

AL-MUHALLA

خِطْبَة المؤلف وَمَوْضُوع الْكتاب

The Author’s Introduction

Abu Muhammed Ali Ibn Hazm Al-Andalusi · Arabic–English parallel edition

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The Author's Preface and the Subject of the Book

[خِطْبَة المؤلف وَمَوْضُوع الْكتاب]

In the name of Allah, the Most Gracious, the Most Merciful. May Allah send blessings upon Muhammad and his family. Ali ibn Ahmad ibn Sa'id ibn Hazm—may Allah be pleased with him—said: All praise is due to Allah, the Lord of the worlds. May Allah send blessings upon Muhammad, the Seal of the Prophets and the Messengers, and grant him peace in abundance. We ask Allah the Exalted to accompany us with protection from every error and misstep, and to guide us to rightness in every statement and action. Amen, Amen.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ. قَالَ عَلِيُّ بْنُ أَحْمَدَ بْنِ سَعِيدِ بْنِ حَزْمٍ - رَضِيَ اللَّهُ عَنْهُ -: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَالْمُرْسَلِينَ، وَسَلَّمَ تَسْلِيمًا وَنَسْأَلُ اللَّهَ تَعَالَى أَنْ يُصْحِبَنَا الْعِصْمَةَ مِنْ كُلِّ خَطَإٍ وَزَلَلٍ، وَيُوَفِّقَنَا لِلصَّوَابِ فِي كُلِّ قَوْلٍ وَعَمَلٍ. آمِينَ آمِينَ.

(Now then), may Allah grant us and you success in obeying Him. You have desired that we prepare a concise explanation for the summarized issues compiled in our book entitled *Al-Muḥallā*, succinctly limiting ourselves to the foundations of proofs without prolixity, so that its comprehension may be easy for the student and beginner, serving as a stepping stone for them toward mastery in argumentation, understanding differences, validating proofs leading to the knowledge of truth in matters disputed by people, comprehensively studying the rulings of the Quran, grasping the multitude of established Sunnahs from the Messenger of Allah (peace and blessings be upon him), distinguishing them from what is unsound, recognizing reliable narrators of reports and differentiating them from others, and exposing the invalidity of analogy, its contradictions, and the contradictions of its proponents. Thus, I performed istikhārah, seeking Allah's guidance (Exalted and Majestic) for undertaking this task, sought His aid (the Most High) in attaining guidance to uphold the truth, and implored Him for support in clarifying and simplifying it, that He may render it purely for His sake and untainted in essence. Amen, Amen, Lord of the worlds. Let the reader of this book know that we have relied solely on authentic reports narrated by trustworthy authorities with complete chains, and we have opposed only weak reports—demonstrating their weakness—or abrogated ones—elucidating their abrogation. Our success is solely by Allah, the Exalted.

(أَمَّا بَعْدُ) وَفَّقَنَا اللَّهُ وَإِيَّاكُمْ لِطَاعَتِهِ، فَإِنَّكُمْ رَغِبْتُمْ أَنْ نَعْمَلَ لِلْمَسَائِلِ الْمُخْتَصَرَةِ الَّتِي جَمَعْنَاهَا فِي كِتَابِنَا الْمَوْسُومِ " بِالْمُحَلَّى " شَرْحًا مُخْتَصَرًا أَيْضًا، نَقْتَصِرُ فِيهِ عَلَى قَوَاعِدِ الْبَرَاهِينِ بِغَيْرِ إِكْثَارٍ، لِيَكُونَ مَأْخَذُهُ سَهْلًا عَلَى الطَّالِبِ وَالْمُبْتَدِئِ، وَدَرَجًا لَهُ إِلَى التَّبَحُّرِ فِي الْحِجَاجِ وَمَعْرِفَةِ الِاخْتِلَافِ وَتَصْحِيحِ الدَّلَائِلِ الْمُؤَدِّيَةِ إِلَى مَعْرِفَةِ الْحَقِّ مِمَّا تَنَازَعَ النَّاسُ فِيهِ وَالْإِشْرَافِ عَلَى أَحْكَامِ الْقُرْآنِ وَالْوُقُوفِ عَلَى جُمْهَرَةِ السُّنَنِ الثَّابِتَةِ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَتَمْيِيزِهَا مِمَّا لَمْ يَصِحَّ، وَالْوُقُوفِ عَلَى الثِّقَاتِ مِنْ رُوَاةِ الْأَخْبَارِ وَتَمْيِيزِهِمْ مِنْ غَيْرِهِمْ وَالتَّنْبِيهِ عَلَى فَسَادِ الْقِيَاسِ وَتَنَاقُضِهِ وَتَنَاقُضِ الْقَائِلِينَ بِهِ، فَاسْتَخَرْتُ اللَّهَ عَزَّ وَجَلَّ عَلَى عَمَلِ ذَلِكَ، وَاسْتَعَنْته تَعَالَى عَلَى الْهِدَايَةِ إِلَى نَصْرِ الْحَقِّ، وَسَأَلْته التَّأْيِيدَ عَلَى بَيَانِ ذَلِكَ وَتَقْرِيبِهِ، وَأَنْ يَجْعَلَهُ لِوَجْهِهِ خَالِصًا وَفِيهِ مَحْضًا آمِينَ آمِينَ رَبَّ الْعَالَمِينَ. وَلْيَعْلَمْ مَنْ قَرَأَ كِتَابَنَا هَذَا أَنَّا لَمْ نَحْتَجَّ إِلَّا بِخَبَرٍ صَحِيحٍ مِنْ رِوَايَةِ الثِّقَاتِ مُسْنَدٍ وَلَا خَالَفْنَا إِلَّا خَبَرًا ضَعِيفًا فَبَيَّنَّا ضَعْفَهُ، أَوْ مَنْسُوخًا فَأَوْضَحْنَا نَسْخَهُ. وَمَا تَوْفِيقُنَا إِلَّا بِاَللَّهِ تَعَالَى.



AL-MUHALLA

كِتَابُ التَّوْحِيدِ

The Book of Divine Unity (Tawhid)

Abu Muhammed Ali Ibn Hazm Al-Andalusi · Arabic–English parallel edition

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[كِتَابُ التَّوْحِيدِ] [مَسْأَلَةٌ بَيَان أَوَّل مَا يَلْزَم كُلّ أَحَد وَلَا يَصِحّ الْإِسْلَام إِلَّا بِهِ]

١ - مَسْأَلَةٌ: قَالَ أَبُو مُحَمَّد - رَضِيَ اللَّهُ عَنْهُ -: أَوَّلُ مَا يَلْزَمُ كُلَّ أَحَدٍ وَلَا يَصِحُّ الْإِسْلَامُ إِلَّا بِهِ أَنْ يَعْلَمَ الْمَرْءُ بِقَلْبِهِ عِلْمَ يَقِينٍ وَإِخْلَاصٍ لَا يَكُونُ لِشَيْءٍ مِنْ الشَّكِّ فِيهِ أَثَرٌ وَيَنْطِقَ بِلِسَانِهِ وَلَا بُدَّ بِأَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. بُرْهَانُ ذَلِكَ: مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ نا أَحْمَدُ بْنُ فَتْحٍ نا عَبْدُ الْوَهَّابِ بْنُ عِيسَى نا أَحْمَدُ بْنُ مُحَمَّدٍ نا أَحْمَدُ بْنُ عَلِيٍّ نا مُسْلِمُ بْنُ الْحَجَّاجِ نا أُمَيَّةُ بْنُ بِسْطَامٍ نا يَزِيدُ بْنُ زُرَيْعٍ نا رَوْحٌ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَيُؤْمِنُوا بِي وَبِمَا جِئْتُ بِهِ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ» .

وَقَدْ رَوَى مَعْنَى هَذَا مُسْنَدًا مُعَاذٌ وَابْنُ عَبَّاسٍ وَغَيْرُهُمْ.

قَالَ اللَّهُ تَعَالَى: {وَمَنْ يَبْتَغِ غَيْرَ الإِسْلامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ} [آل عمران: ٨٥] وَهُوَ قَوْلُ جَمِيعِ الصَّحَابَةِ وَجَمِيعِ أَهْلِ الْإِسْلَامِ. وَأَمَّا وُجُوبُ عَقْدِ ذَلِكَ بِالْقَلْبِ فَلِقَوْلِ اللَّهِ تَعَالَى: {وَمَا أُمِرُوا إِلا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ} [البينة: ٥] . وَالْإِخْلَاصُ فِعْلُ النَّفْسِ. وَأَمَّا وُجُوبُ النُّطْقِ بِاللِّسَانِ، فَإِنَّ الشَّهَادَةَ بِذَلِكَ الْمُخْرِجَةُ لِلدَّمِ وَالْمَالِ مِنْ التَّحْلِيلِ إِلَى التَّحْرِيمِ كَمَا قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا تَكُونُ إِلَّا بِاللِّسَانِ ضَرُورَةً.

L2223–2224 **[The Book of Tawheed] [The Issue of Clarifying the First Obligation Incumbent Upon Every Person, Without Which Islam Is Not Valid]**

L2225 1. Issue: Abū Muḥammad—may Allāh be pleased with him—said: The foremost obligation incumbent upon every individual, without which Islam cannot be valid, is that a person must know in his heart with knowledge of certainty and sincerity wherein no trace of doubt remains, and must declare with his tongue—and it is necessary—that there is no deity but Allāh and that Muḥammad is the Messenger of Allāh. The proof for this is what was narrated to us by ʻAbdullāh ibn Yūsuf: Aḥmad ibn Fatḥ narrated to us: ʻAbd al-Wahhāb ibn ʻĪsā narrated to us: Aḥmad ibn Muḥammad narrated to us: Aḥmad ibn ʻAlī narrated to us: Muslim ibn al-Ḥajjāj narrated to us: Umayyah ibn Bisṭām narrated to us: Yazīd ibn Zurīʿ narrated to us: Rawḥ narrated from al-ʻAlāʼ ibn ʻAbd al-Raḥmān ibn Yaʻqūb, from his father, from Abū Hurayrah, from the Messenger of Allāh—peace and blessings be upon him—who said: “I have been commanded to fight people until they testify that there is no deity but Allāh and believe in me and in what I have brought forth. When they do so, they have safeguarded from me their blood and wealth except by their rightful claim, and their account is upon Allāh.”[1]

L2226 And indeed Muʻadh, Ibn ʻAbbas, and others have narrated the meaning of this in a musnad format.

L2227 Allah the Exalted said: {Whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be among the losers} [3:85]. This is the statement of all the Companions and all Muslims. As for the obligation of affirming this conviction in the heart, it is due to Allah’s saying: {They were commanded only to worship Allah, devoting religion sincerely to Him} [98:5]. Sincerity is an inward act of the soul. As for the obligation of utterance with the tongue, the testimony—which transfers blood and wealth from lawful to unlawful status, as the Messenger of Allah,

[1] **Hadith references (L2225):** Sahih Muslim 21b.

peace and blessings be upon him, stated—can only be established through verbal expression by necessity.[2]

L2228–2230 2 - Issue: Abū Muḥammad said: The interpretation of this statement is that Allah, the Exalted, is the deity of all things besides Him and the creator of all things besides Him. The proof of this is that the world, with all it contains, is a possessor of time—it has never been without it at all, nor can it be imagined, nor is it possible for the world to exist devoid of time. The meaning of time is the duration. The persistence of a body in motion or at rest, the duration of an accident's existence within a body, and since time—as noted—is a duration, it constitutes a countable number that increases through its passage and continuity. An increase can only occur in something possessing a beginning and an end, from its start to the point of increase within it. Number also inherently has a beginning. Time is undeniably composed of its parts, and every temporal segment is definitively bounded by a start and an endpoint. The whole is none other than its parts, and all these parts possess beginnings. Consequently, the whole must necessarily have a beginning. Since time inevitably requires a beginning, and the entire universe is inseparable from time—which itself has a beginning—whatever does not precede that which has a beginning (i.e., time) must inherently possess a beginning. Therefore, the entire universe, both its substance and accident, has a beginning. Since it has a beginning, it is created, and the created necessarily entails a Creator, for it is fundamentally inconceivable and impossible for a created entity to exist without a Creator. Thus, the entire universe is created and has an eternal Creator, the Sovereign of all He created. He is the God of all He originated and its Creator; there is no deity except Him.

L2231 A discussion affirming that Allah, the Exalted, is One; He has always existed and will always exist.

L2232 3. Issue: Abu Muhammad said: He is Allah; there is no deity except Him, and He, the Exalted, is One—Eternal without beginning or end. The proof of this is that since it is established by necessity that the entire universe is created

[2] **Qur'an references (L2227):** Qur'an 3:85 (Ali 'Imran); Qur'an 98:5 (Al-Bayyinah).

٢ - مَسْأَلَةٌ: قَالَ أَبُو مُحَمَّد: وَتَفْسِيرُ هَذِهِ الْجُمْلَةِ: هُوَ أَنَّ اللَّهَ تَعَالَى إِلَهُ كُلِّ شَيْءٍ دُونَهُ، وَخَالِقُ كُلِّ شَيْءٍ دُونَهُ. بُرْهَانُ ذَلِكَ: أَنَّ الْعَالَمَ بِكُلِّ مَا فِيهِ ذُو زَمَانٍ لَمْ يَنْفَكَّ عَنْهُ قَطُّ، وَلَا يُتَوَهَّمُ وَلَا يُمْكِنُ أَنْ يَخْلُوَ الْعَالَمُ عَنْ زَمَانٍ. وَمَعْنَى الزَّمَانِ هُوَ مُدَّةُ بَقَاءِ الْجِسْمِ مُتَحَرِّكًا أَوْ سَاكِنًا وَمُدَّةُ وُجُودِ الْعَرَضِ فِي الْجِسْمِ، وَإِذْ الزَّمَانُ مُدَّةٌ كَمَا ذَكَرْنَا فَهُوَ عَدَدٌ مَعْدُودٌ، وَيَزِيدُ بِمُرُورِهِ وَدَوَامِهِ، وَالزِّيَادَةُ لَا تَكُونُ أَلْبَتَّةَ إِلَّا فِي ذِي مَبْدَأٍ وَنِهَايَةٍ مِنْ أَوَّلِهِ إِلَى مَا زَادَ فِيهِ. وَالْعَدَدُ أَيْضًا ذُو مَبْدَأٍ وَلَا بُدَّ، وَالزَّمَانُ مُرَكَّبٌ بِلَا شَكٍّ مِنْ أَجْزَائِهِ، وَكُلُّ جُزْءٍ مِنْ أَجْزَاءِ الزَّمَانِ فَهُوَ بِيَقِينٍ ذُو نِهَايَةٍ مِنْ أَوَّلِهِ وَمُنْتَهَاهُ وَالْكُلُّ لَيْسَ هُوَ شَيْئًا غَيْرَ أَجْزَائِهِ، وَأَجْزَاؤُهُ كُلُّهَا ذَاتُ مَبْدَأٍ، فَهُوَ كُلُّهُ ذُو مَبْدَأٍ ضَرُورَةً، فَلَمَّا كَانَ الزَّمَانُ لَا بُدَّ لَهُ مِنْ مَبْدَأٍ ضَرُورَةً، وَكَانَ الْعَالَمُ كُلُّهُ لَا يَنْفَكُّ عَنْ زَمَانٍ وَالزَّمَانُ ذُو مَبْدَأٍ، فَمَا لَمْ يَتَقَدَّمْ ذَا الْمَبْدَأِ فَهُوَ ذُو مَبْدَأٍ وَلَا بُدَّ، فَالْعَالَمُ كُلُّهُ جَوْهَرُهُ وَعَرَضُهُ ذُو مَبْدَأٍ وَإِذْ هُوَ ذُو مَبْدَأٍ فَهُوَ مُحْدَثٌ، وَالْمُحْدَثُ يَقْتَضِي مُحْدِثًا ضَرُورَةً إِذْ لَا يُتَوَهَّمُ أَصْلًا وَلَا يُمْكِنُ مُحْدَثٌ إِلَّا وَلَهُ مُحْدِثٌ، فَالْعَالَمُ كُلُّهُ مَخْلُوقٌ وَلَهُ خَالِقٌ لَمْ يَزَلْ، وَهُوَ مَلِكُ كُلِّ مَا خَلَقَ، فَهُوَ إِلَهُ كُلِّ مَا خَلَقَ وَمُخْتَرِعُهُ لَا إِلَهَ إِلَّا هُوَ.

[مَسْأَلَةٌ فِي بَيَانِ أَنَّ اللَّهَ تَعَالَى وَاحِدٌ لَمْ يَزَلْ وَلَا يَزَالُ]

٣ - مَسْأَلَةٌ: قَالَ أَبُو مُحَمَّد: هُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، وَأَنَّهُ تَعَالَى وَاحِدٌ لَمْ يَزَلْ وَلَا يَزَالُ. بُرْهَانُ ذَلِكَ: أَنَّهُ لَمَّا صَحَّ ضَرُورَةً أَنَّ الْعَالَمَ كُلَّهُ مَخْلُوقٌ وَأَنَّ لَهُ خَالِقًا وَجَبَ أَنْ لَوْ كَانَ الْخَالِقُ أَكْثَرَ مِنْ وَاحِدٍ أَنْ يَكُونَ قَدْ حَصَرَهُمَا الْعَدَدُ، وَكُلُّ مَعْدُودٍ فَذُو نِهَايَةٍ كَمَا ذَكَرْنَا،

and must have a Creator, it necessarily follows that if there were more than one Creator, they would be limited by numeration. Every numbered entity has an end, as we have mentioned, and everything with an end is created. Furthermore, any two entities are distinct, and every two distinct entities must have—or one of them must have—a differentiating factor that renders it distinct from the other. Based on this, one of them would inevitably be composed of its essence and the attribute that differentiates it from the other. If it were composite, it would be a created and governed being. Thus, all such possibilities are invalidated, and the matter reverts to the necessity that He is One without doubt, and that He is distinct from His creation in all aspects. The creation is numerous and created, so it is confirmed that He, the Exalted, is unlike that, and that He is One, Eternal without beginning. For if He were not so, He would be included among the created world (Exalted is Allah above that). He, the Exalted, said: "There is nothing like unto Him" (42:11), and He, the Exalted, said: "Nor is there to Him any equivalent" (112:4).[3]

L2233 C:AQ

Issue: Clarifying that Allah created all things absent a cause, and the demonstration thereof

L2234–2236

Issue 4: And that He created all things without any necessitating cause that necessitated Him to create. The proof of this is that if He had performed any act for a necessitating cause, that cause would either have been eternally coexistent with Him or created and originated - no third category is possible. If it had been eternally coexistent, two impossible consequences would necessarily follow: First, another eternal entity would exist alongside Him, exalted, thereby invalidating tawḥīd whose proof we clarified earlier. Second, since the cause of creation would have been eternal, creation itself would necessarily be eternal, for the cause cannot be separated from its effect - were they separated, it would cease to be a cause. We have already elucidated the proof requiring the temporal origination of the entire universe. Moreover, if there were here a cause necessitating Him, exalted, to perform His acts, He would be compelled to act. Either imprinted, governed, or compelled by that cause – this constitutes a deviation from divine nature. If the cause

[3]**Qur'an references (L2232):** Qur'an 42:11 (Ash-Shuraa); Qur'an 112:4 (Al-Ikhlas).

وَكُلُّ ذِي نِهَايَةٍ فَمُحْدَثٌ. وَأَيْضًا فَكُلُّ اثْنَيْنِ فَهُمَا غَيْرَانِ، وَكُلُّ غَيْرَيْنِ فَفِيهِمَا أَوْ فِي أَحَدِهِمَا مَعْنًى مَا صَارَ بِهِ غَيْرَ الْآخَرِ، فَعَلَى هَذَا كَانَ يَكُونُ أَحَدُهُمَا وَلَا بُدَّ مُرَكَّبًا مِنْ ذَاتِهِ وَمِمَّا غَايَرَ بِهِ الْآخَرَ، وَإِذَا كَانَ مُرَكَّبًا فَهُوَ مَخْلُوقٌ مُدَبَّرٌ فَبَطَلَ كُلُّ ذَلِكَ وَعَادَ الْأَمْرُ إِلَى وُجُوبِ أَنَّهُ وَاحِدٌ وَلَا بُدَّ، وَأَنَّهُ بِخِلَافِ خَلْقِهِ مِنْ جَمِيعِ الْوُجُوهِ، وَالْخَلْقُ كَثِيرٌ مُحْدَثٌ، فَصَحَّ أَنَّهُ تَعَالَى بِخِلَافِ ذَلِكَ، وَأَنَّهُ وَاحِدٌ لَمْ يَزَلْ، إِذْ لَوْ لَمْ يَكُنْ كَذَلِكَ لَكَانَ مِنْ جُمْلَةِ الْعَالَمِ - تَعَالَى اللَّهُ عَنْ ذَلِكَ - قَالَ تَعَالَى: {لَيْسَ كَمِثْلِهِ شَيْءٌ} [الشورى: ١١] وَقَالَ تَعَالَى: {وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ} [الإخلاص: ٤] .

[مَسْأَلَة فِي بَيَان أَنْ اللَّه خلق كُلّ شَيْء لِغَيْرِ عِلَّة وبرهان ذَلِكَ]

٤ - مَسْأَلَةٌ: وَأَنَّهُ خَلَقَ كُلَّ شَيْءٍ لِغَيْرِ عِلَّةٍ أَوْجَبَتْ عَلَيْهِ أَنْ يَخْلُقَ. بُرْهَانُ ذَلِكَ أَنَّهُ لَوْ فَعَلَ شَيْئًا مِمَّا فَعَلَ لِعِلَّةٍ لَكَانَتْ تِلْكَ الْعِلَّةُ إِمَّا لَمْ تَزَلْ مَعَهُ وَإِمَّا مَخْلُوقَةً مُحْدَثَةً وَلَا سَبِيلَ إِلَى قِسْمٍ ثَالِثٍ، فَلَوْ كَانَتْ لَمْ تَزَلْ مَعَهُ لَوَجَبَ مِنْ ذَلِكَ شَيْئَانِ مُمْتَنِعَانِ: أَحَدُهُمَا أَنَّ مَعَهُ تَعَالَى غَيْرَهُ لَمْ يَزَلْ، فَكَانَ يُبْطِلُ التَّوْحِيدَ الَّذِي قَدْ أَبَنَّا بُرْهَانَهُ آنِفًا، وَالثَّانِي أَنَّهُ كَانَ يَجِبُ إِذْ كَانَتْ عِلَّةُ الْخَلْقِ لَمْ تَزَلْ أَنْ يَكُونَ الْخَلْقُ لَمْ يَزَلْ، لِأَنَّ الْعِلَّةَ لَا تُفَارِقُ الْمَعْلُولَ، وَلَوْ فَارَقَتْهُ لَمْ تَكُنْ عِلَّةً لَهُ، وَقَدْ أَوْضَحْنَا آنِفًا بُرْهَانَ وُجُوبِ حُدُوثِ الْعَالَمِ كُلِّهِ. وَأَيْضًا فَلَوْ كَانَتْ هَهُنَا عِلَّةٌ مُوجِبَةٌ عَلَيْهِ تَعَالَى أَنْ يَفْعَلَ مَا فَعَلَ لَكَانَ مُضْطَرًّا مَطْبُوعًا أَوْ مُدَبَّرًا مَقْهُورًا لِتِلْكَ الْعِلَّةِ، وَهَذَا خُرُوجٌ عَنِ الْإِلَهِيَّةِ، وَلَوْ كَانَتِ الْعِلَّةُ مُحْدَثَةً لَكَانَتْ وَلَا بُدَّ إِمَّا مَخْلُوقَةً لَهُ تَعَالَى وَإِمَّا غَيْرَ مَخْلُوقَةٍ، فَإِنْ كَانَتْ غَيْرَ مَخْلُوقَةٍ فَقَدْ أَوْضَحْنَا آنِفًا

were originated, it would necessarily be either created by Him, the Exalted, or uncreated. If uncreated, we have already clarified the necessity that every originated entity must be created, thereby rendering this category void. If created, it must necessarily be created for another cause or without cause. If created for another cause, the same necessity would apply to the secondary cause, continuing ad infinitum. This would necessitate an infinite chain of originators – an impossibility due to our prior arguments and because every existent is inherently finite in number, bounded by spatial or temporal extent, for all that is numerically finite must terminate. Thus this category too is invalidated, thereby confirming our assertion. Praise belongs to God, the Exalted. Should they assert: "Rather, the cause was created without a cause," they must answer: From where arises the necessity that He should create things for a cause, yet create the cause itself without a cause? There exists no path to establish proof for this.

A Question on the Createdness of the Soul, the Spirit as the Soul of the Body, and Its Proof.

L2237

L2238

5 - Issue: That the soul is created. The proof of this is that we find the body in some states devoid of sensation, and that when a person reflects upon something, the more they detach from the body, the clearer their understanding and the sharper their perception become. Thus, we know the sentient, knowing, remembering entity is distinct from the body. We observe the body—when that entity departs—remaining intact in all its limbs yet devoid of sensation and understanding, whether through death, unconsciousness, or sleep. This confirms that the sentient, remembering entity is separate from the body, termed in language as "soul" and "spirit." God Almighty states: "Allah takes the souls at the time of their death, and those that do not die during their sleep. Then He retains those for which He has decreed death and releases the others until a specified term" (39:42). Thus, the souls are numerous, as He explicitly states. Similarly, we discern them as an evil soul, a good soul, a courageous soul, a cowardly soul, a knowledgeable soul, and an ignorant soul. It is therefore conclusively established that every living being possesses a soul distinct from others. Once this is certain, and since souls are numerous—composed of their essence and at-

وُجُوبَ كَوْنِ كُلِّ شَيْءٍ مُحْدَثٍ مَخْلُوقًا، فَبَطَلَ هَذَا الْقِسْمُ. وَإِنْ كَانَتْ مَخْلُوقَةً وَجَبَ وَلَا بُدَّ أَنْ تَكُونَ مَخْلُوقَةً لِعِلَّةٍ أُخْرَى أَوْ لِغَيْرِ عِلَّةٍ، فَإِنْ وَجَبَ أَنْ تَكُونَ مَخْلُوقَةً لِعِلَّةٍ أُخْرَى وَجَبَ مِثْلُ ذَلِكَ فِي الْعِلَّةِ الثَّانِيَةِ وَهَكَذَا أَبَدًا، وَهَذَا يُوجِبُ وُجُوبَ مُحْدَثِينَ لَا نِهَايَةَ لِعَدَدِهِمْ. وَهَذَا بَاطِلٌ لِمَا ذَكَرْنَا آنِفًا وَبِأَنَّ كُلَّ مَا خَرَجَ إِلَى الْفِعْلِ فَقَدْ حَصَرَهُ الْعَدَدُ ضَرُورَةً بِمَسَاحَتِهِ أَوْ بِزَمَانِهِ وَلَا بُدَّ، وَكُلُّ مَا حَصَرَهُ الْعَدَدُ فَهُوَ مُتَنَاهٍ. فَبَطَلَ هَذَا الْقِسْمُ أَيْضًا وَصَحَّ مَا قُلْنَاهُ وَلِلَّهِ تَعَالَى الْحَمْدُ. وَإِنْ قَالُوا: بَلْ خُلِقَتْ الْعِلَّةُ لَا لِعِلَّةٍ. سَأَلُوا: مِنْ أَيْنَ وَجَبَ أَنْ يَخْلُقَ الْأَشْيَاءَ لِعِلَّةٍ وَيَخْلُقَ الْعِلَّةَ لَا لِعِلَّةٍ؟ وَلَا سَبِيلَ إِلَى دَلِيلٍ.

[مَسْأَلَة فِي أَنْ النَّفْس مخلوقة وَأَن الرُّوح نَفْس الجسد وبرهان ذَلِكَ]

٥ - مَسْأَلَةٌ: وَأَنَّ النَّفْسَ مَخْلُوقَةٌ. بُرْهَانُ هَذَا: أَنَّا نَجِدُ الْجِسْمَ فِي بَعْضِ أَحْوَالِهِ لَا يَحُسُّ شَيْئًا وَأَنَّ الْمَرْءَ إذَا فَكَّرَ فِي شَيْءٍ مَا فَإِنَّهُ كُلَّمَا تَخَلَّى عَنْ الْجَسَدِ كَانَ أَصَحَّ لِفَهْمِهِ وَأَقْوَى لِإِدْرَاكِهِ، فَعَلِمْنَا أَنَّ الْحَسَّاسَ الْعَالِمَ الذَّاكِرَ هُوَ شَيْءٌ غَيْرُ الْجَسَدِ وَنَجِدُ الْجَسَدَ إذَا تَخَلَّى مِنْهُ ذَلِكَ الشَّيْءُ مَوْجُودًا بِكُلِّ أَعْضَائِهِ وَلَا حِسَّ لَهُ وَلَا فَهْمَ إمَّا بِمَوْتٍ وَإِمَّا بِإِغْمَاءٍ وَإِمَّا بِنَوْمٍ، فَصَحَّ أَنَّ الْحَسَّاسَ الذَّاكِرَ هُوَ غَيْرُ الْجَسَدِ، وَهُوَ الْمُسَمَّى فِي اللُّغَةِ نَفْسًا وَرُوحًا، وَقَالَ اللَّهُ تَعَالَى ذِكْرُهُ: {اللَّهُ يَتَوَفَّى الأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الأُخْرَى إِلَى أَجَلٍ مُسَمًّى} [الزمر: ٤٢] فَكَانَتْ النُّفُوسُ كَمَا نَصَّ تَعَالَى كَثِيرَةً، وَكَذَلِكَ وَجَدْنَاهَا نَفْسًا خَبِيثَةً وَأُخْرَى طَيِّبَةً، وَنَفْسًا ذَاتَ شَجَاعَةٍ وَأُخْرَى ذَاتَ جُبْنٍ، وَأُخْرَى عَالِمَةً وَأُخْرَى جَاهِلَةً، فَصَحَّ يَقِينًا أَنَّ

tributes—they belong to the category of the world. They have never existed outside of time and number, making them originated and composite. All originated composites are created. Whoever asserts that anything beneath God Almighty is uncreated has opposed God in His declaration: "He created all things" (6:101), contradicted what prophethood has conveyed, opposed the consensus of Muslims, and rejected what rational proof has established.[4]

لِكُلِّ حَيٍّ نَفْسًا غَيْرَ نَفْسِ غَيْرِهِ، فَإِذَا تَيَقَّنَ ذَلِكَ وَكَانَتْ النُّفُوسُ كَثِيرَةً مُرَكَّبَةً مِنْ جَوْهَرِهَا وَصِفَاتِهَا، فَهِيَ مِنْ جُمْلَةِ الْعَالَمِ، وَهِيَ مَا لَمْ يَنْفَكَّ قَطُّ مِنْ زَمَانٍ وَعَدَدٍ فَهِيَ مُحْدَثَةٌ مُرَكَّبَةٌ، وَكُلُّ مُحْدَثٍ مُرَكَّبٍ مَخْلُوقٌ. وَمَنْ جَعَلَ شَيْئًا مِمَّا دُونَ اللَّهِ تَعَالَى غَيْرَ مَخْلُوقٍ فَقَدْ خَالَفَ اللَّهَ تَعَالَى فِي قَوْلِهِ: {وَخَلَقَ كُلَّ شَيْءٍ} [الأنعام: ١٠١] وَخَالَفَ مَا جَاءَتْ بِهِ النُّبُوَّةُ وَمَا أَجْمَعَ عَلَيْهِ الْمُسْلِمُونَ وَمَا قَامَ بِهِ الْبُرْهَانُ الْعَقْلِيُّ.

L2239–2243

6. Issue: The spirit is the soul itself. The proof for this is that, as we mentioned, there exists here a governor of the body - the living, sensing, responsive entity itself. No proof has ever established their duality. Thus, whoever claims that the spirit is other than the soul has asserted two separate entities and proclaimed what lacks proof. Regarding its validity, this is invalid. Allah the Exalted said: {Say, "Produce your proof if you are truthful"} [Al-Baqarah: 111]. Thus, whoever lacks proof is not truthful. Therefore, it is established that "an-nafs" (the soul) and "ar-rūḥ" (the spirit) are two names for a single entity.

٦ - مَسْأَلَةٌ: وَهِيَ الرُّوحُ نَفْسُهُ، بُرْهَانُ ذَلِكَ: أَنَّهُ قَدْ قَامَ الْبُرْهَانُ كَمَا ذَكَرْنَا بِأَنَّ هَهُنَا شَيْئًا مُدَبِّرًا لِلْجَسَدِ هِيَ الْحَيُّ الْحَسَّاسُ الْمُخَاطَبُ، وَلَمْ يَقُمْ بُرْهَانٌ قَطُّ بِأَنَّهُمَا شَيْئَانِ، فَكَانَ مَنْ زَعَمَ بِأَنَّ الرُّوحَ غَيْرُ النَّفْسِ قَدْ زَعَمَ بِأَنَّهُمَا شَيْئَانِ وَقَالَ مَا لَا بُرْهَانَ لَهُ بِصِحَّتِهِ، وَهَذَا بَاطِلٌ. قَالَ تَعَالَى: {قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ} [البقرة: ١١١] فَمَنْ لَا بُرْهَانَ لَهُ فَلَيْسَ صَادِقًا، فَصَحَّ أَنَّ النَّفْسَ وَالرُّوحَ اسْمَانِ لِمُسَمًّى وَاحِدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ نا عُمَرُ بْنُ عَبْدِ الْمَلِكِ نا مُحَمَّدُ بْنُ بَكْرٍ نا أَبُو دَاوُد السِّجِسْتَانِيُّ نا أَحْمَدُ بْنُ صَالِحٍ نا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ هُوَ ابْنُ زَيْدٍ - عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ الْمُسَيِّبِ عَنْ أَبِي هُرَيْرَةَ - فِي حَدِيثٍ ذَكَرَهُ «أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لِبِلَالٍ: اكْلَأْ لَنَا اللَّيْلَ فَغَلَبَتْ بِلَالًا عَيْنَاهُ فَلَمْ يَسْتَيْقِظْ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا بِلَالٌ وَلَا أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى ضَرَبَتْهُمْ الشَّمْسُ، فَكَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَوَّلَهُمْ اسْتِيقَاظًا فَقَالَ: يَا بِلَالُ فَقَالَ: أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِنَفْسِك بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ» وَذَكَرَ الْحَدِيثَ. وَقَالَ اللَّهُ تَعَالَى: {اللَّهُ يَتَوَفَّى الأَنْفُسَ حِينَ مَوْتِهَا} [الزمر: ٤٢] إلَى قَوْلِهِ {أَجَلٍ مُسَمًّى} [الزمر: ٤٢] . وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ نا عُمَرُ بْنُ عَبْدِ

Abdullāh ibn Rabīʿ narrated to us: ʿUmar ibn ʿAbd al-Malik narrated to us: Muḥammad ibn Bakr narrated to us: Abū Dāwūd al-Sijistānī narrated to us: Aḥmad ibn Ṣāliḥ narrated to us: ʿAbdullāh ibn Wahb informed us: Yūnus—who is Ibn Zayd—from Ibn Shihāb, from Ibn al-Musayyib, from Abū Hurayrah—in a ḥadīth he mentioned: "The Messenger of Allah—peace be upon him—said to Bilāl: 'Keep watch for us during the night.' But sleep overcame Bilāl's eyes, and neither the Prophet—peace be upon him—nor Bilāl nor any of his companions awoke until the sun struck them. The Messenger of Allah—peace be upon him—was the first to awaken. He said: 'O Bilāl!' Bilāl replied: 'He who took hold of my soul took hold of yours—may my father and mother be sacrificed for you, O Messenger of Allah!'" And he mentioned the ḥadīth.

[4]**Qur'an references (L2238):** Qur'an 39:42 (Az-Zumar); Qur'an 6:101 (Al-An'am); Qur'an 25:2 (Al-Furqan).

Allah the Exalted said: {Allah takes the souls at the time of their death} [Al-Zumar: 42] up to His saying: {a specified term} [Al-Zumar: 42].

Abdullāh ibn Rabīʿ narrated to us: ʿUmar ibn ʿAbd al-Malik narrated to us: Muḥammad ibn Bakr narrated to us: Abū Dāwūd narrated to us: ʿAlī ibn Naṣr—who is al-Jahḍamī—narrated to us: Wahb ibn Jarīr narrated to us: al-Aswad ibn Shaybān narrated to us: Khālid ibn Samīr narrated to us: ʿAbdullāh ibn Rabāḥ narrated to us: Abū Qatādah al-Anṣārī narrated to me in a ḥadīth where he mentioned the Prophet's—peace be upon him—oversleeping until sunrise. The Messenger of Allah—peace be upon him—said: "Indeed, we praise Allah that no worldly affair preoccupied us from our prayer. Rather, our spirits were in the hand of Allah Almighty, and He released them as He willed." Thus, the Messenger of Allah—peace be upon him—used "anfus" (souls) and "arwāḥ" (spirits) to denote one entity. Nothing is established from him—peace be upon him—. In this chapter, there is fundamental disagreement concerning this matter. Through Allah, the Exalted, we seek strength.[5]

An Issue Concerning the Proof That the Throne Is Created

Issue 7: The Throne is created. The proof of this is the statement of Allah, the Most High: "Lord of the Great Throne" [27:26]. And everything that is under Lordship is created.[6]

The issue of the evidence proving that there is nothing like His likeness.

8 – Issue: And that He, the Exalted, there is nothing like unto Him, nor does He assume the form of anything He created. This has already been discussed. If the Exalted were to assume the form of something, that form would be a

[5] **Qur'an references (L2239):** Qur'an 2:111 (Al-Baqarah); Qur'an 27:64 (An-Naml); Qur'an 39:42 (Az-Zumar).

[6] **Qur'an references (L2245):** Qur'an 9:129 (At-Tawbah); Qur'an 27:26 (An-Naml).

الْمَلِكِ نا مُحَمَّدُ بْنُ بَكْرٍ نا أَبُو دَاوُد نا عَلِيُّ بْنُ نَصْرٍ هُوَ الْجَهْضَمِيُّ ثنا وَهْبُ بْنُ جَرِيرٍ نا الْأَسْوَدُ بْنُ شَيْبَانَ نا خَالِدُ بْنُ سَمِيرٍ نا عَبْدُ اللَّهِ بْنُ رَبَاحٍ حَدَّثَنِي أَبُو قَتَادَةَ الْأَنْصَارِيُّ فِي حَدِيثٍ ذَكَرَ فِيهِ نَوْمَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَتَّى طَلَعَتْ الشَّمْسُ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «أَلَا إنَّا نَحْمَدُ اللَّهَ أَنَّا لَمْ نَكُنْ فِي شَيْءٍ مِنْ أَمْرِ الدُّنْيَا يَشْغَلُنَا عَنْ صَلَاتِنَا، وَلَكِنَّ أَرْوَاحَنَا كَانَتْ بِيَدِ اللَّهِ عَزَّ وَجَلَّ فَأَرْسَلَهَا أَنَّى شَاءَ» فَعَبَّرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالْأَنْفُسِ وَبِالْأَرْوَاحِ عَنْ شَيْءٍ وَاحِدٍ، وَلَا يَثْبُتُ عَنْهُ - عَلَيْهِ السَّلَامُ - فِي هَذَا الْبَابِ خِلَافٌ لِهَذَا أَصْلًا. وَبِاَللَّهِ تَعَالَى نَتَأَيَّدُ.

[مَسْأَلَة فِي برهان أَنْ العرش مَخْلُوق]

٧ - مَسْأَلَةٌ: وَالْعَرْشُ مَخْلُوقٌ، بُرْهَانُ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى: {رَبُّ الْعَرْشِ الْعَظِيمِ} [النمل: ٢٦] وَكُلُّ مَا كَانَ مَرْبُوبًا فَهُوَ مَخْلُوقٌ.

[مَسْأَلَة الدليل عَلَى أَنْ اللَّه لَيْسَ كمثله شَيْء]

٨ - مَسْأَلَةٌ: وَأَنَّهُ تَعَالَى لَيْسَ كَمِثْلِهِ شَيْءٌ وَلَا يَتَمَثَّلُ فِي صُورَةِ شَيْءٍ مِمَّا خَلَقَ. قَدْ مَضَى الْكَلَامُ فِي هَذَا، وَلَوْ تَمَثَّلَ تَعَالَى فِي صُورَةِ شَيْءٍ لَكَانَتْ تِلْكَ الصُّورَةُ مِثْلًا لَهُ وَهُوَ تَعَالَى يَقُولُ: {لَيْسَ كَمِثْلِهِ شَيْءٌ} [الشورى: ١١] .

likeness of Him, and He, the Exalted, says: “There is nothing like unto Him” [42:11].[7]

L2248 **A Question on Demonstrating That Prophethood Is a Reality and the Proof of This Claim**

L2249 Issue 9: That prophethood is true. The proof lies in the fact that matters absent from our perception or preceding our existence can only be known through transmitted reports. A *mutawatir* report (mass-transmitted account) necessarily produces indispensable definitive knowledge. Were any extraneous element or doubt to infiltrate such transmissions, it would logically necessitate doubting whether creation existed before us—since our knowledge of pre-existing creation derives solely from transmitted reports. Whoever reaches this point of doubt has abandoned rationality. Through these *mutawatir* accounts, it is established that certain individuals approached the people of their time claiming that Allah the Exalted—Creator of all beings—had revealed to them commandments to warn their people, obligations which Allah imposed upon them. When challenged to prove their claims, they performed acts defying the natural order—deeds utterly inconceivable to human reason for any creature to perform, save their Originator who created them as He willed. These include transforming a staff into a moving serpent, cleaving the sea for an army to cross while drowning their pursuers, reviving a dead person whose death was confirmed, curing congenital blindness, a she-camel emerging from solid rock, a man unharmed when cast into fire, feeding dozens of people from one *sa‘* (a dry measure) of barley, and water gushing from a man’s fingertips until an entire army drank their fill. Thus it becomes necessarily established that Allah the Exalted testified to their truth through these miracles performed by their hands—thereby confirming what they conveyed from Him, and affirming His endorsement of their claims.

L2250 **Issue: Clarification that Muḥammad was sent to all jinn and humankind, and the proof thereof.**

[مَسْأَلَة فِي بَيَان أَنْ النُّبُوَّة حَقّ وبرهان ذَلِكَ]

٩ - مَسْأَلَةٌ: وَأَنَّ النُّبُوَّةَ حَقٌّ، بُرْهَانُ ذَلِكَ: أَنَّ مَا غَابَ عَنَّا أَوْ كَانَ قَبْلَنَا فَلَا يُعْرَفُ إِلَّا بِالْخَبَرِ عَنْهُ. وَخَبَرُ التَّوَاتُرِ يُوجِبُ الْعِلْمَ الضَّرُورِيَّ وَلَا بُدَّ، وَلَوْ دَخَلَتْ فِي نَقْلِ التَّوَاتُرِ دَاخِلَةٌ أَوْ شَكٌّ لَوَجَبَ أَنْ يَدْخُلَ الشَّكُّ هَلْ كَانَ قَبْلَنَا خَلْقٌ أَمْ لَا، إِذْ لَمْ نَعْرِفْ كَوْنَ الْخَلْقِ مَوْجُودًا قَبْلَنَا إِلَّا بِالْخَبَرِ، وَمَنْ بَلَغَ هَهُنَا فَقَدْ فَارَقَ الْمَعْقُولَ وَبِنَقْلِ التَّوَاتُرِ الْمَذْكُورِ صَحَّ أَنَّ قَوْمًا مِنْ النَّاسِ أَتَوْا أَهْلَ زَمَانِهِمْ يَذْكُرُونَ أَنَّ اللَّهَ تَعَالَى خَالِقُ الْخَلْقِ أَوْحَى إِلَيْهِمْ يَأْمُرُهُمْ بِإِنْذَارِ قَوْمِهِمْ بِأَوَامِرَ أَلْزَمَهُمْ اللَّهُ تَعَالَى إِيَّاهَا، فَسَأَلُوا بُرْهَانًا عَلَى صِحَّةِ مَا قَالُوا: فَأَتَوْا بِأَعْمَالٍ هِيَ خِلَافٌ لِطَبَائِعِ مَا فِي الْعَالَمِ لَا يُمْكِنُ أَلْبَتَّةَ فِي الْعَقْلِ أَنْ يَقْدِرَ عَلَيْهَا مَخْلُوقٌ، حَاشَا خَالِقَهَا الَّذِي ابْتَدَعَهَا كَمَا شَاءَ، كَقَلْبِ عَصًا حَيَّةً تَسْعَى، وَشَقِّ الْبَحْرِ لِعَسْكَرٍ جَازُوا فِيهِ وَغَرَقِ مَنْ اتَّبَعَهُمْ، وَكَإِحْيَاءِ مَيِّتٍ قَدْ صَحَّ مَوْتُهُ، وَكَإِبْرَاءِ أَكْمَهَ وُلِدَ أَعْمَى، وَكَنَاقَةٍ خَرَجَتْ مِنْ ‘ “ صَخْرَةٍ، وَكَإِنْسَانٍ رُمِيَ فِي النَّارِ فَلَمْ يَحْتَرِقْ، وَكَإِشْبَاعِ عَشَرَاتٍ مِنْ النَّاسِ مِنْ صَاعِ شَعِيرٍ، وَكَنَبَعَانِ الْمَاءِ مِنْ بَيْنِ أَصَابِعِ إِنْسَانٍ حَتَّى رُوِيَ الْعَسْكَرُ كُلُّهُ. فَصَحَّ ضَرُورَةً أَنَّ اللَّهَ تَعَالَى شَهِدَ لَهُمْ بِمَا أَظْهَرَ عَلَى أَيْدِيهِمْ فَصِحَّ مَا أَتَوْا بِهِ عَنْهُ وَأَنَّهُ تَعَالَى صَدَّقَهُمْ فِيمَا قَالُوهُ.

[مَسْأَلَة بَيَان أَنْ مُحَمَّدًا أَرْسَلَ إِلَى جَمِيع الْجِنّ والإنس والدليل عَلَى ذَلِكَ]

[7] **Qur’an references (L2247):** Qur’an 42:11 (Ash-Shuraa).

L2251–2253 10. Issue: That Muḥammad ibn ʿAbd Allāh ibn ʿAbd al-Muṭṭalib is the Messenger of Allah to all humans and jinn—their disbelievers and believers alike. The evidence for this is that he—peace be upon him—brought this Qur'an, transmitted to us through the most complete form of *tawātur*, and that he challenged those who opposed him to produce anything like it. They all proved incapable of that, and indeed the moon was split for him. Allah the Exalted said: "The Hour has drawn near, and the moon has been split" [54:1], "And if they see a sign, they turn away and say, 'This is persistent magic'" [54:2], "They denied and followed their own desires, and every matter is settled" [54:3], "There has already come to them of news that which contains a deterrent" [54:4], "Perfect wisdom—yet warnings do not avail" [54:5]. The palm trunk yearned for him when it missed him with a lament heard by all present, and they were large crowds. He challenged the Jews to wish for death if they were truthful, and informed them they would not wish for it, so they all proved incapable of wishing for it openly. He challenged the Christians to an invocation of mutual destruction, but they all refused. These two proofs are both mentioned in the Quranic text, just as it mentions his rendering all the Arabs unable—from first to last—to produce its like. Water gushed forth from between his fingers, he fed hundreds of people from a measure of barley and a goat, and the kings of Yemen, Bahrain, and Oman submitted to his command because of the signs confirmed among them concerning him. They all relinquished their kingdoms willingly, without any fear of his invading them and without any incentive offered to them, for he was an orphan and poor.[8]

L2254 And there are those who claim prophethood, such as the claimant of Sanaa and the claimant of Yamamah—both possessing mightier armies and vaster lands than him. Yet none turned to them except their own people. He was the weakest among them in military strength, the weakest in land, and the farthest from the seats of kings' domains. He summoned the kings and warriors who had dominated the Arabian Peninsula—a region spanning about

[8] **Qur'an references (L2251):** Qur'an 54:1 (Al-Qamar); Qur'an 54:2 (Al-Qamar); Qur'an 54:3 (Al-Qamar); Qur'an 54:4 (Al-Qamar); Qur'an 54:5 (Al-Qamar).

١٠ - مَسْأَلَةٌ: وَأَنَّ مُحَمَّدَ بْنَ عَبْدِ اللهِ بْنِ عَبْدِ الْمُطَّلِبِ رَسُولُ اللهِ إِلَى جَمِيعِ الْإِنْسِ وَالْجِنِّ، كَافِرِهِمْ وَمُؤْمِنِهِمْ، بُرْهَانُ ذَلِكَ: أَنَّهُ - عَلَيْهِ السَّلَامُ - أَتَى بِهَذَا الْقُرْآنِ الْمَنْقُولِ إِلَيْنَا بِأَتَمِّ مَا يَكُونُ مِنْ نَقْلِ التَّوَاتُرِ، وَأَنَّهُ دَعَا مَنْ خَالَفَهُ إِلَى أَنْ يَأْتُوا بِمِثْلِهِ فَعَجَزُوا كُلُّهُمْ عَنْ ذَلِكَ، وَأَنَّهُ شُقَّ لَهُ الْقَمَرُ. قَالَ اللهُ عَزَّ وَجَلَّ: {اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ} [القمر: ١] {وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ} [القمر: ٢] {وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقِرٌّ} [القمر: ٣] {وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ} [القمر: ٤] {حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ} [القمر: ٥] . وَحَنَّ الْجِذْعُ إِذْ فَقَدَهُ حَنِينًا سَمِعَهُ كُلُّ مَنْ حَضَرَهُ، وَهُمْ جُمُوعٌ كَثِيرَةٌ؛ وَدَعَا الْيَهُودَ إِلَى تَمَنِّي الْمَوْتِ إِنْ كَانُوا صَادِقِينَ؛ وَأَخْبَرَهُمْ أَنَّهُمْ لَا يَتَمَنَّوْنَهُ فَعَجَزُوا كُلُّهُمْ عَنْ تَمَنِّيهِ جِهَارًا. وَدَعَا النَّصَارَى إِلَى مُبَاهَلَتِهِ فَأَبَوْا كُلُّهُمْ. وَهَذَانِ الْبُرْهَانَانِ مَذْكُورَانِ جَمِيعًا فِي نَصِّ الْقُرْآنِ، كَمَا ذُكِرَ فِيهِ تَعْجِيزُهُ جَمِيعَ الْعَرَبِ عَنْ أَنْ يَأْتُوا بِمِثْلِهِ أَوَّلَهُمْ عَنْ آخِرِهِمْ؛ وَنَبَعَ لَهُمُ الْمَاءُ مِنْ بَيْنِ أَصَابِعِهِ، وَأَطْعَمَ مِئِينَ مِنَ النَّاسِ مِنْ صَاعِ شَعِيرٍ وَجَدْيٍ، وَأَذْعَنَ مُلُوكُ الْيَمَنِ وَالْبَحْرَيْنِ وَعُمَانَ لِأَمْرِهِ لِلْآيَاتِ الَّتِي صَحَّتْ عِنْدَهُمْ عَنْهُ، فَنَزَلُوا عَنْ مُلْكِهِمْ كُلِّهِمْ طَوْعًا دُونَ رَهْبَةٍ أَصْلًا، وَلَا خَوْفًا مِنْ أَنْ يَغْزُوَهُمْ وَلَا بِرَغْبَةٍ رَغَّبَهُمْ بِهَا، بَلْ كَانَ يَتِيمًا فَقِيرًا.

وَهُنَاكَ قَوْمٌ يَدَّعُونَ النُّبُوَّةَ كَصَاحِبِ صَنْعَاءَ وَكَصَاحِبِ الْيَمَامَةِ، كِلَاهُمَا أَقْوَى جَيْشًا وَأَوْسَعُ مِنْهُ بِلَادًا، فَمَا الْتَفَتَ لَهُمْ أَحَدٌ غَيْرُ قَوْمِهِمَا، وَكَانَ هُوَ أَضْعَفَهُمْ جُنْدًا وَأَضْعَفَهُمْ بَلَدًا وَأَبْعَدَهُمْ مِنْ بِلَادِ الْمُلُوكِ دَارًا، فَدَعَا الْمُلُوكَ وَالْفُرْسَانَ الَّذِينَ قَدْ مَلَئُوا جَزِيرَةَ الْعَرَبِ - وَهِيَ نَحْوُ شَهْرَيْنِ فِي نَحْوِ ذَلِكَ - إِلَى إِقَامَةِ الصَّلَاةِ وَأَدَاءِ الزَّكَاةِ وَإِسْقَاطِ الْفَخْرِ وَالتَّجَبُّرِ، وَالْتِزَامِ التَّوَاضُعِ وَالصَّبْرِ لِلْقِصَاصِ فِي النَّفْسِ فَمَا دُونَهَا مِنْ كُلِّ حَقِيرٍ

two months—to establish prayer, pay zakah, abandon vainglory and arrogance, commit to humility, and patiently accept retribution for murder and lesser injuries, whether from the lowly or the eminent—despite having neither wealth nor kinsmen to support him. All who followed him submitted in awe of the miraculous signs that astonished them. He never seized any town by force except Khaybar and Mecca alone. In the Noble Quran: "O humanity, I am truly Allah's Messenger to you all" (7:158). The Exalted also says: "O assembly of jinn and humans" (6:130), and "Say, 'It has been revealed to me that a group of jinn listened and said, "We have indeed heard a wondrous Quran, guiding to righteousness, so we have believed in it"'" (72:1-2), up to His words: "Among us are those who submit and those who are deviant. Those who submit have sought the right path. As for the deviant, they will be fuel for Hellfire" (72:14-15). The Exalted further states: "Whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be among the losers" (3:85).[9]

L2255 **The Issue of the Evidence That the Creed of Islam Has Abrogated Every Preceding Creed.**

L2256–2258 11. Issue: He, the Almighty and Majestic, abrogated all other religions with His religion and obligated all inhabitants of the earth, jinn and humans alike, to follow His Shariah with which He sent His Prophet, and He accepts no other law from anyone besides it. And that he, peace be upon him, is the Seal of the Prophets; no... There is no prophet after him; the evidence for this lies in the words of Allah, the Exalted: {Muhammad is not the father of any man among you, but he is the Messenger of Allah and the Seal of the Prophets} [Al-Aḥzāb: 40].[10]

L2259 Ahmad ibn Muhammad ibn al-Jasur narrated to us: Wahb ibn Masarra narrated to us: Muhammad ibn Waddah narrated to us: Abu Bakr ibn Abi Shaybah narrated to us: Abdullah ibn Idris narrated from al-Mukhtar ibn

[9] **Qur'an references (L2254):** Qur'an 7:158 (Al-A'raf); Qur'an 6:130 (Al-An'am); Qur'an 55:33 (Ar-Rahman); Qur'an 72:1 (Al-Jinn); Qur'an 72:2 (Al-Jinn); Qur'an 72:14 (Al-Jinn); Qur'an 72:15 (Al-Jinn); Qur'an 3:85 (Ali 'Imran).

[10] **Qur'an references (L2256):** Qur'an 33:40 (Al-Ahzab).

أَوْ رَفِيعٍ دُونَ أَنْ يَكُونَ مَعَهُ مَالٌ وَلَا عَشِيرَةٌ تَنْصُرُهُ، بَلْ اتَّبَعَهُ كُلُّ مَنْ اتَّبَعَهُ مُذْعِنًا لِمَا بَهَرَهُمْ مِنْ آيَاتِهِ، وَلَمْ يَأْخُذْ قَطُّ بَلْدَةً عَنْوَةً وَغَلَبَةً إِلَّا خَيْبَرَ وَمَكَّةَ فَقَطْ وَفِي الْقُرْآنِ الْعَظِيمِ: {يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا} [الأعراف: ١٥٨] وَقَالَ تَعَالَى: {يَا مَعْشَرَ الْجِنِّ وَالإِنْسِ} [الأنعام: ١٣٠] وَقَالَ تَعَالَى: {قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا} [الجن: ١] {يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ} [الجن: ٢] إِلَى قَوْلِهِ {وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا} [الجن: ١٤] {وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا} [الجن: ١٥] وَقَالَ تَعَالَى: {وَمَنْ يَبْتَغِ غَيْرَ الإِسْلامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ} [آل عمران: ٨٥] .

[مَسْأَلَة الدليل عَلَى أَنْ ملة الْإِسْلَام نسخت كُلّ ملة تقدمتها]

١١ - مَسْأَلَةٌ: نَسَخَ عَزَّ وَجَلَّ بِمِلَّتِهِ كُلَّ مِلَّةٍ وَأَلْزَمَ أَهْلَ الْأَرْضِ جِنَّهُمْ وَإِنْسَهُمْ اتِّبَاعَ شَرِيعَتِهِ الَّتِي بَعَثَهُ بِهَا وَلَا يَقْبَلُ مِنْ أَحَدٍ سِوَاهَا، وَأَنَّهُ - عَلَيْهِ السَّلَامُ - خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدَهُ، بُرْهَانُ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى: {مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ} [الأحزاب: ٤٠] .

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْجَسُورِ نا وَهْبُ بْنُ مَسَرَّةَ ثنا مُحَمَّدُ بْنُ وَضَّاحٍ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِنَّ النُّبُوَّةَ وَالرِّسَالَةَ قَدِ انْقَطَعَتْ، فَجَزِعَ النَّاسُ فَقَالَ: قَدْ بَقِيَتْ مُبَشِّرَاتٌ وَهُنَّ جُزْءٌ مِنَ النُّبُوَّةِ» .

Fulful from Anas ibn Malik, who said: The Messenger of Allah, peace be upon him, said, “Prophethood and messengership have indeed ceased, so the people became distressed. He said: Righteous dreams remain, and they are a remnant of prophethood.”

[The jurisprudential question concerning the clarification that Jesus, son of Maryam, will descend at the end of time.]

12. Issue: However, Jesus son of Mary—peace be upon him—will descend, though there had been many prophets before him—peace be upon him—including those named by Allah the Exalted and others unnamed. Belief in all of them is obligatory. The proof is what Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us, al-Walid ibn Shujaʿ, Harun ibn Abdullah, and Hajjaj ibn ash-Sha’ir narrated to us. They said: Hajjaj—meaning ibn Muhammad—narrated to us from Ibn Jurayj, who reported: Abu az-Zubayr informed us that he heard Jabir ibn Abdullah say: I heard the Prophet—peace and blessings be upon him—state: “A faction of my ummah will fight for the truth and manifest dominance until the Day of Resurrection.” Jabir said: Then Jesus son of Mary—peace be upon him—will descend, and their leader will say: “Come lead us in prayer.” He will respond: “No. Some of you are leaders over others—as an honor from Allah to this ummah.”[11]

Allah the Exalted has mentioned in the Quran Adam, Nuh, Idris, Ibrahim, Isma’il, Ishaq, Ya’qub, Yusuf, Musa, Harun, Dawud, Sulayman, Yunus, Alyasa’, Ilyas, Zakariyya, Yahya, Ayyub, Isa, Hud, Salih, Shu’ayb, and Lut. He the Exalted said: {And messengers We have told you of before and messengers We have not told you of} [An-Nisa: 164]. And He the Exalted said: {They wish to separate Allah from His messengers and say, ’We believe in some

[11] **Hadith references (L2261):** Sahih Muslim 156.

[مَسْأَلَة بَيَان أَنْ عِيسَى بْن مريم سينزل آخِر الزمان]

١٢ - مَسْأَلَةٌ: إِلَّا أَنَّ عِيسَى ابْنَ مَرْيَمَ - عَلَيْهِ السَّلَامُ - سَيَنْزِلُ وَقَدْ كَانَ قَبْلَهُ - عَلَيْهِ السَّلَامُ - أَنْبِيَاءُ كَثِيرَةٌ مِمَّنْ سَمَّى اللَّهُ تَعَالَى وَمِنْهُمْ لَمْ يُسَمِّ، وَالْإِيمَانُ بِجَمِيعِهِمْ فَرْضٌ. بُرْهَانُ ذَلِكَ مَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا الْوَلِيدُ بْنُ شُجَاعٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالُوا: حَدَّثَنَا حَجَّاجٌ وَهُوَ ابْنُ مُحَمَّدٍ - عَنِ ابْنِ جُرَيْجٍ قَالَ أَخْبَرَنَا أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ. قَالَ: فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَيَقُولُ أَمِيرُهُمْ: تَعَالَ صَلِّ لَنَا. فَيَقُولُ: لَا، إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أُمَرَاءُ، تَكْرِمَةُ اللَّهِ هَذِهِ الْأُمَّةَ» .

وَذَكَرَ اللَّهُ تَعَالَى فِي الْقُرْآنِ آدَمَ وَنُوحًا وَإِدْرِيسَ وَإِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَدَاوُد وَسُلَيْمَانَ وَيُونُسَ وَالْيَسَعَ وَإِلْيَاسَ وَزَكَرِيَّا وَيَحْيَى وَأَيُّوبَ وَعِيسَى وَهُودًا وَصَالِحًا وَشُعَيْبًا وَلُوطًا. وَقَالَ تَعَالَى: {وَرُسُلا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلا لَمْ نَقْصُصْهُمْ عَلَيْكَ} [النساء: ١٦٤] وَقَالَ تَعَالَى: {وَيُرِيدُونَ

and disbelieve in others,' seeking to take a way between that} [An-Nisa: 150]. {These are the true disbelievers} [An-Nisa: 151].[12]

L2264 **The jurisprudential issue that all the prophets—and Jesus and Muhammad—are servants of Allah and created by Him, the Most High.**

L2265 Thirteenth Issue: All the prophets—including Jesus and Muhammad—peace be upon them—are servants of God Almighty, created; humans like other humans, born from a male and a female, except Adam and Jesus. For Adam was created by God Almighty from dust with His hands—not from a male or a female—and Jesus was created in his mother's womb without a male. God Almighty stated regarding the messengers—peace be upon them—that they said: "We are only humans like you, but God confers grace upon whom He wills of His servants" (14:11). He said: "We created you from a male and a female" (49:13), and "The likeness of Jesus before God is as that of Adam; He created him from dust" (3:59). He also said: "What prevented you from prostrating to that which I created with My hands?" (38:75). Concerning Gabriel—peace be upon him—God mentioned that he told Mary—peace be upon her: "I am merely a messenger of your Lord to bestow upon you a righteous boy" (19:19). She said: "How can I have a son when no man has touched me, nor have I been unchaste?" (19:20). He answered: "Thus your Lord has said: 'It is easy for Me'" (19:21). God further said: "And Mary, daughter of Imran, who guarded her chastity—so We breathed into her from Our Spirit" (66:12).[13]

[12]**Qur'an references (L2263):** Qur'an 4:164 (An-Nisa); Qur'an 4:150 (An-Nisa); Qur'an 4:151 (An-Nisa).

[13]**Qur'an references (L2265):** Qur'an 14:11 (Ibrahim); Qur'an 49:13 (Al-Hujurat); Qur'an 3:59 (Ali 'Imran); Qur'an 38:75 (Sad); Qur'an 19:19 (Maryam); Qur'an 19:20 (Maryam); Qur'an 19:9 (Maryam); Qur'an 19:21 (Maryam); Qur'an 66:12 (At-Tahrim).

أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلا} [النساء: ١٥٠] {أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا} [النساء: ١٥١] .

[مَسْأَلَة أَنْ جَمِيع النبيين وعيسى وَمُحَمَّد عَبِيد لِلَّهِ ومخلوقون لِلَّهِ تَعَالَى]

١٣ - مَسْأَلَةٌ: وَأَنَّ جَمِيعَ النَّبِيِّينَ وَعِيسَى وَمُحَمَّدًا - عَلَيْهِمْ السَّلَامُ - عَبِيدًا لِلَّهِ تَعَالَى مَخْلُوقُونَ، نَاسٌ كَسَائِرِ النَّاسِ، مَوْلُودُونَ مِنْ ذَكَرٍ وَأُنْثَى، إلَّا آدَمَ وَعِيسَى، فَإِنَّ آدَمَ خَلَقَهُ اللَّهُ تَعَالَى مِنْ تُرَابٍ بِيَدِهِ، لَا مِنْ ذَكَرٍ وَلَا مِنْ أُنْثَى، وَعِيسَى خُلِقَ فِي بَطْنِ أُمِّهِ مِنْ غَيْرِ ذَكَرٍ. قَالَ اللَّهُ عَزَّ وَجَلَّ عَنْ الرُّسُلِ - عَلَيْهِمْ السَّلَامُ - أَنَّهُمْ قَالُوا: {إِنْ نَحْنُ إلا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ} [إبراهيم: ١١] . وَقَالَ تَعَالَى: {إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى} [الحجرات: ١٣] وَقَالَ تَعَالَى: {إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ} [آل عمران: ٥٩] وَقَالَ تَعَالَى: {مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ} [ص: ٧٥] وَقَالَ تَعَالَى عَنْ جِبْرِيلَ - عَلَيْهِ السَّلَامُ - أَنَّهُ قَالَ لِمَرْيَمَ - عَلَيْهَا السَّلَامُ -: {إِنَّمَا أَنَا رَسُولُ رَبِّكِ لأَهَبَ لَكِ غُلامًا زَكِيًّا} [مريم: ١٩] {قَالَتْ أَنَّى يَكُونُ لِي غُلامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا} [مريم: ٢٠] {قَالَ كَذَلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ} [مريم: ٢١] وَقَالَ تَعَالَى: {وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا} [التحريم: ١٢] .

L2266 **The doctrinal point is that Paradise, being a right for the believers, is created.**

L2267 14 - Issue: That Paradise is a true, created abode for the believers, and no unbeliever will ever enter it. Allah the Exalted said: “And a Paradise as vast as the heavens and the earth, prepared for the righteous” [Āl ʿImrān 3:133], and He said: “The companions of the Fire will call out to the companions of Paradise: ’Pour upon us some water, or some of what Allah has provided you.’ They will say: ’Allah has forbidden both to the unbelievers’” [Al-Aʿrāf 7:50].[14]

L2268 **The matter of the Fire is a truth; no believer will remain in it eternally.**

L2269–2271 15. Issue: The Fire is a true, created abode, wherein no believer will abide eternally. Allah, the Exalted, says: “None will burn in it except the most wretched” (92:15), “Who denied [the truth] and turned away” (92:16), “But the most God-conscious will be kept far away from it” (92:17).[15]

L2272 **A question regarding those among the Muslims who enter the Fire: those whose evil deeds have outweighed their good deeds.**

L2273 16. Issue: Those Muslims—by Allah the Exalted’s will—whose major sins and evil deeds outweigh their good deeds will enter the Fire. Then they shall exit it through intercession and enter Paradise. Allah the Almighty and Majestic said: *“If you avoid the major sins you are forbidden, We will expiate your minor sins and admit you to a noble entrance.”* [An-Nisa: 31] Allah the Exalted said: *“We will establish just scales on the Day of Resurrection, so no soul will be wronged in the least. Even if it be the weight of a mustard seed, We will bring it forth. Sufficient are We as reckoners.”* [Al-Anbiya: 47] Allah the Exalted said: *“As for him whose scales are heavy,* [Al-Qari’ah: 6]

[14]**Qur’an references (L2267):** Qur’an 3:133 (Ali ’Imran); Qur’an 7:50 (Al-A’raf).

[15]**Qur’an references (L2269):** Qur’an 92:15 (Al-Layl); Qur’an 92:16 (Al-Layl); Qur’an 92:17 (Al-Layl).

[مَسْأَلَة الْجَنَّة حَقّ مخلوقة للمؤمنين]

١٤ - مَسْأَلَةٌ: وَأَنَّ الْجَنَّةَ حَقٌّ دَارٌ مَخْلُوقَةٌ لِلْمُؤْمِنِينَ وَلَا يَدْخُلُهَا كَافِرٌ أَبَدًا، قَالَ تَعَالَى: {وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ} [آل عمران: ١٣٣] وَقَالَ تَعَالَى: {وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ} [الأعراف: ٥٠] .

[مَسْأَلَة النَّار حَقّ لَا يخلد فِيهَا مؤمن]

١٥ - مَسْأَلَةٌ: وَأَنَّ النَّارَ حَقٌّ دَارٌ مَخْلُوقَةٌ لَا يَخْلُدُ فِيهَا مُؤْمِنٌ. قَالَ تَعَالَى: {لا يَصْلاهَا إِلا الأَشْقَى} [الليل: ١٥] {الَّذِي كَذَّبَ وَتَوَلَّى} [الليل: ١٦] {وَسَيُجَنَّبُهَا الأَتْقَى} [الليل: ١٧] .

[مَسْأَلَة يَدْخُل النَّار مِنْ الْمُسْلِمِينَ الَّذِينَ رجحت سيئاتهم عَلَى حَسَنَاتهمْ]

١٦ - مَسْأَلَةٌ: يَدْخُلُ النَّارَ مَنْ شَاءَ اللَّهُ تَعَالَى مِنْ الْمُسْلِمِينَ الَّذِينَ رَجَحَتْ كَبَائِرُهُمْ وَسَيِّئَاتُهُمْ عَلَى حَسَنَاتِهِمْ ثُمَّ يَخْرُجُونَ مِنْهَا بِالشَّفَاعَةِ وَيَدْخُلُونَ الْجَنَّةَ. قَالَ عَزَّ وَجَلَّ: {إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلا كَرِيمًا} [النساء: ٣١] وَقَالَ تَعَالَى: {وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ} [الأنبياء: ٤٧] . وَقَالَ تَعَالَى: {فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ} [القارعة: ٦] {فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ} [القارعة: ٧] {وَأَمَّا

he will be in a contented life. [7] *But as for him whose scales are light,* [8] *his refuge is Hawiyah.* [9] *And what will make you comprehend what it is?* [10] *A blazing Fire."* [Al-Qari'ah: 11][16]

L2274 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us; Abdul Wahhab ibn Isa narrated to us; Ahmad ibn Muhammad narrated to us; Ahmad ibn Ali narrated to us; Muslim ibn al-Hajjaj narrated to us. Abu Ghassan al-Misma'i and Muhammad ibn al-Muthanna said: Mu'adh—that is, Ibn Hisham al-Dastuwā'ī—narrated to us from his father, from Qatadah, from Anas ibn Malik, that the Prophet—peace and blessings of Allah be upon him—said: "Whoever says, 'There is no god but Allah,' and had in his heart the weight of a barley grain's goodness will emerge from the Fire. Then whoever says, 'There is no god but Allah,' and had in his heart the weight of a fine wheat grain's goodness will emerge from the Fire. Then whoever says, 'There is no god but Allah,' and had in his heart the weight of a speck's goodness will emerge from the Fire."[17]

L2275 **A jurisprudential issue stating that Paradise and Hellfire do not perish, nor do any of those within them perish.**

L2276 17. Issue: Neither Paradise nor Hell nor anyone within them will ever perish eternally. The proof of this is the statement of Allah, Exalted and Majestic, informing about each of these two abodes and those within them: "Abiding therein forever" (Al-Bayyinah: 8) and "Abiding therein as long as the heavens and the earth endure, except what your Lord should will—an uninterrupted provision" (Hud: 108).[18]

L2277–2279 Abdullah ibn Yusuf ibn Nami narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Muhammad ibn Isa ibn Amruwayh

[16]**Qur'an references (L2273):** Qur'an 4:31 (An-Nisa); Qur'an 21:47 (Al-Anbya); Qur'an 101:6 (Al-Qari'ah); Qur'an 69:21 (Al-Haqqah); Qur'an 101:7 (Al-Qari'ah); Qur'an 101:8 (Al-Qari'ah); Qur'an 101:9 (Al-Qari'ah); Qur'an 101:10 (Al-Qari'ah); Qur'an 101:11 (Al-Qari'ah).

[17]**Hadith references (L2274):** Sahih Muslim 193d.

[18]**Qur'an references (L2276):** Qur'an 11:108 (Hud); Qur'an 98:8 (Al-Bayyinah).

مَنْ خَفَّتْ مَوَازِينُهُ} [القارعة: ٨] {فَأُمُّهُ هَاوِيَةٌ} [القارعة: ٩] {وَمَا أَدْرَاكَ مَا هِيَهْ} [القارعة: ١٠] {نَارٌ حَامِيَةٌ} [القارعة: ١١] .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا ثنا مُعَاذٌ هُوَ ابْنُ هِشَامٍ الدَّسْتُوَائِيُّ - ثنا أَبِي عَنْ قَتَادَةَ ثنا أَنَسُ بْنُ مَالِكٍ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً» .

[مَسْأَلَة بَيَان أَنْ الْجَنَّة وَالنَّار لَا يفنيان وَلَا أَحَد ممن فِيهِمَا]

١٧ - مَسْأَلَةٌ: لَا تَفْنَى الْجَنَّةُ وَلَا النَّارُ وَلَا أَحَدٌ مِمَّنْ فِيهِمَا أَبَدًا. بُرْهَانُ ذَلِكَ: قَوْلُ اللَّهِ عَزَّ وَجَلَّ مُخْبِرًا عَنْ كُلِّ وَاحِدَةٍ مِنْ هَاتَيْنِ الدَّارَيْنِ وَمَنْ فِيهِمَا: {خَالِدِينَ فِيهَا أَبَدًا} [البينة: ٨] وَ {خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ إِلا مَا شَاءَ رَبُّكَ عَطَاءً غَيْرَ مَجْذُوذٍ} [هود: ١٠٨] .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ بْنِ نَامِي ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ عَمْرَوَيْهِ الْجَلُودِيُّ ثنا إِبْرَاهِيمُ بْنُ سُفْيَانَ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا ثنا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «يُجَاءُ بِالْمَوْتِ يَوْمَ الْقِيَامَةِ كَأَنَّهُ

al-Juludiyy narrated to us: Ibrahim ibn Sufyan narrated to us: Muslim ibn al-Hajjaj narrated to us: Abu Bakr ibn Abi Shaybah and Abu Kurayb both narrated to us, saying: Abu Muawiyah narrated to us from al-A'mash from Abu Salih from Abu Sa'id al-Khudri, who said: The Messenger of Allah—peace be upon him—said: "Death will be brought forth on the Day of Resurrection in the form of a speckled ram. It will be proclaimed: 'O people of Paradise, do you recognize this?' They will crane their necks to look and say, 'Yes, this is Death.' Then it will be proclaimed: 'O people of the Fire, do you recognize this?' They will crane their necks to look and say, 'Yes, this is Death.' A command will be given for it to be slaughtered, and it will be proclaimed: 'O people of Paradise: Immortality, no more death! O people of the Fire: Immortality, no more death!'" Then the Messenger of Allah—peace be upon him—recited: [...] "And warn them of the Day of Regret when the matter is decreed, while they are in heedlessness and do not believe" [Maryam: 39]. He gestured with his hand toward the people of the world. Abu Kurayb added in his narration after a white ram: "They will be made to stand between Paradise and the Fire." Allah the Almighty said regarding the people of Paradise: "They will not taste death therein except the first death" [Ad-Dukhan: 56]. He said regarding the people of the Fire: "Death will not be decreed upon them so that they die, nor will any of their punishment be lightened" [Fatir: 36]. And with Allah the Most High is success.[19]

An explanation of the matter that the inhabitants of Paradise eat and drink, and they will never experience misery at all.

Issue 18: The people of Paradise will eat, drink, have sexual relations, wear garments, and enjoy pleasures, and they will never see misery. All of this differs from what exists in this world, but what no eye has seen, no ear has heard, and no heart has ever conceived. The Ḥūr al-ʿĪn are true purified women whom Allah the Mighty and Majestic created for the believers. The Most High said: "Immortal youths will circulate among them" [Al-Wāqiʿah

[19] **Qur'an references (L2277):** Qur'an 19:39 (Maryam); Qur'an 44:56 (Ad-Dukhan); Qur'an 35:36 (Fatir).

كَبْشٌ أَمْلَحُ فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ هَلْ تَعْرِفُونَ هَذَا؟ فَيَشْرَئِبُّونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ هَذَا الْمَوْتُ، وَيُقَالُ: يَا أَهْلَ النَّارِ هَلْ تَعْرِفُونَ هَذَا؟ فَيَشْرَئِبُّونَ وَيَنْظُرُونَ فَيَقُولُونَ: نَعَمْ هَذَا الْمَوْتُ، فَيُؤْمَرُ بِهِ فَيُذْبَحُ ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ. ثُمَّ قَرَأَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: {وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لا يُؤْمِنُونَ} [مريم: ٣٩] وَأَشَارَ بِيَدِهِ إِلَى أَهْلِ الدُّنْيَا» زَادَ أَبُو كُرَيْبٍ فِي رِوَايَتِهِ بَعْدَ كَبْشٍ أَمْلَحَ «فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ» . وَقَالَ عَزَّ وَجَلَّ فِي أَهْلِ الْجَنَّةِ: {لا يَذُوقُونَ فِيهَا الْمَوْتَ إِلا الْمَوْتَةَ الأُولَى} [الدخان: ٥٦] وَقَالَ فِي أَهْلِ النَّارِ {لا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا} [فاطر: ٣٦] وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَة بَيَان أَنْ أَهْل الْجَنَّة يَأْكُلُونَ ويشربون وَلَا يرون بؤسا أبدا]

١٨ - مَسْأَلَةٌ: وَأَنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ وَيَشْرَبُونَ وَيَطَئُونَ وَيَلْبَسُونَ وَيَتَلَذَّذُونَ وَلَا يَرَوْنَ بُؤْسًا أَبَدًا، وَكُلُّ ذَلِكَ بِخِلَافِ مَا فِي الدُّنْيَا، لَكِنْ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، وَحُورُ الْعِينِ حَقٌّ نِسَاءٌ مُطَهَّرَاتٌ خَلَقَهُنَّ اللَّهُ عَزَّ وَجَلَّ لِلْمُؤْمِنِينَ. قَالَ تَعَالَى: {يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ} [الواقعة: ١٧] {بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ} [الواقعة: ١٨] {لا يُصَدَّعُونَ عَنْهَا وَلا يُنْزِفُونَ} [الواقعة: ١٩] {وَفَاكِهَةٍ مِمَّا

56:17], “with goblets, pitchers, and a cup from a flowing spring” [56:18], “They will not be dulled by it nor intoxicated” [56:19], “and fruits they select” [56:20], “and flesh of birds they crave” [56:21], “and Ḥūr ʿĪn” [56:22], “like treasured pearls” [56:23], “as recompense for their deeds” [56:24]. The Most High said: “Their garments therein will be silk” [Al-Ḥajj 22:23]. And the Most High said: “They will be adorned with silver bracelets, and their Lord will provide them a purifying drink” [Al-Insān 76:21].[20]

L2282 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Muhammad ibn Isa narrated to us: Ibrahim ibn Muhammad narrated to us: Muslim ibn Al-Hajjaj narrated to us: Zuhayr ibn Harb narrated to us: Sufyan reported from Abu Az-Zinad from Al-Aʿraj from Abu Hurairah from the Prophet - peace and blessings of Allah be upon him - who said: “Allah the Exalted and Majestic said: ’I have prepared for My righteous servants what no eye has seen, no ear has heard, and no human heart has ever conceived.’ The confirmation of this is in Allah’s Book: {No soul knows what is hidden for them of coolness of the eyes as a reward for what they used to do} [Surah As-Sajdah (32:17].”[21][22]

L2283–2285 And with his chain to [Imam] Muslim: Al-Hasan al-Hulwani narrated to me, Abu Asim narrated to us from Ibn Jurayj, who informed me that Abu al-Zubayr heard Jabir ibn Abdullah say: The Messenger of Allah (peace and blessings be upon him) said: “The people of Paradise will eat and drink therein, yet they will not defecate, blow their noses, or urinate. Rather, their food is discharged as a belch like the fragrance of musk [...].” “In musk, they are instinctively compelled to [perform] the glorification and praise, just as they are instinctively compelled [to produce] breath.” This constitutes an explicit text indicating its divergence from what exists in the worldly life.

[20] **Qur’an references (L2281):** Qur’an 56:17 (Al-Waqi’ah); Qur’an 56:18 (Al-Waqi’ah); Qur’an 56:19 (Al-Waqi’ah); Qur’an 56:20 (Al-Waqi’ah); Qur’an 56:21 (Al-Waqi’ah); Qur’an 56:22 (Al-Waqi’ah); Qur’an 56:23 (Al-Waqi’ah); Qur’an 56:24 (Al-Waqi’ah); Qur’an 22:23 (Al-Hajj); Qur’an 35:33 (Fatir); Qur’an 76:21 (Al-Insan).

[21] **Hadith references (L2282):** Sahih Muslim 2824a; Sahih al-Bukhari 7498.

[22] **Qur’an references (L2282):** Qur’an 32:17 (As-Sajdah).

يَتَخَيَّرُونَ} [الواقعة: ٢٠] {وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ} [الواقعة: ٢١] {وَحُورٌ عِينٌ} [الواقعة: ٢٢] {كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ} [الواقعة: ٢٣] {جَزَاءً بِمَا كَانُوا يَعْمَلُونَ} [الواقعة: ٢٤] وَقَالَ تَعَالَى: {وَلِبَاسُهُمْ فِيهَا حَرِيرٌ} [الحج: ٢٣] وَقَالَ تَعَالَى: {وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا} [الإنسان: ٢١] .

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا مُحَمَّدُ بْنُ عِيسَى ثنا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا زُهَيْرُ بْنُ حَرْبٍ ثنا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ مِصْدَاقُ ذَلِكَ فِي كِتَابِ اللَّهِ تَعَالَى: {فَلا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ} [السجدة: ١٧] » .

وَبِهِ إِلَى مُسْلِمٍ حَدَّثَنِي الْحَسَنُ الْحُلْوَانِيُّ ثنا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ، قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «يَأْكُلُ أَهْلُ الْجَنَّةِ فِيهَا وَيَشْرَبُونَ وَلَا يَتَغَوَّطُونَ وَلَا يَتَمَخَّطُونَ وَلَا يَبُولُونَ، وَلَكِنَّ طَعَامَهُمْ ذَلِكَ جُشَاءٌ كَرَشْحِ الْمِسْكِ، يُلْهَمُونَ التَّسْبِيحَ وَالْحَمْدَ كَمَا يُلْهَمُونَ النَّفَسَ» وَهَذَا نَصٌّ عَلَى أَنَّهُ خِلَافُ مَا فِي الدُّنْيَا.

[مَسْأَلَة أَهْل النَّار يعذبون بالسلاسل والأغلال وأكلهم الزقوم وشربهم الحميم]

L2286 **[Issue: The inhabitants of the Fire are tormented with chains and shackles, their eating of the zaqqum, and their drinking of scalding fluid.]**

L2287 19. Issue: The inhabitants of the Fire are tormented with chains, shackles, tar, and layers of fire. Their food is the fruit of the Zaqqum tree, and their drink is water like molten metal and scalding water. We seek refuge in Allah from that. Allah the Exalted said: "Their garments of tar" [Ibrāhīm 14:50], and He said: "We have prepared for the disbelievers chains, shackles, and a blazing Fire" [Al-Insān 76:4], and He said: "They wish to escape from the Fire, but they will never escape from it" [Al-Mā'idah 5:37], and He said: "Indeed, the tree of Zaqqum—food for the sinful" [Ad-Dukhān 44:43-44], and He said: "In scorching wind and scalding water" [Al-Wāqiʿah 56:42], and He said: "If they plead for relief, they will be given water like molten dross that scorches faces" [Al-Kahf 18:29].[23]

L2288 **The issue of disbelief due to what has reached him and is established as authentic in his view from the Prophet, or what the believers have unanimously agreed upon.**

L2289 20. Issue: Anyone who disbelieves in what has reached him and is confirmed to him from the Prophet (peace be upon him), or in what the believers have unanimously agreed upon from what the Prophet (peace be upon him) brought, is then a disbeliever. As the Exalted said: *And whoever opposes the Messenger after guidance has become clear to him and follows a path other than that of the believers, We will turn him to what he has turned to and admit him to Hell* [An-Nisā': 115].[24]

L2290 **The issue is that the Qur'an is the speech of Allah, His rev-**

[23] **Qur'an references (L2287):** Qur'an 14:50 (Ibrahim); Qur'an 76:4 (Al-Insan); Qur'an 5:37 (Al-Ma'idah); Qur'an 44:43 (Ad-Dukhan); Qur'an 44:44 (Ad-Dukhan); Qur'an 56:42 (Al-Waqi'ah); Qur'an 18:29 (Al-Kahf).

[24] **Qur'an references (L2289):** Qur'an 4:115 (An-Nisa).

١٩ - مَسْأَلَةٌ: وَأَهْلُ النَّارِ يُعَذَّبُونَ بِالسَّلَاسِلِ وَالْأَغْلَالِ وَالْقَطِرَانِ وَأَطْبَاقِ النِّيرَانِ، أَكْلُهُمْ الزَّقُّومُ وَشُرْبُهُمْ مَاءٌ كَالْمُهْلِ وَالْحَمِيمِ، نَعُوذُ بِاَللَّهِ مِنْ ذَلِكَ. وَقَالَ تَعَالَى: {سَرَابِيلُهُمْ مِنْ قَطِرَانٍ} [إبراهيم: ٥٠] وَقَالَ تَعَالَى: {إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالا وَسَعِيرًا} [الإنسان: ٤] وَقَالَ تَعَالَى: {يُرِيدُونَ أَنْ يَخْرُجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا} [المائدة: ٣٧] وَقَالَ تَعَالَى: {إِنَّ شَجَرَتَ الزَّقُّومِ - طَعَامُ الأَثِيمِ} [الدخان: ٤٣ - ٤٤] وَقَالَ تَعَالَى: {فِي سَمُومٍ وَحَمِيمٍ} [الواقعة: ٤٢] وَقَالَ تَعَالَى: {وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ} [الكهف: ٢٩] .

[مَسْأَلَة كُفْر بِمَا بلغه وصح عِنْده عَنْ النَّبِيِّ أَوْ أجمع عَلَيْهِ الْمُؤْمِنُونَ]

٢٠ - مَسْأَلَةٌ: وَكُلُّ مَنْ كَفَرَ بِمَا بَلَغَهُ وَصَحَّ عِنْدَهُ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَوْ أَجْمَعَ عَلَيْهِ الْمُؤْمِنُونَ مِمَّا جَاءَ بِهِ النَّبِيُّ - عَلَيْهِ السَّلَامُ - فَهُوَ كَافِرٌ، كَمَا قَالَ تَعَالَى: {وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ} [النساء: ١١٥] .

[مَسْأَلَة الْقُرْآن كَلَام اللَّه ووحيه أنزله عَلَى قَلْب نبيه مُحَمَّد]

elation, sent down upon the heart of His Prophet Muhammad.

L2291 21. Issue: The Quran present in the codices in the hands of Muslims from East to West and all regions in between, from the beginning of Umm al-Quran to the end of the two Surahs of Refuge, is the speech of Allah the Mighty and Majestic and His revelation which He sent down upon the heart of His Prophet Muhammad (peace and blessings be upon him). Whoever disbelieves in a single letter of it is a disbeliever. Allah the Exalted said: "So grant him refuge until he hears the speech of Allah" [9:6], and He said: "The Trustworthy Spirit has brought it down upon your heart" [26:193–194], and He said: "Thus We have revealed to you an Arabic Quran" [42:7]. All that is narrated from Ibn Masʿud claiming the two Surahs of Refuge and Umm al-Quran were absent from his Mushaf is a fabricated lie, not authentic. What is authentically established is the Qiraʾah of ʿAsim transmitted through Zirr ibn Hubaysh from Ibn Masʿud – and it contains Umm al-Quran and the two Surahs of Refuge.[25]

L2292 **Everything it contains regarding reports about a prophet among the prophets, metamorphosis, punishment, or bliss.**

L2293 22 - Issue: Every account therein concerning a prophet among the prophets, physical transformation as punishment, torment, bliss, or other such matters, is true in its apparent meaning - there is no symbolism in any part of it. He, the Exalted, said: "An Arabic Quran" [Az-Zumar: 28], and said: "An exposition of all things" [An-Nahl: 89]. He denounced those who opposed this, stating: "They distort the words from their proper contexts" [An-Nisa: 46].[26]

L2294 **A matter in the religion has no secret exclusively held by anyone.**

٢١ - مَسْأَلَةٌ: وَأَنَّ الْقُرْآنَ الَّذِي فِي الْمَصَاحِفِ بِأَيْدِي الْمُسْلِمِينَ شَرْقًا وَغَرْبًا فَمَا بَيْنَ ذَلِكَ مِنْ أَوَّلِ أُمِّ الْقُرْآنِ إِلَى آخِرِ الْمُعَوِّذَتَيْنِ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَوَحْيُهُ أَنْزَلَهُ عَلَى قَلْبِ نَبِيِّهِ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَنْ كَفَرَ بِحَرْفٍ مِنْهُ فَهُوَ كَافِرٌ. قَالَ تَعَالَى: {فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ} [التوبة: ٦] وَقَالَ تَعَالَى: {نَزَلَ بِهِ الرُّوحُ الأَمِينُ} [الشعراء: ١٩٣] {عَلَى قَلْبِكَ} [الشعراء: ١٩٤] وَقَالَ تَعَالَى: {وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا} [الشورى: ٧] . وَكُلُّ مَا رُوِيَ عَنْ ابْنِ مَسْعُودٍ مِنْ أَنَّ الْمُعَوِّذَتَيْنِ وَأُمَّ الْقُرْآنِ لَمْ تَكُنْ فِي مُصْحَفِهِ فَكَذِبٌ مَوْضُوعٌ لَا يَصِحُّ، وَإِنَّمَا صَحَّتْ عَنْهُ قِرَاءَةُ عَاصِمٍ عَنْ زِرِّ بْنِ حُبَيْشٍ عَنْ ابْنِ مَسْعُودٍ وَفِيهَا أُمُّ الْقُرْآنِ وَالْمُعَوِّذَتَيْنِ

[كل ما فيه من خبر عن نبي من الأنبياء أو مسخ أو عذاب أو نعيم]

٢٢ - مَسْأَلَةٌ: وَكُلُّ مَا فِيهِ مِنْ خَبَرٍ عَنْ نَبِيٍّ مِنْ الْأَنْبِيَاءِ أَوْ مَسْخٍ أَوْ عَذَابٍ أَوْ نَعِيمٍ أَوْ غَيْرِ ذَلِكَ فَهُوَ حَقٌّ عَلَى ظَاهِرِهِ لَا رَمْزَ فِي شَيْءٍ مِنْهُ، قَالَ تَعَالَى {قُرْآنًا عَرَبِيًّا} [الزمر: ٢٨] وَقَالَ تَعَالَى {تِبْيَانًا لِكُلِّ شَيْءٍ} [النحل: ٨٩] وَأَنْكَرَ تَعَالَى عَلَى قَوْمٍ خَالَفُوا هَذَا فَقَالَ تَعَالَى {يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ} [النساء: ٤٦] .

[مَسْأَلَة لَا سِرَّ فِي الدِّين عِنْد أَحَد يخْتَص بِهِ]

[25] **Qur'an references (L2291):** Qur'an 9:6 (At-Tawbah); Qur'an 26:193 (Ash-Shu'ara); Qur'an 42:7 (Ash-Shuraa); Qur'an 26:194 (Ash-Shu'ara).

[26] **Qur'an references (L2293):** Qur'an 16:89 (An-Nahl); Qur'an 4:46 (An-Nisa); Qur'an 5:13 (Al-Ma'idah); Qur'an 39:28 (Az-Zumar).

L2295–2297 23. Question: There is no secrecy in the religion concerning anyone. Allah, the Exalted and Majestic, has said: "Indeed, those who conceal what We have sent down of clear proofs and guidance, after We have made it clear to the people in the Book—those are cursed by Allah and cursed by all who curse [them] [Quran 2:159], except those who repent, reform, and clarify [their stance] [Quran 2:160]. And Allah, the Exalted, said: 'You must proclaim it openly to the people and never conceal it' [Quran 3:187]."[27]

L2298 **The existence of the angels is a truth. They are created, noble beings who never disobey Allah in anything He commands them.**

L2299 24. Issue: And indeed, the angels are true; they are a creation among the creations of Allah, the Exalted and Majestic—honored, all of them being messengers of Allah. Allah the Most High said: "And the angels enter upon them from every gate" [13:23]. He the Most High said: "Rather, they are honored servants" [21:26]. He the Most High said: "Maker of the angels as messengers endowed with wings" [35:1].[28]

L2300 **The angels were created from light, Adam from water and dust, and the jinn from fire.**

L2301 25 - Issue: They were all created from light, Adam was created from water and clay, and the jinn were created from fire. ʿAbdullāh ibn Yūsuf narrated to us, Aḥmad ibn Fatḥ narrated to us, ʿAbd al-Wahhāb ibn ʿĪsā narrated to us, Muḥammad ibn ʿĪsā narrated to us, Ibrāhīm ibn Muḥammad narrated to us, Muslim ibn al-Ḥajjāj narrated to us, ʿAbd ibn Ḥumayd narrated to us, ʿAbd al-Razzāq narrated to us, Maʿmar narrated to us from al-Zuhrī from ʿUrwah from ʿĀ'ishah, who said: The Messenger of Allah - peace and blessings be upon him - said: "The angels were created from light, the jinn were created

[27] **Qur'an references (L2295):** Qur'an 2:159 (Al-Baqarah); Qur'an 2:160 (Al-Baqarah); Qur'an 3:187 (Ali 'Imran).

[28] **Qur'an references (L2299):** Qur'an 13:23 (Ar-Ra'd); Qur'an 21:26 (Al-Anbya); Qur'an 35:1 (Fatir).

٢٣ - مَسْأَلَةٌ: وَلَا سِرَّ فِي الدِّينِ عِنْدَ أَحَدٍ. قَالَ اللَّهُ عَزَّ وَجَلَّ: {إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللاعِنُونَ} [البقرة: ١٥٩] {إِلا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا} [البقرة: ١٦٠] وَقَالَ تَعَالَى {لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلا تَكْتُمُونَهُ} [آل عمران: ١٨٧] .

[مَسْأَلَةُ الْمَلَائِكَةُ حَقٌّ وهم مخلوقون مكرمون لَا يعصون اللَّهَ مَا أمرهم]

٢٤ - مَسْأَلَةٌ: وَإِنَّ الْمَلَائِكَةَ حَقٌّ، وَهُمْ خَلْقٌ مِنْ خَلْقِ اللَّهِ عَزَّ وَجَلَّ مُكْرَمُونَ كُلُّهُمْ رُسُلُ اللَّهِ. قَالَ اللَّهُ تَعَالَى: {وَالْمَلائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ} [الرعد: ٢٣] وَقَالَ تَعَالَى: {بَلْ عِبَادٌ مُكْرَمُونَ} [الأنبياء: ٢٦] وَقَالَ تَعَالَى: {جَاعِلِ الْمَلائِكَةِ رُسُلا أُولِي أَجْنِحَةٍ} [فاطر: ١] .

[مَسْأَلَةُ الْمَلَائِكَةُ خلقوا مِنْ نور وآدَم مِنْ مَاء وتراب والجن مِنْ نار]

٢٥ - مَسْأَلَةٌ: خُلِقُوا كُلُّهُمْ مِنْ نُورٍ وَخُلِقَ آدَمَ مِنْ مَاءٍ وَتُرَابٍ وَخُلِقَ الْجِنُّ مِنْ نَارٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا مُحَمَّدُ بْنُ عِيسَى ثنا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا عَبْدُ بْنُ حُمَيْدٍ ثنا عَبْدُ الرَّزَّاقِ ثنا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ» وَقَالَ تَعَالَى: {وَلَقَدْ خَلَقْنَا الإِنْسَانَ مِنْ سُلالَةٍ مِنْ طِينٍ} [المؤمنون: ١٢] .

from a smokeless flame of fire, and Adam was created from what has been described to you." And Allah the Exalted said: {And We have certainly created man from an extract of clay} [al-Mu'minūn: 12].[29][30]

L2302 **The issue of the angels being the best of Allah's creation and that they do not disobey Him.**

L2303 26. Issue: The angels are the best of Allah's exalted creation; none among them disobeys in small or large matters, and they are the inhabitants of the heavens. Allah the Exalted said: "They do not disobey Allah in what He commands them, and they do as they are commanded" (at-Taḥrīm 66:6). And He said: "The Messiah would never disdain to be a servant of Allah, nor would the angels brought near" (an-Nisā' 4:172). This establishes their superiority over the Messiah—peace be upon him. He also said: "We have certainly honored the children of Adam, carried them on land and sea, provided them with good things, and favored them above many of those We created" (al-Isrā' 17:70). He did not say "above all We created." There is no dispute that the children of Adam are superior to every creation except the angels, thus leaving none superior except the angels. Allah's command for the angels to prostrate to Adam—peace be upon them all—was a prostration of greeting. Had they not been superior to him, there would be no merit in his being honored by their greeting him. We have exhaustively examined this topic in the Book _al-Faṣl_ to the fullest extent, and praise be to Allah, Lord of the worlds. He the Exalted said: "And you will see the angels surrounding the Throne" (az-Zumar 39:75).[31]

L2304 **The matter of the jinn is a reality; they are created beings, among whom exist the disbeliever and the believer. They see us, but we do not see them.**

[29] **Hadith references (L2301):** Sahih Muslim 2996; Mishkat al-Masabih 5701; Riyad as-Salihin 1846.

[30] **Qur'an references (L2301):** Qur'an 55:15 (Ar-Rahman); Qur'an 23:12 (Al-Mu'minun).

[31] **Qur'an references (L2303):** Qur'an 66:6 (At-Tahrim); Qur'an 4:172 (An-Nisa); Qur'an 17:70 (Al-Isra); Qur'an 39:75 (Az-Zumar).

[مَسْأَلَة الْمَلَائِكَة أَفْضَل خلق الله وَلَا يعصون الله]

٢٦ - مَسْأَلَةٌ: وَالْمَلَائِكَةُ أَفْضَلُ خَلْقِ اللَّهِ تَعَالَى، لَا يَعْصِي أَحَدٌ مِنْهُمْ فِي صَغِيرَةٍ وَلَا كَبِيرَةٍ وَهُمْ سُكَّانُ السَّمَاوَاتِ. قَالَ اللَّهُ تَعَالَى: {لا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ} [التحريم: ٦] وَقَالَ تَعَالَى: {لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلا الْمَلائِكَةُ الْمُقَرَّبُونَ} [النساء: ١٧٢] فَهَذَا تَفْضِيلٌ لَهُمْ عَلَى الْمَسِيحِ - عَلَيْهِ السَّلَامُ -. وَقَالَ تَعَالَى: {وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلا} [الإسراء: ٧٠] وَلَمْ يَقُلْ تَعَالَى عَلَى كُلِّ مَنْ خَلَقْنَا. وَلَا خِلَافَ فِي أَنَّ بَنِي آدَمَ أَفْضَلُ مِنْ كُلِّ خَلْقٍ سِوَى الْمَلَائِكَةِ فَلَمْ يَبْقَ إِلَّا الْمَلَائِكَةُ، وَإِسْجَادُهُ تَعَالَى الْمَلَائِكَةَ لِآدَمَ - عَلَى جَمِيعِهِمْ السَّلَامُ - سُجُودُ تَحِيَّةٍ؛ فَلَوْ لَمْ يَكُونُوا أَفْضَلَ مِنْهُ لَمْ يَكُنْ لَهُ فَضِيلَةٌ فِي أَنْ يُكَرَّمَ بِأَنْ يُحَيُّوهُ. وَقَدْ تَقَصَّيْنَا هَذَا الْبَابَ فِي كِتَابِ الْفِصَلِ غَايَةَ التَّقَصِّي وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. وَقَالَ تَعَالَى: {وَتَرَى الْمَلائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ} [الزمر: ٧٥] .

[مَسْأَلَة الْجِنّ حَقّ مخلوقون فِيهِمْ الْكَافِر والمؤمن يروننا وَلَا نراهم]

L2305–2307 27. Issue: That the Jinn are real, and they are a creation among the creations of Allah, the Almighty, the Majestic; among them are disbelievers. The believers—they see us, but we do not see them; they eat, procreate, and die. Allah the Exalted said: “O assembly of jinn and mankind” (Al-Anʿām 6:130). And He said: “As for the jinn, We created them earlier from scorching fire” (Al-Ḥijr 15:27). And He said, recounting their words: “Among us are those who have submitted, and among us are the deviant. Those who submitted sought the right path” (Al-Jinn 72:14). “But the deviant will be fuel for Hell” (Al-Jinn 72:15). And He said: “He sees you—he and his tribe—from where you cannot see them” (Al-Aʿrāf 7:27). And He said: “Will you take him and his descendants as allies instead of Me?” (Al-Kahf 18:50). And He said: “All who dwell on earth perish” (Al-Raḥmān 55:26). And He said: “Every soul shall taste death” (Āl ʿImrān 3:185). Aḥmad ibn Muḥammad ibn al-Jasūr and ʿAbdullāh ibn Rabīʿ reported to us. Aḥmad said: Wahb ibn Masarrah informed us from Muḥammad ibn Waḍḍāḥ from Abū Bakr ibn Abī Shaybah. ʿAbdullāh said: Muḥammad ibn Muʿāwiyah reported to us from Aḥmad ibn Shuʿayb from Hannād ibn al-Sarrī. The chains of Ibn Abī Shaybah and Hannād then converge, both stating: Ḥafṣ ibn Ghiyāth reported to us from Dāwūd al-Ṭāʾī from al-Shaʿbī from ʿAlqamah from ʿAbdullāh ibn Masʿūd, who said: The Messenger of Allah—peace and blessings be upon him—said: “Do not cleanse yourselves after relieving yourselves with bones or dung, for they are the provision of your brethren among the jinn.”[32]

٢٧ - مَسْأَلَةٌ: وَأَنَّ الْجِنَّ حَقٌّ وَهُمْ خَلْقٌ مِنْ خَلْقِ اللَّهِ عَزَّ وَجَلَّ، فِيهِمُ الْكَافِرُ وَالْمُؤْمِنُ، يَرَوْنَنَا وَلَا نَرَاهُمْ، يَأْكُلُونَ وَيَنْسِلُونَ وَيَمُوتُونَ. قَالَ اللَّهُ تَعَالَى: {يَا مَعْشَرَ الْجِنِّ وَالإِنْسِ} [الأنعام: ١٣٠] وَقَالَ تَعَالَى: {وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ} [الحجر: ٢٧] وَقَالَ تَعَالَى حَاكِيًا عَنْهُمْ أَنَّهُمْ قَالُوا {وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا} [الجن: ١٤] {وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا} [الجن: ١٥] وَقَالَ تَعَالَى: {إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لا تَرَوْنَهُمْ} [الأعراف: ٢٧] وَقَالَ تَعَالَى: {أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي} [الكهف: ٥٠] وَقَالَ تَعَالَى: {كُلُّ مَنْ عَلَيْهَا فَانٍ} [الرحمن: ٢٦] وَقَالَ تَعَالَى: {كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ} [آل عمران: ١٨٥] .

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْجَسُورِ وَعَبْدُ اللَّهِ بْنُ رَبِيعٍ، قَالَ أَحْمَدُ أَخْبَرَنَا وَهْبُ بْنُ مَسَرَّةَ نا مُحَمَّدُ بْنُ وَضَّاحٍ نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَقَالَ عَبْدُ اللَّهِ: نا مُحَمَّدُ بْنُ مُعَاوِيَةَ نا أَحْمَدُ بْنُ شُعَيْبٍ نا هَنَّادُ بْنُ السَّرِيِّ، ثُمَّ اتَّفَقَ ابْنُ أَبِي شَيْبَةَ وَهَنَّادٌ قَالَا: نا حَفْصُ بْنُ غِيَاثٍ عَنْ دَاوُدَ الطَّائِيِّ عَنِ الشَّعْبِيِّ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا تَسْتَنْجُوا بِالْعِظَامِ وَلَا بِالرَّوْثِ فَإِنَّهُمَا زَادُ إِخْوَانِكُمْ مِنَ الْجِنِّ» .

The matter of the Resurrection is a truth.

L2310 Article: And that the Resurrection is a reality—a time when the continued existence of creation in this worldly life terminates, causing all within it to die. Then Allah revives the dead, restoring their bones from the graves even

[مَسْأَلَة الْبَعْث حَقّ]

مَسْأَلَةٌ: وَأَنَّ الْبَعْثَ حَقٌّ، وَهُوَ وَقْتٌ يَنْقَضِي فِيهِ بَقَاءُ الْخَلْقِ فِي الدُّنْيَا فَيَمُوتُ كُلُّ مَنْ فِيهَا، ثُمَّ يُحْيِي الْمَوْتَى، يُحْيِي عِظَامَهُمُ الَّتِي فِي الْقُبُورِ وَهِيَ رَمِيمٌ وَيُعِيدُ الْأَجْسَامَ كَمَا كَانَتْ وَيَرُدُّ إِلَيْهَا الْأَرْوَاحَ كَمَا كَانَتْ، وَيَجْمَعُ الْأَوَّلِينَ وَالْآخِرِينَ فِي يَوْمٍ كَانَ مِقْدَارُهُ

[32] **Qur’an references (L2305):** Qur’an 6:130 (Al-An’am); Qur’an 55:33 (Ar-Rahman); Qur’an 15:27 (Al-Hijr); Qur’an 72:14 (Al-Jinn); Qur’an 72:15 (Al-Jinn); Qur’an 7:27 (Al-A’raf); Qur’an 18:50 (Al-Kahf); Qur’an 55:26 (Ar-Rahman); Qur’an 3:185 (Ali ’Imran); Qur’an 21:35 (Al-Anbya); Qur’an 29:57 (Al-’Ankabut).

when decayed, reinstating their bodies as they were, and returning their souls as they were. He assembles the earliest and the latest on a Day whose duration is fifty thousand years, on which jinn and humans are held accountable, and every person is given their due according to their deeds. Allah the Exalted says: “That is because Allah is the Truth, He gives life to the dead, and He is over all things competent” (22:6); “And that the Hour is coming—no doubt about it—and that Allah will resurrect those in the graves” (22:7); “He says, ’Who will revive bones when they have decayed?’” (36:78); “Say, ’He who originated them first will revive them, for He is Knower of all created beings’” (36:79); “On the Day when their tongues, hands, and feet will testify against them regarding what they did” (24:24); “Say, ’Indeed the earliest and the latest are surely gathered to the appointed time of an appointed Day’” (56:49); “They will be assembled for the meeting of a predetermined Day” (56:50); “In a Day whose measure is fifty thousand years” (70:4); “Today every soul is repaid for what it earned. No injustice today! Truly Allah is swift in reckoning” (40:17).[33]

The legal question concerning the wild beasts being gathered on the Day of Resurrection.

29. Legal Question: And indeed, the wild beasts will be gathered. Allah the Exalted said: “And when the wild beasts are gathered” (Surah At-Takwīr: 5). And He said: “There is no creature on earth nor a bird that flies with its wings except that they are communities like yourselves. We have neglected nothing in the Book. Then to their Lord they will be gathered” (Surah Al-Anʿām: 38). ʿAbdullāh ibn Yūsuf narrated to us: Aḥmad ibn Fatḥ narrated to us: ʿAbd al-Wahhāb ibn ʿĪsā narrated to us: Aḥmad ibn Muḥammad narrated to us: Aḥmad ibn ʿAlī narrated to us: Muslim ibn al-Ḥajjāj narrated to us: Quṭaybah ibn Saʿīd narrated to us: Ismāʿīl ibn Jaʿfar narrated from al-ʿAlāʾ ibn ʿAbd al-Raḥmān, from his father, from Abū Hurayrah, that the Messenger of Allah (peace be upon him) said: “You will surely fulfill the rights due to

[33] **Qur’an references (L2310):** Qur’an 22:6 (Al-Hajj); Qur’an 22:7 (Al-Hajj); Qur’an 36:78 (Ya-Sin); Qur’an 36:79 (Ya-Sin); Qur’an 24:24 (An-Nur); Qur’an 56:49 (Al-Waqi’ah); Qur’an 56:50 (Al-Waqi’ah); Qur’an 70:4 (Al-Ma’arij); Qur’an 40:17 (Ghafir).

خَمْسِينَ أَلْفَ سَنَةٍ يُحَاسَبُ فِيهِ الْجِنُّ وَالْإِنْسُ فَيُوَفَّى كُلُّ أَحَدٍ قَدْرَ عَمَلِهِ. قَالَ اللَّهُ تَعَالَى: {ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} [الحج: ٦] {وَأَنَّ السَّاعَةَ آتِيَةٌ لا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ} [الحج: ٧] وَقَالَ تَعَالَى: {قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ} [يس: ٧٨] {قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ} [يس: ٧٩] وَقَالَ تَعَالَى: {يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ} [النور: ٢٤] وَقَالَ تَعَالَى: {قُلْ إِنَّ الأَوَّلِينَ وَالآخِرِينَ} [الواقعة: ٤٩] {لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَعْلُومٍ} [الواقعة: ٥٠] وَقَالَ تَعَالَى: {فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ} [المعارج: ٤] وَقَالَ تَعَالَى: {الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ} [غافر: ١٧] .

[مَسْأَلَة الوحوش تحشر يَوْم الْقِيَامَة]

٢٩ - مَسْأَلَةٌ: وَإِنَّ الْوُحُوشَ تُحْشَرُ. قَالَ اللَّهُ تَعَالَى: {وَإِذَا الْوُحُوشُ حُشِرَتْ} [التكوير: ٥] وَقَالَ تَعَالَى: {وَمَا مِنْ دَابَّةٍ فِي الأَرْضِ وَلا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ} [الأنعام: ٣٨] . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ نا أَحْمَدُ بْنُ فَتْحٍ نا عَبْدُ الْوَهَّابِ بْنُ عِيسَى نا أَحْمَدُ بْنُ مُحَمَّدٍ نا أَحْمَدُ بْنُ عَلِيٍّ نا مُسْلِمُ بْنُ الْحَجَّاجِ نا قُتَيْبَةُ بْنُ سَعِيدٍ نا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَتُؤَدُّنَّ الْحُقُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ» .

their owners on the Day of Resurrection, until retribution is exacted for the hornless sheep from the horned sheep."[34][35]

L2313–2314 **The Bridge is an established truth; it is a path spanning the heart of Hell, which all creation must traverse.**

L2315 Issue: And that the As-Sirat is a reality—a path laid over the expanse of Jahannam. Those whom Allah the Exalted wills shall be saved, while those whom He wills shall perish. Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul-Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Zuhayr ibn Harb narrated to us: Ya'qub ibn Ibrahim ibn Sa'd narrated to us: My father narrated from Ibn Shihab from 'Ata' ibn Yazid al-Laythi that Abu Hurayrah informed him: The Messenger of Allah—peace and blessings be upon him—said in a hadith: "The As-Sirat shall be placed over the expanse of Jahannam." He—peace be upon him—also said in this narration: "Within Jahannam are hooks resembling the thorns of the thorny Sa'dan plant. Have you seen the thorns of Sa'dan? They are like its thorns, though none comprehends their immense scale except Allah—the Almighty, the Majestic. These hooks snatch people because of their deeds: among them are those utterly destroyed by their deeds, and others merely scratched until delivered." He then mentioned the remainder of the hadith.

L2316 **The matter of the Scales is a truth in which the deeds of the servants are weighed; we believe in them, but we do not know how they are.**

L2317 31. Issue: And that the Scales are a reality wherein the deeds of the servants of Allah are weighed; we believe in them without knowing how they are. Allah the Almighty said: "We shall set up the Scales of Equity for the Day of Resurrection, so no soul shall be wronged in anything. Even if it be the weight of a mustard seed, We shall produce it, and sufficient are We as the Best of Reckoners" (21:47). He the Exalted said: "And the weighing that Day

[34] **Hadith references (L2312):** Sahih Muslim 2582; Riyad as-Salihin 204.

[35] **Qur'an references (L2312):** Qur'an 81:5 (At-Takwir); Qur'an 6:38 (Al-An'am).

[مَسْأَلَة الصراط حَقّ وَهُوَ طَرِيق بَيْن ظهراني جهنم يَمُرّ عَلَيْهِ الخلق]

مَسْأَلَةٌ: وَأَنَّ الصِّرَاطَ حَقٌّ وَهُوَ طَرِيقٌ يُوضَعُ بَيْنَ ظَهْرَانَيْ جَهَنَّمَ فَيَنْجُو مَنْ شَاءَ اللَّهُ تَعَالَى وَيَهْلِكُ مَنْ شَاءَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا زُهَيْرُ بْنُ حَرْبٍ ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ثنا أَبِي عَنِ ابْنِ شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ فِي حَدِيثٍ «وَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَيْ جَهَنَّمَ» وَقَالَ - عَلَيْهِ السَّلَامُ - فِي هَذَا الْحَدِيثِ أَيْضًا: «وَفِي جَهَنَّمَ كَلَالِيبُ مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ؟ فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ غَيْرَ أَنَّهُ لَا يَعْلَمُ قَدْرَ عِظَمِهَا إِلَّا اللَّهُ - عَزَّ وَجَلَّ - تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ فَمِنْهُمْ، يَعْنِي الْمُوبَقَ بِعَمَلِهِ، وَمِنْهُمُ الْمُخَرْدَلُ حَتَّى يُنَجَّى» وَذَكَرَ بَاقِيَ الْخَبَرِ.

[مَسْأَلَة الموازين حَقّ تُوزَن فِيهَا أَعْمَال الْعِبَاد نؤمن بِهَا وَلَا نَدْرِي كيف هِيَ]

٣١ - مَسْأَلَةٌ: وَأَنَّ الْمَوَازِينَ حَقٌّ تُوزَنُ فِيهَا أَعْمَالُ الْعِبَادِ، نُؤْمِنُ بِهَا وَلَا نَدْرِي كَيْفَ هِيَ. قَالَ اللَّهُ عَزَّ وَجَلَّ: {وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ} [الأنبياء: ٤٧] وَقَالَ تَعَالَى: {وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ} [الأعراف: ٨] وَقَالَ تَعَالَى: {فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ}

is the truth" (7:8), and He said: "As for one whose scales are heavy, he will be in a contented life. But as for one whose scales are light, his mother is Hawiya. And what will make you know what it is? A blazing Fire" (101:6–11).[36]

The Basin is a rightful claim: whoever drinks from it will never thirst.

32 - Issue: And that the Basin is a reality; whoever drinks from it will never thirst. Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abdul-Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us, Muslim ibn Al-Hajjaj narrated to us, Abu Bakr ibn Abi Shaybah narrated to us, Abdul-Aziz ibn Abdul-Samad Al-Ammi narrated from Abu Imran Al-Jawni, from Abdullah ibn Al-Samit, from Abu Dharr, who said: "I asked: 'O Messenger of Allah, what are the vessels of the Basin?' He said: 'By the One in Whose hand my soul resides, its vessels are more numerous than the stars and celestial bodies in a dark, serene night. These are the vessels of Paradise—whoever drinks from them will never thirst again. At its end, two channels from Paradise gush into it. Whoever drinks from it will never thirst. Its width equals its length, spanning the distance between ancient Amman and Aylah (modern Aqaba). Its water is whiter than milk and sweeter than honey.'"

The issue of the Messenger of Allah's intercession for the people of major sins among his community is an established truth.

Issue: The intercession of the Messenger of Allah (peace and blessings be upon him) for those among his nation who committed major sins is a reality, so they will exit the Fire and enter Paradise. Allah the Exalted said: *"Who is it that can intercede with Him except by His permission?"* [Al-Baqarah:

[36] **Qur'an references (L2317):** Qur'an 21:47 (Al-Anbya); Qur'an 7:8 (Al-A'raf); Qur'an 101:6 (Al-Qari'ah); Qur'an 69:21 (Al-Haqqah); Qur'an 101:7 (Al-Qari'ah); Qur'an 101:8 (Al-Qari'ah); Qur'an 101:9 (Al-Qari'ah); Qur'an 101:10 (Al-Qari'ah); Qur'an 101:11 (Al-Qari'ah).

[القارعة: ٦] {فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ} [القارعة: ٧] {وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ} [القارعة: ٨] {فَأُمُّهُ هَاوِيَةٌ} [القارعة: ٩] {وَمَا أَدْرَاكَ مَا هِيَهْ} [القارعة: ١٠] {نَارٌ حَامِيَةٌ} [القارعة: ١١] .

[مَسْأَلَة الحوض حَقّ مِنْ شَرب مِنْهُ لَمْ يظمأ أبدا]

٣٢ - مَسْأَلَةٌ: وَأَنَّ الْحَوْضَ حَقٌّ مَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ أَبَدًا. ثنا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمِّيُّ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ «قُلْت: يَا رَسُولَ اللَّهِ مَا آنِيَةُ الْحَوْضِ؟ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاكِبِهَا فِي اللَّيْلَةِ الْمُظْلِمَةِ الْمُصْحِيَةِ، آنِيَةُ الْجَنَّةِ مَنْ شَرِبَ مِنْهَا لَمْ يَظْمَأْ آخِرَ مَا عَلَيْهِ يَشْخَبُ فِيهِ مِيزَابَانِ مِنْ الْجَنَّةِ مَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ، عَرْضُهُ مِثْلُ طُولِهِ مَا بَيْنَ عَمَّانَ إلَى أَيْلَةَ، مَاؤُهُ أَشَدُّ بَيَاضًا مِنْ اللَّبَنِ وَأَحْلَى مِنْ الْعَسَلِ» .

[مَسْأَلَة شَفَاعَة رَسُول اللَّه فِي أَهْل الْكَبَائِر مِنْ أمته حَقّ]

مَسْأَلَةٌ: وَأَنَّ شَفَاعَةَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي أَهْلِ الْكَبَائِرِ مِنْ أُمَّتِهِ حَقٌّ فَيَخْرُجُونَ مِنْ النَّارِ وَيَدْخُلُونَ الْجَنَّةَ. قَالَ اللَّهُ عَزَّ وَجَلَّ: {مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إلا بِإِذْنِهِ} [البقرة: ٢٥٥] . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ

255]. Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul-Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn Al-Hajjaj narrated to us: Abu Ghassan Al-Misma'i narrated to us: Muadh—meaning ibn Hisham Al-Dastawa'i—narrated to us: My father narrated from Qatadah, from Anas ibn Malik, that the Prophet of Allah (peace and blessings be upon him) said: *"Every prophet has a supplication he made for his nation, and I have reserved my supplication as intercession for my nation on the Day of Resurrection."* And through him [the previous narrator] to Muslim: Nasr ibn Ali narrated to us: Bishr—meaning ibn Al-Mufaddal—narrated from Abu Maslamah, who is Sa'id ibn Yazid, from Abu Nadrah, from Abu Sa'id Al-Khudri, who said: The Messenger of Allah (peace and blessings be upon him) said: *"As for the people of the Fire who are its permanent inhabitants, they will neither die therein nor live. But there are people whom the Fire afflicted due to their sins—or he may have said: their misdeeds—so Allah made them die a complete death until they became charcoal. Then permission for intercession was granted, and they were brought forth group after group, scattered over the rivers of Paradise. Then it was said: 'O people of Paradise, pour water over them!' So they sprout like a seed carried by floodwaters."*[37][38]

The issue of the pages in which the deeds of the servants and the angels are written is true.

Point 34: That the records in which the recording angels write the deeds of servants constitute a truth in which we believe, though we do not comprehend their nature. Allah Almighty said: "When the two recording angels receive [deeds] - one seated at the right and one at the left. No soul utters a word except that there is with him a watcher, ever-present" (Qaf 50:17-18). He Almighty said: "Indeed, We used to record whatever deeds you were doing" (Al-Jathiyah 45:29). The Exalted said: "We have fastened every human's

[37] **Hadith references (L2322):** Sahih Muslim 200a.
[38] **Qur'an references (L2322):** Qur'an 2:255 (Al-Baqarah).

ثنا مُعَاذٌ يَعْنِي ابْنَ هِشَامٍ الدَّسْتُوَائِيَّ - ثنا أَبِي عَنْ قَتَادَةَ ثنا أَنَسُ بْنُ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ دَعَاهَا لِأُمَّتِهِ وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ» . وَبِهِ إِلَى مُسْلِمٍ: ثنا نَصْرُ بْنُ عَلِيٍّ ثنا بِشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ - عَنْ أَبِي مَسْلَمَةَ هُوَ سَعِيدُ بْنُ يَزِيدَ - عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ نَاسٌ أَصَابَتْهُمُ النَّارُ بِذُنُوبِهِمْ، أَوْ قَالَ بِخَطَايَاهُمْ، فَأَمَاتَهُمْ اللَّهُ إِمَاتَةً حَتَّى إِذَا كَانُوا فَحْمًا أَذِنَ بِالشَّفَاعَةِ فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ، ثُمَّ قِيلَ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ» .

[مَسْأَلَة الصحف الَّتِي تكتب فِيهَا أَعْمَال الْعِبَاد والملائكة حَقّ]

٣٤ - مَسْأَلَةٌ: وَأَنَّ الصُّحُفَ تَكْتُبُ فِيهَا أَعْمَالَ الْعِبَادِ الْمَلَائِكَةُ حَقٌّ نُؤْمِنُ بِهَا وَلَا نَدْرِي كَيْفَ هِيَ. قَالَ اللَّهُ عَزَّ وَجَلَّ: {إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ} [ق: ١٧] {مَا يَلْفِظُ مِنْ قَوْلٍ إِلا لَدَيْهِ رَقِيبٌ عَتِيدٌ} [ق: ١٨] وَقَالَ عَزَّ وَجَلَّ: {إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ} [الجاثية: ٢٩] وَقَالَ تَعَالَى: {وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا} [الإسراء: ١٣] {اقْرَأْ كِتَابَكَ} [الإسراء: ١٤] .

fate to his neck, and We will produce for him on the Day of Resurrection a book he will find unfolded. 'Read your record'" (Al-Isra 17:13-14).[39]

L2325 **Issue: On the Day of Resurrection, the believers will be given their books in their right hands, while the disbelievers will be given theirs in their left hands.**

L2326–2328 Issue 35: And that people will be given their books on the Day of Resurrection. The successful believers who are not punished will receive them in their right hands, while the disbelievers will receive them in their left hands, and the believers who are people of major sins behind their backs. Allah the Exalted said: "As for the one who is given his book in his right hand, he will be judged with an easy reckoning and will return to his people rejoicing. But as for the one who is given his book behind his back, he will cry out for perdition and burn in the Blazing Fire. Indeed, he was once joyful among his people. He certainly thought he would never return [to Allah]." (Surah Al-Inshiqaq 84:7–14) And He, the Exalted, said: "As for him who is given his record in his left hand, he will cry, 'Oh, would that I had never been given my record! [69:25] And I knew not what my reckoning was at all! [69:26] Oh, would that it had been the final end! [69:27] My wealth has not availed me. [69:28] My power has perished from me!' [69:29] 'Seize him and shackle him, [69:30] then cast him into the Hellfire to burn. [69:31] Then bind him with a chain seventy cubits long and thread him through it. [69:32] For he did not have faith in Allah, the Most-Great, [69:33] nor did he urge others to feed the destitute.'" [69:34][40]

[مَسْأَلَة الْمُؤْمِنُونَ يعطون كتبهم يَوْم الْقِيَامَة بأيمانهم والكفار بشمائلهم]

٣٥ - مَسْأَلَة: وَأَنَّ النَّاس يُعْطَوْنَ كُتُبَهُمْ يَوْمَ الْقِيَامَة، فَالْمُؤْمِنُونَ الْفَائِزُونَ الَّذِينَ لَا يُعَذَّبُونَ يُعْطَوْنَهَا بِأَيْمَانِهِمْ، وَالْكُفَّارُ بِأَشْمَلِهِمْ وَالْمُؤْمِنُونَ أَهْلُ الْكَبَائِرِ وَرَاءَ ظُهُورِهِمْ. قَالَ اللَّهُ عَزَّ وَجَلَّ: {فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ} [الانشقاق: ٧] {فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا} [الانشقاق: ٨] {وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا} [الانشقاق: ٩] {وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ} [الانشقاق: ١٠] {فَسَوْفَ يَدْعُو ثُبُورًا} [الانشقاق: ١١] {وَيَصْلَى سَعِيرًا} [الانشقاق: ١٢] {إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا} [الانشقاق: ١٣] {إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ} [الانشقاق: ١٤] وَقَالَ تَعَالَى: {وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ} [الحاقة: ٢٥] {وَلَمْ أَدْرِ مَا حِسَابِيَهْ} [الحاقة: ٢٦] {يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ} [الحاقة: ٢٧] {مَا أَغْنَى عَنِّي مَالِيَهْ} [الحاقة: ٢٨] {هَلَكَ عَنِّي سُلْطَانِيَهْ} [الحاقة: ٢٩] {خُذُوهُ فَغُلُّوهُ} [الحاقة: ٣٠] {ثُمَّ الْجَحِيمَ صَلُّوهُ} [الحاقة: ٣١] {ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ} [الحاقة: ٣٢] {إِنَّهُ كَانَ لا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ} [الحاقة: ٣٣] {وَلا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ} [الحاقة: ٣٤] .

[39] **Qur'an references (L2324):** Qur'an 50:17 (Qaf); Qur'an 50:18 (Qaf); Qur'an 45:29 (Al-Jathiyah); Qur'an 17:13 (Al-Isra); Qur'an 17:14 (Al-Isra).

[40] **Qur'an references (L2326):** Qur'an 69:19 (Al-Haqqah); Qur'an 84:7 (Al-Inshiqaq); Qur'an 84:8 (Al-Inshiqaq); Qur'an 84:9 (Al-Inshiqaq); Qur'an 84:10 (Al-Inshiqaq); Qur'an 84:11 (Al-Inshiqaq); Qur'an 84:12 (Al-Inshiqaq); Qur'an 84:13 (Al-Inshiqaq); Qur'an 84:14 (Al-Inshiqaq); Qur'an 69:25 (Al-Haqqah); Qur'an 69:26 (Al-Haqqah); Qur'an 69:27 (Al-Haqqah); Qur'an 69:28 (Al-Haqqah); Qur'an 69:29 (Al-Haqqah); Qur'an 69:30 (Al-Haqqah); Qur'an 69:31 (Al-Haqqah); Qur'an 69:32 (Al-Haqqah); Qur'an 69:33 (Al-Haqqah); Qur'an 69:34 (Al-Haqqah); Qur'an 107:3 (Al-Ma'un).

[مَسْأَلَة عَلَى كُلّ إنْسَان حافظان مِنْ الْمَلَائِكَة يحصيان أقواله وأعماله]

٣٦ - مَسْأَلَةٌ: وَإِنَّ عَلَى كُلِّ إنْسَانٍ حَافِظَيْنِ مِنْ الْمَلَائِكَةِ يُحْصِيَانِ أَقْوَالَهُ وَأَعْمَالَهُ قَالَ عَزَّ وَجَلَّ: {إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ} [ق: ١٧] {مَا يَلْفِظُ مِنْ قَوْلٍ إِلا لَدَيْهِ رَقِيبٌ عَتِيدٌ} [ق: ١٨] .

[مَسْأَلَة هُمْ بِحَسَنَة فَلَمْ يعملها]

٣٧ - مَسْأَلَةٌ: وَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا. وَمَنْ هَمَّ بِسَيِّئَةٍ فَإِنْ تَرَكَهَا لِلَّهِ تَعَالَى كُتِبَتْ لَهُ حَسَنَةً، فَإِنْ تَرَكَهَا بِغَلَبَةٍ أَوْ نَحْوِ ذَلِكَ لَمْ تُكْتَبْ عَلَيْهِ، فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ سَيِّئَةً وَاحِدَةً. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ رَافِعٍ ثنا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَذَكَرَ أَحَادِيثَ مِنْهَا قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «قَالَ اللَّهُ - عَزَّ وَجَلَّ -: إذَا تَحَدَّثَ عَبْدِي بِأَنْ يَعْمَلَ حَسَنَةً فَأَنَا أَكْتُبُهَا لَهُ حَسَنَةً مَا لَمْ يَعْمَلْ، فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا بِعَشْرِ أَمْثَالِهَا، وَإِذَا تَحَدَّثَ بِأَنْ يَعْمَلَ سَيِّئَةً فَأَنَا أَغْفِرُهَا لَهُ مَا لَمْ يَعْمَلْهَا، فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا لَهُ بِمِثْلِهَا» . وَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «قَالَتْ الْمَلَائِكَةُ: رَبِّ ذَاكَ عَبْدُكَ يُرِيدُ أَنْ يَعْمَلَ سَيِّئَةً - وَهُوَ أَبْصَرُ بِهِ - فَقَالَ ارْقُبُوهُ فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِمِثْلِهَا وَإِنْ تَرَكَهَا فَاكْتُبُوهَا لَهُ حَسَنَةً إنَّمَا تَرَكَهَا مِنْ جَرَّايَ» وَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إذَا أَحْسَنَ

L2329 **There are two guardian angels from the angels assigned to every human who record his words and deeds.**

L2330 36. Issue: Indeed, upon every human are two guardian angels who record his statements and deeds. Allah, the Almighty, said: {When the two recording angels, stationed on the right and the left, observe [his deeds].} [50:17] {No word does he utter but there is with him a watchful scribe, ever-ready.} [50:18].[41]

L2331 **A jurisprudential issue: They were in a position to do a good deed but did not do it.**

L2332 37. Issue: Whoever intends to perform a good deed but does not act upon it, one good deed is recorded for him. If he performs it, ten good deeds are recorded. Whoever intends to commit an evil deed but abandons it for Allah's sake, one good deed is recorded for him. If he abandons it due to compulsion or similar reasons, nothing is recorded against him. If he commits it, one evil deed is recorded.

Abdullah ibn Yusuf narrated to us from Ahmad ibn Fath from Abdul Wahhab ibn Isa from Ahmad ibn Muhammad from Ahmad ibn Ali from Muslim ibn al-Hajjaj from Muhammad ibn Rafi' from Abdul Razzaq from Ma'mar from Hammam ibn Munabbih: This is what Abu Hurairah narrated to us from Allah's Messenger (peace and blessings be upon him), mentioning several hadiths including:

The Messenger of Allah (peace and blessings be upon him) said: "Allah the Almighty declared: 'When My servant speaks of performing a good deed, I record it as one good deed for him so long as he does not act upon it. If he performs it, I record it as tenfold. When he speaks of committing an evil deed, I forgive it so long as he does not act upon it. If he commits it, I record it as a single evil deed.'"

The Messenger of Allah (peace and blessings be upon him) said: "The angels said: 'Lord, this servant of Yours intends to commit an evil deed'—though

[41] **Qur'an references (L2330):** Qur'an 50:17 (Qaf); Qur'an 50:18 (Qaf).

You are all-seeing regarding him. He replied: 'Observe him. If he commits it, record it as one evil deed. If he abandons it, record it as one good deed—for he abandoned it only for My sake.'"

The Messenger of Allah (peace and blessings be upon him) said: "When one perfects his Islam, every good deed he performs is recorded as tenfold up to seven hundredfold, while every evil deed is recorded as one—until he meets Allah the Almighty."[42]

L2333–2334 **A legal issue pertaining to the act of committing an evil deed while in a state of disbelief and subsequently accepting Islam.**

L2335 Legal ruling: If someone commits an evil deed during their disbelief and then embraces Islam, if they persist in that wrongdoing, they will be held accountable and recompensed in the Hereafter for what they did during both their disbelief and after embracing Islam. If they repent from it, what they did during their disbelief is removed from them. If someone performs righteous deeds during their disbelief and then embraces Islam, they will be rewarded in Paradise for what they did during both their disbelief and after embracing Islam. If they do not embrace Islam, they will be recompensed for that in this world and will derive no benefit from it in the Hereafter.

L2336 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Muhammad ibn Hatim ibn Maymun and Ibrahim ibn Dinar—and the wording is his—both said: Hajjaj (who is ibn Muhammad) narrated to us from Ibn Jurayj, who said: Ya'la ibn Muslim informed me that he heard Sa'id ibn Jubayr narrate from Ibn Abbas: "Some people among the polytheists committed numerous killings and frequent adultery. Then they came to Muhammad (peace and blessings of Allah be upon him) and said, 'What you proclaim and call people to is indeed excellent. If only you could inform us whether there is expiation for our deeds.' Thereupon the verses were revealed: *And those who

[42] **Hadith references (L2332):** Sahih Muslim 129.

أَحَدُكُمْ إِسْلَامَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ، وَكُلُّ سَيِّئَةٍ تُكْتَبُ لَهُ بِمِثْلِهَا حَتَّى يَلْقَى اللَّهَ - عَزَّ وَجَلَّ -» .

[مَسْأَلَة مِنْ عَمَل فِي كفره عملا سيئا ثُمَّ أسلم]

مَسْأَلَةٌ: وَمَنْ عَمِلَ فِي كُفْرِهِ عَمَلًا سَيِّئًا ثُمَّ أَسْلَمَ، فَإِنْ تَمَادَى عَلَى تِلْكَ الْإِسَاءَةِ حُوسِبَ وَجُوزِيَ فِي الْآخِرَةِ بِمَا عَمِلَ مِنْ ذَلِكَ فِي شِرْكِهِ وَإِسْلَامِهِ، وَإِنْ تَابَ عَنْ ذَلِكَ سَقَطَ عَنْهُ مَا عَمِلَ فِي شِرْكِهِ. وَمَنْ عَمِلَ فِي كُفْرِهِ أَعْمَالًا صَالِحَةً ثُمَّ أَسْلَمَ جُوزِيَ فِي الْجَنَّةِ بِمَا عَمِلَ مِنْ ذَلِكَ فِي شِرْكِهِ وَإِسْلَامِهِ، فَإِنْ لَمْ يُسْلِمْ جُوزِيَ بِذَلِكَ فِي الدُّنْيَا وَلَمْ يَنْتَفِعْ بِذَلِكَ فِي الْآخِرَةِ.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ وَاللَّفْظُ لَهُ قَالَا ثنا حَجَّاجٌ وَهُوَ ابْنُ مُحَمَّدٍ - عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ أَنَّهُ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ «أَنَّ نَاسًا مِنْ أَهْلِ الشِّرْكِ قَتَلُوا فَأَكْثَرُوا وَزَنَوْا فَأَكْثَرُوا، ثُمَّ أَتَوْا مُحَمَّدًا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالُوا: إِنَّ الَّذِي تَقُولُ وَتَدْعُو إِلَيْهِ لَحَسَنٌ، وَلَوْ تُخْبِرُنَا أَنَّ لِمَا عَمِلْنَا كَفَّارَةً فَنَزَلَتْ: {وَالَّذِينَ لا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلا بِالْحَقِّ وَلا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا} [الفرقان:

do not invoke any deity alongside Allah, nor kill the soul which Allah has forbidden except by right, nor commit adultery. Whoever does this will face punishment* [25:68] *His torment will be multiplied on the Day of Resurrection, and he will remain therein in eternal disgrace* [25:69] *Except those who repent, believe, and perform righteous deeds* [25:70]." Thus, Allah—Exalted and Majestic—does not erase those evil deeds except through faith accompanied by repentance and righteous works.

Via the same chain, Muslim reported: Uthman ibn Abi Shaybah narrated to us: Jarir narrated to us from Mansur from Abi Wa'il from Ibn Mas'ud, who said: "People asked the Messenger of Allah (peace and blessings of Allah be upon him), 'O Messenger of Allah, will we be held accountable for what we did during the pre-Islamic era?' He replied, 'Whoever does good in Islam will not be punished for those deeds, but whoever does evil will be punished for his deeds in both the pre-Islamic era and in Islam.'"

Via the same chain, Muslim reported: Abu Bakr ibn Abi Shaybah narrated to us: Waki' narrated to us from al-A'mash from Abi Wa'il from Ibn Mas'ud, who said: "We asked, 'O Messenger of Allah, will we be held accountable for what we did during the pre-Islamic era?' He replied, 'Whoever does good in Islam will not be punished for his pre-Islamic deeds, but whoever does evil in Islam will be punished for both the earlier and later deeds.'"[43][44]

L2337–2340 And through him to Muslim: Ḥasan al-Ḥulwānī narrated to us: Ya'qūb ibn Ibrāhīm ibn Sa'd narrated to us from Ṣāliḥ ibn Kaysān, from Ibn Shihāb: 'Urwah ibn al-Zubayr informed us that Ḥakīm ibn Ḥizām informed him that he said to the Messenger of Allah—peace be upon him: "O Messenger of Allah, what is your view regarding devotional acts I used to practice in the pre-Islamic era: charity, emancipating slaves, or upholding kinship ties? Is there any reward for them?" The Messenger of Allah—peace be upon him—replied: "You have embraced Islam upon the good you had previously done." If they cite the words of Allah—Exalted and Majestic: *{Say to those who

٦٨] {يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا} [الفرقان: ٦٩] {إِلا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلا صَالِحًا} [الفرقان: ٧٠] » فَلَمْ يُسْقِطِ اللَّهُ - عَزَّ وَجَلَّ - تِلْكَ الأَعْمَالَ السَّيِّئَةَ إِلَّا بِالإِيمَانِ مَعَ التَّوْبَةِ مَعَ الْعَمَلِ الصَّالِحِ. وَبِهِ إِلَى مُسْلِمٍ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ ثنا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنِ ابْنِ مَسْعُودٍ قَالَ: «قَالَ أُنَاسٌ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: يَا رَسُولَ اللَّهِ أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ - أَمَّا مَنْ أَحْسَنَ مِنْكُمْ فِي الإِسْلامِ فَلا يُؤَاخَذُ بِهَا وَمَنْ أَسَاءَ أُخِذَ بِعَمَلِهِ فِي الْجَاهِلِيَّةِ وَالإِسْلامِ» . وَبِهِ إِلَى مُسْلِمٍ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا وَكِيعٌ عَنِ الأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنِ ابْنِ مَسْعُودٍ قَالَ: «قُلْنَا يَا رَسُولَ اللَّهِ أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ فَقَالَ مَنْ أَحْسَنَ فِي الإِسْلامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الإِسْلامِ أُخِذَ بِالأَوَّلِ وَالآخِرِ» .

وَبِهِ إِلَى مُسْلِمٍ حَدَّثَنَا حَسَنٌ الْحُلْوَانِيُّ ثنا يَعْقُوبُ هُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ثنا عَنْ صَالِحٍ هُوَ ابْنُ كَيْسَانَ - عَنِ ابْنِ شِهَابٍ أَخْبَرَنَا عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ حَكِيمَ بْنَ حِزَامٍ أَخْبَرَهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «أَيْ رَسُولَ اللَّهِ أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّثُ بِهَا فِي الْجَاهِلِيَّةِ مِنْ صَدَقَةٍ أَوْ عَتَاقَةٍ أَوْ صِلَةِ رَحِمٍ أَفِيهَا أَجْرٌ؟ فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: أَسْلَمْتَ عَلَى مَا أَسْلَفْتَ مِنْ خَيْرٍ» . فَإِنْ ذَكَرُوا قَوْلَ اللَّهِ عَزَّ وَجَلَّ: {قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ} [الأنفال: ٣٨] . وَقَوْلَهُ - عَلَيْهِ السَّلَامُ - لِعَمْرِو بْنِ الْعَاصِ «إِنَّ الإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ، وَإِنَّ الْهِجْرَةَ تَهْدِمُ مَا

[43] **Hadith references (L2336):** Sahih Muslim 120a; Sahih al-Bukhari 6921; Sahih Muslim 120b.

[44] **Qur'an references (L2336):** Qur'an 25:68 (Al-Furqan); Qur'an 25:69 (Al-Furqan); Qur'an 25:70 (Al-Furqan).

disbelieve: If they desist, what has passed will be forgiven them}* [8:38], and His saying—peace be upon him—to ʻAmr ibn al-ʻĀṣ: "Indeed, Islam annuls what preceded it, Hijrah annuls what preceded it, and Ḥajj annuls what preceded it," we say: The Prophet's speech—peace be upon him—does not contradict his own words nor the words of his Lord. If that were so—and Allah forbid such a thing—none would take precedence over another, and every argument based on selective interpretation would be invalid. Similarly, the Quran does not contradict the Quran or the Sunnah. Allah—Exalted and Majestic—said: *{Had it been from other than Allah, they would have found much discrepancy therein}* [4:82]. As for His saying—Exalted: *{If they desist, what has passed will be forgiven them}* [8:38], this indeed aligns with our position: whoever desists is forgiven. But for those who do not desist, Allah did not state He forgives them, thus their reliance on this verse is invalid. As for his saying—peace be upon him: "Islam annuls what preceded it," this is true and consistent with our stance, for "Islam" encompasses all acts of obedience, and repentance from evil deeds is among the acts of obedience. Similarly, his saying—peace be upon him—regarding Hijrah refers to repentance from every sin, as authentically reported from him: "The Muhājir is one who abandons what Allah has forbidden." ʻAbd al-Raḥmān ibn ʻAbd Allāh ibn Khālid narrated to us: Ibrāhīm ibn Aḥmad narrated to us: Muḥammad ibn Yūsuf al-Farabrī narrated to us: al-Bukhārī narrated to us: Ādam ibn Abī Iyās narrated to us: Shuʻbah narrated from ʻAbd Allāh ibn Abī al-Safar. Ismail ibn Abi Khalid reported from Ash-Shaʻbi from ʻAbdullah ibn ʻAmr ibn Al-ʻAs that the Prophet, peace and blessings of Allah be upon him, said: "A Muslim is one from whose tongue and hand the Muslims are safe, and the Muhājir is one who abandons what Allah has prohibited."

ʻAbdullah ibn Yusuf → Ahmad ibn Fath → ʻAbdul-Wahhab ibn ʻIsa → Ahmad ibn Muhammad → Ahmad ibn ʻAli → Muslim ibn al-Hajjaj → Abu Bakr ibn Abi Shaybah → Hafs ibn Ghiyath → Dawud → Ash-Shaʻbi → Masruq → ʻAishah, Mother of the Believers, who said: "I asked, 'O Messenger of Allah, Ibn Judʿan used to uphold kinship ties and feed the poor in pre-Islamic times. Will that benefit him?' He replied: 'It will not benefit him, for he never once said: _My Lord, forgive me my sin on the Day of Reckoning._'"

كَانَ قَبْلَهَا وَإِنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ» . قُلْنَا: إِنَّ كَلَامَهُ - عَلَيْهِ السَّلَامُ - لَا يُعَارِضُ كَلَامَهُ وَلَا كَلَامَ رَبِّهِ، وَلَوْ كَانَ ذَلِكَ - وَقَدْ أَعَاذَ اللَّهُ مِنْ هَذَا - لَمَا كَانَ بَعْضُهُ أَوْلَى مِنْ بَعْضٍ وَلَبَطَلَتْ حُجَّةُ كُلِّ أَحَدٍ بِمَا يَتَعَلَّقُ بِهِ مِنْهُ. وَكَذَلِكَ الْقُرْآنُ لَا يُعَارِضُ الْقُرْآنَ وَلَا السُّنَّةَ. قَالَ عَزَّ وَجَلَّ: {وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلافًا كَثِيرًا} [النساء: ٨٢] فَأَمَّا قَوْله تَعَالَى: {إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ} [الأنفال: ٣٨] فَنَعَمْ هَذَا هُوَ نَفْسُ قَوْلِنَا: إِنَّ مَنْ انْتَهَى غُفِرَ لَهُ. وَأَمَّا مَنْ لَمْ يَنْتَهِ عَنْهُ فَلَمْ يَقُلْ اللَّهُ تَعَالَى أَنَّهُ يَغْفِرُهُ لَهُ، فَبَطَلَ تَعَلُّقُهُمْ بِالْآيَةِ. وَأَمَّا قَوْلُهُ - عَلَيْهِ السَّلَامُ -: «إِنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ» فَحَقٌّ وَهُوَ قَوْلُنَا؛ لِأَنَّ الْإِسْلَامَ اسْمٌ وَاقِعٌ عَلَى جَمِيعِ الطَّاعَاتِ، وَالتَّوْبَةُ مِنْ عَمَلِ السُّوءِ مِنْ الطَّاعَاتِ. وَكَذَلِكَ قَوْلُهُ - عَلَيْهِ السَّلَامُ - فِي الْهِجْرَةِ إنَّمَا هِيَ التَّوْبَةُ مِنْ كُلِّ ذَنْبٍ، كَمَا صَحَّ عَنْهُ - عَلَيْهِ السَّلَامُ - «الْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ» . حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إبْرَاهِيمُ بْنُ أَحْمَدَ ثنا مُحَمَّدُ بْنُ يُوسُفَ الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا آدَم بْنُ أَبِي إيَاسٍ ثنا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ الشَّعْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ثنا حَفْصُ بْنُ غِيَاثٍ عَنْ دَاوُد عَنْ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ «قُلْتُ يَا رَسُولَ اللَّهِ إنَّ ابْنَ جُدْعَانَ كَانَ فِي الْجَاهِلِيَّةِ يَصِلُ الرَّحِمَ وَيُطْعِمُ الْمِسْكِينَ، فَهَلْ ذَلِكَ نَافِعُهُ؟ قَالَ: لَا يَنْفَعُهُ إنَّهُ لَمْ يَقُلْ يَوْمًا رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ

ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا مُحَمَّدُ بْنُ عِيسَى ثنا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ ثنا مُسْلِمٌ ثنا زُهَيْرُ بْنُ حَرْبٍ ثنا يَزِيدُ بْنُ هَارُونَ ثنا هَمَّامُ بْنُ يَحْيَى عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إِنَّ اللَّهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً يُعْطَى بِهَا فِي الدُّنْيَا وَيُجْزَى بِهَا فِي الْآخِرَةِ، وَأَمَّا الْكَافِرُ فَيُعْطَى بِحَسَابِ مَا عَمِلَ بِهَا لِلَّهِ فِي الدُّنْيَا حَتَّى إِذَا أَفْضَى إِلَى الْآخِرَةِ لَمْ تَكُنْ لَهُ حَسَنَةٌ يُجْزَى بِهَا» .

[مَسْأَلَة عَذَاب الْقَبْر ومساءلة الأرواح بَعْد الْمَوْت حَقّ]

٣٩ - مَسْأَلَةٌ: وَأَنَّ عَذَابَ الْقَبْرِ حَقٌّ وَمُسَاءَلَةَ الْأَرْوَاحِ بَعْدَ الْمَوْتِ حَقٌّ وَلَا يَحْيَا أَحَدٌ بَعْدَ مَوْتِهِ إِلَى يَوْمِ الْقِيَامَةِ.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا مُحَمَّدُ بْنُ عِيسَى ثنا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ بَشَّارِ بْنِ عُثْمَانَ الْعَبْدِيُّ ثنا مُحَمَّدُ بْنُ جَعْفَرٍ هُوَ غُنْدَرٌ - ثنا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ الْبَرَاءِ بْنِ عَازِبٍ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: « {يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ} [إبراهيم: ٢٧] . قَالَ: نَزَلَتْ فِي عَذَابِ الْقَبْرِ، يُقَالُ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ رَبِّيَ اللَّهُ وَنَبِيِّي مُحَمَّدٌ» . وَبِهِ إِلَى مُسْلِمٍ ثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ ثنا حَمَّادُ بْنُ زَيْدٍ ثنا بُدَيْلٌ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ أَبِي هُرَيْرَةَ قَالَ «إِذَا خَرَجَتْ رُوحُ الْمُؤْمِنِ تَلَقَّاهَا مَلَكَانِ يُصْعِدَانِهَا، وَيَقُولُ أَهْلُ السَّمَاءِ: رُوحٌ طَيِّبَةٌ جَاءَتْ مِنْ قِبَلِ الْأَرْضِ، صَلَّى اللَّهُ عَلَيْكِ وَعَلَى جَسَدٍ كُنْتِ تَعْمُرِينَهُ، فَيَنْطَلِقُوا بِهِ إِلَى رَبِّهِ ثُمَّ يَقُولُ: انْطَلِقُوا بِهِ إِلَى آخِرِ الْأَجَلِ. قَالَ: وَإِنَّ الْكَافِرَ إِذَا خَرَجَتْ رُوحُهُ يَقُولُ أَهْلُ السَّمَاءِ: رُوحٌ خَبِيثَةٌ جَاءَتْ

‘Abdullah ibn Yusuf → Ahmad ibn Fath → ‘Abdul-Wahhab ibn ‘Isa → Muhammad ibn ‘Isa → Ibrahim ibn Muhammad → Muslim ibn al-Hajjaj → Zuhayr ibn Harb → Yazid ibn Harun → Hammam ibn Yahya → Qatadah → Anas, who reported that the Messenger of Allah, peace and blessings of Allah be upon him, said: “Allah does not wrong a believer regarding any good deed: he is given reward for it in this world and recompense for it in the Hereafter. As for the disbeliever, he is granted according to the account of what he did for Allah in this world, until when he enters the Hereafter, no good deed remains for which he may be recompensed.”[45][46]

The reality of the punishment in the grave and the questioning of souls after death is a truth.

39 - Issue: That the torment of the grave is true, the questioning of the spirits after death is true, and no one is brought back to life after death until the Day of Resurrection.

Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul-Wahhab ibn Isa narrated to us: Muhammad ibn Isa narrated to us: Ibrahim ibn Muhammad narrated to us: Muslim ibn al-Hajjaj narrated to us: Muhammad ibn Bashar ibn Uthman al-Abdi narrated to us: Muhammad ibn Jafar—he is Ghundar—narrated to us: Shu’bah from Alqamah ibn Marthad from Sa’d ibn Ubaydah. From Al-Barā’ ibn ‘Āzib, from the Prophet—peace and blessings of Allah be upon him—who said: *“Allah keeps firm those who believe with the firm word”* (Ibrāhīm 14:27). He said: “This was revealed concerning the punishment of the grave. It will be said to him: ‘Who is your Lord?’ He will say: ‘My Lord is Allah, and my Prophet is Muḥammad.’” Via the chain leading to Muslim: ‘Ubayd Allāh ibn ‘Umar al-Qawārīrī narrated to us, Ḥammād ibn Zayd narrated to us, Budayl narrated from ‘Abd Allāh ibn Shaqīq from Abū Hurayrah, who said: “When the soul of a believer departs, two angels receive it and ascend with it. The dwellers of the heavens say:

[45] **Hadith references (L2338):** Sahih Muslim 123b; Sahih Muslim 121; Mishkat al-Masabih 28; Riyad as-Salihin 710; Sahih al-Bukhari 10; Sahih al-Bukhari 6484; Sunan an-Nasai 4996; Sahih Muslim 214.

[46] **Qur’an references (L2338):** Qur’an 8:38 (Al-Anfal); Qur’an 4:82 (An-Nisa).

مِنْ قِبَلِ الْأَرْضِ فَيُقَالُ انْطَلِقُوا بِهِ إِلَى آخِرِ الْأَجَلِ. قَالَ أَبُو هُرَيْرَةَ: فَرَدَّ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَيْطَةً كَانَتْ عَلَيْهِ عَلَى أَنْفِهِ» وَقَالَ اللَّهُ تَعَالَى: {وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ} [البقرة: ٢٨] فَصَحَّ أَنَّهُمَا حَيَاتَانِ وَمَوْتَانِ فَقَطْ، وَلَا تُرَدُّ الرُّوحُ إِلَّا لِمَنْ كَانَ ذَلِكَ آيَةً، كَمَنْ أَحْيَاهُ عِيسَى - عَلَيْهِ السَّلَامُ -، وَكُلُّ مَنْ جَاءَ فِيهِ بِذَلِكَ نَصٌّ، وَهُوَ قَوْلُ مَنْ رُوِيَ عَنْهُ فِي ذَلِكَ قَوْلٌ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ -. حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نَبَاتٍ ثنا إِسْمَاعِيلُ بْنُ إِسْحَاقَ ثنا عِيسَى بْنُ حَبِيبٍ ثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِئُ ثنا جَدِّي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ثنا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ " دَخَلَ ابْنُ عُمَرَ الْمَسْجِدَ فَأَبْصَرَ ابْنَ الزُّبَيْرِ مَطْرُوحًا قَبْلَ أَنْ يُصْلَبَ، فَقِيلَ لَهُ هَذِهِ أَسْمَاءُ، فَمَالَ إِلَيْهَا وَعَزَّاهَا وَقَالَ: إِنَّ هَذِهِ الْجُثَثَ لَيْسَتْ بِشَيْءٍ وَإِنَّ الْأَرْوَاحَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ، فَقَالَتْ لَهُ أَسْمَاءُ: وَمَا يَمْنَعُنِي وَقَدْ أُهْدِيَ رَأْسُ يَحْيَى بْنِ زَكَرِيَّا إِلَى بَغِيٍّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ وَلَمْ يَرْوِ أَحَدٌ أَنَّ فِي عَذَابِ الْقَبْرِ رَدَّ الرُّوحِ إِلَى الْجَسَدِ إِلَّا الْمِنْهَالُ بْنُ عَمْرٍو، وَلَيْسَ بِالْقَوِيِّ.

'A pure soul has come from the earth. May Allah bless you and the body you inhabited.' They take it to his Lord, then He says: 'Take it to the end of its appointed term.'" He said: "When the soul of an unbeliever departs, the dwellers of the heavens say: 'A wicked soul has come from the earth.' It is said: 'Take it to the end of its appointed term.'" Abū Hurayrah said: "The Messenger of Allah—peace and blessings of Allah be upon him—repositioned the cloth covering his nose." Allah the Exalted said: *"You were dead, then He gave you life, then He will cause you to die, then He will give you life again"* (al-Baqarah 2:28). Thus, it is confirmed that there are two lives and two deaths only. The soul is not returned except to those for whom it is a sign, such as those revived by Jesus—peace be upon him—and those explicitly mentioned in a scriptural text. This is the opinion reported from some Companions—may Allah be pleased with them. Muḥammad ibn Sa'īd ibn Nabāt related to us: Ismā'īl ibn Isḥāq related to us: 'Īsā ibn Ḥabīb related to us: 'Abd Allāh ibn 'Abd al-Raḥmān ibn Muḥammad ibn 'Abd Allāh ibn Yazīd al-Muqri' related to us: My grandfather Muḥammad ibn 'Abd Allāh related to us: Sufyān ibn 'Uyaynah narrated from Manṣūr ibn 'Abd al-Raḥmān from his mother Ṣafiyyah bint Shaybah, who said: "Ibn 'Umar entered the mosque and saw Ibn al-Zubayr's body thrown down before being crucified. It was said to him: 'This is Asmā'.' He went to her, offered condolences, and said: 'These corpses are nothing; the souls are with Allah, the Mighty and Majestic.' Asmā' said to him: 'What prevents me when the head of Yaḥyā ibn Zakariyyā was presented to a prostitute among the prostitutes of the Children of Israel?' No one narrated that the soul is returned to the body during the punishment of the grave except al-Minhāl ibn 'Amr, and he is not reliable."[47]

[مَسْأَلَة الْحَسَنَات تذهب السيئات والتوبة تسقطها]

The issue of good deeds eliminating sins and repentance nullifying them.

٤٠ - مَسْأَلَةٌ: وَالْحَسَنَاتُ تُذْهِبُ السَّيِّئَاتِ بِالْمُوَازَنَةِ، وَالتَّوْبَةُ تُسْقِطُ السَّيِّئَاتِ وَالْقِصَاصُ مِنْ الْحَسَنَاتِ. قَالَ اللَّهُ عَزَّ وَجَلَّ: {وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ} [طه: ٨٢] وَقَالَ تَعَالَى: {إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ} [هود: ١١٤] . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ

Legal Question 40: Good deeds erase evil deeds by balance, and repentance nullifies evil deeds. Retribution is from good deeds. Allah the Almighty said: {And indeed, I am Forgiving to those who repent} [20:82]. And He the Exalted said: {Indeed, good deeds remove evil deeds} [11:114]. Abdullah ibn Yusuf

[47] **Qur'an references (L2343):** Qur'an 14:27 (Ibrahim); Qur'an 2:28 (Al-Baqarah).

narrated from Ahmad ibn Fath from Abd al-Wahhab ibn Isa from Ahmad ibn Muhammad from Ahmad ibn Ali from Muslim ibn al-Hajjaj from Qutaybah ibn Sa'id from Ismail from al-Ala ibn Abd al-Rahman from his father from Abu Hurairah that the Messenger of Allah, peace and blessings be upon him, said: "Do you know who the bankrupt is?" They said: "The bankrupt among us is one who has no dirham nor possessions." He said: "The bankrupt of my nation is the one who comes on the Day of Resurrection with prayer, fasting, and zakat, but comes having insulted this one, falsely accused that one of unchastity, consumed the wealth of this one, shed the blood of that one, and struck this one. Each will then be given from his good deeds. If his good deeds are exhausted before settling what is owed, their sins will be taken and loaded upon him, then he will be cast into the Fire." And the Almighty said: {Today every soul will be recompensed for what it earned} [40:17].[48]

The issue regarding the Prophet of God, Jesus—that he was neither killed nor crucified.

41 - Issue: And that Jesus, peace be upon him, was neither killed nor crucified, but Allah the Exalted caused him to die and then raised him to Himself. Allah the Exalted said: *"But they did not kill him, nor did they crucify him"* [An-Nisa: 157]. And He the Most High said: *"Indeed, I will cause you to die and raise you to Myself"* [Al Imran: 55]. And He the Most High said concerning him that he declared: *"And I was a witness over them as long as I remained among them; but when You caused me to die, You became the Watcher over them, and You are Witness over all things"* [Al-Ma'idah: 117]. And He the Most High said: *"Allah takes the souls at the time of its death, and the one [soul] that does not die during her sleep"* [Az-Zumar: 42]. Thus, the taking of the soul is of two types: sleep and death only. Jesus, peace be upon him, did not intend by his statement *"when You caused me to die"* [Al-Ma'idah: 117] the taking of the soul in sleep; therefore, it is established that he meant only the taking of the soul in death. Whoever claims he, peace be upon him, was killed or crucified

[48] **Qur'an references (L2347):** Qur'an 20:82 (Taha); Qur'an 11:114 (Hud); Qur'an 40:17 (Ghafir).

بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا قُتَيْبَةُ بْنُ سَعِيدٍ ثنا إِسْمَاعِيلُ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «أَتَدْرُونَ مَا الْمُفْلِسُ؟ قَالُوا الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ، فَقَالَ: إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ» وَقَالَ عَزَّ وَجَلَّ: {الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ} [غافر: ١٧] .

[مَسْأَلَة نبي الله عِيسَى لَمْ يقتل وَلَمْ يصلب]

٤١ - مَسْأَلَةٌ: وَأَنَّ عِيسَى - عَلَيْهِ السَّلَامُ - لَمْ يُقْتَلْ وَلَمْ يُصْلَبْ وَلَكِنْ تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ ثُمَّ رَفَعَهُ إِلَيْهِ. وَقَالَ عَزَّ وَجَلَّ {وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ} [النساء: ١٥٧] وَقَالَ تَعَالَى: {إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ} [آل عمران: ٥٥] وَقَالَ تَعَالَى عَنْهُ أَنَّهُ قَالَ {وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ} [المائدة: ١١٧] وَقَالَ تَعَالَى: {اللَّهُ يَتَوَفَّى الأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا} [الزمر: ٤٢] فَالْوَفَاةُ قِسْمَانِ: نَوْمٌ وَمَوْتٌ فَقَطْ وَلَمْ يُرِدْ عِيسَى - عَلَيْهِ السَّلَامُ - بِقَوْلِهِ {فَلَمَّا تَوَفَّيْتَنِي} [المائدة: ١١٧] وَفَاةَ النَّوْمِ، فَصَحَّ أَنَّهُ إِنَّمَا عَنَى وَفَاةَ الْمَوْتِ، وَمَنْ قَالَ إِنَّهُ - عَلَيْهِ السَّلَامُ - قُتِلَ أَوْ صُلِبَ فَهُوَ كَافِرٌ مُرْتَدٌّ حَلَالٌ دَمُهُ وَمَالُهُ لِتَكْذِيبِهِ الْقُرْآنَ وَخِلَافِهِ الْإِجْمَاعَ.

is a disbelieving apostate—his blood and wealth are lawful for denying the Quran and contradicting the consensus.[49]

L2352 **Issue: Neither the Prophet Muhammad nor any of his Companions will return except on the Day of Resurrection.**

L2353–2355 42. Issue: That neither Muḥammad, the Messenger of Allah—peace and blessings of Allah be upon him—nor any of his companions—may Allah be pleased with them—will return except on the Day of Resurrection, when Allah brings back the believers and disbelievers for reckoning and recompense. This is the consensus of all God-fearing people of Islam before the emergence of the Rāfiḍah—those who oppose the consensus of the people of Islam, alter the Quran, deny the authentic traditions of the Messenger of Allah—peace and blessings of Allah be upon him—openly fabricate falsehoods, and contradict themselves in their lies. Allah, the Exalted and Majestic, said: "You were dead, then He gave you life, then He will cause you to die, then He will give you life again" [Baqarah 2:28]. And He, the Exalted, said: {Then indeed you, on the Day of Resurrection, before your Lord, will dispute} [Az-Zumar: 31]. They made claims about the return of Ali—may Allah be pleased with him—which anyone could equally assert about Umar, Uthman, Muawiyah—may Allah be pleased with them—or others, provided one does not care about lying and advancing claims without evidence: neither from the Quran, nor the Sunnah, nor scholarly consensus, nor rational proof. And with Allah lies success.[50]

L2356 **The Issue of the Souls That the Messenger of Allah Saw on the Night of Isra.**

L2357 43 - Issue: And that the souls which the Messenger of Allah - peace and blessings be upon him - saw on the night of his Night Journey were the spirits of the people of bliss to the right of Adam - peace be upon him - and the

[49] **Qur'an references (L2351):** Qur'an 4:157 (An-Nisa); Qur'an 3:55 (Ali 'Imran); Qur'an 5:117 (Al-Ma'idah); Qur'an 39:42 (Az-Zumar).

[50] **Qur'an references (L2353):** Qur'an 2:28 (Al-Baqarah); Qur'an 39:31 (Az-Zumar).

[مَسْأَلَة لَا يرجع مُحَمَّد وَلَا أَحَد مِنْ أصحابه إِلَّا يَوْم الْقِيَامَة]

٤٢ - مَسْأَلَةٌ: وَأَنَّهُ لَا يَرْجِعُ مُحَمَّدٌ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا أَحَدٌ مِنْ أَصْحَابِهِ - رَضِيَ اللَّهُ عَنْهُمْ - إِلَّا يَوْمَ الْقِيَامَةِ إِذَا رَجَّعَ (اللَّهُ) الْمُؤْمِنِينَ وَالْكَافِرِينَ لِلْحِسَابِ وَالْجَزَاءِ. هَذَا إِجْمَاعُ جَمِيعِ أَهْلِ الْإِسْلَامِ الْمُتَّقِينَ قَبْلَ حُدُوثِ الرَّوَافِضِ الْمُخَالِفِينَ لِإِجْمَاعِ أَهْلِ الْإِسْلَامِ الْمُبَدِّلِينَ لِلْقُرْآنِ الْمُكَذِّبِينَ بِصَحِيحِ سُنَنِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْمُجَاهِرِينَ بِتَوْلِيدِ الْكَذِبِ الْمُتَنَاقِضِينَ فِي كَذِبِهِمْ أَيْضًا، وَقَالَ عَزَّ وَجَلَّ: {وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ} [البقرة: ٢٨] وَقَالَ تَعَالَى: {ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ} [الزمر: ٣١] فَادَّعَوْا مِنْ رُجُوعِ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - مَا لَا يَعْجِزُ أَحَدٌ عَنْ أَنْ يَدَّعِيَ مِثْلَهُ لِعُمَرَ أَوْ لِعُثْمَانَ أَوْ لِمُعَاوِيَةَ - رَضِيَ اللَّهُ عَنْهُمْ - أَوْ لِغَيْرِ هَؤُلَاءِ: إِذَا لَمْ يُبَالِ بِالْكَذِبِ وَالدَّعْوَى بِلَا بُرْهَانٍ لَا مِنْ قُرْآنٍ وَلَا مِنْ سُنَّةٍ وَلَا مِنْ إِجْمَاعٍ وَلَا مِنْ مَعْقُولٍ وَبِاللَّهِ التَّوْفِيقُ.

[مَسْأَلَة الأنفس الَّتِي رَآهَا رَسُول الله لَيْلَة الإسراء]

٤٣ - مَسْأَلَةٌ: وَأَنَّ الْأَنْفُسَ حَيْثُ رَآهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَيْلَةَ أُسْرِيَ بِهِ أَرْوَاحُ أَهْلِ السَّعَادَةِ عَنْ يَمِينِ آدَمَ - عَلَيْهِ السَّلَامُ -، وَأَرْوَاحُ أَهْلِ الشَّقَاءِ عَنْ شِمَالِهِ عِنْدَ سَمَاءِ الدُّنْيَا، لَا تَفْنَى وَلَا تَنْتَقِلُ إِلَى أَجْسَامٍ أُخَرَ، لَكِنَّهَا بَاقِيَةٌ حَيَّةٌ حَسَّاسَةٌ عَاقِلَةٌ

spirits of the people of wretchedness to his left at the lowest heaven. They neither perish nor transfer to other bodies, but remain alive, sentient, and rational in bliss or tribulation until the Day of Resurrection, when they will be returned to their bodies for reckoning and recompense in Paradise or Hellfire - except the spirits of the prophets - peace be upon them - and the spirits of the martyrs, for they are presently granted provision and bliss. Whoever claims that souls transfer to other bodies after departing these bodies has committed disbelief. The proof for this is what Abdullah ibn Yusuf narrated to us; Ahmad ibn Fath narrated to us; Abdul Wahhab ibn Isa narrated to us; Ahmad ibn Muhammad narrated to us; Ahmad ibn Ali narrated to us; Muslim ibn al-Hajjaj narrated to us; Harmala ibn Yahya narrated to us: Ibn Wahb narrated to us from Yunus - that is, Ibn Yazid - from Ibn Shihab from Anas ibn Malik, who said: Abu Dharr would relate that the Messenger of Allah - peace and blessings be upon him - said: "The roof of my house was cleft open while I was in Mecca. Jibril - peace be upon him - descended, split my chest, washed it with Zamzam water, then brought a golden vessel filled with wisdom and faith, poured it into my chest, and sealed it. He took my hand and ascended with me to the lowest heaven. When we reached it, Jibril - peace be upon him - said to the keeper of the lowest heaven: 'Open!' He asked: 'Who is this?' Jibril replied: 'Jibril.' He asked: 'Is anyone with you?' Jibril said: 'Yes, Muhammad - peace and blessings be upon him - is with me.' He asked: 'Has permission been sent for him?' Jibril said: 'Yes.' So he opened. When we ascended to the lowest heaven, behold, a man with multitudes to his right and multitudes to his left. When he gazed toward his right, he laughed, and when he gazed toward his left, he wept. He said: 'Welcome to the righteous prophet and the righteous son.' I asked: 'O Jibril, who is this?' He said: 'This is Adam - peace be upon him - and these multitudes to his right and left are the souls of his descendants. Those to his right are the people of Paradise, and those to his left are the people of Hellfire. When he looks toward his right, he laughs, and when he looks toward his left, he weeps.' Then Jibril - peace be upon him - ascended with me until we reached the second heaven."

L2358–2359 Anas said: He mentioned that he found in the heavens Adam, Idris, Je-

فِي نَعِيمٍ أَوْ نَكَدٍ إِلَى يَوْمِ الْقِيَامَةِ فَتُرَدُّ إِلَى أَجْسَادِهَا لِلْحِسَابِ وَلِلْجَزَاءِ بِالْجَنَّةِ أَوْ النَّارِ، حَاشَا أَرْوَاحَ الْأَنْبِيَاءِ - عَلَيْهِمْ السَّلَامُ - وَأَرْوَاحَ الشُّهَدَاءِ فَإِنَّهَا الْآنَ تُرْزَقُ وَتُنَعَّمُ. وَمَنْ قَالَ بِانْتِقَالِ الْأَنْفُسِ إِلَى أَجْسَامٍ أُخَرَ بَعْدَ مُفَارَقَتِهَا هَذِهِ الْأَجْسَادَ فَقَدْ كَفَرَ. بُرْهَانُ هَذَا مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا حَرْمَلَةُ بْنُ يَحْيَى ثنا ابْنُ وَهْبٍ أَنَا يُونُسُ هُوَ ابْنُ يَزِيدَ - عَنْ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ أَبُو ذَرٍّ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «فُرِجَ سَقْفُ بَيْتِي وَأَنَا بِمَكَّةَ فَنَزَلَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ مِنْ مَاءِ زَمْزَمَ ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وَإِيمَانًا فَأَفْرَغَهَا فِي صَدْرِي ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جِئْنَا السَّمَاءَ الدُّنْيَا. قَالَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - لِخَازِنِ السَّمَاءِ الدُّنْيَا افْتَحْ، قَالَ مَنْ هَذَا؟ قَالَ جِبْرِيلُ، قَالَ هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ مَعِي مُحَمَّدٌ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ فَأُرْسِلَ إِلَيْهِ؟ قَالَ نَعَمْ فَفَتَحَ فَلَمَّا عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ عَنْ يَمِينِهِ أَسْوِدَةٌ وَعَنْ يَسَارِهِ أَسْوِدَةٌ، فَإِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى، قَالَ: فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالِابْنِ الصَّالِحِ، فَقُلْتُ يَا جِبْرِيلُ مَنْ هَذَا؟ قَالَ هَذَا آدَمَ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهَذِهِ الْأَسْوِدَةُ الَّتِي عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ أَهْلُ الْجَنَّةِ وَالْأَسْوِدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى، قَالَ ثُمَّ عَرَجَ بِي جِبْرِيلُ - عَلَيْهِ السَّلَامُ - حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ.

sus, Moses, and Abraham—may Allah's prayers be upon them—but the exact manner of their positions was not confirmed except that he mentioned he found Adam in the lowest heaven and Abraham in the sixth heaven. He mentioned the ḥadīth.

قَالَ أَنَسٌ: فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَاوَاتِ آدَمَ وَإِدْرِيسَ وَعِيسَى وَمُوسَى وَإِبْرَاهِيمَ - صَلَوَاتُ اللَّهِ عَلَيْهِمْ - وَلَمْ يُثْبِتْ كَيْفَ مَنَازِلُهُمْ غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ قَدْ وَجَدَ آدَمَ فِي السَّمَاءِ الدُّنْيَا وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ.» وَذَكَرَ الْحَدِيثَ.

L2360 This narration addresses the abode of souls, affirming that the souls of the prophets are in Paradise. As for the martyrs, Allah Almighty and Majestic says: "And do not say of those who are killed in Allah's cause, 'They are dead.' Rather, they are alive, but you perceive it not" [Al-Baqarah: 154]. He, the Exalted, also says: "Never consider those slain in Allah's cause as dead. Rather, they are alive with their Lord, receiving sustenance" [Al Imran: 169], "rejoicing in what Allah has granted them from His bounty" [Al Imran: 170]. There is no disagreement between any two Muslims that the prophets—peace be upon them—possess higher status, loftier rank, more perfect virtue, and higher honor before Allah Almighty and Majestic than all those beneath them. Whoever opposes this is not a Muslim.[51]

فَفِي هَذَا الْخَبَرِ مَكَانُ الْأَرْوَاحِ، وَأَنَّ أَرْوَاحَ الْأَنْبِيَاءِ فِي الْجَنَّةِ. وَأَمَّا الشُّهَدَاءُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: {وَلا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لا تَشْعُرُونَ} [البقرة: ١٥٤] وَقَالَ تَعَالَى: {وَلا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ} [آل عمران: ١٦٩] {فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ} [آل عمران: ١٧٠] وَلَا خِلَافَ بَيْنَ مُسْلِمَيْنِ فِي أَنَّ الْأَنْبِيَاءَ - عَلَيْهِمُ السَّلَامُ - أَرْفَعُ قَدْرًا وَدَرَجَةً وَأَتَمُّ فَضِيلَةً عِنْدَ اللَّهِ عَزَّ وَجَلَّ وَأَعْلَى كَرَامَةً مِنْ كُلِّ مَنْ دُونَهُمْ، وَمَنْ خَالَفَ فِي هَذَا فَلَيْسَ مُسْلِمًا.

L2361 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Muhammad ibn Isa narrated to us: Ibrahim ibn Muhammad narrated to us: Muslim ibn al-Hajjaj narrated to us: Abdullah ibn Humaid informed us: Abd al-Razzaq narrated to us: Ma'mar narrated from al-Zuhri from Salim from Ibn Umar, who said: The Prophet—peace and blessings of Allah be upon him—said: "When a man dies, his seat is shown to him in the morning and evening. If he is among the people of Paradise, then it is Paradise; and if he is among the people of the Fire, then it is the Fire. Then it is said to him: 'This is your seat to which you will be sent on the Day of Resurrection.'"[52]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا مُحَمَّدُ بْنُ عِيسَى ثنا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ ثنا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِذَا مَاتَ الرَّجُلُ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَالْجَنَّةُ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَالنَّارُ، ثُمَّ يُقَالُ لَهُ: هَذَا مَقْعَدُكَ الَّذِي تُبْعَثُ إِلَيْهِ يَوْمَ الْقِيَامَةِ» .

L2362 This hadith indicates that souls are sensitive, knowledgeable, and discerning after separating from their bodies. As for those who claim that souls are

فَفِي هَذَا الْحَدِيثِ أَنَّ الْأَرْوَاحَ حَسَّاسَةٌ عَالِمَةٌ مُمَيِّزَةٌ بَعْدَ فِرَاقِهَا الْأَجْسَادَ. وَأَمَّا مَنْ زَعَمَ أَنَّ الْأَرْوَاحَ تُنْقَلُ إِلَى أَجْسَادٍ أُخَرَ فَهُوَ قَوْلُ أَصْحَابِ التَّنَاسُخِ، وَهُوَ كُفْرٌ عِنْدَ جَمِيعِ أَهْلِ الْإِسْلَامِ. وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[51] **Qur'an references (L2360):** Qur'an 2:154 (Al-Baqarah); Qur'an 3:169 (Ali 'Imran); Qur'an 3:170 (Ali 'Imran).

[52] **Hadith references (L2361):** Sahih Muslim 2866b.

transferred to other bodies, this is the doctrine of the proponents of tanāsukh (transmigration), which is considered disbelief by all people of Islam. And success is by Allah, the Most High.

The issue of the cessation of revelation upon the death of the Prophet.

L2363–2364

L2365 Issue: That revelation has ceased since the death of the Prophet (peace and blessings of Allah be upon him). The proof of this is that revelation is only sent to a prophet, and the Almighty has said: *"Muhammad is not the father of any man among you, but he is the Messenger of Allah and the Seal of the Prophets"* [al-Ahzab 33:40].[53]

The matter of the religion has been completed; thus, nothing is to be added to it, subtracted from it, or altered.

L2366

L2367 45 - Issue: The religion has been perfected; nothing is to be added to it, diminished from it, or altered. Allah the Exalted said: "This day I have perfected for you your religion" [Al-Mā'idah 5:3], and He the Exalted said: "There is no alteration of the words of Allah" [Yūnus 10:64]. Diminishment and addition constitute alteration.[54]

Issue: The Messenger of Allah conveyed the religion in full, just as Allah commanded him.

L2368

L2369 46. Issue: The Messenger of Allah—peace and blessings of Allah be upon him—has conveyed the religion in its entirety and clarified all of it comprehensively, just as Allah the Exalted commanded him. The Exalted said: {And indeed, you guide to a straight path} [al-Shūrā 42:52], {the path of Allah} [al-Shūrā 42:53], and He the Exalted said: {to clarify to people what has been revealed to them} [al-Naḥl 16:44].[55]

The proof of Allah has been established for everyone

L2370

[مَسْأَلَة انْقِطَاع الوحي بموت النَّبِيّ]

مَسْأَلَةٌ: وَأَنَّ الْوَحْيَ قَدْ انْقَطَعَ مُذْ مَاتَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: بُرْهَانُ ذَلِكَ أَنَّ الْوَحْيَ لَا يَكُونُ إِلَّا إِلَى نَبِيٍّ، وَقَدْ قَالَ عَزَّ وَجَلَّ: {مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ} [الأحزاب: ٤٠] .

[مَسْأَلَة الدِّين تَمَّ فَلَا يزاد فِيهِ وَلَا ينْقُص مِنْهُ وَلَا يبدل]

٤٥ - مَسْأَلَةٌ: وَالدِّينُ قَدْ تَمَّ فَلَا يُزَادُ فِيهِ وَلَا يُنْقَصُ مِنْهُ وَلَا يُبَدَّلُ. قَالَ تَعَالَى: {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ} [المائدة: ٣] وَقَالَ تَعَالَى: {لا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ} [يونس: ٦٤] وَالنَّقْصُ وَالزِّيَادَةُ تَبْدِيلٌ.

[مَسْأَلَة بلغ رَسُول اللَّه الدِّين كله كَمَا أمره اللَّه]

٤٦ - مَسْأَلَةٌ: قَدْ بَلَّغَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الدِّينَ كُلَّهُ وَبَيَّنَ جَمِيعَهُ كَمَا أَمَرَهُ اللَّهُ تَعَالَى: قَالَ تَعَالَى {وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ} [الشورى: ٥٢] {صِرَاطِ اللَّهِ} [الشورى: ٥٣] وَقَالَ تَعَالَى: {لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ} [النحل: ٤٤] .

[مَسْأَلَة حَجَّة اللَّه قَدْ قامت لِكُلِّ مِنْ بلغته النذارة]

[53] **Qur'an references (L2365):** Qur'an 33:40 (Al-Ahzab).

[54] **Qur'an references (L2367):** Qur'an 5:3 (Al-Ma'idah); Qur'an 10:64 (Yunus).

[55] **Qur'an references (L2369):** Qur'an 42:52 (Ash-Shuraa); Qur'an 16:44 (An-Nahl); Qur'an 42:53 (Ash-Shuraa).

whom the warning has reached.

L2371 47. Issue: The proof of Allah, the Exalted, has indeed been established and become clear to every person reached by the warning—whether believer or disbeliever, righteous or wicked. Allah, the Exalted, said: "There is no compulsion in religion. The right course has become distinctly clear from error" (Surah Al-Baqarah 2:256). And He, the Exalted, said: "So that whoever perishes does so by clear proof, and whoever lives does so by clear proof" (Surah Al-Anfal 8:42).[56]

٤٧ - مَسْأَلَةٌ: وَحُجَّةُ اللهِ تَعَالَى قَدْ قَامَتْ وَاسْتَبَانَتْ لِكُلِّ مَنْ بَلَغَتْهُ النِّذَارَةُ مِنْ مُؤْمِنٍ وَكَافِرٍ وَبَرٍّ وَفَاجِرٍ. قَالَ اللَّهُ عَزَّ وَجَلَّ: {لا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ} [البقرة: ٢٥٦] وَقَالَ تَعَالَى: {لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَا مَنْ حَيَّ عَنْ بَيِّنَةٍ} [الأنفال: ٤٢] .

[مَسْأَلَة الْأَمْر بِالْمَعْرُوفِ وَالنَّهْي عَنْ الْمُنْكَر فرضان كُلّ عَلَى حسب الطاقة]

L2372 **Enjoining good and forbidding evil are two obligations, each applied according to capability.**

L2373–2375 48 - Issue: Enjoining good and forbidding evil are two obligatory duties incumbent upon everyone according to their capability: by hand. Whoever is unable, then with their tongue. Whoever is unable, then with their heart, and that is the weakest level of faith. There is nothing of faith beyond that. Allah Almighty said: "Let there be among you a community calling to good, enjoining what is right and forbidding what is wrong, and those are the successful." [Āl ʿImrān: 104] And He said: "If two factions of believers fight each other, then reconcile between them; but if one of them transgresses against the other, then fight the transgressing faction until it returns to the command of Allah." [Al-Ḥujurāt: 9]

Abdullāh ibn Yūsuf narrated to us: Aḥmad ibn Fatḥ narrated to us: ʿAbd al-Wahhāb ibn ʿĪsā narrated to us: Aḥmad ibn Muḥammad narrated to us: Aḥmad ibn ʿAlī narrated to us: Muslim ibn al-Ḥajjāj narrated to us: Abū Bakr ibn Abī Shaybah and Muḥammad ibn al-Muthannā. Ibn Abī Shaybah said: Wakīʿ narrated from Sufyān al-Thawrī. Ibn al-Muthannā said: Muḥammad ibn Jaʿfar narrated to us: Shuʿbah narrated to us. Then Sufyān and Shuʿbah agreed upon the narration, both narrating from Qays ibn Muslim from Ṭāriq ibn Shihāb, who said: Abū Saʿīd al-Khudrī said: I heard the Messenger of Allah—peace and blessings be upon him—say: "Whoever among you sees..." If he encounters an evil, let him change it with his hand; if he is unable, then

٤٨ - مَسْأَلَةٌ: وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنْ الْمُنْكَرِ فَرْضَانِ عَلَى كُلِّ أَحَدٍ - عَلَى قَدْرِ طَاقَتِهِ - بِالْيَدِ، فَمَنْ لَمْ يَقْدِرْ فَبِلِسَانِهِ، فَمَنْ لَمْ يَقْدِرْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ لَيْسَ وَرَاءَ ذَلِكَ مِنْ الْإِيمَانِ شَيْءٌ. قَالَ عَزَّ وَجَلَّ: {وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ} [آل عمران: ١٠٤] وَقَالَ تَعَالَى: {وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ} [الحجرات: ٩] . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَ ابْنُ أَبِي شَيْبَةَ ثنا وَكِيعٌ عَنْ سُفْيَانَ الثَّوْرِيِّ، وَقَالَ ابْنُ الْمُثَنَّى ثنا مُحَمَّدُ بْنُ جَعْفَرٍ ثنا شُعْبَةُ، ثُمَّ اتَّفَقَ سُفْيَانُ وَشُعْبَةُ، كِلَاهُمَا عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ أَبُو سَعِيدٍ الْخُدْرِيِّ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ» . وَبِهِ إِلَى مُسْلِمٍ

[56] **Qur'an references (L2371):** Qur'an 2:256 (Al-Baqarah); Qur'an 8:42 (Al-Anfal).

with his tongue; if he is unable, then with his heart - and that is the weakest degree of faith. And by this chain to Muslim: Abd ibn Humaid narrated to us, Ya'qub ibn Ibrahim ibn Sa'd narrated to us, my father narrated from Salih ibn Kaysan from al-Harith - who is Ibn al-Fudayl al-Khitmi - from Ja'far ibn Abd Allah ibn Abd al-Hakam from Abd al-Rahman ibn al-Miswar ibn Makhramah from Abu Rafi' - the freed slave of Allah's Messenger (peace and blessings be upon him) - from Abdullah ibn Mas'ud that Allah's Messenger (peace and blessings be upon him) said: "There is no prophet whom Allah sent to a nation before me except that he had among his people devoted apostles and companions who upheld his Sunnah and followed his command. Then after them came degenerate successors who said what they did not practice and practiced what they were not commanded. Whoever struggles against them with his hand is a believer; whoever struggles against them with his tongue is a believer; whoever struggles against them with his heart is a believer - and beyond that there is not a mustard seed's weight of faith." Ali said: "No Muslim has disputed that the two mentioned verses are definitive and not abrogated. Thus, it is confirmed that whatever contradicts them or contradicts the hadiths sharing their meaning is undoubtedly what has been abrogated."[57][58]

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ثنا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ الْحَارِثِ هُوَ ابْنُ الْفُضَيْلِ الْخِطْمِيُّ - عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ عَنْ أَبِي رَافِعٍ هُوَ مَوْلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ، ثُمَّ إِنَّهَا تَخَلَّفَ مِنْ بَعْدِهِمْ خُلُوفٌ يَقُولُونَ مَا لَا يَفْعَلُونَ، وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ، فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ، فَهُوَ مُؤْمِنٌ، وَلَيْسَ وَرَاءَ ذَلِكَ مِنْ الْإِيمَانِ حَبَّةُ خَرْدَلٍ» . قَالَ عَلِيٌّ: لَمْ يَخْتَلِفْ أَحَدٌ مِنْ الْمُسْلِمِينَ فِي أَنَّ الْآيَتَيْنِ الْمَذْكُورَتَيْنِ مُحْكَمَتَانِ غَيْرُ مَنْسُوخَتَيْنِ، فَصَحَّ أَنَّ مَا عَارَضَهُمَا أَوْ عَارَضَ الْأَحَادِيثَ الَّتِي فِي مَعْنَاهُمَا هُوَ الْمَنْسُوخُ بِلَا شَكٍّ.

A case of legal incapacity due to culpable ignorance to comprehend matters of religion.

L2376

L2377 49 - Issue: Whoever is unable due to ignorance or lack of understanding to comprehend all this must believe in his heart and declare with his tongue (according to his capability after it has been explained to him): "There is no deity but Allah, Muhammad is the Messenger of Allah. All he brought is truth, and every religion besides it is false." Narrated to us by 'Abdullāh ibn Yūsuf via Aḥmad ibn Fatḥ, via 'Abd al-Wahhāb ibn 'Īsā, via Aḥmad ibn Muḥammad, via Aḥmad ibn 'Alī, via Muslim ibn al-Ḥajjāj, via Umayyah ibn Bisṭām, via Yazīd ibn Zurai', via Rawḥ, via al-'Alā' ibn 'Abd al-Raḥmān ibn Ya'qūb, via his father, via Abū Hurayrah, that the Messenger of Allah—peace

[مَسْأَلَة عجز لجهله عَنْ معرفة أُمُور دِينه]

٤٩ - مَسْأَلَةٌ: فَمَنْ عَجَزَ لِجَهْلِهِ أَوْ عَتَمَتِهِ عَنْ مَعْرِفَةِ كُلِّ هَذَا فَلَا بُدَّ لَهُ أَنْ يَعْتَقِدَ بِقَلْبِهِ وَيَقُولَ بِلِسَانِهِ - حَسَبَ طَاقَتِهِ بَعْدَ أَنْ يُفَسَّرَ لَهُ - لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ كُلُّ مَا جَاءَ بِهِ حَقٌّ وَكُلُّ دِينٍ سِوَاهُ بَاطِلٌ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أُمَيَّةُ بْنُ بِسْطَامٍ ثنا يَزِيدُ بْنُ زُرَيْعٍ ثنا رَوْحٌ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ

[57] **Hadith references (L2373):** Sahih Muslim 49a; Riyad as-Salihin 184; Sahih Muslim 50a; Mishkat al-Masabih 157.

[58] **Qur'an references (L2373):** Qur'an 3:104 (Ali 'Imran); Qur'an 49:9 (Al-Hujurat).

and blessings be upon him—said: “I have been commanded to fight people until they testify there is no deity but Allah, believe in me and what I brought. When they do this, they have secured protection from me for their blood and wealth except by its legitimate right, and their reckoning rests with Allah.”[59]

L2378–2379 And the Exalted and Majestic said: *“Whoever seeks a religion other than Islam, it will never be accepted from him, and he will be among those who have lost in the Hereafter”* [Al Imran: 85].[60]

L2380 **The hierarchy of superiority among jinn and humans: the Messengers, then the Prophets, then the Companions, then the righteous.**

L2381–2383 50 - Question: After this, the best of humankind and jinn are the messengers, then the prophets—may the best of prayers and peace be upon them from Allah the Exalted, then from us—then the Companions of the Messenger of Allah (peace and blessings of Allah be upon him), then the righteous. Allah the Exalted said: “He makes the angels messengers” [35:1], and He said: “Allah chooses messengers from the angels and from humankind” [22:75]. There is no disagreement among anyone regarding this. The Almighty said: “Not equal among you are those who spent before the conquest and fought. Those are greater in rank than those who spent afterward and fought. And to all Allah has promised the ultimate reward” [57:10].

Abdullah ibn Rabi‘ narrated to us via Muhammad ibn Ishaq ibn al-Sulaym via Ibn al-A‘rabi via Abu Dawud al-Sijistani via Musaddad via Abu Mu‘awiyah—Muhammad ibn Khazim al-Darir—via al-A‘mash from Abu Salih from Abu Sa‘id al-Khudri, who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Do not insult my Companions. By the One in Whose Hand is my soul, if any of you were to spend gold equal to the size of Mount Uhud, it would not equal a mudd spent by one of them, nor even half of it.”

[59] **Hadith references (L2377):** Sahih Muslim 21b.
[60] **Qur’an references (L2379):** Qur’an 3:85 (Ali ’Imran).

حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَيُؤْمِنُوا بِي وَبِمَا جِئْتُ بِهِ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ» .

وَقَالَ عَزَّ وَجَلَّ: {وَمَنْ يَبْتَغِ غَيْرَ الإِسْلامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ} [آل عمران: ٨٥] .

[مَسْأَلَة أَفْضَل الْجِنّ والإنس الرُّسُل ثُمَّ الْأَنْبِيَاء ثُمَّ الصَّحَابَة ثُمَّ الصالحون]

٥٠ - مَسْأَلَةٌ: وَبَعْدَ هَذَا فَإِنَّ أَفْضَلَ الْإِنْسِ وَالْجِنِّ الرُّسُلُ ثُمَّ الْأَنْبِيَاءُ - عَلَى جَمِيعِهِمْ مِنَ اللَّهِ تَعَالَى ثُمَّ مِنَّا أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ - ثُمَّ أَصْحَابُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ الصَّالِحُونَ. قَالَ تَعَالَى: {جَاعِلِ الْمَلائِكَةِ رُسُلا} [فاطر: ١] وَقَالَ تَعَالَى: {اللَّهُ يَصْطَفِي مِنَ الْمَلائِكَةِ رُسُلا وَمِنَ النَّاسِ} [الحج: ٧٥] وَهَذَا لَا خِلَافَ فِيهِ مِنْ أَحَدٍ، وَقَالَ عَزَّ وَجَلَّ: {لا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلا وَعَدَ اللَّهُ الْحُسْنَى} [الحديد: ١٠] حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد السِّجِسْتَانِيُّ ثنا مُسَدَّدٌ ثنا أَبُو مُعَاوِيَةَ هُوَ مُحَمَّدُ بْنُ خَازِمٍ الضَّرِيرُ - ثنا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا عُمَرُ بْنُ عَبْدِ الْمَلِكِ ثنا مُحَمَّدُ بْنُ بَكْرٍ ثنا أَبُو دَاوُد السِّجِسْتَانِيُّ ثنا عَمْرُو بْنُ عَوْنٍ وَمُسَدَّدٌ قَالَا: ثنا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ عِمْرَانَ بْنِ

الْحُصَيْنِ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «خَيْرُ أُمَّتِي الْقَرْنُ الَّذِينَ بُعِثْتُ فِيهِمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَظْهَرُ قَوْمٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَنْذِرُونَ وَلَا يُوفُونَ، وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ وَيَفْشُو فِيهِمُ السِّمَنُ» هَكَذَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ رَبِيعٍ " يَخْرُبُونَ " بِحَاءٍ غَيْرِ مَنْقُوطَةٍ وَرَاءٍ مَرْفُوعَةٍ وَبَاءٍ مَنْقُوطَةٍ وَاحِدَةٌ مِنْ أَسْفَلُ وَرُوِّينَاهُ مِنْ طُرُقٍ كَثِيرَةٍ " يَخُونُونَ " بِالْخَاءِ الْمَنْقُوطَةِ مِنْ فَوْقُ وَوَاوٍ بَعْدَهَا نُونٌ، وَمَنْ خَانَ فَقَدْ حَرَبَ.

Abdullah ibn Rabi‘ narrated to us via Umar ibn Abd al-Malik via Muhammad ibn Bakr via Abu Dawud al-Sijistani via Amr ibn Awn and Musaddad, both of whom said: Abu Awanah narrated from Qatadah from Zurarah ibn Awfa from Imran ibn al-Husayn, who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “The best of my nation are the generation among whom I was sent, then those who follow them, then those who follow them. Thereafter, people will emerge who testify without being asked to testify, vow without fulfilling their oaths, wage war but are not trusted, and obesity will become widespread among them.”

Abdullah ibn Rabi‘ narrated this to us with “يَخْرُبُونَ” written as an undotted ḥā’, a raised rā’, and a dotted bā’ beneath, and we have likewise narrated it. From many ways, “they betray” (يَخُونُونَ) is written with a *khā’* (خ) bearing a dot above it, followed by a *wāw* (و) and a *nūn* (ن). Whoever betrays has indeed made himself unlawful.[61][62]

[مَسْأَلَة الله خالق كُلّ شَيْء لَا خالق سواه]

The issue is that Allah is the Creator of all things; there is no creator besides Him.

٥١ - مَسْأَلَةٌ: وَأَنَّ اللَّهَ تَعَالَى خَالِقُ كُلِّ شَيْءٍ سِوَاهُ لَا خَالِقَ سِوَاهُ. قَالَ اللَّهُ عَزَّ وَجَلَّ {خَالِقُ كُلِّ شَيْءٍ} [الأنعام: ١٠٢] وَقَالَ تَعَالَى: {هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ} [لقمان: ١١] وَقَالَ تَعَالَى: {خَلَقَ السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا} [الفرقان: ٥٩] .

51 - Legal Tenet: And that Allah, the Exalted, is the Creator of everything besides Him. There is no creator besides Him. Allah, the Exalted and Majestic, said: {Creator of all things} [al-Anʿām 6:102]. And He, the Exalted, said: {This is Allah’s creation. So show me what those besides Him have created} [Luqmān 31:11]. And He, the Exalted, said: {He created the heavens and the earth and what is between them} [al-Furqān 25:59].[63]

[مَسْأَلَة لَا يُشْبِه الله عَزَّ وَجَلَّ مِنْ خَلْقه شَيْء]

Jurisprudential Issue: Allah, the Mighty and Majestic, does not resemble anything from His creation.

٥٢ - مَسْأَلَةٌ: وَلَا يُشْبِهُ عَزَّ وَجَلَّ شَيْءٌ مِنْ خَلْقِهِ فِي شَيْءٍ مِنَ الْأَشْيَاءِ. قَالَ عَزَّ وَجَلَّ: {لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} [الشورى: ١١] وَقَالَ تَعَالَى: {وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ} [الإخلاص: ٤] .

Issue 52: Nothing among His creation resembles Him—Exalted and Majestic is He—in any aspect whatsoever. He—Exalted and Majestic is He—said:

[61] **Hadith references (L2381):** Sunan Abi Dawud 4658; Sunan Abi Dawud 4657.

[62] **Qur’an references (L2381):** Qur’an 35:1 (Fatir); Qur’an 22:75 (Al-Hajj); Qur’an 57:10 (Al-Hadid).

[63] **Qur’an references (L2385):** Qur’an 31:11 (Luqman); Qur’an 25:59 (Al-Furqan); Qur’an 32:4 (As-Sajdah); Qur’an 6:102 (Al-An’am).

"There is nothing like unto Him, and He is the All-Hearing, the All-Seeing" [Ash-Shura 42:11]. And He—the Most High—said: "Nor has He any equal" [Al-Ikhlas 112:4].[64]

[مَسْأَلَة اعتقاد أَنْ اللَّه لَا فِي مَكَان وَلَا فِي زمان بَلْ هُوَ خالقهما]

The issue concerning the belief that Allah is neither in a place nor in time; rather, He is their Creator.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مَسْأَلَةٌ: وَأَنَّهُ تَعَالَى لَا فِي مَكَان وَلَا فِي زَمَانٍ، بَلْ هُوَ تَعَالَى خَالِقُ الْأَزْمِنَةِ وَالْأَمْكِنَةِ. قَالَ تَعَالَى: {وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا} [الفرقان: ٢] وَقَالَ تَعَالَى {خَلَقَ السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا} [الفرقان: ٥٩] وَالزَّمَانُ وَالْمَكَانُ فَهُمَا مَخْلُوقَانِ، قَدْ كَانَ تَعَالَى دُونَهُمَا، وَالْمَكَانُ إِنَّمَا هُوَ لِلأَجْسَامِ، وَالزَّمَانُ إِنَّمَا هُوَ مُدَّةُ كُلِّ سَاكِنٍ أَوْ مُتَحَرِّكٍ أَوْ مَحْمُولٍ فِي سَاكِنٍ أَوْ مُتَحَرِّكٍ، وَكُلُّ هَذَا مُبْعَدٌ عَنْ اللَّهِ عَزَّ وَجَلَّ.

In the name of Allah, the All-Merciful, the Especially Merciful. A doctrinal point: Verily, He, the Exalted, is neither in place nor in time, rather He, the Exalted, is the Creator of times and places. He, the Exalted, said: "And He created all things and ordained them with precise ordainment" [25:2]. And He, the Exalted, said: "He created the heavens and the earth and what is between them" [25:59]. Time and place are both created, for He, the Exalted, transcends them. Place pertains specifically to physical bodies, and time is the measure of every stationary entity, moving object, or that which is borne within a stationary or moving entity. All of this is far removed from Allah, the Mighty and Majestic.[65]

[مَسْأَلَة لَا يَحِلّ لِأَحَدٍ أَنْ يسمي اللَّه بِغَيْرِ مَا سَمَّى بِهِ نَفْسه]

Legal Question: It is impermissible for anyone to name Allah with names other than those He has named Himself with.

٥٤ - مَسْأَلَةٌ: وَلَا يَحِلُّ لِأَحَدٍ أَنْ يُسَمِّيَ اللَّهَ عَزَّ وَجَلَّ بِغَيْرِ مَا سَمَّى بِهِ نَفْسَهُ وَلَا أَنْ يَصِفَهُ بِغَيْرِ مَا أَخْبَرَ بِهِ تَعَالَى عَنْ نَفْسِهِ. قَالَ عَزَّ وَجَلَّ: {وَلِلَّهِ الأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ} [الأعراف: ١٨٠] فَمَنَعَ تَعَالَى أَنْ يُسَمَّى إِلَّا بِأَسْمَائِهِ الْحُسْنَى وَأَخْبَرَ أَنَّ مَنْ سَمَّاهُ بِغَيْرِهَا فَقَدْ أَلْحَدَ.

Issue 54: It is impermissible for anyone to name Allah, the Mighty and Majestic, with other than what He has named Himself, nor to describe Him with other than what the Exalted has informed about Himself. He, the Mighty and Majestic, said: "To Allah belong the most beautiful names, so call upon Him by them; shun those who distort His names." [Al-Aʿrāf 7:180] Exalted is He; He has forbidden that He be named except by His Most Beautiful Names, and He has declared that whoever names Him with other than them has indeed deviated.[66]

وَالْأَسْمَاءُ الْحُسْنَى بِالْأَلِفِ وَاللَّامِ لَا تَكُونُ إِلَّا مَعْهُودَةً وَلَا مَعْرُوفٌ فِي ذَلِكَ إِلَّا مَا نَصَّ اللَّهُ تَعَالَى عَلَيْهِ، وَمَنْ ادَّعَى زِيَادَةً عَلَى ذَلِكَ كُلِّفَ الْبُرْهَانَ عَلَى مَا ادَّعَى وَلَا

The Most Beautiful Names prefixed with the definite article *al-* are only

[64] **Qur'an references (L2387):** Qur'an 42:11 (Ash-Shuraa); Qur'an 112:4 (Al-Ikhlas).

[65] **Qur'an references (L2389):** Qur'an 25:2 (Al-Furqan); Qur'an 25:59 (Al-Furqan); Qur'an 32:4 (As-Sajdah).

[66] **Qur'an references (L2391):** Qur'an 7:180 (Al-A'raf).

definite by context. Nothing is acknowledged in that matter except what Allah, the Exalted, has explicitly specified. Whoever claims additions beyond this is obligated to produce evidence for their assertion, but they have no means to do so. Those without evidence are liars in their statements and claims. Allah, the Mighty and Majestic, said: {Say, "Produce your proof if you are truthful"} [Al-Baqarah: 111].[67]

L2395 **It is a doctrinal principle that Allah has ninety-nine names; whoever adds to them has indeed deviated.**

L2396–2398 55. Issue: And that He, the Almighty, has ninety-nine names—a hundred minus one—and these are His Most Beautiful Names. Whoever adds anything of their own invention has deviated in His names. These are the names mentioned in the Quran and the Sunnah. Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath reported to us; Abd al-Wahhab ibn Isa reported to us; Ahmad ibn Muhammad reported to us; Ahmad ibn Ali reported to us; Muslim ibn al-Hajjaj reported to us; Muhammad ibn Rafi' reported to us; Abd al-Razzaq reported to us, from Ma'mar, from Ayyub and Hammam ibn Munabbih. Ayyub reported from Ibn Sirin, from Abu Hurairah, while Hammam reported directly from Abu Hurairah—then their narrations concur—from the Messenger of Allah, peace and blessings be upon him, who said: "Allah has ninety-nine names—a hundred minus one. Whoever enumerates them will enter Paradise." Hammam added in his narration: "He is Odd (in number) and loves the odd." It has been established as sound that there are precisely ninety-nine names, and it is not permissible for anyone to claim that He has an additional name, for the Prophet, peace and blessings be upon him, said: "A hundred minus one." If it were permissible for there to be an additional name for Him, the Exalted... If that were the case, it would be one hundred names. If this were true, his statement - peace be upon him - "one hundred except one" would be falsehood, and whoever permits this is a disbeliever. Allah says: "He is Allah, besides whom there is no deity, the Sovereign, the Holy, the Source of Peace, the Guardian of Faith, the Guardian, the Almighty, the Irresistible, the Supreme. Glory be to Allah above what they associate"

[67] **Qur'an references (L2394):** Qur'an 2:111 (Al-Baqarah); Qur'an 27:64 (An-Naml).

سَبِيلَ لَهُ إِلَيْهِ، وَمَنْ لَا بُرْهَانَ لَهُ فَهُوَ كَاذِبٌ فِي قَوْلِهِ وَدَعْوَاهُ. قَالَ عَزَّ وَجَلَّ: {قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ} [البقرة: ١١١] .

[مَسْأَلَة لِلَّهِ تِسْعًا وتسعين اسما مِنْ زَادَ عَلَيْهَا فَقَدْ أَلحد]

٥٥ - مَسْأَلَةٌ: وَأَنَّ لَهُ عَزَّ وَجَلَّ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً غَيْرَ وَاحِدٍ، وَهِيَ أَسْمَاؤُهُ الْحُسْنَى، مَنْ زَادَ شَيْئًا مِنْ عِنْدِ نَفْسِهِ فَقَدْ أَلْحَدَ فِي أَسْمَائِهِ، وَهِيَ الْأَسْمَاءُ الْمَذْكُورَةُ فِي الْقُرْآنِ وَالسُّنَّةِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ رَافِعٍ ثنا عَبْدُ الرَّزَّاقِ أَنَا مَعْمَرٌ عَنْ أَيُّوبَ وَهَمَّامِ بْنِ مُنَبِّهٍ، قَالَ أَيُّوبُ عَنِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ، وَقَالَ هَمَّامٌ عَنْ أَبِي هُرَيْرَةَ - ثُمَّ اتَّفَقَا - عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ: «إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ زَادَ هَمَّامٌ فِي حَدِيثِهِ إِنَّهُ وِتْرٌ يُحِبُّ الْوِتْرَ» . وَقَدْ صَحَّ أَنَّهَا تِسْعَةٌ وَتِسْعُونَ اسْمًا فَقَطْ، وَلَا يَحِلُّ لِأَحَدٍ أَنْ يُجِيزَ أَنْ يَكُونَ لَهُ اسْمٌ زَائِدٌ لِأَنَّهُ - عَلَيْهِ السَّلَامُ - قَالَ: «مِائَةً غَيْرَ وَاحِدٍ» فَلَوْ جَازَ أَنْ يَكُونَ لَهُ تَعَالَى اسْمٌ زَائِدٌ لَكَانَتْ مِائَةَ اسْمٍ، وَلَوْ كَانَ هَذَا لَكَانَ قَوْلُهُ - عَلَيْهِ السَّلَامُ - «مِائَةً غَيْرَ وَاحِدٍ» كَذِبًا وَمَنْ أَجَازَ هَذَا فَهُوَ كَافِرٌ وَقَالَ تَعَالَى: {هُوَ اللَّهُ الَّذِي لا إِلَهَ إِلا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ} [الحشر: ٢٣] {هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الأَسْمَاءُ الْحُسْنَى} [الحشر: ٢٤] وَقَدْ تَقَصَّيْنَا كَثِيرًا مِنْهَا بِالْأَسَانِيدِ الصِّحَاحِ فِي كِتَابِ " الْإِيصَالِ " وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

(59:23). “He is Allah, the Creator, the Originator, the Fashioner. To Him belong the Most Beautiful Names” (59:24). We have thoroughly detailed many of these names with authentic chains of transmission in the book *Al-Iṣāl*. And praise be to Allah, Lord of the Worlds.[68][69]

L2399 **It is an issue of jurisprudence that no one may derive a name for Allah, the Exalted, which He has not ascribed to Himself.**

L2400 56. Issue: It is not permissible for anyone to derive a name for Allah, the Exalted, which He has not named Himself. The proof of this is that He, the Exalted, said: “By the sky and He who built it” [Ash-Shams 91:5], and “I am devising a plan” [At-Tariq 86:16], and He, the Exalted, said: “The best of plotters” [Al-Imran 3:54], “They plotted, and Allah plotted” [Al-Imran 3:54]. It is not permissible for anyone to name Him “the Builder,” “the Determined Schemer,” “the Plotter,” “the Tyrant,” or “the Arrogant,” neither on the premise that He requites such acts nor in any manner at all. Whoever claims otherwise has deviated in the names of Allah, the Exalted, contradicted himself, and uttered falsehood against Allah, the Exalted, without proof. And success is by Allah, the Exalted.[70]

L2401 **The issue that Allah descends every night to the lowest heaven.**

L2402–2404 57 - Issue: That Allah the Exalted descends every night to the lowest heaven, and this is an act He performs without movement or displacement. The proof is what Abdullah ibn Yusuf narrated to us—Ahmad ibn Fath narrated to us—Abdul Wahhab ibn Isa narrated to us—Ahmad ibn Muhammad narrated to us—Ahmad ibn Ali narrated to us—Muslim ibn al-Hajjaj narrated to us—Yahya ibn Yahya, who stated: I recited to Malik ibn Anas, from Ibn Shihab,

[68] **Hadith references (L2396):** Sahih al-Bukhari 2736; Sahih al-Bukhari 7392; Sunan Ibn Majah 3860.

[69] **Qur’an references (L2396):** Qur’an 59:23 (Al-Hashr); Qur’an 59:24 (Al-Hashr); Qur’an 37:182 (As-Saffat).

[70] **Qur’an references (L2400):** Qur’an 91:5 (Ash-Shams); Qur’an 86:16 (At-Tariq); Qur’an 3:54 (Ali ’Imran).

[مَسْأَلَةٌ لَا يَحِلُّ لِأَحَدٍ أَنْ يَشْتَقَّ لِلَّهِ تَعَالَى اسْمًا لَمْ يُسَمِّ بِهِ نَفْسَهُ]

٥٦ - مَسْأَلَةٌ: وَلَا يَحِلُّ لِأَحَدٍ أَنْ يَشْتَقَّ لِلَّهِ تَعَالَى اسْمًا لَمْ يُسَمِّ بِهِ نَفْسَهُ. بُرْهَانُ ذَلِكَ أَنَّهُ تَعَالَى قَالَ: {وَالسَّمَاءِ وَمَا بَنَاهَا} [الشمس: ٥] وَقَالَ: {وَأَكِيدُ كَيْدًا} [الطارق: ١٦] وَقَالَ تَعَالَى: {خَيْرُ الْمَاكِرِينَ} [آل عمران: ٥٤] {وَمَكَرُوا وَمَكَرَ اللَّهُ} [آل عمران: ٥٤] وَلَا يَحِلُّ لِأَحَدٍ أَنْ يُسَمِّيَهُ الْبَنَّاءَ وَلَا الْكَيَّادَ وَلَا الْمَاكِرَ وَلَا الْمُتَجَبِّرَ وَلَا الْمُسْتَكْبِرَ، لَا عَلَى أَنَّهُ الْمُجَازِي بِذَلِكَ وَلَا عَلَى وَجْهٍ أَصْلًا، وَمَنْ ادَّعَى غَيْرَ هَذَا فَقَدْ أَلْحَدَ فِي أَسْمَائِهِ تَعَالَى وَتَنَاقَضَ وَقَالَ عَلَى اللَّهِ تَعَالَى الْكَذِبَ وَمَا لَا بُرْهَانَ لَهُ بِهِ. وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةُ اللَّهِ يَتَنَزَّلُ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا]

٥٧ - مَسْأَلَةٌ: وَأَنَّ اللَّهَ تَعَالَى يَتَنَزَّلُ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا، وَهُوَ فِعْلٌ يَفْعَلُهُ عَزَّ وَجَلَّ لَيْسَ حَرَكَةً وَلَا نَقْلَةً. بُرْهَانُ ذَلِكَ مَا حَدَّثَنَاهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا يَحْيَى بْنُ يَحْيَى قَرَأْت عَلَى مَالِكِ بْنِ أَنَسٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي عَبْدِ اللَّهِ الْأَغَرِّ وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «يَتَنَزَّلُ اللَّهُ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ: مَنْ يَدْعُونِي

فَأَسْتَجِيبَ لَهُ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ» قَالَ مُسْلِمٌ وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ ثنا يَعْقُوبُ - هُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيّ - عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «يَنْزِلُ اللَّهُ إِلَى سَمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَمْضِي ثُلُثُ اللَّيْلِ الْأَوَّلِ: فَيَقُولُ أَنَا الْمَلِكُ أَنَا الْمَلِكُ مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ، فَلَا يَزَالُ كَذَلِكَ حَتَّى يُضِيءَ الْفَجْرُ» قَالَ مُسْلِمٌ وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ مَنْصُورٍ ثنا أَبُو الْمُغِيرَةِ ثنا الْأَوْزَاعِيُّ ثنا يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ - ثنا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ ثنا أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إِذَا مَضَى شَطْرُ اللَّيْلِ أَوْ ثُلُثَاهُ يَنْزِلُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ: هَلْ مِنْ سَائِلٍ يُعْطَى، هَلْ مِنْ دَاعٍ يُسْتَجَابُ لَهُ، هَلْ مِنْ مُسْتَغْفِرٍ يُغْفَرُ لَهُ، حَتَّى يَنْفَجِرَ الصُّبْحُ» . قَالَ عَلِيٌّ: فَالرِّوَايَةُ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ مِنْ طَرِيقِ الزُّهْرِيِّ " إِذَا بَقِيَ ثُلُثُ اللَّيْلِ الْآخِرُ " وَمِنْ طَرِيقِ يَحْيَى بْنِ أَبِي كَثِيرٍ " إِذَا مَضَى شَطْرُ اللَّيْلِ أَوْ ثُلُثَاهُ " وَمِنْ طَرِيقِ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ " إِذَا مَضَى ثُلُثُ اللَّيْلِ الْأَوَّلُ إِلَى أَنْ يُضِيءَ الْفَجْرُ " وَهَكَذَا رَوَاهُ ابْنَا أَبِي شَيْبَةَ وَابْنُ رَاهْوَيْهِ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنْ الْأَغَرِّ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَوْقَاتُ اللَّيْلِ مُخْتَلِفَةٌ بِاخْتِلَافِ تَقَدُّمِ غُرُوبِ الشَّمْسِ عَنْ أَهْلِ الْمَشْرِقِ وَأَهْلِ الْمَغْرِبِ، فَصَحَّ أَنَّهُ فِعْلٌ يَفْعَلُهُ الْبَارِي عَزَّ وَجَلَّ مِنْ قَبُولِ الدُّعَاءِ فِي هَذِهِ الْأَوْقَاتِ، لَا حَرَكَةَ، وَالْحَرَكَةُ وَالنَّقْلَةُ مِنْ صِفَاتِ الْمَخْلُوقِينَ، حَاشَا اللَّهِ تَعَالَى مِنْهَا.

from Abu Abdullah al-Agharr and Abu Salamah ibn Abdur-Rahman, from Abu Hurairah, that the Messenger of Allah—peace and blessings be upon him—said: “Allah descends every night to the lowest heaven when the final third of the night remains, saying: ’Who supplicates to Me that I may answer him? Who asks of Me that I may give him? Who seeks My forgiveness that I may forgive him?”’ Muslim added: Qutaybah ibn Sa’id narrated to us—Ya’qub (Ibn Abdur-Rahman al-Qari)—from Suhayl ibn Abi Salih—from his father—from Abu Hurairah—that the Messenger of Allah—peace and blessings be upon him—said: “Allah descends to the lowest heaven every night when the first third of the night passes, saying: ’I am the Sovereign, I am the Sovereign. Who is the one who supplicates to Me that I may answer him? Who is the one who asks of Me that I may give him? Who is the one who seeks My forgiveness...”’ He said: “I will grant him. Then who is there that seeks My forgiveness so I may forgive him?” This continues thus until dawn breaks.“ Muslim said: Ishaq ibn Mansur reported to us, Abu Al-Mughirah reported to us, Al-Awza’i reported to us, Yahya—who is Ibn Abi Kathir—reported to us, Abu Salamah ibn Abd Al-Rahman reported to us, Abu Hurairah said: The Messenger of Allah—peace and blessings be upon him—said: ”When half the night or two-thirds of it has passed, Allah, the Blessed and Exalted, descends to the lowest heaven and says: ’Is there anyone asking, that I may grant him? Is there anyone supplicating, that I may answer him? Is there anyone seeking forgiveness, that I may forgive him?’ This continues until dawn breaks.“ Ali said: The narration from Abu Salamah from Abu Hurairah through Al-Zuhri’s chain states ”when the last third of the night remains,“ and through Yahya ibn Abi Kathir’s chain ”when half the night or two-thirds of it has passed,“ and through Abu Salih’s chain from Abu Hurairah ”when the first third of the night has passed until dawn breaks.“ Similarly, the two sons of Abu Shaybah and Ibn Rāhawayh reported it from Jarir from Mansur from Abu Ishaq Al-Sabi’i from Al-Aghar from Abu Hurairah and Abu Sa’id Al-Khudri. The timings of the night vary according to differences in the advancement of the sun’s setting relative to eastern and western inhabitants. Thus, it is established that this is an act performed by the Creator, Mighty and Majestic—accepting supplications during these

times. There is no movement, for movement and displacement are attributes of created beings. Allah, Exalted is He, is utterly transcendent above such.[71]

The issue of the Quran: the uncreated speech of Allah.

L2405

L2406–2408

58. Issue: The Quran is the speech of Allah, and His knowledge is uncreated. The Almighty said: “Had it not been for a word that preceded from your Lord, judgment would have been passed between them” (Yūnus 10:19). Thus, He—the Almighty—made known that His speech is His knowledge, and His exalted knowledge has always been uncreated. 59. Issue: It is what is inscribed in the Masahif, heard from the reciter, preserved in the hearts, and what Gabriel brought down upon the heart of Muḥammad (peace and blessings of Allah be upon him). All of this is the Book of Allah the Exalted and His speech—the Quran—in reality, not metaphor. Whoever asserts that anything of this is neither the Quran nor the speech of Allah the Exalted has disbelieved, for opposing Allah the Exalted, His Messenger (peace and blessings of Allah be upon him), and the consensus of the Muslim community. The Almighty said: “Grant him refuge until he hears the speech of Allah” (Al-Tawbah 9:6). He said: “A faction among them would listen to the speech of Allah, then distort it after comprehending it, knowingly” (Al-Baqarah 2:75). He said: “Rather, it is a glorious Quran. In a Preserved Tablet” (Al-Burūj 85:21-22). He said: “In a concealed Book. None touch it except the purified. A revelation from the Lord of all worlds” (Al-Wāqiʿah 56:78-80). And He said... Exalted is He: “Rather, it is clear verses in the breasts of those endowed with knowledge” [al-‘Ankabut 29:49]. And He said: “The Trustworthy Spirit brought it down with it” [al-Shuʿara’ 26:193] “upon your heart, that you may be among those who warn” [al-Shuʿara’ 26:194]. Abdullah ibn Rabiʿ narrated to us: Muhammad ibn Ishaq narrated to us from Ibn al-Aʿrabi from Abu Dawud from al-Qaʿnabi from Malik from Nafiʿ from Abdullah ibn Umar, who said: “The Messenger of Allah (peace and blessings of Allah be upon him) prohibited traveling with the Quran to enemy territory.” It is impermissible for anyone to divert the speech of Allah, the Exalted, and the speech of His Messenger (peace and blessings of Allah be upon him) from its

[71] **Hadith references (L2402):** Sahih Muslim 758c.

[مَسْأَلَة الْقُرْآن كَلَام اللَّه غَيْر مَخْلُوق]

٥٨ - مَسْأَلَةٌ: وَالْقُرْآنُ كَلَامُ اللَّهِ وَعِلْمُهُ غَيْرُ مَخْلُوقٍ. قَالَ عَزَّ وَجَلَّ: {وَلَوْلا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ} [يونس: ١٩] فَأَخْبَرَ عَزَّ وَجَلَّ أَنَّ كَلَامَهُ هُوَ عِلْمُهُ، وَعِلْمُهُ تَعَالَى لَمْ يَزَلْ غَيْرَ مَخْلُوقٍ. ٥٩ - مَسْأَلَةٌ: وَهُوَ الْمَكْتُوبُ فِي الْمَصَاحِفِ وَالْمَسْمُوعُ مِنْ الْقَارِئِ وَالْمَحْفُوظُ فِي الصُّدُورِ، وَالَّذِي نَزَلَ بِهِ جِبْرِيلُ عَلَى قَلْبِ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: كُلُّ ذَلِكَ كِتَابُ اللَّهِ تَعَالَى وَكَلَامُهُ الْقُرْآنُ حَقِيقَةً لَا مَجَازًا، مَنْ قَالَ فِي شَيْءٍ مِنْ هَذَا أَنَّهُ لَيْسَ هُوَ الْقُرْآنَ وَلَا هُوَ كَلَامُ اللَّهِ تَعَالَى فَقَدْ كَفَرَ، لِخِلَافِهِ اللَّهَ تَعَالَى وَرَسُولَهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَإِجْمَاعَ أَهْلِ الْإِسْلَامِ. قَالَ عَزَّ وَجَلَّ: {فَأَجِرْهُ حَتَّى يَسْمَعَ كَلامَ اللَّهِ} [التوبة: ٦] وَقَالَ تَعَالَى: {وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ} [البقرة: ٧٥] وَقَالَ تَعَالَى {بَلْ هُوَ قُرْآنٌ مَجِيدٌ} [البروج: ٢١] {فِي لَوْحٍ مَحْفُوظٍ} [البروج: ٢٢] وَقَالَ تَعَالَى: {فِي كِتَابٍ مَكْنُونٍ} [الواقعة: ٧٨] {لا يَمَسُّهُ إِلا الْمُطَهَّرُونَ} [الواقعة: ٧٩] {تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ} [الواقعة: ٨٠] وَقَالَ تَعَالَى: {بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ} [العنكبوت: ٤٩] وَقَالَ تَعَالَى: {نَزَلَ بِهِ الرُّوحُ الأَمِينُ} [الشعراء: ١٩٣] {عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ} [الشعراء: ١٩٤] حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ إِسْحَاقَ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا الْقَعْنَبِيُّ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ «نَهَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ» وَلَا يَحِلُّ لِأَحَدٍ أَنْ يَصْرِفَ

literal meaning to the metaphorical based on his false claim. And with Allah, the Exalted, is success.[7273]

L2409 **The issue is that God's knowledge is truly with all that has been or will be, including what is minute or hidden.**

L2410 60. Issue: The knowledge of Allah the Exalted is true. He, the Mighty and Majestic, has always been All-Knowing of everything that has been or will be, whether minute or significant. Nothing is hidden from Him. He, the Mighty and Majestic, said: "And He is All-Knowing of everything" [Al-Baqarah: 29]. This is a general statement from which nothing may be excluded. He, the Exalted, said: "He knows the secret and what is more hidden than the secret" [Ta-Ha: 7]. What is more hidden than the secret is that which has not yet occurred.[74]

L2411 **The doctrine that Allah's capability—the Almighty, the Majestic—and His strength are a reality. Nothing is beyond His capability.**

L2412–2416 61 - Issue: The capability and power of Allah—may He be exalted—are true. He is incapable of nothing, nor of anything the questioner asks about—be it impossibilities or other matters that will never exist at all. Allah said: _"Have they not seen that Allah, Who created them, is greater than them in strength?"_ (Surah Fussilat 41:15). Abd al-Rahman ibn Abd Allah ibn Khalid reported to us: Ibrahim ibn Ahmad al-Balkhī transmitted from al-Farbarī, from al-Bukhārī, from Ibrahim ibn al-Mundhir al-Hizāmī, from Maʿn ibn

[72]**Hadith references (L2406):** Sahih Muslim 1869a; Sunan Abi Dawud 2610; Riyad as-Salihin 1794.

[73]**Qur'an references (L2406):** Qur'an 10:19 (Yunus); Qur'an 11:110 (Hud); Qur'an 41:45 (Fussilat); Qur'an 9:6 (At-Tawbah); Qur'an 2:75 (Al-Baqarah); Qur'an 85:21 (Al-Buruj); Qur'an 85:22 (Al-Buruj); Qur'an 56:78 (Al-Waqi'ah); Qur'an 56:79 (Al-Waqi'ah); Qur'an 56:80 (Al-Waqi'ah); Qur'an 69:43 (Al-Haqqah); Qur'an 29:49 (Al-'Ankabut); Qur'an 26:193 (Ash-Shu'ara); Qur'an 26:194 (Ash-Shu'ara).

[74]**Qur'an references (L2410):** Qur'an 2:29 (Al-Baqarah); Qur'an 6:101 (Al-An'am); Qur'an 57:3 (Al-Hadid); Qur'an 20:7 (Taha).

كَلَامَ اللَّهِ تَعَالَى وَكَلَامَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَى الْمَجَازِ عَنْ الْحَقِيقَةِ بِدَعْوَاهُ الْكَاذِبَةِ. وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَة عِلْم اللَّه حَقّ بِكُلِّ مَا كَانَ أَوْ يَكُون مِمَّا دق أَوْ خفي]

٦٠ - مَسْأَلَةٌ: وَعِلْمُ اللَّهِ تَعَالَى حَقٌّ لَمْ يَزَلْ عَزَّ وَجَلَّ عَلِيمًا بِكُلِّ مَا كَانَ أَوْ يَكُونُ مِمَّا دَقَّ أَوْ جَلَّ لَا يَخْفَى عَلَيْهِ شَيْءٌ. قَالَ عَزَّ وَجَلَّ: {وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ} [البقرة: ٢٩] وَهَذَا عُمُومٌ لَا يَجُوزُ أَنْ يُخَصَّ مِنْهُ شَيْءٌ، وَقَالَ تَعَالَى: {يَعْلَمُ السِّرَّ وَأَخْفَى} [طه: ٧] وَالْأَخْفَى مِنْ السِّرِّ هُوَ مِمَّا لَمْ يَكُنْ بَعْدُ.

[مَسْأَلَة قدرة اللَّه عَزَّ وَجَلَّ وَقُوَّتُهُ حَقٌّ لَا يَعْجِزُ عَنْ شَيْءٍ]

٦١ - مَسْأَلَةٌ: وَقُدْرَتُهُ عَزَّ وَجَلَّ وَقُوَّتُهُ حَقٌّ لَا يَعْجِزُ عَنْ شَيْءٍ، وَلَا عَنْ كُلِّ مَا يَسْأَلُ عَنْهُ السَّائِلُ مِنْ مُحَالٍ أَوْ غَيْرِهِ مِمَّا لَا يَكُونُ أَبَدًا. قَالَ عَزَّ وَجَلَّ: {أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً} [فصلت: ١٥] حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ الْبَلْخِيُّ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ ثنا مَعْنُ بْنُ عِيسَى ثنا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِ سَمِعْت مُحَمَّدَ بْنَ الْمُنْكَدِرِ يُحَدِّثُ عَبْدَ اللَّهِ بْنَ الْحَسَنِ قَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ «كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُعَلِّمُ أَصْحَابَهُ الِاسْتِخَارَةَ - فَذَكَرَ الْحَدِيثَ وَفِيهِ - اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ» وَقَالَ عَزَّ وَجَلَّ: {لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ} [الأنبياء: ١٧] وَقَالَ تَعَالَى: {لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا

ʿĪsā, from Abd al-Rahman ibn Abī al-Mawāl, who said: I heard Muhammad ibn al-Munkadir narrating to Abd Allah ibn al-Hasan, who said: Jābir ibn Abd Allah reported: "The Messenger of Allah (peace be upon him) taught his companions the ritual prayer for divine guidance (Istikhara)." He mentioned the hadith containing: _"O Allah, I seek Your counsel through Your knowledge, I seek strength through Your power, and I ask from Your boundless grace."_ Allah said: "If We had intended to take amusement, We would have taken it from Our presence—if We were ever to do such a thing." [Al-Anbiyā': 17] And He—Exalted and Majestic—said: "If Allah had intended to take a son, He would have chosen from what He creates whatever He wills." [Az-Zumar: 4] He—Mighty and Majestic—has declared that He is capable of what will never come to pass. He—Exalted is He—said: "Perhaps his Lord, if he divorces you, will give him in exchange wives better than you." [At-Taḥrīm: 5] And He—Exalted is He—said: "Allah is Capable of all things." [Al-Baqarah: 284] And He—Exalted is He—said: "His command, when He wills a thing, is only to say to it, 'Be,' and it is." [Yā-Sīn: 82] Had He not been thus, He would have been limited in power, and if He were limited in power, He would have been a created being. Exalted is Allah above such! He is the Organizer of all He created, and He is the One Who ordained it as necessary. He established the obligatory as obligatory, enabled the possible as possible, and rendered the impossible as impossible. Had He willed to do all of that contrary to what He did, it would not have incapacitated Him, and He would have been capable of it. Had it not been as such, He would have been compelled, not a free agent. This constitutes disbelief from whoever asserts it. Exalted and Majestic is He, Who says: *And your Lord creates what He wills and chooses* [Al-Qasas 28:68].[75]

L2417 **The belief that Allah possesses Might, Grandeur, a Hand, and a Face—and all these are affirmed as true.**

لاصْطَفَى مِمَّا يَخْلُقُ مَا يَشَاءُ} [الزمر: ٤] وَقَدْ أَخْبَرَ عَزَّ وَجَلَّ أَنَّهُ قَادِرٌ عَلَى مَا لَا يَكُونُ أَبَدًا. قَالَ عَزَّ وَجَلَّ: {عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ} [التحريم: ٥] وَقَالَ تَعَالَى: {وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} [البقرة: ٢٨٤] وَقَالَ تَعَالَى: {إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ} [يس: ٨٢] وَلَوْ لَمْ يَكُنْ تَعَالَى كَذَلِكَ لَكَانَ مُتَنَاهِيَ الْقُدْرَةِ، وَلَوْ كَانَ مُتَنَاهِيَ الْقُدْرَةِ لَكَانَ مُحْدَثًا، تَعَالَى اللَّهُ عَنْ ذَلِكَ، وَهُوَ تَعَالَى مُرَتِّبُ كُلِّ مَا خَلَقَ، وَهُوَ الَّذِي أَوْجَبَ الْوَاجِبَ وَأَمْكَنَ الْمُمْكِنَ وَأَحَالَ الْمُحَالَ، وَلَوْ شَاءَ أَنْ يَفْعَلَ كُلَّ ذَلِكَ عَلَى خِلَافِ مَا فَعَلَهُ، لَمَا أَعْجَزَهُ ذَلِكَ، وَلَكَانَ قَادِرًا عَلَيْهِ، وَلَوْ لَمْ يَكُنْ كَذَلِكَ لَكَانَ مُضْطَرًّا لَا مُخْتَارًا. وَهَذَا كُفْرٌ مِمَّنْ قَالَهُ. قَالَ عَزَّ وَجَلَّ: {وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ} [القصص: ٦٨] .

[مَسْأَلَة اعتقاد أَنَّ لِلَّهِ عِزًّا وَجَلَالًا وَيَدًا وَوَجْهًا وَكُلُّ ذَلِكَ حَقٌّ]

[75] **Qur'an references (L2412):** Qur'an 41:15 (Fussilat); Qur'an 21:17 (Al-Anbya); Qur'an 39:4 (Az-Zumar); Qur'an 66:5 (At-Tahrim); Qur'an 2:284 (Al-Baqarah); Qur'an 3:29 (Ali 'Imran); Qur'an 3:189 (Ali 'Imran); Qur'an 5:17 (Al-Ma'idah); Qur'an 5:19 (Al-Ma'idah); Qur'an 5:40 (Al-Ma'idah); Qur'an 8:41 (Al-Anfal); Qur'an 9:39 (At-Tawbah); Qur'an 59:6 (Al-Hashr); Qur'an 36:82 (Ya-Sin); Qur'an 28:68 (Al-Qasas).

L2418 Issue 62: Indeed, to Allah the Almighty belongs might and honor, grandeur and bestowal of honor, a hand, two hands, hands, a face, an eye, eyes, and supremacy – all of this being unequivocally real. None of these, nor His knowledge, decree, power, or might, may be attributed to anything besides Allah the Almighty at all. This is affirmed by what is established in the Qur'an and authentic reports from Allah's Messenger (peace be upon him). It is impermissible to add to these attributes anything unsupported by textual evidence from the Qur'an or authentic Sunnah. Allah the Almighty says: "Possessor of Majesty and Bestower of Honor" (55:27), "Allah's hand is over their hands" (48:10), "for what I created with My two hands" (38:75), "and livestock – from what Our hands have produced" (36:71), "We feed you only for the sake of Allah's face" (76:9), "to be fashioned under My eye" (20:39), and "you are within Our sight" (52:48). It is impermissible to say "two eyes" as no text specifies this, nor to say "hearing," "sight," nor "life" as these lack textual basis. Rather, He is the All-Hearing, All-Seeing, Ever-Living, Self-Subsisting.[76]

٦٢ - مَسْأَلَةٌ: وَأَنَّ لِلَّهِ عَزَّ وَجَلَّ عِزًّا وَعِزَّةً، وَجَلَالًا وَإِكْرَامًا، وَيَدًا وَيَدَيْنِ وَأَيْدٍ، وَوَجْهًا وَعَيْنًا وَأَعْيُنًا وَكِبْرِيَاءَ، وَكُلُّ ذَلِكَ حَقٌّ لَا يُرْجَعُ مِنْهُ وَلَا مِنْ عِلْمِهِ تَعَالَى وَقَدْرِهِ وَقُوَّتِهِ إِلَّا إِلَى اللَّهِ تَعَالَى، لَا إِلَى شَيْءٍ غَيْرِ اللَّهِ عَزَّ وَجَلَّ أَصْلًا، مُقِرٌّ مِنْ ذَلِكَ مِمَّا فِي الْقُرْآنِ، وَمَا صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. وَلَا يَحِلُّ أَنْ يُزَادَ فِي ذَلِكَ مَا لَمْ يَأْتِ بِهِ نَصٌّ مِنْ قُرْآنٍ أَوْ سُنَّةٍ صَحِيحَةٍ. قَالَ عَزَّ وَجَلَّ: {ذُو الْجَلَالِ وَالإِكْرَامِ} [الرحمن: ٢٧] وَقَالَ تَعَالَى: {يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ} [الفتح: ١٠] وَ {لِمَا خَلَقْتُ بِيَدَيَّ} [ص: ٧٥] وَ {مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا} [يس: ٧١] {إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ} [الإنسان: ٩] {وَلِتُصْنَعَ عَلَى عَيْنِي} [طه: ٣٩] {فَإِنَّكَ بِأَعْيُنِنَا} [الطور: ٤٨] . وَلَا يَحِلُّ أَنْ يُقَالَ (عَيْنَيْنِ) لِأَنَّهُ لَمْ يَأْتِ بِذَلِكَ نَصٌّ، وَلَا أَنْ يُقَالَ " سَمْعٌ وَبَصَرٌ وَلَا حَيَاةٌ " لِأَنَّهُ لَمْ يَأْتِ بِذَلِكَ نَصٌّ، لَكِنَّهُ تَعَالَى سَمِيعٌ بَصِيرٌ حَيٌّ قَيُّومٌ.

L2419–2421 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to me: Ahmad ibn Yusuf al-Azdi narrated to me: Umar ibn Hafs ibn Ghiyath narrated to us: My father narrated to us: Al-A'mash narrated to us: Abu Ishaq, who is al-Sabi'i, narrated from Abu Muslim al-Agharr that he narrated to him from Abu Sa'id al-Khudri and Abu Hurairah, who said: The Messenger of Allah (peace be upon him) said, "Might is His lower garment and Majesty is His cloak," meaning Allah the Exalted. Abdullah ibn Rabi' narrated to us: Muhammad ibn Mu'awiyah narrated to us: Ahmad ibn Shu'ayb narrated to us: I, Ishaq ibn Ibrahim, narrated to us: Al-Fadl ibn Musa narrated to us: Muhammad ibn Amr narrated to us: Abu Salamah, who is the son of Abd

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ، حَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ ثنا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ ثنا أَبِي ثنا الْأَعْمَشُ ثنا أَبُو إِسْحَاقَ هُوَ السَّبِيعِيُّ - عَنْ أَبِي مُسْلِمٍ الْأَغَرِّ أَنَّهُ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «الْعِزُّ إِزَارُهُ وَالْكِبْرِيَاءُ رِدَاؤُهُ» يَعْنِي اللَّهَ تَعَالَى. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا مُحَمَّدُ بْنُ مُعَاوِيَةَ ثنا أَحْمَدُ بْنُ شُعَيْبٍ أَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَنَا الْفَضْلُ بْنُ مُوسَى ثنا مُحَمَّدُ بْنُ عَمْرٍو ثنا أَبُو سَلَمَةَ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ - عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي حَدِيثٍ: خَلَقَ اللَّهُ تَعَالَى الْجَنَّةَ وَالنَّارَ «أَنَّ جِبْرِيلَ قَالَ

[76] **Qur'an references (L2418):** Qur'an 55:27 (Ar-Rahman); Qur'an 48:10 (Al-Fath); Qur'an 38:75 (Sad); Qur'an 36:71 (Ya-Sin); Qur'an 76:9 (Al-Insan); Qur'an 20:39 (Taha); Qur'an 52:48 (At-Tur).

al-Rahman ibn Awf, narrated from Abu Hurairah from the Messenger of Allah (peace be upon him) in a hadith: "Allah the Exalted created Paradise and Hell. Jibril said to Allah the Exalted: By Your Might, I truly feared that no one would enter it even if it were." If there were anything other than Allah the Exalted, it would either be eternal or created. If it were eternal, entities other than Him would have coexisted eternally with Allah the Exalted, and this is pure polytheism. If it were created, the Exalted would have existed without knowledge, power, ability, honor, or majesty before creating all that, and this is disbelief. The Exalted said: "My Lord has forbidden only immoralities—what is apparent of them and what is concealed—and sin, unjust oppression, associating with Allah what He never authorized, and attributing to Allah what you do not know" (7:33).[77]

L2422 And Allah, the Exalted, said: {And Allah brought you forth from the wombs of your mothers knowing nothing} [An-Naḥl 16:78]. And He, the Exalted, said: {And He teaches you what you did not know} [Al-Baqarah 2:151]. And He, the Exalted, said: {And abandon those who deviate in His names} [Al-Aʿrāf 7:180]. Thus, it is established that it is impermissible to ascribe anything to Him, the Exalted, nor to assert anything about Him, nor to name Him with anything except what is conveyed by the textual proof. We say: Indeed, Allah, the Exalted, has decree and design. And He, the Exalted, said: {Do they feel secure from Allah's decree?} [Al-Aʿrāf 7:99]. And He, the Exalted, said: {And I devise a design} [Aṭ-Ṭāriq 86:16]. All of this is His creation, the Exalted. And success comes from Allah, the Exalted.[78]

L2423 The Question of Muslims Seeing Allah the Exalted on the Day of Resurrection

L2424 63. Issue: And that Allah the Exalted will be seen by the Muslims on the Day of Resurrection through a power other than this power. He, the Almighty, said: {Faces that Day will be radiant} [Al-Qiyāmah: 22] {Looking at their Lord} [Al-Qiyāmah: 23]. It was narrated to us by ʿAbdullāh ibn Rabīʿ, from

[77] **Qur'an references (L2419):** Qur'an 7:33 (Al-A'raf).

[78] **Qur'an references (L2422):** Qur'an 16:78 (An-Nahl); Qur'an 2:151 (Al-Baqarah); Qur'an 7:180 (Al-A'raf); Qur'an 7:99 (Al-A'raf); Qur'an 86:16 (At-Tariq).

لِلَّهِ تَعَالَى: وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ» وَلَوْ كَانَ شَيْءٌ مِنْ ذَلِكَ غَيْرُ اللَّهِ تَعَالَى لَكَانَ إِمَّا لَمْ يَزَلْ وَإِمَّا مُحْدَثًا، فَلَوْ كَانَ لَمْ يَزَلْ لَكَانَ مَعَ اللَّهِ تَعَالَى أَشْيَاءُ غَيْرُهُ لَمْ تَزَلْ، وَهَذَا شِرْكٌ مُجَرَّدٌ، وَلَوْ كَانَ مُحْدَثًا لَكَانَ تَعَالَى بِلَا عِلْمٍ وَلَا قُوَّةٍ، وَلَا قُدْرَةٍ وَلَا عِزٍّ وَلَا كِبْرِيَاءَ قَبْلَ أَنْ يَخْلُقَ كُلَّ ذَلِكَ وَهَذَا كُفْرٌ، وَقَالَ تَعَالَى: {إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لا تَعْلَمُونَ} [الأعراف: ٣٣] .

وَقَالَ تَعَالَى: {وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لا تَعْلَمُونَ شَيْئًا} [النحل: ٧٨] وَقَالَ تَعَالَى: {وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ} [البقرة: ١٥١] وَقَالَ تَعَالَى: {وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ} [الأعراف: ١٨٠] فَصَحَّ أَنَّهُ لَا يَحِلُّ أَنْ يُضَافَ إِلَيْهِ تَعَالَى شَيْءٌ، وَلَا أَنْ يُخْبَرَ عَنْهُ بِشَيْءٍ، وَلَا أَنْ يُسَمَّى بِشَيْءٍ إِلَّا مَا جَاءَ بِهِ النَّصُّ. وَنَقُولُ: إِنَّ لِلَّهِ تَعَالَى مَكْرًا وَكَيْدًا. وَقَالَ تَعَالَى: {أَفَأَمِنُوا مَكْرَ اللَّهِ} [الأعراف: ٩٩] وَقَالَ تَعَالَى: {وَأَكِيدُ كَيْدًا} [الطارق: ١٦] وَكُلُّ ذَلِكَ خَلْقٌ لَهُ تَعَالَى. وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَة اللَّه تَعَالَى يَرَاهُ الْمُسْلِمُونَ يَوْمَ الْقِيَامَةِ]

٦٣ - مَسْأَلَةٌ: وَأَنَّ اللَّهَ تَعَالَى يَرَاهُ الْمُسْلِمُونَ يَوْمَ الْقِيَامَةِ بِقُوَّةٍ غَيْرِ هَذِهِ الْقُوَّةِ. قَالَ عَزَّ وَجَلَّ: {وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ} [القيامة: ٢٢] {إِلَى رَبِّهَا نَاظِرَةٌ} [القيامة: ٢٣] . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا ابْنُ السَّلِيمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا ابْنُ أَبِي شَيْبَةَ هُوَ أَبُو بَكْرٍ - ثنا جَرِيرٌ وَوَكِيعٌ وَأَبُو أُسَامَةَ كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي

Ibn al-Sulaym, from Ibn al-Aʿrabī, from Abū Dāwūd, from Ibn Abī Shaybah - he is Abū Bakr - from Jarīr, Wakīʿ, and Abū Usāmah, all of whom narrated from Ismāʿīl ibn Abī Khālid from Qays ibn Abī Ḥāzim from Jarīr ibn ʿAbdillāh that he heard the Messenger of Allah—peace and blessings be upon him—say—as he looked at the moon—"You will see your Lord as you see this moon, and you will suffer no harm in seeing Him." Had this power been [the means], it would only perceive colors. Exalted is Allah above that.[79]

L2425 As for the disbelievers, Allah, the Mighty and Majestic, has said: "Indeed, they will be veiled from their Lord on that Day." (Al-Mutaffifin 83:15).[80]

L2426 **The doctrinal position that Allah, the Exalted, spoke to Moses and whichever of His messengers He willed.**

L2427 64. Issue: And that Allah, the Exalted, spoke to Moses—peace be upon him—and to whom He willed among His messengers. Allah, the Exalted, said: "And Allah spoke to Moses with His speech" (Quran 4:164); "Indeed, I have chosen you over mankind by My messages and speech" (Quran 7:144); "Those messengers—We have favored some of them above others; among them are those to whom Allah spoke" (Quran 2:253).[81]

L2428 **The issue of the belief that God took Ibrāhīm and Muḥammad as His two close friends.**

L2429 Issue 65: And that Allah, the Exalted, chose Ibrahim and Muhammad - peace be upon him - as two close friends *khalīlayn*.

L2430–2432 He, the Almighty and Majestic, said: "And Allah took Abraham as an intimate confidant" [An-Nisa: 125]. Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us: Abd al-Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us. Ahmad ibn Ali narrated to us, Muslim ibn al-Hajjaj narrated to us: Muhammad ibn Bashshar al-Abdi narrated to us,

[79] **Qur'an references (L2424):** Qur'an 75:22 (Al-Qiyamah); Qur'an 75:23 (Al-Qiyamah).
[80] **Qur'an references (L2425):** Qur'an 83:15 (Al-Mutaffifin).
[81] **Qur'an references (L2427):** Qur'an 4:164 (An-Nisa); Qur'an 7:144 (Al-A'raf); Qur'an 2:253 (Al-Baqarah).

حَازِمٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ «سَمِعَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ - وَنَظَرَ إِلَى الْقَمَرِ - إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا لَا تُضَامُونَ فِي رُؤْيَتِهِ» وَلَوْ كَانَتْ هَذِهِ الْقُوَّةُ لَكَانَتْ لَا تَقَعُ إِلَّا عَلَى الْأَلْوَانِ، تَعَالَى اللَّهُ عَنْ ذَلِكَ.

وَأَمَّا الْكُفَّارُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: {إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ} [المطففين: ١٥] .

[مَسْأَلَة اعتقاد أَنْ اللَّه تَعَالَى كلم مُوسَى وَمن شَاءَ مِنْ رسله]

٦٤ - مَسْأَلَةٌ: وَأَنَّ اللَّهَ تَعَالَى كَلَّمَ مُوسَى - عَلَيْهِ السَّلَامُ - وَمَنْ شَاءَ مِنْ رُسُلِهِ. قَالَ تَعَالَى: {وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا} [النساء: ١٦٤] {إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالاتِي وَبِكَلامِي} [الأعراف: ١٤٤] {تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ} [البقرة: ٢٥٣] .

[مَسْأَلَة اعتقاد أَنْ اللَّه اتخذ إِبْرَاهِيم وَمُحَمَّدًا خليلين]

٦٥ - مَسْأَلَةٌ: وَأَنَّ اللَّهَ تَعَالَى اتَّخَذَ إِبْرَاهِيمَ وَمُحَمَّدًا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - خَلِيلَيْنِ.

قَالَ عَزَّ وَجَلَّ: {وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلا} [النساء: ١٢٥] . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ، حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارَ الْعَبْدِيُّ ثنا مُحَمَّدُ بْنُ جَعْفَرٍ ثنا شُعْبَةُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي الْهُذَيْلِ يُحَدِّثُ عَنْ أَبِي الْأَحْوَصِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يُحَدِّثُ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ «لَوْ كُنْتُ مُتَّخِذًا

Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us from Isma'il ibn Raja', who said: I heard Abdullah ibn Abi al-Hudhayl narrating from Abi al-Ahwas, who said: I heard Abdullah ibn Mas'ud narrating from the Prophet—peace and blessings be upon him—that he said: "If I were to take a close friend, it would have been Abu Bakr, but he is my brother and companion. Yet Allah has taken your companion as a close friend."[82]

The issue of the belief that Muḥammad was taken on the Night Journey (Isrāʾ) with his soul and body.

Issue 66: And that Muhammad—may God's blessings and peace be upon him—was taken by night by his Lord with his body and soul. He journeyed through the heavens, each heaven one after another, and saw the spirits of the prophets—peace be upon them—therein. The Almighty said: *"Exalted is He who took His Servant by night from the Sacred Mosque to al-Masjid al-Aqsa"* [Quran 17:1]. Had this been a dream vision, none would have rejected him for it, just as we do not deny a disbeliever regarding a dream vision he recounts.[83]

We have previously mentioned his (peace be upon him) encounter with the prophets (peace be upon them), which renders its repetition unnecessary.

The issue of the belief that miracles can only be brought forth by prophets.

67. Issue: That miracles cannot be brought forth by anyone except the prophets—peace be upon them. Allah the Almighty said: {No messenger may produce a sign except by Allah's permission} [Ar-Ra'd: 38]. He the Exalted said: {If they see a sign, they turn away and say, "This is continuous magic"} [Al-Qamar: 2]. He the Exalted also narrated from Moses—peace be upon him—that he said: {He said, "Even if I brought you something manifest?"—He said, "Produce it, if you are truthful"—So he cast his staff} [Ash-Shu'ara': 30-32]. And He the Exalted said: {These are two proofs from your Lord

[82] **Qur'an references (L2430):** Qur'an 4:125 (An-Nisa).
[83] **Qur'an references (L2434):** Qur'an 17:1 (Al-Isra).

خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنَّهُ أَخِي وَصَاحِبِي، وَقَدْ اتَّخَذَ اللَّهُ صَاحِبَكُمْ خَلِيلًا»

[مَسْأَلَة اعتقاد أَنْ مُحَمَّدًا أسري بِهِ بروحه وجسده]

٦٦ - مَسْأَلَةٌ: وَأَنَّ مُحَمَّدًا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَسْرَى بِهِ رَبُّهُ بِجَسَدِهِ وَرُوحِهِ، وَطَافَ فِي السَّمَاوَاتِ سَمَاءٍ سَمَاءٍ، وَرَأَى أَرْوَاحَ الْأَنْبِيَاءِ - عَلَيْهِمْ السَّلَامُ - هُنَالِكَ. قَالَ عَزَّ وَجَلَّ: {سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى} [الإسراء: ١] وَلَوْ كَانَ ذَلِكَ رُؤْيَا مَنَامٍ مَا كَذَّبَهُ فِي ذَلِكَ أَحَدٌ، كَمَا لَا نُكَذِّبُ نَحْنُ كَافِرًا فِي رُؤْيَا يَذْكُرُهَا.

وَقَدْ ذَكَرْنَا رُؤْيَتَهُ - عَلَيْهِ السَّلَامُ - لِلْأَنْبِيَاءِ - عَلَيْهِمْ السَّلَامُ - قَبْلُ فَأَغْنَى عَنْ إعَادَتِهِ.

[مَسْأَلَة اعتقاد أَنْ المعجزات لَا يَأْتِي بِهَا إِلَّا الْأَنْبِيَاء]

٦٧ - مَسْأَلَةٌ: وَأَنَّ الْمُعْجِزَاتِ لَا يَأْتِي بِهَا أَحَدٌ إِلَّا الْأَنْبِيَاءُ - عَلَيْهِمْ السَّلَامُ -. قَالَ عَزَّ وَجَلَّ: {وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلا بِإِذْنِ اللَّهِ} [الرعد: ٣٨] وَقَالَ تَعَالَى: {وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ} [القمر: ٢] وَقَالَ تَعَالَى حَاكِيًا عَنْ مُوسَى - عَلَيْهِ السَّلَامُ - أَنَّهُ قَالَ: {قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ - قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ - فَأَلْقَى عَصَاهُ} [الشعراء: ٣٠ - ٣٢] وَقَالَ تَعَالَى: {فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ} [القصص: ٣٢] فَصَحَّ أَنَّهُ لَوْ أَمْكَنَ أَنْ يَأْتِيَ أَحَدٌ - سَاحِرٌ

to Pharaoh and his chiefs} [Al-Qaṣaṣ: 32]. Thus, it is established that if it were possible for anyone—a sorcerer or another—to bring what disrupts nature's course or alters the nature of a kind, Allah the Exalted would not have designated what the prophets—peace be upon them—bring as a proof for them or a sign for them. Nor would He have denounced those who labeled it as magic, nor would it constitute a sign for them—peace be upon them. Whoever claims that the transformation of nature cannot be a sign unless the Prophet—peace and blessings be upon him—issues a challenge in it... As for the people, he has indeed lied and made claims without any evidence whatsoever—neither from reason, nor Quranic text, nor Sunnah. Such baseless claims are null and void. It is therefore obligatory that the moaning of the palm trunk and the feeding of a large group—numbering hundreds—with a small amount of food, specifically a *sa'* of barley, until they were satiated.[84]

أَوْ غَيْرُهُ - بِمَا يُحِيلُ طَبِيعَةً أَوْ يَقْلِبُ نَوْعًا، لَمَا سَمَّى اللَّهُ تَعَالَى مَا يَأْتِي بِهِ الْأَنْبِيَاءُ - عَلَيْهِمْ السَّلَامُ - بُرْهَانًا لَهُمْ وَلَا آيَةً لَهُمْ، وَلَا أَنْكَرَ عَلَى مَنْ سَمَّى ذَلِكَ سِحْرًا وَلَا يَكُونُ ذَلِكَ آيَةً لَهُمْ - عَلَيْهِمْ السَّلَامُ -. وَمَنْ ادَّعَى أَنَّ إحَالَةَ الطَّبِيعَةِ لَا تَكُونُ آيَةً إلَّا حَتَّى يَتَحَدَّى فِيهَا النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - النَّاسَ فَقَدْ كَذَبَ وَادَّعَى مَا لَا دَلِيلَ عَلَيْهِ أَصْلًا، لَا مِنْ عَقْلٍ وَلَا مِنْ نَصِّ قُرْآنٍ وَلَا سُنَّةٍ، وَمَا كَانَ هَكَذَا فَهُوَ بَاطِلٌ، وَيَجِبُ مِنْ هَذَا أَنَّ حُنَيْنَ الْجِذْعِ وَإِطْعَامَ النَّفَرِ الْكَثِيرِ مِنْ الطَّعَامِ الْيَسِيرِ حَتَّى شَبِعُوا وَهُمْ مِئُونَ مِنْ صَاعٍ شَعِيرٍ.

L2440 The two outpourings of water from between the fingers of the Messenger of Allah—peace and blessings be upon him—and the quenching of one thousand four hundred from a small cup with a capacity less than a span—none of these are miracles for him—peace be upon him—because he did not share any of those acts with anyone else.

وَنَبَعَانَ الْمَاءِ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَإِرْوَاءَ أَلْفٍ وَأَرْبَعِمِائَةٍ مِنْ قَدَحٍ صَغِيرٍ تَضِيقُ سِعَتُهُ عَنْ شِبْرٍ - لَيْسَ شَيْءٌ مِنْ ذَلِكَ آيَةً لَهُ - عَلَيْهِ السَّلَامُ - لِأَنَّهُ - عَلَيْهِ السَّلَامُ - لَمْ يَتَّحِدْ بِشَيْءٍ مِنْ ذَلِكَ أَحَدًا.

The issue of magic is that it involves tricks and deception.

[مَسْأَلَةُ السِّحْرُ حِيَلٌ وَتَخْيِيلٌ]

L2441

L2442 68. Issue: Magic comprises tricks and illusions that do not alter nature in any way. The Almighty said: _"It was made to appear to him from their magic that they (the ropes and staffs) were slithering"_ (20:66). This confirms that they are illusions with no reality. If a magician were to alter nature, there would be no distinction between him and the Prophet—peace be upon him—and this is disbelief by whoever affirms it.[85]

٦٨ - مَسْأَلَةٌ: وَالسِّحْرُ حِيَلٌ وَتَخْيِيلٌ لَا يُحِيلُ طَبِيعَةً أَصْلًا. قَالَ عَزَّ وَجَلَّ: {يُخَيَّلُ إلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى} [طه: ٦٦] فَصَحَّ أَنَّهَا تَخْيِيلَاتٌ لَا حَقِيقَةَ لَهَا، وَلَوْ أَحَالَ السَّاحِرُ طَبِيعَةً لَكَانَ لَا فَرْقَ بَيْنَهُ وَبَيْنَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهَذَا كُفْرٌ مِمَّنْ أَجَازَهُ.

[مَسْأَلَةُ الْقَدَرُ حَقٌّ]

[84] **Qur'an references (L2437):** Qur'an 13:38 (Ar-Ra'd); Qur'an 40:78 (Ghafir); Qur'an 54:2 (Al-Qamar); Qur'an 26:30 (Ash-Shu'ara); Qur'an 26:31 (Ash-Shu'ara); Qur'an 28:32 (Al-Qasas); Qur'an 26:32 (Ash-Shu'ara).

[85] **Qur'an references (L2442):** Qur'an 20:66 (Taha).

The issue of divine decree is true.

69 - Issue: And that divine decree is true—what befalls us could not have missed us, and what does not befall us could not have occurred. Allah, the Almighty, the Majestic, said: “No calamity strikes the earth or yourselves except that it is decreed in a Book before We bring it into being” [Al-Hadid 57:22].[86]

The issue of the belief that no one dies before his appointed term.

70 - Issue: No one dies before their appointed term, whether killed or otherwise. Allah, the Exalted, said: “No soul can die except by Allah’s permission—a decree written at an appointed term” [Āl ʿImrān 3:145]. He said: “When their term comes, they cannot delay it for an hour nor advance it” [al-Aʿrāf 7:34]. He said: “Say, ’Even if you had remained in your homes, those destined for death would have gone forth to their resting places’” [Āl ʿImrān 3:154].[87]

A juristic principle: No one dies until he has fully received his sustenance and performed what has been facilitated for him.

71 - Issue: Until he fully receives his provision and acts according to what is made easy for him. The fortunate is he who is fortunate in the knowledge of Allah the Exalted, and the wretched is he who is wretched in His knowledge. It was narrated to us by Abdullah ibn Yusuf from Ahmad ibn Fath from Abd al-Wahhab ibn Isa from Ahmad ibn Muhammad from Ahmad ibn Ali from Muslim ibn al-Hajjaj from Muhammad ibn Abdullah ibn Numayr from his father, Abu Muawiyah, and Waki’, who said: We were narrated by al-A’mash from Zayd ibn Wahb from Abdullah ibn Mas’ud, who said: Allah’s Messenger (peace and blessings be upon him), the Truthful, the One confirmed as

[86] **Qur’an references (L2444):** Qur’an 57:22 (Al-Hadid).

[87] **Qur’an references (L2446):** Qur’an 3:145 (Ali ’Imran); Qur’an 7:34 (Al-A’raf); Qur’an 16:61 (An-Nahl); Qur’an 3:154 (Ali ’Imran).

٦٩ - مَسْأَلَةٌ: وَأَنَّ الْقَدَرَ حَقٌّ، مَا أَصَابَنَا لَمْ يَكُنْ لِيُخْطِئَنَا، وَمَا أَخْطَأَنَا لَمْ يَكُنْ لِيُصِيبَنَا. قَالَ اللَّهُ عَزَّ وَجَلَّ: {مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الأَرْضِ وَلا فِي أَنْفُسِكُمْ إِلا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا} [الحديد: ٢٢] .

[مَسْأَلَة اعتقاد أَنْ أحدا لَا يموت قَبْل أجله]

٧٠ - مَسْأَلَةٌ: وَلَا يَمُوتُ أَحَدٌ قَبْلَ أَجَلِهِ، مَقْتُولًا أَوْ غَيْرَ مَقْتُولٍ، قَالَ اللَّهُ عَزَّ وَجَلَّ: {وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلا} [آل عمران: ١٤٥] وَقَالَ تَعَالَى: {فَإِذَا جَاءَ أَجَلُهُمْ لا يَسْتَأْخِرُونَ سَاعَةً وَلا يَسْتَقْدِمُونَ} [الأعراف: ٣٤] وَقَالَ تَعَالَى: {قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ} [آل عمران: ١٥٤] .

[مَسْأَلَة لَا يموت أَحَد حَتَّى يستوفي رزقه ويعمل مَا يسر لَهُ]

٧١ - مَسْأَلَةٌ: وَحَتَّى يَسْتَوْفِيَ رِزْقَهُ وَيَعْمَلَ بِمَا يُسِّرَ لَهُ، السَّعِيدُ مَنْ سَعِدَ فِي عِلْمِ اللَّهِ تَعَالَى، وَالشَّقِيُّ مَنْ شَقِيَ فِي عِلْمِهِ تَعَالَى. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ثنا أَبِي وَأَبُو مُعَاوِيَةَ وَوَكِيعٌ قَالُوا: ثنا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ الصَّادِقُ الْمَصْدُوقُ «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ فِي ذَلِكَ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ فِي ذَلِكَ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسِلُ اللَّهُ تَعَالَى الْمَلَكَ فَيَنْفُخُ فِيهِ

truthful, narrated to us: "Verily, the formation of each one of you is gathered in his mother's womb." For forty days, then it becomes a clinging clot for a similar period, then it becomes a morsel of flesh for a similar period. Then Allah the Exalted sends the angel, who breathes the soul into it and is commanded to write four matters: its provision, its lifespan, its deeds, and whether it will be doomed or blessed. By the One besides whom there is no god, verily one of you may perform the deeds of the people of Paradise until only a cubit remains between him and it, yet the Book overtakes him, so he performs the deeds of the people of Hell and enters it. And verily one of you may perform the deeds of the people of Hell until only a cubit remains between him and it, yet the Book overtakes him, so he performs the deeds of the people of Paradise and enters it.«

L2451 **Issue: The deeds of God's servants—whether good or evil—all of that is created.**

L2452 72. Issue: All the deeds of the servants—their good and evil—all of that is created; Allah, the Mighty and Majestic, created it. He, the Exalted, is the Creator of choice, will, and knowledge within the souls of His servants. He, the Mighty and Majestic, said: "He created you and what you do" (37:96). He, the Exalted, said: "Indeed, We have created all things according to a precise measure" (54:49). And He, the Exalted, said: "He created the heavens and the earth and what is between them" (32:4).[88]

L2453 **This is an issue [in jurisprudence]: There is no argument that can be held against Allah the Exalted, and to Allah alone belongs the irrefutable proof that is firmly established over everyone.**

L2454 73 - Issue: There is no argument against Allah the Exalted, and to Allah belongs the established argument over everyone. He said: {He is not questioned about what He does, but they are questioned} [Al-Anbiyā' 21:23]. And

[88] **Qur'an references (L2452):** Qur'an 37:96 (As-Saffat); Qur'an 54:49 (Al-Qamar); Qur'an 25:59 (Al-Furqan); Qur'an 32:4 (As-Sajdah).

الرُّوحَ وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٌّ أَوْ سَعِيدٌ، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا» .

[مَسْأَلَة أَعْمَال الْعِبَادِ خَيْرهَا وَشَرّهَا كُلُّ ذَلِكَ مَخْلُوقٌ]

٧٢ - مَسْأَلَةٌ: وَجَمِيعُ أَعْمَالِ الْعِبَادِ - خَيْرِهَا وَشَرِّهَا - كُلُّ ذَلِكَ مَخْلُوقٌ خَلَقَهُ اللَّهُ عَزَّ وَجَلَّ، وَهُوَ تَعَالَى خَالِقُ الِاخْتِيَارِ وَالْإِرَادَةِ وَالْمَعْرِفَةِ فِي نُفُوسِ عِبَادِهِ قَالَ عَزَّ وَجَلَّ: {خَلَقَكُمْ وَمَا تَعْمَلُونَ} [الصافات: ٩٦] وَقَالَ تَعَالَى: {إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ} [القمر: ٤٩] وَقَالَ تَعَالَى: {خَلَقَ السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا} [السجدة: ٤] .

[مَسْأَلَة لَا حُجَّةَ عَلَى اللَّهِ تَعَالَى وَلِلَّهِ الْحُجَّةُ الْقَائِمَةُ عَلَى كُلِّ أَحَدٍ]

٧٣ - مَسْأَلَةٌ: لَا حُجَّةَ عَلَى اللَّهِ تَعَالَى، وَلِلَّهِ الْحُجَّةُ الْقَائِمَةُ عَلَى كُلِّ أَحَدٍ. قَالَ تَعَالَى: {لا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ} [الأنبياء: ٢٣] وَقَالَ تَعَالَى: {قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ} [الأنعام: ١٤٩] .

He said: {Say, "To Allah belongs the conclusive argument. Had He willed, He would have guided you all"} [Al-Anʿām 6:149].[89]

L2455 74. Issue: No one has an excuse concerning what Allah, the Exalted, has decreed of that, neither in this world nor in the Hereafter. All His Exalted actions are justice and wisdom. For Allah, the Exalted, places every existent in its place, and He is the Judge whom there is no judge over Him, nor can any overturn His judgment. He, the Exalted, says: *He is the Doer of what He wills* (Hud 11:107).[90]

L2456 **Issue: Faith and Islam are one and the same, and all of that is a binding commitment in the heart.**

L2457 75 – Issue: Faith *īmān* and Islam are one and the same. Allah, the Almighty, said: {"So We brought forth whoever was in it of the believers"} (51:35), {"But We found not within it except a single household from among the Muslims"} (51:36). And He, the Exalted, said: {"They claim credit to you for having accepted Islam. Say, 'Do not claim credit for your Islam. Rather, Allah has favored you by guiding you to faith, if you are truthful'"} (49:17).[91]

L2458–2460 76 - Issue: All of this consists of conviction in the heart, declaration with the tongue, and deeds by the limbs—faith grows through obedience and wanes through disobedience. The Almighty has said: *"As for those who believe, it increases them in faith"* [At-Tawbah 9:124]. Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abd al-Wahhab ibn Isa narrated to us... Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Ubaydullah ibn Muʿadh al-Anbari narrated to us: My father narrated to us: Kahmas al-Tamimi narrated to us from Abdullah ibn Buraidah from Yahya ibn Yaʿmur, who said: Abdullah ibn Umar said to me: My father, Umar ibn al-Khattab, narrated to me,

[89] **Qur'an references (L2454):** Qur'an 21:23 (Al-Anbya); Qur'an 6:149 (Al-An'am).
[90] **Qur'an references (L2455):** Qur'an 11:107 (Hud); Qur'an 85:16 (Al-Buruj).
[91] **Qur'an references (L2457):** Qur'an 51:35 (Adh-Dhariyat); Qur'an 51:36 (Adh-Dhariyat); Qur'an 49:17 (Al-Hujurat).

٧٤ - مَسْأَلَةٌ: وَلَا عُذْرَ لِأَحَدٍ بِمَا قَدَّرَهُ اللَّهُ عَزَّ وَجَلَّ مِنْ ذَلِكَ، لَا فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ، وَكُلُّ أَفْعَالِهِ تَعَالَى عَدْلٌ وَحِكْمَةٌ. لِأَنَّ اللَّهَ تَعَالَى وَاضِعُ كُلِّ مَوْجُودٍ فِي مَوْضِعِهِ، وَهُوَ الْحَاكِمُ الَّذِي لَا حَاكِمَ عَلَيْهِ وَلَا مُعَقِّبَ لِحُكْمِهِ. قَالَ تَعَالَى: {فَعَّالٌ لِمَا يُرِيدُ} [هود: ١٠٧] .

[مَسْأَلَةٌ الْإِيمَانُ وَالْإِسْلَامُ شَيْءٌ وَاحِدٌ وكل ذَلِكَ عَقْدٌ بِالْقَلْبِ]

٧٥ - مَسْأَلَةٌ: الْإِيمَانُ وَالْإِسْلَامُ شَيْءٌ وَاحِدٌ. قَالَ عَزَّ وَجَلَّ: {فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ} [الذاريات: ٣٥] {فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ} [الذاريات: ٣٦] وَقَالَ تَعَالَى: {يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لا تَمُنُّوا عَلَيَّ إِسْلامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ} [الحجرات: ١٧] .

٧٦ - مَسْأَلَةٌ: كُلُّ ذَلِكَ عَقْدٌ بِالْقَلْبِ وَقَوْلٌ بِاللِّسَانِ وَعَمَلٌ بِالْجَوَارِحِ، يَزِيدُ بِالطَّاعَةِ وَيَنْقُصُ بِالْمَعْصِيَةِ. وَقَالَ عَزَّ وَجَلَّ: {فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا} [التوبة: ١٢٤] حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ ثنا أَبِي ثنا كَهْمَسٌ التَّمِيمِيُّ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمُرَ قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ «بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَالَ: يَا مُحَمَّدُ

saying: “While we were with the Messenger of Allah (peace and blessings be upon him) on a particular day, a man appeared before us with extremely white garments and jet-black hair, bearing no traces of travel, whom none of us recognized. He seated himself before the Messenger of Allah (peace and blessings be upon him) and said: ’O Muhammad, inform me about Islam.’ The Messenger of Allah (peace and blessings be upon him) replied: ’Islam is to testify that there is no deity but Allah and that Muhammad is His Messenger, to establish prayer, to give zakah, to fast Ramadan, and to perform pilgrimage to the Sacred House if you have the means to do so.’ The man said: ’You have spoken truthfully.’ Then he asked: ’Inform me about faith.’ He said: ’It is to believe in Allah, His angels, His scriptures, His messengers, the Last Day, and to believe in divine decree—its goodness and its adversity.’” Yahya ibn Ya‘mur mentioned the rest of the hadith, in which the Messenger of Allah (peace and blessings be upon him) said: “O Umar, do you know who the questioner was?” I replied: “Allah and His Messenger know best.” He said: “It was Jibrīl (peace be upon him), who came to teach you your religion.”[9293]

أَخْبِرْنِي عَنْ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ، فَأَخْبِرْنِي عَنْ الْإِيمَانِ، قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ، خَيْرِهِ وَشَرِّهِ، وَذَكَرَ بَاقِيَ الْحَدِيثِ - وَفِيهِ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟ قُلْت: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّهُ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ» .

L2461–2463

Abd al-Rahman ibn Abd Allah ibn Khalid narrated to us; Ibrahim ibn Ahmad narrated to us; al-Farbari narrated to us; al-Bukhari narrated to us; Abd Allah ibn Muhammad narrated to us; Abu Amir al-Aqadi narrated to us; Sulayman ibn Bilal narrated to us from Abd Allah ibn Dinar from Abu Salih from Abu Hurayrah from the Prophet (peace and blessings of Allah be upon him) who said: “Faith has between sixty and seventy branches, and modesty is a branch of faith.” And via the same chain up to al-Bukhari: Qutaybah narrated to us; al-Layth narrated to us from Yazid ibn Abi Habib from Abu al-Khayr from Abdullah ibn Amr “that a man asked the Messenger of Allah (peace and blessings of Allah be upon him): ’Which aspect of Islam is best?’ He said: ’To feed others and to offer the greeting of peace to those you know and those you do not know.’” Abd Allah ibn Yusuf narrated to us; Ahmad ibn Fath narrated to us; Abd al-Wahhab ibn Isa narrated to us; Ahmad ibn Muhammad narrated to us; Ahmad ibn Ali narrated to us; Muslim ibn al-

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ ثنا إِبْرَاهِيمُ بْنُ أَحْمَدَ ثنا الْفَرَبْرِيُّ ثنا الْبُخَارِيُّ ثنا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ثنا أَبُو عَامِرٍ الْعَقَدِيُّ ثنا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنْ الْإِيمَانِ» . وَبِهِ إلَى الْبُخَارِيِّ: ثنا قُتَيْبَةُ ثنا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو «أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ رُمْحٍ ثنا اللَّيْثُ عَنْ ابْنِ الْهَادِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «قَالَ لِلنِّسَاءِ مَا رَأَيْتُ مِنْ نَاقِصَاتِ دِينٍ وَعَقْلٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ،

[92] **Hadith references (L2458):** Sunan Abi Dawud 4695; Sunan an-Nasai 4990; Mishkat al-Masabih 2.

[93] **Qur’an references (L2458):** Qur’an 9:124 (At-Tawbah).

Hajjaj narrated to us; Muhammad ibn Rumh narrated to us; al-Layth narrated to us from Ibn al-Hadi. From Abdullah ibn Dinar, from Abdullah ibn Umar, from the Messenger of Allah—peace and blessings be upon him—who said to women: "I have not seen among those with shortcomings in faith and intellect anyone more challenging to a man of understanding than you." A woman asked: "O Messenger of Allah, what is the shortcoming in intellect and religion?" He replied: "As for the shortcoming in intellect, the testimony of two women equals that of one man—this is the shortcoming in intellect. And a woman may stay nights without praying and break the fast during Ramadan [due to menstruation]—this is the shortcoming in religion."[94]

قَالَتْ امْرَأَةٌ: يَا رَسُولَ اللَّهِ وَمَا نُقْصَانُ الْعَقْلِ وَالدِّينِ؟ قَالَ: أَمَّا نُقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ فَهَذَا نُقْصَانُ الْعَقْلِ. وَتَمْكُثُ اللَّيَالِيَ مَا تُصَلِّي وَتُفْطِرُ فِي رَمَضَانَ، فَهَذَا نُقْصَانُ الدِّينِ» .

L2464 Ali said: Allah, the Mighty and Sublime, said: {Indeed, the religion with Allah is Islam} [Āl ʿImrān: 19]. Thus, it is confirmed that the religion is Islam, and it has been established that Islam is faith. Therefore, the religion is faith, and the religion diminishes with the decrease of faith and increases with its increase. And success is from Allah, the Most High.[95]

قَالَ عَلِيٌّ: قَالَ اللَّهُ عَزَّ وَجَلَّ: {إِنَّ الدِّينَ عِنْدَ اللَّهِ الإِسْلامُ} [آل عمران: ١٩] فَصَحَّ أَنَّ الدِّينَ هُوَ الْإِسْلَامُ، وَقَدْ صَحَّ أَنَّ الْإِسْلَامَ هُوَ الْإِيمَانُ، فَالدِّينُ هُوَ الْإِيمَانُ، وَالدِّينُ يَنْقُصُ بِنَقْصِ الْإِيمَانِ وَيَزِيدُ. وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

L2465 **A legal issue: He believed in faith with his heart but did not declare it with his tongue, not out of dissimulation (taqiyyah).**

[مَسْأَلَةٌ اعْتَقَدَ الْإِيمَانَ بِقَلْبِهِ وَلَمْ يَنْطِقْ بِهِ بِلِسَانِهِ دُونَ تَقِيَّةٍ]

L2466 77. Issue: Whoever believes in faith with their heart but does not utter it with their tongue except due to dissimulation is a disbeliever in the sight of Allah the Exalted and in the view of Muslims. And whoever utters it with their tongue without believing in it with their heart is likewise a disbeliever in the sight of Allah and in the view of Muslims. Allah the Exalted said concerning the Jews and Christians: "They know the Messenger of Allah (peace be upon him) as they know their own sons." He the Exalted also said: "They rejected it unjustly and arrogantly, though their souls were certain of it" [27:14]. And He the Exalted said: "When the hypocrites come to you, they say: 'We bear witness that you are certainly Allah's Messenger.' Allah knows

٧٧ - مَسْأَلَةٌ: مَنْ اعْتَقَدَ الْإِيمَانَ بِقَلْبِهِ وَلَمْ يَنْطِقْ بِهِ بِلِسَانِهِ دُونَ تَقِيَّةٍ فَهُوَ كَافِرٌ عِنْدَ اللَّهِ تَعَالَى وَعِنْدَ الْمُسْلِمِينَ، وَمَنْ نَطَقَ بِهِ دُونَ أَنْ يَعْتَقِدَهُ بِقَلْبِهِ فَهُوَ كَافِرٌ عِنْدَ اللَّهِ وَعِنْدَ الْمُسْلِمِينَ. قَالَ اللَّهُ تَعَالَى عَنْ الْيَهُودِ وَالنَّصَارَى: إِنَّهُمْ يَعْلَمُونَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَمَا يَعْلَمُونَ أَبْنَاءَهُمْ. وَقَالَ تَعَالَى: {وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا} [النمل: ١٤] وَقَالَ تَعَالَى: {إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ} [المنافقون: ١]

[94] **Hadith references (L2461):** Sahih al-Bukhari 9; Sunan an-Nasai 5000; Sunan Abi Dawud 5194; Al-Adab al-Mufrad 1050; Sahih Muslim 79a.

[95] **Qur'an references (L2464):** Qur'an 3:19 (Ali 'Imran).

that you are His Messenger, and Allah bears witness that the hypocrites are indeed liars" [63:1].[96]

L2467 **A legal question: He believed in the faith with his heart and declared it with his tongue.**

L2468–2470 78. Issue: Whoever believes with his heart and utters it with his tongue has attained success, whether he reasoned or not. He is a believer in the sight of Allah the Exalted and in the sight of Muslims. Allah the Exalted said: "So fight the polytheists wherever you find them, seize them, besiege them, and lie in wait for them at every ambush. But if they repent, establish prayer, and give zakah, then release them" [9:5]. The Almighty did not stipulate evidentiary reasoning as a condition for this. From the moment Allah the Exalted sent His Messenger—peace and blessings of Allah be upon him—until He took him back, he continually fought people until they affirmed Islam and adhered to it. He never required them to engage in reasoning, nor did he inquire whether they had reasoned or not. All of Islam has proceeded upon this to this day. And success is from Allah, the Exalted.[97]

L2471 **Issue: One who neglects all religious acts entirely.**

L2472 79. Issue: Whoever abandons all deeds is a believing sinner deficient in faith, not a disbeliever. Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath narrated to us, from Abdul-Wahhab ibn Isa, from Ahmad ibn Muhammad, from Ahmad ibn Ali, from Muslim ibn al-Hajjaj, from Zuhayr ibn Harb, from Ya'qub ibn Ibrahim ibn Sa'd: My father narrated from Ibn Shihab, from 'Ata' ibn Yazid al-Laythi, that Abu Hurayrah informed him the Messenger of Allah (peace and blessings be upon him) said in a lengthy hadith: "When Allah concludes His judgment between the servants and desires to bring out through His mercy whom He wills from the Fire's inhabitants, He commands the angels to extract from the Fire those who associated nothing with Allah

[96] **Qur'an references (L2466):** Qur'an 27:14 (An-Naml); Qur'an 63:1 (Al-Munafiqun).
[97] **Qur'an references (L2468):** Qur'an 9:5 (At-Tawbah).

[مَسْأَلَةٌ اعْتَقَدَ الْإِيمَانَ بِقَلْبِهِ وَنَطَقَ بِهِ بِلِسَانِهِ]

٧٨ - مَسْأَلَةٌ: وَمَنْ اعْتَقَدَ الْإِيمَانَ بِقَلْبِهِ وَنَطَقَ بِهِ بِلِسَانِهِ فَقَدْ وُفِّقَ، سَوَاءٌ اسْتَدَلَّ أَوْ لَمْ يَسْتَدِلَّ، فَهُوَ مُؤْمِنٌ عِنْدَ اللَّهِ تَعَالَى وَعِنْدَ الْمُسْلِمِينَ. قَالَ اللَّهُ تَعَالَى: {فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ} [التوبة: ٥] وَلَمْ يَشْتَرِطْ عَزَّ وَجَلَّ فِي ذَلِكَ اسْتِدْلَالًا وَلَمْ يَزَلْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُذْ بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى أَنْ قَبَضَهُ يُقَاتِلُ النَّاسَ حَتَّى يُقِرُّوا بِالْإِسْلَامِ وَيَلْتَزِمُوهُ، وَلَمْ يُكَلِّفْهُمْ قَطُّ اسْتِدْلَالًا، وَلَا سَأَلَهُمْ هَلْ اسْتَدَلُّوا أَمْ لَا، وَعَلَى هَذَا جَرَى جَمِيعُ الْإِسْلَامِ إِلَى الْيَوْمِ. وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ مَنْ ضَيَّعَ الْأَعْمَالَ كُلَّهَا]

٧٩ - مَسْأَلَةٌ: وَمَنْ ضَيَّعَ الْأَعْمَالَ كُلَّهَا فَهُوَ مُؤْمِنٌ عَاصٍ نَاقِصُ الْإِيمَانِ لَا يَكْفُرُ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا زُهَيْرُ بْنُ حَرْبٍ ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ثنا أَبِي عَنِ ابْنِ شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ فِي حَدِيثٍ طَوِيلٍ «حَتَّى إِذَا فَرَغَ اللَّهُ مِنْ قَضَائِهِ بَيْنَ الْعِبَادِ وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ كَانَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، مِمَّنْ أَرَادَ اللَّهُ - عَزَّ وَجَلَّ - أَنْ يَرْحَمَهُ، مِمَّنْ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ»

- those whom Allah (the Almighty and Majestic) willed to show mercy, from among those who said: 'There is no god but Allah.'"

A principle: Certainty does not vary in degrees.

L2473

L2474 80 - Issue: Certainty does not admit of degrees. However, if any trace of doubt or denial enters it, the entire certainty becomes nullified. The proof of this is that certainty is the affirmation of a thing, and one affirmation cannot be greater than another. If the affirmation is not fully realized, it becomes doubt.

An issue [in jurisprudence]: Sins are categorized as major sins (grave enormities), minor misdeeds, and minor faults (lamam).

L2475

L2476–2478 81. Issue: Sins are categorized as major sins (kaba'ir), shameful deeds (fawahish), minor sins (sayyi'at sagha'ir), and minor faults (lamam). The minor faults are collectively forgiven. The major sins and shameful deeds are those for which Allah the Exalted has threatened Hellfire in the Quran or through His Messenger—peace and blessings be upon him. Whoever avoids them will have all his minor sins forgiven. The proof for this is Allah's statement: "Those who avoid the major sins and shameful deeds, except for minor faults—indeed your Lord is vast in forgiveness" (an-Najm 53:32). The lamam refers to the thought of something. We previously mentioned the narration that whoever intends to commit a sin but does not act upon it will not be held accountable. Abdullah ibn Yusuf, Ahmad ibn Fath, Abdul-Wahhab ibn Isa, Ahmad ibn Muhammad, Ahmad ibn Ali, Muslim ibn al-Hajjaj, Sa'id ibn Mansur, Abu Awanah, Qatadah, Zurarah ibn Awfa, Abu Hurairah reported: The Messenger of Allah—peace and blessings be upon him—said, "Allah has pardoned my Ummah for what their souls whisper to them, so long as they do not speak or act upon it." Allah the Exalted also said: "If you avoid the major sins you are forbidden, We will absolve you of your minor sins" (an-Nisa 4:31). By necessity, we understand that a sin is only termed 'major' relative to what is smaller than it—there is absolutely no alternative to this.

[مَسْأَلَةُ الْيَقِينُ لَا يَتَفَاضَلُ]

٨٠ - مَسْأَلَةٌ: وَالْيَقِينُ لَا يَتَفَاضَلُ، لَكِنْ إِنْ دَخَلَ فِيهِ شَيْءٌ مِنْ شَكٍّ أَوْ جَحْدٍ بَطَلَ كُلُّهُ. بُرْهَانُ ذَلِكَ أَنَّ الْيَقِينَ هُوَ إِثْبَاتُ الشَّيْءِ، وَلَا يُمْكِنُ أَنْ يَكُونَ إِثْبَاتٌ أَكْثَرَ مِنْ إِثْبَاتٍ، فَإِنْ لَمْ يُحَقِّقْ الْإِثْبَاتَ صَارَ شَكًّا.

[مَسْأَلَةُ الْمَعَاصِي كَبَائِرُ فَوَاحِشُ وَسَيِّئَاتٌ صَغَائِرُ وَلَمَمٌ]

٨١ - مَسْأَلَةٌ: وَالْمَعَاصِي كَبَائِرُ فَوَاحِشُ، وَسَيِّئَاتٌ صَغَائِرُ وَلَمَمٌ، وَاللَّمَمُ مَغْفُورٌ جُمْلَةً، فَالْكَبَائِرُ الْفَوَاحِشُ هِيَ مَا تَوَعَّدَ اللَّهُ تَعَالَى عَلَيْهِ بِالنَّارِ فِي الْقُرْآنِ أَوْ عَلَى لِسَانِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَمَنْ اجْتَنَبَهَا غُفِرَتْ لَهُ جَمِيعُ سَيِّئَاتِهِ الصَّغَائِرِ. بُرْهَانُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: {الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ} [النجم: ٣٢] وَاللَّمَمُ هُوَ الْهَمُّ بِالشَّيْءِ، وَقَدْ تَقَدَّمَ ذِكْرُنَا الْأَثَرَ فِي أَنَّ مَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا سَعِيدُ بْنُ مَنْصُورٍ ثنا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ يَتَكَلَّمُوا أَوْ يَعْمَلُوا بِهِ» وَقَالَ اللَّهُ - عَزَّ وَجَلَّ -: {إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ} [النساء: ٣١] وَبِالضَّرُورَةِ نَعْرِفُ أَنَّهُ لَا يَكُونُ كَبِيرًا إِلَّا بِالْإِضَافَةِ إِلَى مَا هُوَ

When [text incomplete]. When the punishment is the most severe of what is feared, the act necessitating it is undoubtedly major. That in which there is no threat of the Fire does not attain the magnitude of that which is threatened with the Fire; it is undoubtedly the minor one, as there is no possibility of a third category.[98]

أَصْغَرُ مِنْهُ، لَا يُمْكِنُ غَيْرُ هَذَا أَصْلًا، فَإِذَا كَانَ الْعِقَابُ بَالِغًا أَشَدَّ مَا يُتَخَوَّفُ فَالْمُوجِبُ لَهُ هُوَ كَبِيرٌ بِلَا شَكٍّ، وَمَا لَا تَوَعُّدَ فِيهِ بِالنَّارِ فَلَا يَلْحَقُ فِي الْعِظَمِ مَا تُوُعِّدَ فِيهِ بِالنَّارِ، فَهُوَ الصَّغِيرُ بِلَا شَكٍّ، إِذْ لَا سَبِيلَ إِلَى قِسْمٍ ثَالِثٍ.

Issue: One who does not avoid the major sins.

L2479

[مَسْأَلَةٌ مَنْ لَمْ يَجْتَنِبِ الْكَبَائِرَ]

L2480 82. Issue: Whoever does not abstain from major sins will be held accountable for every deed he committed. Allah, the Mighty and Majestic, will weigh his good deeds against all his sins from which he did not repent and for which no *hadd* punishment was enforced. Whoever's good deeds outweighed his evil deeds will be in Paradise, as will whoever's good deeds equaled his evil deeds. Allah, the Mighty and Majestic, said: *"We will set up the scales of justice on the Day of Resurrection, so no soul will be wronged in the least. Even if it were the weight of a mustard seed, We will bring it forth. Sufficient are We as reckoners"* (21:47). He also said: *"As for him whose scales are heavy… he will be in a blissful life"* (101:6-7). Those whose good and evil deeds were equal are the people of *al-Aʿrāf*. He said: *"Indeed, good deeds remove evil deeds"* (11:114). There is no dispute that repentance nullifies sins.[99]

٨٢ - مَسْأَلَةٌ: وَمَنْ لَمْ يَجْتَنِبِ الْكَبَائِرَ حُوسِبَ عَلَى كُلِّ مَا عَمِلَ، وَوَازَنَ اللَّهُ عَزَّ وَجَلَّ بَيْنَ أَعْمَالِهِ مِنَ الْحَسَنَاتِ وَبَيْنَ جَمِيعِ مَعَاصِيهِ الَّتِي لَمْ يَتُبْ مِنْهَا وَلَا أُقِيمَ عَلَيْهِ حَدُّهَا، فَمَنْ رَجَحَتْ حَسَنَاتُهُ فَهُوَ فِي الْجَنَّةِ، وَكَذَلِكَ مَنْ سَاوَتْ حَسَنَاتُهُ سَيِّئَاتِهِ. قَالَ اللَّهُ عَزَّ وَجَلَّ: {وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ} [الأنبياء: ٤٧] وَقَالَ تَعَالَى: {فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ} [القارعة: ٦] {فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ} [القارعة: ٧] وَمَنْ تَسَاوَتْ فَهُمْ أَهْلُ الْأَعْرَافِ. قَالَ اللَّهُ عَزَّ وَجَلَّ: {إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ} [هود: ١١٤] وَلَا خِلَافَ فِي أَنَّ التَّوْبَةَ تُسْقِطُ الذُّنُوبَ.

L2481 Abdullah ibn Yusuf narrated to us, Ahmad ibn Fath narrated to us, Abdul Wahhab ibn Isa narrated to us, Ahmad ibn Muhammad narrated to us, Ahmad ibn Ali narrated to us. Muslim ibn al-Hajjaj narrated to me: Ismail ibn Salim reported to me, Hushaym informed me: Khalid narrated to us from Abu Qilabah from Abu al-Ashʿath al-Sanʿani from Ubadah ibn al-Samit, who said: "The Messenger of Allah, peace and blessings be upon him, imposed upon us a covenant, just as he imposed upon the women: that we associate nothing with Allah, nor steal, nor commit adultery, nor kill our children,

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ، حَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ، أَخْبَرَنِي هُشَيْمٌ ثنا خَالِدٌ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ «أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَمَا أَخَذَ عَلَى النِّسَاءِ: أَنْ لَا نُشْرِكَ بِاللَّهِ شَيْئًا وَلَا نَسْرِقَ وَلَا نَزْنِيَ وَلَا نَقْتُلَ أَوْلَادَنَا وَلَا يَعْضَهَ بَعْضُنَا بَعْضًا، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ

[98] **Qur'an references (L2476):** Qur'an 53:32 (An-Najm); Qur'an 4:31 (An-Nisa).

[99] **Qur'an references (L2480):** Qur'an 21:47 (Al-Anbya); Qur'an 101:6 (Al-Qari'ah); Qur'an 69:21 (Al-Haqqah); Qur'an 101:7 (Al-Qari'ah); Qur'an 11:114 (Hud).

nor slander one another. Whoever among you fulfills this, his reward lies with Allah. Whoever commits a sin requiring a prescribed punishment and it is executed upon him, that shall be his expiation. Whomever Allah shields from exposure, his affair rests with Allah: if He wills, He punishes him; if He wills, He forgives him."

L2482 **An issue concerning the one whose evil deeds outweigh his good deeds.**

L2483–2485 83. Issue: As for the one whose evil deeds outweigh his good deeds, they are those who will be rescued from the Fire through intercession according to the measure of their deeds. Allah Almighty said: "But as for him whose scales are light" (Al-Qāriʿah 101: 8), "his refuge is Hāwiyah" (Al-Qāriʿah 101: 9), "And what will make you grasp what it is?" (Al-Qāriʿah 101: 10), "A blazing Fire" (Al-Qāriʿah 101: 11). And He Almighty said: "So whoever does an atom's weight of good will see it" (Az-Zalzalah 99: 7), "And whoever does an atom's weight of evil will see it" (Az-Zalzalah 99: 8). And He the Exalted said: "Today every soul will be recompensed for what it earned" (Ghāfir 40: 17). ʿAbdullāh ibn Yūsuf narrated to us; Aḥmad ibn Fatḥ narrated to us; ʿAbd al-Wahhāb ibn ʿĪsā narrated to us; Aḥmad ibn Muḥammad narrated to us; Aḥmad ibn ʿAlī narrated to us; Muslim ibn al-Ḥajjāj narrated to us; Zuhayr ibn Ḥarb narrated to us; Yaʿqūb ibn… Ibrahim ibn Sa'd narrated to us from his father, from Ibn Shihab, from 'Ata' ibn Yazid al-Laythi that Abu Hurayrah informed him that the Messenger of Allah—peace and blessings be upon him—said in a lengthy hadith: "The Sirat will be placed across the midst of Hell, and I and my Ummah will be the first to cross it. None will speak on that day except the messengers, and the supplication of the messengers on that day will be: 'O Allah, grant safety, grant safety!' In Hell are hooks like the thorns of Sa'dan—none knows the extent of their magnitude except Allah, the Almighty, the Majestic—that seize people because of their deeds. Among them—meaning the one doomed—by his deeds, and among them the one lightly injured until he is saved."[100]

[100]**Qur'an references (L2483):** Qur'an 101:8 (Al-Qari'ah); Qur'an 101:9 (Al-Qari'ah); Qur'an 101:10 (Al-Qari'ah); Qur'an 101:11 (Al-Qari'ah); Qur'an 99:7 (Az-Zalzalah); Qur'an 99:8 (Az-Zalzalah); Qur'an 40:17 (Ghafir).

عَلَى اللَّهِ وَمَنْ أَتَى مِنْكُمْ حَدًّا فَأُقِيمَ عَلَيْهِ فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ سَتَرَهُ اللَّهُ عَلَيْهِ فَأَمْرُهُ إِلَى اللَّهِ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ» .

[مَسْأَلَةٌ مَنْ رَجَحَتْ سَيِّئَاتُهُ بِحَسَنَاتِهِ]

٨٣ - مَسْأَلَةٌ: وَمَنْ رَجَحَتْ سَيِّئَاتُهُ بِحَسَنَاتِهِ فَهُمُ الْخَارِجُونَ مِنَ النَّارِ بِالشَّفَاعَةِ عَلَى قَدْرِ أَعْمَالِهِمْ. قَالَ اللَّهُ عَزَّ وَجَلَّ: {وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ} [القارعة: ٨] {فَأُمُّهُ هَاوِيَةٌ} [القارعة: ٩] {وَمَا أَدْرَاكَ مَا هِيَهْ} [القارعة: ١٠] {نَارٌ حَامِيَةٌ} [القارعة: ١١] وَقَالَ عَزَّ وَجَلَّ: {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ} [الزلزلة: ٧] {وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ} [الزلزلة: ٨] وَقَالَ تَعَالَى: {الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ} [غافر: ١٧] . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا زُهَيْرُ بْنُ حَرْبٍ ثنا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ ثنا أَبِي عَنِ ابْنِ شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ فِي حَدِيثٍ طَوِيلٍ: «وَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَيْ جَهَنَّمَ، فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يُجِيزُ، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ، وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ سَلِّمْ. وَفِي جَهَنَّمَ كَلَالِيبُ مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهُ لَا يَعْلَمُ مَا قَدْرُ عِظَمِهَا إِلَّا اللَّهُ - عَزَّ وَجَلَّ - تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ فَمِنْهُمْ يَعْنِي الْمُوبَقَ بِعَمَلِهِ وَمِنْهُمُ الْمُخَرْدَلُ حَتَّى يُنَجَّى» .

L2486 And through him to Muslim: Abu Ghassan al-Misma'ī and Muhammad ibn al-Muthanna narrated to us, both saying: Mu'adh ibn Hisham al-Dastuwa'i narrated to us, who informed us from his father from Qatadah. Anas ibn Malik narrated to us that the Prophet—peace and blessings of Allah be upon him—said: "Whoever said, 'There is no god but Allah,' and had in his heart goodness equal to a barley grain will come out of the Fire. Then whoever said, 'There is no god but Allah,' and had in his heart goodness equal to a wheat grain will come out of the Fire. Then whoever said, 'There is no god but Allah,' and had in his heart goodness equal to an atom will come out of the Fire." Ali said: The statement of Allah—the Almighty and Majestic—"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills" (4:48), and the Prophet's statement—peace and blessings of Allah be upon him—in the hadith of Ubadah we previously mentioned, "If He wills, He will forgive him, and if He wills, He will punish him," is not contradictory to what we have stated. For these two texts merely indicate that He—Exalted—forgives sins lesser than polytheism for whom He wills, and this is undoubtedly correct. Similarly, His statement—Exalted—"Indeed, Allah forgives all sins" (39:53), and His statement regarding the Christians, narrating from Jesus—peace be upon him—"If You punish them, they are Your servants, and if You forgive them, indeed You are the Almighty, the Wise" (5:118), to which Allah responds, "This is the Day when the truthful will benefit from their truthfulness" (5:119), are not contradictory to these two texts. None of this implies that He might forgive and refrain from punishing one whose evil deeds outweigh his good deeds. The decisive clarification of rulings concerning such individuals, as we have mentioned, serves as the governing principle for all other generalized texts.[101][102]

L2487 Likewise, these texts supersede every text containing statements such as: "Whoever commits such an act, Allah forbids Paradise upon him," and "Whoever sincerely declares 'There is no god but Allah,' Allah forbids Hell upon him," along with His Exalted statement: *"And whoever kills a believer inten-

وَبِهِ إِلَى مُسْلِمٍ ثنا أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا ثنا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ الدَّسْتُوَائِيُّ - أَخْبَرَنَا أَبِي عَنْ قَتَادَةَ ثنا أَنَسُ بْنُ مَالِكٍ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً» . قَالَ عَلِيٌّ: وَلَيْسَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: {إِنَّ اللَّهَ لا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ} [النساء: ٤٨] وَقَوْلُ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي حَدِيثِ عُبَادَةَ الَّذِي ذَكَرْنَاهُ آنِفًا «إِنْ شَاءَ غَفَرَ لَهُ وَإِنْ شَاءَ عَذَّبَهُ» بِمُعَارِضٍ لِمَا ذَكَرْنَا، لِأَنَّهُ لَيْسَ فِي هَذَيْنِ النَّصَّيْنِ إِلَّا أَنَّهُ تَعَالَى يَغْفِرُ مَا دُونَ الشِّرْكِ لِمَنْ يَشَاءُ، وَهَذَا صَحِيحٌ لَا شَكَّ فِيهِ، كَمَا أَنَّ قَوْلَهُ تَعَالَى: {إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا} [الزمر: ٥٣] وَقَوْلَهُ تَعَالَى فِي النَّصَارَى حَاكِيًا عَنْ عِيسَى - عَلَيْهِ السَّلَامُ - أَنَّهُ قَالَ: {إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ} [المائدة: ١١٨] قَالَ اللَّهُ: {هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ} [المائدة: ١١٩] لَيْسَ بِمُعَارِضٍ لِهَذَيْنِ النَّصَّيْنِ، وَلَيْسَ فِي شَيْءٍ مِنْ هَذَا أَنَّهُ قَدْ يَغْفِرُ وَلَا يُعَذِّبُ مَنْ رَجَحَتْ سَيِّئَاتُهُ عَلَى حَسَنَاتِهِ، وَالْمُبَيِّنُ لِأَحْكَامِ هَؤُلَاءِ مِمَّا ذَكَرْنَا هُوَ الْحَاكِمُ عَلَى سَائِرِ النُّصُوصِ الْمُجْمَلَةِ.

وَكَذَلِكَ تَقْضِي هَذِهِ النُّصُوصُ عَلَى كُلِّ نَصٍّ فِيهِ: مَنْ فَعَلَ كَذَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ، وَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ، وَعَلَى قَوْلِهِ تَعَالَى: {وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا} [النساء: ٩٣] وَمَعْنَى كُلِّ هَذَا أَنَّ اللَّهَ يُحَرِّمُ الْجَنَّةَ عَلَيْهِ

[101] **Hadith references (L2486):** Sahih Muslim 193d.

[102] **Qur'an references (L2486):** Qur'an 4:48 (An-Nisa); Qur'an 4:116 (An-Nisa); Qur'an 39:53 (Az-Zumar); Qur'an 5:118 (Al-Ma'idah); Qur'an 5:119 (Al-Ma'idah).

tionally, his recompense is Hell—abiding therein forever”* [An-Nisa 4:93]. The meaning of all this is that Allah forbids Paradise upon him until retribution is exacted from him, and forbids Hell upon him that he should abide therein eternally—though he will abide therein for a time until intercession rescues him, as it is essential to reconcile all texts. And Allah alone grants success.[103]

L2488 **Question: People in Paradise will be ranked according to the measure of their excellence in Allah’s estimation.**

L2489–2491 84. Issue: People in Paradise are according to the measure of their virtue in the sight of Allah, the Exalted, so the most virtuous of them... The highest of them in Paradise in rank—the proof is the statement of the Exalted: *“And the foremost are the foremost”* [Quran 56:10], *“Those are the ones brought near”* [Quran 56:11], *“In the Gardens of Bliss”* [Quran 56:12]. If it were permissible for the superior to be of a lesser rank, superiority would be nullified, devoid of meaning, and no one would desire it. Superiority has no meaning except Allah’s command to honor the elevated in this world and raise their station in Paradise.[104]

L2492 Issue 85: They are the prophets, then their wives, then the rest of the companions of the Messenger of Allah—peace and blessings be upon him—and all of them are in Paradise. We have mentioned the statement of the Messenger of Allah—peace and blessings be upon him—that “If any of us possessed gold equivalent to Mount Uhud and spent it, it would not equal a mudd or even half a mudd of theirs.” We have also mentioned that the best of people are those with the highest ranks in Paradise, and there is no rank higher than that of the prophets—peace be upon them. Thus, whoever shares their rank is superior to those below them, and this applies exclusively to their wives. Allah the Exalted said: “Those of you who spent and fought before the conquest are not equal. They are higher in rank than those who spent and fought afterward. But to both Allah has promised the ultimate good.” [Al-Hadid: 10] And He—glory be to Him—said: “As for those for whom the

[103]**Qur’an references (L2487):** Qur’an 4:93 (An-Nisa).

[104]**Qur’an references (L2489):** Qur’an 56:10 (Al-Waqi’ah); Qur’an 56:11 (Al-Waqi’ah); Qur’an 37:43 (As-Saffat); Qur’an 56:12 (Al-Waqi’ah).

حَتَّى يُقْتَصَّ مِنْهُ، وَيُحَرِّمُ النَّارَ عَلَيْهِ أَنْ يَخْلُدَ فِيهَا أَبَدًا، وَخَالِدًا فِيهَا مُدَّةً حَتَّى تُخْرِجَهُ الشَّفَاعَةُ، إِذْ لَا بُدَّ مِنْ جَمْعِ النُّصُوصِ كُلِّهَا. وَبِاللَّهِ التَّوْفِيقُ.

[مَسْأَلَةُ النَّاسُ فِي الْجَنَّةِ عَلَى قَدْرِ فَضْلِهِمْ عِنْدَ اللَّهِ]

٨٤ - مَسْأَلَةٌ: وَالنَّاسُ فِي الْجَنَّةِ عَلَى قَدْرِ فَضْلِهِمْ عِنْدَ اللَّهِ تَعَالَى، فَأَفْضَلُ النَّاسِ أَعْلَاهُمْ فِي الْجَنَّةِ دَرَجَةً، بُرْهَانُ ذَلِكَ قَوْله تَعَالَى: {وَالسَّابِقُونَ السَّابِقُونَ} [الواقعة: ١٠] {أُولَئِكَ الْمُقَرَّبُونَ} [الواقعة: ١١] {فِي جَنَّاتِ النَّعِيمِ} [الواقعة: ١٢] وَلَوْ جَازَ أَنْ يَكُونَ الْأَفْضَلُ أَنْقَصَ دَرَجَةً لَبَطَلَ الْفَضْلُ وَلَمْ يَكُنْ لَهُ مَعْنًى وَلَا رَغِبَ فِيهِ رَاغِبٌ، وَلَيْسَ لِلْفَضْلِ مَعْنًى إلَّا أَمْرُ اللَّهِ تَعَالَى بِتَعْظِيمِ الْأَرْفَعِ فِي الدُّنْيَا وَتَرْفِيعِ مَنْزِلَتِهِ فِي الْجَنَّةِ.

٨٥ - مَسْأَلَةٌ: وَهُمْ الْأَنْبِيَاءُ ثُمَّ أَزْوَاجُهُمْ ثُمَّ سَائِرُ أَصْحَابِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَجَمِيعُهُمْ فِي الْجَنَّةِ. وَقَدْ ذَكَرْنَا قَوْلَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ «لَوْ كَانَ لِأَحَدِنَا مِثْلُ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ» . وَقَدْ ذَكَرْنَا أَنَّ أَفْضَلَ النَّاسِ أَعْلَاهُمْ دَرَجَةً فِي الْجَنَّةِ، وَلَا مَنْزِلَةَ أَعْلَى مِنْ دَرَجَةِ الْأَنْبِيَاءِ - عَلَيْهِمْ السَّلَامُ -، فَمَنْ كَانَ مَعَهُمْ فِي دَرَجَتِهِمْ فَهُوَ أَفْضَلُ مِمَّنْ دُونَهُمْ، وَلَيْسَ ذَلِكَ إلَّا لِنِسَائِهِمْ فَقَطْ. وَقَالَ تَعَالَى: {لا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلا وَعَدَ اللَّهُ الْحُسْنَى} [الحديد: ١٠] وَقَالَ عَزَّ وَجَلَّ: {إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ - لا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ - لا يَحْزُنُهُمُ الْفَزَعُ الأَكْبَرُ} [الأنبياء: ١٠١ -

ultimate good has already been decreed by Us, they will be kept far away from it. They will not hear its hissing sound, and they will remain forever in what their souls desire. The Great Terror will not grieve them." [Al-Anbiya: 101–103] The text explicitly states that whoever accompanied the Prophet—peace and blessings be upon him—has been promised the ultimate good by Allah the Exalted. Allah the Exalted has explicitly stated: "Allah does not break His promise." [Al-Imran: 9] It is established by the text that everyone for whom the ultimate good has been decreed by Allah the Exalted will be kept far from the Fire, will not hear its hissing sound, and will abide eternally in what their souls desire, unafflicted by the Great Terror. This is the explicit textual proof of our claim. Neither the hypocrites nor the rest of the disbelievers are counted among his companions—peace be upon him—nor among those associated with him—peace be upon him.[105]

An Issue of the Caliphate in Quraysh

L2493

L2494 86 - Issue: The caliphate is valid only for Quraysh—who are the descendants of Fihr ibn Mālik ibn al-Naḍr ibn Kinānah, those whose paternal lineage traces back to him. Abdullāh ibn Yūsuf narrated to us via Aḥmad ibn Fatḥ, ʿAbd al-Wahhāb ibn ʿĪsā, Aḥmad ibn Muḥammad, Aḥmad ibn ʿAlī, Muslim ibn al-Ḥajjāj, Aḥmad ibn ʿAbdillāh ibn Yūnus, ʿĀṣim ibn Muḥammad ibn Zayd ibn ʿAbdillāh ibn ʿUmar ibn al-Khaṭṭāb, from his father, who said: ʿAbdullāh ibn ʿUmar reported: The Messenger of Allah (peace and blessings be upon him) said: "This leadership will remain in Quraysh so long as two people remain in existence."[106]

L2495–2496 Ali said: This wording is that of an informative statement. If its meaning is a command, then it is permanently forbidden for the command to belong to anyone other than them. If its meaning aligns with the meaning of an

[105] **Qur'an references (L2492):** Qur'an 57:10 (Al-Hadid); Qur'an 21:101 (Al-Anbya); Qur'an 21:102 (Al-Anbya); Qur'an 3:9 (Ali 'Imran); Qur'an 13:31 (Ar-Ra'd); Qur'an 21:103 (Al-Anbya).

[106] **Hadith references (L2494):** Sahih Muslim 1820.

١٠٣] فَجَاءَ النَّصُّ أَنَّ مَنْ صَحِبَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَدْ وَعَدَهُ اللَّهُ تَعَالَى الْحُسْنَى. وَقَدْ نَصَّ اللَّهُ تَعَالَى: {إِنَّ اللَّهَ لا يُخْلِفُ الْمِيعَادَ} [آل عمران: ٩] وَصَحَّ بِالنَّصِّ كُلُّ مَنْ سَبَقَتْ لَهُ مِنَ اللَّهِ تَعَالَى الْحُسْنَى، فَإِنَّهُ مُبْعَدٌ عَنِ النَّارِ لَا يَسْمَعُ حَسِيسَهَا، وَهُوَ فِيمَا اشْتَهَى خَالِدٌ لَا يَحْزُنُهُ الْفَزَعُ الْأَكْبَرُ. وَهَذَا نَصُّ مَا قُلْنَا، وَلَيْسَ الْمُنَافِقُونَ وَلَا سَائِرُ الْكُفَّارِ، مِنْ أَصْحَابِهِ - عَلَيْهِ السَّلَامُ -، وَلَا مِنَ الْمُضَافِينَ إِلَيْهِ - عَلَيْهِ السَّلَامُ -.

[مَسْأَلَةُ الْخِلَافَةُ فِي قُرَيْشٍ]

٨٦ - مَسْأَلَةٌ: وَلَا تَجُوزُ الْخِلَافَةُ إِلَّا فِي قُرَيْشٍ، وَهُمْ وَلَدُ فِهْرِ بْنِ مَالِكِ بْنِ النَّضْرِ بْنِ كِنَانَةَ، الَّذِينَ يَرْجِعُونَ بِأَنْسَابِ آبَائِهِمْ إِلَيْهِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ ثنا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنَ النَّاسِ اثْنَانِ» .

قَالَ عَلِيٌّ: هَذِهِ اللَّفْظَةُ لَفْظَةُ الْخَبَرِ، فَإِنْ كَانَ مَعْنَاهُ الْأَمْرَ فَحَرَامٌ أَنْ يَكُونَ الْأَمْرُ فِي غَيْرِهِمْ أَبَدًا، وَإِنْ كَانَ مَعْنَاهُ مَعْنَى الْخَبَرِ كَلَفْظِهِ، فَلَا شَكَّ فِي أَنَّ مَنْ لَمْ يَكُنْ مِنْ قُرَيْشٍ فَلَا أَمْرَ لَهُ وَإِنِ ادَّعَاهُ، فَعَلَى كُلِّ حَالٍ فَهَذَا خَبَرٌ يُوجِبُ مَنْعَ الْأَمْرِ عَمَّنْ سِوَاهُمْ.

informative statement, consistent with its wording, there is no doubt that whoever is not from Quraysh has no right to command – even if they claim it. Therefore, in all scenarios, this statement necessitates preventing the command from being granted to anyone besides them.

L2497 **[An issue: It is not permissible to entrust authority to a non-adult, nor to a mad person, nor to a woman.]**

L2498 87. Issue: It is not permissible to entrust authority to a non-adult, a mentally incompetent person, or a woman. There must be only one Imam in the world. Whoever spends a night without a pledge of allegiance upon him dies the death of ignorance. There is no obedience to any created being in disobedience to the Creator. It is not permissible to delay in appointing the Imam for more than three days after his death. The proof for this is what ʻAbdullāh ibn Rabīʻ reported on the authority of Ibn al-Sulaym, on the authority of Ibn al-Aʻrābī, on the authority of Abū Dāwūd, on the authority of ʻUthmān ibn Abī Shaybah, on the authority of Jarīr, from ʻAṭāʼ ibn al-Sāʼib, from Abī Ẓabyān, from ʻAlī ibn Abī Ṭālib, that the Messenger of Allah—peace and blessings be upon him—said: "The pen is lifted from the sleeper until he awakens, from the child until he reaches puberty, and from the mentally incapacitated until he regains reason."

L2499–2500 Ali said: The Imam is appointed solely so that the people establish prayer, to collect their alms, to enforce their prescribed penalties, to implement their judgments, and to combat their enemies. All of these are covenants, and those who have not reached puberty or lack discernment are not held accountable for these obligations.

[مَسْأَلَةٌ لَا يَجُوزُ الْأَمْرُ لِغَيْرِ بَالِــغٍ وَلَا لِمَجْنُونٍ وَلَا امْرَأَةٍ]

٨٧ - مَسْأَلَةٌ: وَلَا يَجُوزُ الْأَمْرُ لِغَيْرِ بَالِــغٍ وَلَا لِمَجْنُونٍ وَلَا امْرَأَةٍ، وَلَا يَجُوزُ أَنْ يَكُونَ فِي الدُّنْيَا إِلَّا إِمَامٌ وَاحِدٌ فَقَطْ، وَمَنْ بَاتَ لَيْلَةً وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً، وَلَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ، وَلَا يَجُوزُ التَّرَدُّدُ بَعْدَ مَوْتِ الْإِمَامِ فِي اخْتِيَارِ الْإِمَامِ أَكْثَرَ مِنْ ثَلَاثٍ. بُرْهَانُ ذَلِكَ مَا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا ابْنُ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد ثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ ثنا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي ظَبْيَانَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «رُفِعَ الْقَلَمُ عَنْ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنْ الصَّبِيِّ حَتَّى يَبْلُغَ، وَعَنْ الْمُبْتَلَى حَتَّى يَعْقِلَ» .

قَالَ عَلِيٌّ: الْإِمَامُ إنَّمَا جُعِلَ لِيُقِيمَ النَّاسُ الصَّلَاةَ وَيَأْخُذَ صَدَقَاتِهِمْ وَيُقِيمَ حُدُودَهُمْ وَيُمْضِيَ أَحْكَامَهُمْ وَيُجَاهِدَ عَدُوَّهُمْ، وَهَذِهِ كُلُّهَا عُقُودٌ، وَلَا يُخَاطَبُ بِهَا مَنْ لَمْ يَبْلُغْ أَوْ مَنْ لَا يَعْقِلُ.

L2501 Abdullah ibn Yusuf narrated to us: Ahmad ibn Fath informed us: Abdul Wahhab ibn Isa narrated to us: Ahmad ibn Muhammad narrated to us: Ahmad ibn Ali narrated to us: Muslim ibn al-Hajjaj narrated to us: Qutaybah narrated to us: al-Layth ibn Sa'd narrated to us, from Ubaydullah ibn Umar, from Nafi', from Ibn Umar, from the Prophet—peace be upon him—who said: "A Muslim is obligated to hear and obey in matters he likes or dislikes, except when commanded to disobey Allah. If commanded to sin, there shall be no hearing nor obedience."

Through the same chain to Muslim ibn al-Hajjaj: Wahb ibn Baqiyyah al-Wasiti narrated to us: Khalid ibn Abdullah al-Wasiti narrated to us, from al-Jurayri, from Abu Nadrah, from Abu Sa'id al-Khudri, from the Messenger of Allah—peace be upon him—who said: "When two caliphs are pledged allegiance, kill the latter of them."

Through the same chain to Muslim ibn al-Hajjaj: Ubaydullah ibn Mu'adh al-'Anbari narrated to us: His father narrated to us: 'Asim ibn Muhammad ibn Zayd ibn Abdullah ibn Umar narrated to us, from Zayd ibn Muhammad, from Nafi', from Abdullah ibn Umar, who said: The Messenger of Allah—peace be upon him—said: "Whoever severs a hand of obedience will meet Allah on the Day of Resurrection without any valid plea. Whoever dies without an oath of allegiance upon his neck dies a death of pre-Islamic ignorance."[1]

L2502–2503 Aḥmad ibn Muḥammad al-Jasūrī narrated to us: Wahb ibn Masārah narrated to us: Muḥammad ibn Waḍḍāḥ narrated to us: Abū Bakr ibn Abī Shaybah narrated to us: from Abū Dāwūd al-Ṭayālisī: from ʿUyaynah ibn ʿAbd al-Raḥmān: from his father: from Abū Bakrah that the Messenger of Allāh—peace and blessings of Allāh be upon him—said: "Never will a people prosper who entrust their affairs to a woman." ʿAbd Allāh ibn Yūsuf narrated to us: Aḥmad ibn Fatḥ narrated to us: ʿAbd al-Wahhāb ibn ʿĪsā narrated to us: Aḥmad ibn Muḥammad narrated to us: Aḥmad ibn ʿAlī narrated to us: Muslim ibn al-Ḥajjāj narrated to us: Qutaybah narrated to us: Ḥammād ibn Zayd narrated to us: from Ayyūb: from Abū Qilābah: from Abū Asmāʾ al-Raḥabī: from Thawbān that the Prophet—peace and blessings of Allāh

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا قُتَيْبَةُ ثنا اللَّيْثُ هُوَ ابْنُ سَعْدٍ - عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ «عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ» . وَبِهِ إِلَى مُسْلِمٍ ثنا وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ ثنا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنِ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ «إِذَا بُوِيعَ لِخَلِيفَتَيْنِ فَاقْتُلُوا الْآخِرَ مِنْهُمَا» . وَبِهِ إِلَى مُسْلِمٍ ثنا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ ثنا أَبِي ثنا عَاصِمٌ هُوَ ابْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ - عَنْ زَيْدِ بْنِ مُحَمَّدٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ لَا حُجَّةَ لَهُ، وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً» .

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْجَسُورِيُّ ثنا وَهْبُ بْنُ مَسَرَّةَ ثنا مُحَمَّدُ بْنُ وَضَّاحٍ ثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ عَنْ أَبِي دَاوُد الطَّيَالِسِيِّ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي بَكْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَنْ يُفْلِحَ قَوْمٌ أَسْنَدُوا أَمْرَهُمْ إِلَى امْرَأَةٍ» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا قُتَيْبَةُ ثنا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ عَنْ ثَوْبَانَ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ»

[1] **Hadith references (L2501):** Sahih Muslim 1839a; Sahih Muslim 1851a.

be upon him—said: "A group from my community will remain manifest upon the truth, unharmed by those who oppose them, until Allāh's command comes while they remain thus." Thus, it is established that the people of every era cannot be devoid of those who proclaim the truth. Therefore, if their consensus on a matter is confirmed, it is an indisputable truth—provided it is certain that no dissent exists and decisively established. It has been conclusively verified that all Muslims consented to retaining the authority of the six designated successors when ʿUmar died—may Allāh be pleased with him and with them all—for three days while deliberating on selecting a leader. This is confirmed, and whatever exceeds it is invalid, as neither the Sunnah nor consensus permits it. Success is from Allāh the Exalted. Then, reflecting on this incident, we found ʿUmar—may Allāh be pleased with him—had entrusted leadership to whichever one of the six specified they chose for themselves. Thus, it is conclusively established that ʿUthmān was the Imam at ʿUmar's moment of death in Allāh's knowledge, through ʿUmar's delegation under the condition manifested in their choice of him. Hence, the ambiguity was lifted, confirming they did not remain without an Imam for even an hour, let alone a night. Rather, they had a specified Imam—defined, described, and explicitly entrusted to him—even if people did not know his precise identity during those three days.[2]

L2504 **Issue: Repentance from disbelief, illicit sexual relations, the act of the people of Lot, and wine.**

L2505–2507 88. Issue: Repentance from disbelief, adultery, sodomy (the act of the people of Lot), intoxicants, and consumption of things. Repentance for prohibited matters such as pork, blood, carrion, and the like requires remorse, cessation, and a firm resolve never to return to them, along with seeking forgiveness from Allah the Exalted. This is a consensus with no disagreement over it. Repentance for wronging people in their honor, bodies, or wealth is only valid by restoring their wealth to them and returning all proceeds derived from it—or their equivalent if the original is unavailable. If the wronged parties are unknown, it is given to the poor and charitable causes alongside

[2]**Hadith references (L2503):** Sahih Muslim 1920.

. فَصَحَّ أَنَّ أَهْلَ كُلِّ عَصْرٍ لَا يَجُوزُ أَنْ يَخْلُوا مِنْ أَنْ يَكُونَ فِيهِمْ قَائِلٌ بِالْحَقِّ، فَإِذَا صَحَّ إِجْمَاعُهُمْ عَلَى شَيْءٍ فَهُوَ حَقٌّ مَقْطُوعٌ بِذَلِكَ، إِذَا تُيُقِّنَ أَنَّهُ لَا مُخَالِفَ فِي ذَلِكَ وَقُطِعَ بِهِ وَقَدْ صَحَّ يَقِينًا أَنَّ جَمِيعَ أَهْلِ الْإِسْلَامِ رَضُوا بَقَاءَ السِّتَّةِ - إِذْ مَاتَ عُمَرُ رَضِيَ اللَّهُ عَنْ جَمِيعِهِمْ - ثَلَاثَةَ أَيَّامٍ يَرْتَئُونَ فِي إِمَامٍ، فَصَحَّ هَذَا وَبَطَلَ مَا زَادَ عَلَيْهِ، إِذْ لَمْ تُبِحْهُ سُنَّةٌ وَلَا إِجْمَاعٌ. وَبِاللَّهِ تَعَالَى التَّوْفِيقُ. ثُمَّ تَدَبَّرْنَا هَذِهِ الْقِصَّةَ فَوَجَدْنَا عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - قَدْ وَلَّى الْأَمْرَ أَحَدَ السِّتَّةِ الْمُعَيَّنِينَ أَيَّهُمْ اخْتَارُوا لِأَنْفُسِهِمْ، فَصَحَّ يَقِينًا أَنَّ عُثْمَانَ كَانَ الْإِمَامَ سَاعَةَ مَوْتِ عُمَرَ فِي عِلْمِ اللَّهِ تَعَالَى، بِإِسْنَادِ عُمَرَ الْأَمْرَ إِلَيْهِ بِالصِّفَةِ الَّتِي ظَهَرَتْ فِيهِ مِنْ اخْتِيَارِهِمْ إِيَّاهُ، فَارْتَفَعَ الْإِشْكَالُ وَصَحَّ أَنَّهُمْ لَمْ يَبْقَوْا سَاعَةً، فَكَيْفَ لَيْلَةً دُونَ إِمَامٍ؟ بَلْ كَانَ لَهُمْ إِمَامٌ مُعَيَّنٌ مَحْدُودٌ مَوْصُوفٌ مَعْهُودٌ إِلَيْهِ بِعَيْنِهِ، وَإِنْ لَمْ تَعْرِفْهُ النَّاسُ بِعَيْنِهِ مُدَّةَ ثَلَاثَةِ أَيَّامٍ.

[مَسْأَلَةُ التَّوْبَةُ مِنْ الْكُفْرِ وَالزِّنَى وَفِعْلِ قَوْمِ لُوطٍ وَالْخَمْرِ]

٨٨ - مَسْأَلَةٌ: وَالتَّوْبَةُ مِنْ الْكُفْرِ وَالزِّنَى وَفِعْلِ قَوْمِ لُوطٍ وَالْخَمْرِ وَأَكْلِ الْأَشْيَاءِ الْمُحَرَّمَةِ كَالْخِنْزِيرِ وَالدَّمِ وَالْمَيْتَةِ وَغَيْرِ ذَلِكَ: تَكُونُ بِالنَّدَمِ وَالْإِقْلَاعِ وَالْعَزِيمَةِ، عَلَى أَنْ لَا عَوْدَةَ أَبَدًا، وَاسْتِغْفَارِ اللَّهِ تَعَالَى. هَذَا إِجْمَاعٌ لَا خِلَافَ فِيهِ. وَالتَّوْبَةُ مِنْ ظُلْمِ النَّاسِ فِي أَعْرَاضِهِمْ وَأَبْشَارِهِمْ وَأَمْوَالِهِمْ لَا تَكُونُ إِلَّا بِرَدِّ أَمْوَالِهِمْ إِلَيْهِمْ، وَرَدِّ كُلِّ مَا تَوَلَّدَ مِنْهَا مَعَهَا أَوْ مِثْلِ ذَلِكَ إِنْ فَاتَ، فَإِنْ جَهِلُوا ففِي الْمَسَاكِينِ وَوُجُوهِ الْبِرِّ مَعَ النَّدَمِ وَالْإِقْلَاعِ وَالِاسْتِغْفَارِ، وَتَحَلُّلِهِمْ مِنْ أَعْرَاضِهِمْ وَأَبْشَارِهِمْ، فَإِنْ لَمْ يَكُنْ ذَلِكَ فَالْأَمْرُ إِلَى اللَّهِ

remorse, cessation, seeking forgiveness, and absolution from them for violations against their honor and bodies. If this is unattainable, the matter rests with Allah the Exalted. The wronged will inevitably attain redress on the Day of Resurrection—the day when retribution will be exacted for the hornless sheep against the horned one. Repentance for murder is graver than all this and is only valid through legal retribution. If this is impossible, let him perform abundant righteous deeds to outweigh the scale of good deeds.

تَعَالَى، وَلَا بُدَّ لِلْمَظْلُومِ مِنَ الِانْتِصَافِ يَوْمَ الْقِيَامَةِ، يَوْمَ يُقْتَصُّ لِلشَّاةِ الْجَمَّاءِ مِنَ الْقَرْنَاءِ. وَالتَّوْبَةُ مِنَ الْقَتْلِ أَعْظَمُ مِنْ هَذَا كُلِّهِ، وَلَا تَكُونُ إِلَّا بِالْقِصَاصِ فَإِنْ لَمْ يُمْكِنْ فَلْيُكْثِرْ مِنْ فِعْلِ الْخَيْرِ لِيُرَجِّحَ مِيزَانَ الْحَسَنَاتِ.

L2508–2510 Abdullah ibn Yusuf narrated to us from Ahmad ibn Fath from Abdul Wahhab ibn Isa from Ahmad ibn Muhammad from Ahmad ibn Ali from Muslim ibn al-Hajjaj from Abdullah ibn Abd al-Rahman ibn Bahram al-Darimi from Marwan—meaning ibn Muhammad al-Dimashqi—from Sa'id ibn Abdul Aziz from Rabi'ah ibn Yazid from Abu Idris al-Khawlani from Abu Dharr from the Prophet—peace be upon him—in what he narrated from Allah the Exalted, that He said: "O My servants, these are only your deeds that I count for you, then I will recompense you for them in full. Whoever finds good should praise Allah, and whoever finds otherwise should blame none but himself." With this chain, Muslim narrates from Qutaybah ibn Sa'id from Isma'il ibn Ja'far from al-ʿAlāʾ ibn ʿAbd al-Raḥmān from his father from Abu Hurayrah that the Messenger of Allah—peace be upon him—said: "Do you know who the insolvent is?" They replied: "The insolvent among us is one who has no dirham nor possessions." He—peace be upon him—said: "The insolvent of my nation is one who comes on the Day of Resurrection with prayers, fasting, and zakah, yet arrives having insulted this one, falsely accused that one, and misappropriated the wealth of another." He shed the blood of this one and struck this one, so this one is given from his good deeds and this one from his good deeds. If his good deeds are exhausted before settling what is owed, their sins are taken and cast upon him, then he is thrown into the Fire. "You shall assuredly deliver rights to their owners on the Day of Resurrection, until retribution is exacted from the horned sheep for the hornless sheep." Ali said: "All of this constitutes an explicitly explained and

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا أَحْمَدُ بْنُ مُحَمَّدٍ ثنا أَحْمَدُ بْنُ عَلِيٍّ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ الدَّارِمِيُّ ثنا مَرْوَانُ يَعْنِي بْنَ مُحَمَّدٍ الدِّمَشْقِيَّ - ثنا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِيمَا رَوَى عَنِ اللَّهِ تَعَالَى أَنَّهُ قَالَ «يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ» ، وَبِهِ إِلَى مُسْلِمٍ ثنا قُتَيْبَةُ بْنُ سَعِيدٍ ثنا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «أَتَدْرُونَ مَنِ الْمُفْلِسُ؟ قَالُوا الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ، فَقَالَ - عَلَيْهِ السَّلَامُ -: إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ، لَتُؤَدُّنَّ الْحُقُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ» . قَالَ عَلِيٌّ: هَذَا كُلُّهُ خَبَرٌ مُفَسَّرٌ مُخَصَّصٌ لَا يَجُوزُ نَسْخُهُ وَلَا تَخْصِيصُهُ بِعُمُومِ خَبَرٍ آخَرَ.

specified narration; it is impermissible to abrogate it nor to specify it by the generality of another narration."[3]

L2511 **Issue: The belief that the Dajjal will come as a disbeliever, one-eyed.**

L2512 89. Issue: That the Dajjāl will come as a disbelieving, one-eyed, deceptive individual endowed with cunning schemes. ʿAbdullāh ibn Yūsuf narrated to us, Aḥmad ibn Fatḥ narrated to us, ʿAbd al-Wahhāb ibn ʿĪsā narrated to us, Muḥammad ibn ʿĪsā narrated to us, Ibrāhīm ibn Muḥammad narrated to us, Muslim ibn al-Ḥajjāj narrated to us, Muḥammad ibn al-Muthannā narrated to us, Muḥammad ibn Jaʿfar narrated to us, Shuʿbah narrated from Qatādah, who said: I heard Anas ibn Mālik say: The Prophet (peace be upon him) said: "There is no prophet except that he warned his nation about the one-eyed liar. Know that he is one-eyed, while your Lord is not one-eyed. 'Disbelief' is inscribed between his eyes." With the same chain to Muslim: Suraij ibn Yūnus narrated to us, Hushaym narrated from Ismāʿīl ibn Abī Khālid from Qays ibn Abī Ḥāzim from al-Mughīrah ibn Shuʿbah, who said: "No one questioned the Prophet (peace be upon him) about the Dajjāl more extensively than I did. He asked: What is your concern regarding him? I replied: They claim he has mountains of bread and meat and a river of water. He said: He is more trivial to Allah than that." ʿAbdullāh ibn Rabīʿ narrated to us, Ibn al-Sulaym narrated to us, Ibn al-Aʿrābī narrated to us, Abū Dāwūd al-Sijistānī narrated to us, Mūsā ibn Ismāʿīl narrated to us, Jarīr narrated to us, Ḥumayd ibn Hilāl narrated from Abū al-Dahmāʾ, who said: I heard ʿImrān ibn Ḥuṣayn narrate, saying: The Messenger of Allāh (peace be upon him) said: "Whoever hears of the Dajjāl must flee from him. By Allah, a man may approach him presuming himself a believer, yet follow him due to the doubts he spreads—or the uncertainties he incites." He gestured thus, and affirmed: "Yes."[4]

[مَسْأَلَةٌ اعتقاد أَنْ الدجال سيأتي وَهُوَ كَافِر اعَوَرَّ]

٨٩ - مَسْأَلَةٌ: وَأَنَّ الدَّجَّالَ سَيَأْتِي وَهُوَ كَافِرٌ أَعْوَرُ مُمَخْرَقٌ ذُو حِيَلٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ ثنا أَحْمَدُ بْنُ فَتْحٍ ثنا عَبْدُ الْوَهَّابِ بْنُ عِيسَى ثنا مُحَمَّدُ بْنُ عِيسَى ثنا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ ثنا مُسْلِمُ بْنُ الْحَجَّاجِ ثنا مُحَمَّدُ بْنُ الْمُثَنَّى ثنا مُحَمَّدُ بْنُ جَعْفَرٍ ثنا شُعْبَةُ عَنْ قَتَادَةَ قَالَ سَمِعْت أَنَسَ بْنَ مَالِكٍ يَقُولُ إِنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ، أَلَا إِنَّهُ أَعْوَرُ. وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كُفْرٌ» . وَبِهِ إِلَى مُسْلِمٍ ثنا سُرَيْجُ بْنُ يُونُسَ ثنا هُشَيْمٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ «مَا سَأَلَ أَحَدٌ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنْ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْته عَنْهُ، قَالَ وَمَا سُؤَالُكَ عَنْهُ؟ قَالَ: قُلْت: إِنَّهُمْ يَقُولُونَ مَعَهُ جِبَالٌ مِنْ خُبْزٍ وَلَحْمٍ وَنَهَرٌ مِنْ مَاءٍ قَالَ: هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ» . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَبِيعٍ ثنا ابْنُ السُّلَيْمِ ثنا ابْنُ الْأَعْرَابِيِّ ثنا أَبُو دَاوُد السِّجِسْتَانِيُّ ثنا مُوسَى بْنُ إِسْمَاعِيلَ نا جَرِيرٌ نا حُمَيْدُ بْنُ هِلَالٍ عَنْ أَبِي الدَّهْمَاءِ قَالَ: سَمِعْت عِمْرَانَ بْنَ حُصَيْنٍ يُحَدِّثُ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «مَنْ سَمِعَ بِالدَّجَّالِ فَلْيَنْأَ عَنْهُ، فَوَاَللَّهِ إِنَّ الرَّجُلَ لَيَأْتِيهِ وَهُوَ يَحْسِبُ أَنَّهُ مُؤْمِنٌ فَيَتَّبِعُهُ مِمَّا يَبْعَثُ بِهِ مِنْ الشُّبُهَاتِ أَوْ لِمَا يَبْعَثُ بِهِ مِنْ الشُّبُهَاتِ، قَالَ هَكَذَا، قَالَ نَعَمْ»

[3] **Hadith references (L2508):** Sahih Muslim 2577a; Riyad as-Salihin 111; Sahih Muslim 2582; Riyad as-Salihin 204.

[4] **Hadith references (L2512):** Sunan Abi Dawud 4319.

[مَسْأَلَةٌ النُّبُوَّةُ هِيَ الْوَحْيُ مِنْ اللَّهِ تَعَالَى]

مَسْأَلَةٌ: وَالنُّبُوَّةُ هِيَ الْوَحْيُ مِنْ اللَّهِ تَعَالَى بِأَنْ يَعْلَمَ الْمُوحَى إلَيْهِ بِأَمْرٍ مَا يَعْلَمُهُ لَمْ يَكُنْ يَعْلَمُهُ قَبْلُ. وَالرِّسَالَةُ هِيَ النُّبُوَّةُ وَزِيَادَةٌ، وَهِيَ بَعْثُهُ إلَى خَلْقٍ مَا بِأَمْرٍ مَا - هَذَا مَا لَا خِلَافَ فِيهِ - وَالْخَضِرُ - عَلَيْهِ السَّلَامُ - نَبِيٌّ قَدْ مَاتَ، وَمُحَمَّدٌ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا نَبِيَّ بَعْدَهُ، قَالَ اللَّهُ عَزَّ وَجَلَّ حَاكِيًا عَنْ الْخَضِرِ {وَمَا فَعَلْتُهُ عَنْ أَمْرِي} [الكهف: ٨٢] فَصَحَّتْ نُبُوَّتُهُ، وَقَالَ تَعَالَى: {وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ} [الأحزاب: ٤٠] .

[اعتقاد أَنْ إبْلِيس بَاقٍ حي قَدْ خاطب اللَّه عَزَّ وَجَلّ معترفا بذنبه مصرا عَلَيْهِ]

٩١ - مَسْأَلَةٌ: وَأَنَّ إبْلِيسَ بَاقٍ حَيٌّ قَدْ خَاطَبَ اللَّهَ عَزَّ وَجَلَّ مُعْتَرِفًا بِذَنْبِهِ مُصِرًّا عَلَيْهِ مُوقِنًا بِأَنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَهُ مِنْ نَارٍ، وَأَنَّهُ تَعَالَى خَلَقَ آدَمَ مِنْ تُرَابٍ، وَأَنَّهُ تَعَالَى أَمَرَهُ بِالسُّجُودِ لِآدَمَ فَامْتَنَعَ وَاسْتَخَفَّ بِآدَمَ فَكَفَرَ. قَالَ اللَّهُ تَعَالَى حَاكِيًا عَنْهُ أَنَّهُ قَالَ: {أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ} [الأعراف: ١٢] وَأَنَّهُ قَالَ: {أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ} [الأعراف: ١٤] وَأَنَّهُ قَالَ: {فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ} [الأعراف: ١٦] وَقَالَ تَعَالَى: {وَكَانَ مِنَ الْكَافِرِينَ} [البقرة: ٣٤] .

[مَسَائِلُ مِنْ الْأُصُولِ]

L2513–2514 **An issue: Prophethood is the revelation from Allah, the Most High.**

L2515 A legal issue: Prophethood is the revelation from Allah, the Exalted, by which the recipient of revelation comes to know a matter he did not know before. Messengership is Prophethood and an addition, which is his being sent to some creation with a command—this is what there is no disagreement about—and Al-Khidr—peace be upon him—is a prophet who has died, while Muhammad—may Allah's blessings and peace be upon him—has no prophet after him. Allah, the Exalted and Majestic, said, relating the words of Al-Khidr: "I did not do it of my own accord" [Al-Kahf: 82]. Thus, his prophethood is established. He, the Exalted, said: "But he is the Messenger of Allah and the Seal of the Prophets" [Al-Ahzab: 40].[5]

L2516 **The belief that Iblīs continues to live and has addressed Allah, the Mighty and Majestic, confessing his sin and persisting in it.**

L2517 91. Issue: And that Iblis remains alive, having addressed Allah—the Exalted and Glorious—while acknowledging his sin yet persisting in it, certain that Allah—the Exalted and Glorious—created him from fire, that He—the Exalted and Glorious—created Adam from clay, and that He—the Exalted and Glorious—commanded him to prostrate to Adam, but he refused, belittled Adam, and thereby disbelieved. Allah—the Exalted and Glorious—said, narrating his words: "I am better than him; You created me from fire and created him from clay" [Al-A'rāf 7:12]. And that he said: "Grant me respite until the Day they are resurrected" [Al-A'rāf 7:14]. And that he said: "Because You have led me astray, I will surely lie in wait for them on Your straight path" [Al-A'rāf 7:16]. And Allah—the Exalted and Glorious—said: "And he was among the disbelievers" [Al-Baqarah 2:34].[6]

L2518 **Issues Pertaining to the Foundational Principles**

[5] **Qur'an references (L2515):** Qur'an 18:82 (Al-Kahf); Qur'an 33:40 (Al-Ahzab).

[6] **Qur'an references (L2517):** Qur'an 7:12 (Al-A'raf); Qur'an 38:76 (Sad); Qur'an 7:14 (Al-A'raf); Qur'an 7:16 (Al-A'raf); Qur'an 2:34 (Al-Baqarah); Qur'an 38:74 (Sad).

L2519 A legal ruling: The religion of Islam is derived from the Quran or the Sunnah.

L2520–2521 The binding religion of Islam incumbent upon every individual is derived exclusively from the Quran or what is authentically established from the Messenger of Allah (peace and blessings be upon him)—whether through the consensus of the community's scholars transmitted from him (peace and blessings be upon him), constituting ijma'; or through mass transmission from him (peace and blessings be upon him), termed naql al-kaffah; or via narrations of trustworthy transmitters in successive chains until reaching him (peace and blessings be upon him), with no addition whatsoever. Allah the Exalted said: *"He does not speak from desire—it is nothing but revelation revealed"* (53:3-4). He also said: *"Follow what has been sent down to you from your Lord, and do not follow allies besides Him"* (7:3). And He said: *"This day I have perfected for you your religion"* (5:3). If a person perceives a contradiction between two verses, two authentic hadiths, or an authentic hadith and a verse, it becomes obligatory to apply both, for obedience to them is equally binding. It is impermissible to abandon one for the other as long as reconciliation is possible. This is achieved by prioritizing the text with more meanings over the one with fewer. If reconciliation proves impossible, adopting the ruling with greater certainty becomes obligatory, as its obligation is indisputably established, and abandoning certainty for conjecture is impermissible. There is no ambiguity in the religion, for Allah the Exalted has fully clarified His religion. He said: *"This day I have perfected for you your religion"* (5:3). And He said: *"As a detailed explanation of all things"* (al-Nahl 16:89).[7]

L2522 **Issue: The stopped ḥadīth (al-mawqūf) and the disconnected ḥadīth (al-mursal) do not constitute proof.**

L2523–2525 Issue 93: The Mawqūf (narration attributed to a companion) and Mursal (narration missing a link between the Successor and the Prophet) do not constitute valid evidence. Likewise, any narration reported exclusively by

[7] **Qur'an references (L2521):** Qur'an 53:3 (An-Najm); Qur'an 53:4 (An-Najm); Qur'an 7:3 (Al-A'raf); Qur'an 5:3 (Al-Ma'idah); Qur'an 16:89 (An-Nahl).

[مَسْأَلَةٌ دِينُ الْإِسْلَامِ يُؤْخَذُ مِنْ الْقُرْآنِ أَوْ مِنْ السُّنَّةِ] .

مَسْأَلَةٌ: دِينُ الْإِسْلَامِ اللَّازِمُ لِكُلِّ أَحَدٍ لَا يُؤْخَذُ إلَّا مِنْ الْقُرْآنِ أَوْ مِمَّا صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إمَّا بِرِوَايَةِ جَمِيعِ عُلَمَاءِ الْأُمَّةِ عَنْهُ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - وَهُوَ الْإِجْمَاعُ، وَإِمَّا بِنَقْلِ جَمَاعَةٍ عَنْهُ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - وَهُوَ نَقْلُ الْكَافَّةِ. وَإِمَّا بِرِوَايَةِ الثِّقَاتِ وَاحِدًا عَنْ وَاحِدٍ حَتَّى يَبْلُغَ إلَيْهِ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - وَلَا مَزِيدَ. قَالَ تَعَالَى: {وَمَا يَنْطِقُ عَنِ الْهَوَى} [النجم: ٣] {إِنْ هُوَ إِلا وَحْيٌ يُوحَى} [النجم: ٤] وَقَالَ تَعَالَى: {اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ} [الأعراف: ٣] وَقَالَ تَعَالَى: {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ} [المائدة: ٣] فَإِنْ تَعَارَضَ فِيمَا يَرَى الْمَرْءُ آيَتَانِ أَوْ حَدِيثَانِ صَحِيحَانِ، أَوْ حَدِيثٌ صَحِيحٌ وَآيَةٌ، فَالْوَاجِبُ اسْتِعْمَالُهُمَا جَمِيعًا، لِأَنَّ طَاعَتَهُمَا سَوَاءٌ فِي الْوُجُوبِ، فَلَا يَحِلُّ تَرْكُ أَحَدِهِمَا لِلْآخَرِ مَا دُمْنَا نَقْدِرُ عَلَى ذَلِكَ، وَلَيْسَ هَذَا إلَّا بِأَنْ يَسْتَثْنِيَ الْأَقَلُّ مَعَانِيَ مِنْ الْأَكْثَرِ، فَإِنْ لَمْ نَقْدِرْ عَلَى ذَلِكَ وَجَبَ الْأَخْذُ بِالزَّائِدِ حُكْمًا لِأَنَّهُ مُتَيَقَّنٌ وُجُوبُهُ، وَلَا يَحِلُّ تَرْكُ الْيَقِينِ بِالظُّنُونِ، وَلَا إشْكَالَ فِي الدِّينِ قَدْ بَيَّنَ اللَّهُ تَعَالَى دِينَهُ. قَالَ تَعَالَى: {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ} [المائدة: ٣] وَقَالَ تَعَالَى: {تِبْيَانًا لِكُلِّ شَيْءٍ} [النحل: ٨٩] .

[مَسْأَلَةُ الْحَدِيثِ الْمَوْقُوفُ وَالْمُرْسَلُ لَا تَقُومُ بِهِمَا حُجَّةٌ]

٩٣ - مَسْأَلَةٌ: الْمَوْقُوفُ وَالْمُرْسَلُ لَا تَقُومُ بِهِمَا حُجَّةٌ، وَكَذَلِكَ مَا لَمْ يَرْوِهِ إلَّا مَنْ لَا يُوثَقُ بِدِينِهِ وَبِحِفْظِهِ، وَلَا يَحِلُّ تَرْكُ مَا جَاءَ فِي الْقُرْآنِ أَوْ صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِقَوْلِ صَاحِبٍ أَوْ غَيْرِهِ، سَوَاءٌ كَانَ هُوَ رَاوِي الْحَدِيثِ أَوْ لَمْ يَكُنْ، وَالْمُرْسَلُ

those deemed untrustworthy in religious integrity or memorization is inadmissible. It is impermissible to abandon what is established in the Quran or authentically transmitted from the Messenger of Allah - peace and blessings be upon him - in favor of the opinion of a companion or others, whether that companion is the hadith's narrator or not. The Mursal refers to a narration missing a link between... The *Mawquf* (narration terminated at a Companion) is that which does not reach the Prophet - peace and blessings of Allah be upon him. The proof for the invalidity of the *Mawquf* is Allah's statement - the Almighty and Majestic: *"So that mankind would have no plea against Allah after the Messengers"* (Quran 4:165). Thus, there is no valid proof from anyone below the rank of Allah's Messenger - peace and blessings of Allah be upon him - and it is impermissible for anyone to attribute such to Allah's Messenger - peace and blessings of Allah be upon him - for that would be conjecture. The Exalted said: *"Indeed, conjecture avails nothing against the truth"* (Quran 53:28), and He said: *"Do not pursue that of which you have no knowledge"* (Quran 17:36).

As for the *Mursal* (narration where a successor omits a Companion in the chain) and narrations containing untrustworthy transmitters in religious integrity or memorization, this is addressed by Allah's statement: *"Why does a group from every faction not set out to deepen their understanding of religion and convey knowledge to their people when they return to them?"* (Quran 9:122). Here the Almighty obligated acceptance of the conveyance of knowledge from those who dedicated themselves to religious understanding. He also said: *"O you who believe! If an openly sinful person comes to you with a report, verify it"* (Quran 49:6). A narrator is either just or openly sinful. Since the Exalted prohibited us from accepting reports of the openly sinful, only the just remain - confirming that we are commanded to accept their conveyance.

Regarding the unknown narrator: we cannot be certain he fulfills the condition Allah mandated for accepting his conveyance - namely profound understanding of religion. Thus, it is impermissible to accept his report until we verify his religious comprehension, accuracy in transmitting knowledge,

هُوَ مَا كَانَ بَيْنَ أَحَدِ رُوَاتِهِ أَوْ بَيْنَ الرَّاوِي وَبَيْنَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَنْ لَا يُعْرَفُ، وَالْمَوْقُوفُ هُوَ مَا لَمْ يَبْلُغْ بِهِ إلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. بُرْهَانُ بُطْلَانِ الْمَوْقُوفِ: قَوْلُ اللَّهِ عَزَّ وَجَلَّ: {لِئَلا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ} [النساء: ١٦٥] فَلَا حُجَّةَ فِي أَحَدٍ دُونَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، وَلَا يَحِلُّ لِأَحَدٍ أَنْ يُضِيفَ ذَلِكَ إلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِأَنَّهُ ظَنٌّ، وَقَدْ قَالَ تَعَالَى: {وَإِنَّ الظَّنَّ لا يُغْنِي مِنَ الْحَقِّ شَيْئًا} [النجم: ٢٨] وَقَالَ تَعَالَى: {وَلا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ} [الإسراء: ٣٦] وَأَمَّا الْمُرْسَلُ وَمَنْ فِي رُوَاتِهِ مَنْ لَا يُوثَقُ بِدِينِهِ وَحِفْظِهِ فَلِقَوْلِ اللَّهِ تَعَالَى: {فَلَوْلا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ} [التوبة: ١٢٢] فَأَوْجَبَ عَزَّ وَجَلَّ قَبُولَ نِذَارَةِ النَّافِرِ لِلتَّفَقُّهِ فِي الدِّينِ، وَقَالَ: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ} [الحجرات: ٦] وَلَيْسَ فِي الْعَالَمِ إلَّا عَدْلٌ أَوْ فَاسِقٌ، فَحَرَّمَ تَعَالَى عَلَيْنَا قَبُولَ خَبَرِ الْفَاسِقِ فَلَمْ يَبْقَ إلَّا الْعَدْلُ، وَصَحَّ أَنَّهُ هُوَ الْمَأْمُورُ بِقَبُولِ نِذَارَتِهِ. وَأَمَّا الْمَجْهُولُ فَلَسْنَا عَلَى ثِقَةٍ مِنْ أَنَّهُ عَلَى الصِّفَةِ الَّتِي أَمَرَ اللَّهُ تَعَالَى مَعَهَا بِقَبُولِ نِذَارَتِهِ، وَهِيَ التَّفَقُّهُ فِي الدِّينِ، فَلَا يَحِلُّ لَنَا قَبُولُ نِذَارَتِهِ حَتَّى يَصِحَّ عِنْدَنَا فِقْهُهُ فِي الدِّينِ وَحِفْظُهُ لِمَا ضَبَطَ عَنْ ذَلِكَ وَبَرَاءَتُهُ مِنْ الْفِسْقِ وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

and innocence from sinful conduct. And success is attained through Allah, the Most High.[8]

L2526–2527 No nation has differed regarding the fact that Allah's Messenger (peace and blessings be upon him) sent a messenger—one messenger—to every kingdom, calling them to Islam individually: to every city and every tribe such as Ṣanʿāʾ, Al-Jund, Ḥaḍramawt, Taymāʾ, Najrān, Al-Baḥrayn, ʿUmān, and others. He taught them all religious rulings and obligated every community to accept the narration of their leader and teacher. Thus, the validity of accepting a single trustworthy transmitter's report—conveyed through similar transmitters up to Allah's Messenger (peace and blessings be upon him)—was established. Whoever abandons the Qur'ān or what is authentically transmitted from Allah's Messenger (peace and blessings be upon him) for the opinion of a Companion or others—whether the narrator of that report or another—has abandoned what Allah commanded them to follow, preferring the words of those whom Allah never commanded to obey or follow. This constitutes opposition to Allah's command. A Companion's merit before Allah does not necessitate blindly following his opinion or interpretation, for Allah never commanded this. Rather, it necessitates honoring him, loving him, and solely accepting his narrations—for this is what Allah has obligated.

L2528 **An issue: The Quran abrogates the Quran, and the Sunnah abrogates the Sunnah.**

L2529 Issue 94: The Quran abrogates the Quran; the Sunnah abrogates the Sunnah and the Quran. Allah, the Exalted, said: *"Whatever verse We abrogate or cause to be forgotten, We bring better than it or similar to it"* [Al-Baqarah: 106]. He, the Exalted, said: *"To clarify to people what was revealed to them"* [An-Nahl: 44]. The Almighty states: *"Nor does he speak from [his own] desire"* [An-Najm: 3], *"It is nothing but revelation revealed"* [An-Najm: 4]. He commanded him to say: *"I follow only what is revealed to

[8] **Qur'an references (L2523):** Qur'an 4:165 (An-Nisa); Qur'an 53:28 (An-Najm); Qur'an 17:36 (Al-Isra); Qur'an 9:122 (At-Tawbah); Qur'an 49:6 (Al-Hujurat).

وَلَمْ يَخْتَلِفْ أَحَدٌ مِنَ الْأُمَمِ فِي أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَعَثَ إِلَى الْمُلُوكِ رَسُولًا - رَسُولًا وَاحِدًا - إِلَى كُلِّ مَمْلَكَةٍ يَدْعُوهُمْ إِلَى الْإِسْلَامِ وَاحِدًا وَاحِدًا، إِلَى كُلِّ مَدِينَةٍ وَإِلَى كُلِّ قَبِيلَةٍ كَصَنْعَاءَ وَالْجُنْدِ وَحَضْرَمَوْتَ وَتَيْمَاءَ وَنَجْرَانَ وَالْبَحْرَيْنِ وَعُمَانَ وَغَيْرِهَا، يُعَلِّمُهُمْ أَحْكَامَ الدِّينِ كُلَّهَا، وَافْتَرَضَ عَلَى كُلِّ جِهَةٍ قَبُولَ رِوَايَةِ أَمِيرِهِمْ وَمُعَلِّمِهِمْ، فَصَحَّ قَبُولُ خَبَرِ الْوَاحِدِ الثِّقَةِ عَنْ مِثْلِهِ مُبَلِّغًا إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -. وَمَنْ تَرَكَ الْقُرْآنَ أَوْ مَا صَحَّ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِقَوْلِ صَاحِبٍ أَوْ غَيْرِهِ، سَوَاءٌ كَانَ رَاوِيَ ذَلِكَ الْخَبَرِ أَوْ غَيْرَهُ، فَقَدْ تَرَكَ مَا أَمَرَهُ اللَّهُ تَعَالَى بِاتِّبَاعِهِ لِقَوْلِ مَنْ لَمْ يَأْمُرْهُ اللَّهُ تَعَالَى قَطُّ بِطَاعَتِهِ وَلَا بِاتِّبَاعِهِ. وَهَذَا خِلَافٌ لِأَمْرِ اللَّهِ تَعَالَى. وَلَيْسَ فَضْلُ الصَّاحِبِ عِنْدَ اللَّهِ بِمُوجِبِ تَقْلِيدِ قَوْلِهِ وَتَأْوِيلِهِ؛ لِأَنَّ اللَّهَ تَعَالَى لَمْ يَأْمُرْ بِذَلِكَ، لَكِنْ مُوجِبُ تَعْظِيمِهِ وَمَحَبَّتِهِ وَقَبُولِ رِوَايَتِهِ فَقَطْ، لِأَنَّ هَذَا هُوَ الَّذِي أَوْجَبَ اللَّهُ تَعَالَى.

[مَسْأَلَةُ الْقُرْآنُ يَنْسَخُ الْقُرْآنَ وَالسُّنَّةُ تَنْسَخُ السُّنَّةَ]

- ٩٤ مَسْأَلَةٌ: وَالْقُرْآنُ يَنْسَخُ الْقُرْآنَ، وَالسُّنَّةُ تَنْسَخُ السُّنَّةَ وَالْقُرْآنَ قَالَ عَزَّ وَجَلَّ: {مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا} [البقرة: ١٠٦] قَالَ تَعَالَى: {لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ} [النحل: ٤٤] وَقَالَ تَعَالَى: {وَمَا يَنْطِقُ عَنِ الْهَوَى} [النجم: ٣] {إِنْ هُوَ إِلا وَحْيٌ يُوحَى} [النجم: ٤] وَأَمَرَهُ تَعَالَى أَنْ يَقُولَ: {إِنْ أَتَّبِعُ إِلا مَا يُوحَى إِلَيَّ} [الأنعام: ٥٠] وَقَالَ تَعَالَى: {وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الأَقَاوِيلِ} [الحاقة: ٤٤] {لأَخَذْنَا

me”* [Al-An‘am: 50]. Allah, the Exalted, said: *“And if he had attributed to Us some sayings”* [Al-Haqqah: 44]; *“We would have seized him by the right hand”* [Al-Haqqah: 45]; *“Then We would have severed from him the aorta”* [Al-Haqqah: 46]; *“And none of you could have shielded him”* [Al-Haqqah: 47]. It is established that everything the Messenger of Allah—peace be upon him—said was from Allah, the Exalted. Abrogation is one of the parts of clarification, and all of that originates from Allah, the Exalted.[9]

[The Issue of Abrogation and Specification in the Qur’an and Sunnah]

95. Issue: It is not permissible for anyone to assert regarding a verse or a report from the Messenger of Allah—peace and blessings be upon him—that is established: “This is abrogated” or “This is restricted in some of what its apparent wording necessitates,” nor to claim that this text has an interpretation that does not conform to its apparent wording, nor to state that this ruling is not obligatory upon us from the time it was conveyed except by another textual source specifying that the original ruling is as stated, or by a definitively established consensus affirming that it is as stated, or by an indisputable sensory observation necessitating that it is as stated. Otherwise, he is a liar.

The proof of this is the statement of Allah, the Mighty and Sublime: **“We sent no messenger except to be obeyed by Allah’s permission”** (4:64). He also said: **“We sent no messenger except in the language of his people to clarify to them”** (14:4), and: **“In a clear Arabic tongue”** (26:195), and: **“A group of them hear the words of Allah and then distort them after comprehending them”** (2:75), and: **“Let those who oppose his command beware, lest a trial strike them or a painful punishment befall them”** (24:63). Thus, Allah’s statement—the Exalted—**“We sent no messenger except to be obeyed”** (4:64) necessitates obedience to the Messenger of Allah (peace

[9] **Qur’an references (L2529):** Qur’an 2:106 (Al-Baqarah); Qur’an 16:44 (An-Nahl); Qur’an 53:3 (An-Najm); Qur’an 53:4 (An-Najm); Qur’an 6:50 (Al-An’am); Qur’an 10:15 (Yunus); Qur’an 46:9 (Al-Ahqaf); Qur’an 69:44 (Al-Haqqah); Qur’an 69:45 (Al-Haqqah); Qur’an 69:46 (Al-Haqqah); Qur’an 69:47 (Al-Haqqah).

مِنْهُ بِالْيَمِينِ} [الحاقة: ٤٥] {ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ} [الحاقة: ٤٦] {فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ} [الحاقة: ٤٧] وَصَحَّ أَنَّ كُلَّ مَا قَالَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَعَنْ اللَّهِ تَعَالَى قَالَهُ، وَالنَّسْخُ بَعْضُ مِنْ أَبْعَاضِ الْبَيَانِ، وَكُلُّ ذَلِكَ مِنْ عِنْدِ اللَّهِ تَعَالَى.

[مَسْأَلَةُ النَّسْخ والتخصيص فِي الْقُرْآن وَالسَّنَة]

٩٥ - مَسْأَلَةٌ: وَلَا يَحِلُّ لِأَحَدٍ أَنْ يَقُولَ فِي آيَةٍ أَوْ فِي خَبَرٍ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثَابِتٍ: هَذَا مَنْسُوخٌ وَهَذَا مَخْصُوصٌ فِي بَعْضِ مَا يَقْتَضِيهِ ظَاهِرُ لَفْظِهِ، وَلَا أَنَّ لِهَذَا النَّصِّ تَأْوِيلًا غَيْرَ مُقْتَضَى ظَاهِرِ لَفْظِهِ، وَلَا أَنَّ هَذَا الْحُكْمَ غَيْرُ وَاجِبٍ عَلَيْنَا مِنْ حِينِ وُرُودِهِ إلَّا بِنَصٍّ آخَرَ وَارِدٍ بِأَنَّ هَذَا النَّصَّ كَمَا ذُكِرَ، أَوْ بِإِجْمَاعٍ مُتَيَقَّنٍ بِأَنَّهُ كَمَا ذُكِرَ، أَوْ بِضَرُورَةِ حِسٍّ مُوجِبَةٍ أَنَّهُ كَمَا ذُكِرَ وَإِلَّا فَهُوَ كَاذِبٌ.

بُرْهَانُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: {وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إلا لِيُطَاعَ بِإِذْنِ اللَّهِ} [النساء: ٦٤] وَقَالَ تَعَالَى: {وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إلا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ} [إبراهيم: ٤] وَقَالَ تَعَالَى: {بِلِسَانٍ عَرَبِيٍّ مُبِينٍ} [الشعراء: ١٩٥] وَقَالَ تَعَالَى: {وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ} [البقرة: ٧٥] وَقَالَ تَعَالَى: {فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ} [النور: ٦٣] فَقَوْلُهُ تَعَالَى: {وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إلا لِيُطَاعَ} [النساء: ٦٤] مُوجِبٌ طَاعَةَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي كُلِّ مَا أَمَرَ بِهِ، وقَوْله تَعَالَى: {أَطِيعُوا اللَّهَ} [آل عمران: ٣٢]

and blessings be upon him) in all he commanded. His statement **“Obey Allah”** (3:32) necessitates obedience to the Qur’an. Whoever claims abrogation in a verse or report has nullified the obligation to obey them both, thereby opposing Allah’s command in that matter.

Allah’s statement—the Exalted—**“We sent no messenger except in the language of his people to clarify to them”** (14:4) necessitates taking every text in the Qur’an and reports according to their apparent meaning and linguistic requirements. Whoever interprets a text contrary to its linguistic requirements in the Arabic language has opposed Allah’s statement and ruling, attributed falsehood to Him—the Exalted—and contradicted His words. Whoever claims that the text intends only part of what it linguistically entails, not all of it, has nullified the text’s clarity and the obligation to obey it through their false claim. This is a baseless assertion against Allah—the Exalted—for restricting the text to part of its implications holds no greater validity than restricting it to others.

Allah’s statement—the Exalted—**“Let those who oppose his command beware”** (24:63) necessitates a warning of punishment for those who say, “I am not bound to comply with His command,” and confirms that all texts denote obligation. Whoever claims the obligation is delayed for any period has nullified the duty to obey Allah and His Messenger (peace and blessings be upon him) during that time, thereby opposing Allah’s command.

If a Qur’anic verse or established Sunnah—through consensus or authentic transmission—supports a claimant’s assertion regarding any of the above, their claim is valid, and obedience to Allah in that matter becomes obligatory. Similarly, if self-evident certainty supports it—as it stems from Allah’s action within souls—it is valid. Otherwise, such claims lead to invalidating Islam, all sciences, and all languages entirely—and this alone is sufficient corruption. And success comes from Allah, the Exalted.[10]

L2534 **Consensus refers to what is confirmed that all the Com-**

[10] **Qur’an references (L2533):** Qur’an 4:64 (An-Nisa); Qur’an 14:4 (Ibrahim); Qur’an 26:195 (Ash-Shu’ara); Qur’an 2:75 (Al-Baqarah); Qur’an 24:63 (An-Nur); Qur’an 3:32 (Ali ’Imran).

مُوجِبٌ طَاعَةَ الْقُرْآنِ، وَمَنْ ادَّعَى فِي آيَةٍ أَوْ خَبَرٍ نَسْخًا فَقَدْ أَسْقَطَ وُجُوبَ طَاعَتِهِمَا، فَهُوَ مُخَالِفٌ لِأَمْرِ اللَّهِ فِي ذَلِكَ. قَوْله تَعَالَى: {وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إلا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ} [إبراهيم: ٤] مُوجِبٌ أَخْذَ كُلِّ نَصٍّ فِي الْقُرْآنِ وَالْأَخْبَارِ عَلَى ظَاهِرِهِ وَمُقْتَضَاهُ. وَمَنْ حَمَلَهُ عَلَى غَيْرِ مُقْتَضَاهُ فِي اللُّغَةِ الْعَرَبِيَّةِ فَقَدْ خَالَفَ قَوْلَ اللَّهِ تَعَالَى وَحُكْمَهُ، وَقَالَ عَلَيْهِ عَزَّ وَجَلَّ الْبَاطِلَ وَخِلَافَ قَوْلِهِ عَزَّ وَجَلَّ، وَمَنْ ادَّعَى أَنَّ الْمُرَادَ بِالنَّصِّ بَعْضُ مَا يَقْتَضِيهِ فِي اللُّغَةِ الْعَرَبِيَّةِ لَا كُلُّ مَا يَقْتَضِيهِ فَقَدْ أَسْقَطَ بَيَانَ النَّصِّ وَأَسْقَطَ وُجُوبَ الطَّاعَةِ لَهُ بِدَعْوَاهُ الْكَاذِبَةِ. وَهَذَا قَوْلٌ عَلَى اللَّهِ تَعَالَى بِالْبَاطِلِ، وَلَيْسَ بَعْضُ مَا يَقْتَضِيهِ النَّصُّ بِأَوْلَى بِالِاقْتِصَارِ عَلَيْهِ مِنْ سَائِرِ مَا يَقْتَضِيهِ. قَوْله تَعَالَى: {فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ} [النور: ٦٣] مُوجِبٌ لِلْوَعِيدِ عَلَى مَنْ قَالَ: لَا تَجِبُ عَلَيَّ مُوَافَقَةُ أَمْرِهِ، وَمُوجِبٌ أَنَّ جَمِيعَ النُّصُوصِ عَلَى الْوُجُوبِ، وَمَنْ ادَّعَى تَأْخِيرَ الْوُجُوبِ مُدَّةً مَا فَقَدْ أَسْقَطَ وُجُوبَ طَاعَةِ اللَّهِ وَوُجُوبَ مَا أَوْجَبَ عَزَّ وَجَلَّ مِنْ طَاعَةِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي تِلْكَ الْمُدَّةِ. وَهَذَا خِلَافٌ لِأَمْرِ اللَّهِ عَزَّ وَجَلَّ. فَإِذَا شَهِدَ لِدَعْوَى مَنْ ادَّعَى بَعْضَ مَا ذَكَرْنَا قُرْآنٌ أَوْ سُنَّةٌ ثَابِتَةٌ، إمَّا بِإِجْمَاعٍ أَوْ نَقْلٍ صَحِيحٍ، فَقَدْ صَحَّ قَوْلُهُ وَوَجَبَ طَاعَةُ اللَّهِ تَعَالَى فِي ذَلِكَ. وَكَذَلِكَ مَنْ شَهِدَتْ لَهُ ضَرُورَةُ الْحِسِّ؛ لِأَنَّهَا فِعْلُ اللَّهِ تَعَالَى فِي النُّفُوسِ، وَإِلَّا فَهِيَ أَقْوَالٌ مُؤَدِّيَةٌ إلَى إبْطَالِ الْإِسْلَامِ وَإِبْطَالِ جَمِيعِ الْعُلُومِ وَإِبْطَالِ جَمِيعِ اللُّغَاتِ كُلِّهَا، وَكَفَى بِهَذَا فَسَادًا. وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ الْإِجْمَاعُ هُوَ مَا تُيُقِّنَ أَنَّ جَمِيعَ أَصْحَابِ رَسُولِ اللَّهِ عَرَفُوهُ]

panions of the Messenger of Allah recognized it.

L2535–2537 - Issue 96: Consensus is that which was ascertained that all the Companions of the Messenger of Allah (peace be upon him) acknowledged it. They affirmed it without any dissent among them, just as we are certain that all of them—may Allah be pleased with them—performed the five prayers with him, peace be upon him, in their prescribed number of bowings and prostrations, or knew that he prayed them with the people in this manner, and that they all fasted with him, or knew that he observed the fast of Ramadan with the people in settled life. Similarly, all other divinely ordained statutes established with such certainty—those which whoever does not acknowledge cannot be among the believers. This is a matter of consensus (ijmāʿ), for they constituted all believers at that time—no believer existed on earth besides them. Whoever claims a consensus contrary to this must provide evidence for his assertion, and there is no means to establish it.

L2538 97. Issue: If disagreement is established from even a single one of them, or if it is not certain that every one of them—may Allah be pleased with them—recognized it and professed it, then it is not consensus. For whoever claims consensus here has lied and pursued what he has no knowledge of. Allah the Exalted says: "And do not pursue that of which you have no knowledge" (Quran 17:36).[11]

L2539 **It is a principle that it is impermissible for the people of an era to unite on an error, even momentarily.**

L2540 98. Issue: The consensus of the people of a later era—from its first to its last—regarding a textual ruling that cannot be decisively established through the consensus of the Companions (may Allah be pleased with them). If it were permissible to ascertain the consensus of the people of a later era—from its first to its last—on a textual ruling not decisively established through the consensus of the Companions (may Allah be pleased with them), it would

[11] **Qur'an references (L2538):** Qur'an 17:36 (Al-Isra).

٩٦ - مَسْأَلَةٌ: وَالْإِجْمَاعُ هُوَ مَا تُيُقِّنَ أَنَّ جَمِيعَ أَصْحَابِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَرَفُوهُ وَقَالُوا بِهِ وَلَمْ يَخْتَلِفْ مِنْهُمْ أَحَدٌ، كَتَيَقُّنِنَا أَنَّهُمْ كُلُّهُمْ - رَضِيَ اللَّهُ عَنْهُمْ - صَلَّوْا مَعَهُ - عَلَيْهِ السَّلَامُ - الصَّلَوَاتِ الْخَمْسَ كَمَا هِيَ فِي عَدَدِ رُكُوعِهَا وَسُجُودِهَا، أَوْ عَلِمُوا أَنَّهُ صَلَّاهَا مَعَ النَّاسِ كَذَلِكَ، وَأَنَّهُمْ كُلُّهُمْ صَامُوا مَعَهُ، أَوْ عَلِمُوا أَنَّهُ صَامَ مَعَ النَّاسِ رَمَضَانَ فِي الْحَضَرِ. وَكَذَلِكَ سَائِرُ الشَّرَائِعِ الَّتِي تَيَقَّنَتْ مِثْلَ هَذَا الْيَقِينِ. وَالَّتِي مَنْ لَمْ يُقِرَّ بِهَا لَمْ يَكُنْ مِنَ الْمُؤْمِنِينَ وَهَذَا مَا لَا يَخْتَلِفُ أَحَدٌ فِي أَنَّهُ إِجْمَاعٌ. وَهُمْ كَانُوا حِينَئِذٍ جَمِيعَ الْمُؤْمِنِينَ لَا مُؤْمِنَ فِي الْأَرْضِ غَيْرُهُمْ. وَمَنِ ادَّعَى أَنَّ غَيْرَ هَذَا هُوَ إِجْمَاعٌ كُلِّفَ الْبُرْهَانَ عَلَى مَا يَدَّعِي وَلَا سَبِيلَ إِلَيْهِ.

٩٧ - مَسْأَلَةٌ: وَمَا صَحَّ فِيهِ خِلَافٌ مِنْ وَاحِدٍ مِنْهُمْ أَوْ لَمْ يُتَيَقَّنْ أَنَّ كُلَّ وَاحِدٍ مِنْهُمْ - رَضِيَ اللَّهُ عَنْهُمْ - عَرَفَهُ وَدَانَ بِهِ فَلَيْسَ إِجْمَاعًا، لِأَنَّ مَنِ ادَّعَى الْإِجْمَاعَ هَهُنَا فَقَدْ كَذَبَ وَقَفَا مَا لَا عِلْمَ لَهُ بِهِ. وَاللَّهُ تَعَالَى يَقُولُ: {وَلا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ} [الإسراء: ٣٦] .

[مَسْأَلَةٌ لَا يَجُوزُ أَنْ يَجْمَعَ أَهْلَ عَصْرٍ وَلَوْ طَرْفَةَ عَيْنٍ عَلَى خَطَإٍ]

٩٨ - مَسْأَلَةٌ إِجْمَاعُ أَهْلِ عَصْرٍ بَعْدَهُمْ أَوَّلِهِمْ عَنْ آخِرِهِمْ عَلَى حُكْمِ نَصٍّ لَا يُقْطَعُ فِيهِ بِإِجْمَاعِ الصَّحَابَةِ وَلَوْ جَازَ أَنْ يُتَيَقَّنَ إِجْمَاعُ أَهْلِ عَصْرٍ بَعْدَهُمْ أَوَّلِهِمْ عَنْ آخِرِهِمْ عَلَى حُكْمِ نَصٍّ لَا يُقْطَعُ فِيهِ بِإِجْمَاعِ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - لَوَجَبَ الْقَطْعُ بِأَنَّهُ حَقٌّ وَحُجَّةٌ وَلَيْسَ كَانَ يَكُونُ إِجْمَاعًا.

necessitate decisively establishing that it is true and authoritative. Yet such a consensus would not be a consensus.

L2541–2542 As for the definitive certainty that it is truth and proof, this is due to what we previously mentioned with its chain from the statement of Allah's Messenger—peace and blessings be upon him: "A group from my community will remain manifest upon the truth, unharmed by those who oppose them, until Allah's decree arrives." Thus, it is established from this that it is absolutely impermissible for the people of any era—even for an instant—to collectively agree upon error, and there must necessarily be someone among them asserting the truth. As for it not being consensus, this is because the people of every era after the Companions' time—may Allah be pleased with them—are not all believers but only some believers. Consensus is solely the agreement of all believers, not some of them. Were it permissible to term as consensus that from which a single person dissents—without knowing whether they concur or oppose—it would then be permissible to term as consensus that from which two, three, or four dissent, and so endlessly until the matter reduces to calling a single person's opinion consensus. This is invalid. However, there is no means to conclusively ascertain consensus among people of any era after the Companions—may Allah be pleased with them—in this manner. Rather, they were a limited number whose statements on issues could be exhaustively compiled and verified. And Allah alone grants success. Some have claimed this is known through the approval of Mālik's disciples, Abū Ḥanīfah's disciples, and Al-Shāfiʿī's disciples regarding these scholars' opinions. ʿAlī said: This is erroneous, for there is no scenario where a jurist among these scholars holds an opinion without the potential existence of dissenters among their own disciples—even if they agree with him in other matters.

L2543 **An issue in which people have differed, or a single individual has disputed regarding a certain matter.**

L2544–2546 Issue 99: When people differ or a single individual disputes any matter, it is obligatory to refer back to the Quran and the Sunnah of the Messenger of Allah—peace and blessings of Allah be upon him—and not to anything besides them. It is not permissible to refer to the practice of the people of

أَمَّا الْقَطْعُ بِأَنَّهُ حَقٌّ وَحُجَّةٌ فَلِمَا ذَكَرْنَاهُ قَبْلُ بِإِسْنَادِهِ مِنْ قَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «لَنْ تَزَالَ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرَةً عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ» فَصَحَّ مِنْ هَذَا أَنَّهُ لَا يَجُوزُ أَلْبَتَّةَ أَنْ يَجْمَعَ أَهْلَ عَصْرٍ وَلَوْ طَرْفَةَ عَيْنٍ عَلَى خَطَإٍ، وَلَا بُدَّ مِنْ قَائِلٍ بِالْحَقِّ فِيهِمْ. وَأَمَّا أَنَّهُ لَيْسَ إجْمَاعًا، فَلِأَنَّ أَهْلَ كُلِّ عَصْرٍ بَعْدَ عَصْرِ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - لَيْسَ جَمِيعَ الْمُؤْمِنِينَ وَإِنَّمَا هُمْ بَعْضُ الْمُؤْمِنِينَ وَالْإِجْمَاعُ إنَّمَا هُوَ إجْمَاعُ جَمِيعِ الْمُؤْمِنِينَ لَا إجْمَاعُ بَعْضِهِمْ. وَلَوْ جَازَ أَنْ يُسَمَّى إجْمَاعًا مَا خَرَجَ عَنْ الْجُمْلَةِ وَاحِدٌ لَا يُعْرَفُ أَيُوَافِقُ سَائِرَهُمْ أَمْ يُخَالِفُهُمْ لَجَازَ أَنْ يُسَمَّى إجْمَاعًا مَا خَرَجَ عَنْهُمْ فِيهِ اثْنَانِ وَثَلَاثَةٌ وَأَرْبَعَةٌ. وَهَكَذَا أَبَدًا إلَى أَنْ يَرْجِعَ الْأَمْرُ إلَى أَنْ يُسَمَّى إجْمَاعًا مَا قَالَهُ وَاحِدٌ. وَهَذَا بَاطِلٌ. وَلَكِنْ لَا سَبِيلَ إلَى تَيَقُّنِ إجْمَاعِ أَهْلِ عَصْرٍ بَعْدَ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - كَذَلِكَ. بَلْ كَانُوا عَدَدًا مُمْكِنًا حَصْرُهُ وَضَبْطُهُ وَضَبْطُ أَقْوَالِهِمْ فِي الْمَسْأَلَةِ. وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ. وَقَالَ بَعْضُ النَّاسِ: يُعْلَمُ ذَلِكَ مِنْ حَيْثُ يُعْلَمُ رِضَا أَصْحَابِ مَالِكٍ وَأَصْحَابِ أَبِي حَنِيفَةَ وَأَصْحَابِ الشَّافِعِيِّ بِأَقْوَالِ هَؤُلَاءِ. قَالَ عَلِيٌّ: وَهَذَا خَطَأٌ لِأَنَّهُ لَا سَبِيلَ أَنْ يَكُونَ مَسْأَلَةً قَالَ بِهَا أَحَدٌ مِنْ هَؤُلَاءِ الْفُقَهَاءِ إلَّا وَفِي أَصْحَابِهِ مَنْ يُمْكِنُ أَنْ يُخَالِفَهُ فِيهَا وَإِنْ وَافَقَهُ فِي سَائِرِ أَقْوَالِهِ.

[مَسْأَلَةٌ اخْتَلَفَ النَّاسُ أَوْ نَازَعَ وَاحِدٌ فِي مَسْأَلَةٍ مَا]

- ٩٩ مَسْأَلَةٌ: وَالْوَاجِبُ إذَا اخْتَلَفَ النَّاسُ أَوْ نَازَعَ وَاحِدٌ فِي مَسْأَلَةٍ مَا أَنْ يَرْجِعَ إلَى الْقُرْآنِ وَسُنَّةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا إلَى شَيْءٍ غَيْرِهِمَا. وَلَا يَجُوزُ

الرُّجُوعُ إِلَى عَمَلِ أَهْلِ الْمَدِينَةِ وَلَا غَيْرِهِمْ. بُرْهَانُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ {يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ} [النساء: ٥٩] فَصَحَّ أَنَّهُ لَا يَحِلُّ الرَّدُّ عِنْدَ التَّنَازُعِ إِلَى شَيْءٍ غَيْرِ كَلَامِ اللَّهِ تَعَالَى وَسُنَّةِ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَفِي هَذَا تَحْرِيمُ الرُّجُوعِ إِلَى قَوْلِ أَحَدٍ دُونَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، لِأَنَّ مَنْ رَجَعَ إِلَى قَوْلِ إِنْسَانٍ دُونَهُ - عَلَيْهِ السَّلَامُ - فَقَدْ خَالَفَ أَمْرَ اللَّهِ تَعَالَى بِالرَّدِّ إِلَيْهِ وَإِلَى رَسُولِهِ، لَا سِيَّمَا مَعَ تَعْلِيقِهِ تَعَالَى ذَلِكَ بِقَوْلِهِ: {إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ} [النساء: ٥٩] وَلَمْ يَأْمُرْ اللَّهُ تَعَالَى بِالرُّجُوعِ إِلَى قَوْلِ بَعْضِ الْمُؤْمِنِينَ دُونَ جَمِيعِهِمْ. وَقَدْ كَانَ الْخُلَفَاءُ - رَضِيَ اللَّهُ عَنْهُمْ - كَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ بِالْمَدِينَةِ وَعُمَّالُهُمْ بِالْيَمَنِ وَمَكَّةَ وَسَائِرِ الْبِلَادِ وَعُمَّالُ عُمَرَ بِالْبَصْرَةِ وَالْكُوفَةِ وَمِصْرَ وَالشَّامِ. وَمِنْ الْبَاطِلِ الْمُتَيَقَّنِ الْمُمْتَنِعِ الَّذِي لَا يُمْكِنُ أَنْ يَكُونُوا - رَضِيَ اللَّهُ عَنْهُمْ - طَوَوْا عِلْمَ الْوَاجِبِ وَالْحَلَالِ وَالْحَرَامِ عَنْ سَائِرِ الْأَمْصَارِ وَاخْتَصُّوا بِهِ أَهْلَ الْمَدِينَةِ، فَهَذِهِ صِفَةُ سُوءٍ قَدْ أَعَاذَهُمْ اللَّهُ تَعَالَى مِنْهَا، وَقَدْ عَمِلَ مُلُوكُ بَنِي أُمَيَّةَ بِإِسْقَاطِ بَعْضِ التَّكْبِيرِ مِنْ الصَّلَاةِ وَبِتَقْدِيمِ الْخُطْبَةِ عَلَى الصَّلَاةِ فِي الْعِيدَيْنِ، حَتَّى فَشَا ذَلِكَ فِي الْأَرْضِ، فَصَحَّ أَنَّهُ لَا حُجَّةَ فِي عَمَلِ أَحَدٍ دُونَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -.

Medina or others. The proof for this is the statement of Allah, the Mighty and Majestic: "O you who believe, obey Allah and obey the Messenger and those in authority among you. If you disagree over anything, refer it to Allah and the Messenger, if you truly believe in Allah and the Last Day." [An-Nisa: 59] Thus, it is confirmed that it is not permissible during disputes to refer to anything other than the speech of Allah, the Exalted, and the Sunnah of His Messenger—peace and blessings of Allah be upon him. In this lies the prohibition of reverting to the opinion of anyone besides the Messenger of Allah—peace and blessings of Allah be upon him—for whoever resorts to the view of a human other than him—peace and blessings of Allah be upon him—has opposed Allah's command to refer matters back to Him and to His Messenger, especially with Allah's conditioning of this obligation upon His words: "if you truly believe in Allah and the Last Day." [An-Nisa: 59] Allah, the Exalted, has not commanded recourse to the opinion of some believers to the exclusion of others. The caliphs—may Allah be pleased with them—such as Abu Bakr, Umar, and Uthman were in Medina. Their governors in Yemen, Mecca, and all other regions, and Umar's governors in Basra, Kufa, Egypt, and Syria. Among the definitively impossible falsehood is that they (may Allah be pleased with them) withheld knowledge of obligatory rulings, the permissible, and the prohibited from the rest of the regions and restricted it exclusively to the people of Medina. This is a reprehensible trait from which Allah the Exalted has protected them. The Umayyad kings omitted some of the *takbīr* in prayer and advanced the sermon before the prayer during the two Eids, until this became widespread across the land. Thus, it is established that there is no valid proof in the practice of anyone other than the Messenger of Allah (peace and blessings be upon him).[12]

[مَسْأَلَة الْقَوْلُ بِالْقِيَاسِ]

L2547

The Issue of Asserting Qiyas

١٠٠ - مَسْأَلَةٌ: وَلَا يَحِلُّ الْقَوْلُ بِالْقِيَاسِ فِي الدِّينِ وَلَا بِالرَّأْيِ لِأَنَّ أَمْرَ اللَّهِ تَعَالَى عِنْدَ التَّنَازُعِ بِالرَّدِّ إِلَى كِتَابِهِ وَإِلَى رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَدْ صَحَّ، فَمَنْ رَدَّ إِلَى قِيَاسٍ

L2548–2552

100 - Issue: It is not permissible to assert rulings through analogy (qiyas) in religion nor through personal opinion (ra'y), for Allah's command—when disputes arise—to refer back to His Book and to His Messenger (peace be

[12] **Qur'an references (L2544):** Qur'an 4:59 (An-Nisa); Qur'an 24:2 (An-Nur).

upon him) has been authentically established. Whoever resorts to analogy, to causal reasoning he alleges, or to personal opinion has opposed Allah's command—which is tied to faith—and has turned to other than what Allah commanded to refer to. This matter contains its own implications. 'Ali said: Allah's statement, *"We have neglected nothing in the Book"* (6:38), His statement, *"as an exposition of all things"* (16:89), His statement, *"that you may make clear to mankind what has been sent down to them"* (16:44), and His statement, *"This day I have perfected for you your religion"* (5:3) constitute an invalidation of analogy and personal opinion. Proponents of analogy and opinion do not dispute that their use is impermissible as long as a textual ruling exists. Yet Allah has testified that the text neglected nothing, that His Messenger (peace be upon him) clarified to people all that was sent down to them, and that the religion has been perfected. Thus, it is confirmed that the text has comprehensively encompassed the entire religion. If this is so, then no one requires analogy, their own opinion, or others' opinions. We ask those who endorse analogy: Is every analogy posited by an analogist valid, or does it contain both truth and falsehood? If someone claims that all analogies are valid, this leads to contradiction, for analogies conflict with one another and some nullify others. It is impossible for something and its opposite—such as prohibition and permissibility—to both be valid simultaneously, and this is not a case of abrogation or specification, unlike conflicting narrations where some abrogate or specify others. If they claim that some analogies are valid and others invalid, we say: Then inform us how you distinguish the sound analogy from the invalid one. They have no means to ever establish this. If there is no evidence to validate sound analogies over invalid ones, then all of it becomes void and mere baseless claims. If they allege that God Almighty commanded the use of analogy, we ask them: Where did you find this? If they cite God's words: "So take heed, O people of insight" [Al-Hashr 59:2], we reply: In the Arabic language of the Quran, "taking heed" refers only to wonder, not analogy. God says: "And indeed, for you in grazing livestock is a wonder" [An-Nahl 16:66]. And He says: "There was certainly in their stories a wonder" [Yusuf 12:111]. It is strange to claim "taking heed" means analogy while God tells us to analogize without clarifying what to analogize, how to analogize, or upon what

وَإِلَى تَعْلِيلٍ يَدَّعِيه أَوْ إِلَى رَأْيٍ فَقَدْ خَالَفَ أَمْرَ اللهِ تَعَالَى الْمُعَلَّقَ بِالْإِيمَانِ وَرَدَّ إِلَى غَيْرِ مَنْ أَمَرَ اللهُ تَعَالَى بِالرَّدِّ إِلَيْهِ، وَفِي هَذَا مَا فِيهِ. قَالَ عَلِيٌّ: وَقَوْلُ اللهِ تَعَالَى: {مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ} [الأنعام: ٣٨] وقَوْله تَعَالَى: {تِبْيَانًا لِكُلِّ شَيْءٍ} [النحل: ٨٩] وقَوْله تَعَالَى {لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ} [النحل: ٤٤] قَوْله تَعَالَى: {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ} [المائدة: ٣] إبْطَالٌ لِلْقِيَاسِ وَلِلرَّأْيِ، لِأَنَّهُ لَا يَخْتَلِفُ أَهْلُ الْقِيَاسِ وَالرَّأْيِ أَنَّهُ لَا يَجُوزُ اسْتِعْمَالُهُمَا مَا دَامَ يُوجَدُ نَصٌّ، وَقَدْ شَهِدَ اللهُ تَعَالَى بِأَنَّ النَّصَّ لَمْ يُفَرِّطْ فِيهِ شَيْئًا، وَأَنَّ رَسُولَهُ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - قَدْ بَيَّنَ لِلنَّاسِ كُلَّ مَا نُزِّلَ إِلَيْهِمْ، وَأَنَّ الدِّينَ قَدْ كَمُلَ فَصَحَّ أَنَّ النَّصَّ قَدْ اسْتَوْفَى جَمِيعَ الدِّينِ، فَإِذَا كَانَ ذَلِكَ كَذَلِكَ فَلَا حَاجَةَ بِأَحَدٍ إِلَى قِيَاسٍ وَلَا إِلَى رَأْيِهِ وَلَا إِلَى رَأْيِ غَيْرِهِ. وَنَسْأَلُ مَنْ قَالَ بِالْقِيَاسِ: هَلْ كُلُّ قِيَاسٍ قَاسَهُ قَائِسٌ حَقٌّ، أَمْ مِنْهُ حَقٌّ وَمِنْهُ بَاطِلٌ فَإِنْ قَالَ كُلُّ قِيَاسٍ حَقٌّ أَحَالَ، لِأَنَّ الْمَقَايِيسَ تَتَعَارَضُ وَيُبْطِلُ بَعْضُهَا بَعْضًا، وَمِنْ الْمُحَالِ أَنْ يَكُونَ الشَّيْءُ وَضِدُّهُ مِنْ التَّحْرِيمِ وَالتَّحْلِيلِ حَقًّا مَعًا، وَلَيْسَ هَذَا مَكَانَ نَسْخٍ وَلَا تَخْصِيصٍ، كَالْأَخْبَارِ الْمُتَعَارِضَةِ الَّتِي يَنْسَخُ بَعْضُهَا بَعْضًا، وَيُخَصِّصُ بَعْضُهَا بَعْضًا. وَإِنْ قَالَ مِنْهَا حَقٌّ وَمِنْهَا بَاطِلٌ، قِيلَ لَهُ فَعَرِّفْنَا بِمَاذَا تَعْرِفُ الْقِيَاسَ الصَّحِيحَ مِنْ الْفَاسِدِ، وَلَا سَبِيلَ لَهُمْ إلَى وُجُودِ ذَلِكَ أَبَدًا، وَإِذَا لَمْ يُوجَدْ دَلِيلٌ عَلَى تَصْحِيحِ الصَّحِيحِ مِنْ الْقِيَاسِ مِنْ الْبَاطِلِ مِنْهُ، فَقَدْ بَطَلَ كُلُّهُ وَصَارَ دَعْوَى بِلَا بُرْهَانٍ، فَإِنْ ادَّعَوْا أَنَّ الْقِيَاسَ قَدْ أَمَرَ اللهُ تَعَالَى بِهِ سَأَلُوا أَيْنَ وَجَدُوا ذَلِكَ، فَإِنْ قَالُوا: قَالَ اللهُ عَزَّ وَجَلَّ: {فَاعْتَبِرُوا يَا أُولِي الأَبْصَارِ} [الحشر: ٢] قِيلَ لَهُمْ: إنَّ الِاعْتِبَارَ لَيْسَ هُوَ فِي كَلَامِ الْعَرَبِ الَّذِي نَزَلَ بِهِ الْقُرْآنُ إلَّا التَّعَجُّبَ، قَالَ اللهُ عَزَّ وَجَلَّ: {وَإِنَّ لَكُمْ فِي الأَنْعَامِ لَعِبْرَةً} [النحل: ٦٦] أَيْ

to analogize. This is impossible, for no one can know anything of religion except through God's teaching via His Messenger—peace be upon him. God says: "Allah does not burden a soul beyond its capacity" [Al-Baqarah 2:286]. If they cite verses or hadiths comparing one thing to another or stating God judged a matter due to a cause, we respond: All such explicit statements from God and His Messenger—peace be upon him—are true and binding, and it is a text by which we say: Any analogy or causation you invent in religion without divine or prophetic text is invalid, a legislation God never authorized. This refutes their overblown rhetoric in citing verses like the recompense for hunting, "What if you rinsed your mouth?" and "Because of that, We decreed upon the Children of Israel" [Al-Ma'idah 5:32]. Every verse and hadith they cite as evidence actually argues against them, as explained in *The Precision in the Fundamentals of Rulings*, *The Subtleties*, *The Pearl*, and *The Concise Work*. Ali said: We countered every analogy they devised with a stronger analogy based on their own principles to demonstrate the inherent corruption of analogy entirely. Some sophists among them objected: "You habitually invalidate analogy using analogy, thereby using it as evidence yourselves—like employing rational proofs to negate reason or intellectual arguments to negrate intellect." Ali replied: This is baseless clamor, easily dismantled. Praise be to God, we never invoked analogy as proof. In refuting analogy—and Allah forbid such a thing—we have shown you that the very foundation you established to validate analogy testifies to the corruption of all your analogies. No statement is more evidently false than one that contradicts itself. The Almighty has explicitly affirmed this, stating: *{And the Jews and Christians say, "We are Allah's children and His beloved." Say, "Then why does He punish you for your sins?"}* [Al-Mā'idah: 18]. This is not a validation of their claim to being Allah's children and beloved; rather, it compels them to acknowledge what invalidates their assertion. We are not like those you mentioned who argue against rational proofs using rational proofs. However, one who does so validates their own rational premise—the very premise they cite as proof—thereby exposing their immediate contradiction. With no other proof to rely on, the falsity of their claim becomes evident. As for us, we have never invoked analogy to refute analogy by using one that we validate. Instead, we invalidate analogy through

لَعَجَبًا. وَقَالَ عَزَّ وَجَلَّ: {لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ} [يوسف: ١١١] أَيْ عَجَبٌ، وَمِنْ الْعَجِيبِ أَنْ يَكُونَ مَعْنَى الِاعْتِبَارِ الْقِيَاسَ، وَيَقُولُ اللَّهُ تَعَالَى لَنَا قِيسُوا، ثُمَّ لَا يُبَيِّنُ لَنَا مَاذَا نَقِيسُ وَلَا كَيْفَ نَقِيسُ وَلَا عَلَى مَاذَا نَقِيسُ. هَذَا مَا لَا سَبِيلَ إلَيْهِ لِأَنَّهُ لَيْسَ فِي وُسْعِ أَحَدٍ أَنْ يَعْلَمَ شَيْئًا مِنْ الدِّينِ إلَّا بِتَعْلِيمِ اللَّهِ تَعَالَى لَهُ إيَّاهُ عَلَى لِسَانِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، وَقَدْ قَالَ تَعَالَى: {لا يُكَلِّفُ اللَّهُ نَفْسًا إلا وُسْعَهَا} [البقرة: ٢٨٦] فَإِنْ ذَكَرُوا أَحَادِيثَ وَآيَاتٍ فِيهَا تَشْبِيهُ شَيْءٍ بِشَيْءٍ، وَأَنَّ اللَّهَ قَضَى وَحَكَمَ بِأَمْرِ كَذَا مِنْ أَجْلِ أَمْرِ كَذَا، قُلْنَا لَهُمْ: كُلُّ مَا قَالَهُ اللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ ذَلِكَ فَهُوَ حَقٌّ لَا يَحِلُّ لِأَحَدٍ خِلَافُهُ، وَهُوَ نَصٌّ بِهِ نَقُولُ: وَكُلُّ مَا تُرِيدُونَ أَنْ تُشَبِّهُوهُ فِي الدِّينِ وَأَنْ تُعَلِّلُوهُ مِمَّا لَمْ يَنُصَّ عَلَيْهِ اللَّهُ تَعَالَى وَلَا رَسُولُهُ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - فَهُوَ بَاطِلٌ وَلَا بُدَّ وَشَرْعٌ لَمْ يَأْذَنْ اللَّهُ تَعَالَى بِهِ، وَهَذَا يُبْطِلُ عَلَيْهِمْ تَمْوِيهَهُمْ بِذِكْرِ آيَةِ جَزَاءِ الصَّيْدِ وَ «أَرَأَيْتَ لَوْ مَضْمَضْتَ» وَ {مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ} [المائدة: ٣٢] . وَكُلُّ آيَةٍ وَحَدِيثٍ مَوَّهُوا بِإِيرَادِهِ هُوَ مَعَ ذَلِكَ حُجَّةٌ عَلَيْهِمْ عَلَى مَا قَدْ بَيَّنَّاهُ فِي كِتَابِ (الْإِحْكَامِ لِأُصُولِ الْأَحْكَامِ) وَفِي كِتَابِ النُّكَتِ وَفِي كِتَابِ الدُّرَّةِ وَفِي كِتَابِ النُّبْذَةِ قَالَ عَلِيٌّ: وَقَدْ عَارَضْنَاهُمْ فِي كُلِّ قِيَاسٍ قَاسُوهُ بِقِيَاسٍ مِثْلِهِ وَأَوْضَحَ مِنْهُ عَلَى أُصُولِهِمْ لِنُرِيَهُمْ فَسَادَ الْقِيَاسِ جُمْلَةً، فَمِنْهُمْ مُمَوِّهُونَ بِأَنْ قَالُوا: أَنْتُمْ دَأَبًا تُبْطِلُونَ الْقِيَاسَ بِالْقِيَاسِ، وَهَذَا مِنْكُمْ رُجُوعٌ إلَى الْقِيَاسِ وَاحْتِجَاجٌ بِهِ، وَأَنْتُمْ فِي ذَلِكَ بِمَنْزِلَةِ الْمُحْتَجِّ عَلَى غَيْرِهِ بِحُجَّةِ الْعَقْلِ لِيُبْطِلَ حُجَّةَ الْعَقْلِ وَبِدَلِيلٍ مِنْ النَّظَرِ لِيُبْطِلَ بِهِ النَّظَرَ قَالَ عَلِيٌّ: فَقُلْنَا هَذَا شَغَبٌ سَهْلٌ إفْسَادُهُ وَلِلَّهِ الْحَمْدُ، وَنَحْنُ لَمْ نَحْتَجَّ بِالْقِيَاسِ فِي إبْطَالِ الْقِيَاسِ، وَمَعَاذَ اللَّهِ مِنْ هَذَا، لَكِنْ أَرَيْنَاكُمْ أَنَّ أَصْلَكُمْ الَّذِي

textual proofs and rational demonstrations, further clarifying its corruption by demonstrating its contradictions in their entirety. The analogy we use to oppose yours is one we acknowledge as corrupt, just as your analogy—which is similar to it or weaker—is corrupt. This mirrors how we argue against every sect: Muʿtazilites, Rāfiḍah (Rejectors), Murjiʾah, Khawārij, Jews, Christians, and Dahrites—using their own affirmed claims to expose their inconsistencies and contradictions. You yourselves join us in arguing against them thus. Neither we nor you accept those claims we use against them; rather, we deem them utterly false and corrupt. Similarly, our argument against Jews and Christians draws from their own scriptures—which we do not validate, as we assert they are distorted and altered—to expose contradictions in their foundational and derivative principles. Especially since all proponents of analogy disagree in their analogies. Hardly any issue exists without each faction advancing an analogy they claim valid to counter another's. Yet they unanimously concede that not every analogy or opinion is valid. Thus, we demanded: "Define the valid analogy and sound opinion that distinguish them from corrupt analogy and opinion. Define the valid legal cause (ʿillah) you restrict yourselves to in analogy, as opposed to an invalid cause." They faltered. ʿAlī said: "This is a point where, if pressed, the wholesale corruption of their doctrine is laid bare, leaving them perpetually unable to offer a coherent reply." And success is by Allah, the Exalted.[13]

أَثْبَتُّمُوهُ مِنْ تَصْحِيحِ الْقِيَاسِ يَشْهَدُ بِفَسَادِ جَمِيعِ قِيَاسَاتِكُمْ. وَلَا قَوْلَ أَظْهَرُ بَاطِلًا مِنْ قَوْلِ أَكْذَبَ نَفْسَهُ. وَقَدْ نَصَّ تَعَالَى عَلَى هَذَا. فَقَالَ تَعَالَى: {وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ} [المائدة: ١٨] فَلَيْسَ هَذَا تَصْحِيحًا لِقَوْلِهِمْ إِنَّهُمْ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ. وَلَكِنْ إِلْزَامٌ لَهُمْ مَا يَفْسُدُ بِهِ قَوْلُهُمْ وَلَسْنَا فِي ذَلِكَ كَمَنْ ذَكَرْتُمْ مِمَّنْ يَحْتَجُّ فِي إِبْطَالِ حُجَّةِ الْعَقْلِ بِحُجَّةِ الْعَقْلِ. لَكِنَّ فَاعِلَ ذَلِكَ مُصَحِّحٌ لِقَضِيَّتِهِ الْعَقْلِيَّةِ الَّتِي يَحْتَجُّ بِهَا فَظَهَرَ تَنَاقُضُهُ مِنْ قَرِيبٍ. وَلَا حُجَّةَ لَهُ غَيْرُهَا فَقَدْ ظَهَرَ بُطْلَانُ قَوْلِهِ. وَأَمَّا نَحْنُ فَلَمْ نَحْتَجَّ قَطُّ فِي إِبْطَالِ الْقِيَاسِ بِقِيَاسٍ نُصَحِّحُهُ. لَكِنْ نُبْطِلُ الْقِيَاسَ بِالنُّصُوصِ وَبِبَرَاهِينِ الْعَقْلِ. ثُمَّ نَزِيدُ بَيَانًا فِي فَسَادِهِ مِنْهُ نَفْسِهِ بِأَنْ نُرِيَ تَنَاقُضَهُ جُمْلَةً فَقَطْ وَالْقِيَاسَ الَّذِي نُعَارِضُ بِهِ قِيَاسَكُمْ. نَحْنُ نُقِرُّ بِفَسَادِهِ وَفَسَادِ قِيَاسِكُمُ الَّذِي هُوَ مِثْلُهُ أَوْ أَضْعَفُ مِنْهُ. كَمَا نَحْتَجُّ عَلَى أَهْلِ كُلِّ مَقَالَةٍ مِنْ مُعْتَزِلَةٍ وَرَافِضَةٍ وَمُرْجِئَةٍ وَخَوَارِجَ وَيَهُودٍ وَنَصَارَى وَدَهْرِيَّةٍ مِنْ أَقْوَالِهِمُ الَّتِي يَشْهَدُونَ بِصِحَّتِهَا. فَنُرِيهِمْ تَفَاسُدَهَا وَتَنَاقُضَهَا. وَأَنْتُمْ تَحْتَجُّونَ عَلَيْهِمْ مَعَنَا بِذَلِكَ. وَلَسْنَا نَحْنُ وَلَا أَنْتُمْ مِمَّنْ يُقِرُّ بِتِلْكَ الْأَقْوَالِ الَّتِي نَحْتَجُّ عَلَيْهِمْ بِهَا، بَلْ هِيَ عِنْدَنَا فِي غَايَةِ الْبُطْلَانِ وَالْفَسَادِ. وَكَاحْتِجَاجِنَا عَلَى الْيَهُودِ وَالنَّصَارَى مِنْ كُتُبِهِمُ الَّتِي بِأَيْدِيهِمْ. وَنَحْنُ لَا نُصَحِّحُهَا. بَلْ نَقُولُ إِنَّهَا لَمُحَرَّفَةٌ مُبَدَّلَةٌ. لَكِنْ لِنُرِيَهُمْ تَنَاقُضَ أُصُولِهِمْ وَفُرُوعِهِمْ. لَا سِيَّمَا وَجَمِيعُ أَصْحَابِ الْقِيَاسِ مُخْتَلِفُونَ فِي قِيَاسَاتِهِمْ. لَا تَكَادُ تُوجَدُ مَسْأَلَةٌ إِلَّا وَكُلُّ طَائِفَةٍ مِنْهُمْ تَأْتِي بِقِيَاسٍ تَدَّعِي صِحَّتَهُ تُعَارِضُ بِهِ قِيَاسَ الْأُخْرَى. وَهُمْ كُلُّهُمْ مُقِرُّونَ مُجْمِعُونَ عَلَى أَنَّهُ لَيْسَ كُلُّ قِيَاسٍ صَحِيحًا وَلَا كُلُّ رَأْيٍ حَقًّا. فَقُلْنَا لَهُمْ: فَهَاتُوا حَدَّ الْقِيَاسِ الصَّحِيحِ وَالرَّأْيَ الصَّحِيحَ الَّذِي يَتَمَيَّزَانِ

[13] **Qur'an references (L2548):** Qur'an 6:38 (Al-An'am); Qur'an 16:89 (An-Nahl); Qur'an 16:44 (An-Nahl); Qur'an 5:3 (Al-Ma'idah); Qur'an 59:2 (Al-Hashr); Qur'an 16:66 (An-Nahl); Qur'an 23:21 (Al-Mu'minun); Qur'an 12:111 (Yusuf); Qur'an 2:286 (Al-Baqarah); Qur'an 5:32 (Al-Ma'idah); Qur'an 5:18 (Al-Ma'idah).

بِهِ مِنْ الْقِيَاسِ الْفَاسِدِ وَالرَّأْيِ الْفَاسِدِ. وَهَاتُوا حَدَّ الْعِلَّةِ الصَّحِيحَةِ الَّتِي لَا تَقِيسُونَ إلَّا عَلَيْهَا مِنْ الْعِلَّةِ الْفَاسِدَةِ فَلَجْلَجُوا. قَالَ عَلِيٌّ: وَهَذَا مَكَانٌ إنْ زُمَّ عَلَيْهِمْ فِيهِ ظَهَرَ فَسَادُ قَوْلِهِمْ جُمْلَةً. وَلَمْ يَكُنْ لَهُمْ إلَى جَوَابٍ يُفْهَمُ سَبِيلٌ أَبَدًا. وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

L2553 If they present a textual proof in this matter, we say: The text is true, and what you seek to add to the text through your opinions is null and void. In this, you have been contradicted. Thus it shall always be. If they claim that the Companions—may Allah be pleased with them—unanimously agreed to uphold the opinion of qiyas, they are told: You have lied! Rather, the truth is that they all unanimously agreed to invalidate it.

فَإِنْ أَتَوْا فِي ذَلِكَ بِنَصٍّ قُلْنَا النَّصُّ حَقٌّ وَالَّذِي تُرِيدُونَ أَنْتُمْ إضَافَتَهُ إلَى النَّصِّ بِآرَائِكُمْ بَاطِلٌ وَفِي هَذَا خُولِفْتُمْ. وَهَكَذَا أَبَدًا. فَإِنْ ادَّعَوْا أَنَّ الصَّحَابَةَ - رَضِيَ اللَّهُ عَنْهُمْ - أَجْمَعُوا عَلَى الْقَوْلِ بِالْقِيَاسِ قِيلَ لَهُمْ: كَذَبْتُمْ بَلْ الْحَقُّ أَنَّهُمْ كُلُّهُمْ أَجْمَعُوا عَلَى إبْطَالِهِ.

L2554–2557 The proof of their falsehood is that they have no means to establish the existence of any ḥadīth from any of the Companions—may Allah be pleased with them—asserting an unrestricted command to adopt qiyās (analogical reasoning) at any time, except in the forged and fabricated letter falsely ascribed to ʿUmar—may Allah be pleased with him. For it states: "Recognize similarities and parallels, and judge matters by analogy." This letter is narrated only by ʿAbd al-Malik ibn al-Walīd ibn Maʿdān from his father, who is unanimously deemed unreliable without dispute, and his father is even more discredited than him or equally so. How then can this be accepted when the letter itself contains matters wherein they contradict ʿUmar—may Allah be pleased with him—such as his statement therein: "All Muslims are trustworthy in their dealings with one another except one subjected to a ḥadd punishment, or suspected of false patronage or lineage." Yet none of the proponents of qiyās—Ḥanafīs, Shāfiʿīs, or Mālikīs—uphold this view. If ʿUmar's statement in that letter—assuming its hypothetical authenticity—were a valid proof for qiyās, then his assertion that all Muslims are trustworthy except those punished by ḥadd would equally constitute proof. If his statement on that matter is not authoritative, then neither is his alleged endorsement of qiyās—even if presumed authentic, let alone when it is unverified.

As for the proof validating our stance—the consensus of the Companions (may Allah be pleased with them) rejecting qiyās—it is undeniable that all

بُرْهَانُ كَذِبِهِمْ أَنَّهُ لَا سَبِيلَ لَهُمْ إلَى وُجُودِ حَدِيثٍ عَنْ أَحَدٍ مِنْ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - أَنَّهُ أَطْلَقَ الْأَمْرَ بِالْقَوْلِ بِالْقِيَاسِ أَبَدًا إلَّا فِي الرِّسَالَةِ الْمَكْذُوبَةِ الْمَوْضُوعَةِ عَلَى عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - فَإِنَّ فِيهَا: وَاعْرِفْ الْأَشْبَاهَ وَالْأَمْثَالَ وَقِسْ الْأُمُورَ وَهَذِهِ رِسَالَةٌ لَمْ يَرْوِهَا إلَّا عَبْدُ الْمَلِكِ بْنُ الْوَلِيدِ بْنِ مَعْدَانَ عَنْ أَبِيهِ وَهُوَ سَاقِطٌ بِلَا خِلَافٍ وَأَبُوهُ أَسْقَطُ مِنْهُ أَوْ هُوَ مِثْلُهُ فِي السُّقُوطِ، فَكَيْفَ وَفِي هَذِهِ الرِّسَالَةِ نَفْسِهَا أَشْيَاءُ خَالَفُوا فِيهَا عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - وَمِنْهَا قَوْلُهُ فِيهَا: وَالْمُسْلِمُونَ عُدُولٌ بَعْضُهُمْ عَلَى بَعْضٍ إلَّا مَجْلُودًا فِي حَدٍّ أَوْ ظَنِينًا فِي وَلَاءٍ أَوْ نَسَبٍ. وَهُمْ لَا يَقُولُونَ بِهَذَا - يَعْنِي جَمِيعَ الْحَاضِرِينَ مِنْ أَصْحَابِ الْقِيَاسِ - حَنَفِيَّهُمْ وَشَافِعِيَّهُمْ وَمَالِكِيَّهُمْ، وَإِنْ كَانَ قَوْلُ عُمَرَ - لَوْ صَحَّ فِي تِلْكَ الرِّسَالَةِ - فِي الْقِيَاسِ حُجَّةً، فَقَوْلُهُ فِي أَنَّ الْمُسْلِمِينَ عُدُولٌ كُلُّهُمْ إلَّا مَجْلُودًا فِي حَدٍّ حُجَّةٌ، وَإِنْ لَمْ يَكُنْ قَوْلُهُ فِي ذَلِكَ حُجَّةً، فَلَيْسَ قَوْلُهُ فِي الْقِيَاسِ حُجَّةً، لَوْ صَحَّ فَكَيْفَ وَلَمْ يَصِحَّ. وَأَمَّا بُرْهَانُ صِحَّةِ قَوْلِنَا فِي إجْمَاعِ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - عَلَى إبْطَالِ الْقِيَاسِ فَإِنَّهُ لَا يَخْتَلِفُ اثْنَانِ فِي أَنَّ جَمِيعَ الصَّحَابَةِ مُصَدِّقُونَ بِالْقُرْآنِ وَفِيهِ {الْيَوْمَ أَكْمَلْتُ لَكُمْ

Companions affirmed the Qur'ān, which states: {This day I have perfected for you your religion and completed My favor upon you} [al-Mā'idah: 3], and: {If you dispute over anything, refer it to Allah and the Messenger, if you truly believe in Allah and the Last Day} [al-Nisā': 59]. It is an absolute falsehood to claim the Companions—may Allah be pleased with them—acknowledged this yet resorted to qiyās or opinion in disputes. No person of sound mind could suspect this of them.

Furthermore, it is established that al-Ṣiddīq—may Allah be pleased with him—said: "What land would bear me, or what sky shelter me, were I to speak about a verse of Allah's Book based on opinion or ignorance?" It is authentically reported that al-Fārūq—may Allah be pleased with him—declared: "Question opinion in religious matters, for our opinion is mere conjecture and presumption." Regarding a legal verdict he issued, ʿUthmān—may Allah be pleased with him—stated: "It was only..." This is an opinion I formed—so whoever wishes may accept it, and whoever wishes may abandon it. From Ali, may Allah be pleased with him: "Were religion based on opinion, the underside of the leather sock would be more worthy of wiping than its upper part." From Sahl ibn Hunayf, may Allah be pleased with him: "O people, hold your opinions suspect in matters of your religion." From Ibn Abbas, may Allah be pleased with them both: "Whoever interprets the Quran according to his own opinion, let him take his seat in the Fire." From Ibn Masud, may Allah be pleased with him: "I will exert my utmost effort in forming my opinion on this matter. If it is correct, it is from Allah; if erroneous, it is from me and Satan, while Allah and His Messenger are absolved of it." From Muadh ibn Jabal in a narration: "When speech is innovated that is neither from the Book of Allah Almighty and Majestic nor the Sunnah of His Messenger, peace and blessings be upon him—beware of it, for it is bidʿah and misguidance." All opinions narrated from certain Companions, may Allah be pleased with them, follow this manner—not as an obligation nor as definitive truth, but merely as a suggestion for pardon, reconciliation, or precaution, not as a binding obligation. As for Muadh's hadith stating, "I exercise ijtihad with my opinion and spare no effort," it is unsound, for none narrated it except Harith ibn Amr—an unknown figure—from unnamed

دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي} [المائدة: ٣] وَفِيهِ: {فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ} [النساء: ٥٩] فَمِنْ الْبَاطِلِ الْمُحَالِ أَنْ يَكُونَ الصَّحَابَةُ - رَضِيَ اللَّهُ عَنْهُمْ - يَعْلَمُونَ هَذَا وَيُؤْمِنُونَ بِهِ، ثُمَّ يَرُدُّونَ عِنْدَ التَّنَازُعِ إلَى قِيَاسٍ أَوْ رَأْيٍ. هَذَا مَا لَا يَظُنُّهُ بِهِمْ ذُو عَقْلٍ، فَكَيْفَ وَقَدْ ثَبَتَ عَنْ الصِّدِّيقِ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ قَالَ: أَيُّ أَرْضٍ تُقِلُّنِي أَوْ أَيُّ سَمَاءٍ تُظِلُّنِي إنْ قُلْتَ فِي آيَةٍ مِنْ كِتَابِ اللَّهِ بِرَأْيِي أَوْ بِمَا لَا أَعْلَمُ، وَصَحَّ عَنْ الْفَارُوقِ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ قَالَ: اتَّهِمُوا الرَّأْيَ عَلَى الدِّينِ وَإِنَّ الرَّأْيَ مِنَّا هُوَ الظَّنُّ وَالتَّكَلُّفُ، وَعَنْ عُثْمَانَ - رَضِيَ اللَّهُ عَنْهُ - فِي فُتْيَا أَفْتَى بِهَا إنَّمَا كَانَ رَأْيًا رَأَيْته فَمَنْ شَاءَ أَخَذَ وَمَنْ شَاءَ تَرَكَهُ. وَعَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ -: لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ أَسْفَلُ الْخُفِّ أَوْلَى بِالْمَسْحِ مِنْ أَعْلَاهُ. وَعَنْ سَهْلِ بْنِ حُنَيْفٍ - رَضِيَ اللَّهُ عَنْهُ -: أَيُّهَا النَّاسُ اتَّهِمُوا رَأْيَكُمْ عَلَى دِينِكُمْ. وَعَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا -: مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ النَّارِ وَعَنْ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ -: سَأَقُولُ فِيهَا بِجَهْدِ رَأْيِي، فَإِنْ كَانَ صَوَابًا فَمِنْ اللَّهِ وَإِنْ كَانَ خَطَأً فَمِنِّي وَمِنْ الشَّيْطَانِ، وَاَللَّهُ وَرَسُولُهُ بَرِيءٌ. وَعَنْ مُعَاذِ بْنِ جَبَلٍ فِي حَدِيثٍ: يُبْتَدَعُ كَلَامًا لَيْسَ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَلَا مِنْ سُنَّةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَإِيَّاكُمْ وَإِيَّاهُ فَإِنَّهُ بِدْعَةٌ وَضَلَالَةٌ. وَعَلَى هَذَا النَّحْوِ كُلُّ رَأْيٍ رُوِيَ عَنْ بَعْضِ الصَّحَابَةِ - رَضِيَ اللَّهُ عَنْهُمْ - لَا عَلَى أَنَّهُ إلْزَامٌ وَلَا أَنَّهُ حَقٌّ، لَكِنَّهُ إشَارَةٌ بِعَفْوٍ أَوْ صُلْحٍ أَوْ تَوَرُّعٍ فَقَطْ لَا عَلَى سَبِيلِ الْإِيجَابِ. وَحَدِيثُ مُعَاذٍ الَّذِي فِيهِ أَجْتَهِدُ رَأْيِي وَلَا آلُو، لَا يَصِحُّ لِأَنَّهُ لَمْ يَرْوِهِ أَحَدٌ إلَّا الْحَارِثُ بْنُ عَمْرٍو وَهُوَ مَجْهُولٌ لَا نَدْرِي مَنْ هُوَ عَنْ رِجَالٍ مِنْ

men of Hims via Muadh. We have meticulously examined all chains of these narrations in our aforementioned work, and all praise belongs to Allah the Exalted. Ahmad ibn Qasim narrated to us: Abu Qasim ibn Muhammad narrated to us: My grandfather Qasim ibn Asbagh informed us: Muhammad ibn Ismail al-Tirmidhi narrated to us: Nu'aym ibn Hammad informed us: Abdullah ibn al-Mubarak informed us: Isa ibn Yunus ibn Abi Ishaq al-Sabi'i narrated from Huraiz ibn Uthman from Abd al-Rahman ibn Jubayr ibn Nufayr from his father from Awf ibn Malik al-Ashja'i, who said: The Messenger of Allah, peace and blessings be upon him, declared, "My nation will divide into seventy-three sects. The most calamitous among them to my nation are those who analogize matters based on their opinions, thereby legalizing the forbidden and prohibiting the lawful."[14]

أَهْلِ حِمْصٍ لَمْ يُسَمِّهِمْ عَنْ مُعَاذٍ. وَقَدْ تَقَصَّيْنَا أَسَانِيدَ هَذِهِ الْأَحَادِيثِ كُلَّهَا فِي كِتَابِنَا الْمَذْكُورِ وَلِلَّهِ تَعَالَى الْحَمْدُ. حَدَّثَنَا أَحْمَدُ بْنُ قَاسِمٍ حَدَّثَنَا أَبُو قَاسِمِ بْنُ مُحَمَّدٍ حَدَّثَنَا جَدِّي قَاسِمُ بْنُ أَصْبَغَ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ التِّرْمِذِيُّ حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ بْنِ أَبِي إِسْحَاقَ السَّبِيعِيُّ عَنْ حُرَيْزِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِيهِ عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «تَفْتَرِقُ أُمَّتِي عَلَى بِضْعٍ وَسَبْعِينَ فِرْقَةً أَعْظَمُهُمْ فِتْنَةً عَلَى أُمَّتِي قَوْمٌ يَقِيسُونَ الْأُمُورَ بِآرَائِهِمْ فَيُحِلُّونَ الْحَرَامَ وَيُحَرِّمُونَ الْحَلَالَ» .

L2558–2560 Ali said: The entirety of the Sharīʿa consists either of obligatory acts – where one who neglects them sins – or prohibited acts – where one who commits them sins – or permissible acts, where neither performing nor abstaining from them incurs sin. This permissible category divides into three subdivisions: recommended acts – their doer is rewarded and their abstainer does not sin; disliked acts – their abstainer is rewarded and their doer does not sin; or neutral acts – where neither doer nor abstainer is rewarded or sinful. An action may either be categorized as neutral: neither is the one who performs it rewarded nor the one who abstains, nor does the one who performs it commit sin nor the one who abstains.

قَالَ عَلِيٌّ: وَالشَّرِيعَةُ كُلُّهَا إمَّا فَرْضٌ يَعْصِي مَنْ تَرَكَهُ. وَإِمَّا حَرَامٌ يَعْصِي مَنْ فَعَلَهُ وَإِمَّا مُبَاحٌ لَا يَعْصِي مَنْ فَعَلَهُ وَلَا مَنْ تَرَكَهُ. وَهَذَا الْمُبَاحُ يَنْقَسِمُ ثَلَاثَةَ أَقْسَامٍ: إمَّا مَنْدُوبٌ إلَيْهِ يُؤْجَرُ مَنْ فَعَلَهُ وَلَا يَعْصِي مَنْ تَرَكَهُ. وَإِمَّا مَكْرُوهٌ يُؤْجَرُ مَنْ تَرَكَهُ وَلَا يَعْصِي مَنْ فَعَلَهُ. وَإِمَّا مُطْلَقٌ لَا يُؤْجَرُ مَنْ فَعَلَهُ وَلَا مَنْ تَرَكَهُ وَلَا يَعْصِي مَنْ فَعَلَهُ وَلَا مَنْ تَرَكَهُ.

L2561 The Almighty has said: "He created for you all that is on the earth" [Al-Baqarah: 29], and He, the Exalted, has said: "And He has already detailed to you what He has forbidden upon you" [Al-An'am: 119]. Thus, it is established that all things are permissible except what He has explicitly prohibited in the Quran or the Sunnah.[15]

وَقَالَ عَزَّ وَجَلَّ: {خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا} [البقرة: ٢٩] وَقَالَ تَعَالَى: {وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ} [الأنعام: ١١٩] فَصَحَّ أَنَّ كُلَّ شَيْءٍ حَلَالٌ إلَّا مَا فَصَّلَ تَحْرِيمَهُ فِي الْقُرْآنِ أَوْ السُّنَّةِ.

L2562 Abdullah ibn Yusuf reported to us, Ahmad ibn Fath reported to us, Abdul Wahhab ibn Isa reported to us, Ahmad ibn Muhammad reported to us, Ahmad ibn Ali reported to us, Muslim ibn Al-Hajjaj reported to me, Zuhayr ibn

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ حَدَّثَنَا أَحْمَدُ بْنُ فَتْحٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ حَدَّثَنَا مُسْلِمُ بْنُ الْحَجَّاجِ أَخْبَرَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ الْقُرَشِيُّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ

[14] **Qur'an references (L2555):** Qur'an 5:3 (Al-Ma'idah); Qur'an 4:59 (An-Nisa).
[15] **Qur'an references (L2561):** Qur'an 2:29 (Al-Baqarah); Qur'an 6:119 (Al-An'am).

Harb reported to us, Yazid ibn Harun reported to us, Ar-Rabee ibn Muslim Al-Qurashi reported to us from Muhammad ibn Ziyad from Abu Hurairah that the Messenger of Allah—peace be upon him—delivered a sermon and said: "O people, Allah has ordained Hajj as an obligation upon you, so perform Hajj." A man asked, "Every year, O Messenger of Allah?" He remained silent until the man repeated the question three times. Then the Messenger of Allah—peace be upon him—said: "If I said yes, it would become binding, and you would fail to fulfill it. Leave me as I have left matters for you. Those before you were destroyed only due to their excessive questioning and contentious disagreements with their prophets. When I command you to do something, do as much of it as you can. When I forbid you from something, abandon it entirely." Ali said: "This hadith comprehensively encompasses all religious rulings from beginning to end. It clarifies that whatever the Prophet—peace be upon him—remained silent about, neither commanding nor forbidding, is permissible—neither prohibited nor obligatory. What he commanded is obligatory, and what he forbade is prohibited. What he enjoined upon us requires only what lies within our capability, and performing it once suffices to discharge the obligation without necessitating repetition. What need remains for analogy or personal opinion amid such lucid clarification? We praise Allah for the abundance of His blessings."[16]

أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - خَطَبَ فَقَالَ «أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ فَرَضَ عَلَيْكُمْ الْحَجَّ فَحُجُّوا، فَقَالَ رَجُلٌ أَكُلَّ عَامٍ يَا رَسُولَ اللَّهِ؟ فَسَكَتَ حَتَّى أَعَادَهَا ثَلَاثًا، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: لَوْ قُلْتُ نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُمْ، ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ» قَالَ عَلِيٌّ: فَجَمَعَ هَذَا الْحَدِيثُ جَمِيعَ أَحْكَامِ الدِّينِ، أَوَّلِهَا عَنْ آخِرِهَا، فَفِيهِ أَنَّ مَا سَكَتَ عَنْهُ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَلَمْ يَأْمُرْ بِهِ وَلَا نَهَى عَنْهُ فَهُوَ مُبَاحٌ وَلَيْسَ حَرَامًا وَلَا فَرْضًا، وَأَنَّ مَا أَمَرَ بِهِ فَهُوَ فَرْضٌ، وَمَا نَهَى عَنْهُ فَهُوَ حَرَامٌ، وَأَنَّ مَا أَمَرَنَا بِهِ فَإِنَّمَا يَلْزَمُنَا مِنْهُ مَا نَسْتَطِيعُ فَقَطْ، وَأَنْ نَفْعَلَ مَرَّةً وَاحِدَةً تُؤَدِّي مَا أَلْزَمَنَا، وَلَا يَلْزَمُنَا تَكْرَارُهُ، فَأَيُّ حَاجَةٍ بِأَحَدٍ إِلَى قِيَاسٍ أَوْ رَأْيٍ مَعَ هَذَا الْبَيَانِ الْوَاضِحِ، وَنَحْمَدُ اللَّهَ عَلَى عِظَمِ نِعَمِهِ.

L2563–2565 If someone were to say: It is not permissible to invalidate legal opinions through analogy unless you present us with an explicit textual prohibition of its use in the Quran. We reply to them: We have indeed furnished you with conclusive proof through textual evidence of this, and that disputes must only be referred to the Quran and Sunnah. Allah the Exalted said: *"Follow what has been revealed to you from your Lord, and do not follow allies besides Him"* (7:3), and He said: *"Do not invent similitudes for Allah. Indeed, Allah knows while you know not"* (16:74). Analogy involves proposing similitudes in religious matters pertaining to Allah the Exalted. Then it is said to them: If, The Rafidah (Rejecters) countered you with a similar argument, stating: "It is not permissible to assert the invalidation of divine inspiration or the invalidation of emulating the Imam unless you produce for us an

فَإِنْ قَالَ قَائِلٌ: لَا يَجُوزُ إِبْطَالُ الْقَوْلِ بِالْقِيَاسِ إِلَّا حَتَّى تُوجِدُونَا تَحْرِيمَ الْقَوْلِ بِهِ نَصًّا فِي الْقُرْآنِ. قُلْنَا لَهُمْ: قَدْ أَوْجَدْنَا لَكُمْ الْبُرْهَانَ نَصًّا بِذَلِكَ وَبِأَنْ لَا يَرِدَ التَّنَازُعُ إِلَّا إِلَى الْقُرْآنِ وَالسُّنَّةِ فَقَطْ، وَقَالَ تَعَالَى: {اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ} [الأعراف: ٣] وَقَالَ تَعَالَى: {فَلا تَضْرِبُوا لِلَّهِ الأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لا تَعْلَمُونَ} [النحل: ٧٤] وَالْقِيَاسُ ضَرْبُ أَمْثَالٍ فِي الدِّينِ لِلَّهِ تَعَالَى. ثُمَّ يُقَالُ لَهُمْ: إِنْ عَارَضَكُمْ الرَّوَافِضُ بِمِثْلِ هَذَا فَقَالُوا لَكُمْ: لَا يَجُوزُ الْقَوْلُ بِإِبْطَالِ الْإِلْهَامِ وَلَا بِإِبْطَالِ اتِّبَاعِ الْإِمَامِ إِلَّا حَتَّى تُوجِدُوا لَنَا تَحْرِيمَ ذَلِكَ نَصًّا، أَوْ قَالَ لَكُمْ ذَلِكَ أَهْلُ كُلِّ مَقَالَةٍ

[16] **Hadith references (L2562):** Riyad as-Salihin 1272.

explicit text prohibiting this," or as the adherents of every sect have said to you regarding emulating any specifically named individual: "By what means do you justify your distinction?" Rather, the truth is that it is impermissible to attribute to Allah, the Exalted, that He has prohibited, permitted, or obligated anything except through explicit text alone. And Allah alone grants success.[17]

An issue: The Prophet's actions are not obligatory except those that were a clarification of a command.

101. Issue: The actions of the Prophet—may Allah bless him and grant him peace—are not obligatory except those that serve as clarification of a command, in which case they constitute a command. However, emulating him—peace be upon him—in such actions is commendable. The proof of this is the report we previously mentioned: that nothing is binding upon us except what he commanded us to do or prohibited us from, and whatever he remained silent about is pardoned [by Allah] and not incumbent upon us. Allah the Almighty and Glorified said: "There has certainly been for you in the Messenger of Allah an excellent example" [Al-Aḥzāb: 21].[18]

A juristic point: It is impermissible for us to follow the revealed Law of a prophet preceding our Prophet.

102. Issue: It is not permissible for us to follow the legislation of a prophet before our Prophet—peace and blessings of Allah be upon him. Allah, the Exalted, said: *"For each [community] among you, We have appointed a divine law and a distinct way"* [5:48]. It has been narrated to us by Aḥmad ibn Muḥammad ibn al-Jasūr, from Wahb ibn Masarrat, from Muḥammad ibn Waḍḍāḥ, from Abū Bakr ibn Abī Shaybah, from Hushaym, from Sayyār, from Yazīd al-Faqīr, from Jābir ibn ʿAbdullāh that the Prophet—peace and blessings of Allah be upon him—said: *"I have been granted five things not granted to anyone before me: I am aided by [instilling] terror [in enemies] up to a month's journey; the earth has been made a place of prostration and purification for me, so wherever a man of my Ummah is overtaken by prayer

[17] **Qur'an references (L2563):** Qur'an 7:3 (Al-A'raf); Qur'an 16:74 (An-Nahl).
[18] **Qur'an references (L2567):** Qur'an 33:21 (Al-Ahzab).

فِي تَقْلِيدِ كُلِّ إِنْسَانٍ بِعَيْنِهِ. بِمَاذَا تَنْفَصِلُونَ؟ بَلْ الْحَقُّ أَنَّهُ لَا يَحِلُّ أَنْ يُقَالَ عَلَى اللَّهِ تَعَالَى أَنَّهُ حَرَّمَ أَوْ حَلَّلَ أَوْ أَوْجَبَ إلَّا بِنَصٍّ فَقَطْ. وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ أَفْعَالُ النَّبِيِّ لَيْسَتْ فَرْضًا إلَّا مَا كَانَ مِنْهَا بَيَانًا لِأَمْرٍ]

١٠١ - مَسْأَلَةٌ: وَأَفْعَالُ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَيْسَتْ فَرْضًا إلَّا مَا كَانَ مِنْهَا بَيَانًا لِأَمْرٍ فَهُوَ حِينَئِذٍ أَمْرٌ، لَكِنَّ الِائْتِسَاءَ بِهِ - عَلَيْهِ السَّلَامُ - فِيهَا حَسَنٌ. وَبُرْهَانُ ذَلِكَ هَذَا الْخَبَرُ الَّذِي ذَكَرْنَا آنِفًا مِنْ أَنَّهُ لَا يَلْزَمُنَا شَيْءٌ إلَّا مَا أَمَرَنَا بِهِ أَوْ نَهَانَا عَنْهُ، وَأَنَّ مَا سَكَتَ عَنْهُ فَعَفْوٌ سَاقِطٌ عَنَّا، وَقَالَ عَزَّ وَجَلَّ: {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ} [الأحزاب: ٢١] .

[مَسْأَلَةٌ لَا يَحِلُّ لَنَا اتِّبَاعُ شَرِيعَةِ نَبِيٍّ قَبْلَ نَبِيِّنَا]

١٠٢ - مَسْأَلَةٌ: وَلَا يَحِلُّ لَنَا اتِّبَاعُ شَرِيعَةِ نَبِيٍّ قَبْلَ نَبِيِّنَا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ عَزَّ وَجَلَّ: {لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا} [المائدة: ٤٨] حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْجَسُورِ حَدَّثَنَا وَهْبُ بْنُ مَسَرَّةَ حَدَّثَنَا مُحَمَّدُ بْنُ وَضَّاحٍ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا سَيَّارٌ عَنْ يَزِيدَ الْفَقِيرِ أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِي الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى

time, let him pray; spoils of war have been made lawful for me, though they were not lawful for anyone before me; I have been granted intercession; and every prophet was sent exclusively to his own people, whereas I have been sent to all mankind."* If it is established that the prophets—peace be upon them—were sent only to their respective people, then it follows that their legislations were binding solely upon those to whom they were sent. Since they were not sent to us, they never addressed us with any command, prohibition, or directive. Had they done so, our Prophet—peace and blessings of Allah be upon him—would possess no distinction over them in this regard. Whoever claims otherwise has rejected this hadith and nullified the unique merit Allah, the Exalted, bestowed upon him. Therefore, since it is conclusively established that they—peace be upon them—never addressed us, their legislations hold no obligation over us whatsoever. Success is from Allah, the Exalted.[19]

L2570–2571 **A juristic issue: It is impermissible for anyone to blindly imitate another person, whether they are living or deceased.**

L2572 Issue: It is not permissible for anyone to imitate another—whether living or deceased. Every individual must exercise independent juristic reasoning according to their capacity. When one inquires about their religion, they seek to know what Allah, the Mighty and Majestic, has made obligatory upon them in this religion. If they are the most ignorant of creation, they are obligated to ask the most knowledgeable person in their locality concerning the religion brought by the Messenger of Allah, peace and blessings be upon him. Once directed to such a person, they must question him. If he issues a ruling, the questioner must ask: "Is this what Allah, the Mighty and Majestic, and His Messenger said?" If he affirms it, the questioner must accept it and act upon it perpetually. But if he responds, "This is my opinion," "This is *qiyas*," "This is the view of so-and-so"—mentioning a Companion, a Follower, an early or later jurist—or if he remains silent, reprimands him, or says, "I do not know," it becomes impermissible for the questioner to accept his ruling.

[19] **Qur'an references (L2569):** Qur'an 5:48 (Al-Ma'idah).

قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً» فَإِذَا صَحَّ أَنَّ الْأَنْبِيَاءَ - عَلَيْهِمْ السَّلَامُ - لَمْ يُبْعَثْ أَحَدٌ مِنْهُمْ إلَّا إلَى قَوْمِهِ خَاصَّةً، فَقَدْ صَحَّ أَنَّ شَرَائِعَهُمْ لَمْ تَلْزَمْ إلَّا مَنْ بُعِثُوا إلَيْهِ فَقَطْ، وَإِذَا لَمْ يُبْعَثُوا إلَيْنَا فَلَمْ يُخَاطِبُونَا قَطُّ بِشَيْءٍ وَلَا أَمَرُونَا وَلَا نَهَوْنَا وَلَوْ أَمَرُونَا وَنَهَوْنَا وَخَاطَبُونَا لَمَا كَانَ لِنَبِيِّنَا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَضِيلَةٌ عَلَيْهِمْ فِي هَذَا الْبَابِ. وَمَنْ قَالَ بِهَذَا فَقَدْ كَذَّبَ هَذَا الْحَدِيثَ وَأَبْطَلَ هَذِهِ الْفَضِيلَةَ الَّتِي خَصَّهُ اللَّهُ تَعَالَى بِهَا، فَإِذَا قَدْ صَحَّ أَنَّهُمْ - عَلَيْهِمْ السَّلَامُ - لَمْ يُخَاطِبُونَا بِشَيْءٍ، فَقَدْ صَحَّ يَقِينًا أَنَّ شَرَائِعَهُمْ لَا تَلْزَمُنَا أَصْلًا، وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ لَا يَحِلُّ لِأَحَدٍ أَنْ يُقَلِّدَ أَحَدًا لَا حَيًّا وَلَا مَيِّتًا]

مَسْأَلَةٌ: وَلَا يَحِلُّ لِأَحَدٍ أَنْ يُقَلِّدَ أَحَدًا، لَا حَيًّا وَلَا مَيِّتًا، وَعَلَى كُلِّ أَحَدٍ مِنْ الِاجْتِهَادِ حَسَبَ طَاقَتِهِ، فَمَنْ سَأَلَ عَنْ دِينِهِ فَإِنَّمَا يُرِيدُ مَعْرِفَةَ مَا أَلْزَمَهُ اللَّهُ عَزَّ وَجَلَّ فِي هَذَا الدِّينِ، فَفُرِضَ عَلَيْهِ إنْ كَانَ أَجْهَلَ الْبَرِيَّةِ أَنْ يَسْأَلَ عَنْ أَعْلَمِ أَهْلِ مَوْضِعِهِ بِالدِّينِ الَّذِي جَاءَ بِهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، فَإِذَا دُلَّ عَلَيْهِ سَأَلَهُ، فَإِذَا أَفْتَاهُ قَالَ لَهُ هَكَذَا قَالَ اللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ؟ فَإِنْ قَالَ لَهُ نَعَمْ أَخَذَ بِذَلِكَ وَعَمِلَ بِهِ أَبَدًا، وَإِنْ قَالَ لَهُ هَذَا رَأْيِي، أَوْ هَذَا قِيَاسٌ، أَوْ هَذَا قَوْلُ فُلَانٍ، وَذَكَرَ لَهُ صَاحِبًا أَوْ تَابِعًا أَوْ فَقِيهًا قَدِيمًا أَوْ حَدِيثًا، أَوْ سَكَتَ أَوْ انْتَهَرَهُ أَوْ قَالَ لَهُ لَا أَدْرِي، فَلَا يَحِلُّ لَهُ أَنْ يَأْخُذَ بِقَوْلِهِ، وَلَكِنَّهُ يَسْأَلُ غَيْرَهُ. بُرْهَانُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: {أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ} [النساء: ٥٩] فَلَمْ يَأْمُرْنَا عَزَّ وَجَلَّ قَطُّ بِطَاعَةِ بَعْضِ أُولِي الْأَمْرِ، فَمَنْ قَلَّدَ

Instead, he must consult another. The proof for this is Allah's statement: "Obey Allah, obey the Messenger, and those entrusted with authority among you" (4:59). The Mighty and Majestic never commanded us to obey some of those in authority. Thus, whoever imitates a scholar or a group of scholars has not obeyed Allah, the Exalted, His Messenger, peace and blessings be upon him, or those entrusted with authority. Failing to refer back to those we have mentioned constitutes a violation of Allah's command, for He never ordered obedience to some of those in authority.[20]

عَالِمًا أَوْ جَمَاعَةَ عُلَمَاءَ فَلَمْ يُطِعْ اللَّهَ تَعَالَى وَلَا رَسُولَهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا أُولِي الْأَمْرِ، وَإِذَا لَمْ يَرُدَّ إلَى مَنْ ذَكَرْنَا فَقَدْ خَالَفَ أَمْرَ اللَّهِ عَزَّ وَجَلَّ وَلَمْ يَأْمُرْ اللَّهُ عَزَّ وَجَلَّ قَطُّ بِطَاعَةِ بَعْضِ أُولِي الْأَمْرِ دُونَ بَعْضٍ.

L2573–2575 If it is said: Indeed, Allah the Almighty has said: {So ask the people of the Remembrance if you do not know} [16:43], and He the Exalted said: {To deeply study the religion and to warn their people} [9:122], we respond: Yes, but Allah the Almighty did not command that the opinion of those who set out to acquire jurisprudential knowledge be accepted, nor to obey the people of the Remembrance in their opinions or in religious laws they institute without Allah's permission. Rather, He the Exalted commanded asking the people of the Remembrance only about what they know from the Remembrance revealed by Allah, not about what is said by those who are neither to be heeded nor obeyed. Allah the Exalted only commanded accepting the warning of those who set out to study the religion regarding what they have understood of Allah's religion brought by His Messenger—peace and blessings be upon him—not regarding religious laws Allah has not legislated. Whoever claims that it is obligatory for a layperson to blindly follow a mufti (a jurist qualified to issue religious rulings) has asserted falsehood and adopted a position unsupported by any Quranic text, Sunnah, consensus, or analogy. Such a claim is invalid, being baseless, while evidence refutes it. Allah the Exalted condemned those who said: {We obeyed our chiefs and elders, and they led us astray} [33:67]. As for ijtihad, its meaning is exerting utmost effort in seeking the religion of Allah the Almighty. That which He has made obligatory upon His servants. By necessity, every possessor of sound mind knows that a Muslim cannot be Muslim unless he testifies that Allah the Exalted is his deity—there is no deity but Him—and that Muhammad is the Messenger of Allah (peace and blessings be upon him) with this religion to him and to

فَإِنْ قِيلَ: فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: {فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ} [النحل: ٤٣] وَقَالَ تَعَالَى: {لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ} [التوبة: ١٢٢] قُلْنَا: نَعَمْ، وَلَمْ يَأْمُرْ اللَّهُ عَزَّ وَجَلَّ أَنْ يُقْبَلَ مِنْ النَّافِرِ لِلتَّفَقُّهِ فِي الدِّينِ رَأْيُهُ، وَلَا أَنْ يُطَاعَ أَهْلُ الذِّكْرِ فِي رَأْيِهِمْ وَلَا فِي دِينٍ يَشْرَعُونَهُ لَمْ يَأْذَنْ بِهِ اللَّهُ عَزَّ وَجَلَّ، وَإِنَّمَا أَمَرَ تَعَالَى بِأَنْ يَسْأَلَ أَهْلَ الذِّكْرِ عَمَّا يَعْلَمُونَهُ فِي الذِّكْرِ الْوَارِدِ مِنْ عِنْدِ اللَّهِ تَعَالَى فَقَطْ، لَا عَمَّنْ قَالَهُ مَنْ لَا سَمْعَ لَهُ وَلَا طَاعَةَ، وَإِنَّمَا أَمَرَ اللَّهُ تَعَالَى بِقَبُولِ نِذَارَةِ النَّافِرِ لِلتَّفَقُّهِ فِي الدِّينِ فِيمَا تَفَقَّهَ فِيهِ مِنْ دِينِ اللَّهِ تَعَالَى الَّذِي أَتَى بِهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا فِي دِينٍ لَمْ يَشْرَعْهُ اللَّهُ عَزَّ وَجَلَّ. وَمَنْ ادَّعَى وُجُوبَ تَقْلِيدِ الْعَامِّيِّ لِلْمُفْتِي فَقَدْ ادَّعَى الْبَاطِلَ وَقَالَ قَوْلًا لَمْ يَأْتِ بِهِ قَطُّ نَصُّ قُرْآنٍ وَلَا سُنَّةٍ وَلَا إجْمَاعٌ وَلَا قِيَاسٌ، وَمَا كَانَ هَكَذَا فَهُوَ بَاطِلٌ لِأَنَّهُ قَوْلٌ بِلَا دَلِيلٍ، بَلْ الْبُرْهَانُ قَدْ جَاءَ بِإِبْطَالِهِ، قَالَ تَعَالَى ذَامًّا لِقَوْمٍ قَالُوا: {إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلا} [الأحزاب: ٦٧] وَالِاجْتِهَادُ إنَّمَا مَعْنَاهُ بُلُوغُ الْجَهْدِ فِي طَلَبِ دِينِ اللَّهِ عَزَّ وَجَلَّ الَّذِي أَوْجَبَهُ عَلَى عِبَادِهِ، وَبِالضَّرُورَةِ يَدْرِي كُلُّ ذِي حِسٍّ سَلِيمٍ أَنَّ الْمُسْلِمَ لَا يَكُونُ مُسْلِمًا إلَّا حَتَّى يُقِرَّ بِأَنَّ اللَّهَ تَعَالَى إلَهُهُ لَا إلَهَ غَيْرُهُ، وَأَنَّ مُحَمَّدًا هُوَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِهَذَا الدِّينِ إلَيْهِ وَإِلَى غَيْرِهِ، فَإِذْ

[20] **Qur'an references (L2572):** Qur'an 4:59 (An-Nisa).

others. Since there is no doubt in this, every questioner on earth regarding a novel circumstance in his religion is merely inquiring about what Allah the Exalted has decreed concerning it. Hence, this being certain, it is therefore obligatory upon him to ask when hearing a fatwa: "Is this the ruling of Allah and His Messenger (peace and blessings be upon him)?" This is not beyond the capability of anyone who understands Islam, even one like those brought from the Caucasus. And with Allah lies all success.[21]

L2576 **Question: He asked about the most knowledgeable person in his town regarding the Religion.**

L2577–2579 104. Issue: If one inquires about the most knowledgeable person regarding religion among the people of his city and is told: "This is a narrator of hadith from the Prophet (peace be upon him), and this is a proponent of opinion and analogy," he must ask the narrator of hadith. It is fundamentally impermissible for one to ask the proponent of opinion. The proof for this is Allah's statement – Mighty and Majestic: *This day I have perfected for you your religion* (5:3), and His statement – Exalted is He: *To make clear to people what was sent down to them* (16:44). This constitutes the religion; there is no religion besides it. Opinion and analogy are conjecture, and conjecture is falsehood.

Aḥmad ibn Muḥammad ibn al-Jasūr narrated to us: Aḥmad ibn Saʿīd narrated to us: Ibn Waḍḍāḥ narrated to us: Yaḥyā ibn Yaḥyā narrated to us: Mālik narrated from Abū al-Zinād from al-Aʿraj from Abū Hurayrah that the Messenger of Allah (peace be upon him) said: *Avoid conjecture, for conjecture is the most deceitful speech.*

Yūnus ibn ʿAbd Allāh narrated to us: Yaḥyā ibn Mālik ibn ʿĀʾidh informed us: Abū ʿAbd Allāh ibn Abī Ḥanīfah informed us: Abū Jaʿfar Aḥmad ibn Muḥammad ibn Salāmah al-Ṭaḥāwī narrated to us: Yūsuf ibn Yazīd al-Qarāṭīsī informed us: Saʿīd ibn Manṣūr informed us: Jarīr ibn ʿAbd al-Majīd narrated from al-Mughīrah ibn Miqsam from al-Shaʿbī, who said: *The Sunnah was not based upon analogies.*

[21] **Qur'an references (L2573):** Qur'an 16:43 (An-Nahl); Qur'an 21:7 (Al-Anbya); Qur'an 9:122 (At-Tawbah); Qur'an 33:67 (Al-Ahzab).

لَا شَكَّ فِي هَذَا فَكُلُّ سَائِلٍ فِي الْأَرْضِ عَنْ نَازِلَةٍ فِي دِينِهِ، فَإِنَّمَا يَسْأَلُ عَمَّا حَكَمَ اللَّهُ تَعَالَى بِهِ فِي هَذِهِ النَّازِلَةِ، فَإِذًا لَا شَكَّ فِي هَذَا فَفُرِضَ عَلَيْهِ أَنْ يَسْأَلَ إِذَا سَمِعَ فُتْيَا: أَهَذَا حُكْمُ اللَّهِ وَحُكْمُ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؟ وَهَذَا لَا يَعْجِزُ عَنْهُ مَنْ يَدْرِي مَا الْإِسْلَامُ، وَلَوْ أَنَّهُ كَمَا جُلِبَ مِنْ قوقوا وَبِاَللَّهِ التَّوْفِيقُ. .

[مَسْأَلَةٌ سَأَلَ عَنْ أَعْلَمِ أَهْلِ بَلَدِهِ بِالدِّينِ]

١٠٤ - مَسْأَلَةٌ: وَإِذَا قِيلَ لَهُ - إِذَا سَأَلَ عَنْ أَعْلَمِ أَهْلِ بَلَدِهِ بِالدِّينِ: هَذَا صَاحِبُ حَدِيثٍ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: وَهَذَا صَاحِبُ رَأْيٍ وَقِيَاسٍ: فَلْيَسْأَلْ صَاحِبَ الْحَدِيثِ، وَلَا يَحِلُّ لَهُ أَنْ يَسْأَلَ صَاحِبَ الرَّأْيِ أَصْلًا. بُرْهَانُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ} [المائدة: ٣] وقَوْله تَعَالَى: {لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ} [النحل: ٤٤] فَهَذَا هُوَ الدِّينُ، لَا دِينَ سِوَى ذَلِكَ، وَالرَّأْيُ وَالْقِيَاسُ ظَنٌّ وَالظَّنُّ بَاطِلٌ. حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْجَسُورِ حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ حَدَّثَنَا ابْنُ وَضَّاحٍ حَدَّثَنَا يَحْيَى بْنُ يَحْيَى حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ» حَدَّثَنَا يُونُسُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا يَحْيَى بْنُ مَالِكِ بْنِ عَائِذٍ أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ بْنُ أَبِي حَنِيفَةَ أَخْبَرَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَلَامَةَ الطَّحَاوِيُّ حَدَّثَنَا يُوسُفُ بْنُ يَزِيدَ الْقَرَاطِيسِيُّ أَخْبَرَنَا سَعِيدُ بْنُ مَنْصُورٍ أَخْبَرَنَا جَرِيرُ بْنُ عَبْدِ الْمَجِيدِ عَنِ الْمُغِيرَةِ بْنِ مِقْسَمٍ عَنِ الشَّعْبِيِّ قَالَ: السُّنَّةُ لَمْ تُوضَعْ بِالْمَقَايِيسِ. حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ نَبَاتٍ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِسْحَاقَ الْبَصْرِيُّ أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدِ بْنِ حَزْمٍ أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ حَيْوَنٍ الْحِجَازِيُّ أَخْبَرَنَا

Muḥammad ibn Saʿīd ibn Nabāt informed us: Ismāʿīl ibn Isḥāq al-Baṣrī reported to us: Aḥmad ibn Saʿīd ibn Ḥazm reported to us: Muḥammad ibn Ibrāhīm ibn Ḥaywān al-Ḥijāzī reported to us: ʿAbdullāh ibn Aḥmad ibn Ḥanbal said: I heard my father state: "A weak Ḥadīth is preferable to us than juristic opinion." Ḥammām ibn Aḥmad reported to us: ʿAbbās ibn Aṣbagh reported to us: Muḥammad ibn ʿAbd al-Malik ibn Ayman reported to us: ʿAbdullāh ibn Aḥmad ibn Ḥanbal said: I asked my father about a man residing in a land where he finds only a Ḥadīth transmitter who cannot distinguish between its authentic and defective narrations, and proponents of juristic opinion. If he encounters a legal dilemma, whom should he consult? My father responded: "He should consult the Ḥadīth transmitter and not the proponent of juristic opinion, for a weak Ḥadīth carries more weight than the juristic opinion of Abū Ḥanīfah."[22]

L2580 **An issue: There is no sin or legal accountability for acts committed in error or forgetfulness.**

L2581 Issue 105: There is no legal accountability for mistake nor forgetfulness except where the Quran or the Sunnah provides a ruling for them. Allah, the Exalted, said: "There is no blame upon you for what you err in, but only for what your hearts intend" (Al-Aḥzāb 33:5). And Allah, the Almighty and Majestic, said: "Our Lord, do not hold us accountable if we forget or err" (Al-Baqarah 2:286).[23]

L2582 **Issue: Every obligation that Allah, the Exalted, has imposed upon human beings.**

L2583 Issue 106: Every obligation that Allah, the Exalted, has imposed on a person, if he is able to perform it, it becomes binding upon him. If he is incapable of all of it, it is waived. If he is able to perform some of it and incapable of some, what he cannot perform is waived while what he can perform remains obligatory, whether lesser or greater. The proof for this is the statement of Allah, the Mighty and Majestic: "Allah does not burden a soul beyond its

[22]**Qur'an references (L2577):** Qur'an 5:3 (Al-Ma'idah); Qur'an 16:44 (An-Nahl).

[23]**Qur'an references (L2581):** Qur'an 33:5 (Al-Ahzab); Qur'an 2:286 (Al-Baqarah).

عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: الْحَدِيثُ الضَّعِيفُ أَحَبُّ إِلَيْنَا مِنْ الرَّأْيِ. حَدَّثَنَا حَمَّامُ بْنُ أَحْمَدَ أَخْبَرَنَا عَبَّاسُ بْنُ أَصْبَغَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَيْمَنَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ قَالَ: سَأَلْتُ أَبِي عَنْ الرَّجُلِ يَكُونُ بِبَلَدٍ لَا يَجِدُ فِيهِ إِلَّا صَاحِبَ حَدِيثٍ لَا يَعْرِفُ صَحِيحَهُ مِنْ سَقِيمِهِ وَأَصْحَابَ رَأْيٍ، فَتَنْزِلُ بِهِ النَّازِلَةُ مَنْ يَسْأَلُ؟ فَقَالَ أَبِي: يَسْأَلُ صَاحِبَ الْحَدِيثِ وَلَا يَسْأَلُ صَاحِبَ الرَّأْيِ، ضَعِيفُ الْحَدِيثِ أَقْوَى مِنْ رَأْيِ أَبِي حَنِيفَةَ. .

[مَسْأَلَةٌ لَا حُكْمَ لِلْخَطَإِ وَلَا النِّسْيَانِ]

١٠٥ - مَسْأَلَةٌ: وَلَا حُكْمَ لِلْخَطَإِ وَلَا النِّسْيَانِ إِلَّا حَيْثُ جَاءَ فِي الْقُرْآنِ أَوْ السُّنَّةِ لَهُمَا حُكْمٌ قَالَ اللَّهُ تَعَالَى {وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ} [الأحزاب: ٥] وَقَالَ عَزَّ وَجَلَّ: {رَبَّنَا لا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا} [البقرة: ٢٨٦] .

[مَسْأَلَةٌ كُلُّ فَرْضٍ كَلَّفَهُ اللَّهُ تَعَالَى الْإِنْسَانَ]

١٠٦ - مَسْأَلَةٌ: وَكُلُّ فَرْضٍ كَلَّفَهُ اللَّهُ تَعَالَى الْإِنْسَانَ، فَإِنْ قَدَرَ عَلَيْهِ لَزِمَهُ، وَإِنْ عَجَزَ عَنْ جَمِيعِهِ سَقَطَ عَنْهُ، وَإِنْ قَوِيَ عَلَى بَعْضِهِ وَعَجَزَ عَنْ بَعْضِهِ سَقَطَ عَنْهُ مَا عَجَزَ عَنْهُ وَلَزِمَهُ مَا قَدَرَ عَلَيْهِ مِنْهُ، سَوَاءٌ أَقَلَّهُ أَوْ أَكْثَرَهُ. بُرْهَانُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ {لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا} [البقرة: ٢٨٦] وَقَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ» وَقَدْ ذَكَرْنَاهُ قَبْلُ بِإِسْنَادِهِ وَبِاَللَّهِ تَعَالَى التَّوْفِيقُ.

capacity" [Al-Baqarah: 286], and the statement of Allah's Messenger, peace and blessings be upon him: "When I command you to do something, do as much of it as you are able." We have previously mentioned this with its chain of transmission, and with Allah, the Exalted, is the success.[24]

L2584 **A legal ruling: It is impermissible for anyone to perform any religious act prescribed for a specific time before its designated period.**

L2585–2587 107. Issue: It is not permissible for anyone to perform any act of worship at a time preceding its designated period. Even if the first part falls within its prescribed time and the last part falls within its prescribed time, it remains impermissible to perform it before its time or after its time. This is based on Allah's statement: "Whoever transgresses the boundaries set by Allah has wronged himself" [65:1], and His words: "These are the boundaries set by Allah—do not transgress them" [2:229]. The prescribed times are boundaries; thus, whoever performs an act beyond the timeframe Allah has ordained for it has transgressed His boundaries.

Abdullāh ibn Yūsuf narrated to us; Aḥmad ibn Fatḥ narrated to us; ʿAbd al-Wahhāb ibn ʿĪsā narrated to us; Aḥmad ibn Muḥammad narrated to us; Aḥmad ibn ʿAlī informed us; Muslim ibn al-Ḥajjāj informed us; Isḥāq ibn Ibrāhīm—that is, Ibn Rāhwayh—narrated from Abū ʿĀmir al-ʿAqadī: ʿAbdullāh ibn Jaʿfar al-Zuhrī narrated to us from Saʿd ibn Ibrāhīm ibn ʿAbd al-Raḥmān, who said: "I asked al-Qāsim ibn Muḥammad ibn Abī Bakr al-Ṣiddīq..." He said: "'Ā'ishah informed me that the Messenger of Allah—peace and blessings of Allah be upon him—said: 'Whoever performs an act not in accordance with our command, it is rejected.'" ʿAlī said: "Whoever is commanded by Allah the Most High to perform an act at a time He specified for it, then performs it outside that time—whether before it or after it—has indeed performed an act not in accordance with the command of Allah the Most High nor the command of His Messenger—peace and blessings of Allah be upon him. Thus, it is rejected, invalid, and unacceptable, and it is not the act he was commanded to perform. If there exists an explicit textual

[مَسْأَلَةٌ لَا يَجُوزُ أَنْ يَعْمَلَ أَحَدٌ شَيْئًا مِنَ الدِّينِ مُؤَقَّتًا بِوَقْتٍ قَبْلَ وَقْتِهِ]

١٠٧ - مَسْأَلَةٌ: وَلَا يَجُوزُ أَنْ يَعْمَلَ أَحَدٌ شَيْئًا مِنَ الدِّينِ مُؤَقَّتًا بِوَقْتٍ قَبْلَ وَقْتِهِ فَإِنْ كَانَ الْأَوَّلُ مِنْ وَقْتِهِ وَالْآخَرُ مِنْ وَقْتِهِ لَمْ يَجُزْ أَنْ يَعْمَلَ قَبْلَ وَقْتِهِ وَلَا بَعْدَ وَقْتِهِ. لِقَوْلِ اللَّهِ تَعَالَى: {وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ} [الطلاق: ١] وَقَالَ تَعَالَى: {تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا} [البقرة: ٢٢٩] وَالْأَوْقَاتُ حُدُودٌ، فَمَنْ تَعَدَّى بِالْعَمَلِ وَقْتَهُ الَّذِي حَدَّهُ اللَّهُ تَعَالَى لَهُ، فَقَدْ تَعَدَّى حُدُودَ اللَّهِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ حَدَّثَنَا أَحْمَدُ بْنُ فَتْحٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عِيسَى حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا أَحْمَدُ بْنُ عَلِيٍّ أَخْبَرَنَا مُسْلِمُ بْنُ الْحَجَّاجِ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ هُوَ ابْنُ رَاهْوَيْهِ - عَنْ أَبِي عَامِرٍ الْعَقَدِيِّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الزُّهْرِيُّ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَأَلْتُ الْقَاسِمَ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ فَقَالَ: أَخْبَرَتْنِي عَائِشَةُ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» قَالَ عَلِيٌّ: وَمَنْ أَمَرَهُ اللَّهُ تَعَالَى أَنْ يَعْمَلَ عَمَلًا فِي وَقْتٍ سَمَّاهُ لَهُ فَعَمِلَهُ فِي غَيْرِ ذَلِكَ الْوَقْتِ - إِمَّا قَبْلَ الْوَقْتِ وَإِمَّا بَعْدَ الْوَقْتِ - فَقَدْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُ اللَّهِ تَعَالَى وَلَا أَمْرُ رَسُولِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَهُوَ مَرْدُودٌ بَاطِلٌ غَيْرُ مَقْبُولٍ، وَهُوَ غَيْرُ الْعَمَلِ الَّذِي أُمِرَ بِهِ، فَإِنْ جَاءَ

[24] **Qur'an references (L2583):** Qur'an 2:286 (Al-Baqarah).

ruling stating that it suffices in another time, then that time also becomes its specified time. However, a time not designated for the act is one without a textual ruling. And success is attained through Allah, the Most High."[25][26]

L2588 **Issue: A mujtahid who errs is more virtuous in the sight of Allah, the Exalted, than a muqallid who is correct.**

L2589 108. Issue: The erring mujtahid (scholar exercising independent reasoning) is superior in the sight of Allah the Exalted to the imitator who happens to be correct. This applies specifically to the people of Islam. As for those outside Islam, neither the evidence-reliant mujtahid nor the imitator has any excuse - both are doomed. The proof for this is what we previously mentioned through its isnad from the statement of Allah's Messenger (peace be upon him): "If a judge exerts effort in judgment and errs, he receives one reward." Allah has condemned blind following (taqlīd) in totality, thus the imitator is disobedient while the mujtahid is rewarded. Whoever follows Allah's Messenger (peace be upon him) is not an imitator, for he acts upon what Allah the Exalted has commanded. The imitator is rather one who follows someone inferior to Allah's Messenger (peace be upon him), thereby doing what Allah the Exalted never commanded. As for those outside Islam, Allah the Exalted says: {Whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be among the losers} [Āl ʿImrān: 85].[27]

L2590 **An issue: The correct among the opinions is one of them.**

L2591–2593 Issue 109: The truth among the opinions lies in one of them, while the rest are erroneous. And with Allah alone, the Most High, is the attainment of success. Allah the Most High said: "What is there after the truth except misguidance?" (Yūnus 10:32). He also said: "Had it been from other than Allah, they would have found in it much contradiction" (An-Nisāʾ 4:82).

[25] **Hadith references (L2585):** Sahih Muslim 1718b; Riyad as-Salihin 1647; Riyad as-Salihin 169.

[26] **Qur'an references (L2585):** Qur'an 65:1 (At-Talaq); Qur'an 2:229 (Al-Baqarah).

[27] **Qur'an references (L2589):** Qur'an 3:85 (Ali 'Imran).

نَصٌّ بِأَنَّهُ يُجْزِئُ فِي وَقْتٍ آخَرَ فَهُوَ وَقْتُهُ أَيْضًا حِينَئِذٍ، وَإِنَّمَا الَّذِي لَا يَكُونُ وَقْتًا لِلْعَمَلِ فَهُوَ مَا لَا نَصَّ فِيهِ. وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[مَسْأَلَةٌ الْمُجْتَهِدُ الْمُخْطِئُ أَفْضَلُ عِنْدَ اللَّهِ تَعَالَى مِنْ الْمُقَلِّدِ الْمُصِيبِ]

١٠٨ - مَسْأَلَةٌ: وَالْمُجْتَهِدُ الْمُخْطِئُ أَفْضَلُ عِنْدَ اللَّهِ تَعَالَى مِنْ الْمُقَلِّدِ الْمُصِيبِ. هَذَا فِي أَهْلِ الْإِسْلَامِ خَاصَّةً، وَأَمَّا غَيْرُ أَهْلِ الْإِسْلَامِ فَلَا عُذْرَ لِلْمُجْتَهِدِ الْمُسْتَدِلِّ وَلَا لِلْمُقَلِّدِ، وَكِلَاهُمَا هَالِكٌ. بُرْهَانُ هَذَا مَا ذَكَرْنَاهُ آنِفًا بِإِسْنَادِهِ مِنْ قَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إذَا اجْتَهَدَ الْحَاكِمُ فَأَخْطَأَ فَلَهُ أَجْرٌ» وَذَمَّ اللَّهُ التَّقْلِيدَ جُمْلَةً، فَالْمُقَلِّدُ عَاصٍ وَالْمُجْتَهِدُ مَأْجُورٌ، وَلَيْسَ مَنْ اتَّبَعَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُقَلِّدًا لِأَنَّهُ فَعَلَ مَا أَمَرَهُ اللَّهُ تَعَالَى بِهِ. وَإِنَّمَا الْمُقَلِّدُ مَنْ اتَّبَعَ مَنْ دُونَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِأَنَّهُ فَعَلَ مَا لَمْ يَأْمُرْهُ اللَّهُ تَعَالَى بِهِ وَأَمَّا غَيْرُ أَهْلِ الْإِسْلَامِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: {وَمَنْ يَبْتَغِ غَيْرَ الإِسْلامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ} [آل عمران: ٨٥] .

[مَسْأَلَةٌ الْحَقُّ مِنْ الْأَقْوَالِ فِي وَاحِدٍ مِنْهَا]

١٠٩ - مَسْأَلَةٌ: وَالْحَقُّ مِنْ الْأَقْوَالِ فِي وَاحِدٍ مِنْهَا وَسَائِرُهَا خَطَأٌ. وَبِاللَّهِ تَعَالَى التَّوْفِيقُ. قَالَ اللَّهُ تَعَالَى: {فَمَاذَا بَعْدَ الْحَقِّ إِلا الضَّلالُ} [يونس: ٣٢] وَقَالَ تَعَالَى: {وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلافًا كَثِيرًا} [النساء: ٨٢] وَذَمَّ اللَّهُ الِاخْتِلَافَ فَقَالَ {وَلا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا} [آل عمران: ١٠٥] وَقَالَ: {وَلا تَنَازَعُوا فَتَفْشَلُوا} [الأنفال: ٤٦] وَقَالَ: {تِبْيَانًا لِكُلِّ شَيْءٍ} [النحل: ٨٩] فَصَحَّ أَنَّ الْحَقَّ فِي الْأَقْوَالِ

Allah condemned disagreement, stating: “Do not be like those who split into sects and differed” (Āl ʿImrān 3:105). He said: “Do not dispute, lest you lose courage” (Al-Anfāl 8:46). And He said: “[The Quran is] an explanation of all things” (An-Naḥl 16:89). Thus, it is established that the truth regarding the opinions is what Allah the Most High has ruled concerning it - being one and not differing - and that... Error is what does not originate from Allah, the Mighty and Majestic. Whoever claims that all legal opinions are true and that every jurist is correct has asserted a claim unsupported by the Qur’an, the Sunnah, consensus, or sound reasoning. Such a claim is invalid. This is also invalidated by the statement of Allah’s Messenger—peace and blessings be upon him—who said, “If a judge strives and errs, he receives a reward.” Thus, he—peace and blessings be upon him—explicitly affirmed that a jurist may err. Whoever claims that people are only obligated to their ijtihād (juridical reasoning) has erred. Rather, they are obligated solely to attain the correct ruling that Allah has commanded. Allah, the Mighty and Majestic, says: “Follow what has been revealed to you from your Lord, and do not follow guardians besides Him” (Quran 7:3). He—the Mighty and Majestic—has thus mandated adherence to what has been revealed to us, prohibited following anything else, and forbidden transgressing His boundaries. The erring jurist is granted one reward solely for his intention to seek the truth, and he incurs no sin if he fails to attain correctness. If he does attain the truth, he is granted another reward, as the Prophet—peace and blessings be upon him—said, “If he is correct, he receives a second reward.”[28]

مَا حَكَمَ اللَّهُ تَعَالَى بِهِ فِيهِ، وَهُوَ وَاحِدٌ لَا يَخْتَلِفُ، وَأَنَّ الْخَطَأَ مَا لَمْ يَكُنْ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ. وَمَنْ ادَّعَى أَنَّ الْأَقْوَالَ كُلَّهَا حَقٌّ وَأَنَّ كُلَّ مُجْتَهِدٍ مُصِيبٌ، فَقَدْ قَالَ قَوْلًا لَمْ يَأْتِ بِهِ قُرْآنٌ وَلَا سُنَّةٌ وَلَا إِجْمَاعٌ وَلَا مَعْقُولٌ، وَمَا كَانَ هَكَذَا فَهُوَ بَاطِلٌ، وَيُبْطِلُهُ أَيْضًا قَوْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إِذَا اجْتَهَدَ الْحَاكِمُ فَأَخْطَأَ فَلَهُ أَجْرٌ» فَنَصَّ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - أَنَّ الْمُجْتَهِدَ قَدْ يُخْطِئُ. وَمَنْ قَالَ: إِنَّ النَّاسَ لَمْ يُكَلَّفُوا إِلَّا اجْتِهَادَهُمْ فَقَدْ أَخْطَأَ، بَلْ مَا كُلِّفُوا إِلَّا إِصَابَةَ مَا أَمَرَ اللَّهُ بِهِ قَالَ اللَّهُ عَزَّ وَجَلَّ: {اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ} [الأعراف: ٣] فَافْتَرَضَ عَزَّ وَجَلَّ اتِّبَاعَ مَا أُنْزِلَ إِلَيْنَا وَأَنْ لَا نَتَّبِعَ غَيْرَهُ وَأَنْ لَا نَتَعَدَّى حُدُودَهُ، وَإِنَّمَا أُجِرَ الْمُجْتَهِدُ الْمُخْطِئُ أَجْرًا وَاحِدًا عَلَى نِيَّتِهِ فِي طَلَبِ الْحَقِّ فَقَطْ، وَلَمْ يَأْثَمْ إِذَا حُرِمَ الْإِصَابَةَ، فَلَوْ أَصَابَ الْحَقَّ أُجِرَ أَجْرًا آخَرَ كَمَا قَالَ - عَلَيْهِ السَّلَامُ - «أَنَّهُ إِذَا أَصَابَ أُجِرَ أَجْرًا ثَانِيًا» .

L2594 Abd al-Rahman ibn Abdullah ibn Khalid narrated to us: Ibrahim ibn Ahmad al-Farabri narrated to us: Al-Bukhari narrated to us: Abdullah ibn Yazid al-Muqri narrated to us: Haywah ibn Shurayh narrated to us: Yazid ibn Abdullah ibn al-Hadi narrated to us: Muhammad ibn Ibrahim ibn al-Harith narrated to us: Busr ibn Sa’id narrated to us: Abu Qays, the freed slave of Amr ibn al-As, narrated to us: Amr ibn al-As heard the Messenger of Allah - peace and blessings of Allah be upon him - say: “When a judge issues a ruling after exerting independent reasoning and is correct, he receives two

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ خَالِدٍ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ أَحْمَدَ الْفَرَبْرِيُّ حَدَّثَنَا الْبُخَارِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِي حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بْنِ الْعَاصِ عَنْ عَمْرِو بْنِ الْعَاصِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ» . وَلَا يَحِلُّ الْحُكْمُ بِالظَّنِّ أَصْلًا لِقَوْلِ اللَّهِ تَعَالَى: {إِنْ يَتَّبِعُونَ إِلا الظَّنَّ وَإِنَّ

[28] **Qur’an references (L2591):** Qur’an 10:32 (Yunus); Qur’an 4:82 (An-Nisa); Qur’an 3:105 (Ali ’Imran); Qur’an 8:46 (Al-Anfal); Qur’an 16:89 (An-Nahl); Qur’an 7:3 (Al-A’raf).

rewards. When he issues a ruling after exerting independent reasoning and errs, he receives one reward." It is fundamentally impermissible to judge based on conjecture, due to the statement of Allah the Exalted: "They follow nothing but conjecture, and indeed conjecture avails nothing against the truth" [Al-Najm 53:28], and the statement of the Messenger of Allah - peace and blessings of Allah be upon him - "Beware of conjecture, for conjecture is the falsest speech." And with Allah alone is success.[29][30]

الظَّنَّ لا يُغْنِي مِنَ الْحَقِّ شَيْئًا} [النجم: ٢٨] وَلِقَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ» وَبِاللَّهِ تَعَالَى التَّوْفِيقُ.

[29] **Hadith references (L2594):** Sahih al-Bukhari 7352; Sahih Muslim 1716a; Bulugh al-Maram 1400.

[30] **Qur'an references (L2594):** Qur'an 53:28 (An-Najm).