ : « أَحَبَّ إِلَيْكُمْ
مِنْ أَنَّهُ وَرَسُولُهُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ » ^{١١} [التوبه]
عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ قَالَ : « لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ
مِنْ وَلَدِهِ، وَوَالدِّيَهُ، وَالنَّاسِ أَجْمَعِينَ ». أَخْرَجَاهُ .
وَلَهُمَا : عَنْهُ : قَالَ رَسُولُ اللَّهِ : « ثَلَاثَ مَنْ كُنَّ بِهِ ؛ وَجَدَ بِهِنَّ
حَلَاوةَ الْإِيمَانِ : أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مَا يَسْوَاهُمَا، وَأَنْ يُحِبَّ

المرء لا يُحب إلا الله، وأن يكره أن يعود في الكفر بعد أن نبذه الله منه، كما يكره أن يُقذف في النار.

وفي رواية: «لَا يَجِدُ أَحَدٌ حَلَوةَ الْإِيمَانَ حَتَّىٰ» إلى آخره.

وعن ابن عباس؛ قال: (من أحب في الله، وابغض في الله، ووالى في الله، وعادى في الله؛ فإنما تناهى ولاية الله بذلك، ولن يجد عبد طعم الإيمان وإن كثرت صلاته وصومه - حتى يكون كذلك، وقد صار عامة مواخاة الناس على أمر الدنيا، ذلك لا يجدي على أهله شيئاً) رواه ابن جرير.

وقال ابن عباس في قوله: «وَنَقَطَتْ بِهِمُ الْأَسْبَابُ» [البقرة: ١٩] قال: «المودة».

فيه مسائل:

الأولى: تفسير آية البقرة.

الثانية: تفسير آية «بَرَآءَة».

الثالثة: وجوب محبيه بِهِ، [وتقديمهما] على النفس، والأهل، والمال.

الرابعة: أن نهي الإيمان لا يدل على الخروج من الإسلام.

الخامسة: أن للإيمان حلاوة قد يجدها الإنسان وقد لا يجدها.

السادسة: أعمال القلب الأربع^(١) التي لأنفال ولاية الله إلأيها، ولا يجد أحد طعم الإيمان إلأيها.

السابعة: فهم الصحابي ل الواقع أن عامة المواخاة على أمر الدنيا.

(١) كذا في كل النسخ والصحيف: (الاربع).

الثامنة : تفسير : **﴿وَنَقْطَعَتِ بِهِمُ الْأَسْبَابُ ﴾** [البقرة: ١٦٦].

النinthة : أنَّ مِنَ الْمُشْرِكِينَ مَنْ يُحِبُّ اللَّهَ حُبًا شَدِيدًا .

العاشرة : الوعيدُ عَلَى مَنْ كَانَ الشَّمَائِيَّةُ أَحَبَّ إِلَيْهِ مِنْ دِينِهِ .

الحادية عشرة : أَنَّ مَنْ اتَّخَذَ نِدًا تُساوِي مَحَبَّتُهُ مَحَبَّةَ اللَّهِ؛ فَهُوَ الشَّرُكُ

الْأَكْبَرُ .

[٣١] بَابُ

قَوْلُ اللَّهِ تَعَالَى : **﴿إِنَّمَا ذَلِكُمُ الشَّيْطَنُ يَجْوِفُ أُولِيَّ أَعْيُنٍ فَلَا يَخَافُوهُنَّ وَخَافُونَ إِنَّكُمْ مُؤْمِنُونَ ﴾** [آل عمران: ٣١].

وَقَوْلُهُ : **﴿إِنَّمَا يَعْمَلُ مَسِيدِيَّ اللَّهِ مَنْ مَاءَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَاقَمَ الصَّلَاةَ**

وَمَنِ الْرَّكُونَةَ وَلَمْ يَخْشِ إِلَّا اللَّهُ فَقَسَّ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴾

[التوبه: ٣١].

وَقَوْلُهُ : **﴿وَمِنَ النَّاسِ مَنْ يَقُولُ إِنَّمَا يَأْتَهُمْ أُذُنَّى فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ**
كَهَدَابَ اللَّهِ وَلَئِنْ جَاءَهُ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَئِنْ اللَّهُ بِأَعْلَمَ بِمَا فِي
مُحْدُورِ الْعَلَمِيَّنَ ﴾ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ أَمْنَوْا [العنكبوت: ١٠-١١].

عَنْ أَبِي سَعِيدٍ - رَضِيَ اللَّهُ عَنْهُ - مَرْفُوعًا : إِنَّ مِنْ ضُعْفِ الْبَقِينِ أَنْ تُرْضِي

النَّاسَ بِسَخْطِ اللَّهِ، وَأَنْ تَخْمَدُهُمْ عَلَى رِزْقِ اللَّهِ، وَأَنْ تَنْهَمُهُمْ عَلَى مَا لَمْ

يُؤْتِكَ اللَّهُ، إِنَّ رِزْقَ اللَّهِ لَا يَجْرُؤُ حِرْصٌ حَرِيصٌ، وَلَا يَرْدُهُ كَرَاهِيَّةٌ كَارِهٌ .

وَعَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «مَنِ التَّمَسَ رِضَا

اللَّهِ بِسَخْطِ النَّاسِ؛ رَضِيَ اللَّهُ عَنْهُ، وَأَرْضَى عَنْهُ النَّاسَ، وَمَنِ التَّمَسَ رِضَا

الناسِ يَسْخَطُ اللَّهُ ؛ سَخْطُ اللَّهِ عَلَيْهِ، وَأَسْخَطَ عَلَيْهِ النَّاسَ». رَوَاهُ ابْنُ حِبْرَانَ فِي «صَحِيحِهِ».

فِيهِ مَسَائِلُ:

الْأُولَى: تَفْسِيرُ آيَةِ آلِ عُمَرَانَ.

الثَّانِيَةُ: تَفْسِيرُ آيَةِ «بَرَآةٌ».

الثَّالِثَةُ: تَفْسِيرُ آيَةِ الْعَنْكُوبُوتِ.

الرَّابِعَةُ: أَنَّ الْيَقِينَ يَضْعُفُ وَيَقْوِي.

الْخَامِسَةُ: عَلَامَةُ ضَعْفِهِ، وَمِنْ ذَلِكَ هَذِهِ التَّلَاثُ.

الْسَّادِسَةُ: أَنَّ إِخْلَاصَ الْحَوْقَفِ اللَّهِ مِنَ الْفَرَائِصِ.

الْسَّابِعَةُ: ذِكْرُ تَوَابٍ مَّنْ فَعَلَهُ.

الثَّامِنَةُ: ذِكْرُ عِقَابٍ مَّنْ تَرَكَهُ.

[٣٤] بَابٌ

قَوْلُ اللَّهِ تَعَالَى: «وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنَّ كُفُّارَ مُؤْمِنِينَ ﴿٦﴾»

[الْمَائِدَةُ: ٢٣]

وَقَوْلُهُ: «إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِّرُ اللَّهُ تَوَلَّتْ مُلْكُهُمْ» [الْأَنْفَالُ: ٢].

وَقَوْلُهُ: «يَا أَيُّهَا الَّذِينَ حَسَبُوكُمْ إِلَهًا وَمَنْ أَنْتُمْ مِّنَ الْمُؤْمِنِينَ ﴿٦﴾» [الْأَنْفَالُ].

وَقَوْلُهُ: «وَمَنْ يَتَوَلَّ إِلَّا اللَّهُ فَهُوَ حَسِيبٌ» [الْطَّلاقُ: ٣].

وَعَنْ ابْنِ عَبَّاسٍ، قَالَ: «حَسِبْنَا اللَّهَ وَيَقْعُمُ الْوَحْكِيلُ ﴿٦﴾» [آلِ عُمَرَانَ: ٤].

قَالَهَا إِبْرَاهِيمُ - عَلَيْهِ السَّلَامُ - حِينَ أَقْرَى فِي التَّارِيَخِ، وَقَالَهَا مُحَمَّدُ ﷺ حِينَ قَالُوا

لَهُ: ﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَلَا يُنْتَهُمْ فَرَادُهُمْ إِيمَانًا﴾ [آل عمران: ١٧٣]. رواهُ

البُخاريُّ، والسائلُ.

فيه مسائلٌ:

الأولى: أَنَّ التَّوْكِلَ مِنَ الْفَرَائِضِ.

الثانية: أَنَّهُ مِنْ شُرُوطِ الْإِيمَانِ.

الثالثة: تَفْسِيرُ آيَةِ الْأَنْفَالِ.

الرابعة: تَفْسِيرُ آيَةِ فِي آخِرِهَا.

الخامسة: تَفْسِيرُ آيَةِ الْطَّلاقِ.

السادسة: عِظَمُ شَأْنِ هَذِهِ الْكَلِمَةِ، وَأَنَّهَا قَوْلُ إِبْرَاهِيمَ، وَمُحَمَّدٌ ﷺ فِي
الشَّدَائِدِ.

[٢٣] باب

قَوْلُهُ تَعَالَى: ﴿أَنَّمَّا مَكَرَ اللَّهُ فَلَا يَأْمُنُ مَكَرَ اللَّهِ إِلَّا الْقَوْمُ
الْخَيْرُونَ ﴿١٣﴾﴾ [الأعراف].

وقوله: ﴿وَمَنْ يَشَنَّطْ مِنْ رَحْمَةِ رَبِّهِ إِلَّا أَصْنَالُونَ ﴿١٤﴾﴾ [الحجر: ٥٦].

وعَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْكَبَائِرِ؟ فَقَالَ: «الشُّرُكُ بِاللَّهِ،
وَالْيَأْسُ مِنْ رَفْحِ اللَّهِ، وَالْأَمْنُ مِنْ مَكْرِ اللَّهِ».

وعَنِ ابْنِ مَسْعُودٍ، قَالَ: (أَنْجِرُ الْكَبَائِرِ: الإِشْرَاكُ بِاللَّهِ، وَالْأَمْنُ مِنْ مَكْرِ
اللَّهِ، وَالْقُنْطُوطُ مِنْ رَحْمَةِ اللَّهِ، وَالْيَأْسُ مِنْ رَفْحِ اللَّهِ). رَوَاهُ عَبْدُ الرَّزْقِ.

فيه مسائلٌ:

الأولى: تَفْسِيرُ آيَةِ الْأَغْرَافِ.

الثانية: تفسير آية الحجر.

الثالثة: شدة الوعيد فيمن أمن مكر الله.

الرابعة: شدة الوعيد في القنوط.

٣٤ [بَابٌ]

من الإيمان بالله الصبر على أقدار الله

وَقَوْلُ اللَّهِ تَعَالَى : ﴿ وَمَن يَقُولُ مِنْ يَا اللَّهُ يَهْدِ قَبْرَهُ وَاللَّهُ يَكْلِلُ شَقْوَةً عَلَيْهِ ﴾ ١١

التعابين].

قالَ عَلْقَمَةَ: (هُوَ الرَّجُلُ تُصِيبُهُ الْمُهِمَّةُ، فَيَعْلَمُ أَنَّهَا مِنْ عِنْدِ اللَّهِ؛ فَيَرْضِي وَيَسْلِمُ).

وفي : «صَحِيفَةِ مُسْلِمٍ» عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «الثَّنَاءُ عَنِ النَّاسِ هُمَّا يَهُمْ كُفَّرٌ»: الطَّغْنُ فِي النَّسْبِ، وَالنِّيَاحَةُ عَلَى الْمَيْتِ .
وَلَهُمَا : عَنْ أَبْنَى مَسْعُودَ تَرْفُوْعَا: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْحُلُودَ، وَشَقَّ الْجَحِيْبَ، وَدَعَابَدْهُوْيَ الْجَاهِلِيْجَ» .

وَعَنْ أَنْسٍ، أَنَّ رَسُولَ اللَّهِ قَالَ: «إِذَا أَرَادَ اللَّهُ بَعْيَدَيْهِ الْخَيْرَ؛ عَجَّلَ لَهُ الْعُقُوبَةَ»^(١) فِي الدُّنْيَا، وَإِذَا أَرَادَ بَعْيَدَيْهِ الشَّرَّ؛ أَنْسَكَ عَنْهُ بِذَنْبِهِ، حَتَّى يُمْرَأَفِي^(٢) بِيَوْمِ الْقِيَامَةِ».

وَقَالَ النَّبِيُّ ﷺ: «إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ - تَعَالَى - إِذَا

(١) في بعض النسخ: (بالعقوبة). والثيت موافق لمصادر الحديث.

(٢) كذا في النسخ وهو موافق لرواية الترمذى (٢٣٩٦) وأiben عدى (٣/١١٩٢). وعند الطحاوى فى: «شرح مشكل الآثار» (٢٠٥٠)، والحاكم (٤/٦٠٨): (بوقية). وهند البهيمى فى: «الأسماء والصفات» (٣١٦)، والبجوى فى: «شرح السنة» (١٤٣٥): (بوقية به).

أَحَبَّ قَوْمًا؛ ابْلَأْهُمْ، فَمَنْ رَضِيَ؛ فَلَهُ الرَّضَا، وَمَنْ سُخْطَ؛ فَلَهُ السُّخْطُ.
حَسَنَهُ التَّرْمِذِيُّ.

فِيهِ مَسَائِلُ:

الْأُولَى : تَفْسِيرُ آيَةِ التَّخَابِينِ.

الثَّانِيَةُ : أَنَّ هَذَا مِنَ الْإِيمَانِ بِاللَّهِ.

الثَّالِثَةُ : الطَّعْنُ فِي التَّسْبِ.

الرَّابِعَةُ : شِدَّةُ الْوَعِيدِ فِيمَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُبُوبَ، وَدَعَابَدَعْوَى
الْجَاهِلِيَّةِ.

الْخَامِسَةُ : عَلَامَةُ إِرَادَةِ اللَّهِ بِعِنْدِهِ الْحَيْرَ.

الْسَّادِسَةُ : إِرَادَةُ اللَّهِ بِهِ الشَّرَّ.

الْسَّابِعَةُ : عَلَامَةُ حُبِّ اللَّهِ لِلْعِبْدِ.

الثَّامِنَةُ : تَخْرِيمُ السُّخْطِ.

الْتَّاسِعَةُ : نَوَابُ الرَّضَا بِالْبَلَاءِ.

[٢٥] بَابُ

مَاجَاعَةُ الرِّبَاعِ

وَقَوْلُ اللَّهِ تَعَالَى : « قُلْ إِنَّمَا أَنْتَ بَشَرٌ وَلَكُمْ بُشْرَى إِنَّمَا إِلَيْهِمْ كُمْ إِلَهٌ وَلَيْسَ فَنَّ كَانَ
يَرْجُوا لِقَاءَ رَبِّهِ فَلَيَعْمَلَ عَمَلًا صَالِحًا وَلَا يَتَرَكَ بِعِيَادَةٍ رَبِّهِ لَهُمْ لَهُمْ [الْكَهْفُ] ».
عَنْ أَبِي هُرَيْرَةَ مَرْفُوعًا : قَالَ اللَّهُ تَعَالَى : « أَنَا أُغْنِيُ الشَّرِّ كَاءَ وَعَنِ الشُّرُكِ،
مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِي فِيهِ غَيْرِي؛ تَرَكْتُهُ وَشَرَكَهُ ». رَوَاهُ مُسْلِمٌ.

وَعَنْ أَبِي سَعِيدٍ مَرْفُوعًا: «أَلَا أَخْبُرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ؟». قَالُوا: بَلَى. قَالَ: «الشَّرُكُ الْحَقِيقِيُّ، يَقُولُ الرَّجُلُ فِي صَلَاتِي فَيُرِيَنِ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرٍ رَجُلٌ». رَوَاهُ أَخْمَدُ.

فِيهِ قَسَائِلُ:

الْأُولَى: تَفْسِيرُ آيَةِ الْكَهْفِ.

الثَّانِيَةُ: الْأَمْرُ الْعَظِيمُ فِي رُدِّ الْعَمَلِ الصَّالِحِ إِذَا دَخَلَهُ شَيْءٌ لِغَيْرِ اللَّهِ.

الثَّالِثَةُ: ذِكْرُ السَّبِبِ الْمُوْجِبِ لِذَلِكَ، وَهُوَ كَمَالُ الْغَنَى.

الرَّابِعَةُ: أَنَّ مِنَ الْأَسْبَابِ أَنَّهُ تَعَالَى خَيْرُ الْشَّرَكَاءِ.

الْخَامِسَةُ: خَوْفُ الْتَّبَّيِّنِ عَلَى أَصْحَابِهِ مِنَ الرُّؤْيَا.

السَّادِسَةُ: أَنَّهُ فَسَرَ ذَلِكَ بِأَنَّ الْمَرْءَ يَصْلِي لَهُ، لِكِنْ يَرِيْشُهَا لِمَا يَرَى مِنْ نَظَرِ الرَّجُلِ إِلَيْهِ.

[٣٦] بَابٌ

مِنَ الشَّرُكِ إِذَا دَأَدَهُ الْإِنْسَانُ بِعَصْلِهِ الدُّنْيَا

وَقَوْلُ اللَّهِ تَعَالَى: «مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَرِزْقَنَا ثُوَقَ إِلَيْهِمْ أَعْنَلَهُمْ فِيهَا وَهُنْ فِيهَا لَا يَتَبَخَّرُونَ» (١) أَوْ لِتَكَ أَلَّذِينَ لَيْسُ لَهُمْ فِي الْآخِرَةِ إِلَّا أَنْتَارٌ وَحَبْطَ مَا صَنَعُوا فِيهَا وَيَنْهَا مَا كَانُوا يَصْنَعُونَ» (٢) [هُودٌ: ١٥، ١٦].

فِي: «الصَّحِيفَ» عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ رَسُولُ اللَّهِ ﷺ: «تَعْسَ عَبْدُ الدِّينَارِ، تَعْسَ عَبْدُ الدُّرْزَمِ، تَعْسَ عَبْدُ الْحَمِيمِيَّةِ، تَعْسَ عَبْدُ الْحَمِيلَةِ، إِنْ أُغْطِيَ؛ رَضِيَ، وَإِنْ لَمْ يُغْطَ؛ سَخَطَ، تَعْسَ وَانْتَكَسَ، وَإِذَا شَبَكَ فَلَا انتَقَشَ». طُوبَى لِعَبْدِ آخِيَّدِ بِعَنَانِ فَرِسِيهِ فِي سَبِيلِ اللَّهِ، أَشَمَّ

رأسمه، مُغبِّرَةً فَدَمَاهُ، إِنْ كَانَ فِي الْحِرَاسَةِ؛ كَانَ فِي الْحِرَاسَةِ، وَإِنْ كَانَ فِي السَّاقَةِ؛ كَانَ فِي السَّاقَةِ، إِنْ اسْتَأْذَنَ؛ لَمْ يُؤْذَنْ لَهُ، وَإِنْ شَفَعَ؛ لَمْ يُشَفَّعْ».

فِيهِ مَسَائِلُ:

الْأُولَى : الْإِرَادَةُ الْإِلَهَيَّةُ الَّتِي يَعْمَلُ الْآخِرَةَ.

الثَّانِيَةُ : تَفْسِيرُ آيَةِ هُودٍ.

الثَّالِثَةُ : تَشْبِيهُ الْإِلَهَيَّةِ الْمُسْلِمِ : عَنْدَ الدِّينَارِ، وَالدِّرْهَمِ، وَالخَمِيسَةِ.

الرَّابِعَةُ : تَفْسِيرُ ذَلِكَ بِأَنَّهُ إِنْ أَغْطَيَ رَضِيَّ، وَإِنْ لَمْ يُغْطِّ سَخْطَ.

الخَامِسَةُ : قَوْلُهُ : «عَيْسَ وَانْتَكَسَ».

السَّادِسَةُ : قَوْلُهُ : «فَإِذَا شِبَكَ؛ فَلَا انْتَقَشَ».

السَّابِعَةُ : الشَّنَاءُ عَلَى الْمُجَاهِدِ الْمَوْصُوفِ بِتِلْكَ الصُّمَاتِ.

[٣٧] بَابٌ

مِنْ أَطَاعَ الْعُلَمَاءَ وَالْأُمَرَاءَ فِي تَخْرِيمِ مَا أَحْلَلَ اللَّهُ أَوْ تَخْلِيلِ مَا حَرَمَهُ؛
فَقَدْ اتَّخَذُهُمْ أَنْبَابًا.

وَقَالَ أَبْنُ عَبَّاسٍ : (يُوَشِّكُ أَنْ تَنْزِلَ عَلَيْكُمْ حِجَارَةً مِنَ السَّمَاءِ، أَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ، وَتَقُولُونَ : قَالَ أَبُو بَكْرٍ وَعُمَرٌ؟).

وَقَالَ الْإِمامُ أَخْمَدُ بْنُ حَنْبَلَ : (عِجِبْتُ لِقَوْمٍ عَرَفُوا الْإِسْنَادَ وَصِحَّتَهُ يَذْهَبُونَ إِلَى رَأْيِ سُفِّيَانَ، وَاللَّهُ تَعَالَى يَقُولُ : «فَلَيَحْتَدِرَ الَّذِينَ يَخْالِفُونَ عَنْ أَتْسِرَةٍ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾» [السُّورَةُ ٦٣] ، أَتَدْرِي مَا الْفِتْنَةُ؟ الْفِتْنَةُ الشَّرُوكُ، لَعَلَّهُ إِذَا رَدَّ بَعْضَ قَوْلِهِ أَنْ يَقْعُدَ فِي قَلْبِهِ شَيْءٌ مِنَ الرَّزْنِيِّ فِيهِ لِكَ).

وَعَنْ عَدِيِّ بْنِ حَاتِمٍ : أَلَّا سَمِعَ النَّبِيُّ ﷺ بِفَرْأَهُ هَذِهِ الْآيَةَ : «أَنْكَذُوا

أَخْبَارَهُمْ وَرَهْبَتْهُمْ أَزْبَابَنِ دُورِبِ اللَّهِ» الآية [التوبه: ٢١]، فَقُلْتُ لَهُ: إِنَّا لَسْنَا نَعْبُدُهُمْ. قَالَ: «أَلَيْسَ يُحَرِّمُونَ مَا أَحَلَّ اللَّهُ فَتُحَرِّمُونَهُ، وَيُحَلُّونَ مَا حَرَمَ اللَّهُ فَتُحَلِّونَهُ؟». فَقُلْتُ: بَلَى. قَالَ: «فَنِيلُكِ عِبَادَتُهُمْ». رَوَاهُ أَخْمَدُ، وَالْتَّرمِذِيُّ، وَحَسَنَهُ.

فِيهِ مَسَائِلُ:

الْأُولَى: تَفْسِيرُ آيَةِ الْثُورِ.

الثَّانِيَةُ: تَفْسِيرُ آيَةِ «بَرَآةٌ».

الثَّالِثَةُ: التَّثْبِيَّةُ عَلَى مَعْنَى الْعِبَادَةِ الَّتِي أَنْكَرَهَا عَدُوُّي.

الرَّابِعَةُ: تَمْثِيلُ ابْنِ عَبَّاسٍ بِأَبِيهِ بَكْرٍ وَعُمَرَ، وَتَمْثِيلُ أَخْمَدَ سُفْيَانَ.

الخَامِسَةُ: تَغْيِيرٌ^(١) الْأَخْرَوَالِ إِلَى هَذِهِ الْغَایيَةِ، حَتَّى صَارَ عِنْدَ الْأَكْثَرِ عِبَادَةُ الرُّهْبَانِ هِيَ أَفْضَلُ الْأَعْمَالِ، وَتُسْمَى الْوِلَايَةُ، وَعِبَادَةُ الْأَخْبَارِ هِيَ الْعِلْمُ وَالْفِقْهُ، ثُمَّ تَغْيِيرُتُ الْأَخْرَوَالِ إِلَى أَنْ عِبَدَ مِنْ دُونِ اللَّهِ مَنْ لَيْسَ مِنَ الصَّالِحِينَ، وَعِبَدَ بِالْمَعْنَى الثَّانِيِّ مَنْ هُوَ مِنَ الْجَاهِلِيِّينَ.

[٣٨] [بَابٌ

قَوْلُ اللَّهِ تَعَالَى: «أَلَمْ تَرِ إِلَى الَّذِينَ يَرْعُمُونَ أَنْهُمْ أَمْثَوا إِيمَانَ أَنْزَلَ إِلَيْكُمْ وَمَا أَنْزَلَ مِنْ قَبْلِكُمْ بُرِيَّدُونَ أَنْ يَتَحَاكِمُوا إِلَى الظَّلْعَوْتِ وَقَدْ أَمْرُوا أَنْ يَكْفُرُوا بِهِ وَبُرِيَّدُ السَّيْطَنُ أَنْ يُعْلَمُهُمْ مَثَلَّاً لَبَعِيدَاً ① قَدْ أَقْبَلَ لَهُمْ نَمَالُوا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنْتَفَقِينَ يَصْدُرُونَ عَنْكَ شَهِودًا ② فَكَيْفَ إِذَا أَصْبَثْتُمُ شَهِيدَيْهِ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَتَلَفَّوْنَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَنَنَا

(١) فِي إِحْدَى النُّسُخِ: (تَحْوِيلُ الْأَحْوَالِ).

وَتَوَفَّيْقًا ﴿٣﴾ [النساء] ^(١).

وَقَوْلُهُ: «وَإِذَا قِيلَ لَهُمْ لَا تُنْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّا أَنَّا خَنْ مُصْلِحُونَ ﴿٤﴾»

[البقرة: ١١]

وَقَوْلُهُ: «وَلَا تُنْسِدُوا فِي الْأَرْضِ بَدَءَ إِصْلَاحَهَا وَذَعْنَهُ حَوْفًا وَطَعْنًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥﴾» [الأعراف].

وَقَوْلُهُ: «أَفَمُنْكِمُ الْجَهِيلَةَ يَعْوَنُونَ وَمَنْ أَحْسَنَ مِنَ اللَّهِ حَكْمًا لِلْعَوْرَيْفَوْنَ نَحْنُ نَحْنَ ﴿٦﴾»

[المائدة].

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاءً تَبَعَّدَ إِلَيْهِ مَا جَهَّثَ بِهِ». قَالَ التَّوْوِيْقِيُّ: حَدِيثٌ صَحِيحٌ، رُوِيَّنَا فِي كِتَابِ «الْحُجَّةِ»، بِإِسْنَادٍ صَحِيحٍ.

وَقَالَ الشَّعْبِيُّ: (كَانَ بَيْنَ رَجُلٍ مِّنَ الْمُنَافِقِينَ وَرَجُلٍ مِّنَ الْيَهُودِ حُصُومَةً، فَقَالَ الْيَهُودِيُّ: نَتَحَاكَمُ إِلَى مُحَمَّدٍ - لَأَنَّهُ ^(٢) عَرَفَ أَنَّهُ لَا يَأْخُذُ الرِّشْوَةَ - وَقَالَ الْمُنَافِقُ: نَتَحَاكَمُ إِلَى الْيَهُودِ؛ لِعِلْمِهِ أَهُمْ يَأْخُذُونَ الرِّشْوَةَ، فَأَنْفَقَا أَنْ يَأْتِيَا كَاهِنًا فِي جَهِيلَةٍ فَيَتَحَاكَمَا إِلَيْهِ، فَنَزَّلَتْ: «أَتَمْ تَرَى إِلَى الْأَيْنَتْ يَرْعَمُونَ» الآية [النساء: ٦٠]).

وَقِيلَ: «نَزَّلَتْ فِي رَجُلَيْنِ اخْتَصَمَا، فَقَالَ أَحَدُهُمَا: تَرَافَعْ إِلَى النَّبِيِّ ﷺ،

(١) شرح الإمام سليمان هذه الآيات وما بعدها إلى آية: (٦٩) على أنها من كلام المصنف، انظر: «تيسير العزيز الحميد» (ص ٥٥٤-٥٦٥).

(٢) في: «التيسير» (ص ٥٦٦-٥٦٧) قدّمت هذه الآية على التي قبلها.

(٣) (لأنه)؛ لم ترد في بعض النسخ وهي مشتبه عند ابن جرير في «جامع البيان» عند تفسير الآية المذكورة.

وقال الآخر: إلى كعب بن الأشرف، ثم ترافقا إلى عمر، فذكر له أحدهما القصة، فقال الذي لم يرض برسول الله ﷺ: أكذلك؟ قال: نعم. فصرّبه بالسيف فقتله.

فيه قصائص:

الأولى: تفسير آية النساء، وما فيها من الإعانة على فهم الطاغوت.

الثانية: تفسير آية البقرة: «وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ» [البقرة: ١١]

الثالثة: تفسير آية الأغراف: «وَلَا تُفْسِدُوا فِي الْأَرْضِ بَمَدِ إِلْسَاحِهِمَا» [الأعراف: ٥٦]

الرابعة: تفسير «أَفَتَكُمُ الْبَهْلَةُ يَتَعَوَّذُ» [المائدة: ٥٠]

الخامسة: ما قاله الشعيب في سبب تزول الآية الأولى.

السادسة: تفسير الإيمان الصادق، والكاذب.

السابعة: قصة عمر مع المُنافق.

الثامنة: كون الإيمان لا يحصل لأحد حتى يكون هواه تبعاً لما جاء به الرسول ﷺ.

[٣٩] باب

من جحد شيئاً من الأسماء والصفات

وقول الله تعالى: «وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّكُمْ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلُوا وَإِلَيْهِ مَتَابٌ» [الرعد].

وفي «صحيح البخاري»: قال عليه: (حدثنا الناس يتأ�فون، أتريدون أن يكتب الله ورسوله؟!).

وروى عبد الرزاق، عن مغيرة، عن ابن طاوس، عن أبيه، عن ابن عباس: (أَلَّا رَأَى رَجُلًا اتَّنَفَّسَ لَمَّا سَمِعَ حَدِيثَنَا عَنِ النَّبِيِّ ﷺ فِي الصُّفَّاتِ اسْتِشْكَارًا لِذَلِكَ، فَقَالَ: مَا فَرَقَ هُولَاءِ؟ يَجِدُونَ رِقَّةً عِنْدَ مُخْكِمٍ، وَيَهْلِكُونَ عِنْدَ مُشَابِّهٍ؟) انتهى.

ولمَا سمعت قريش رسول الله ﷺ يذكُر الرَّحْمَنَ، أكْرَوا ذَلِكَ، فَأَنْزَلَ اللَّهُ فِيهِمْ: (وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ) [الرعد: ٣٠].

فيه قسائل:

الأولى: عدم الإيمان بجحد شيءٍ من الأسماء والصفات.

الثانية: تفسير آية الرعد.

الثالثة: تزكُّ التَّحْدِيثِ بِمَا لَيْفَهُمُ الشَّامِعُ.

الرابعة: ذكر العلة: أَلَّا يُفْضِي إِلَى تكذيب الله وَرَسُولِهِ ﷺ، وَلَزَمَ يَتَعَمَّدُ الْمُنْكِرُ.

الخامسة: كلام ابن عباس لمن اشتكر شيئاً من ذلك، وأنه أهلكه.

[٤٠] باب

قول الله تعالى: «يَقُولُونَ نَعْمَلُ مَا نَهَىٰ وَكُرُونَا وَأَنْتَ رُؤْمُ الْكَفَّارِ» [النحل].

قال مجاهد ماتعناه: (هُوَ قَوْلُ الرَّجُلِ: هَذَا مَالِي، وَرِثْتُهُ عَنْ آبَانِي).

وقال عون بن عبد الله: (يَقُولُونَ لَوْلَا فُلَانٌ، لَمْ يَكُنْ كَذَا).

وَقَالَ ابْنُ قُبَيْتَةَ: (يَقُولُونَ: هَذَا شَفَاعَةُ الْهَمَّةِ).
 وَقَالَ أَبُو الْعَبَّاسِ^(١) بَعْدَ حَدِيثِ زَيْدِ بْنِ خَالِدٍ الَّذِي فِيهِ: (أَنَّ اللَّهَ - تَعَالَى -
 قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ...) الْحَدِيثُ، وَقَدْ تَقَدَّمَ: (وَهَذَا كَثِيرٌ
 فِي «الْكِتَابِ» وَ«السُّنْنَةِ»، يَذُمُ سُبْحَانَهُ مَنْ يُضَيِّفُ إِلْعَامَةً إِلَى غَيْرِهِ وَيُشْرِكُ بِهِ).
 قَالَ بَعْضُ السَّلَفِ: (هُوَ كَوْلُهُمْ: كَانَ الرَّيْحُ طَيْبٌ، وَالْمَلَاحُ حَادِقًا...
 وَتَخْرُوْذُكَ مِنَاهُ مُوْجَارٍ عَلَى أَسْنَةِ كَثِيرٍ).

فِيهِ قَسَائِلُ:

- الأولى: تَقْسِيرُ مَعْرِفَةِ النَّعْمَةِ وَإِنْكَارِهَا.
- الثَّانِيَةُ: مَعْرِفَةُ أَنَّ هَذَا جَارٍ عَلَى أَسْنَةِ كَثِيرٍ.
- الثَّالِثَةُ: تَسْمِيَةُ هَذَا الْكَلَامِ: إِنْكَارُ الْلَّتْفَمَةِ.
- الرَّابِعَةُ: اجْتِمَاعُ الْضُّدَّيْنِ فِي الْقُلُوبِ.

[٤١] بَابٌ

رَوَى اللَّهُ تَعَالَى: «فَلَا يَمْلَئُوا يَمَّا لَمْ يَأْنَدُوا وَلَا يُمْلِئُونَ هَذِهِ» 

[البقرة]

قَالَ ابْنُ عَبَّاسٍ فِي الْآيَةِ: (الْأَنْدَادُ هُوَ الشُّرُكُ، أَخْفَى مِنْ دَبِيبِ التَّنَلِ عَلَى
 صَفَّاءِ سَوْدَاءِ فِي ظُلْمَةِ اللَّيْلِ، وَهُوَ أَنْ تَقُولَ: وَاللَّهُ، وَحَيَا تِكَّيَا فُلَانُ،
 وَحَيَا تِيَّ، وَتَقُولُ: لَوْلَا كُلَّيْنِي هَذَا، لَأَتَانِي الْأَصْوَصُ، وَلَوْلَا الْبَطْ فِي الدَّارِ؛
 لَأَتَنِ الْأَصْوَصُ، وَقَوْلُ الرَّجُلِ لِصَاحِبِهِ: مَا شَاءَ اللَّهُ وَشِئَتْ، وَقَوْلُ الرَّجُلِ:

(١) هُوَ: شِيخُ الْإِسْلَامِ ابْنُ تِيمِيَّةَ رَحْمَهُ اللَّهُ.

لَوْلَا اللَّهُ وَفُلَانٌ؛ لَا تَجْعَلْ فِيهَا فُلَانًا، مَذَا كُلَّهُ يَهِ شِرْكٌ).

رواہ ابنُ أبی حاتِمٍ.

وَعَنْ عُمَرَ بْنِ الخطَّابِ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ حَلَفَ بِغَيْرِ اللَّهِ؛ فَقَدْ كَفَرَ، أَوْ أَشْرَكَ». رَوَاهُ التَّرمِذِيُّ، وَحَسَنَهُ، وَصَحَّحَهُ الْحَاكِمُ. وَقَالَ أَبْنُ مَسْعُودٍ: (لَانَّ أَخْلَفَ بِاللَّهِ كَادِبًا، أَحْبَبَ إِلَيَّ مِنْ أَخْلَفَ بِغَيْرِهِ صَادِقًا).

وَعَنْ حُدَيْفَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَقُولُوا: مَا شَاءَ اللَّهُ وَفُلَانٌ، وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ». رَوَاهُ أَبُو دَاوُدَ بِسْنَدٍ صَحِيحٍ. وَجَاءَ عَنْ إِبْرَاهِيمَ التَّخَعِيِّ: (إِنَّهُ يَكْرَهُ أَنْ يَقُولَ الرَّجُلُ^(١): أَعُوذُ بِاللَّهِ وَبِكَ، وَيَحْجُرُ أَنْ يَقُولَ: بِاللَّهِ ثُمَّ بِكَ). قَالَ: (وَيَقُولُ: لَوْلَا اللَّهُ ثُمَّ فُلَانٌ، وَلَا تَقُولُوا: لَوْلَا اللَّهُ وَفُلَانٌ).

فِيهِ قَسَائِلُ:

الأولى : تَفْسِيرُ آيَةِ الْبَقَرَةِ فِي الْأَنْذَادِ.

الثانية : أَنَّ الصَّحَابَةَ - رَضِيَ اللَّهُ عَنْهُمْ - يُقْسِمُونَ الْآيَةَ النَّازِلَةَ فِي الشُّرْكِ الْأَكْبَرِ أَنَّهَا^(٢) تَعْلَمُ الْأَضْعَرَ.

الثالثة : أَنَّ الْحَلِفَ بِغَيْرِ اللَّهِ شِرْكٌ.

الرابعة : أَنَّهُ إِذَا حَلَفَ بِغَيْرِ اللَّهِ صَادِقًا فَهُوَ أَكْبَرُ مِنَ الْيَمِينِ الْغَمُوسِ.

الخامسة : الفَرْقُ بَيْنَ (الْوَاوِ) وَ(ثُمُّ) فِي الْفَلْقِ.

(١) قوله: (أَنْ يَقُولَ الرَّجُلُ)، غَيْرُ مُوْجَدَةٍ فِي بَعْضِ النَّسْخِ، وَهِيَ مُشَبَّهَةٌ فِي: (مَصْنُفِ عبدِ الرَّزَاقِ)، (١٩٨١١)، وَ«الصَّمْتُ» لابنِ أبِي الدِّنَبِ (٣٤٧).

(٢) فِي إِحْدَى النَّسْخِ: (بِأَنَّهَا).

[٤٢] بَابُ

مَاجَاهُ فِيمَنْ لَمْ يَتَقْنَعْ بِالْخَلِيفِ بِاللَّهِ

عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ قَالَ: «لَا تَخْلِفُوا بِأَبْيَكُمْ، مَنْ حَلَفَ بِاللَّهِ؛ فَلَيُصْلَقُ، وَمَنْ حَلَفَ لَهُ بِاللَّهِ؛ فَلَيُرَضَّ، وَمَنْ لَمْ يَرَضَ؛ فَلَيُنَسِّسَ مِنَ اللَّهِ». رَوَاهُ ابْنُ مَاجَةَ بِسْنَدٍ حَسَنٍ.

فِيهِ تَسْأِيلٌ:

الْأُولَى: النَّهْيُ عَنِ الْخَلِيفِ بِالْأَبَاءِ.

الثَّانِيَةُ: الْأَمْرُ لِلْمُخْلُوفِ لَهُ بِاللَّهِ أَنْ يَرَضَّى.

الثَّالِثَةُ: وَعِيدُ مَنْ لَمْ يَرَضَّ.

[٤٣] بَابُ

قُولٌ: مَا شَاءَ اللَّهُ وَشِئَتْ

عَنْ قُتْلَةِ: (أَلَيْهُودِيَا أَتَى النَّبِيَّ، فَقَالَ: إِنَّكُمْ تُشْرِكُونَ، تَقُولُونَ: مَا شَاءَ اللَّهُ وَشِئَتْ، وَتَقُولُونَ: وَالْكَفْيَةُ. فَأَمْرَهُمُ النَّبِيُّ إِذَا أَرَادُوا أَنْ يَخْلِفُوا أَنْ يَقُولُوا: وَرَبُّ الْكَفْيَةُ، وَأَنْ يَقُولُوا: مَا شَاءَ اللَّهُ شِئَتْ). رَوَاهُ التَّسَانِيُّ وَصَحَّحَهُ.

وَلَهُ أَيْضًا: عَنِ ابْنِ عَبَاسٍ، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ: مَا شَاءَ اللَّهُ وَشِئَتْ، فَقَالَ: «أَجَعَلْتَنِي اللَّهُ نِدًا؟! مَا شَاءَ اللَّهُ وَخَدَهُ».

وَلَابْنِ مَاجَةَ: عَنِ الطَّفْلِيِّ أَخِي عَاشَةَ لِأَمْهَا، قَالَ: رَأَيْتُ كَاتِي أَثْبَثُ عَلَى نَفْرِي مِنَ الْيَهُودِ، قَلَتْ: إِنَّكُمْ لَا تُنْهِمُ الْقَوْمَ لَوْلَا أَكُمْ تَقُولُونَ: عَزِيزٌ ابْنُ اللَّهِ.

قالوا: وأنتم لأنتم القوم لولا أنكم تقولون: ما شاء الله وشاء محمد. ثم مرت بفتى من النصارى، فقلت: إنكم لأنتم القوم لولا أنكم تقولون: المسيح ابن الله. قالوا: وأنتم لأنتم القوم لولا أنكم تقولون: ما شاء الله وشاء محمد. فلما أصبحت، أخبرت بها من أخبرت، ثم أتيت النبي ﷺ، فأخبرته، قال: هل أخبرت بها أحدا؟ قلت: نعم. قال: فحمد الله، وأتني عليه، ثم قال: ألم يتدبر؟ فلن طفينا رأي رؤيا أخبر بها من أخبر منكم، وإنكم قلتم كلاما كان يمنعني كذا وكذا أن أنهاكم عنها؛ فلما قلتم ما شاء الله وشاء محمد، ولكن قولوا: ما شاء الله وحده.

فيه قسائِل:

الأولى: مغارة اليهود بالشريك الأصغر.

الثانية: فهم الإنسان إذا كان له موسى.

الثالثة: قوله ﷺ: «أجعلتني الله نذراً»، فكيف يمن قال: «يا أكرم الخلق»^(١) مالي من الوديسواك...، والبيتين بعده.

الرابعة: أن هذا ليس من الشريك الأكبر، لقوله: «يمنعني كذا وكذا».

الخامسة: أن الرؤيا الصالحة من أقسام الوحي.

ال السادسة: أنها قد تكون سببا لشرع بعض الأحكام.

(١) قوله: (يا أكرم الخلق)، لم ترد في بعض النسخ.

[٤٤] بَابٌ

مَنْ سَبَّ الدَّهْرَ فَقَدَ أَذْى اللَّهَ

وَقَوْلُ اللَّهِ تَعَالَى : « وَقَالُوا مَا هِيَ إِلَّا حِيَاةٌ أَذْيَانًا الَّذِي نَمُوتُ وَنَحْيَا وَمَا يَهْلِكُهَا إِلَّا الدَّهْرُ وَمَا لَهُ بِذَلِكَ مِنْ عِلْمٍ إِنَّمَا يَأْبَطُونَ الْجَاهِيَّةَ 】 [الجاثية].

وَفِي «الصَّحِيحِ» عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ : « قَالَ اللَّهُ تَعَالَى : يُؤْذِنِي أَبْنُ آدَمَ، يَسْبُ الدَّهْرَ، وَأَنَا الدَّهْرُ؛ أَقْلِبُ اللَّيْلَ وَالنَّهَارَ ». وَفِي رِوَايَةِ : « لَا تَسْبُوا الدَّهْرَ؛ فَإِنَّ اللَّهَ هُوَ الدَّهْرُ ». فِيهِ قَسَائِيلُ :

الْأُولَى : النَّهْيُ عَنْ سَبِّ الدَّهْرِ.

الثَّانِيَةُ : تَسْمِيَّتُهُ أَذْى اللَّهِ ١).

الثَّالِثَةُ : التَّأْكِلُ فِي قَرْلِهِ : « فَلَمَّا كَانَ اللَّهُ هُوَ الدَّهْرُ ». الْأَرْبَعَةُ :

أَنَّهُ قَدْ يَكُونُ سَابِيًّا، وَلَوْلَمْ يَقْصِدْهُ يَقْتِلْهُ.

[٤٥] بَابٌ

الشَّمْمِي بِقَاضِي الْقُضَايَا وَنَخْوِي

فِي «الصَّحِيحِ» عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ : « إِنَّ أَخْنَعَ أَسْمَى عِنْدَ اللَّهِ رَجُلٌ تَسْمَى مَلِكَ الْأَمْلَاكِ، لِأَمَالِكَ إِلَّا اللَّهُ ». قَالَ سُفْيَانُ :

(مِثْلُ شَاعَانَ شَاءَ).

وَفِي رِوَايَةِ : « أَغْبَيْظُ رَجُلٍ عَلَى اللَّهِ يَوْمَ الْقِيَامَةِ، وَأَخْبَهُ ». (١)

(١) فِي نَسْخَةٍ : (تَسْمِيَّتُهُ أَذْى اللَّهِ).

قوله: «أَخْنَعُ»؛ يعني: أَوْضَعَ.

فيه قسائم:

الأولى: النهي عن التسمي بـ«ملك الملائكة».

الثانية: أن ما في معناه مثله؛ كما قال سفيان.

الثالثة: التقطن للتغليظ في هذا ونحوه، مع القطع بأن القلب لم يقصد معناه.

الرابعة: التقطن أن هذا الأجل^(١) الله تعالى سبحانه.

[٤٦] باب

احترام أسماء الله تعالى، وتغيير الاسم لأجل ذلك

عن أبي شرفيج، أنه كان يسكنى أبا الحكيم، فقال له النبي ﷺ: «إِنَّ اللَّهَ هُوَ الْحَكَمُ، وَإِلَيْهِ الْحُكْمُ». فقال: إِنْ قَوْمِي إِذَا اخْتَلَفُوا فِي شَيْءٍ؛ أَتَوْتَنِي، فَحَكَمْتُ بَيْنَهُمْ، فَرَضَيْتُ كِلَّا الْفَرِيقَيْنِ. فقال: «مَا أَخْسَنَ هَذَا! فَمَا لَكَ مِنَ الْوَلَدِ؟». قُلْتُ: شُرَفْيَجُ، وَمُسْلِمٌ، وَعَبْدُ اللَّهِ. قَالَ: «فَمَنْ أَكْبَرُهُمْ؟». قُلْتُ: شُرَفْيَجُ. قَالَ: «فَأَنْتَ أَبُو شُرَفْيَجٍ». رَوَاهُ أَبُو دَاوُدَ، وَغَيْرُهُ.

فيه قسائم:

الأولى: احترام صفات الله وأسماء الله ولو لم يقصد معناه^(٢).

الثانية: تغيير الاسم لأجل ذلك.

الثالثة: اختيار أكبر الأبناء للكنية.

(١) في نسخة: (الإجلال لله)؛ وفي أخرى: (أن هذا الإجلال لله).

(٢) في إحدى النسخ: (احترام أسماء الله، وصفاته، ولو كلام يقصد معناه).

[٤٧] بَابٌ

مَنْ هَزَلَ بِشَيْءٍ فِيهِ ذِكْرُ اللهِ أَوِ الْقُرْآنِ أَوِ الرَّسُولِ

وَقَوْلُ اللهِ تَعَالَى : « وَلَئِنْ سَأَلْتُهُمْ لَيَقُولُونَ إِنَّمَا كُنَّا نَحُنُّ وَلَنَعْلَمْ فُلْ أَيُّهُ وَمَا يَنْهَا وَرَسُولُهُ كَتَبَتْ سَتَّهُ مُوْتَنَّ » [التوبه].

عَنْ ابْنِ عُمَرَ وَمُحَمَّدِ بْنِ كَعْبٍ وَزَيْنِدِ بْنِ أَسْلَمَ وَقَنَادَةَ، دَخَلَ حَدِيثَ بَعْضِهِمْ فِي بَعْضٍ : (أَنَّهُ قَالَ رَجُلٌ فِي غَزَوَةِ تَبُوكَ : مَا رَأَيْنَا مِثْلَ قُرَائِنَا هُؤُلَاءِ؛ أَرَغَبَ بُطُونَا، وَلَا أَكْذَبَ أَشْنَا، وَلَا أَجْبَنَ عِنْدَ الْلِقَاءِ - يَعْنِي : رَسُولَ اللهِ وَأَصْحَابَهُ الْقُرْءَاءَ - . فَقَالَ لَهُ عَوْفُ بْنُ مَالِكٍ : كَذَبْتَ، وَلَكِنَّكَ مُنَافِقٌ؛ لِأَخْبِرَنَ رَسُولَ اللهِ ، فَذَهَبَ عَوْفٌ إِلَى رَسُولِ اللهِ يُخْبِرُهُ، فَوَجَدَ « الْقُرْآنَ » فَذَسَبَهُ، فَجَاءَهُ ذَلِكَ الرَّجُلُ إِلَى رَسُولِ اللهِ وَقَدْ أَرْتَحَلَ وَرَسِكَ تَاقَهُ، فَقَالَ : يَا رَسُولَ اللهِ إِنَّمَا كُنَا نَحُنُّ وَنَتَحَدَّثُ حَدِيثَ الرَّكْبِ نَقْطَعُ بِهِ عَنَّا الْطَّرِيقِ). قَالَ ابْنُ عُمَرَ : (كَانَ أَنْظُرَ إِلَيْهِ مُتَعَلِّقًا بِسَعْةِ نَاقَةِ رَسُولِ اللهِ وَإِنَّ الْحِجَارَةَ تَنْكُبُ رِجْلَيْهِ، وَهُوَ يَقُولُ : إِنَّمَا كُنَّا نَحُنُّ وَلَنَعْلَمْ . فَيَقُولُ لَهُ رَسُولُ اللهِ : « أَأَوْ وَمَا يَنْهَا وَرَسُولُهُ كَتَبَتْ سَتَّهُ مُوْتَنَّ » [التوبه] : ٦٥، ٦٦؛ مَا يَنْهِمُ إِلَيْهِ وَمَا يَرِيدُهُ عَلَيْهِ).

فِيهِ مَسَائِلٌ :

الْأُولَى : وَهِيَ الْعَظِيمَةُ؛ أَنَّ مَنْ هَزَلَ بِهَذَا؛ فَإِنَّهُ مُكْفِرٌ^(١).

الثَّانِيَةُ : أَنَّ هَذَا تَقْسِيرُ الْآيَةِ فِيمَنْ فَعَلَ ذَلِكَ كَائِنًا مِنْ كَانَ.

(١) فِي بَعْضِ النُّسُخِ : (كَافِر).

الثالثة : الفرق بين التسمية، وبين التصيحة لله ولرسوله ﷺ.

الرابعة : الفرق بين المفعول الذي تحيجه الله، وبين الغلطة على أعداء الله.

الخامسة : أنَّ من الأعداء ما لا يُنفي أن يُقبل.

[٤٨] [باب]

ما جاء في قول الله تعالى : « وَلَيْسَ أَذْنَهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَّةٍ مَّسَّتْهُ لِيَقُولَنَّ هَذَا لِي وَمَا أَنْلَى أَلْسَانُ السَّاعَةِ قَالَهُ وَلَيْسَ رُحْمَتُ إِلَّا رَحْمَةٌ لِّلْمُحْسِنِينَ فَلَيَقُولَنَّ الَّذِينَ كَفَرُوا إِيمَانَهُمْ وَلَنُذَقُنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ » [فصلت].

قال مجاهد : (هذا بعملي، وأنا متحقق به).

وقال ابن عباس : (يريد : من عندي).

وقوله : « قَالَ إِنَّمَا أُوتِسْتُهُ عَلَى مَلِئِي عِنْدِي » [القصص : ٧٨].

قال قتادة : (على علم مني بوجوه المكاسب).

وقال آخرمون : (على علم من الله أني له أهل).

وهذا معنى قول مجاهد : (أوتسته على شرف).

وعن أبي هريرة، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ يَقُولُ : « إِنَّ ثَلَاثَةَ مِنْ بَنِي إِسْرَائِيلَ : أَبْرَصَ وَأَفْرَعَ وَأَغْمَى ، فَأَرَادَ اللَّهُ أَنْ يَنْتَهِيُّمْ ، فَبَعَثَ إِلَيْهِمْ مَلَكًا ، فَأَتَى الْأَبْرَصَ ، فَقَالَ : أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ ؟ قَالَ : لَوْنُ حَسَنٍ ، وَجِلْدٌ حَسَنٌ ، وَيَذْهَبُ عَنِي الَّذِي قَدْ قَدَرَنِي النَّاسُ بِهِ . »

قال : فَمَسَحَهُ ، فَذَهَبَ عَنْهُ قَدْرُهُ ، فَأَعْطَيَ لَوْنًا حَسَنًا ، وَجِلْدًا حَسَنًا .

قال : فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ ؟ قَالَ : الْأَيْلُ أو الْبَقْرُ (شَكٌ إِسْحَاقٌ) (١) .

(١) هو راوي الحديث : إسحاق بن عبد الله بن أبي طلحة، وقد وقع التصريح باسمه في رواية =

فأعطيت ناقة عشراء، وقال: بارك الله لك فيها.

قال: فاتني الأقرع، فقال: ألي شئ وأحب إليك؟ قال: شعر حسن، ويتذمّب عنّي الذي قد قدّرني الناس به. فمسحه، فلذّت عنه، وأعطيت شعراً حسناً. فقال: ألي المال أحب إليك؟ قال: البقر أو الإبل. فأعطيت بقرة حاملاً، قال: بارك الله لك فيها.

قال: فاتني الأغمر، فقال: ألي شئ وأحب إليك؟ قال: أن يرمي الله إلى بصري، فأبصّر به الناس. فمسحه، فرمي الله إليه بصراً. قال: فاتني المال أحب إليك؟ قال: الغنم. فأعطيت شاة والدًا. فاتسح هذان وولدها، فكان لهداً وادًّا من الإبل، ولهذا وادًّا من البقر، ولهذا وادًّا من الغنم.

قال: ثم إنّي أتي الأبرص في صورته وهمتيه، فقال: رجل مشكّن قد انقطّمت بي الحبال في سفري؛ فلأبلغ لي اليوم إلا بالله ثمّ يك، أشكّك بالذي أخطاك اللون الحسن، والحلنة الحسن، والمال، بغير أتبّلّغ به في سفري. فقال: المحقق كثيرة. فقال له: كاتني أغيرك! ألم تكن أبرص يقذرك الناس، فقيراً، فأخطاك الله عزّ وجلّ المال؟ فقال: إنّما ورثت هذا المال كابرًا عن كابر. فقال: إن كنت كاذباً؛ فصيّرك الله إلى ما كنت.

قال: وأتي الأقرع في صورته، فقال له مثلّ ما قال لهداً، ورداً عليه مثلّ ما ردّ عليه هذا، فقال: إن كنت كاذباً؛ فصيّرك الله إلى ما كنت.

قال: وَأَنِي الأَعْمَى فِي صُورَتِهِ، فَقَالَ: رَجُلٌ مُسْكِنٌ وَابْنُ سَبِيلٍ، قَدْ انْقَطَعَتْ بِيَ الْعِجَالُ فِي سَفَرِي؛ فَلَا يَلْعَغُ لِيَ الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ شَاءَ أَتْبَلَعُ بِهَا فِي سَفَرِي. فَقَالَ: قَدْ كُنْتُ أَعْمَى فَرَدًّا إِلَيَّ بَصَرِي، فَخُذْ مَا شِئْتَ، وَدَعْ مَا شِئْتَ، فَوَاللَّهِ لَا أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ؛ أَخْذَنَّهُ اللَّهُ. فَقَالَ: أَنْسِكْ مَالَكَ؛ فَإِنَّمَا ابْتَلَيْتُمْ؛ فَقَدْ رَضِيَ اللَّهُ عَنْكَ، وَسَخَطَ عَلَى صَاحِبِكَ». أَخْرَجَاهُ **فِيهِ قَسَائِلٌ**؛

الأولى: تَفْسِيرُ الآيَةِ.

الثانية: مَا مَعَنِي: **﴿لَيَقُولُنَّ هَذَا لِي﴾** [فصلت: ٥٠]

الثالثة: مَا مَعَنِي: **﴿إِنَّمَا أُوتِيتُمْ عَلَى طَرِيقٍ عِنْدِي﴾** [القصص: ٧٨].

الرابعة: مَا فِي هَذِهِ الْقِصَّةِ الْعَجِيَّةِ مِنَ الْعِبَرِ الْعَظِيمَةِ.

[٤٩] بَابٌ

قَوْلُ اللَّهِ تَعَالَى: **﴿فَلَمَّا أَتَاهُمَا مَا كُلِّمَاهُ جَعَلَاهُ لَهُ شُرَكَةً فِيمَا أَتَاهُمَا فَتَعَلَّمَ اللَّهُ عَمَّا يُشَرِّكُونَ﴾** [الأعراف: ٦].

قَالَ ابْنُ حَزِيمٍ^(١): (اتَّقُوا عَلَى تَخْرِيمِ كُلِّ اسْمٍ مُعَبَّدٍ لِغَيْرِ اللَّهِ؛ كَعَبَدُ عَنْهُو، وَعَبَدَ الْكَعْبَةِ... وَمَا أَشْبَهَ ذَلِكَ، حَاشَأَبْدَ الْمُطَلَّبِ).

وَعَنْ ابْنِ عَبَّاسٍ فِي الآيَةِ^(٢): قَالَ: (لَمَّا تَعَشَّاهَا آدَمُ؛ حَمَلَتْ، فَأَتَاهُمَا إِبْلِيسُ، فَقَالَ: إِنِّي صَاحِبُكُمَا الَّذِي أَخْرَجْتُكُمَا مِنَ الْجَنَّةِ،

(١) فِي: «مَرَاتِبُ الْإِجْمَاعِ» (ص ١٥٤).

(٢) أَيْ: فِي مَعْنَى الْآيَةِ الْمُتَرَجِّمُ لَهَا؛ وَهِيَ: **﴿فَلَمَّا أَتَاهُمَا مَا كُلِّمَاهُ﴾** الآيَةِ.

لَتَطْبِعَنِي^(١) أَوْ لَا جَعَلْنَ لَهُ قَرْنَيْ أَيْلَنْ فَيَخْرُجُ مِنْ بَطْنِكَ، فَيَشْتُهُ، وَلَا فَعَلْنَ،
وَلَا فَعَلْنَ؛ يُخَوْفُهُنَا، سَمِيَّاهُ عَبْدَ الْحَارِثَ، فَأَيَّاهَا أَنْ يُطِيعَاهُ، فَخَرَجَ مَيَّاهَا، ثُمَّ
حَمَلَتْ، فَأَتَاهُمَا فَقَالَ مِثْلَ قَوْلِهِ، فَأَيَّاهَا أَنْ يُطِيعَاهُ فَخَرَجَ مَيَّاهَا، ثُمَّ حَمَلَتْ فَأَتَاهُمَا
فَذَكَرَ لَهُمَا، فَأَذْرَكَهُمَا حُبُّ الْوَلَدِ، فَسَمِيَّاهُ عَبْدَ الْحَارِثَ؛ فَذَلِكَ قَوْلُهُ: «جَعْلَا
لَهُ شُرَكَاهُ فِيمَا مَا اتَّهَاهَا» [الأعراف: ١٩٠]. رَوَاهُ ابْنُ أَبِي حَاتِمَ.

وَلَهُ بِسَنَدٍ صَحِيحٍ : عَنْ فَتَادَةَ، قَالَ: (شُرَكَاهُ فِي طَاعَتِهِ، وَلَمْ يَكُنْ فِي عِبَادَتِهِ).
وَلَهُ بِسَنَدٍ صَحِيحٍ : عَنْ مُجَاهِدِ، فِي قَوْلِهِ: «لَئِنْ مَا تَبَيَّنَنَا صَلِيَّا»
[الأعراف: ١٨٩]؛ قَالَ: (أَشْفَقَا أَلَا يَكُونَ إِنْسَانًا).

وَذُكِرَ مَعْنَاهُ عَنِ الْحَسَنِ، وَسَعِيدِ، وَغَيْرِهِمَا.

فِيهِ مَسَائِلُ:

الْأُولَى : تَخْرِيمُ كُلِّ اسْمٍ مُعَبَّدٍ لِغَيْرِ اللَّهِ.

الثَّانِيَةُ : تَفْسِيرُ الْآيَةِ.

الثَّالِثَةُ : أَنَّ هَذَا الشُّرُكَاهُ فِي مُجَرَّدِ تَسْمِيَةٍ لَمْ تُفْصَدْ حَقِيقَتُهَا.

الرَّابِعَةُ : أَنَّ هِبَةَ اللَّهِ لِلرَّجُلِ الْبَشَرِيَّةِ مِنَ النُّعَمِ.

الخَامِسَةُ : ذِكْرُ السَّلْفِ الْفَرْقَ بَيْنَ الشُّرُكَاهِ فِي الطَّاعَةِ وَالشُّرُكَاهِ فِي الْعِبَادَةِ.

[٥٠] بَابُ

قَوْلُ اللَّهِ تَعَالَى : «وَلَلَّهِ الْأَسْمَاءُ الْمُسَمَّى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْهِدُونَ فِي
أَسْمَائِهِ» [الأعراف: ١٨٠].

ذَكَرَ ابْنُ أَبِي حَاتِمَ عَنِ ابْنِ عَبَّاسٍ: «يُلْهِدُونَ فِي أَسْمَائِهِ»

(١) فِي بَعْضِ النُّسُخِ: (لَتَطْبِعَنِي).

[الأعراف: ١٨٠]: (يُشْرِكُونَ).

وَعَنْهُ: (سَمُوا الْأَلَّاتِ مِنَ الْإِلَهِ، وَالْعَزِيزِ مِنَ الْعَزِيزِ).

وَعَنِ الْأَعْمَشِ: (يُذْخِلُونَ فِيهَا مَا لَيْسَ مِنْهَا).

فِيهِ مَسَائلٌ:

الأولى: إثبات الأسماء.

الثانية: كونها حسنة.

الثالثة: الأمر بدعائه بها.

الرابعة: ترك من عارض من الجاهلين المسلمين.

الخامسة: تفسير الأحاديث فيها.

السادسة: وعيده من الحد.

[٥١] باب

لَا يَقُالُ: السَّلَامُ عَلَى اللَّهِ

في «الصحيح» عن ابن مسعود - رضي الله عنه - قال: كُنَّا إِذَا كُنَّا مَعَ النَّبِيِّ ﷺ في الصَّلَاةِ، فَلَنَا: السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ. فَقَالَ النَّبِيُّ ﷺ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ؛ فَإِنَّ اللَّهَ هُوَ السَّلَامُ».

فِيهِ مَسَائلٌ:

الأولى: تفسير السلام.

الثانية: أنه تحيه.

الثالثة: أنها لا تصلح له.

الرابعة : العلة في ذلك.

الخامسة : تعليلهم التحية التي تصلح الله.

[٥٢] باب

قول : اللهم اغفر لي إن شئت

في «الصحيح» عن أبي هريرة، أنَّ رَسُولَ اللَّهِ قَالَ : «لَا يَقُلُّ^(١) أَحَدُكُمْ : اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ . اللَّهُمَّ ازْحَمْنِي إِنْ شِئْتَ . لِيَعْزِزِيَ الْمَسْأَلَةُ ; فَإِنَّ اللَّهَ لَا يُمْكِرُهُ لَهُ» .

ولِمُسْلِمٍ : «وَلِيَعْظِمِ الرَّغْبَةَ ; فَإِنَّ اللَّهَ لَا يَتَعَاظِمُ شَيْءٌ أَغْطَاهُ» .
فيه سائل :

الأولى : التهُنُّ عن الاستشارة في الدعاء.

الثانية : بيان العلة في ذلك.

الثالثة : قوله : ليعزز المسألة.

الرابعة : إغاظة الرغبة.

الخامسة : التغليل لهذا الأمر.

[٥٣] باب

لَا يَقُولُ^(٢) عَبْدِي وَأَمْتَي

في «الصحيح» عن أبي هريرة، أنَّ رَسُولَ اللَّهِ قَالَ : «لَا يَقُلُّ أَحَدُكُمْ : أَطْمِمْ رَبِّكَ ، وَصَنِّي رَبِّكَ ، وَلَيَقُلْ : سَيِّدِي وَمَوْلَايِ» .

(١) في بعض النسخ : (لا يقولن). وكلام ماورد في : «صحیح البخاری» (٥٩٨٠)، و(٧٠٣٩)، و«صحیح مسلم» (٢٦٧٩).

(٢) في بعض النسخ : (لا يقول).

وَلَا يَقُلُّ أَحَدُكُمْ : عَبْدِي وَأَمْتَي . وَلَيَقُلُّ : فَتَّاهِي وَفَتَّاهِي وَغَلَّامِي .

فِيهِ مَسَائلٌ :

الأولى : التَّهْنِي عَنْ قَوْلٍ : عَبْدِي وَأَمْتَي .

الثَّانِيَةُ : لَا يَقُولُ الْعَبْدُ لِسَيِّدِهِ : رَبِّي ، وَلَا يَقُلُّ لَهُ : أَطْعِمُ رَبِّكَ .

الثَّالِثَةُ : تَعْلِيمُ الْأَوَّلِ قَوْلٌ : سَيِّدِي ، وَفَتَّاهِي ، وَغَلَّامِي .

الرَّابِعَةُ : تَعْلِيمُ الْثَّانِي قَوْلٌ : سَيِّدِي وَمَوْلَاهِي .

الخَامِسَةُ : التَّشِيهُ لِلْمُرَادِ ، وَهُوَ تَحْقِيقُ التَّوْحِيدِ ، حَتَّىٰ فِي الْأَنْفَاظِ .

[٥٤] [بَابٌ

لَا يَرْدُدُ مِنْ سَأَلَ بِاللَّهِ

عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «مَنْ سَأَلَ بِاللَّهِ ، فَأُعْطُوهُ ، وَمَنْ اسْتَعَاذَ بِاللَّهِ ، فَأُعْيَنُهُ ، وَمَنْ دَعَ عَنْهُ ، فَأُجِيبُهُ ، وَمَنْ صَنَعَ إِلَيْنُكُمْ مَعْرُوفًا ، فَكَافِرُوهُ ، فَإِنْ لَمْ تَجِدُوهُمْ مَا تُكَافِرُوهُ ، فَادْعُوا اللَّهَ حَتَّىٰ تُرَوَّا إِنَّكُمْ قَدْ كَافَرْتُمْ». رَوَاهُ أَبُو دَاوُدُ ، وَالنَّسَائِيُّ يَسْتَدِيدُ صَحِيحًا .

فِيهِ مَسَائلٌ :

الأولى : إِعَادَةُ مَنِ اسْتَعَاذَ بِاللَّهِ .

الثَّانِيَةُ : إِغْطَاءُ مَنِ سَأَلَ بِاللَّهِ .

الثَّالِثَةُ : إِجَابَةُ الدَّعْوَةِ .

الرَّابِعَةُ : الْمُكَافَاةُ عَلَى الصَّنِيعَةِ .

الخَامِسَةُ : أَنَّ الدُّعَاءَ مُكَافَاةً لِمَنْ لَمْ يَقْدِرْ إِلَّا عَلَيْهِ .

السَّادِسَةُ : قَوْلُهُ : «حَتَّىٰ تُرَوَّا إِنَّكُمْ قَدْ كَافَرْتُمْ» .

[٥٥] **باب**

لَا يُسَأَلُ بِوَجْهِ اللَّهِ إِلَّا جَنَّةٌ

عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُسَأَلُ بِوَجْهِ اللَّهِ إِلَّا جَنَّةٌ»، رَوَاهُ أَبُو دَاوُدَ.

فِيهِ مَسَائِلُ:

الأولى: التهُنُّ عنْ أَنْ يُسَأَلُ بِوَجْهِ اللَّهِ إِلَّا أَغَاثَةٌ الْمَطَالِبِ.

الثانية: إِثْبَاثُ صِفَةِ الْوَجْهِ.

[٥٦] **باب**

مَاجَاهَةٌ فِي الدِّينِ (الْوَلَوْ)

وَقَوْلُ اللَّهِ تَعَالَى: «يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَاتَلَنَا هُنُّا»

[آل عمران: ١٥٤]

وَقَوْلُهُ: «أَلَّذِينَ قَاتَلُوا إِلَّا حُرْبَتِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قَاتَلُوا» [آل عمران: ١٦٨].

فِي «الصَّحِيفَةِ» عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اخْرُصْنَ عَلَى مَا يَنْقَعُكُ، وَاسْتَعِنْ بِاللَّهِ، وَلَا تَعْزِزْنَ، وَلَمَّا أَصَابَكَ شَيْءٌ؛ فَلَا تَقْلُ لَوْ أَنِّي فَعَلْتُ؛ لَكَانَ كَذَا وَكَذَا»^(١)، وَلَكِنْ قُلْ: قَدَرَ اللَّهُ وَمَا شَاءَ فَعَلَ؛ فَلَمَّا (الْوَلَوْ)

تَفَتَّحَ عَمَلُ الشَّيْطَانِ».

فِيهِ مَسَائِلُ:

الأولى: تَقْسِيرُ الْآيَتَيْنِ فِي آلِ عِمْرَانَ.

(١) هنا نحو روایة مسلم (٢٦٦٤)، وفي «تحقيق التجربة» (٤٩٨/٢): (ولو أني فعلت كذا وكذا، ولكن قل....). وهو موافق لرواية «ابن ماجه» (٧٩)، والثاني في: «عمل اليوم والليلة» (٦٢٥)، وغيرهما. وفي بعض التسخن: (ولو أني فعلت كذا، لكان كذا).

الثانية : التَّهْيُّي الصَّرِيعُ عَنْ قَوْلٍ : (لَوْ), إِذَا أَصَابَكَ شَيْءٌ.

الثالثة : تَغْلِيلُ الْمَسْأَلَةِ بِأَنَّ ذَلِكَ يَفْتَحُ عَمَلَ الشَّيْطَانِ.

الرابعة : الإِرْشَادُ إِلَى الْكَلَامِ الْحَسَنِ.

الخامسة : الْأَمْرُ بِالْجِرْحِ صَلَّى مَا يَتَفَقَّعُ مَعَ الْأَسْتِعْانَةِ بِاللَّهِ.

السادسة : التَّهْيُّي عَنْ ضِدِّ ذَلِكَ وَهُوَ الْعَجْزُ.

[٥٧] بَابٌ

الْتَّهْيُّي عَنْ سَبِّ الرَّبِيعِ^(١)

عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «لَا تَسْبُوا الرَّبِيعَ؛ فَإِذَا رَأَيْتُمْ مَا نَكْرَهُونَ، فَقُولُوا : اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرَّبِيعِ، وَخَيْرِ مَا فِيهَا، وَخَيْرِ مَا أَمْرَتُ بِهِ، وَتَعْوِذُ بِكَ مِنْ شَرِّ هَذِهِ الرَّبِيعِ، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أَمْرَتُ بِهِ». صَحَّحَهُ التَّرْمِذِيُّ.

فِيهِ قَسَائِلُ :

الأولى : التَّهْيُّي عَنْ سَبِّ الرَّبِيعِ.

الثانية : الإِرْشَادُ إِلَى الْكَلَامِ التَّافِعِ إِذَا رَأَى الْإِنْسَانُ مَا نَكَرَهَ.

الثالثة : الإِرْشَادُ إِلَى أَنَّهَا مَأْمُورَةٌ.

الرابعة : أَنَّهَا قَدْ تُؤْتَ مَرْبِخِيرَ، وَقَدْ تُؤْتَ مَرْبِشَرَ.

[٥٨] بَابٌ

قَوْلُ اللَّهِ تَعَالَى : «يَنْظُرُونَ يَأْتُو عَنِ الْحَقِّ ظُنُونٌ لِّلْمُنْهَلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنْ أَلْأَمْرِ مِنْ مَنْ يُقْتَلُ إِنَّ الْأَمْرَ كُلُّهُ لِلَّهِ يُعْلَمُ فِي أَنْفُسِهِمْ مَا لَا يَعْلَمُونَ لَكُمْ يَقُولُونَ لَوْ

(١) في : «تحقيق التجريد» (٤٩٩/٢) : (باب : لا تسبو الربيع). والمثبت موافق لجميع النسخ.

كَانَ لَنَا مِنَ الْأَمْرِ مَا نَهِيَ عَنْهُ ثُمَّ أَتَنَا مَا كُنَّا فِي بُيُوتِكُمْ لِهِمْ الَّذِينَ كُتِبَ عَلَيْهِمُ
الْقَتْلُ إِلَى مَنْ أَنْتُمْ مُنْهَى وَلَتَنْتَلِي اللَّهُ مَا فِي صُدُورِكُمْ وَلَمْ يَحْصُمْ مَا فِي قُلُوبِكُمْ وَاللَّهُ
عَلَيْهِ مِنْ يَدَاتِ الْأَمْرِ ﴿٦﴾ إِنَّ [آل عمران].

وَقُولُهُ: «أَظَانَنَّنَا بِاللَّهِ ظُلْمٌ السَّوْءُ ظَاهِرٌ دَائِرَةُ الْأَسْوَءِ» [الفتح: ٦].
قالَ ابْنُ الْقَيْمِ^(١) فِي الْآيَةِ الْأُولَى: (فَسَرَّ هَذَا الظُّلْمُ بِاللَّهِ - سُبْحَانَهُ - لَا يَنْصُرُ
رَسُولَهُ، وَأَنَّ أَمْرَهُ مُسْتَحْسَنٌ). وَفَسَرَّ بِأَنَّ مَا أَصَابَهُمْ يُكْنَى بِقَدْرِ اللَّهِ حِكْمَتِهِ.
فَفَسَرَ بِإِنْكَارِ الْحِكْمَةِ، وَإِنْكَارِ الْقَدْرِ، وَإِنْكَارِ أَنْ يَمِنَ أَمْرَ رَسُولِهِ ﷺ، وَأَنْ
يُظْهِرَ عَلَى الدِّينِ كُلُّهُ، وَهَذَا هُوَ ظُلْمُ السَّوْءِ الَّذِي ظَنَّ^(٢) الْمُتَنَافِقُونَ وَالْمُشْرِكُونَ
فِي سُورَةِ الْفَتْحِ.
وَإِنَّمَا كَانَ هَذَا ظُلْمُ السَّوْءِ؛ لِأَنَّهُ ظُلْمٌ غَيْرِ مَا يَتَبَيَّنُ بِهِ - سُبْحَانَهُ - وَمَا يَلْبِسُ
بِحِكْمَتِهِ، وَحَمْدِهِ، وَوَعْدِهِ الصَّادِقِ.

فَمَنْ ظَنَّ أَنَّهُ يُدِيلُ الْبَاطِلَ عَلَى الْحَقِّ إِذَا لَمْ يَسْتَحْسَنْ بِهِ مَنْهَا الْحَقُّ، أَوْ
أَنْكَرَ أَنْ يَكُونَ مَا جَرَى بِقَضَائِهِ وَقَرْرَهُ، أَوْ أَنْكَرَ أَنْ يَكُونَ قَدْرُهُ لِحِكْمَةِ بِالْعِنْعِ
يَسْتَحْسَنُ عَلَيْهَا الْحَمْدَ، بَلْ زَعَمَ أَنَّ ذَلِكَ لِمَشِيشَةٍ مُجْرَدَةٍ؛ فَ﴿ذَلِكَ ظُلْمُ الَّذِينَ كَفَرُوا
وَقَوْلُ الَّذِينَ كَفَرُوا مِنَ الْكَافِرِ﴾ [ص].

وَأَكْثَرُ النَّاسِ يَظْهُرُونَ بِاللَّهِ ظُلْمٌ السَّوْءُ فِيمَا يَحْتَصُّ بِهِمْ، وَفِيمَا يَفْعَلُهُ بِغَيْرِهِمْ،
وَلَا يَسْلِمُ مِنْ ذَلِكَ إِلَّا مَنْ عَرَفَ اللَّهَ وَأَسْمَاهُ وَصِفَاتِهِ وَمُؤْجِبَ حِكْمَتِهِ وَحَمْدِهِ.
فَلَيَعْتَنِي الْلَّهِيْبُ التَّاصِحُ لِنَفْسِهِ بِهَذَا، وَلَيَبْتُ إِلَى اللَّهِ، وَلَيَسْتَغْفِرَهُ مِنْ ظُلْمِ

(١) فِي: «زاد المِعَاد» (٣/٢٠٥-٢١١) وَالنَّقْلُ بِالْخَصْصَارِ.

(٢) فِي بَعْضِ النَّسْخِ: (ظُلْمِهِ). وَالْمُشَبَّثُ مَوْاْفِقُ لِمَا فِي «الْزَادِ» (٣/٢٠٥).

بِرَبِّهِ طَنَ السَّوْءِ.

وَلَوْ فَتَشْتَ مِنْ فَتَشْتَ؛ لَرَأَيْتَ عِنْدَهُ تَعْثِيَّةً عَلَى الْقَدْرِ وَمَلَامَةً لَهُ، وَأَكَّهُ كَانَ
يَبْغِي أَنْ يَكُونَ كَذَا وَكَذَا؛ فَمُسْتَقِلٌ وَمُسْتَكِبٌ، وَفَتَشْ تَفَسِّكَ؛ هَلْ أَنْتَ
سَالِمٌ^(١).

فَإِنْ تَجِعُ مِنْهَا تَجِعُ مِنْ ذِي عَظِيمَةٍ
وَإِلَّا فَإِنِّي لِإِخْالِكَ تَاجِيَّا^(٢) أ. ه.
فِيهِ مَسَائِلُ :

الْأُولَى : تَفْسِيرُ آيَةِ الْعِمْرَانَ.

الثَّانِيَةُ : تَفْسِيرُ آيَةِ الْفَتْحِ.

الثَّالِثَةُ : الْإِخْبَارُ بِأَنَّ ذَلِكَ أَنْوَاعٌ لَا تُخْصَرُ.

الرَّابِعَةُ : أَكَّهُ لَا يَسْلِمُ مِنْ ذَلِكَ إِلَّا مَنْ عَرَفَ الْأَسْمَاءَ وَالصَّفَاتِ، وَعَرَفَ
نَفْسَهُ.

[٥٩] بَابٌ

مَاجَاءُ فِي مُنْكِرِي الْقَدْرِ

وَقَالَ ابْنُ عُمَرَ : (وَالَّذِي تَفَسَّى ابْنِ عُمَرَ بِيَدِهِ، لَوْ كَانَ لِأَخْدِيْهِمْ مِثْلُ أَخِيْدِيْ
ذَهَبَتَا، ثُمَّ أَنْفَقَهُ فِي سَبِيلِ اللَّهِ؛ مَا قَبِيلَ اللَّهُ مِنْهُ، حَتَّى يُؤْمِنَ بِالْقَدْرِ، ثُمَّ اسْتَدَلَّ
بِقَوْلِ الشَّيْخِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} : «الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُلِّهِ، وَرَسُولِهِ، وَالْيَوْمِ
الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ». رَوَاهُ مُسْلِمٌ.

وَعَنْ عُبَادَةَ بْنِ الصَّحَافِيْتِ، أَكَّهُ قَالَ لَأَنِّيْهِ : يَا بَنِيَّ إِنَّكَ لَنْ تَجِدَ طَغْمَ الْإِيمَانِ

(١) بعد هذا وقبل البيت جاء في : «تحقيق التجريد» (٥٠٧/٢) : (قال الشاعر). وهي غير موجودة في : «زاد المعاد»، ولا باقي النسخ.

(٢) إلى هنا النهي كلام شيخ الإسلام ابن القيم .

حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُحْكِمَكَ، وَمَا أَخْطَلَكَ لَمْ يَكُنْ لِيُصِيبَكَ، سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلْمَ، فَقَالَ لَهُ: اكْتُبْ. فَقَالَ: رَبِّ! وَمَاذَا أَكْتُبْ؟ قَالَ اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ وَحَتَّى تَقُومَ السَّاعَةُ» يَا بَنِي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «مَنْ مَاتَ عَلَى غَيْرِ هَذَا؛ فَلَيْسَ مِنّْيْ». وَفِي رِوَايَةِ الْأَخْمَدَ: «إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ تَعَالَى الْقَلْمَ، فَقَالَ لَهُ: اكْتُبْ، فَجَرَى فِي تِلْكَ السَّاعَةِ بِمَا هُوَ كَانَ إِلَى يَوْمِ الْقِيَامَةِ».

وَفِي رِوَايَةِ لَابْنِ وَهْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ: «فَمَنْ لَمْ يُؤْمِنْ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ؛ أَخْرَقَهُ اللَّهُ بِالنَّارِ».

وَفِي «الْمُسْنَدِ» وَ«السُّنْنَ» عَنِ ابْنِ الدَّيْلَمِيِّ، قَالَ: «أَتَيْتُ أُبَيِّ بْنَ كَعْبَ، فَقَلَّتْ: فِي نَفْسِي شَيْءٌ مِنَ الْقَدْرِ؛ فَحَدَّثَنِي بِشَيْءٍ، لَعَلَّ اللَّهُ يَذْهِهُ مِنْ قَلْبِي». فَقَالَ: لَوْ أَنْفَقْتَ مِثْلَ أَحَدِ ذَهَبَاهَا؛ مَا قَبِلَهُ اللَّهُ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدْرِ، وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُحْكِمَكَ، وَمَا أَخْطَلَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَلَوْ مِثْلَ عَلَى غَيْرِ هَذَا؛ لَكُنْتَ مِنْ أَهْلِ النَّارِ. قَالَ: فَأَتَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودَ وَحَذِيفَةَ بْنَ الْيَمَانِ وَزَيْنَدَ بْنَ ثَابِتَ؛ فَكُلُّهُمْ حَدَّثَنِي بِمِثْلِ ذَلِكَ عَنِ النَّبِيِّ ﷺ». حَدِيثٌ صَحِيحٌ، رَوَاهُ الْحَاكمُ فِي «صَحِيحِهِ».

فِيهِ قَسَائِلُ:

الْأُولَى: بَيَانُ فَرْضِ الإِيمَانِ بِالْقَدْرِ^(١).

الثَّانِيَةُ: بَيَانُ كَيْفِيَّةِ الإِيمَانِ بِهِ^(٢).

(١) فِي نَسْخَةٍ: (بَيَانُ كَيْفِيَّةِ الإِيمَانِ بِالْقَدْرِ).

(٢) فِي نَسْخَةٍ: (بَيَانُ فَرْضِ الإِيمَانِ).

الثالثة : إِخْبَاطُ عَمَلٍ مِنْ لَمْ يُؤْمِنْ بِهِ.

الرابعة : الْإِخْبَارُ أَنَّ أَحَدًا أَيْعَدَ طَعْنَ الْإِيمَانَ حَتَّى يُؤْمِنَ بِهِ.

الخامسة : ذِكْرُ أَوَّلِ مَا خَلَقَ اللَّهُ.

السادسة : أَنَّهُ جَرَى بِالْمَقَادِيرِ فِي تِلْكَ السَّاعَةِ إِلَى قِيَامِ السَّاعَةِ.

السابعة : بِرَاءَتُهُ مِنْ مَنْ لَمْ يُؤْمِنْ بِهِ.

الثامنة : عَادَةُ السَّلَفِ فِي إِزَالَةِ الشَّبَهَةِ بِسُؤالِ الْعُلَمَاءِ.

النinthة : أَنَّ الْعُلَمَاءَ أَجَابُوهُ بِمَا يُرِيدُ شُبْهَتَهُ، وَذَلِكَ أَنَّهُمْ نَسَبُوا الْكَلَامَ إِلَى رَسُولِ اللَّهِ فَقَطْ.

[٦٠] باب

مَاجَاءَ فِي الْمُصَوَّرِينَ

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ: «قَالَ اللَّهُ تَعَالَى: وَمَنْ أَظْلَمُ مِنْ ذَهَبَ يَخْلُقُ كَخْلُقِي؛ فَلَيَخْلُقُوا ذَرَّةً، أَوْ لَيَخْلُقُوا حَبَّةً، أَوْ لَيَخْلُقُوا شَعْبِرَةً». أَخْرَجَاهُ.

وَلَهُمَا: عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ رَسُولَ اللَّهِ قَالَ: «أَشَدُ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهِئُونَ بِخَلْقِ اللَّهِ». أَخْرَجَاهُ.

وَلَهُمَا: عَنْ ابْنِ عَبَّاسٍ، سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «كُلُّ مُصَوَّرٍ فِي النَّارِ، يُجْعَلُ لَهُ كُلُّ صُورَةٍ صَوَرَهَا نَفْسٌ يُعَذَّبُ بِهَا فِي جَهَنَّمَ». أَخْرَجَاهُ.

وَلَهُمَا: عَنْ مَرْفُوعَهُ: «مَنْ صَوَرَ صُورَةً فِي الدُّنْيَا؛ كُلُّهُ أَنْ يَتَفَخَّضَ فِيهَا الرُّوحُ، وَلَيَسَ بِتَنَافِخٍ». أَخْرَجَاهُ.

وَالْمُسْلِمِ: عَنْ أَبِي الْهَيَاجِ، قَالَ: قَالَ لِي عَلَيْهِ: (أَلَا أَبَعْثَكَ عَلَى مَا بَعْثَنِي
عَلَيْهِ رَسُولُ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}: أَلَا تَدْعَ صُورَةً إِلَّا طَمَسْتَهَا، وَلَا قَبَرًا مُشْرِفًا، إِلَّا سَوَّيْتَهُ).
فِيهِ قَسَائِلُ:

الْأُولَى: التَّغْلِيظُ الشَّدِيدُ فِي الْمُصَوَّرِينَ.

الثَّانِيَةُ: التَّنْبِيَةُ عَلَى الْعِلْمِ، وَهُوَ^(١) تَرْكُ الْأَدَبِ مَعَ الْهُدَى، لِقَوْلِهِ: (وَمَنْ
أَظْلَمُ مِمَّنْ ذَهَبَ بِعْلَمٍ كَعَلْمِيْ).

الثَّالِثَةُ: التَّنْبِيَةُ عَلَى قُدْرَتِهِ وَعَجَزِهِمْ، لِقَوْلِهِ: (فَإِنْ تَحْلُقُوا ذَرَّةً أَوْ حَبَّةً أَوْ
شَعِيرَةً).

الرَّابِعَةُ: التَّضْرِيْبُ بِأَنَّهُمْ أَشَدُ النَّاسِ عَذَابًا.

الْخَامِسَةُ: أَنَّ اللَّهَ يَخْلُقُ بِعَدَدِ كُلِّ صُورَةٍ نَفْسًا يُعَذِّبُ بِهَا الْمُصَوَّرَ فِي
جَهَنَّمَ.

السَّادِسَةُ: أَنَّهُ يَكْلُفُ أَنْ يَنْتَخِبَ فِيهَا الرُّوحَ.

السَّابِعَةُ: الْأَمْرُ بِطَمَسِهَا إِذَا وُجِدَتْ.

[٦١] بَابُ

مَا جَاءَ فِي كَثْرَةِ الْحَلِيفِ

وَقَوْلُ اللَّهِ تَعَالَى: «وَأَنْهَقُوا أَيْمَانَكُمْ» [الْمَائِدَةِ: ٨٩].
عَنْ أَبِي هُرَيْرَةَ-رَضِيَ اللَّهُ عَنْهُ- قَالَ: سَمِعْتُ رَسُولَ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} يَقُولُ:
«الْحَلِيفُ مَنْفَقَةٌ لِلشَّلُعَةِ، مَمْحَقَةٌ لِلْكَسْبِ». أَخْرَجَاهُ.
وَعَنْ سَلْمَانَ، أَنَّ رَسُولَ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} قَالَ: «ثَلَاثَةٌ لَا يَكُلُّهُمُ اللَّهُ، وَلَا

(١) كذا في كل النسخ، ولعل الأقرب: (وهي).

يُزكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: أَشْيَنِطَ زَانِ، وَعَائِلَ مُسْتَكْبِرٌ، وَرَجُلٌ جَعَلَ اللَّهَ بَصَاعَتَهُ: لَا يَشْتَرِي إِلَّا يَمْنِي، وَلَا يَبْيَغُ إِلَّا يَمْنِي». رَوَاهُ الطَّبَرَانِيُّ بِسَيِّدِ صَحِّحِ.

وَرَفِيْ «الصَّحِيْحِ» عَنْ عِمَرَانَ بْنِ حُسْنِيْنَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُوْلُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَيْرٌ أَمْتَهِيْ فَرَزْنِيْ، ثُمَّ الَّذِيْنَ يَلْوُنُهُمْ، ثُمَّ الَّذِيْنَ يَلْوُنُهُمْ» (قَالَ عِمَرَانَ: فَلَا أَذْرِي أَذْكَرَ بَعْدَ فَرَزْنِيْ مَرَّتَيْنِ أَوْ تَلَاقَيْنِ؟) ثُمَّ إِنْ بَعْدَ كُمْ قَوْمًا^(١) يَشْهَدُونَ وَلَا يُسْتَشْهِدُونَ، وَيَخْوِنُونَ وَلَا يُؤْتَمِنُونَ، وَيَنْتَرُونَ وَلَا يُوْقِنُونَ، وَيَظْهَرُ فِيْهِمُ السُّمْنُ^(٢).

وَفِيهِ : عَنْ أَبْنَى مَسْعُودٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « خَيْرُ النَّاسِ قَرْنَيٌ ، ثُمَّ الَّذِينَ

(١) قوله : (قوماً كذا بالنصب على أنها اسم (إن)، وهذا لا إشكال فيه، وعليه أكثر روایات البخاري . ولكن الإشكال فيما ورد في بعض الروایات : «ثم إن بعدكم قوم كذا بالرفع . نكيف يكون اسم «إن» مرفوعاً وقد خرّج العلماء هذا الرفع على ثلاثة أوجه .

١- إن (قوم) كُتُبَتْ عَلَى لِغَةِ رَبِيعَةِ (اللِّغَةِ الرَّبِيعِيَّةِ)، وَهُمْ لَا يَقْفُونَ عَلَى الْمَنْصُوبِ بِالْأَلْفِ .
فَكُتُبَتْ مِنْ (قَوْمًا) إِلَى (قَوْم)، وَهُوَ تَخْرِيجٌ ضَعِيفٌ؛ لَأَنَّهُمْ لَا يَقْفُونَ فِي الْمَنْطَقَةِ لِأَكْتَابَةِ .

٢- إن (إن) الْحَقْتَ بِـ (أن) الْمُخْفَفَةِ مِنَ الْتَّقْلِيلِ فَصَارَ اسْمَهَا ضَمِيرُ الشَّأْنِ مَحْنُوفٌ، وَ(قَوْم) خَبَرٌ مُبْتَدِأٌ مُؤْخَرٌ، وَ(بَعْدَكُمْ خَبَرٌ مُقْدَمٌ، وَالْجَمْلَةُ الْخَبَرِيَّةُ خَبَرٌ (إن) . وَهَذَا الْوَجْهُ هُوَ
الْأَحَدُ لِأَنَّ شَاءَ اللَّهُ .

٣- إن (إن) هنا بمعنى نعم؛ فيكون المعنى: (ثم نعم بعدكم قوم).
وما ذكرت هذا الكلام إلا لأنني وجدت بعض نسخ «كتاب التوحيد» جاءت برفع (قوم)
فأحيطت أن أبين أن «قوماً» بالرفع إن كانت في نسخة الإمام محمد بن عبد الوهاب - رحمة
الله - فلها وجه في اللغة ثم إنها وردت في بعض روایات الصحيح .
انظر: «فتح الباري» (٥/٣٠٧)، و«شرح كتاب التوحيد» لابن عثيمين (١٠٥٣/١٠٥٤) [مجموع الفتاوى].

يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَحِيُّهُ قَوْمٌ تَسْبِقُ شَهَادَةَ أَخْدِهِمْ يَمْبَيْهُ، وَيَمْبَيْهُ شَهَادَتَهُ.

وَقَالَ إِبْرَاهِيمُ: (كَانُوا يَضْرِبُونَا عَلَى الشَّهَادَةِ، وَالْعَهْدِ، وَنَخْنُ الصَّغَارُ).
فِيهِ قَسَائِلُ:

الْأُولَى: الْوَصِيَّةُ بِحَفْظِ الْأَيْمَانِ.

الثَّانِيَةُ: الْإِخْبَارُ بِأَنَّ الْحَلِفَ مُنْفَقَةٌ لِلْسُّلْطَةِ، مُنْخَفَقَةٌ لِلْبَرَكَةِ.

الثَّالِثَةُ: الْوَعْيُدُ الشَّدِيدُ فِيمَنْ لَا يَبْيَعُ إِلَيْهِمْ، وَلَا يَشْرِي إِلَيْهِمْ.

الرَّابِعَةُ: التَّشْيِهُ عَلَى أَنَّ الدَّيْنَ يَمْنَعُ مَعَ قَلْهِ الدَّاعِيِّ.

الخَامِسَةُ: ذَمُّ الَّذِينَ يَخْلِفُونَ وَلَا يَسْتَخْلِفُونَ.

السَّادِسَةُ: شَنَاؤُهُ عَلَى الْقُرُونِ الْتَّلَاثَةِ أَوِ الْأَرْبَعَةِ، وَذِكْرُ مَا يَخْدُثُ بَعْدُهُمْ.

السَّابِعَةُ: ذَمُّ الَّذِينَ يَشْهُدُونَ وَلَا يُشَتَّهُدُونَ.

الثَّامِنَةُ: كَوْنُ السَّلْفِ يَضْرِبُونَ الصَّغَارَ عَلَى الشَّهَادَةِ وَالْعَهْدِ.

[٦٢] بَابُ

مَا جَاءَ فِي ذَمَّةِ اللَّهِ وَذَمَّةِ نَبِيِّهِ [٢٢]

وَقَوْلُهُ تَعَالَى: «وَأَرْفُوا يَمْهِدَ اللَّهَ إِذَا عَنَهُدْنَهُ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا» [النَّحْل: ٩١].

(١) في بعض النسخ: (رسوله). وقوله: (ما جاء في ذمة الله....)، أي: ما جاء من الأدلة على وجوب حفظ ذمة الله وذمة رسوله ﷺ، والوفاء بها.

وَعَنْ بُرْيَدَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ إِذَا أَمْرَأَ أَمِيرًا عَلَى جَنِيشِ أوْ سَرِيَّةٍ؛ أَوْ صَاهَ بِتَقْوَى اللَّهِ، وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا، فَقَالَ: اهْرُزوْ وَايَشِمُ اللَّهِ فِي سَبِيلِ اللَّهِ، قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ، اهْرُزوْ وَلَا تَغْلُوا، وَلَا تَغْدِرُوا، وَلَا تَمْثُلُوا، وَلَا تَقْتُلُوا وَلِيَدًا، وَإِذَا لَقِيْتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ؛ فَاذْعُهُمْ إِلَى ثَلَاثَ خَصَائِلِ (أو: خِلَالِ)، فَإِنْتَهُمْ مَا أَجَابُوكَ؛ فَاقْبِلْ مِنْهُمْ، وَكُفْ عَنْهُمْ، ثُمَّ اذْعُهُمْ إِلَى الْإِسْلَامِ، فَإِنْ أَجَابُوكَ؛ فَاقْبِلْ مِنْهُمْ، ثُمَّ اذْعُهُمْ إِلَى التَّحْوِيلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ، وَأَخْبِرْهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ؛ فَلَهُمْ مَا لِلْمُهَاجِرِينَ، وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبُوا أَنْ يَتَحَوَّلُوا مِنْهَا؛ فَأَخْبِرْهُمْ أَنَّهُمْ يَتَكَوَّنُونَ كَأَغْرِابِ الْمُسْلِمِينَ، يَبْخُرِي عَلَيْهِمْ حُكْمُ اللَّهِ تَعَالَى [الَّذِي يَبْخُرِي عَلَى الْمُؤْمِنِينَ]⁽¹⁾، وَلَا يَتَكَوَّنُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَقْيَةِ شَيْءٌ؛ إِلَّا أَنْ يَجْاهِدُوا مَعَ الْمُسْلِمِينَ، فَإِنْ هُمْ أَبُوا؛ فَاسْأَلْهُمُ الْجِزِيَّةَ، فَإِنْ هُمْ أَجَابُوكَ؛ فَاقْبِلْ مِنْهُمْ وَكُفْ عَنْهُمْ، فَإِنْ هُمْ أَبُوا؛ فَاشْتَعِنْ بِاللَّهِ وَقَاتِلْهُمْ. وَإِذَا حَاصَرْتَ أَهْلَ حِضْنٍ، فَأَرْادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّ؛ فَلَا تَجْعَلْ لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّ، وَلِكِنْ اجْعَلْ لَهُمْ ذِمَّتَكَ وَذِمَّةَ أَصْحَابِكَ، فَإِنْكُمْ أَنْ تُخْفِرُوا ذَمَّكُمْ وَذِمَّةَ أَصْحَابِكُمْ أَهْوَنُ مِنْ أَنْ تُخْفِرُوا ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّ، وَإِذَا حَاصَرْتَ أَهْلَ حِضْنٍ، فَأَرْادُوكَ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ؛ فَلَا تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ، وَلِكِنْ أَنْزِلَهُمْ عَلَى حُكْمِكَ؛ فَإِنَّكَ لَا تَنْدِرِي أَنْصِبِبُ فِيهِمْ حُكْمَ اللَّهِ أَمْ لَا». رَوَاهُ مُسْلِمٌ.

(1) مابين معقوفين لم يرد في أكثر النسخ، واستدركته من أصل الحديث.

فيه قسائِلُ:

- الأولى : الفرقُ بينَ ذمَّةِ اللهِ، وذمَّةِ نَبِيِّهِ، وذمَّةِ الْمُسْلِمِينَ.
- الثانية : الإرْشادُ إِلَى أَقْلَى الْأَمْرَيْنِ خَطْرًا.
- الثالثة : قَوْلُهُ : «أَعْزُّوا بِسْمِ اللهِ فِي سَبِيلِ اللهِ».
- الرابعة : قَوْلُهُ : «فَاقْتُلُوا مَنْ كَفَرَ بِاللهِ».
- الخامسة : قَوْلُهُ : «اشْتَعِنْ بِاللهِ وَقَاتِلْهُمْ».
- السادسة : الفرقُ بَيْنَ حُكْمِ اللهِ وَحُكْمِ الْعَلَمَاءِ.
- السابعة : في كَوْنِ الصَّحَابِيِّ يَحْكُمُ عِنْدَ الْحَاجَةِ بِحُكْمٍ لَا يَذْرِي أَيْوَاقُ حُكْمِ اللهِ أَمْ لَا؟

[٦٣] **بابُ**

هَاجَاءَ فِي الْإِقْسَامِ عَلَى اللهِ

عَنْ جُنَاحِبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ رَجُلٌ : وَاللهِ لَا يَعْفُرُ اللهُ لِفُلَانٍ، فَقَالَ اللهُ عَزَّ وَجَلَّ : مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ الْأَعْفُرَ لِفُلَانٍ؟ إِنِّي قَدْ غَفَرْتُ لَهُ وَأَخْبَطْتُ عَمَلَكَ» رَوَاهُ مُسْنِلُهُ.
وَفِي حَدِيثِ أَبِي هُرَيْرَةَ أَنَّ الْقَافِلَ رَجُلٌ عَابِدٌ. قَالَ أَبُو هُرَيْرَةَ : (تَكَلَّمُ بِكَلْمَةٍ أَوْ بَقَتْ ذُنْبَاهُ وَآخِرَتَهُ).

فيه قسائِلُ:

- الأولى : التَّحْذِيرُ مِنَ التَّأَلِي عَلَى اللهِ.
- الثانية : كَوْنُ النَّارِ أَقْرَبُ إِلَى أَحَدِنَا مِنْ شِرَاكِنَّعْلِيَهُ.

الثالثة: أن الجنة مثل ذلك.

الرابعة: في شاهد لقوله: «إن الرجل ليتكلّم بالكلمة...» إلى آخره.

الخامسة: أن الرجل قد يغفر له بسبب هو من أكثر الأمور إلينه.

[٦٤] باب

لا ينتفع بالله على خلقه

عن جعفر بن مطعم رضي الله عنه، قال: جاء أعرابي إلى النبي ﷺ، فقال: يا رسول الله! نهكت الأنفس، وجاع العيال، وملكت الأموال؛ فاشتني لنا ربك، فإنما ننتفع بالله عليك، وبك على الله. فقال النبي ﷺ: «سبحان الله! سبحان الله!». فما زال يسبّح حتى عرف ذلك في وجوه أصحابه. ثم قال^(١): «ونحن أئذري ما الله؟ إن شأن الله أعظم من ذلك، إن الله لا ينتفع بالله على أحد من خلقه». وذكر الحديث. رواه أبو داود.

فيه مسائل:

الأولى: إنكاره على من قال: (يُنتفع بالله عليك).

الثانية: تغييره تغييرًا عُرِفَ في وجوه أصحابه من هذه الكلمة.

الثالثة: أنه لم يذكر عليه قوله: (يُنتفع بك على الله).

الرابعة: الشتبه على تفسير (سبحان الله!).

الخامسة: أن المسلمين يسألونه الاستئنفاة.

(١) في بعض النسخ: (لم قال النبي ﷺ). والمثبت وفق رواية أبي داود (٤٧٢٦).

[٦٥] بَاب

مَا جَاءَ فِي حِمَايَةِ النَّبِيِّ حِصْنِ التَّوْحِيدِ وَسَدِّهِ طُرُقَ الشَّرِكِ

عَنْ عَبْدِ اللَّهِ بْنِ الشَّحْبِيرِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: «اَنْطَلَقْتُ فِي وَفْدِيَنِي عَامِرٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَقُلْنَا: أَنْتَ سَيِّدُنَا. فَقَالَ: «السَّيِّدُ اللَّهُ تَبَارَكَ وَتَعَالَى». قُلْنَا: وَأَفْضَلُنَا فَضْلًا، وَأَعْظَمُنَا طَوْلًا. فَقَالَ: «قُولُوا بِقَوْلِكُمْ أَوْ بِعَصْبِ قَوْلِكُمْ، وَلَا يَسْتَبَّجِرِنَّكُمُ الشَّيْطَانُ». رَوَاهُ أَبُو دَاوُدَ بِسَنَدٍ جَيِّدٍ.

وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَاسًا قَالُوا: يَا رَسُولَ اللَّهِ! يَا حَيْرَنَا وَابْنَ حَيْرَنَا! وَسَيِّدَنَا وَابْنَ سَيِّدَنَا! فَقَالَ: «يَا أَيُّهَا النَّاسُ! قُولُوا بِقَوْلِكُمْ، وَلَا يَسْتَبَّجِرِنَّكُمُ الشَّيْطَانُ، أَنَا مُحَمَّدٌ عَبْدُ اللَّهِ وَرَسُولُهُ، مَا أُحِبُّ أَنْ تَرْفَعُونِي فَوْقَ مَنْزِلَتِي الَّتِي أَنْزَلَنِي اللَّهُ عَزَّ وَجَلَّ». رَوَاهُ التَّسَائِيُّ بِسَنَدٍ جَيِّدٍ.

فِيهِ مَسَائلٌ:

الْأُولَى: تَخْدِيرُ النَّاسِ مِنَ الْفُلُوْ.

الثَّانِيَةُ: مَا يَبْتَغِي أَنْ يَقُولَ مَنْ فِيلَ لَهُ: (أَنْتَ سَيِّدُنَا).

الثَّالِثَةُ: قَوْلُهُ: «لَا يَسْتَبَّجِرِنَّكُمُ الشَّيْطَانُ». مَعَ أَنَّهُمْ لَمْ يَقُولُوا إِلَّا الْحَقَّ.

الرَّابِعَةُ: قَوْلُهُ: «مَا أُحِبُّ أَنْ تَرْفَعُونِي فَوْقَ مَنْزِلَتِي».

[٦٦] بَاب

مَا جَاءَ فِي قَوْلِ اللَّهِ تَعَالَى: «وَمَا قَدَّرُوا اللَّهُ حَتَّىٰ قَدَرُوهُ وَالْأَرْضُ جَوِيعًا بَقَضَيْتُمْ يَوْمَ الْقِيَمَةَ وَأَسْمَوْتُ مَطْوِقَتُمْ بِيَعْسِيَّهُ سَبَحْتُمْ وَتَعَلَّمَ عَمَّا يُشْرِكُونَ» و [الزمر].

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: (جَاءَ حَبْرٌ مِنَ الْأَخْبَارِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا مُحَمَّدُ إِنَّا نَجِدُ أَنَّ اللَّهَ يَجْعَلُ السَّمَاوَاتِ عَلَى إِضْبَعَيْ، وَالْأَرْضِينَ عَلَى إِضْبَعَيْ، وَالشَّجَرَ عَلَى إِضْبَعَيْ، وَالنَّمَاءَ عَلَى إِضْبَعَيْ، وَالثَّرَى عَلَى إِضْبَعَيْ، وَسَائِرَ الْخَلْقِ عَلَى إِضْبَعَيْ، فَيَقُولُ: أَنَا الْمَلِكُ. فَصَحِّحَ التَّبَّيِّنُ حَتَّى بَدَثَ تَوَاجِدُهُ؛ تَصْدِيقًا لِقَوْلِ الْحَبْرِ، ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُوا اللَّهُ حَقَّ قُدْرِهِ، وَالْأَرْضُ جَمِيعًا قَبْضَتُمُ يَوْمَ الْقِيَمَةِ﴾) (الزمر: ٦٧) ^(١).

وَفِي رِوَايَةِ الْمُسْلِمِ: «وَالْجِبَالُ وَالشَّجَرُ عَلَى إِضْبَعَيْ، ثُمَّ يَهُرُّهُنَّ فَيَقُولُ: أَنَا الْمَلِكُ، أَنَا اللَّهُ».

وَفِي رِوَايَةِ الْبُخَارِيِّ: «يَجْعَلُ السَّمَاوَاتِ عَلَى إِضْبَعَيْ، وَالْمَاءَ وَالثَّرَى عَلَى إِضْبَعَيْ، وَسَائِرَ الْخَلْقِ عَلَى إِضْبَعَيْ». أَخْرَجَاهُ.

وَالْمُسْلِمُ عَنْ ابْنِ عُمَرَ مَرْفُوعًا: «يَطْلُو اللَّهُ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُهُنَّ بِكِيدَهِ الْيَمْنَى، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَنِّي الْجَبَارُونَ؟ أَنِّي الْمُنْكَبِرُونَ؟ ثُمَّ يَطْلُو الْأَرْضِينَ السَّبْعَ، ثُمَّ يَأْخُذُهُنَّ بِشِمَالِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَنِّي الْجَبَارُونَ؟ أَنِّي الْمُنْكَبِرُونَ؟».

وَرُوِيَ عَنْ ابْنِ عَبَّاسٍ، قَالَ: (مَا السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ فِي كَفِ الرَّحْمَنِ إِلَّا كَحَرَدَلَةٌ فِي يَدِ أَحَدِكُمْ).

وَقَالَ ابْنُ جَرِيرٍ: حَدَّثَنِي يُوئِشُ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: قَالَ ابْنُ زِيدٍ: حَدَّثَنِي أَبِي، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَا السَّمَاوَاتُ السَّبْعُ فِي الْكُرْسِيِّ إِلَّا

(١) جاء هنا في بعض النسخ زيادة: (متفق عليه)، ولا أرى لها معنى؛ لأن المصنف سيخرج الحديث بعد ذكر الروايات.

كَذَرَاهُمْ سَبْعَةُ الْقِبَطِ فِي تُورُسٍ .
 قَالَ: وَقَالَ أَبُو ذَرٍ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: (مَا
 الْكُرْسِيُّ فِي الْعَرْشِ إِلَّا كَحَلْقَةٍ مِنْ حَدِيدِ الْقِبَطِ بَيْنَ ظَهَرَتِي فَلَأَةٍ مِنْ
 الْأَرْضِ) .

وَعَنِ ابْنِ مَسْعُودٍ، قَالَ: (بَيْنَ السَّمَاءِ الدُّنْيَا وَالَّتِي تَلِيهَا خَمْسُ مِائَةٍ عَامٍ،
 وَبَيْنَ كُلِّ سَمَاءٍ) ^(١) خَمْسُ مِائَةٍ عَامٍ، وَبَيْنَ السَّمَاءِ السَّابِعَةِ وَالْكُرْسِيِّ خَمْسُ مِائَةٍ
 عَامٍ، وَبَيْنَ الْكُرْسِيِّ وَالْمَاءِ خَمْسُ مِائَةٍ عَامٍ، وَالْعَرْشُ فَوْقَ الْمَاءِ، وَاللَّهُ فَوْقَ
 الْعَرْشِ، لَا يَخْفَى عَلَيْهِ شَيْءٌ مِنْ أَعْمَالِكُمْ). أَخْرَجَهُ ابْنُ مَهْدِيٍّ عَنْ حَمَادِ بْنِ
 سَلَمَةَ عَنْ عَاصِمٍ عَنْ زَرٍ عَنْ عَبْدِ اللَّهِ. وَرَوَاهُ بَنْخُورُهُ الْمَسْعُودِيُّ عَنْ عَاصِمٍ عَنْ
 أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ. قَالَهُ الْحَافِظُ الدَّهْبَيِّ ^(٢) رَحْمَةُ اللَّهِ تَعَالَى، قَالَ: (وَلَهُ
 طُرُقٌ).

وَعَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَلِّبِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ: «هَلْ تَذَرُونَ كَمْ بَيْنَ السَّمَاءِ وَالْأَرْضِ؟» فَقُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ:
«بَيْنَهُمَا مَسِيرَةُ خَمْسٍ مِائَةٍ سَنَةٍ، وَمِنْ كُلِّ سَمَاءٍ إِلَى سَمَاءٍ مَسِيرَةُ خَمْسٍ مِائَةٍ

(١) في بعض النسخ: (بين كل سماء وسماء). والمثبت موافق لرواية ابن خزيمة في: «التوحيد» (١٥٠)، والطبراني في: «المعجم الكبير» (١٩٨٧)، والبيهقي في: «الأسماء والصفات» (٨٥١)، والهمданى في: «فتيا وجوابها» (٢٢)، والذهبي في: «العلو» (٦٧). وعندهم إلا البيهقي زيادة: (مسيرة) بعد (سماء)، وجاء عند الدارمي في: «الرد على الجهمية» (٨١)، وأبي الشيخ في «العظمة» (٢٧٩)، وابن أبي زمین في: «أصول السنة» (٣٩)، والخطيب في: «الموضع» (٤٧/٢)، والبيهقي في: «الأسماء والصفات» (٨٥١): (بين كل سماءين مسيرة...).

(٢) في: «كتاب العلو» (١/٤١٧).

سنة، وكيف كُل سماء مسيرة خمس مئة سنة، وبين السماء السابعة والعرش ينبع بين أشرفه وأدنى أعلاه كما بين السماء والأرض، والله تعالى فوق ذلك، ولن يُخفى عليه شيء من أعمالبني آدم». آخر حج أبو داود وغيره.

فيه قصائل:

الأولى : تفسير قوله تعالى : «والارض جيما قبضناها يوم القيمة» [الزمر: 67].

الثانية : أن هذه العلوم وأمثالها باقية عند اليهود الذين في زمانه، ولم يتذكروها، ولم يتأولوها.

الثالثة : أن الخبر لما ذكر للنبي ﷺ؛ صدقة، ونزل القرآن بتفريغ ذلك.

الرابعة : وفوع الضريح من رسول الله ﷺ لما ذكر الخبر لهذا العلم العظيم.

الخامسة : التصریح بذكر اليهود، وأن السماءات في أيدى اليمنى، والأرضين في الأخرى.

السادسة : التصریح بتشمیتها السماء.

السابعة : ذكر الجبارين والمتكبرين عند ذلك.

الثامنة : قوله : (كَحَرَذَةٍ فِي كَفَ أَحَدُكُمْ).

النinthة : عظم «الكرسي» بالنسبة إلى السماء.

العاشرة : عظم «العرش» بالنسبة إلى «الكرسي».

الحادية عشرة : أن «العرش» غير «الكرسي» والباء.

الثانية عشرة : كَمْ بَيْنَ كُلِّ سَمَاءٍ إِلَى سَمَاءٍ .

الثالثة عشرة : كَمْ بَيْنَ السَّمَاءِ السَّابِعَةِ وَالْكُنْزِيَّةِ .

الرابعة عشرة : كَمْ بَيْنَ الْكُنْزِيَّةِ وَالْمَاءِ .

الخامسة عشرة : أَنَّ الْعَرْشَ فَوْقَ الْمَاءِ .

السادسة عشرة : أَنَّ اللَّهَ فَوْقَ «الْعَرْشِ» .

السابعة عشرة : كَمْ بَيْنَ السَّمَاءِ وَالْأَرْضِ .

الثامنة عشرة : كِتَّفُ كُلِّ سَمَاءٍ خَمْسُ مِائَةٍ سَنَةٍ .

الناسعة عشرة : أَنَّ الْبَخْرَ الَّذِي فَوْقَ السَّمَاوَاتِ بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ خَمْسُ مِائَةٍ سَنَةٍ . وَاللَّهُ أَعْلَمُ .

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى أَلِيٍّ وَصَحْبِهِ أَجْمَعِينَ .

A P P E N D I X O N E

Revision Questions

Chapter 1

- 1) What is the purpose of man's existence, quote an evidence.
- 2) Define *Ibādah*, quote evidences for your definition.
- 3) Define *Tawhīd*, quote an evidence.
- 4) Define *Taghūt* and quote evidences for your definition.
- 5) What is Allāh's right over creation?
- 6) What is creation's right over Allāh?
- 7) What does it mean for creation to have a right over Allāh?
- 8) What was the Messenger's last testament?
- 9) What does the author mean when he says, 'Worship is *Tawhīd*'?
- 10) What is 'The Verse of the Ten Duties'?

- 11) Is it permissible to withhold knowledge?
- 12) Can we say, “Allāh and His Messenger know best”?
- 13) In this chapter, we learn of the Prophet’s humility, how?
- 14) In this chapter, we learn of Mu‘ādh’s excellence, how?

Chapter 2

- 1) Quote an evidence that shows that *Tawḥid* leads to the forgiveness of sins
- 2) What is the condition that must be met for someone to be prohibited from the Fire?
- 3) What is the correct import of the Testification of Faith?
- 4) The Testification outweighs all of creation, yet many of who say it will find their scales light. Explain.
- 5) What is the significance of both ‘Īsā and Muḥammad being referred to as Allāh’s servants and Messengers?
- 6) What does it mean when we say that ‘Īsā was Allāh’s word and His spirit?
- 7) Do we need to work deeds in order to enter Paradise?
- 8) Quote an evidence proving that Allāh has a face.

Chapter 3

- 1) How does a person perfect *Tawḥid*?
- 2) Why was Ibrāhīm called a *nation* and described as having *pure natural belief*?
- 3) What is *ruqyā* and *kay*?

- 4) Is it permissible to perform *rugyā?*
- 5) What are the conditions that must be met to be one of the seventy thousand?
- 6) Are there more than seventy thousand who will enter Paradise without account?
- 7) Does every Prophet have followers?
- 8) What is the foundation and peak of *Tawhīd*?
- 9) One of people's greatest mistakes is to be deceived by the majority. Is this a valid statement? Explain.
- 10) The Salaf were not pretentious, explain.
- 11) How did the Prophet (ﷺ) use allusions?
- 12) How do we learn of his (ﷺ) fine conduct?

Chapter 4

- 1) Define *shirk*.
- 2) Should we fear *shirk*? Why?
- 3) What is minor *shirk*?
- 4) Define *riyā*.
- 5) Why is it significant that Ibrāhīm asked to be saved from *shirk*?
- 6) What is the explanation of *Lā ilāha ill'Allāh* that we learn in this chapter?
- 7) What is *du'a*?
- 8) Can it be directed to another besides Allāh? Why?

Chapter 5

- 1) What is the Prophet's way?
- 2) Quote an evidence from this chapter showing the necessity of sincerity. Explain.
- 3) What is the first obligation? Quote an evidence.
- 4) Who are the *Aḥlu'l-Kitāb*?
- 5) What is the Muslim's goal in this life?
- 6) How does the ḥadīth dealing with Khaybar show the Companion's excellence?
- 7) We learn of 'Alī's excellence. How?
- 8) How does it demonstrate faith in the decree?
- 9) Mention a miracle performed by the Prophet (ﷺ) mentioned in this chapter.
- 10) Explain how the chapter shows an example of fine conduct?
- 11) What is the reward of guiding a person to Islām?
- 12) How do we learn that *shirk* is filthy?
- 13) Can a person take an oath when passing verdicts?

Chapter 6

- 1) Define *rajā'* and *khauf*.
- 2) How does Ibrāhīm's stance exemplify *Tawḥīd*?
- 3) What is the *on-going word*?
- 4) How are rabbis and monks lords besides Allāh?
- 5) How is one's property and wealth protected?

- 6) Do the polytheists love Allāh? Explain.
- 7) If someone loves something more than Allāh, has he worshipped it? Explain.
- 8) Is it sufficient for a person to believe in Allāh's oneness but refuse to reject all that is worshipped besides Him? Explain.

Chapter 7

- 1) Is it permissible to wear a thread, ring or the likes to curb harm? Why?
- 2) How does the verse of *al-Zumar* support your answer?
- 3) Define a *Tamimah*.
- 4) Define a *Wad'ah*.
- 5) Explain the significance of what Hudhayfah did.
- 6) Can we object harshly? When?
- 7) How do we learn that different levels of objection can be employed?
- 8) What is the meaning of the supplication against someone who wears a *tamimah* or a *wad'ah*?

Chapter 8

- 1) Define *Rugyā*.
- 2) Define *'Azmah*.
- 3) Define *Tiwalah*.
- 4) What does it mean to be “left in its charge”?
- 5) What is difference of opinion concerning hanging Qur'ānic verses on someone?

- 6) Who is the Prophet (ﷺ) innocent of? Explain.
- 7) The reward of cutting a talisman off a person is mentioned. Explain how this is derived? Is it a definitive proof?
- 8) In what circumstances can *ruqyā* be used?

Chapter 9

- 1) Who were Lāt, 'Uzzah and Manāt?
- 2) What was *Dhāt Anwār*?
- 3) Define *Tabarruk*.
- 4) Is every form of *Tabarruk* prohibited? Explain.
- 5) What did these Companions actually want to do?
- 6) Why did the Allāh's Messenger compare their request to the Children of Israel's request?
- 7) How do we learn from this incident that *shirk* is major and minor?
- 8) How do we learn that the *Shari'ah* closes all avenues to evil?
- 9) How do we learn that the way of the *Abū'l-Kitāb* and the pagans is blameworthy?
- 10) Can a person who has recently abandoned disbelief be sure that everything previous bad habit of his has disappeared? Explain.

Chapter 10

- 1) What is the meaning of *nusuk* and *dhabb*?
- 2) Why is it *shirk* to direct it to another besides Allāh?

- 3) What does it mean to live and die for Allāh?
- 4) What does *la'n* or cursing mean?
- 5) Who are the four categories of people that Messenger of Allāh cursed in the ḥadīth of 'Alī?
- 6) What are the two interpretations of *muhdith*?
- 7) How can a person curse his parents?
- 8) How does the incident of the fly show the extreme aversion to *shirk* that the believer feels?

Chapter 11

- 1) What was *Masjid al-Dirār*?
- 2) What was the Masjid founded on *taqwā*?
- 3) Define *nadhr*?
- 4) Must one fulfil a vow in all circumstances?
- 5) Can a specific place be specified in a vow? Explain.
- 6) Can we imitate the celebrations of the polytheists?

Chapter 12

- 1) Explain with evidence how making a vow is an act of worship
- 2) What is the proof that fulfilling a vow is obligatory?
- 3) What is the expiation of making an impermissible vow?

Chapter 13

- 1) Define *isti'ādhah*

- 2) Is performing *isti'ādhah* with someone besides Allāh *shirk* in all cases?
- 3) Cite an evidence showing that Allāh's words are uncreated. Explain.
- 4) What does "from the evil of what He has created" mean?
- 5) If we do something that benefits us, is this a proof that it must be correct? Explain.

Chapter 14

- 1) Define *istighāthah*.
- 2) Is *istighāthah* with anyone besides Allāh *shirk* in all cases?
- 3) What is the relationship between *istighāthah* and *du'ā*?
- 4) Why did the Prophet (ﷺ) say, "Succour is not sought with me..."?
- 5) Is invoking someone besides Allāh beneficial?
- 6) Cite an evidence showing that there is no one more misguided than a person who invokes another besides Allāh. Why is this so?
- 7) Supplicating to another besides Allāh is a cause for that person hating the supplicant. Is this true? Explain.
- 8) How did the Messenger (ﷺ) defend the sanctuary of *Tawhīd*?

Chapter 15

- 1) List some reasons why worshipping others besides Allāh is futile.
- 2) How was the Prophet (ﷺ) hurt at Uhud?

- 3) Why did Allāh say, “*You have no part in the affair*”?
- 4) Explain the significance of the Prophet’s words to his daughter and aunt.
- 5) Explain how the Prophet (ﷺ) showed his earnestness in *da’wah*.

Chapter 16

- 1) Explain the subject matter of the verse quoted.
- 2) The verse uproots the tree of *shirk* from the heart. How?
- 3) How does a soothsayer or fortune-teller sometimes say the truth?
- 4) What is an eavesdropper?
- 5) Souls have a propensity to accept falsehood. Explain.

Chapter 17

- 1) Define *Shafā’ah*.
- 2) How has Allāh repudiated all the arguments of the polytheists.
- 3) Intercession as believed by the pagans does not exist. Explain.
- 4) What are the conditions of *Shafā’ah*?
- 5) Who is most fortunate by reason of the Prophet’s intercession?
- 6) What is the essential point of intercession?
- 7) What is *al-Maqām al-Mahmūd*?
- 8) Mention some categories of *Shafā’ah*.

Chapter 18

- 1) What type of guidance has been affirmed for Allāh?
- 2) Can anyone besides Allāh guide, if so, in what sense?
- 3) Was ‘Abdu'l-Muṭṭalib a Muslim, explain your answer?
- 4) What was the main argument used by the pagans to convince Abū Ṭālib? Why was it a strong argument in their eyes?
- 5) How does this incident shed light on the true meaning of the Testification?
- 6) Can the believers seek forgiveness for the polytheists?
- 7) How do we learn from this that keeping bad company is harmful?
- 8) Can we venerate righteous people and elders? Explain.

Chapter 19

- 1) What does it mean to be extreme with regards the righteous?
- 2) What were the excesses of the People of the Book?
- 3) Who were Wadd, Suwā', Yaghūth, Ya'ūqw and Nasr?
- 4) Describe the manner in which they came to be worshipped.
- 5) How does this tie in with the topic of intercession?
- 6) Why is it sufficient to say that the Messenger (ﷺ) is Allāh's servant and Messenger.
- 7) What destroyed the previous nations?
- 8) What was the first thing to be altered of the religion of the Prophets?
- 9) People have a propensity to accept innovation. Explain.

- 10) How was truth mixed with falsehood in this scenario?
- 11) Truth will diminish in people's hearts. Is this true? In every case?
- 12) Explain the harm of innovation as seen through this chapter.
- 13) Can we retreat to graves to work good deeds?

Chapter 20

- 1) What is the tribulation of graves?
- 2) What is the tribulation of images?
- 3) Explain how the Messenger (ﷺ) stressed the prohibition of taking graves as *Masjids*
- 4) Who are some of the worst people?
- 5) Why was the Prophet's grave not in the open?
- 6) What is the ruling of praying at a grave?
- 7) What is the difference between a *khalil* and a *habib*?
- 8) Who are the two *Khalils*?
- 9) How do we learn that Abū Bakr is the best Companion?
- 10) Who were the Rāfiḍah and the Jahmiyyah?

Chapter 21

- 1) How can a grave become an idol that is worshipped?
- 2) Who was al-Lāt?
- 3) How did he come to be worshipped?
- 4) What is the difference between a *wathan* and a *sanam*?
- 5) Who was cursed by Allāh's Messenger (ﷺ)?

Chapter 22

- 1) Explain the character of the Prophet (ﷺ) as seen in this chapter.
- 2) What does it mean to make a house into a grave? Explain.
- 3) What does *salāh* mean?
- 4) Do we have to be at the Prophet's grave to send *salāh* and *salām* on him? Explain?
- 5) What does it mean to take to a grave as a place of *'Id*?

Chapter 23

- 1) What does *al-Jibt* mean?
- 2) What does having faith in *al-Jibt* and *Tāghūt* mean?
- 3) Who are the Muslims prophesised to follow?
- 4) Is that good or bad? Explain.
- 5) What are the red and white treasures?
- 6) What did the Messenger of Allāh (ﷺ) fear for his nation?
- 7) List all the prophecies contained in this chapter and show how they have come true or are coming true.
- 8) What were the two supplications answered and one that was not?

Chapter 24

- 1) Define *al-Sibr*.
- 2) What is the ruling of magic and list some reasons why.

- 3) What is the prescribed punishment for a magician?
- 4) List the mortal sins mentioned in this chapter.
- 5) What is the difference between *al-jibt* and *al-tāghūr*?

Chapter 25

- 1) Explain how augury is a type of magic.
- 2) What is *tarq*? How is it magic?
- 3) What is *tiyarah*? How is it a type of magic?
- 4) Why is astrology a type of magic?
- 5) What does it mean to blow on knots?
- 6) What is *al-'adb* and how is it a type of magic?
- 7) What is *bayān* and how can it be magic?
- 8) Is every magician a disbeliever?

Chapter 26

- 1) What is a *kāhin*?
- 2) What is an *'arrāf*?
- 3) What is the ruling of going to one?
- 4) How are the two punishments mentioned in the ḥadīth reconciled?
- 5) What does it mean to not have one's prayer accepted?
- 6) Is it permissible to ask someone to do magic on your behalf?
- 7) Is it permissible to ask someone to interpret omens for you?
- 8) What are the letters of *Abū Jād*?

Chapter 27

- 1) Explain what *Nusbrah* means.
- 2) Explain what is permissible of it and what is prohibited.

Chapter 28

- 1) What is a *hāma*?
- 2) Explain the various meanings of *safar*.
- 3) What does *naw'* mean?
- 4) What is a *gūl*?
- 5) Explain what an evil omen is.
- 6) Explain what a good omen is.
- 7) What is the expiation of falling prey to an evil omen?
- 8) How is the influence of an evil omen removed?

Chapter 29

- 1) Define astrology.
- 2) What are the categories of learning about stars?
- 3) Who are the three who will not enter Paradise?
- 4) Why were the stars created?
- 5) What is the difference of opinion concerning learning about the phases of the moon? Explain.

Chapter 30

- 1) What are the four traits of *Jāhiliyyah* that this nation will not abandon?
- 2) What is the punishment of women who wail?
- 3) Does everything that is labelled as *kufr* take a person outside the fold of Islām?
- 4) Who awoke as disbelievers and who awoke as believers?
- 5) What is the ruling of someone who ascribes Allāh's favours to someone else?

Chapter 31

- 1) Define true faith.
- 2) What are the three qualities needed to relish the sweetness of faith?
- 3) How is the *walāyah* of Allāh attained?
- 4) How is the love of Allāh brought about and increased?
- 5) What are the worldly effects that a believer is warned against loving too much?
- 6) How do we learn that some polytheists love Allāh a great deal?

Chapter 32

- 1) Who are Shayṭān's friends?
- 2) Define fear of Allāh.
- 3) What is *yaqīn*?

- 4) What are the signs of its weakness?
- 5) How do we learn that it can fluctuate?
- 6) What are some of the benefits of seeking Allāh's good pleasure?

Chapter 33

- 1) Define *tawakkul*
- 2) Is *tawakkul* a condition of faith? Cite evidences for your answer.
- 3) What are the qualities of the true believer mentioned in this chapter?
- 4) What does it mean when we say Allāh is enough for us?
- 5) What was the statement said by both Ibrāhīm and Muḥammad (ﷺ) and when was it said?

Chapter 34

- 1) What does it mean when we say that Allāh devises?
- 2) How does one feel secure against Allāh's devising?
- 3) Why are people who despair of Allāh's mercy misguided?
- 4) What are the mortal sins mentioned in this chapter?
- 5) Why is committing *shirk* a mortal sin?

Chapter 35

- 1) Define *Qadr* and *Qadā'*

- 2) Define *sabr*
- 3) Define *ridā'*
- 4) What is the reward of someone who has faith in Allāh and accepts His decree with patience? Cite evidence.
- 5) Why is wailing or striking cheeks prohibited?
- 6) What is the call of *Jāhilīyyah*?
- 7) What is the sign that Allāh wants good for a person?
- 8) What is the reward of being content when faced with tribulation?
- 9) What does the statement “is not of us” mean?

Chapter 36

- 1) Define *al-Riyā'*
- 2) What is hidden *shirk*?
- 3) Allāh stands in no need of *shirk*, why?
- 4) What is the ruling of a deed that is only partially done for Allāh?
- 5) What is the difference between *al-Riyā'* and *al-Sumbah*?

Chapter 37

- 1) What is the ruling of doing a religious deed for a worldly end?
- 2) What does it mean to be a servant of the dīnār or rich cloth?
- 3) What is *tūbā*?
- 4) Who is the servant promised this as mentioned in this chapter, what are his qualities?

Chapter 38

- 1) What is the meaning of *rabb*?
- 2) How are scholars or leaders made into lords?
- 3) Why did ibn 'Abbās fear that stones would rain down on some people?
- 4) What did Imām Ahmad define a *testing trial* to be?
- 5) What was 'Adī's misunderstanding concerning the meaning of worship?

Chapter 39

- 1) Can a believer turn to a *ṭāghūt* for judgement? Cite evidence.
- 2) How is corruption on the earth carried out?
- 3) What is the judgement of *Jāhiliyyah*?
- 4) Why did 'Umar kill the man? What was his justification?
- 5) What is true and false faith?

Chapter 40

- 1) How did the pagans disbelieve in *al-Rahmān*?
- 2) Why should we speak to people according to what they can understand?
- 3) What are the categories of rejecting Allāh's Names and Attributes?
- 4) Why did ibn 'Abbās rebuke the person shuddering when he heard a ḥadīth concerning Allāh's attributes?

5) What is a *mutashābib* and *muhkam* verse?

Chapter 41

- 1) How are Allāh's blessings recognised?
- 2) How are they rejected?
- 3) Give examples of how people attribute Allāh's blessings to others.
- 4) Is it possible for two opposites to coexist in the heart? Explain.
- 5) If blessings are inherited from father to son, is this a greater or lesser blessing from Allāh?

Chapter 42

- 1) Define a *nidd*.
- 2) How are the statement that ibn 'Abbās mentioned examples of *shirk*?
- 3) Are they example of major or minor *shirk*?
- 4) Why is a false oath by Allāh better than a true oath taken by another?
- 5) Explain the difference between using *waw* and *thumma* in the examples stated in this chapter.

Chapter 43

- 1) Why must we be truthful when swearing by Allāh?

- 2) Why should we accept an oath when sworn by Allāh?
- 3) Do we accept such oaths unrestrictedly?
- 4) Is it permissible to swear by one's fathers?
- 5) What does it mean to "have nothing to do with Allāh"?

Chapter 44

- 1) Why is it prohibited to say, "Whatever Allāh willed and you willed"?
- 2) Why must we be careful when formulating such statements?
- 3) How do we learn from this chapter that the Jews knew about minor *shirk*?
- 4) We should accept the truth no matter who it comes from. Explain.
- 5) How do we learn that a righteous dream is a portion of revelation?

Chapter 45

- 1) What does it mean to curse time?
- 2) What does it mean to derogate Allāh?
- 3) What is the difference between derogating and harming?
- 4) Can someone harm Allāh?
- 5) Why is cursing time a case of derogating Allāh?
- 6) What does the statement, "Allāh is time" mean?

Chapter 46

- 1) Why is the most ignoble name with Allāh, ‘King of kings’?
- 2) Do the terms *Khāliq al-Khalq*, *Qādi al-Qudāt* etc come under this category? Explain.
- 3) Do the Names *al-Rahmān*, *al-Quddūs* and other Names unique to Alāh fall under this category?
- 4) Can a scholar be called *Qādi al-Jamā'ah*?
- 5) How do we understand Allāh’s Attribute of anger.

Chapter 47

- 1) How and why do we revere Allāh’s Names?
- 2) In what circumstances should a person change his name?
- 3) Is it permissible to be named after Allāh’s Names? Explain.
- 4) What is a *kunyā* and what is a *laqab*?
- 5) What is the etiquette of taking on a *kunyā*?

Chapter 48

- 1) What is *istibzā*?
- 2) What is the ruling of mocking the religion?
- 3) Why is it given this ruling?
- 4) Explain the reason why the verse quoted in this chapter was revealed.
- 5) Why were the people not excused?
- 6) What is the difference between tale-carrying and sincere ad-

vice?

Chapter 49

- 1) What quality is the verse cited in this chapter condemning?
- 2) List the points of benefit derived from the story quoted.
- 3) Explain the etiquettes and meaning of the phrase, “I can see none by Allāh and then you.”

Chapter 50

- 1) Explain the meaning of the verse
- 2) How can a person ‘associate in obedience not in worship’?
- 3) What is the difference between obeying and worshipping?
- 4) Is it permissible to take on a name denoting servitude to someone besides Allāh?
- 5) How do we learn that Allāh granting a daughter is a blessing?

Chapter 51

- 1) Explain the term *al-Asmā’ al-Husnā*.
- 2) What does *ilhād* mean?
- 3) What are the categories of *ilhād*?
- 4) What are the etiquettes of supplication?
- 5) What is the person guilty of *ilhād* threatened with?

Chapter 52

- 1) What is the meaning of *al-salām*?
- 2) Why is it unbefitting to direct to Allāh?
- 3) What is the greeting that does befit Allāh?
- 4) We see the fine conduct of the Messenger (ﷺ). Explain

Chapter 53

- 1) Why should we not say, 'Allāh give me this, of you want to.'
- 2) Why should we be resolute and make our aspiration great?
- 3) How does this tie in with the topic of *Tawhīd*?

Chapter 54

- 1) Is it permissible to refer to someone as *rabb* or *sayyid*?
- 2) Why have these titles been prohibited?

Chapter 55

- 1) Why should someone who asks by Allāh not be turned away?
- 2) Are there any circumstances where such a person can be turned away?
- 3) What is the ruling of accepting an invitation?
- 4) If one cannot return a gift, what should he do instead?

Chapter 56

- 1) Why must only the greatest of things be asked of by Allāh's face?
- 2) Is this just restricted to asking for Paradise?
- 3) If someone is asked by Allāh's face, should he respond?
- 4) Can someone ask Allāh by His face for some worldly thing?
- 5) How do we affirm Allāh's face?

Chapter 57

- 1) What is the ruling of saying "If only...."
- 2) Are there any exceptions to this ruling? If so, what are they?
- 3) What should a person say instead of "If only...."?
- 4) Why is this ruling given?
- 5) Why did Allāh rebuke those who said the words quoted in the verses?
- 6) Is it allowed to give up and give in to despair?

Chapter 58

- 1) Why is it prohibited to curse wind?
- 2) What should we say when we something in it that we dislike?
- 3) What area of *Tawhid* is violated when a person curses wind?
- 4) Who commands wind? Who directs it?

Chapter 59

- 1) What is *Jâhilîyyah*?
- 2) What are the thought belonging to *Jâhilîyyah*?
- 3) What were the bad thoughts about Allâh that went through their minds?
- 4) How can a person be saved from such things?
- 5) What is meant by Allâh's curse?

Chapter 60

- 1) What is the ruling of faith in the decree?
- 2) What is the ruling of denying the decree?
- 3) What are the different levels of faith in the decree?
- 4) What does "is not of me" mean?
- 5) What was the first thing created?
- 6) How can the reality of faith be attained?
- 7) How is this faith actualised?

Chapter 61

- 1) Why has the image maker done something wrong?
- 2) What will the image maker be charged to do?
- 3) What did the Prophet (ﷺ) send 'Alî to do?
- 4) How do we learn of Allâh's omnipotence?
- 5) What is the ruling of making images and idols?

Chapter 62

- 1) What is a *yamin*?
- 2) What does it mean to guard oaths?
- 3) What is the expiation for breaking oaths?
- 4) How is the sale of goods hastened by making oaths?
- 5) Who are the three that Allāh will not speak to or purify?
- 6) Why is this?
- 7) How do we learn that sin is worse if the motivation for doing it is weak?
- 8) How many generations are the best of generations?

Chapter 63

- 1) What does it mean to make Allāh your guarantee?
- 2) What is the difference between Allāh and His Prophet's protection and the Muslims' protection?
- 3) How do we learn that the lesser of two evils should be taken?
- 4) Summarise the Prophets' advice to the leaders of an army?
- 5) What is *taqwā*?
- 6) What is *jizya* and why is it levied?
- 7) What are the options that are offered to the enemy before engaging in war?
- 8) Explain migration and its ruling.

Chapter 64

- 1) How does one presumptuously swear by Allāh?
- 2) What happened to the person who did this?
- 3) How do we learn that a person could be forgiven through something that he hates?
- 4) What are the different ways in which one can say, “By Allāh, Allāh will/will not do this.”
- 5) How is this incident an example in action of the Prophet’s saying, “A person could say a word attaching it no importance...”

Chapter 65

- 1) Define intercession.
- 2) Why is Allāh not sought as intercessor with his creation?
- 3) What was the Prophet’s reaction when he heard someone doing this? Why did he say *subbān Allāh*?
- 4) Why did he not rebuke them for seeking him as an intercessor with Allāh?
- 5) Is it allowed to ask someone to supplicate for rain? What is *istisqā*?

Chapter 66

- 1) What did the Prophet (ﷺ) mean when he said, “Say what you must...”
- 2) What is the station that Allāh has assigned him?

- 3) Give examples of extremism in this context.
- 4) How did the Prophet safeguard the sanctuary of *Tawhid*?
- 5) What is the ruling of calling someone *sayyid*?

Chapter 67

- 1) What does it mean to *measure Allāh with His true measure*?
- 2) Does Allāh have hands? If He does, how are we to believe in them?
- 3) Does Allāh have a right and left hand? Explain.
- 4) Why did the Prophet laugh at the words of the rabbi?
- 5) How does the Footstool compare to the Throne and the seven heavens?
- 6) Where is Allāh?

INDEX TO QUR'ĀNIC QUOTATIONS

Āyah	Sūrah:Āyah	Page
A Messenger has come to you from among yourselves.	9:128-129	159
All <i>masjids</i> belong to Allāh	72:18	20
Allāh brought you out of your mothers' wombs	16:80	226
Allāh does not forgive anything being associated with Him	4:48,116	53, 89
Allāh has made mercy incumbent on Himself	6:54	77
Allāh has sent down the Book and Wisdom	4:113	78
Allāh is enough for us and the Best of Guardians.	3:173	202
Am I not your Lord?	7:172	83
And He has made everything in the heavens	45:13	83
And how many angels are there in the heavens whose	53:27	26, 141
And I swear by the falling stars - and that is a mighty oath	56:75-82	193

PURITY OF FAITH

And if We let him taste mercy from Us after he has suffered	41:50	252
And most of them do not believe in Allāh except	12:106	103
...and the connections between them are cut	2:166	196
...and think your provision depends on your denial	56:82	191
And you will not worship that which I worship	109:3	75
Any blessing you have is from Allāh.	16:53-55	226
Anyone who rejects what is worshipped besides Him	2:256	40, 60, 76
As for those who desire the life of the world and its finery	11:15-16	212
Be true to Allāh's contract when you have agreed to it	16:91	290
But those who got the better of the argument concerning	18:21	163
But very few of My servants	34:13	87
Certain men from among mankind used to seek refuge	72:6	124
Do not call on something besides Allāh which can neither	10:106-107	127
Do not corrupt the earth after it has been put right.	7:56	220
Do not curse those they call	6:108	292
Do not ever stand in it. A <i>masjid</i> founded on <i>taqwā</i>	9:108	119
Do not let those who rush headlong into disbelief	3:176	240
Do not set up any other god along with Allāh and	17:22	76
Do not set up another god along with Allāh and	17:39	76
Do not, then, knowingly make		

Index to Qur'ānic Quotations

others partner-gods with Allāh	2:22	229
Do they feel secure against		
Allāh's devising? No one	7:99	204
Do they make things partner		
-gods which cannot create	7:191-192	131
Do they then seek the judgment		
of Time of Ignorance	5:50	220
Do you not see those who		
claim that they have faith	4:60-62	39:219
Do you not see those who		
were given a portion of	4:51	162
Either He will turn towards		
them or He will punish them	3:128	134
Enter the Garden for what	16:32	83
Fight them until there is	8:39	19, 21, 22
Glorified by your Lord	37:180-182	24
Guard well your oaths	5:89	287
Have you really considered		
al-Lāt and al-'Uzzah and Manāt	53:19-24	110, 157
He said, 'I have only been		
given it because of knowledge	28:78	253
He who purifies it has		
succeeded	91:9-10	150
He who responds to the		
oppressed when they call on	27:62	128
I only created jinn and mankind		
to worship Me.	51:56	47, 70
Ibrāhīm directed this to his	2:132	58
Ibrāhīm was a community		
(to himself), exemplary	16:120	84
If Allāh afflicts you with harm	10:106-107	43
If anyone associates anything	5:72	20, 53
If anyone desires anything	8:39	20
If only we had a say in the		
affair, none of us would have	3:154	272
If you ask them they will say,		
'We were only joking'	9:65-66	247

If you ask them, 'Who created the...'	29:61	54
If you ask them, 'Who sends the water...'	20:63	54
If you obeyed most of those	6:116	87
It has been revealed to you	39:65-66	20, 58
It is He who created you from	7:189	256
It is He who has appointed	6:97	190
It is not right for the Prophet and those who have faith	9:113	145
It was only Shaytān frightening you of his friends	3:175	198
Keep me and my sons from worshipping idols.	14:35	59, 89
Kill the polytheists wherever	9:5	21
Know that none has the right	47:19	58
Make for us a god just as they have gods.' He said	7:138	111, 112
Man is indeed wrongdoing	14:34	150
My Lord! They have misguided many of mankind	14:36	91
Nay! Both His hands are	5:64	225
No indeed! Their ill fortune will be with Allāh	7:131	183
No misfortune occurs except by Allāh's permission.	64:11	206
Nothing is like Him	42:11	24
O Prophet! Allāh is enough for you	8:64	202
On that Day every self will	16:11	49
On the Day we gather them	34:40-41	55
On the Day when the Spirit	78:38	48
People of the Book! Do not go to excess in	4:171	55, 147
Put your trust in Allāh if you are believers	5:23	201
Say: 'Call on those you make		

Index to Qur'ānic Quotations

claims for besides Allāh	34:22-23	138, 141
Say: 'Call on those you make claims for besides Allāh	17:56-57	56
Say: 'Come and I will recite to you what your Lord	6:151-153	73, 74
Say, 'Do you worship, besides Allāh...'	5:76	56
Say, 'I am only a human being like yourselves.	18:110	209
Say: 'If you love Allāh...'	3:31	230
Say: 'If your fathers or your sons or your brothers	9:24	194
Say: 'Intercession is entirely Allāh's affair.'	39:44	140
Say, "Knowledge of it rests"	7:187	87
Say: My prayer and my sacrifice, and my living and	6:162-163	50, 115
Say: 'No one in the heavens...'	27:65	179
Say: 'Praise be to Allāh...'	27:59	263
Say: 'To whom does the earth'	23:84-89	54
Say, 'Shall I tell you of a reward with Allāh far	5:60	163
Say, 'Tell me then, the things that you invoke besides Allāh	39:38	101
Say: 'This is my way, I call to Allāh upon clear knowledge	12:108	20, 92
Say: 'Who provides for...'	10:31	52, 63
Say: 'Would you make a mockery of...'	9:65	248, 249
So pray to your Lord and Sacrifice	108:2	50, 115
So set your face towards the religion as a pure natural	30:30	149
So that when the terror has left their hearts they will say	34:23	136, 137
Some people set up equals to Allāh, loving them	2:165	42, 43, 91,

98, 194

That is part of the wisdom your Lord has revealed	17:39	77
That is the opinion of those who are disbelievers.	38:27	59:278
The believers are those whose hearts tremble when	8:2	201
The intercession of the	74:48	27
The likeness of those who reject their Lord	14:18	46
The <i>masjids</i> of Allāh should only be frequented by	9:18	198
The one from his party	28:15	126
The people have gathered against you, so fear them	3:173	202
Then He sent down to you, after the distress, security,	3:154	276
Then when He granted them a healthy, upright child	7:190	256
There are some people who say, 'We have faith	29:10	199
There is no one in the heavens and	19:93-95	48
They are those who said of their brothers, when they	3:168	272
They do not measure Allāh with His true measure.	39:67	299
They fulfil their vows and fear a Day whose evil	76:7	12:122
They have faith in idols and false gods.	4:51	167
They have taken their rabbis and monks as lords	9:31	42, 98, 217
They know that any who deal in it will have no share	2:102	167
They only intercede on behalf of those with whom He is	21:28	26, 55, 142

Index to Qur'ānic Quotations

They recognise the blessings of Allāh and then	16:83	226
They said, 'Do not abandon your gods. Do not abandon	71:23	148
They said, 'Your evil omen is in yourselves.	36:19	183
They say, 'There is nothing but our existence in this	45:24	238
They will never emerge from the Fire	2:167	100
They worship, instead of	10:18	51, 65
Those they call on are themselves seeking the means	17:57	97
Those who disbelieve in Allāh after having had faith	16:106	118
Those who have come after ...those who do not associate anything with their Lord	59:10	28
Those who have faith and do not mix up their faith	6:82	79
Those who oppose his command should beware	24:63	216
...those who think bad thoughts about Allāh,	48:6	277
Those who take protectors	39:3	52, 65
Those whose scales are heavy	23:102-102	26
Those you call on besides Him have no power	35:13-14	131
Those you worship besides Allāh have no power to provide	29:17	127
To Allāh belong the most beautiful and perfect Names	7:180	260
Truly Allāh has knowledge of the Hour	31:34	190
Warn by it those who fear that they will be	6:52	140
Warn your near relatives.	26:214	133

We created man in the finest mould. Then	95:4-6	150
We did not find many of Them worthy of their	7:102	87
We have favoured them greatly over many We have	17:70	91
We sent a Messenger among every people saying:	16:36	47, 60, 71
We was our hands of you	60:4	60
We will advance of the actions	25:23	46
Whatever amount you spend or vow you make, Allāh knows it.	2:270	122
When harm occurs to you at	17:67	67
When Ibrāhīm said to his father and his people,	43:26-28	98
When Luqmān said to his	31:13	59
When they are told, 'Do not cause corruption on the earth	2:11	220
Who can be further astray than those who call on	46:5-6	127
Who can intercede with Him except by His permission?	2:255	141
Who despairs of the mercy of his Lord except for misguided	15:56	204
Whoever puts his trust in Allāh - He will be enough	65:3	202
Worship Allāh and do not associate anything with Him	4:36	72, 77
Yes, the friends of Allāh	10:62-63	28
Yet they still disbelieve in the All-Merciful.	13:30	223, 224
You cannot guide those you would like to but Allāh	28:56	144, 145
You have an excellent example	60:4	44
You have no part in the affair.	3:128	132, 133
Your Lord has decreed that you should worship none	17:23-24	71

INDEX TO A HĀDĪTH QUOTATIONS

Hadīth	Narrator	Page
A man entered Paradise over a fly and another	Ibn Shihāb	116
A man said, 'By Allāh, Allāh will not forgive so-and-so!	Jundub	293
A person could say a word attaching no importance to it	Abū Hurayrah	294
A servant could say a word, thinking it insignificant	Abū Hurayrah	294
A servant will not believe until he believes in the decree	Ibn 'Abbās	282
A servant will not taste the sweetness of faith	Anas	282
Abū Bakr was the most		155
Abū Hurayrah, I thought it Allāh cursed the Jews and Christians, they took the graves	Abū Hurayrah	142
Allāh gathered together the earth for me	'Ā'ishah	153
Allāh has prohibited the Fire	Thawbān	164

from whoever	'Itbān	80
Allāh is great! These are the practices! By Him in whose Allāh is al-Hakam and with Him lies the judgment.	Abū Wāqid	111, 112
Allāh, Most High, says, 'Son of Ādam	Abū Shurayh	244
Allāh, Most High, says, 'The son of Ādam derogates Me	Anas	81
Allāh, Most High, says, 'Who does greater wrong than	Abū Hurayrah	238, 239
Allāh says, 'I am One who stands in no need of <i>shirk</i>	Abū Hurayrah	284
Allāh's anger is severe against a man called 'the King of kings	Abū Hurayrah	209
Amongst the worst of people are those who will be living	Ibn Mas'ūd	154
Amongst my servants are some who have awoken	Ibn Khālid	192, 227
Any necklace of bowstring - or any kind of	Abū Bashīr	106
Anyone who makes an image in this world	Ibn 'Abbās	285
Anyone who seeks omens or has omens	Ibn Ḥusayn	177
Anyone who strikes cheeks, or tears clothes	Ibn Mas'ūd	207
As for what follows... Ṭufayl has seen a dream	Ṭufayl	236
Augury from the flight of birds, geomancy	Qabīṣah	171
Avoid the seven mortal sins	Abū Hurayrah	168
Be desirous of all that would benefit you and seek	Abū Hurayrah	273
Before Allāh, I clear myself		

Index to *Abadīth Quotations*

of having a close, dear	Ibn 'Abdullāh	153
Beware of extremism for it		
was extremism that destroyed	Ibn 'Abbās	148, 149
Beware of this <i>shirk</i> for it is		
less discernable	Abū Mūsā	230
By Allāh! I did not know		
you say this! You should	Hudhayfah	236
Committing <i>shirk</i> with Allāh,		
giving up hope	Ibn 'Abbās	204
Cursed is the one who		
asks by Allāh's face	Abū Mūsā	271
Did they not make unlawful		
what Allāh made lawful,	Ibn Hātim	217
Do not abuse time for Allāh		
is time		239
Do not curse wind because it		
comes with mercy and	Abū Hurayrah	274
Do not curse wind, when you		
see something you dislike	Ibn Ka'b	274
Do not excessively praise me		
like the Christians excessively	'Umar	148
Do not make your houses into		
graves and do not take	Abū Hurayrah	160
Do not please anyone by		
displeasing Allāh, do not	Ibn Mas'ūd	199
Do not say, 'Peace be upon		
Allāh,' for Allāh	Ibn Mas'ūd	262
Do not say, 'Whatever Allāh		
willed and so-and-so willed	Hudhayfah	231, 235
Do not swear an oath by		
the <i>tawāghīt</i>	Ibn Samurah	233
Do not swear an oath by your		
fathers	Ibn 'Umar	232
Do not swear an oath by your		
fathers for	Ibn 'Umar	233
Do not swear an oath by your		

fathers, or	Abū Hurayrah	233
Do not swear by your fathers.		
Whoever swears	Ibn ‘Umar	232
Do not take my grave as a place of festival and	Ibn Ḥusayn	160
	Ibn Ḥasan	161
Do you have any lingering influences of the affairs of	Ibn ‘Abbās	120
Do you know (the distance) between heaven and earth?	‘Abbās	302
Do you know what your Lord has said?	Ibn Khālid	192
Does it please you that you will be left in its charge?	Ibn Ḥusayn	102
Every image maker is in the Fire.	Ibn ‘Abbās	284
Everything has a reality and the servant will	Abū’l-Dardā’	281
Evil omens are <i>shirk</i> , evil omens are <i>shirk!</i>	Ibn Mas‘ūd	28:2
Faith is to believe in Allāh, the Angels, the Books,	Ibn ‘Umar	280
From the weakness of certainty is that you	Abū Sa‘īd	199
Fulfil your oath. No oath in disobedience	Ibn Dāḥḥāk	120
Glory be to Allāh!		
Glory be to Allāh!	Ibn Muṭ‘im	295
Glory be to Allāh! This is like what the people of	Abū Wāqid	111
Have you made me a co-equal with Allāh?	Ibn ‘Abbās	235
Have you made me a partner-god with Allāh?	Ibn ‘Abbās	235
Hidden <i>shirk</i> : a person stands		

to pray and then	Abū Sa‘īd	210
How can a people who wound their Prophet be successful	Anas	132
I am the One who stands in absolutely no need of <i>shirk</i> ,		210
I asked my Lord for three	‘Āmir	166
I have been ordered to fight		21
If the woman given to wailing does not repent before	Abū Mālik	191
In my nation there are four traits of <i>Jāhlīyyah</i>	Abū Mālik	191, 207
Incantations, talismans and love-spells are all <i>shirk</i>	Ibn Mas‘ūd	106
It is a deed of Shayṭān (<i>nushra</i>)	Jābir	180
It is a tree which Allāh has planted with His hand	Qurrah	213
It is misguided leaders that I am in fear of concerning	Thawbān	164
It will only increase you in weakness. Were you	Ibn Ḥuṣayn	102
Let his aspiration be great for nothing is too great	Abū Hurayrah	264
Let none of you say, ‘Feed your lord, wash	Abū Hurayrah	266, 267
Let none of you say, ‘my male servant, my	Abū Hurayrah	267
Let none of you say, ‘Allāh, forgive me if You wish.	Abū Hurayrah	264
Making oaths hastens the sale of goods but eradicates	Abū Hurayrah	287
May Allāh curse the one who curses his parents	‘Alī	116
May Allāh curse the one who slaughters for other than Allāh	‘Alī	116
May the servant of the dinār perish, may the servant	Abū Hurayrah	213

Mu‘ādh, do you know what Allāh’s right upon the servants Mūsā said, ‘My Lord, teach me something	Mu‘ādh	74
None of you believes until I am more beloved to him	Abū Sa‘īd	80
None of you [truly] believes until his desires accord	Anas	195
None should stand for me, only Allāh should be stood	Ibn ‘Amr	220
None will experience the sweetness of faith until	‘Ubādah	128
Nushrah is a deed of Ḩaytān	Anas	195
O Allāh! Curse so-and-so and so-and-so	al-Hasan	180
O Allāh! Do not make my grave an idol that is worshipped	Ibn ‘Umar	132
O Allāh, I ask you for the best of it, the best in it	‘Ā’ishah	275
O Allāh, there is no good save Your good and no	Ibn ‘Amr	186
O Allāh, You alone bring good and you alone avert evil	Ibn ‘Āmir	185
O Banu ‘Abd Manāf, purchase your souls	Abū Hurayrah	133
O Gathering of the Quraysh purchase your souls	Abū Hurayrah	133
O people, beware of secret <i>shirk!</i>	Ibn Labīd	210
Of a surety, Allāh has forbidden you to swear an oath	Ibn ‘Umar	233
Of a surety, were you to die while wearing it, you would	Ibn Ḥuṣayn	102
Omens are what cause you to		

Index to Aḥadīth Quotations

carry out what you	Fadl	186
On his deathbed, Nūḥ said to his son,	Ibn ‘Amr	81
On the Day of Rising, Allāh will fold up the heavens	Ibn ‘Umar	300
On the Day of Rising, the people most severely punished	‘Ā’ishah	284
Only Paradise should be asked for by Allāh’s face	Jābir	270
Paradise is closer to you	Ibn Mas‘ūd	118
Raise your head, speak and you will be heard, intercede	Anas	142
Rather concerning something which the pens have dried	Jābir	283
Remove it for it will only increase you in weakness	Ibn Ḥuṣayn	102
Ruwaifi! It is probable that your life will be a long one	Ruwaifi‘	108
Say what you must and do not let Shayṭān	Anas	298
Say what you must or some of it, and do not let Shayṭān	Ibn al-Shikkīr	297
<i>Shirk</i> amongst you is more Hidden than the	Abū Bakr	230
<i>Shirk</i> in my nation is less discernable than the crawling	Ibn ‘Abbās	230
<i>Shirk</i> is less discernable than the crawling of an ant	‘Ā’ishah	230
Should I not inform you what calumnious speech	Ibn Mas‘ūd	173
Should I not send you as the Messenger of Allāh	‘Alī	285
Should I not tell you what I fear for you more	Abū Sa‘īd	210
Some forms of eloquent speech are magic	Ibn ‘Umar	173

Succour is not sought with me, succour is only sought	'Ubādah	128
Ten are in Paradise	Sa'd	27
Ten are in Paradise	Ibn 'Awf	27
The best of people are my generation and then those	Ibn Mas'ūd	288
The best of them is the good omen	Ibn 'Āmir	185
The best of you are my generation and then those	Ibn Huṣayn	288
The children of Ādam abuse time whereas I am time	Abū Hurayrah	239
The earth has been made a masjid for me	Jābir	153
The extremists are destroyed	Ibn Mas'ūd	149
The first thing that Allāh created was the Pen which	Ibn al-Ṣāmit	280
The first thing that Allāh created was the Pen which	Ibn al-Ṣāmit	281
The Footstool when compared to the Throne is like an	Abū Dharr	301
The greater the tribulation, the greater the reward		208
The Messenger of Allāh cursed image makers.	Abū Juhayfah	285
The Messenger of Allāh cursed women	Ibn 'Abbās	157
The makers of these images will be punished on the	'Ā'ishah	285
The most ignoble name with Allāh is a man called	Abū Hurayrah	241
The nations were presented to me. I saw a	Ibn 'Abbās	85
The people who make these images will be punished	Ibn 'Umar	285
The person subject to the most wrath from Allāh	Abū Hurayrah	242

The prescribed punishment for a magician	Jundub	168
The Prophet ordered them to say, “By the Lord	Qutaylah	234
The Prophet laughed until his molars were visible	Ibn Mas'ūd	299
The seven heavens when compared to the Footstool	Zayd	301
The Ten promised Paradise		27
The thing I fear most for you is minor <i>shirk</i>	Ibn Labīd	90
The worst of this nation will take on the practices of the	Ibn Aws	163
There are two qualities found in people that amount	Abū Hurayrah	207
There is no infection or an evil omen, but good	Anas	184
There is no infection, no evil omen, no <i>hāma</i>	Abū Hurayrah	184
There is no oath in disobedience and its expiation	'Ā'ishah	123
There is no <i>ruqyā</i> except in the case of an evil eye	Buraydah	85
There were three people of the Children of Isrā'il: a leper	Abū Hurayrah	253
This is the belief in the decree.		
Whoever dies	Ibn al-Ṣāmit	281
Three are the ones that Allāh will not speak to and will not		
Three will not enter Paradise: an alcoholic	Salmān	287
Tomorrow, I will give the flag to a man who loves Allāh	Abū Mūsā	189
<i>Tūbā</i> is a tree in Paradise. Its expanse is a	Ibn Sa'd	93
	Ibn al-Akwa'	94
	Abū Hurayrah	94
	Abū Sa'id	213

Uncle, say, 'None has the right to be worshipped	al-Musayyib	144
Vows are of two types: one that is for Allāh	Ibn 'Abbās	123
Was an idol from the times of <i>Jābiliyyah</i> worshipped	Ibn Dāḥḥāk	120
Was it for an idol or a graven image?	Ibn Sufyān	120
Were you to spend the likes of Uhud in gold (as charity)	Ibn Ka'b	282
What I fear for you most is minor <i>shirk</i> .	Ibn Labīd	210
When a righteous man of theirs dies	'Ā'ishah	152
When Allah decrees a matter in the heaven, the angels	Abū Hurayrah	136, 137
When Allāh loves a people, He tries them. Whoever is	Ibn Labīd	208
When Allāh, Most High, wants to reveal something	Ibn Sam'ān	137
When Allāh speaks the revelation, the inhabitants	Ibn Mas'ūd	138
When Allāh wants good for a person he hastens on his	Anas	207
When one of you alights on a place, let him say	Bint Ḥakīm	125
When one of you supplicates, let him not say, 'Allāh,	Abū Hurayrah	264
Who is most fortunate by reason of your	Abū Hurayrah	142
Whoever acquires a branch (of knowledge) from the stars	Ibn 'Abbās	172
Whoever alights on a place and says,	Bint Ḥakīm	124
Whoever dies in a state		

*Index to *Abādīth* Quotations*

wherein he is supplicating to	Ibn Mas'ūd	90
Whoever does not believe in		
the decree, the good thereof	Ibn al-Ṣāmit	281
Whoever goes to a soothsayer		
and believes him	Abū Hurayrah	175
Whoever goes to a fortune		
Teller, asks him	Hafsah	175
Whoever goes to a fortune		
teller or a magician	Ibn Mas'ūd	177
Whoever goes to a fortune		
teller or a soothsayer	Abū Hurayrah	176
Whoever goes to a soothsayer		
and believes him	Abū Hurayrah	175
Whoever goes to a soothsayer		
and believes him	Jābir	176
Whoever has three qualities		
will experience the sweetness	Anas	195
Whoever has [sexual relations]		
with a menstruating woman	Abū Hurayrah	175, 176
Whoever is turned back from		
his need because of an evil	Ibn 'Amr	185
Whoever loves for the sake of		
Allāh, hates for the sake of	Abū Umāmah	196
Whoever meets Allāh not		
having associated anything	Jābir	90
Whoever meets me with the		
likes of the earth in sins	Abū Dharr	81
Whoever pleases Allāh and		
as a result displeases people	Ā'ishah	200
Whoever says, 'None has the		
right to be worshipped save	Abū Mālik	99, 100
Whoever says, 'None has the		
right to be worshipped save	Abū Hurayrah	62, 142
Whoever says, 'None has the		
right to be worshipped save	Abū Sa'īd	61
Whoever seeks refuge by		

Allāh, grant him refuge.	Ibn 'Umar	268
Whoever seeks the pleasure of Allāh at the expense	'Ā'ishah	200
Whoever swears an oath by another besides Allāh	Ibn 'Umar	230
Whoever swears an oath by another besides Allāh	Ibn 'Umar	233
Whoever testifies that none has the right to be worshipped	'Ubādah	79
Whoever ties a knot and then blows on it has performed	Abū Hurayrah	172
Whoever ties something on himself will be left in its	Ibn 'Ukaym	105, 107
Whoever vows to obey Allāh must obey Him	'Ā'ishah	123
Whoever wears a talisman has committed <i>shirk</i>	Ibn 'Āmir	102
Whoever wears a talisman, may Allāh not see his wishes	Ibn 'Āmir	101
With the Name of Allāh, fight in the Way of Allah.	Buraydah	290
Woe to you! Do you know who Allāh is?!	Ibn Muṭ'im	295
Would you make a mockery of Allāh	Ibn 'Umar	248, 249
You are a servant of Allāh	'Abdullāh	207-208
You are going to a nation of the People of the Book	Ibn 'Abbās	93
You will follow the ways of those who came before you	Abū Wāqid	111
You will surely follow the way of those before you	Abū Sa'īd	112, 163

INDEX OF NARRATIONS

Athar	Narrator	Page
A letter from 'Umar came to us one year before he died:	Bajālah	169
A man entered Paradise over a fly and another entered the	Salmān	116
A man from the hypocrites said, "I have not seen	Ibn Ka'b	248
A man who Allāh pardoned	'Ikrimah	249
Abū Burdah al-Aslāmī was a soothsayer who would adjudge	Ibn 'Abbās	222
After Ādam had covered her, she became pregnant and Iblīs	Ibn 'Abbās	257
<i>al-Jibt</i> means magic and		
<i>al-Tagħbūt</i> means Shayṭān	'Umar	168
<i>al-Jibt</i> was the cry of Shayṭān	al-Hasan	171
<i>al-Jibt</i> was Shayṭān	al-Hasan	171
(al-Lāt) would prepare <i>sawiq</i> for them	Mujāhid	157
Allāh has created these stars for three reasons: adornment	Qatādah	188
An example of which is		

Shāhānshāh	Sufyān	241
As one of the delegation of Bani 'Āmir	Ibn al-Shikkīr	297
Because of my knowledge of enterprise and the	Qatādah	253
Between the celestial heaven and the next is the distance	Ibn Mas'ūd	302
But we never worshipped them	'Adī	217
By Allāh, I do not think you will stop until Allāh punishes	Ibn 'Abbās	215
By Allāh, I have never heedfully sworn	'Umar	233
By the One in whose hand is the soul of Muhammad	Ibn 'Umar	280
Contentment, <i>riddā</i> is that you not please the people at the	Ibn Mas'ūd	199
Do you want to receive a sealed testament from	Rabī'	74
Due to the good and the	Qatādah	253
During the Battle of Tabūk, a man said, "We have	Ibn 'Umar	248
During the Battle of Tabūk, in a gathering	Ibn 'Umar	249
During the Messenger of Allāh's final illness	'Ā'ishah	152
Hafṣah ordered the killing of one of her slave-girls		169
He committed <i>shirk</i> by obeying him, not by worshipping	Ibn 'Abbās	257
He said a word that ruined his life in this world and the	Abū Hurayrah	293
He saw a man coming to an opening that was by the grave	Ibn Huṣayn	160
He saw some people by the grave and he prohibited them	Ibn al-Hasan	160
He would prepare <i>sawiq</i> for		

the pilgrims	Ibn 'Abbās	157
Hudhayfah saw a man with a thread on his hand to protect		103
I do not think that anyone who does this has anything in	Ibn 'Abbās	178
(I fear that) stones will soon rain down upon you from the	Ibn 'Abbās	215
I have been given it because of my worth.	Mujāhid	253
I sense something in my heart against the decree	Ibn al-Daylamī	282
I think that you are soon to perish! I say	Ibn 'Abbās	215
I was riding double with Prophet on a donkey	Mu'ādh	74
I was with Sa'īd ibn Jubayr	Huḍayn	85
Ibn Mas'ūd would consider all of this reprehensible		181
If Allāh punished the inhabitants of the heavens	Ubayy	282
If the woman given to wailing does not repent before	Abū Mālik	191
If you are saved from this, you will have been	Ibn Ashyam	278
	Ibn Sari'	278
In a dream, a Muslim saw himself meeting	Hudhayfah	236
īsā is one of the souls	Ubayy	83
It is as if I saw myself coming to a group of Jews	Ṭufayl	235
It is reprehensible for a person to say, "I take refuge with Ibrāhīm		231
It is the saying of a person, "This is my wealth	Mujāhid	227
It means love, <i>mawaddah</i>	Ibn 'Abbās	196
It was due to the good and		

the knowledge that I possess	Qatādah	253
It will only increase you		
in weakness	'Imrān	102
<i>'Iyāsah</i> is to frighten birds.		
<i>Tarq</i> is the practice	'Awf	171
Jundub killed a magician		169
Kill every male and female		
magician.	Bajālah	169
Messenger of Allāh! People		
are wasting away		295
Minor <i>shirk</i> is the greatest of		
major sins.		104
Mūsā said, 'My Lord, teach me		
something by which	Ka'b	80
My son, you will never		
experience the reality of faith	'Ubādah	280
My son, you will never		
relish the flavour of faith	'Ubādah	281
None but a magician can		
undo magic	al-Hasan	181
One of the hypocrites and one		
of the Jews had a dispute Sha'bī		221
Perhaps the one who studies		
stars and	Tawūs	189
Something that women do to		
endear their husbands to them.	Ibn Mas'ūd	108
Speak to people according to		
what they know, do you want	'Alī	40:1
(Taking) partner-gods is to		
commit <i>shirk</i> which in turn is	Ibn 'Abbās	229
<i>Tawakkul</i> is the sum and	Sa'īd	203
That I take a false oath by		
Allāh is more beloved to me	Ibn Mas'ūd	230
The blessings are the places		
of dwelling, cattle	Mujāhid	227, 228
The Prophet was embarking	Qatādah	250

Index to Narrations

The most grievous of mortal	Ibn Mas'ūd	205
The seven heavens and the seven earths in the palm	Ibn 'Abbās	301
The <i>Tawāghit</i> refers to the soothsayers upon whom the	Jābir	168
There is no harm in it, all they want is happiness	Ibn Musayyib	181
These were the names of righteous people from Nuh's	Ibn 'Abbās	148
They associated in obedience of Him, not in worship	Qatādah	257
They committed <i>shirk</i> in the naming, they did not	Qatādah	257
They derived the name al-Lāt from <i>al-Ilāh</i>	Ibn 'Abbās	260
They feared that the baby may not be human	Mujāhid	258
They included therein Names that were not His	A'mash	261
They say, "This happened by the intercession of our gods	Ibn Qutaybah	227
They say, "Were it not for so-and-so	'Awn	227
They used to abhor all talismans whether they were	Ibrāhīm	108
They would consider amulets, incantations and <i>nusrah</i>	Ibrāhīm	181
This is result of my deeds and I am fully deserving	Mujāhid	252
This refers to a misfortune that befalls a person, but he knows	'Alqamah	206
This was said by Ibrāhīm when he was thrown in the	Ibn 'Abbās	202
We left with the Prophet for Ḥunayn	Abū Wāqid	111
We used to consider ostentation		

at the time of the Messenger	Shaddād	210
We will refer the matter to the Prophet		221
Were you to have died while wearing it (a talisman)	Hudhayfah	104
What frightens these people?!		
They find its definitive verses	Ibn 'Abbās	224
When amongst the angels, (Iblīs's) name was al-Hārith	Ibn Jubayr	257
When the wind blew strongly, the Messenger of Allāh	'Ā'ishah	275
Who amongst you saw the shooting star last night?	Ibn Jubayr	85
Whoever cut a talisman off a person, it will be as if he had	Ibn Jubayr	108
Whoever loves for the sake of Allāh, hates for the sake of	Ibn 'Abbās	195
Whoever wants to look at the testament upon which is the	Ibn Mas'ūd	74
Whoever wants to see the will and testament of	Ibn Mas'ūd	74
Woe to you! In your view, do [Abū Bakr and 'Umar]	Ibn 'Abbās	216
You have asked me by Allāh's face	'Umar	270

I N D E X O F S E C T S

AHLU'L-KALĀM: Adherents to speculative theology, people seeking to explain the articles and premises of belief and to give evidences for them based on philosophy and logic.

BĀṬINIYYAH: A sect of the Shi'a, the followers of Ismā'il ibn Ja'far. They were of the belief that the legal texts were merely superficial expressions carrying inner meanings that oppose what is outwardly understood of them, examples lie with their explanations of Paradise, Hell and the Last Day.

HASHWIYYAH: A term frequently used by the innovators to refer to Ahlu'l-Sunnah, the Ahl'l-Hadith, those who affirmed the Attributes of Allāh. The first to use this term was 'Amr ibn 'Ubaid al-Mu'tazilī who said that 'Abdullāh ibn 'Umar ibn al-Khaṭṭāb was a Ḥashwī.

JABARIYYAH: Followers of the school of Jahm ibn Ṣafwān in his belief that all actions are decreed by Allāh and man has no control over them at all, instead he is forced to do what he does.

JAHMIYYAH: Followers of Jahm ibn Ṣafwān in his denial of the

Names and Attributes of Allāh.

KARRĀMIYYAH: Followers of Muḥammad ibn Karrām (d. 255H), they divided into many sub-sects and were famous for their likening of Allāh to His creation (*tashbih*).

MUTAKALLIMŪN: Speculative Theologians, adherents to *kalām*.

MU'TAZILA: Followers of Wāṣil ibn 'Aṭā' al-Ghazzāl who abandoned the circles of Hasan al-Baṣrī. They negated the Attributes of Allāh for fear of likening Him to His creation, yet affirmed His Names. From amongst their beliefs was that a person who committed a major sin was neither a believer nor a disbeliever, rather of a station between the two stations, but he would be consigned to Hellfire forever. They were from the rank and file of the Mutakallimūn and gave precedence to their intellects over the divine texts.

QADARIYYAH: Those who held the belief that man has complete free will in all that he does and that Allāh has no control over him.

QARĀMITĀ: A sect holding the same belief as the Bāṭiniyyah and followers of Maymūn ibn Daysān.

FALĀSIFA: Those philosophers who promoted the 'wisdom' of the Greeks, the Greek philosophers who did not believe in the Resurrection as it is mentioned in the Book and Sunnah, nor did they affirm the Names and Attributes of Allāh. From amongst their leaders was Aristotle, the student of Plato and from amongst their latter proponents was al-Fārābī and ibn Sīnā.

B I O G R A P H I C A L N O T E S

The Companions

‘Ā’ISHAH: bint Abū Bakr *as-Siddīq*, the Mother of the Believers and most beloved wife of the Prophet (ﷺ). She reported many *ahādīth* from the Prophet and many Companions and Successors reported from her. She died in the year 58H.

‘ABDULLĀH BIN ‘ABBĀS: bin ‘Abdul-Muṭṭalib bin Hāshim bin ‘Abd Munāf al-Qurashī al-Hāshimī, the cousin of the Prophet (ﷺ) and the interpreter of the Qur’ān. He was born three years before the *Hijrah* and was called the ‘Ocean of knowledge’ due to his vast knowledge. He took part in the *Jihād* in North Africa in the year 27H and died in the year 68H.

‘ABDULLĀH IBN ‘AMR: bin al-‘Ās bin Wā’il bin Hāshim bin Su’ayd bin Sa’d bin Sahm as-Sahmī. He and his father were Companions. He was literate and attained permission from the Prophet (ﷺ) to write everything he said. He died in the year 65H.

‘ABDULLĀH ABŪ JĀBIR: bin ‘Amr bin Hazzām bin Thalabah al-Anṣārī al-Khazrajī as-Sulamī, amongst those who gave the pledge of ‘Uqbah. He

witnessed *Badr* and was martyred at *Ubud*.

‘ABDULLĀH BIN MAS‘ŪD: bin Ghāfil bin Ḥabīb al-Hadhlī Abū ‘Abdur-Rahmān. One of the scholars amongst the Companions and he witnessed *Badr* and the following battles. He had many virtues and died in the year 32H.

‘ABDULLĀH BIN ‘UMAR: bin al-Khaṭṭāb al-‘Adawī, Abū ‘Abdur-Rahmān, the noble Companion and scholar. He reported many *ahādīth* from the Messenger (ﷺ) and died in the year 73H.

‘ABDUR-RAHMĀN BIN AUF: bin Awf bin Abd Awf bin al-Ḥārith al-Qurashī az-Zuhrī, Abū Muḥammad, one of the ten promised Paradise. He migrated to Abyssinia on both occasions and witnessed every battle with the Prophet (ﷺ). He was very rich and very generous when giving in the Way of Allāh. He died in the year 32H.

ABŪ BAKR AS-ṢIDDĪQ: ‘Abdullāh bin ‘Uthmān bin Āmir al-Qurashī. The first *Khalifah* of the Messenger (ﷺ), his companion in the cave, his closest friend and one of the ten promised Paradise. He was the first man to accept Islām and died in the year 13H.

ABŪ AD-DARDĀ’: Uwaymir bin Mālik bin Zayd bin Qays al-Khazrajī al-Anṣārī. There is a difference of opinion concerning his name. He accepted Islām on the day of *Badr* and witnessed *Ubud*. He was from the Legal Jurists and ascetics of the Companions. He died in the year 32H.

ABŪ DHARR AL-GHIFĀRĪ: Jundub bin Junādah bin Sakn, he was of those who accepted Islām early on but delayed his migration and hence did not witness *Badr*. His virtues are many and he died in the year 32H.

ABŪ HURAYRAH: ‘Abdur-Rahmān bin Ṣakhr ad-Dusī. His name is greatly differed over. He accepted Islām in the year 7H and reported the most ḥadīth from the Prophet (ﷺ). He died in the year 59H.

ABŪ MŪSĀ AL-ASH‘ARĪ: ‘Abdullāh bin Qays bin Salīm. He had a

beautiful recitation and was one of the scholars amongst the Companions. He died in the year 42H or 44H.

ABŪ SA‘ID AL-KHUDRĪ: Sa‘d bin Mālik bin Sinān bin ‘Ubaid al-Anṣārī al-Khazrajī. He and his father were both Companions and he witnessed all the battles that followed *Ubud*. He was one of the scholars amongst the Companions and reported many *ahādīth* from the Messenger (ﷺ). He died in the year 74H.

ABŪ ‘UBAIDAH BIN AL-JARRĀH: ‘Āmir bin ‘Abdullāh bin al-Jarrāh bin Hilāl al-Qurashī al-Fahrī, one of the ten promised Paradise. He accepted Islām early on and witnessed the battle of *Badr* and the following battles. He is the trustworthy one of this nation and died as a martyr due to a plague in the year 18H at the age of fifty-eight.

‘ALĪ BIN ABĪ ṬĀLIB: bin ‘Abdul-Muṭṭalib bin Hāshim al-Qurashī al-Hāshimī, the fourth Rightly Guided *Khalifah* and one of ten promised Paradise. He accepted Islām at the age of thirteen and was famous for his chivalry, bravery and knowledge. He married Fātimah, the daughter of the Prophet (ﷺ) and was martyred in the year 40H.

ANAS BIN MĀLIK: bin an-Naḍar bin Ḍamḍam al-Anṣārī al-Khazrajī, the servant of the Messenger (ﷺ). He witnessed *Badr* but was not of age to actually participate. He died in the year 93H.

AL-BARĀ‘A IBN MĀLIK: bin an-Naḍr al-Anṣārī. He witnessed *Ubud* and gave the pledge of allegiance under the tree. He was martyred in the year 20H on the Day of *Tustor*.

JĀBIR BIN ‘ABDULLĀH: bin ‘Amr bin Ḥarrām al-Anṣārī as-Sulamī, he witnessed the second pledge at *Uqbah* while he was still a child. It is said that he witnessed *Badr* and *Ubud* and he reported many *ahādīth* from the Messenger (ﷺ). He died in the year 74H.

KHUBAIB BIN ‘ADĪ: bin Mālik bin ‘Āmir al-Awsī al-Anṣārī. He witnessed *Badr* and was martyred during the lifetime of the Prophet (ﷺ)

when he was captured by the polytheists in Mecca.

MU'ĀDH BIN JABAL: bin 'Amr bin Aws al-Anṣārī al-Khazrajī, Abū 'Abdur-Rahmān, one of the foremost Companions known for his knowledge of legal rulings and the Qur'ān. He was present at the pledge of *Uqbah* and witnessed *Badr* and the following battles and was martyred due to a plague in the year 17H or 18H.

MU'ĀWIYAH: bin Abū Sufyān bin Ṣakhr bin Ḥarb bin Umayyah bin 'Abd Shams al-Qurashī al-Amawī. He accepted Islām in the year of the Conquest and witnessed *Hunain* and *al-Yamāmah*. He was one of the scribes who would write the revelation and died in the year 60H.

SA'D BIN ABĪ WAQQĀS: Sa'd bin Mālik bin Ahīb bin 'Abd Munāf al-Qurashī az-Zuhrī Abū Iṣhāq bin Abī Waqqās. One of the ten who were promised Paradise and one whose supplications were answered. He was the last of the ten to pass away in the year 55H.

'UMAR BIN AL-KHATTĀB: Abū Ḥafs 'Umar bin al-Khaṭṭāb bin Nufayl al-Qurashī al-'Adawī, the second Rightly Guided *Khalifah* and one of the ten promised Paradise. He accepted Islām five years before the *Hijrah* and his acceptance was a great victory for the Muslims. He witnessed every battle that the Prophet (ﷺ) witnessed. He was martyred in the year 23H.

'UTHMĀN BIN 'AFFĀN: *Dhu an-Nurayn* 'Uthmān bin 'Affān bin Abū al-'Ās bin Umayyah al-Qurashī al-Amawī, the third Rightly Guided *Khalifah* and one of the ten promised Paradise. He was known for his generosity and freely giving in the Way of Allāh. He was married to two daughters of the Prophet (ﷺ), Ruqayyah and after her death, Umm Kulthūm. He was martyred in the year 35H.

AZ-ZUBAIR: bin al-Awām bin Khuwaylid bin Asad al-Qurashī al-Asadī, Abū 'Abdullāh. He migrated to Abyssinia on both the migrations there and accompanied the Messenger on all his military expeditions. He was one of the ten promised Paradise and died in the year 36H.

Others

AL-AWZĀ'Ī: 'Abdur-Rahmān bin 'Amr bin Muḥammad, Abū 'Amr, one of the great scholars of his time. He was well versed in ḥadīth, *fiqh* and the military expeditions undertaken by the Prophet (ﷺ). The Muslims have agreed as to his excellence and being an *Imām*. His *fiqh* dominated Spain for a time and he died in the year 158H.

ABŪ DĀWŪD: Sulaymān bin al-Ash'ath bin Ishāq bin Bashīr, Abū Dāwūd as-Sijistānī, the *Imām*, *Hāfiẓ* and author of the famous *Sunan*. He died in the year 275H.

AHMAD: bin Muḥammad bin Ḥanbal bin Hilāl ash-Shaybānī, Abū 'Abdullāh, the *Imām* of the *Sunnah* and author of the famous *Musnād*. He was known for his knowledge of ḥadīth, *fiqh*, and his *taqwā* and asceticism. He died in the year 241H.

AL-BAYHAQĪ: Ahmād bin al-Ḥusayn bin 'Alī bin 'Abdullāh bin Mūsā, Abū Bakr al-Bayhaqī al-Naysaburī al-Khusrawjirdī al-Shāfi'i. The *Imām*, *Hāfiẓ*, ascetic and one of the main proponents of the al-Shāfi'i school. He studied under a host of the leading scholars of his time and a large group took from him. His works are marked by their meticulousness and reliability, amongst them are: *as-Sunan al-Kubrā*, *Ma'rīfah as-Sunan wal Athār*, *al-Asmā' was Sifāt*, *al-Itiqād*, *Dala'il an-Nubuwah* and *Shu'ab al-Imān*.

AL-BAZZĀR, AHMAD BIN 'AMR: Abū Bakr, Ahmād bin 'Amr bin 'Abdul-Khāliq Al-Basrī was one of the eminent and learned *Hadīth* scholars who had attained the rank of *Hāfiẓ* in the memorization of *Hadīth*. He authored two books on *Hadīth* which are *Al-Musnād Al-Kabir* and *Al-'Ilāl*. He studied under At-Tabarānī and others. Al-Bazzār died in 292 H.

BUKHĀRĪ: Muḥammad bin Ismā'il bin Ibrāhīm bin al-Mughīrah, Abū 'Abdullāh. He was born in the year 194H and became one of the *Imāms* of ḥadīth and was nicknamed 'The Leader of the Believers in ḥadīth.' He died in the year 256H.

AD-DAHHĀK: bin Muzāhim al-Hilālī, Abū al-Qāsim al-Khurasānī, the *Imām* of *tafsīr*. He was trustworthy and precise and a student of Sa‘īd bin Jubair. He died in the year 105H.

IBN HIBBĀN: Abū Hātim Muḥammad ibn Ḥibbān al-Tamīmī al-Bustī, the *Hāfiẓ*, *Mujtahid* and author of the famous *Šahīb ibn Ḥibbān*. He died in the year 354H.

IBN KATHĪR: Īmād al-Dīn Ibn Kathīr, was a scholars of *tafsīr*, language, history and *ḥadīth*. He was born in Jandal in a province of Basrah and then moved to Damasus where he died. His works works include the famous commentary of the Qur‘ān, entitled *Tafsīr al-Qur‘ān al-‘Aẓīm*.

MUSLIM: bin al-Hajjāj bin Muslim al-Qushayrī, Abū al-Ḥusain an-Naisābūrī, the *Hāfiẓ* and one of the great *Imāms* of this nation. He is the author of the *Šahīh* which is the most authentic book of ḥadīth after Bukhārī. He died in the year 261H.

AN-NASĀ‘Ī: Aba ‘Abdur-Raḥmān Aḥmad bin Shu‘ayb bin ‘Ali al-Khurasānī The author of the famous *Sunan*, the *mujahid* and *Hāfiẓ*. He was known for his strictness in grading ḥadīth narrators.

SHAYTĀN: Also called *Iblīs*. He is a Jinn and the enemy of mankind, devoted to leading them astray in any way that he can. The word Shaytān is derived from the verb *shāṭana* which means to be distant, and indeed Shaytān is distant from all good.

AT-TIRMIDHĪ: Muḥammad bin ‘Īsā bin Sawrah bin Mūsā bin ad-Daḥhāk as-Sulamī at-Tirmidhī, the *Imām*, *Hāfiẓ* and the author of the famous *Sunan*. He was trustworthy and precise and one of the students of Bukhārī. He died in the year 279H.

I N D E X O F A R A B I C W O R D S

AWLIYĀ': plural of *walī*; friend, ally, loyal companion. From the word *wilāyah* meaning loyalty and closeness, the opposite of enmity.

BARZAKH: barrier, isthmus, A barrier that is erected between the deceased and this life preventing him from returning and a generic reference to the life that commences after death.

BID'AH: innovation, that which is newly introduced into the religion of Allāh.

DA'IF: weak; the ḥadīth that is neither *sahīh* nor *ḥasan* because it fails to meet one of their requirements. It is of varying degrees of severity, the most severe of which being *maḍū'*, fabricated.

DHIKR: remembrance, recollection, technically referring the remembrance of Allāh.

DU'Ā: supplication, invocation, it is an action of worship that may only be directed to Allāh. It is of two types, supplication through worship (*du'ā 'ibādah*) and supplication of request (*du'ā mas'alah*). The first type of *du'ā* can be understood when one understands that every act of worship is done with the unstated plea that Allāh accept that action of worship and the desire to draw closer to him; and hence attain His pleasure. Hence every action of worship is a type of request to Allāh. The second type of *du'ā* is whereby one explicitly asks his Lord of something such as 'O Allāh! Grant me good in this world and the Hereafter.' The second type includes the first type and the first type necessitates the second type.

HADĪTH: A text attributed to the Prophet (ﷺ) describing his actions, words, descriptions and tacit approvals. It consists of two portions, the body of the text (*matn*) and the *isnād*. Rarely the term is also used to refer to a text attributed to a Companion or a *Tābi'i*.

HASAN: good, fair. A ḥadīth whose *isnād* is continuously linked of just, morally upright narrators but whose precision (*dabt*) falls short of the requirements of the *ṣahīḥ* ḥadīth; containing no irregularity (*shādh*) and no hidden defect (*illah*). A ḥadīth can be ḥasan in and of itself, or contain a defect but still be ruled to be so due to supporting evidences.

IHSĀN: beneficence, excellence. To worship Allāh as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.

'ILM: knowledge.

ĪMĀN: The firm belief, complete acknowledgement and acceptance of all that Allāh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imāms and Salaf used to say, 'Faith is the statement of the heart and tongue, action of the heart, tongue and limbs.' Hence it comprises statement, action and belief, it increases through obedience and decreases through disobedience. It includes the beliefs of faith, its morals and manners and the actions demanded by it.

ISLĀM: submission, submitting to the will of Allāh through following His law as revealed upon the tongue of the Messenger (ﷺ).

ISNĀD: support. The chain of authorities on which a narration is based, linking the end narrator of a narration to the one it is attributed to, be it the Prophet (ﷺ) or anyone else, narrator by narrator.

ITTIBĀ': following, technically referring to following the Sunnah of the Prophet (ﷺ).

JĀHILIYYAH: Pre-Islāmic Ignorance. Technically this refers to the condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.

JAHL: ignorance.

KALĀM: speech, discourse. Technically used to refer to dialectics and scholastic theology.

KHALAF: successors. A reference to those who followed a path other than the path of the Salaf.

KHALĪFAH: pl. *khulafā'*. Successor, representative. The Successors of the Prophet (ﷺ), head of the Islāmic state. Also called *Amīr al-Mu'minīn* or Leader of the Believers.

KUFR: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

MURSAL: disconnected. A ḥadīth whereby a *Tābi'i* narrates directly from the Prophet (ﷺ) without mentioning the Companion. In the view of the majority of Scholars it is a sub-category of *da'if*.

QADR: Divine Decree and Destiny.

QUR'ĀN: The actual Word of Allāh revealed to the Prophet (ﷺ) in the Arabic language through the medium of the Angel Gabriel and the greatest miracle bestowed him. It consists of 114 chapters commencing with al-Fātiḥah and ending with an-Nās.

RUQYĀ: recitation used to cure an illness or disease. It can only be done in the Arabic tongue, in words whose meaning is understood, using verses of the Qur'ān or supplications of the Prophet combined with the belief that it is only Allāh who in reality gives the cure.

ṢABR: patience and steadfastness, the restraint of ones self to that which is dictated by the divine law. It is of three levels, steadfastness in the obedience of Allāh, steadfastness in avoiding the prohibited matters and patience at the onset of calamity. *Ikhlās* can never be complete without *ṣidq* and *ṣidq* can never be complete without *ikhlās* and the two can never be complete without *sabr*. The person is patient through Allāh, i.e. seeking His aid Alone; for Allāh, i.e. arising out of love for Him and the desire to draw close to Him; and with Allāh, i.e. doing only that which He wills.

ṢAHĀBAH: The Companions of the Prophet (ﷺ), those who saw him, believed in him and died upon that belief.

ṢĀHĪH: correct, authentic. A ḥadīth which has a continuously linked *isnād*, of just, morally upright and precise narrators; containing no irregularity (*shādhab*) or hidden defect (*'illah*). Hence five conditions have

to be met: the *isnād* being continuously linked; the justice ('*adl*) of the narrator; the precision (*dabī*) of the narrator; its not being *shādhib*; and its not containing an '*illab*. The *ḥadīth* can be *ṣahīh* in and of itself, or it can contain a defect but still be ruled to be *ṣahīh* due to supporting evidences.

SALAF: predecessors. Technically used to refer to the best generations of Muslims, the first three generation: the *Sahābah*, the *Tābi'ūn* and the *Tab' Tābi'ūn* due to the *ḥadīth*, 'The best of people are my generation, then the one that follows, then the one that follows.'

SHIRK: association, technically referring to directing a right that is due to Allāh Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

SUNNAH: way, path. The actions, words, descriptions, commands, prohibitions and tacit approvals of the Prophet (ﷺ).

TĀBI'ŪN: The generation following that of the Companions.

TAB' TĀBI'ŪN: The generation following that of the *Tābi'ūn*.

TAQWĀ: the basic meaning of which is setting a barrier between two things. This is why it is said that one *ittaqā* with his shield, i.e. he set it as a barrier between him and the one who wished him evil. Therefore it is as if the one who has *taqwa* (*muttaqī*) has used his following the commands of Allāh and avoiding His prohibitions as a barrier between himself and the Punishment. Hence he has preserved and fortified himself against the punishment of Allāh through his obeying Him.

TARQ: the practice of divination through drawing lines in the earth or equally the practice of throwing gravel onto the ground and divination by the shapes subsequently formed therein.

TAWHĪD: unification, monotheism, the belief in the absolute Oneness of Allāh. It is to believe that Allāh Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allāh Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.

TİYARAH: seeing bad omens in things.

WAHDATU-L-WUJŪD: The unity of existence, the heretical belief that Allāh is everywhere and everything.

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