

The Aqidah (Creed) of
the Salaf and People
of Hadith: A
Translation of Imam
al-Sabuni's Classic
"Aqidatus-Salaf wa
As-habil-Hadith"

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Translator's Foreword

All praise is due to Allah. May He raise the rank of and grant peace to our Prophet, Muhammad. To proceed:

In your hands is a translation of Imam as-Saaboonee's classic text: *'Aqeedatus-Salaf wa As-haab al-Hadeeth*, a project I undertook to assist my brothers and sisters attending the Winter Conference at Germantown Masjid in *Rabee' ath-Thaane* of 1439 (December 22-25, 2017), may Allaah give them success.

This translation is the text of the book only, without any scholarly commentary. It was first made available as a printed workbook to be a

resource to accompany the lessons taught by our respected brothers, the teachers of the conference, may Allah bless them and grant them success. The text, as prepared in the original printed workbook edition, and in this Kindle edition as well, is designed to be studied under a teacher. In fact, this Kindle version should prove to be an excellent companion to the audio recordings of that conference, as they become available, *in shaa' Allah*. Another version including Arabic texts, hadeeth notes, and commentary is in the making. May Allah facilitate it and make it beneficial.

The difference between the printed workbook edition and this Kindle version is that the printed version was prepared with the bottom halves of the pages left blank and lined for note-taking. Also, this

Kindle edition contains about 40 footnotes about the sources of the *Hadeeth* narrations used throughout the book, as well as a few corrections to some typos found in the printed version, as well as some minor improvements to a few passages.

Special thanks are due to those who have been encouraging me to launch the book on Kindle. I look forward to your honest reviews of the book on Amazon and your helpful feedback.

The Arabic source used for this translation was published by *Daar al-'Aasimah* in 1418. It was originally presented at Imam University in Riyadh as a Masters' thesis in 1404, and it was approved and recommended by the professors there.

May Allah accept this humble effort, and make it a source of benefit for His servants in need of it.

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[Author's Introduction]

All praise is due to Allah, the Lord of all things. The final outcome is in favor of the pious. May Allah raise the rank of Muhammad, his family, and all his Companions. To Proceed:

When I arrived at Aamul in Tabaristaan and the lands of Jeelaan, heading towards the Sacred House of Allah and a visit to the grave of His Prophet Muhammad (may Allah raise his rank and that of his family and noble Companions), my brothers in faith asked me to compile for them some passages on the foundations of the Religion,

which the early *imams* of the Religion, the Muslim scholars, and the righteous predecessors all:

- Adhered to [themselves]
- Guided the people with and called them to in every era
- Forbade the pious believing people from opposing or negating them
- Allied themselves with those who followed them [the foundations]
- Disavowed others based on them
- Judged the opposition [of such foundations] to be apostates
- Secured the goodness and the blessings [of such foundations] for themselves and all those they preached to

- Gone off [i.e. passed away] to the rewards they earned for their personal conviction and adherence, as well as their guidance of the people and how they ushered them into embracing them [the foundations]

So I performed *istikhaarah* [a prayer offered to seek good outcomes] to Allah, and then I penned what was easy of that [request] in a summarized way, hoping that people of intellect and insight would find benefit in it. It is Allah [alone], from His Grace and Bounty, who may bring to fruition what is hoped for and provide us with success and uprightness upon the path of Guidance and Truth.

I say, and from Allah is all success:

[The Two Testimonies]

The people of *Hadeeth* (may Allah preserve their living and have Mercy on their dead) testify to Allah's Oneness and to the Messengership and Prophethood of the Messenger (may Allah raise his rank and grant him peace).

[Allah's Attributes]

They know their Lord, the Mighty and Majestic, through His Attributes, spoken of in His divinely sent Revelation, and from the testimony of His Messenger (may Allah raise his rank and grant him peace), according to the authentic reports transmitted from him by way of upright and trustworthy narrators.

They affirm for Him, the Divinely Majestic, all things that He has affirmed for Himself in His Book and upon the tongue of His Messenger (may Allah raise his rank and grant him peace).

They do not believe in *tashbeeh*, that His Attributes resemble the attributes of His creation.

They hold that He created Adam by His own two Hands, as is textually established in His Statement, the Mighty One who has spoken:

"He said: O Iblees! What has prevented you from prostrating to what I have created with My own two Hands?" [38:75]

They do not twist the meanings of the Words [of Revelation] by claiming that His Hands are only

His Blessings or His Powers, like the distortions of the *Mu'tazilah Jahmiyyah* (may Allah destroy them).

They (the People of *Hadeeth*) do not seek out the specific details of them [Allah's Hands], by asking, "How [exactly] are they?"

They do not claim that they [Allah's Hands] are similar to the hands of the created beings, like the *tashbeeh* [claims of resemblance] of the *Mushabbihah* Cult (may Allah forsake them).

Allah has certainly protected the People of *Sunnah* from *tahreef* [twisting meanings], *tashbeeh* [claiming resemblance], and *takyeef* [seeking specific details]. He has blessed them [instead] with *ta'reef* [knowing] and *tafheem* [understanding], so they could take the path of *towheed* [oneness] and

tanzeeh [exoneration] and abandon the path of *ta'teel* [negation] and *tashbeeh* [claiming resemblance]. Thus, they correctly followed the Statement of Allah, the Mighty and Majestic:

"There is nothing similar to Him, while He is the All-Hearing, the All-Seeing." [42:11]

They also correctly followed what is mentioned in the Quran about the Hands:

"...To what I have created with My own two Hands?" [38:75]

And in His Statement:

"Nay, His two Hands are outstretched, He spends however He so pleases." [5:64]

Also, [they followed] the authentic narrations from the Messenger of Allah (may Allah raise his rank and grant him peace) about the Hand [of Allah], like the report about the argument between Moosaa and Adam, when he [Moosaa] said to him:

"Allah created you with His Hand and ordered the Angels to prostrate to you..."^[1]

Also, [they followed] the likes of His Statement [from a *hadeeth qudsee*]:

"I shall not make the righteous descendants of the one I created with My own two Hands similar [in reward] to those I created by saying, 'Be!' and they became [alive]."^[2]

And his statement (may Allah raise his rank and grant him peace):

"Allah created *Firdows* [the best parts of Paradise] with His own Hand."^[3]

Similar is their position on the other Attributes about which the Quran was sent down to mention, and those mentioned in the authentic narrations, like:

- Hearing
- Sight
- Eyes
- Face
- Knowledge
- Strength
- Capability

- Honor and Greatness
- Wanting and Willing
- Statements and Speech
- Pleasure and Anger
- Love and Hatred
- Happiness and Smiling, etc.

[They affirm these Attributes] without considering any of them to be similar to any of the attributes of created beings. Instead, they stop and leave them as Allah, the Most High, has spoken about them, and as His Messenger (may Allah raise his rank and grant him peace) has spoken about them.

They [the People of *Sunnah*] do not add anything to them nor seek out their specific details. They do not claim they resemble other attributes,

nor twist, replace, or alter their meanings. They do not take the words of the narrations away from the [basic] meanings understood by the Arabs, by way of false and detestable interpretations. They leave the Texts at their most obvious and apparent meanings. They entrust [detailed] knowledge of them unto Allah, the Most High. They hold that the [reality of the] meanings are known only to Allah, as Allah has informed us about what those firmly grounded in knowledge say, in His Statement:

"And those firmly grounded in knowledge say: 'We believe in it. All of it is from our Lord.' None other than people of intellect truly accept admonition." [3:7]

[The Quran]

The People of *Hadeeth* testify and believe that the Quran is the Speech of Allah, His Book, and His Revelation that He sent down. It is not created. According to them, anyone who claims it to be created is a disbeliever.

The Quran, which is the Speech of Allah and His Revelation, is what He sent down with Jibreel upon the Messenger (may Allah raise his rank and grant him peace). It is an Arabic Quran, for people of knowledge, bringing glad tidings and warnings, as He, the Mighty and Majestic, has said:

"And certainly it is sent down from the Lord of all things. The Trusted Spirit [Jibreel] came down with it, upon your heart, so that you would

become one of the warners, in a clear Arabic tongue." [26:192-195]

It is what the Messenger (may Allah raise his rank and grant him peace) conveyed to his following, just as he was ordered to do in the Statement of Allah, the Most High:

"O Messenger! Convey what was sent down upon you from your Lord!" [5:67]

So the thing he conveyed to them, by the Order of Allah, the Most High, was actually the Speech of Allah, the Mighty and Majestic. Regarding it, he said (may Allah raise his rank and grant him peace):

"Do you prevent me from conveying

the Speech of my Lord?!"^[4]

It is what is memorized in the chests, recited upon the tongues, and written in the *mus-hafs*, no matter how it is interacted with, spoken or memorized by anyone. Wherever it is recited or read, written in any of the *mus-hafs* of the people of Islam, or on the chalkboards of any school children, or anywhere else, it is all the Speech of Allah, the Divinely Majestic. It is not a created thing. Whoever claims it is created is a disbeliever in Allah, the Great.

I heard from al-Haakim Aboo 'Abdillaah al-Haafidh, who said: I heard from Abul-Waleed Hassaan ibn Muhammad, who said: I heard Aboo Bakr Muhammad ibn Ishaaq ibn Khuzaymah, saying:

The Quran is the Speech of Allah, not created. Anyone who says it is created is a disbeliever in Allah, the Great. His testimony is not to be accepted. He is not visited when he falls ill. He is not to be buried in the Muslims' graveyards. He is requested to repent. If he repents, fine. Otherwise, his neck is struck.^[5]

[The Lafdhiyyah Sect]

As for one's recitation of the Quran, then Shaykh Aboo Bakr al-Ismaa'eelee al-Jurjaanee mentioned in his treatise he wrote for the people of Jeelaan: "Anyone who believes that his recitation of the Quran is created, intending the Quran itself, then he actually holds that the Quran itself is

created."

Ibn Mahdee at-Tabaree mentioned in his book, *Ali'tiqaad*, which he authored for the people of these lands:

The position of *Ahlus-Sunnah wal-Jamaa'ah* is that the Quran is the Speech of Allah the Exalted. It is His Revelation He sent down. It is His Order and His Prohibition. It is not created. Anyone who says it is created is a disbeliever in Allah, the Great. The Quran is memorized in chests, recited upon tongues, and written in *mus-hafs*. It is the very Speech that Allah, the Mighty and Majestic, has spoken with. Anyone who says, 'The Quran, as I recite it, is created,' or, 'My recitation of

the Quran is created," is an ignorant, misguided disbeliever in Allah, the Great.

I have only mentioned this passage specifically from the book of Ibn Mahdee because of my appreciation and approval of it [the passage]. He followed the *Salaf* from the People of *Hadeeth* in what he mentioned [in this passage], while he was otherwise deeply involved in rhetoric, authoring much on the topic, recognized as a leading figure among its people.

Aboo 'Abdillaah al-Haafidh told us: I read the handwriting of Aboo 'Amr al-Mustamlee, who wrote: I heard Aboo 'Uthmaan Sa'eed ibn Ishkaab saying: I asked Ishaq ibn Ibraaheem about the topic of one's recitation of the Quran [being Quran or not], to which he replied: "It is not appropriate to

debate about this! The Quran is the Speech of Allah, not created!"

Muhammad ibn Jareer at-Tabaree (may Allah have Mercy on him) mentioned in his book, *Ali'tiqaad*, which he wrote on this topic:

As for the saying about people's recitations of the Quran, then I do not know of any report from any Companion or *Taabi'ee* [student of a Companion] about that. I have only heard from someone whose stance is beneficial and healing, one whom guidance is found in following him, one whose statement stands as the position of the early *imams*: Aboo 'Abdillaah Ahmad ibn Hanbal, may Allah have Mercy on him. Aboo Ismaa'eel at-Tirmidhee narrated to

me that he heard Aboo 'Abdillaah Ahmad ibn Hanbal (may Allah have Mercy on him) saying: "The *Lafdhiyyah* are actually *Jahmiyyah*. Allah, the Mighty and Majestic, has said:

"Offer him protection, so he hears the Speech of Allah." [9:6]

Who would he be hearing from?' Then, he [Aboo Ismaa'eel at-Tirmidhee] said: I have also heard from a number of our companions, too many to remember, narrating from him [Imam Ahmad] (may Allah be pleased with him) that he used to say: 'Anyone who says that my recitation of the Quran is created is a *Jahme*. Anyone who says it [the recitation] is not

created is an innovator.'

Muhammad ibn Jareer then said:

There is no speech on this topic which is permissible, other than his [Imam Ahmad's] statement, as we have no *imam* other than him to follow. His position is sufficient and satisfactory. He is the *imam* to be followed, may Allah have Mercy on him and be pleased with him.

These quotes from Muhammad ibn Jareer which I have cited here, verbatim, are from his book he authored, *Ali'tiqaad*.

I declare that he, Muhammad ibn Jareer, in this passage of his book, had indeed effectively nullified all that was leveled against him of claims

and accusations that he strayed from the path of *Sunnah* or leaned towards some kind of deviation.

What he narrated from Ahmad (may Allah be pleased with him and make him pleased [with great reward]) about the *Lafdhiyyah* Sect actually being *Jahmiyyah* themselves is indeed accurate. He said this because Jahm and his followers spoke explicitly about the Quran being created, while those who spoke about the recitation [of Quran] gradually inched their way towards saying that the Quran was created. They were afraid of *Ahlu-Sunnah* in that time, so they would not speak clearly about their belief that the Quran was created. Rather, they mentioned this issue about the recitation. They intended to say that the Quran, with our recitation, is created, so Ahmad (may Allah have Mercy on

him) called them *Jahmiyyah*. It is also reported from him that he said, "The *Lafdhiyyah* [Sect] are worse than the *Jahmiyyah*."

Regarding what Muhammad ibn Jareer narrated from Ahmad (may Allah have Mercy on him) about a person who says, "My recitation of the Quran is not created" being an innovator, then he meant that the *Salaf* from *Ahlu-Sunnah* did not speak about the matter of recitation [in this way]. They had no need for this. This rhetoric about recitation only came about from people of deep thought with foolish intellects, those who would bring about newly-invented matters and transgress into what they had been forbidden from of pathways of misguidance. [They were] people of blameworthy speech, delving into matters that the

Salaf of Islam's scholars never spoke about. Therefore, the *imam* [Ahmad] said that the very statement itself was an innovation, and the follower of *Sunnah* must shun it and not speak with it or any invented innovations similar to it. He [the follower of *Sunnah*] keeps to what the *Salaf* of the guided *imams* said: "The Quran is the Speech of Allah, not created," and thereafter does not add anything, except declaring the disbelief of those who claim it is created.

Al-Haakim Aboo 'Abdillaah al-Haafith told us that Aboo Bakr Muhammad ibn 'Abdillaah al-Jarraahee narrated to us in [the land of] Marw, that Yahyaa ibn Saasooyah narrated: From 'Abdul-Kareem as-Sukkaree, from Wahb ibn Zam'ah, from 'Alee al-Baashaanee, who said: I heard 'Abdullaah

ibn al-Mubaarak saying: "Anyone who disbelieves in a single letter of the Quran has disbelieved in the [entire] Quran. Anyone who says, 'I do not believe in this *LAAM*' [a single letter] has disbelieved."

[Allah's Loftiness Above the Creation]

The People of *Hadeeth* believe and testify that Allah, the Exalted, is above His seven heavens. He has risen above His Throne, as His Book makes clear in His Statement, the Mighty and Majestic, in *Soorah al-A'raaf*:

"Verily your Lord is Allah, the One who created the heavens and the earth in six days, and then ascended above the Throne." [7:54]

And His Statement in *Soorah Yoonus*:

"Verily your Lord is Allah, the One who created the heavens and the earth in six days, and then ascended above the Throne. He [Alone] controls all matters. There is no one who could intercede, except after His Permission [is granted]." [10:3]

And His Statement in *Soorah ar-Ra'd*:

"Allah is the One who raised the heavens up high, with no pillars of support you can see. Then, He ascended over the Throne." [13:2]

And His Statement in *Soorah al-Furqaan*:

"Then He ascended over the Throne. *Ar-Rahmaan* (the Most Merciful),

Ask one who is informed about Him." [25:59]

And His Statement in *Soorah as-Sajdah*:

"Then he ascended over the Throne." [32:4]

And His Statement in *Soorah Taahaa*:

"*Ar-Rahmaan* (the Most Merciful) has, over the Throne, ascended." [20:5]

Allah, the Exalted, informed us about the accursed Pharaoh, that he said to Haamaan:

"Build a tower for me, that I may ascend up into the far reaches of the heavens. Into the far reaches of the heavens, I shall look upon the deity

of Moosaa. And certainly, I do consider him to be a liar." [40:37]

He only said this because he heard Moosaa (may Allah grant him peace) mention that his Lord was high above, in loftiness. Do you not see his statement, **"I do consider him to be a liar,"** regarding his claim that there is a rightful object of worship above the heavens. The scholars of the *Ummah* and the most respected *imams* of the *Salaf* (may Allah have Mercy on them) never differed over the fact that Allah, the Most High, is above His Throne, and His Throne is above His heavens.

They [the People of *Hadeeth*] affirm all of that [Loftiness] which Allah has affirmed. They believe in it. They believe in the report of the Lord and Creator, the Divinely Majestic. They generally

affirm exactly what He, the Exalted and Most High, has stated, that He has ascended above His Throne. They leave it at its most obvious and apparent meaning. They entrust the knowledge [of the detailed reality] of it to Allah, and they say:

"We believe in it. It is all from our Lord. None other than people of intellect truly accept admonition."
[3:7]

Allah, the Most High, has informed us that those firmly grounded in knowledge say precisely this. He is pleased with that from them, and has thus praised them for it.

Abul-Hasan 'Abdur-Rahmaan ibn Ibraaheem ibn Muhammad ibn Yahyaa al-Muzakkee narrated from Muhammad ibn Daawood ibn Sulaymaan az-

Zaahid, from 'Alee ibn Muhammad ibn 'Ubayd Abul-Hasan al-Haafidh al-'Ateeq, from Aboo Yahyaa Ibn Kaysabah al-Warraaq, from Muhammad ibn al-Ashras al-Warraaq Aboo Kinaanah, from Abul-Mugheerah al-Hanafee, from Qurrah ibn Khaalid, from al-Hasan, from his father, on the authority of Umm Salamah, regarding His Statement:

**"Ar-Rahmaan (the Most Merciful)
has, over the Throne,
ascended" [20:5]**

She said: "Ascending is not unknown, while the specific details of its reality are incomprehensible. Affirming it is obligatory, and rejecting it is disbelief."

Abul-Hasan ibn Abee Ishaaq al-Muzakkee ibn

al-Muzakkee narrated to us, from Ahmad ibn al-Khadhir Abul-Hasan ash-Shaafi'ee, from Shaathaan, from Ibn Makhlad ibn Yazeed al-Quhustaanee, from Ja'far ibn Maymoon, who said:

Maalik ibn Anas was asked about His Statement:

**"Ar-Rahmaan (the Most Merciful)
has, over the Throne,
ascended" [20:5]**

"How [exactly] did he ascend?"

He [Maalik] replied, "Ascending is not unknown, while the specific details of its reality are incomprehensible. Believing in it is obligatory, and asking about it is innovation. I do not consider you except

misguided." And he ordered that man to be removed from his gathering.

Aboo Muhammad al-Makhladee al-'Adl informed us: From Aboo Bakr 'Abdullaah ibn Muhammad al-Isfaraayeneeh, from Abul-Husayn 'Alee ibn al-Hasan, from Salamah ibn Shabeeb, from Mahdee ibn Ja'far ibn Maymoon ar-Ramlee, on the authority of Ja'far ibn 'Abdillaah, who said:

A man came to Maalik ibn Anas and asked him about His Statement:

"Ar-Rahmaan (the Most Merciful) has, over the Throne, ascended" [20:5]

"How [exactly] did he ascend?"

I had never seen him affected the way he

was affected by his question. He began to sweat profusely. The people were silent. They all awaited the matter that would come.

Then Maalik regained his composure and said, "The specific details are incomprehensible, but ascending is not unknown! Believing in it is obligatory, while asking about it is innovation! And I worry that you are misguided!" Then he ordered him to be removed, and he was.

This was also reported to me by my grandfather, Ahmad ibn Ismaa'eel, from my great grandfather, the martyr, Aboo 'Abdillaah Muhammad ibn 'Adiyy ibn Hamdooyah as-Saaboonee, who narrated from Muhammad ibn

Ahmad ibn Abee 'Own an-Nasawee, from Salamah ibn Shabeeb, from Mahdee ibn Ja'far ar-Ramlee, from Ja'far ibn 'Abdillaah, who said:

A man came to Maalik ibn Anas and said:

"O Aboo 'Abdillaah!

**"Ar-Rahmaan (the Most Merciful)
has, over the Throne,
ascended" [20:5]**

"How [exactly] did he ascend?"

He said: "We had never seen Maalik affected by anything like how this question affected him..." And he mentioned a similar account.

Aboo 'Alee al-Husayn ibn al-Fadhil al-Bajalee was asked about the Ascension, "How [exactly] did

He ascend over His Throne?"

He replied, "We know nothing of the Unseen except what has been uncovered for us (in Revelation). He Whose Mention is Majestic has taught us that He ascended over His Throne, and He did not inform us about how He ascended."

Aboo 'Abdillaah al-Haafidh informed us: From Aboo Bakr Muhammad ibn Daawood az-Zaahid, from Muhammad ibn 'Abdir-Rahmaan as-Saamee, from 'Abdullaah ibn Ahmad ibn Shabbooyah al-Marwazee, who heard from 'Alee ibn al-Hasan ibn Shaqeeq, who heard 'Abdullaah ibn al-Mubaarak saying: "We know that our Lord is above the seven heavens, over the Throne He ascended, distinct from His creation. We do not say as the *Jahmiyyah* say, that He is here." And he gestured towards the

ground.

I heard al-Haakim Aboo 'Abdillaah al-Haafidh, in the book, *at-Taareekh*, which he gathered for the people of Naysaaboor, and in the book, *Ma'rifat al-Hadeeth*, both of which he authored, and none preceded him in their likes, saying: I heard Aboo Ja'far Muhammad ibn Saalih ibn Haani' narrating from Aboo Bakr Muhammad ibn Ishaq ibn Khuzaymah, who said:

Whoever does not say that Allah, the Mighty and Majestic, is over His Throne, having ascended over the seven heavens, is a disbeliever in His Lord. His safety is not protected. He must be requested to repent. If he repents, fine. Otherwise, his neck is struck.^[6] His body is then tossed into the

trash dump, so that neither the Muslims nor the non-Muslims living under their authority are disturbed by the stench of his corpse. His wealth is absorbed by the state, and no Muslim may inherit it, as a Muslim does not inherit from a disbeliever, as stated by the Prophet (may Allah raise his rank and that of his family and grant them all peace):

"No Muslim inherits from a disbeliever, and no disbeliever inherits from a Muslim."^[7]

Our *imam*, Aboo 'Abdillaah Muhammad ibn Idrees ash-Shaafi'ee (may Allah be pleased with him), in his book, *al-Mabsoot*, discussed the issue of the remittance of believing slaves as an expiation

[for certain sins]. He showed that non-believing slaves cannot be remitted as religious expiations, based on the report of Mu'aawiyah ibn al-Hakam, when he wanted to free a slave-girl as a religious expiation. He asked the Messenger of Allah (may Allah raise his rank and grant him peace) about freeing her. The Messenger of Allah (may Allah raise his rank and grant him peace) then tested her, asking:

"Who am I?"

She gestured to him, and then to the sky, meaning: You are the Messenger of Allah, the One who is above the heavens. He then said:

"Free her, for indeed she is a believer."^[8]

So the Messenger of Allah (may Allah raise his rank and grant him peace) judged her Islam and her faith to be valid after she confirmed that her Lord was above the heavens, knowing about the Loftiness and Highness of her Lord.

Ash-Shaafi'ee (may Allah have Mercy on him) only used this as a proof against the opposition who had claimed that freeing a disbelieving slave would be acceptable as a religious expiation, because he believed that Allah, the Exalted, is above His creation, above His seven heavens, and above His Throne, in accordance to the beliefs of the Muslims of *Ahlu-Sunnah wal-Jamaa'ah*, the earliest of them and then the later ones as well. He (may Allah have Mercy on him) would not use an authentic report without holding to it as his own position.

Al-Haakim Aboo 'Abdillaah (may Allah have Mercy on him) informed us: From al-Imaam Abul-Waleed Hassaan ibn Muhammad al-Faqeeh, from Ibraaheem ibn Mahmood, who said: I heard ar-Rabee' ibn Sulaymaan, saying: I heard ash-Shaafi'ee (may Allah have Mercy on him) saying: "If you see me taking a position in opposition to what is authentically established from the Prophet (may Allah raise his rank and grant him peace), then know that my intellect has certainly departed."

Al-Haakim (may Allah have Mercy on him) said: I heard Abul-Waleed, more than once, saying: I have been told that az-Za'faraanee said that ash-Shaafi'ee (may Allah have Mercy on him) narrated a *hadeeth* one day, and then someone asked: "O Aboo 'Abdillaah! Is that your position?"

He replied:

Do you see me in a monastery or a church?! Do you see me wearing the clothes of disbelievers?! Here I am, you see me in the Muslims' *masjid*, wearing the clothes of the Muslims, facing their direction of prayer! Am I going to narrate a *hadeeth* from the Prophet (may Allah raise his rank and grant him peace), and then not take it as my position?!

The difference between the People of *Sunnah* and the people of innovation is that when they (the people of innovation) hear a narration about the Attributes of the Lord, they initially reject it. They either do not accept it, or they do not submit to its most apparent and obvious meaning. Then, they

explain it away with explanations, intending to do away with the report entirely and replace it with their clever tricks and opinions. They certainly know in reality that the Messenger of Allah (may Allah raise his rank and grant him peace) spoke the Truth in the matter, as he (may Allah raise his rank and grant him peace) was more knowledgeable about the Divinely Majestic Lord than anyone else, and he never said but words of truth, honesty, and Revelation. Allah, the Mighty and Majestic, has said:

"And He does not speak from desires. It is but Revelation that has been revealed to him." [53:3-4]

The *imam* of all *imams*, Az-Zuhree, said, as other scholars of the *Ummah* have said as well (may

Allah be pleased with them): "Upon Allah is clarification [of the Truth]. Upon the Messenger was conveying [that]. Upon us is submission [to that]."

Yoonus ibn 'Abdis-Samad ibn Ma'qil narrated from his father that Ja'd ibn Dirham came to Wahn ibn Munabbih, asking about the Attributes of Allah, the Most High. He said: "Woe to you, O Ja'd! Some of these questions...! I believe you will be from those destroyed! O Ja'd, If Allah did not inform us in His Book that He has a Hand, an Eye, or a Face, then we would not say that, so fear Allah!" Then, not long after that, Ja'd was put to death, his body left on display publicly.

Khaalid ibn 'Abdillaah al-Qasree delivered the sermon for [*Eed*] *al-Adh-haa* in Basrah, saying in

his sermon:

Go to your homes and perform your sacrifices! May Allah bless your sacrifices for you! I shall be sacrificing on this day: Ja'd ibn Dirham, as he says that Allah had not taken Ibraaheem as a *khaleel* (favored ally), nor did Allah really speak to Moosaa! Exalted and perfectly exonerated be Allah far above what Ja'd has said!

He then came down from the *minbar* and slaughtered him personally. Then he ordered that his body be hung up and left on display.

[Allah's Descending and Arrival]

The People of *Hadeeth* affirm the descending of the Lord, the Exalted and Most High, each night

to the lowest heaven, without any resemblance to how His creation descends. They do not speak of *tamtheel* (likenesses) nor *takyeef* (specific details). They just affirm what the Messenger of Allah (may Allah raise his rank and grant him peace) affirmed, and they stop at what he said. They leave the authentic text which mentions it at its most obvious and apparent meaning. They entrust the [detailed specific] knowledge of it unto Allah.

Likewise, they affirm what Allah, the One whose Name is Mighty, has affirmed in His Book, of the mention of His Arrival, in the Statement of Allah, the Mighty and Majestic:

"Do they await other than Allah Himself coming to them in the shades of the clouds, along with the

Angels?" [2:210]

And the Statement of Allah, whose Name is
Mighty:

**"And Your Lord will have arrived,
with the Angels, rank upon rank."
[89:22]**

I read in the letter of Aboo Bakr al-Ismaa'eelee
to the people of Jeelaan:

Allah, the Exalted, descends to the lowest
heaven, according to what has been
authentically reported from the Messenger
(may Allah raise his rank and grant him
peace). And Allah, the Mighty and
Majestic, has said:

"Do they await other than Allah

**Himself coming to them in the
shades of clouds, along with the
Angels?" [2:210]**

And He said:

**"And Your Lord will have arrived,
with the Angels, rank upon rank."
[89:22]**

We believe in that, all of it, as it has come
[in the Divine Texts], without seeking after
the specific details. Had Allah wanted to
clarify the specific details to us, He
certainly would have done that. We stop at
only what He spoke about. We refrain
from ambiguous matters, since that is
what He, the Mighty and Majestic, has
ordered us to do in His Statement:

"He is the One who sent down the Book upon you. In it are clearly decisive Verses, and they are the foundations of the Book. Others are unclear. The people in whose hearts is disease seek after what is unclear of that, seeking tribulations, and seeking their interpretation. Yet, no one knows their interpretation other than Allah. Those firmly grounded in knowledge say: 'We believe in it, all of it is from our Lord.' None truly receive admonition other than the people of intellect." [3:7]

Aboo Bakr ibn Zakariyyaa ash-Shaybaanee informed us: From Aboo Haamid ibn ash-Sharqee,

who said: I heard Hamdaan as-Sulamee and Aboo Daawood al-Khaffaaf saying: We heard Ishaaq ibn Ibraaheem al-Handhalee saying:

The governor, 'Abdullaah ibn Taahir, said to me: "O Aboo Ya'qoob! This *hadeeth* that you narrate from the Messenger of Allah (may Allah raise his rank and grant him peace): **'Our Lord descends each night to the lowest heaven...'**^[9] How [exactly] does he descend?"

So I replied: "May Allah give the governor honor! It is not said about the affair of Allah, "How?" Rather, He certainly does descend, and there is no [asking] "How?"

Aboo Ya'qoob Ishaaq ibn Ibraaheem al-'Adl narrated to us: From 'Abdur-Rahmaan al-Qaadhee,

who narrated from his grandfather, Aboo Bakr Muhammad ibn Ahmad ibn Mahboob, from Ahmad ibn Hammooyah, from Aboo 'Abdir-Rahmaan al-'Atakee, from Muhammad ibn Sallaam, who said:

I asked 'Abdullaah ibn al-Mubaarak about the descending of Allah half-way through [the month of] *Sha'baan*. 'Abdullaah said: "O weak one! Every night He descends!"

So then a man asked him: "O Aboo 'Abdir-Rahmaan! How does He descend? Is He not then absent from that place?"

So 'Abdullaah replied, "He descends however He wills!"

In another version of this report: 'Abdullaah ibn al-Mubaarak said to the man, "When a *hadeeth*

comes to you from the Messenger of Allah (may Allah raise his rank and grant him peace), surrender to it!"

I heard al-Haakim Aboo 'Abdillaah al-Haafith saying: I heard Aboo Zakariyyaa Yahyaa ibn Muhammad al-'Anbaree saying: I heard Ibraaheem ibn Abee Taalib saying: I heard Ahmad ibn Sa'eed ibn Ibraaheem Aboo 'Abdillaah ar-Ribaatee saying:

I attended a gathering of the governor, 'Abdullaah ibn Taahir, one day. Ishaq ibn Ibraaheem, meaning: Ibn Raahawayh, attended, and he was asked if the *hadeeth* of the Descending was authentic. He said, "Yes."

One of 'Abdullah's higher ranking officials asked, "O Aboo Ya'qoob! Do you really

believe that Allah, the Most High, descends every night?!"

He said, "Yes."

He (the official) asked, "How does He descend?"

So Ishaaq said to him, "Affirm that He is above, so that I can explain to you the matter of Descending."

The man said, "I affirm that He is above.

Ishaaq then said: Allah, the Mighty and Majestic, has said:

"And Your Lord will have arrived, with the Angels, rank upon rank." [89:22]

So the governor, 'Abdullaah, said: "O Aboo Ya'qoob! But that is on the Day of Judgment!"

Ishaaq replied, "May Allah honor the governor! Who would prevent the One who comes on the Day of Judgment [from coming] today?!"

The authenticity of the report of the Lord's Descending to the lowest heaven every night is agreed upon, collected in the two *Saheeh* compilations [of al-Bukhaaree and Muslim], from the narration of Maalik ibn Anas, from az-Zuhree, from al-Agharr and Aboo Salamah, from Aboo Hurayrah.

- Aboo 'Alee Zaahir ibn Ahmad informed us: from Aboo Ishaaq

Ibraaheem ibn 'Abdis-Samad, from Aboo Mus'ab, from Maalik...

- Aboo Bakr ibn Zakariyyaa narrated to us: from Aboo Haatim Makkee ibn 'Abdaan, from Muhammad ibn Yahyaa, from what he read to Ibn Naafi' and heard from Mutarrif, from Maalik...
- Aboo Bakr ibn Zakariyyaa narrated to us: from Abul-Qaasim 'Ubaydullaah ibn Ibraaheem ibn Baakooyah, from Yahyaa ibn Muhammad, from Yahyaa ibn Yahyaa, who said: I read to Maalik:

From Ibn Shihaab az-Zuhree, from Aboo 'Abdillaah al-Agharr and Aboo Salamah, on the

authority of Aboo Hurayrah (may Allah be pleased with him): The Messenger of Allah (may Allah raise his rank and grant him peace) said:

"Our Lord, the Blessed and Most High, descends every night to the lowest heaven, when the last third of the night remains. He says: 'Who is calling upon Me, so that I answer him? Who is asking Me for something, so that I give it to him? Who is seeking My Forgiveness, so I that I forgive him?'"

The *hadeeth* has other chains going back to Aboo Hurayrah as well:

- It was narrated by al-Owzaa'ee, from Yahyaa ibn Abee Katheer, from Aboo

Salamah, from Aboo Hurayrah...

- It was also narrated by Yazeed ibn Haaron and other *imams*, from Muhammad ibn 'Amr, from Aboo Salamah, from Aboo Hurayrah...
- And Maalik narrated from az-Zuhree, from al-A'raj, from Aboo Hurayrah...
- And Maalik, from az-Zuhree, from Sa'eed ibn al-Musayyab, from Aboo Hurayrah...
- And 'Ubaydullaah ibn 'Umar, from Sa'eed ibn Abee Sa'eed al-Maqburee, from Aboo Hurayrah...
- And 'Abdul-A'laa ibn Abil-Masaawir and Basheer ibn Sulaymaan, from Aboo Haazim, from Aboo Hurayrah...

This report was also narrated with chains back to other than Aboo Hurayrah:

- It was reported by Naafi' ibn Jubayr ibn Mut'im, from his father.
- And from Moosaa ibn 'Uqbah, from Ishaq ibn Yahyaa, from 'Ubaadah ibn as-Saamit.
- And from 'Abdur-Rahmaan ibn Ka'b ibn Maalik, from Jaabir ibn 'Abdillaah.
- And from 'Ubaydullaah ibn Abee Raafi', from 'Alee ibn Abee Taalib.
- And from Shareek, from Aboo Ishaq, from Abul-Ahwas, from 'Abdullaah ibn Mas'ood.
- And from Muhammad ibn Ka'b, from

Fadhaalah ibn 'Ubayd, from Abud-Dardaa'.

- And from Abuz-Zubayr, from Jaabir.
- And from Sa'eed ibn Jubayr, from Ibn 'Abbaas.
- And from the Mothers of the Believers: 'Aa'ishah and Umm Salamah as well, may Allah be pleased with both of them.

All of these routes have been collected with their [complete] chains of transmission in our larger book known as: *Alintisaar*.

In the narration of al-Owzaa'ee, from Yahyaa ibn Abee Katheer, from Aboo Salamah, on the authority of Aboo Hurayrah (may Allah be pleased with him), from the Messenger of Allah (may Allah

raise his rank and grant him peace), who said:

"Once half the night passes, or two-thirds, Allah descends to the lowest heaven, and He says: 'Is there anyone asking, so I would give him [what he asks for]? Is there anyone supplicating, so I would respond to him? Is there anyone seeking Forgiveness, so I would forgive him?' This continues until the break of dawn."

In the narration of Sa'eed ibn Marjaanah, from Aboo Hurayrah, there is an additional wording at the end:

"...Then He extends His Hands and says: 'Who will put forth a goodly

loan to One who is neither impoverished nor oppressive?"

In the narration of Aboo Haazim, from Aboo Hurayrah, from the Messenger of Allah (may Allah raise his rank and grant him peace):

"Verily Allah descends to the lowest heaven in the last third of the night. He calls out: 'Is there anyone asking for something, so I would give it to him? Is there anyone seeking Forgiveness, so I would forgive him? Every single living soul knows of this [with certainty], except for the two creations: *Jinn* and *Mankind*."

He also said,

"...And that is when the roosters crow, the donkeys bray, and the dogs bark."

And in the narration of Moosaa ibn 'Uqbah, from Ishaq ibn Yahyaa, from 'Ubaadah ibn as-Saamit, there are other agreeable additional phrases.

And that is what Aboo Ya'laa Hamzah ibn 'Abdil-'Azeez al-Muhallabee informed us of: From 'Abdullaah ibn Muhammad ar-Raazee, from Aboo 'Uthmaan Muhammad ibn 'Uthmaan ibn Abee Suwayd, from 'Abdur-Rahmaan, meaning: Ibn al-Mubaarak, from Fudhayl ibn Sulaymaan, from Moosaa ibn 'Uqbah, from Ishaq ibn Yahyaa, from 'Ubaadah ibn as-Saamit, who said: The Messenger of Allah (may Allah raise his rank and grant him

peace) said:

"Allah, the Blessed and Most High, descends every night to the lowest heaven, when only the last third of the night remains, and He says: 'Is there not any of My Slaves calling upon Me, so I would answer him? Is there no self-oppressing person calling upon Me, so I would forgive him? Is there no financially deprived person calling upon Me, so I would provide for him? Is there no oppressed person mentioning Me, so I would aid him? Is there no person complaining [of illness] calling upon Me, so I would remove

it [i.e. his ailment]?' That continues until the morning arrives, and He ascends over His Footstool."

- In the narration of Abuz-Zubayr, from Jaabir, as narrated by Marzooq Aboo Bakr, in the version collected by Muhammad ibn Ishaq ibn Khuzaymah in summarized form...
- And from the report of Ayyoob, from Abuz-Zubayr, from Jaabir, in the version collected by Al-Hasan ibn Sufyaan in his *Musnad*...
- And from the report of Hishaam ad-Dastuwaa'ee, from Abuz-Zubayr, from Jaabir, that:

The Messenger of Allah (may Allah raise his

rank and grant him peace) said:

"Certainly, on the Day of 'Arafah, Allah descends to the lowest heaven. He brags about the people of earth to the dwellers of the heavens [i.e. the Angels], saying: 'Look at My servants, dirty and disheveled, coming forth! They have come from every distant valley, hoping for My Mercy, whilst they have not even seen My Punishment.' No day is witnessed having more people freed from the Fire than the Day of 'Arafah."^[10]

Hishaam ad-Dastuwaa'ee reported from Yahyaa ibn Abee Katheer, from Hilaal ibn Abee

Maymoonah, from 'Ataa' ibn Yasaar, from Rifaa'ah al-Juhanee, who narrated to him that the Messenger of Allah (may Allah raise his rank and grant him peace) said:

"Once a third of the night has passed, or half, or two-thirds, Allah descends to the lowest heaven, and He says: 'I ask none but Myself about My servants: Who is seeking My Forgiveness, so I would forgive him? Who is calling upon Me, so I would respond to him? Who is asking Me [for anything], so I would grant him it?' This continues until the break of dawn."

Aboo Muhammad al-Makhladee informed us:

from Abul-'Abbaas as-Sarraaj, from Muhammad ibn Yahyaa, from 'Ubaydullaah ibn Moosaa, from Israa'eel, from Aboo Ishaaq, from Aboo Muslim al-Agharr, who said: I testify that I heard Aboo Sa'eed and Aboo Hurayrah both testifying that they heard from the Messenger of Allah (may Allah raise his rank and grant him peace), that he said:

"Verily, Allah offers respite until the first third of the night passes. Then He descends to the lowest heaven, and He says: 'Is there any sinner? Is there anyone repenting? Is there anyone asking? Is there anyone supplicating?' This goes on until the sun rises."

Aboo Muhammad al-Makhladee informed us:

From Abul-'Abbaas ath-Thaqafee, from al-Hasan ibn as-Sabbaah, from Shabaabah ibn Sawwaar, from Yoonus ibn Abee Ishaaq, from Aboo Muslim al-Agharr, who said: I testify that Aboo Sa'eed and Aboo Hurayrah both said: The Messenger of Allah (may Allah raise his rank and grant him peace) said:

"Verily, Allah offers respite until the first third of the night passes. Then He descends to the lowest heaven, and He orders that the gates of the heavens be opened. He says: 'Is there anyone asking, So I would give him [his request]? Is there anyone supplicating, so I would respond? Is there anyone seeking Forgiveness,

so I would forgive him? Is there anyone facing hardships, so I would remove them? Is there anyone begging for help, so I would aid him?' That remains to be His place until the entrance of dawn. This happens every night of this worldly life."

Aboo Muhammad al-Makhladee also informed us: From Abul-'Abbaas, meaning: ath-Thaqafee, from Muhaajid ibn Moosaa and al-Fadhl ibn Sahl, from: Yazeed ibn Haaron, from Shareek, from Aboo Ishaq, from al-Agharr, that he testified that Aboo Sa'eed and Aboo Hurayrah both testified that the Messenger of Allah (may Allah raise his rank and grant him peace) said:

"In one third of the night, Allah, the Blessed and Most High, descends to the lowest heaven, and He says: 'Is there anyone repenting? He shall be forgiven! Is there anyone asking? He shall be given his request! Is there anyone repenting? His repentance shall be accepted!'"

Ustaadh Aboo Mansoor ibn Hamshaad narrated to us: From Aboo 'Alee Ismaa'eel ibn Muhammad as-Saffaar in Baghdad, from Aboo Mansoor ar-Ramaadee, from 'Abdur-Razzaaq, from Ma'mar, from Suhayl ibn Abee Saalih, from his father, from Aboo Hurayrah, that the Messenger of Allah (may Allah raise his rank and grant him peace) said:

"Allah, the Most High, descends every night to the lowest heaven. He says three times: 'I am *al-Malik* (the King)! I am *al-Malik*!' Who is asking Me for something, so I would grant him it? Who is calling upon Me, so I would respond to him? Who is seeking My Forgiveness, so I would forgive him?' This continues until the entrance of dawn."

I heard Ustaadh Aboo Mansoor saying, after he relayed this *hadeeth* to us as dictation:

Aboo Haneefah was asked about it, and he said: 'He descends, without any *kayf* [seeking its specific details].' Others said: 'He descends in a way that befits His

Lordship, without any *kayf*, and without any likeness to the descending of created beings, how they vacate one place to occupy another. Exalted is He above attributes that resemble the attributes of the creation, just as He is exalted above having an actual Presence similar to the actual presence of created beings. Thus, His Arriving and Descending are in accordance to what befits His Attributes, with no resemblance to the creation understood, nor any specific details sought after.

Imam Aboo Bakr Muhammad ibn Ishaq ibn Khuzaymah said in the book he authored, *Kitaab at-Towheed*, that which I also heard from his

grandson, Aboo Taahir (may Allah have Mercy on him):

Chapter: The Mention of the Authentic Reports Narrated by the Scholars of the *Hijaaz* [the Arabian Peninsula] and Iraq in Affirmation of the Descending, Without Any Description of How That Takes Place.

This is because our Prophet Muhammad (may Allah raise his rank and grant him peace) did not describe for us the details of our Creator's Descending to the lowest heaven. Rather, He taught us that He descends, whilst Allah, the Mighty and Majestic, made His Prophet (may Allah raise his rank and grant him peace) responsible for clarifying everything the

Muslims need to know in their Religion. So we are believers in what has come in these reports about the Descending, yet we do not overburden ourselves by insisting on knowing about the specific details of the Descending, since the Prophet (may Allah raise his rank and grant him peace) did not describe any details about how He descends.

Al-Haakim Aboo 'Abdillaah al-Haafidh informed us:

- From Aboo Muhammad as-Saydalaanee, from 'Alee ibn al-Husayn ibn al-Junayd, from Ahmad ibn Saalih al-Masree, from Ibn Wahb, from Makhramah ibn Bukayr, from

his father... [and from another route:]

- And from Muhammad ibn Ya'qoob al-Asamm, (the forthcoming wording is from him), from Ibraaheem ibn Munqidh, from Ibn Wahb, from Makhramah ibn Bukayr, from his father:

From Muhammad ibn al-Munkadir, who claims to have heard Umm Salamah, the wife of the Prophet (may Allah raise his rank and grant him peace), saying: "What a great day! The day Allah, the Most High, descends to the lowest heaven!"

They asked, "What day [is that]?"

She replied, "The Day of 'Arafah."

And 'Aa'ishah (may Allah be pleased with her)

also narrated from the Prophet (may Allah raise his rank and grant him peace) that he said:

"Allah, the Most High, descends in the middle of [the month of] *Sha'baan* to the lowest heaven, at night, until the end of the following day. He frees a number of people from the Fire equal to the number of hairs on all the goats of the Kalb Tribe. He writes who shall make Hajj. He sends down the provisions for the year. He leaves no one without Forgiveness, except for a polytheist, one who cuts of family ties, an insolent son [or daughter], and a spiteful innovator."^[11]

- Aboo Taahir ibn Khuzaymah informed us, from his grandfather, the *imam* [Ibn Khuzaymah], who narrated from al-Hasan az-Za'faraanee, from Ismaa'eel ibn 'Ulayyah, from Hishaam ad-Dastuwaa'ee...
- The *imam* [Ibn Khuzaymah] also said: Az-Za'faraanee also narrated to us, from 'Abdullaah ibn Bakr as-Sahmee, from Hishaam ad-Dastuwaa'ee...
- And az-Za'faraanee also narrated to us, from Yazeed, meaning: Ibn Haaron, from ad-Dastuwaa'ee...
- And Muhammad ibn 'Abdillaah ibn Maymoon also narrated to us in Alexandria, from al-Waleed, from

al-'Owzaa'ee...

All of the above chains go to: Yahyaa ibn Abee Katheer, from 'Ataa' ibn Yasaar, from Rifaa'ah ibn 'Araabah al-Juhanee... [for the forthcoming *hadeeth*]

The *imam* (Ibn Khuzaymah) also said: Aboo Hishaam Ziyaad ibn Ayyoob narrated to us, from Mubash-shir ibn Ismaa'eel al-Halabee, from al-'Owzaa'ee, from Yahyaa ibn Abee Katheer, from Hilaal ibn Abee Maymoonah, from 'Ataa' ibn Yasaar, from Rifaa'ah ibn 'Araabah al-Juhanee, who said:

We returned from Makkah with the Messenger of Allah (may Allah raise his rank and grant him peace). The people begin seeking permission from the

Prophet (may Allah raise his rank and grant him peace) [to head back to their families], and he would grant each one permission. Then, the Prophet (may Allah raise his rank and grant him peace) said:

"What is it with one side of the tree near the Messenger of Allah being more hated to some people than the other side?"

Then, all of the people, without exception, could be seen weeping.

Aboo Bakr said, "The one who seeks permission to leave after this is truly a fool."

Then, the Prophet (may Allah raise his

rank and grant him peace) stood up, praised Allah and extolled Him, and then he swore (as he would normally take an oath), saying:

"By the One in Whose Hand is my soul! I testify with Allah: There is not one of you who believes in Allah and the Last Day, who remains balanced and consistent, except that it would pave his way into Paradise. And my Lord has certainly promised me that He shall put 70,000 of my followers into Paradise without any reckoning or punishment. I certainly hope that you all enter it and take your places there, along

with your righteous wives and offspring, in your residences in Paradise!"

And then he (may Allah raise his rank and grant him peace) said:

"When half the night passes..."

Or perhaps he said:

"When two-thirds of the night passes, Allah descends to the lowest heaven, and then He says: 'I ask no one about My Servants other than Myself: Who is the one asking something of Me, so I would grant it to him? Who is the one calling upon Me, so I would respond to him? Who

is the one seeking My Forgiveness, so I would forgive him?' This continues until the break of dawn."^[12]

That is the wording of al-Waleed's narration.

Once the reports about the Descending have come authentically from the Messenger (may Allah raise his rank and grant him peace), the People of *Sunnah* simply agreed, accepted the reports, and affirmed the Descending, according to what the Messenger of Allah (may Allah raise his rank and grant him peace) actually said. They did not consider this Descending to be similar to how His Creation descends, nor did they seek after any of its specific details, as there is no way at all to understand that. They knew, actualized, and

believed that the Attributes of Allah, the Exalted, do not resemble the attributes of the creation, just as His actual Presence does not resemble their actual presence. Exalted is Allah, lofty and far above what the *Mushabbihah* and *Mu'attilah* Cults say, and may He curse them severely.

I read something written by Aboo 'Abdillaah ibn Abee Hafs al-Bukhaaree, the undisputed senior scholar of Bukhaaraa of his time. This Aboo Hafs (his father) was from the senior students of Muhammad ibn al-Hasan ash-Shaybaanee. Aboo 'Abdillaah said (referring to: Ibn Abee Hafs): 'Abdullaah ibn 'Uthmaan, known as 'Abdaan, the scholar of Marw, said: I heard Muhammad ibn al-Hasan ash-Shaybaanee saying: Hammaad ibn Abee Haneefah said:

We said to those people: "Do you not see the Statement of Allah, the Mighty and Majestic:

"And Your Lord will have arrived, with the Angels, rank upon rank." [89:22]

And His Statement, the Mighty and Majestic:

"Do they await other than Allah Himself coming to them in the shades of clouds, along with the Angels?" [2:210]

So does our Lord arrive as He has said or not? And do the Angels come, rank upon rank, or not?"

They replied: "The Angels shall come, rank upon rank. But, as it relates to the Lord, the Most High, we do not know what is meant by that, nor do we know how His Arrival could occur."

We said to them: "We do not need you to know **how** He arrives! However, we do require you to affirm that He **does** indeed arrive! What do you say about someone who rejects the arrival of the Angels, rank upon rank?"

They said, "He is a disbeliever who rejects [the Truth]."

So we said: "Just like that, anyone who rejects Allah's Arrival is also a disbeliever who rejects [the Truth]."

Aboo 'Abdillaah ibn Abee Hafs al-Bukhaaree also wrote in his book, from Ibraaheem ibn al-Ash'ath, who said: I heard al-Fudhayl ibn 'Iyaadh saying: "When a *Jahmee* says to you: 'I do not believe in any lord who moves from his place!' Tell him: 'I believe in a Lord who does whatever He wills.'"

[Allah Shall Be Seen in the Hereafter]

Yazeed ibn Haaron reported in his sittings [of dictation]: the *hadeeth* of Ismaa'eel ibn Abee Khaalid, from Qays ibn Abee Haazim, from Jareer ibn 'Abdillaah, about the [people] seeing [Allah], and the statement of the Messenger of Allah (may Allah raise his rank and grant him peace):

"Certainly, you shall see your Lord,

as you can see the full moon on the night of *Badr* [the 14th of a lunar month]."[\[13\]](#)

A man in the gathering said to him [Yazeed], "O Aboo Khaalid! What does this *hadeeth* mean?"

He became angry and directly addressed him, saying:

"How much you resemble Sabeegh and need to be dealt with as he was dealt with! Woe to you! Who could know exactly how this occurs?! And who has the authority to go beyond the wording of this *hadeeth*, or to speak from his own whims about it?! Only a man with a foolish soul and weak Religion would do so! When you hear a *hadeeth* from the Messenger of Allah (may

Allah raise his rank and that of his family, and grant them peace), then just follow it, and do not introduce anything connected to it [from yourself]! Certainly, if you were to follow it and not debate about it, you would be safe. But if you do not, you would be destroyed."

The reference to Sabeegh, when Yazeed ibn Haaron said to the questioner, "How much you resemble Sabeegh and need to be dealt with as he was dealt with," is something reported by Yahyaa ibn Sa'eed, from Sa'eed ibn al-Musayyab, who said:

Sabeegh at-Tameemee came to the Commander of the Believers, 'Umar ibn al-Khattaab (may Allah be pleased with him), and said: "O Commander of the Believers!

Tell me about:

"By the '*thaariyaat*' that spread things about" [51:1]

He ('Umar) said, "They [*thaariyaat*] are the winds. Had I not heard the Messenger of Allah (may Allah raise his rank and grant him peace) saying so, I would not have said so."

Then the man said: And tell me about:

"And the *haamilaat* that carry [heavy] things" [51:2]

He said, "They [*haamilaat*] are the clouds. Had I not heard the Messenger of Allah (may Allah raise his rank and grant him peace) saying so, I would not have said

so."

Then the man said: And tell me about:

"And the *muqassimaat* [distributors] of affairs" [51:4]

He said, "They [*muqassimaat*] are the Angels. Had I not heard the Messenger of Allah (may Allah raise his rank and grant him peace) saying so, I would not have said so."

Then the man said: And tell me about:

"And the *jaariyaat*, moving along easily" [51:3]

He said, "They [*jaariyaat*] are ships [at sea]. Had I not heard the Messenger of Allah (may Allah raise his rank and grant

him peace) saying so, I would not have said so."

Then 'Umar order him to be beaten with a hundred lashes and then put on house arrest. When he recovered, he ['Umar] requested him to return. Then, he beat him with another hundred lashes. Then, he put him on a camel and wrote to Aboo Moosaa al-Ash'aree: "Do not allow the people to sit with him."

He remained like that, until he [Sabeegh] came to Aboo Moosaa and pleaded, with many serious oaths, that he no longer found himself to be as he was before. He [Aboo Moosaa] wrote to 'Umar about it. 'Umar wrote back, saying "I would only

hope that he is telling the truth. Let him go and mix with the people again."

Hammaad ibn Zayd narrated, from Qatan ibn Ka'b, who said: I heard a man from the 'Ajil Tribe called Fulaan ibn Zur'ah narrating from his father, who said:

I saw Sabeegh ibn 'Esl in Basrah. He was like a mangy camel, coming to gatherings. Every time he sat with a group of people who did not know him, another group of people would call out: "The decisive verdict of the Commander of the Believers!"

Hammaad ibn Zayd also reported, from Yazeed ibn Haazim, from Sulaymaan ibn Yasaar, who said:

A man named Sabeegh from the tribe of Tameem came to Madeenah. He had some writings with him. He began to ask about the unclear Verses of the Quran. News of it reached 'Umar, who sent for him. He prepared some date-palm branches [for lashing him]. When he entered and sat down, he ['Umar] asked him, "Who are you?"

He said, "I am the servant of Allah, Sabeegh."

He replied, "And I am the servant of Allah, 'Umar." Then he went to him and began beating him with the date-palm branches. He continued beating him until he was lacerated, blood running down his face.

He said, "Enough, O Commander of the Believers! For, by Allah, that which I had in my mind has departed!"

Aboo 'Abdir-Rahmaan Muhammad ibn al-Husayn ibn Moosaa as-Sulamee informed us: From Muhammad ibn Mahmood al-Faqeeh al-Marwazee, from Muhammad ibn 'Umayr ar-Raazee, from Aboo Zakariyyaa Yahyaa ibn Ayyoob al-'Allaaf at-Tujeebee in Egypt, from Yoonus ibn 'Abdil-A'laa, from Ash-hab ibn 'Abdil-'Azeez, who said:

I heard Maalik ibn Anas saying, "Be warned of innovations!"

It was said, "O Aboo 'Abdillaah! And what are innovations?"

He replied, "The people of innovations are

those who speak [freely] about the Names and Attributes of Allah, about His Speech, His Knowledge, and His Capability. They do not remain quiet about matters the Companions and *Taabi'oon* were silent about."

Abul-Husayn Ahmad ibn Muhammad ibn 'Umar az-Zaahid al-Khaffaaf informed us: From Aboo Nu'aym 'Abdul-Malik ibn Muhammad ibn 'Adiyy al-Faqeeh, from ar-Rabee' ibn Sulaymaan, who said: I heard ash-Shaafi'ee (may Allah have Mercy on him) saying: "That a servant meets Allah with every sin possible except for *shirk* [polytheism] is more beloved to me than meeting Him with any of these desires [i.e. innovations]."

Aboo Taahir Muhammad ibn al-Fadhil

informed us: From Aboo 'Amr al-Heeree, from Abul-Azhar, from Qabeesah, from Sufyaan, from Ja'far ibn Burqaan, who said: A man asked 'Umar ibn 'Abdil-'Azeez about a matter of desires [i.e. innovations], so he said, "Stick to the Religion of schoolchildren and Bedouins! Keep yourself away from anything else!"

Aboo 'Abdillaah al-Haafidh informed us: From Muhammad ibn Yazeed, from Aboo Yahyaa al-Bazzaar, from al-'Abbaas ibn Hamzah, from Ahmad ibn Abil-Hawaaree, who heard Sufyaan ibn 'Uyaynah saying, "Everything that Allah has described Himself with in His Book is explained by simply reciting it [as is] and remaining silent about it."

Abul-Husayn al-Khaffaaf told us: From

Abul-'Abbaas Muhammad ibn Ishaq as-Sarraaj, from Ismaa'eel ibn Abil-Haarith, From al-Haytham ibn Khaarijah, from al-Waleed ibn Muslim, who said: I asked al-'Owzaa'ee, Sufyaan, and Maalik ibn Anas about these narrations about the Attributes and Seeing [Allah], and they all said: "Leave them just as they have come, without any *kayf* [seeking detailed explanations]."

Imam az-Zuhree, the *imam* of all *imams* in his time and the greatest of the *Ummah's* scholars of his era, said, "Upon Allah is clarification [of the Truth]. Upon the Messenger was conveying [that]. Upon us is submission [to that]."

And some of the *Salaf* said, "A person's footing in Islam cannot be grounded except upon the bridge of submission."

Aboo Taahir ibn Khuzaymah informed us: From his grandfather, the *imam* [Ibn Khuzaymah], from Ahmad ibn Nasr, from Aboo Ya'qoob al-Hunaynee, from Katheer ibn 'Abdillaah al-Muzanee, from his father, from his grandfather, who said: The Messenger of Allah (may Allah raise his rank and grant him peace) said:

"Verily, this Religion began as something strange, and it shall return to being something strange as it began. So glad tidings to the strangers!"^[14]

It was said, "O Messenger of Allah! Who are the strangers?"

He replied:

"Those who revive my *Sunnah* after me, and they teach it to Allah's servants."^[15]

Aboo 'Abdillaah al-Haafidh informed us: From Abul-Hasan al-Kaarizee, from 'Alee ibn 'Abdil-'Azeez, who said: I heard Aboo 'Ubayd al-Qaasim ibn Sallaam saying: "The true follower of the *Sunnah* is like one holding on to a hot coal. This is more virtuous today, in my opinion, than even military expeditions in the Way of Allah."

It was reported^[16] from al-A'mash, from Abudh-Dhuhaa, from Masrooq, who said: We visited 'Abdullaah ibn Mas'ood, and he said,

O people! Whoever has knowledge of a matter, let him speak with it. Whoever does not know, let him say: 'Allah knows

best.' That is because it is from knowledge to say about what one does not know, 'Allah knows best.' Allah, the Mighty and Majestic, has said to His Prophet (may Allah raise his rank and grant him peace):

"Say: I ask you for no compensation for it [knowledge], and I am not from those who overburden themselves." [38:86]

Aboo 'Abdillaah al-Haafidh informed us: From Abul-'Abbaas al-Ma'qilee, from Ahmad ibn 'Abdil-Jabbaar al-'Utaaridee, from his father, from 'Abdur-Rahmaan adh-Dhabbee, from al-Qaasim ibn 'Urwah, from Muhammad ibn Ka'b al-Qurathee, who said:

I visited 'Umar ibn 'Abdil-'Azeez, and I

started looking at him with a very serious gaze.

He said, "You are looking at me so seriously! You did not used to look at me like this when I was in Madeenah!"

So I said, "It is because of my astonishment."

He said, "And what are you astonished about?"

I said, "Your change of color, the hunching over of your body, and your loss of hair!"

He said, "How would it be then if you saw me after three [days] in my grave, with my eyes seeping onto my cheeks and my nose streaming pus into my mouth! I would be

even more unfamiliar to you then! Narrate a *hadeeth* to me that you used to narrate from 'Abdullaah ibn 'Abbaas."

So I said: 'Abdullaah ibn 'Abbaas (may Allah be pleased with him and his father) narrated to me, from the Messenger of Allah (may Allah raise his rank and grant him peace), who said:

"Everything has a most honored part, and the most honored of all gatherings are those where the *qiblah* is faced. Do not pray behind a sleepy person, nor a *muhdith* (innovator).^[17] Kill snakes and scorpions even whilst you are performing formal prayer. Do not

cover the walls with material (i.e. carpet). Whoever looks at his brother's writings without his permission is only looking at the Hellfire. Shall I not inform you about the worst people?"

They said, "Of course, O Messenger of Allah!" He said:

"The one who beats his slave, does not even help him, and then lodges by himself, alone in seclusion.

Shall I not inform you of who is even worse than that? The one who hates the people, and the people also hate him.

Shall I not inform you of who is even worse than that? The one who never excuses people for slips, never accepts apologies, and never forgives a single offense!

Shall I not inform you of who is even worse than that? The one who has no good to even hope for, and no evil to be safe from!

Whoever wishes to be the strongest of people, let him place his trust in Allah. Whoever wishes to be the richest of people, let him rely more on what is in Allah's Hand than what is in the hand of anyone else.

Whoever wishes to be the most

noble of people, let him fear Allah.

Certainly, 'Eesaa (may Allah's Peace be upon him) stood among his people and said, 'O Children of Israel! Do not speak with wisdom around ignorant people, lest you oppress it [the wisdom, by misappropriating it]. And do not keep it [wisdom] from its people, lest you oppress them. Do not oppress anyone! Do not respond to others' oppression by oppressing them either, lest you lose your status with your Lord.

There are only three kinds of affairs:

- **An affair of clear guidance,**

which you follow.

- **An affair of clear misguidance, which you avoid.**
- **An affair that is differed over, which you entrust unto Allah, the Mighty and Majestic."[\[18\]](#)**

[Life After Death]

The People of the Religion and *Sunnah* believe in resurrection after death on the Day of Judgment. They believe:

- In everything that Allah, the Exalted, has informed us of about the terrors of that Day of Truth and the various situations of the servants and the entire creation on that Day.

- People shall witness and encounter many things on that frightening Day, like receiving the records of deeds in their right or left hands, being questioned, and many other overwhelming and disturbing matters that have been slated for that Great Day and that terrifying event.
- Affairs like the Bridge, the Scales, the spreading of the record books, which contain down to the most miniscule of good and bad deeds, and other affairs.

[Intercession]

The People of Religion and *Sunnah* also believe in the Intercession of the Messenger (may Allah raise his rank and grant him peace) for the sinful

people of *Towheed*, those who committed major sins, as has been collected in authentic reports from the Messenger of Allah (may Allah raise his rank and grant him peace).

Aboo Sa'eed ibn Hamdaan informed us: From Aboo Haamid ibn ash-Sharqee, from Ahmad ibn Yoosuf as-Sulamee, from 'Abdur-Razzaaq, from Ma'mar, from Thaabit, from Anas, from the Prophet (may Allah raise his rank and grant him peace), who said:

"My intercession is for those of my followers who committed major sins."^[19]

Aboo 'Alee Zaahir ibn Ahmad informed us: From Muhammad ibn al-Musayyab al-Arhayaanee, from al-Hasan ibn 'Arafah, 'Abdus-

Salaam ibn Harb al-Mulaa'ee, from Ziyaad ibn Khaythamah, from Nu'maan ibn Quraad, from 'Abdullaah ibn 'Umar (may Allah be pleased with him and his father), who said: The Messenger of Allah (may Allah raise his rank and grant him peace) said:

"I was allowed to choose between Intercession and entering half of all my followers into Paradise. I chose Intercession, because its scope is more inclusive and comprehensive. Do you think it is only for the pious believers? No, it is rather for the sinful, begrimed, severely mistaken ones!"^[20]

- Aboo Muhammad al-Makhladee

informed us: From Abul-'Abbaas as-Sarraaj, from Qutaybah ibn Sa'eed, from 'Abdul-'Azeez ibn Muhammad ad-Daraawardee, from 'Amr ibn Abee 'Amr...

- And Aboo Taahir ibn Khuzaymah informed us: From his grandfather, Imam Muhammad ibn Ishaq ibn Khuzaymah, from 'Alee ibn Hujr, from Ismaa'eel ibn Ja'far, from 'Amr ibn Abee 'Amr:

[Both of the previous chains:] From Sa'eed ibn Abee Sa'eed al-Maqburee, from Aboo Hurayrah (may Allah be pleased with him), who said: O Messenger of Allah! Who is the happiest person with your intercession on the Day of Judgment? He

replied:

"I did not expect anyone to ask about this matter before you, because of what I have seen of your vigilance over *hadeeth*! Certainly, the happiest person with my intercession on the Day of Judgment is one who says *Laa-ilaaha-ill-Allah* [None deserves any worship other than Allah], sincerely from his soul."[\[21\]](#)

[Affairs of the Day of Judgment]

They also believe in:

- The *Howdh* (Pool)
- The *Kowthar* (River)

- The entrance of some of the believers into Paradise without any reckoning
- The easy reckoning some of them shall have, and their entrance into Paradise, with no harm touching them and no punishment upon them
- The entrance of some of them into the Hellfire
- Their subsequent release and removal from Hell, as they meet up with their brothers who preceded them into Paradise
- Sinners not remaining eternally in Hell
- Disbelievers remaining there eternally, never being released
- Allah not leaving therein any sinful

people of faith [without eventual release]

The People of *Sunnah* also testify that the believers shall see their Lord, the Blessed and Most High, with their eyes. They shall look at Him, as comes in the authentic reports from the Messenger of Allah (May Allah raise his rank and grant him peace), that he said:

"Certainly, you shall see your Lord, just as you can see the [full] moon on the Night of *Badr* [the 14th of a lunar month]."^[22]

The likeness [mentioned in the *hadeeth*] is between two kinds of seeing, not between the two things looked upon.

The narrations about seeing [Allah] are collected, with their chains of transmission, in the book, *Alintisaar*.

[Paradise and Hell are Created]

The People of *Sunnah* also testify that:

- Paradise and Hell are created.
- They are eternal, never coming to an end.
- The people of Paradise never exit from it.
- The people of Hell, the people created for it, never exit from it.
- An announcement is made on that Day: "O people of Paradise! Eternal life, without death! O people of Hell!

Eternity, without death!"^[23]

These matters are all according to the authentic reports from the Messenger of Allah (may Allah raise his rank and grant him peace).

[The Fluctuation of *Eemaan*]

From the creed of the People of *Hadeeth* as well is that *Eemaan* is speech, action, and knowledge. It increases with acts of obedience, and it decreases with disobedience.

Muhammad ibn 'Alee ibn al-Hasan ibn Shaqeeq said: I asked Aboo 'Abdillaah Ahmad ibn Hanbal (may Allah have Mercy on him) about *Eemaan*, about its fluctuation. He said: Al-Hasan ibn Moosaa al-Ashyab narrated to us, from Hammaad ibn Salamah, from Aboo Ja'far al-

Khatmee, from his father, from his grandfather, who said:

'Umayr ibn Habeeb said: "*Eemaan* increases and decreases."

It was said, "What [exactly] is its increase and decrease?"

He replied, "Its increase is when we remember Allah, praise Him, and exalt Him. Its decrease is when we are heedless, extravagant, and forgetful."

Abul-Hasan ibn Abee Ishaaq al-Muzakkee informed us: From his father, from Aboo 'Amr al-Heeree, that Muhammad ibn Yahyaa adh-Dhuhlee, Muhammad ibn Idrees al-Makkee, and Ahmad ibn Shaddaad at-Tirmidhee all reported from al-

Humaydee, from Yahyaa ibn Sulaym, that he asked ten of the scholars of *Fiqh* about *Eemaan*, and they all said: "It is [both] speech and action."

He said:

- I asked Hishaam ibn Hassaan, who said: "It is [both] speech and action."
- I also asked Ibn Jurayj, who said: "It is [both] speech and action."
- I also asked Sufyaan ath-Thowree, who said: "It is [both] speech and action."
- I also asked al-Muthannaa ibn as-Sabbaah, who said: "It is [both] speech and action."
- I also asked Muhammad ibn 'Abdillaah ibn 'Amr ibn 'Uthmaan,

who said: "It is [both] speech and action."

- I also asked Muhammad ibn Muslim at-Taa'ifee, who said: "It is [both] speech and action."
- I also asked Fudhayl ibn 'Iyaadh, who said: "It is [both] speech and action."
- I also asked Naafi' ibn 'Umar al-Jumhee, who said: "It is [both] speech and action."
- I also asked Sufyaan ibn 'Uyaynah, who said: "It is [both] speech and action."

Aboo 'Amr al-Heeree informed us: From Muhammad ibn Yahyaa and Muhammad ibn Idrees, from al-Humaydee, who said:

I heard Sufyaan ibn 'Uyaynah saying:
"*Eemaan* is [both] speech and action. It increases and decreases."

His brother, Ibraaheem ibn 'Uyaynah, said to him, "O Aboo Muhammad! Do you hold that it actually decreases?!"

He replied, "Boy, be quiet! Of course it decreases, all the way until nothing of it remains!"

Al-Waleed ibn Muslim said: I heard al-'Owzaa'ee, Maalik, and Sa'eed ibn 'Abdil-'Azeez all censuring those who say it is merely a testimony without action. They would say [in response]:
"There is no *Eemaan* without action."

I say: One whose obedience and good deeds are

more prominent is more complete in *Eemaan* than someone whose obedience is less, with much disobedience, heedlessness, and neglect.

I heard al-Haakim Aboo 'Abdillaah al-Haafith saying: I heard Aboo Bakr Muhammad ibn Ahmad ibn Baakooyah al-Jallaab saying: I heard from Aboo Bakr Muhammad ibn Ishaaq ibn Khuzaymah, who said:: I heard Ahmad ibn Sa'eed ar-Ribaatee saying: 'Abdullaah ibn Taahir said to me:

"O Ahmad! You hate those people out of ignorance, yet I hate them upon knowledge! The first of their affair is that they do not believe in obedience to the ruler. The second one is that *Eemaan* has no [varying] ranks with them. By Allah, I do not allow myself to say that my

Eemaan is like that of Yahyaa ibn Yahyaa, nor like the *Eemaan* of Ahmad ibn Hanbal, while they say, 'Our *Eemaan* is like that of Jibreel and Meekaa'eel!'"

I also heard al-Haakim saying: That he heard from Aboo Ja'far Muhammad ibn Saalih ibn Haani', from Aboo Bakr Muhammad ibn Shu'ayb, from Ishaq ibn Ibraaheem al-Handhalee, who said:

When Ibn al-Mubaarak arrived in ar-Rayy, one of the worshippers came to him, someone believed to be upon the way of the *Khawaarij* Cult. He said to him, "O Aboo 'Abdir-Rahmaan! What do you say about someone who fornicates, steals, and drinks alcohol?"

He replied, "I do not cast him out of the

fold of *Eemaan*."

The man then said, "O Aboo 'Abdir-Rahmaan! In your old age, you have become a *Murji'*?"

He replied, "The *Murji'ah* Cult do not accept me. They say, 'Our good deeds are accepted, and our sins are forgiven.' Yet, if I knew a single good deed of mine were accepted, I would declare myself to be in Paradise!"

Then he [al-Haakim] mentioned a report by way of Ibn Showdhab, from Salamah ibn Kuhayl, from Huzayl ibn Shurahbeel, who said: 'Umar ibn al-Khattaab (may Allah be pleased with him) said, "If the *Eemaan* of Aboo Bakr were weighed against the *Eemaan* of everyone on earth, it would

outweigh theirs."

I heard Aboo Bakr Muhammad ibn 'Abdillaah ibn Muhammad ibn Zakariyyaa ash-Shaybaanee saying: I heard Yahyaa ibn Mansoor al-Qaadhee, from Muhammad ibn Ishaq ibn Khuzaymah, from al-Husayn ibn Harb, the brother of Ahmad ibn Harb az-Zaahid, who said: "I testify that the Religion of Ahmad ibn Harb that he worshipped Allah upon was that *Eemaan* is [both] speech and action, and it increases and decreases."

[Muslims Who Commit Major Sins are not Disbelievers]

The People of *Sunnah* also hold that when a believer sins, even heavily, with minor and majors sins, he does not become a disbeliever because of

that. If he were to leave this world without repenting from any of that, yet die upon *Towheed* and sincerity, then his affair is up to Allah, the Mighty and Majestic. If He so wills, He may excuse him and enter him into Paradise on the Day of Judgment, safe and rewarded, without being put to trial in Hell, and without being punished for what he had fallen into and earned, those sins and burdens that remained with him all the way to the Day of Judgment. Alternatively, if He so wills, He may punish and torture him for a time with the punishment of Hell. If He does punish him, He will not do so eternally without end. Rather, He shall free him and release him from it, so as to enter the bliss of his eternal abode [of Paradise].

Our *shaykh*, Sahl ibn Muhammad (may Allah

have Mercy on him), used to say: "If the sinful believer is punished in the Hellfire, he is not cast into it as the disbelievers are, nor does he remain there how they do, nor does he face the misery therein like the misery of the disbelievers."

That means: The disbeliever is cast down upon his face into the Hellfire. He is thrown into it, tied upside-down in heavy chains and binding. If the sinful believer is put to trial in the Fire, then he enters Hell how a criminal in this life enters a prison cell, not being thrown in or turned upside-down.

Also, the meaning of his statement, "He is not cast into the Hellfire as the disbelievers are," is: The disbeliever's body is entirely burned. Every time his skin is burned away, it grows back, in order for him

to continually taste the punishment, as Allah, the Most High, has clarified in his Book, when He said:

"Verily, those who disbelieve in our Aayaat [Verses, Signs], We shall enter them into the Fire. Every time their skin is burned off, We replace it with more skin, in order for them to continually taste the punishment." [4:56]

On the other hand, the faces of the believers are not burned, nor are the limbs they prostrated upon, as Allah has made the limbs of prostration *haraam* (impermissible) for the Fire [to burn].

Also, the meaning of his statement, "Nor does he [the believer] remain there how the disbelievers do," is: The disbeliever stays there eternally, and he

is never released. Yet, Allah does not keep the sinful believers in the Hellfire forever.

And the meaning of his statement, "Nor does he face the misery therein like the misery of the disbelievers," is: The disbelievers therein give up on Allah's Mercy. They are made to lose all hope in any type of relief. On the other hand, the believers do not lose hope in the Mercy of Allah in any situation. The end result of the affair of all believers is Paradise, because it is what they were created for, and they are what it [Paradise] was created for, from the Grace and Bounty of Allah.

[Abandonment of Prayer]

The People of *Hadeeth* differed over the issue of when a Muslim intentionally abandons the

obligatory prayers. Ahmad ibn Hanbal and a number of the scholars of the *Salaf* (may Allah have Mercy on all of them) considered such a person to be a disbeliever, expelling him from the fold of Islam. This is due to the authentic report from the Prophet (may Allah raise his rank and grant him peace), wherein he said:

"Between a servant and polytheism is the abandonment of the prayer. Whoever abandons the prayer has fallen into *kufir* (disbelief)." [\[24\]](#)

Ash-Shaafi'ee and his companions, along with a number of the scholars of the *Salaf* (may Allah have Mercy on them all) held that such a person is not a disbeliever, so long as he still considers prayer to be an obligation. They did, however, hold that he

should be deterred by the possibility of capital punishment, how the apostate is threatened.^[25] They interpreted the text, **"Whoever abandons the prayer..."** to mean: rejecting its status as an obligation. The language according to this understanding is relative to what Allah, the Exalted, informed us that Yoosuf (may Allah's Peace be upon him) said:

"Certainly, I have abandoned the religion of a people who do not believe in Allah, those who are disbelievers in the Hereafter." [12:37]

He [Yoosuf] had not been in disbelief so as to exit from it. Rather, he "abandoned" it, meaning: He initially rejected it altogether [without ever having accepted it].

[People's Actions are Created]

Also, from the creed of *Ahlu-Sunnah wal-Jamaa'ah* is that all the actions of the servants have been created by Allah, the Most High. They would not debate about this. They would not consider anyone who rejected and opposed this belief to be from the people of Guidance and Religion of Truth.

[Guidance of the Hearts is Exclusively for Allah]

They also testify that Allah, the Most High, guides whomsoever He wills to His Religion, as He misguides whomsoever He wills. No one whom He leads astray has any proof upon Him nor any acceptable excuse with Him. Allah, the Mighty and Majestic, has said:

"Say: To Allah belongs the binding proof. Had He so willed, He would have guided every last one of them."

[6:149]

And He has said:

"Had We so wanted, We would have given each soul its guidance. Instead, My Verdict is actualized..."

[32:13]

And He has said:

"And We have made for *Jahannam* (the Hellfire) a multitude of *Jinn* and Men..." [7:149]

Exalted is He! He created the creation without any need for them. He made them into two camps:

One for [eternal] bliss, by [His] Grace, and another for *Jaheem* (the Hellfire), by [His] Justice. He made some of them astray, and others rightly guided. Some of them are made [eternally] miserable, others are [eternally] happy. Some of them are made close to His Mercy, and others far from it.

"He is not questioned about what He does, whilst they are to be questioned." [21:23]

"Nay, to Him belongs the creation and all authority. Blessed is Allah, the Lord of all things." [7:54]

And He has said:

"As He initiated you, you shall return. A group He guided, and a

group whom misguidance has justly overwhelmed them. Verily, they took the devils as allies besides Allah, thinking themselves to be rightly guided." [7:30]

And He has said:

"Such people shall have their share of the Book reach them." [7:37]

Ibn 'Abbaas said: "That [i.e. their share of the Book] is the [eternal] happiness or misery that was previously written upon them."

Aboo Muhammad al-Makhladee reported to us: From Abul-'Abbaas as-Sarraaj, from Yoosuf ibn Moosaa, from Jareer, from al-A'mash, from Zayd ibn Wahb, from 'Abdullaah ibn Mas'ood, who said:

The Messenger of Allah (may Allah raise his rank and that of his family and grant them all peace) narrated to us, and he was the honest one, the one most rightfully believed in:

"Verily, the creation of one of you is gathered within the womb of his mother for a period of 40 days. Then, he becomes a blood clot for a like term. Then, he becomes a morsel of flesh for a like term. Then, Allah sends the Angel to him, with four words [of Decree]: His provisions, his actions, his lifespan, and whether he will be miserable or happy [eternally]. I swear by the One in Whose Hand is my soul:

Certainly, one of you may do the deeds of the people of Paradise, until he is within close reach of it. Then, what was previously written upon him reaches him, and thus he begins doing the deeds of the people of Hell, and then he enters it. As well, one of you may do the deeds of the people of Hell, until he is within close reach of it. Then, what was previously written for him reaches him, and he begins doing the deeds of the people of Paradise, and then he enters it."[\[26\]](#)

Aboo Muhammad al-Makhladee also reported to us: From Abul-'Abbaas as-Sarraaj, from Ishaaq

ibn Ibraaheem al-Handhalee, Ibn Raahawayh, from 'Abdus-Samad ibn 'Abdil-Waarith, from Hammaad ibn Salamah, from Hishaam ibn 'Urwah, from his father, from 'Aa'ishah (may Allah be pleased with her), that the Messenger of Allah (may Allah raise his rank and grant him peace) said:

"Verily a man may behave with the behavior of the people of Paradise, while he has been written in the Book to be from the people of Hell. When his death nears, he changes and takes on the behavior of the people of Hell, and then he dies and enters the Hellfire. As well, a man may behave with the behavior of the people of Hell, while he has been

written in the Book to be from the people of Paradise. When his death nears, he takes on the behavior of the people of Paradise, and then he dies and enters Paradise."[\[27\]](#)

[The Good and Bad of *Qadr*]

The People of *Sunnah* also testify and believe that all good and bad things, and all benefit and harm as well, is from the Verdict and Divine Decree of Allah. There is no way to repel any of that, nor is there any way out of it or around it. No one would ever receive anything that was not written for him by His Lord. If the entire creation worked together to provide someone with a benefit not written for him by Allah, they could never deliver it. Similarly, if they all worked together to harm him with a

matter not decreed by Allah, they would likewise be incapable. This is based on what comes in the report of 'Abdullaah ibn 'Abbaas, from the Prophet (may Allah raise his rank and that of his family and grant them all peace).[\[28\]](#)

Allah, the Mighty and Majestic, has said:

"If Allah causes some harm to touch you, no one could remove it other than Him. If He wanted you to have some good, no one could repel His Bounty..." [10:107]

And from the creed of the People of *Sunnah* and their Way is: While they do affirm that all good and all evil is generally from Allah and His Decree, they do not specifically attribute individual things [of evil] to Allah, the Most High, in a manner that

might lead to an inappropriate assumption of deficiency [related to Allah]. An example of this would be like saying, "O Creator of the monkeys, pigs, and beetles..." Even while there is no created thing except that the Lord is its Creator. A statement from the Messenger of Allah (may Allah raise his rank and grant him peace) has been reported on this topic, from one of his opening supplications he used in formal prayer:

**"Blessed are You, the Most High,
and evil is not attributed to You..."**^[29]

Its meaning, and Allah knows best, is: Evil things are not attributed to You, singled out, intentionally, so it would not be said to You in supplication: "O Creator of evil!" Or: "O One who has decreed evil!" This is while He [Alone] is indeed

the Creator of those and all things. This is why al-Khadhir (may Allah's Peace be upon him) attributed the damage done to the ship to his own personal will. He said, as Allah has informed us:

**"As for the ship, it was owned by
poor people who worked at sea. So I
wanted to damage it..."**

Yet, when he referred to goodness, piety, and mercy, he attributed those matters directly to the Will of Allah, the Mighty and Majestic. He said:

**"So your Lord wanted them to come
of age and extract their treasure, as
Mercy from your Lord." [18:82]**

For this reason, He told us that Ibraaheem (may Allah's Peace be upon him) said:

"When I fall ill, it is He who heals me." [26:80]

He attributed the illness to himself and the healing to His Lord, while both are actually from Him.

[The Will of Allah]

From the creed of *Ahlu-Sunnah wal-Jamaa'ah* is that Allah, the Mighty and Majestic, has willed all of the actions of the servants, good and bad. No one ever believed, except by His will. Had He so willed, He could have made all the people a single unified nation. Had he not willed to be disobeyed, He would not have created Iblees. Thus, the disbelief of the disbelievers, as well as the faith of the believers, is only by the Verdict of Allah,

the Exalted and Most High, and His *Qadr*, Intent, and Will. He wanted all of that, intended it, and decreed it.

Allah is pleased with faith and obedience, while He hates disbelief and disobedience. Allah, the Mighty and Majestic, has said:

"If all of you disbelieved, then surely Allah is Self-Sufficient, free of need of you. And He is not pleased with disbelief for His servants. If you are grateful, He is pleased with that from you." [39:7]

[The Importance of One's Closing Deeds]

The People of *Hadeeth* believe and testify that

the final situations of the servants are obscured [from us]. No one knows what his closing deeds will be. They do not rule upon any individual that he is from the people of Paradise. Likewise, they do not rule upon any individual that he is from the people of Hell. This is because the matter is hidden from them. They do not know what situation a person will die upon. Thus, they say: 'We are believers, if Allah so wills.' Meaning: We hope to be from the believers whose deeds are sealed off with goodness, only if Allah so wills.

[Believers are in Paradise]

They also testify for those who die upon Islam that their end result is Paradise, since even those [Muslims] who have been decreed by Allah to be punished in Hell because of their sins which they

fell into and did not repent from will still be brought into Paradise eventually. No Muslim shall remain in the Hellfire, a Bounty and Grace from Allah.

[Disbelievers are in Hell]

The final abode of anyone who dies upon disbelief, and refuge with Allah is sought, is the Fire. He shall not be rescued from it. He remains there eternally, to no end.

[Those Promised Paradise By Name]

There are Companions whom the Messenger of Allah (may Allah raise his rank and grant him peace) testified for, by name [that they are in Paradise]. The People of *Hadeeth* testify to that for them, believing in what the Messenger (may Allah

raise his rank and grant him peace) mentioned and promised for them. He (may Allah raise his rank and grant him peace) certainly would not testify for them in such a way, unless that was made known to him [through Revelation]. Allah, the Most High, gave His Messenger (may Allah raise his rank and grant him peace) knowledge of whatever affairs of the Unseen He so chose. This is explained in the Statement of Allah, the Mighty and Majestic:

"The Knower of the Unseen, He does not reveal the Unseen to anyone, except for whatever Messenger He is pleased with." [72:26]

He (may Allah raise his rank and grant him peace) gave ten of his Companions glad tidings of Paradise.^[30] They are:

- Aboo Bakr
- 'Umar
- 'Uthmaan
- 'Alee
- Talhah
- Az-Zubayr
- 'Abdur-Rahmaan ibn 'Owf
- Sa'd
- Sa'eed
- Aboo 'Ubaydah ibn al-Jarraah

Similarly, he said about Thaabit ibn Qays ibn Shammaas:

"He is from the people of Paradise."^[31]

Anas ibn Maalik said, "So he was a man walking in our midst, while we would say about

him: He is [already] from the people of Paradise.

[The Rightly Guided Caliphs]

They also believe and testify that the most virtuous Companions of the Messenger of Allah (may Allah raise his rank and that of his family and grant them all peace) were: Aboo Bakr, and then 'Umar, and then 'Uthmaan, and then 'Alee. These were the rightly guided Caliphs whose leadership was mentioned by the Messenger of Allah (may Allah raise his rank and that of his family and grant them all peace), in his statement that was reported by Sa'eed ibn Jahmaan, from Safeenah:

"The Caliphate after me will last for 30 years."^[32]

After their days ended, the affair reverted back

to harsh kingship, just as the Messenger (may Allah raise his rank and grant him peace) foretold.

The People of *Hadeeth* affirm the Caliphate of Aboo Bakr (may Allah be pleased with him), right after the death of the Messenger of Allah (may Allah raise his rank and grant him peace). The Companions chose him unanimously, saying resolutely: "The Messenger of Allah (may Allah raise his rank and grant him peace) was pleased with him for our Religion, so we are pleased with him for our worldly affairs."

This meant: He chose him to lead the obligatory prayers in his absence, during the days of his illness, and it [prayer] is the Religion. Thus, we are also pleased with him as the Caliph of the Messenger (may Allah raise his rank and grant him

peace) in charge of our worldly affairs.

This was also due to their statement: "The Messenger of Allah (may Allah raise his rank and grant him peace) put you forth, so who would dare try to keep you back?"

They meant: He (may Allah raise his rank and grant him peace) put him forth to lead the prayer during the days of his illness, and so we prayed behind you following his order. So who could come and hold you back after he put you forward?!

The Messenger of Allah (may Allah raise his rank and grant him peace) used to speak about the status of Aboo Bakr during his lifetime, with things that made it clear to the Companions that he was the most deserving of the Caliphate after him. This is why they all unanimously agreed and united

under him. As a result, they all benefitted from him in that position, by Allah! They prospered and thrived so much so that Aboo Hurayrah (may Allah raise his rank and grant him peace) said, "By Allah, the One who none deserves worship but He! Had it not been for the Caliphate of Aboo Bakr, Allah would not still be worshipped [alone]!"

When it was said to him, "Be quiet, Aboo Hurayrah!" He argued his case with proofs, until they believed him and accepted that from him.

Then came the Caliphate of 'Umar ibn al-Khattaab (may Allah be pleased with him), based upon the direct appointment of Aboo Bakr (may Allah be pleased with him). The Companions united under him as well, and through his position, Allah, the Exalted, fulfilled His Promise to make Islam

rise and its glory spread.

Then came the Caliphate of 'Uthmaan (may Allah be pleased with him), based on the complete agreement of the *Shooraa* council. With the unanimous agreement of all the Companions and their acceptance of him, the affair was then passed on to him.

Then came the Caliphate of 'Alee (may Allah be pleased with him), with all the Companions pledging their allegiance to him, as they saw him as the most deserving of the creation and the one with the most right to the Caliphate at that time. Not one of them condoned disobedience of him or opposition to him.

These four were the rightly guided Caliphs through whom Allah supported His Religion and

overtook and conquered the disbelievers. Through their roles, Allah gave strength to Islam and raised the banners of Truth in their days. He brought light to the darkness by their radiance, illumination, and splendor. He, the Mighty and Majestic, actualized through their Caliphate His previously revealed Promise, that He said:

"Allah has promised those of you who believe and do righteous deeds that He shall surely grant them authority in the land, as He granted those before them authority. He will certainly give them the ability to manifest the Religion He is pleased with for them, and He will certainly replace their fear with security..." to

the end of the Verse. [24:55]

And He said:

"Stern against the disbelievers..."

[48:29]

Thus, whoever loves them, takes them as allies, prays for them, observes their rights, and acknowledges their virtues shall be among the ranks of the successful. Whoever hates them, insults them, or describes them with things the *Rawaafidh* and *Khawaarij* Cults (may Allah curse them) attribute to them, shall be ruined along with all those who are destroyed.

The Messenger of Allah (may Allah raise his rank and that of his family and grant them all peace) said:

"Do not insult my Companions!"^[33]

"The curse of Allah be upon anyone who insults them."^[34]

And he said:

**"Whoever loves them, then because of their love for me, I love them!
Whoever hates them, then because of their hatred of me, I hate them!
Whoever harms them, harms me as well! The curse of Allah be upon anyone who insults them!"**^[35]

[The Rights of the Muslim Rulers]

The People of *Hadeeth* hold that *Jumu'ah*, *'Eed*, and other prayers are offered behind the Muslim leader, be he pious or wicked. They also

hold that military service under them is also required, even if they were [personally] wicked and transgressive. They hold that supplications are made in their favor, for their rectification, success, and righteousness. They do not allow armed rebellion against the leaders, even if they witness injustices and transgressions from them.

They [the People of *Hadeeth*] hold that rebels are to be fought off, until they return to obeying to the rightful leader.

[What Transpired Between the Companions]

They [the People of *Hadeeth*] remain silent regarding all clashes that took place between the Companions of the Messenger of Allah (may Allah

raise his rank and that of his family and grant him peace). Their tongues are kept purified from anything that would include the slightest mention of their faults or shortcomings. Instead, they seek Mercy for all of them in supplication, and love every last one of them.

They also highly regard the status of his wives (may Allah be pleased with them), supplicating for them, knowing their virtues, and acknowledging their rank as "the Mothers of the Believers."^[36]

[Paradise is Only Attained by the Mercy of Allah]

They also believe and testify that no one has a right to enter Paradise, no matter how great his actions are or how admirable his case is. It can only

be attained when Allah bestows His Grace upon a person and grants that to him as a Blessing and Bounty. This is because the good deeds he did were only made easy for him by Allah, whose Name is Majestic. Had He not made that easy for him and guided him to it, he could never have made his way to it. Allah, the Mighty and Majestic, has said:

"Had it not been for His Favor upon you and His Mercy, not one of you would have ever reached any level of purity, ever. Rather, Allah purifies whomsoever He wills," [24:21] among other Verses on the topic.

[Lifespans are Set]

They also believe and testify that Allah, the

Mighty and Majestic, has set a specific amount of time for each created being to live, and that no soul dies except by the Permission of Allah, a Written Decree at a set time. Once the lifespan of a man runs out, there is nothing for him but death, and there is no way around it. Allah, the Mighty and Majestic, has said:

"Every nation has a set time. When the time comes, they are not delayed a single hour, nor are they taken early." [7:34]

And He said:

"It is not for any soul to die, except by the Permission of Allah, a Written Decree for a set time."
[3:145]

They also testify that whenever a person dies or is killed, he has reached the end of his [pre-determined] lifespan. Allah, the Mighty and Majestic, has said:

"Had you been in your homes, those of you written to die would come forth to the places they would fall."

[3:154]

"Wherever you are, death shall reach you, even if you were in fortified towers." [4:78]

[The Creation of Devils in Order to Test People]

They [the People of *Hadeeth*] also believe that Allah, the Exalted, has created devils who whisper

misguidance to people, hoping to make them slip, from hidden positions of ambush. Allah, the Mighty and Majestic, has said:

"And the devils do indeed inspire their allies to argue with you. If you were to obey them, you would certainly become polytheists." [6:121]

Allah, the Most High, has allowed them to overtake whomsoever He wills, while He protects whomsoever he wills from their plots and plans. Allah, the Mighty and Majestic, has said:

"And seduce whomever of them you can with your voice! Approach them on horseback and walking, and have your share with them in wealth and offspring. Go ahead and threaten

them. The devil only threatens them with delusional distractions. Verily, My true servants are not under your authority at all. And sufficient is your Lord as a Protector." [17:64-65]

And He has said:

"Certainly, he [the devil] has no authority over those who believe and place their trust in their Lord. His [the Devil's] authority is only over those who take him as an ally..."

[16:99-100]

[Magic and Magicians]

They also testify that magic and magicians do indeed exist in this life, yet they are unable to harm

anyone without the Permission of Allah, the Mighty and Majestic:

"And they cannot harm anyone with it [their magic], except by the Permission of Allah" [2:102]

So anyone who uses magic and believes that it independently can harm or benefit people, outside of the Permission of Allah, the Most High, has certainly disbelieved.

[When a person caught using magic is interrogated], if he describes actions of disbelief [done as part of the magic], then he is requested to repent. If he repents, fine. Otherwise, his neck is struck.^[37] If he describes things not connected to disbelief, or talks about things that are not understood, then he is to be prevented from that. If

he repeats the offense, he should be punished.

If he says, "Magic is not *haraam* [impermissible]," or "I consider it to be permissible," then he faces capital punishment, since he is trying to make permissible something which the Muslims have unanimously understood to be forbidden.

[Intoxicants]

The People of *Hadeeth* forbid intoxicating drinks, whether made from grapes, raisins, dates, honey, grain, or any other substance which intoxicates. They forbid large and small amounts of it. They consider it to be *najas* (impure), and they hold that drunkards face punishment in Islamic Law.^[38]

[Issues Related to Prayer]

They believe in hastening to perform prayers, and that establishing them in the earlier parts of their legislated times is more virtuous than delaying them to the later parts of their legislated times.

They deem the recitation of the opening Chapter of the Book [*Soorah al-Faatihah*] behind the *imam* [of congregational prayer] essential.

They order people to complete their bowings and prostrations properly, as an absolute obligation. They consider the pillars of the prayer, those matters essential for the validity of the prayer, to include:

- Completing one's bowing and prostrating, resting fully in both

- Standing after bowing, resting fully in this standing
- Sitting between prostrations, resting fully in this sitting

[Mutual Advice]

They advise one another to:

- Pray optional prayers at night after sleeping
- Keep family ties
- Spread greetings of *salaam*
- Feed people
- Show mercy to the destitute, the poor, and the orphans
- Be concerned with the affairs of the Muslims

- Be religiously cautious with food, drink, marriage, and clothing
- Work hard in deeds of righteousness
- Enjoin good and forbid evil
- Be first in initiating all types of good deeds
- Be warned of the end result of [too much] worldly ambition
- Hold to the Truth
- Be patient

[Religious Loyalty]

They [the People of *Hadeeth*] religiously love some people and hate others. They stay away from quarreling and argumentation in the Religion. They stave off the people of innovations and misguidance. They have religious enmity for the

people of desires and whimsical notions [on Religious topics].

They follow the role model of the Prophet (may Allah raise his rank and grant him peace) and his Companions who, like the stars [in the sky], whichever of them are followed, a man will be rightly guided, as the Messenger of Allah (may Allah raise his rank and grant him peace) said about them.^[39] They also follow the examples of the righteous *Salaf*, of the *imams* of the Religion and the scholars of the Muslims. They hold tenaciously to the firm Religion and clear Truth that they held to.

[Hatred of the People of Innovation]

They hate the people of innovation, those who

introduce into the Religion what is not part of it. They do not love them nor accompany them. They do not listen to their speech nor sit with them in gatherings. They do not argue with them in Religious matters, nor do they debate them. They believe in protecting their ears from hearing their false claims. Such claims, when they pass through the ears and settle into the heart, cause harm and pave the way for all types of satanic whisperings and corrupt and dangerous notions. About this, Allah, the Mighty and Majestic, sent down His Statement:

"When you see those speaking freely about our Verses, turn away from them until they speak about other topics." [6:68]

[Characteristics of Innovators]

The distinguishing characteristics of innovation upon its people are clear and apparent. The most obvious of their signs is severe animosity for the carriers of the narrations of the Prophet (may Allah raise his rank and grant him peace), their belittlement of them, and their use of nicknames for them, the likes of:

- *Hashawiyyah* (worthless padding)
- Ignorant
- *Thaahiriyyah* (those who rigidly stick to the apparent meanings of texts)
- *Mushabbihah* (claimants that Allah resembles His creation)

They [the people of innovation] believe that the narrations of the Messenger of Allah (may Allah

raise his rank and grant him peace) are not actually knowledge in and of themselves, and that true knowledge is actually what the devils inspire them with, the deductions of their corrupt intellects, the satanic whisperings in the darkness of their chests, the empty obsessions of their hearts, stagnant and devoid of any good, and their "proofs", or rather their false and baseless points of confusion!

"Such people are cursed by Allah, and thus He made them deaf and took away their eyesight." [47:23]

"Whomever Allah disgraces shall have none to bring him honor. Verily, Allah does whatever He wills." [22:18]

I heard al-Haakim Aboo 'Abdillaah al-Haafidh

saying: From Aboo 'Alee al-Husayn ibn 'Alee al-Haafidh, from Ja'far ibn Ahmad ibn Sinaan al-Waasitee, from Ahmad ibn Sinaan al-Qattaan, who said: "There is no innovator in the whole world except that he hates the People of *Hadeeth*. Once a man innovates something, the sweetness of *Hadeeth* is plucked out of his heart."

I also heard al-Haakim saying: From Abul-Husayn Muhammad ibn Ahmad al-Handhalee in Baghdad, from Muhammad ibn Ismaa'eel at-Tirmidhee, who said:

Ahmad ibn al-Hasan at-Tirmidhee and I were with the *imam* of the Religion, Aboo 'Abdillaah Ahmad ibn Hanbal. So Ahmad ibn al-Hasan said to him, "O Aboo 'Abdillaah! The People of *Hadeeth* were

mentioned to Ibn Abee Qutaylah in Makkah, and he said: 'The People of *Hadeeth* are an evil bunch.'

So Ahmad ibn Hanbal got up, shaking his clothes off, and said: '*Zindeeq* (Heretic)! *Zindeeq!* *Zindeeq!*...' repeating that until he entered his house.

I also heard al-Haakim Aboo 'Abdillaah saying: From Aboo Nasr Ahmad ibn Sahl al-Faqeeh in Bukhaaraa, from Aboo Nasr ibn Salaam al-Faqeeh, who said: "Nothing is more disturbing to the people of deviation or more hated to them than listening to *hadeeths* being narrated along with their chains of transmission."

I also heard al-Haakim saying:

I heard Shaykh Aboo Bakr Ahmad ibn Ishaq ibn Ayyoob al-Faqeeh debating a man once. Shaykh Aboo Bakr said, "So-and-so narrated to us..."

So the man said: "Leave us alone with this *'haddathanaa'* (saying 'he narrated to us')! When will we be done with this *'haddathanaa'*?"

So the *shaykh* said to him: "Get up and leave, you disbeliever! And never come back to my home again, ever!"

Then he looked at us and said, "I have never told a man that he could not enter my house, other than this man."

I heard Ustaadh Aboo Mansoor Muhammad

ibn Ahmad Hamshaad, the scholar, the ascetic, saying: From Abul-Qaasim Ja'far ibn Ahmad al-Muqri' ar-Raazee, from 'Abdur-Rahmaan ibn Abee Haatim ar-Raazee, from his father, the *imam* of his land, Aboo Haatim Muhammad ibn Idrees al-Handhalee, who said: "The distinguishing sign of the people of innovation is their speech against *Ahlul-Athar* (the people of narration):

- The sign of heretics is that they call the people of narration: *'Hashawiyyah.'* (worthless), intending by that to nullify the [proof of the] narrations.
- The sign of the *Qadariyyah* Cult is that they call the People of *Sunnah*: *'Mujbirah.'*

- The sign of the *Jahmiyyah* Cult is that they call the People of *Sunnah*: '*Mushabbihah*.'
- The sign of the *Raafidhah* Cult is that they call the people of narration: '*Naabitah*' and '*Naasibah*.'

I say: All of that is blameworthy bigotry, and none of those names actually apply to the People of *Sunnah* at all, except one: "The People of *Hadeeth*."

And I have actually seen the people of innovation using all those nicknames for the People of *Sunnah*. They have taken the same path as the polytheists [of Makkah], when they began hurling various nicknames at the Messenger of Allah (may Allah raise his rank and grant him peace). Some of them called him a magician. Others called him a

soothsayer. Some called him a poet. Others called him crazy, troubled, a liar, and a fabricator. The Prophet (may Allah raise his rank and that of his family and grant them all peace) was innocent and far removed from all of that. He was nothing other than a chosen Messenger and Prophet. Allah, the Mighty and Majestic, has said:

"Look at the likenesses they describe you with! They have gone astray, and they are unable to find a single path (of guidance)." [25:9]

Similarly, the People of *Hadeeth* are exonerated of all these nicknames, free of them. Rather, they are clean, pure, and pious people. They are nothing but People of *Sunnah*, pressing forward, people of respectable backgrounds, upon

straight paths of guidance, with strong and extensive proofs. Allah has granted them success in following His Book. His Revelation, and His Speech. He has given them success in following the example of His Messenger (may Allah raise his rank and grant him peace), in his narrations which order his followers with all types of good statements and actions. In them, he forbade them from all types of evil behavior. He [Allah] aided them in holding to his way and keeping to the guidance found in his *Sunnah*. He placed love in their chests for him and for the *imams* of his Religion and the scholars of his *Ummah*.

Whoever loves a people shall be with them on the Day of Judgment, based on the verdict of the Messenger of Allah (may Allah raise his rank and

grant him peace), when he said:

"A man shall be with those he loves."^[40]

[Loving the *Imams* of *Sunnah*]

One of the distinguishing characteristics of the People of *Sunnah* is their love for the *imams* and scholars of *Sunnah*, its supporters, and allies. Similarly is their hatred for the *imams* of innovation, those who call to the Hellfire and direct their followers to the abode of destruction.

Allah, the Exalted, has certainly decorated the hearts of the People of *Sunnah* and illuminated them with love of the scholars of *Sunnah*, a true favor and blessing from Him, the Divinely Majestic.

Al-Haakim Aboo 'Abdillaah al-Haafidh (may

Allah place him and us in Paradise) narrated to us: From Muhammad ibn Ibraaheem ibn al-Fadhl al-Muzakkee, from Ahmad ibn Salamah, who said:

Aboo Rajaa' Qutaybah ibn Sa'eed read his book, *al-Eemaan* [as dictation] to us. In the end of it was: "When you see a man loving Sufyaan ath-Thowree, Maalik ibn Anas, al-'Owzaa'ee, Shu'bah, Ibn al-Mubaarak, Abul-Ahwas, Shareek, Wakee', Yahyaa ibn Sa'eed, and 'Abdur-Rahmaan ibn Mahdee, know that he is a person of *Sunnah!*"

Ahmad ibn Salamah (may Allah have Mercy on him) remarked: So I added under that, in my copy: "...And also Yahyaa ibn Yahyaa, Ahmad ibn Hanbal,

and Ishaaq ibn Raahawayh."

As we finished, some people from Naysaaboor looked at us and said, "These people are fanatics for Yahyaa ibn Yahyaa!"

So we asked him [Qutaybah], "O Aboo Rajaa'! What is the status Yahyaa ibn Yahyaa?"

He replied: "A righteous man, an *imam* of the Muslims. Ishaaq ibn Ibraaheem is also an *imam*, and Ahmad ibn Hanbal is the greatest of all those named."

Those mentioned by Qutaybah (may Allah have Mercy on him) are *imams of Hadeeth*, role models whose guidance is followed, those whom a person

of *Sunnah* is known by his love for them. Sharing their rank in general, and from their followers and supporters whom they recognized, are others who followed their same path, so I add:

Muhammad ibn Idrees ash-Shaafi'ee al-Muttalibee, the foremost *imam*, the revered leader, whose favor over the people of Islam and *Sunnah* is known, the one given success, inspired and made firm, the one who worked for the Religion of Allah and the *Sunnah* of His Messenger (may Allah raise his rank and that of his family and grant them all peace), giving it support and defending it, the likes of which no other *imam* came with in his time or afterwards.

Also, from those who came before ash-Shaafi'ee (may Allah have Mercy on him) were the

likes of:

- Sa'eed ibn Jubayr
- Az-Zuhree
- Ash-Sha'bee
- At-Taymee

Then, after them, were the likes of:

- Al-Layth ibn Sa'd
- Al-'Owzaa'ee
- Ath-Thowree
- Sufyaan ibn 'Uyaynah al-Hilaalee
- Hammaad ibn Salamah
- Hammaad ibn Zayd
- Yoonus ibn 'Ubayd
- Ayyoob
- Ibn 'Own
- And their peers

Then, after them, were the likes of:

- Yazeed ibn Haaron
- 'Abdur-Razzaaq
- Jareer ibn 'Abdil-Hameed

Then, after them, were the likes of:

- Muhammad ibn Yahyaa adh-Dhuhlee
- Muhammad ibn Ismaa'eel al-Bukhaaree
- Muslim ibn al-Hajjaaj al-Qushayree
- Aboo Daawood as-Sijistaanee
- Aboo Zur'ah ar-Raazee
- Aboo Haatim and his son
- Muhammad ibn Muslim ibn Waarah
- Muhammad ibn Aslam at-Toosee
- 'Uthmaan ibn Sa'eed ad-Daarimee
- Muhammad ibn Ishaq ibn

Khuzaymah, referred to as: the *imam* of all *imams*, and he was absolutely the *imam* of all *imams* in his era

- Aboo Ya'qoob Ishaq ibn Ismaa'eel al-Bustee
- My grandfather, Aboo Sa'eed Yahyaa ibn Mansoor az-Zaahid al-Harawee
- 'Adiyy ibn Hamdooyah as-Saaboonee and his two sons, the two swords of the *Sunnah*: Aboo 'Abdillaah as-Saaboonee and Aboo 'Abdir-Rahmaan as-Saaboonee

Among others from the *imams* of the *Sunnah*, those who held tenaciously to it, supported it, called to it, and guided people to it.

[Rebuking the People of Innovation]

The matters I have recorded in this book were the creed of all of them. None of them differed in any of these issues, but instead there was total consensus among them. With all of this, they agreed that the people of innovation must be subdued, disgraced, humiliated, shunned, exiled, and avoided. They are not to be accompanied or lived near, but rather nearness to Allah, the Mighty and Majestic, is sought through shunning and boycotting them.

By the Grace of Allah, the Mighty and Majestic, I follow in their footsteps, taking them as illumination [upon my way]. I advise my brothers and companions not to stray from their path, nor to follow the statements of others. I further advise that they not become preoccupied with these contrived

innovations that have become popular among the Muslims after they first appeared and spread. Had any one of these things appeared upon the tongue of anyone in the era of those *imams*, they would have boycotted him, declared him an innovator and a liar, and poured upon him every bit of terrible and disliked treatment.

Let my brothers not be deceived by the large numbers of the people of innovation, the multitudes of them! That is only one of the signs of how close the Hour is, since the chosen Messenger (may Allah raise his rank and that of his family and grant them all peace) said:

"Verily, from the signs of the Hour and its closeness is that knowledge will become scarce and ignorance

will become prevalent."

Knowledge is the *Sunnah*, and ignorance is innovation.

Anyone today who holds fast to the *Sunnah* of the Messenger of Allah (may Allah raise his rank and that of his family and grant them all peace), implements it, embodies it, and calls to it shall have reward greater and more abundant than the rewards given to the ones mentioned in this work, from the earliest era of the Islamic Religion. That is because the chosen Messenger (may Allah raise his rank and grant him peace) said about such a person:

"He shall have the reward of fifty [people]."

It was asked, "Fifty of their people?" To which

he replied:

"Rather, fifty of you!"^[41]

He said this exclusively about those who would embody his *Sunnah* when the *Ummah* at large is corrupt.

I found in the writings of Shaykh al-Islam, my grandfather, Aboo 'Abdillaah Muhammad ibn 'Adiyy ibn Hamdooyah as-Saaboonee (may Allah have Mercy on him): From Abul-'Abbaas al-Hasan ibn Sufyaan an-Nasawee, from al-'Abbaas ibn [Subh]^[42], from 'Abdul-Jabbaar ibn al-Muthaahir, from Ma'mar ibn Raashid, from Ibn Shihaab az-Zuhree, who said: "Teaching the *Sunnah* is more virtuous than 200 years of worship."

[Upholding and Honoring the *Hadeeth*

Narrations]

Aboo Bakr Muhammad ibn 'Abdillaah ibn Muhammad ibn Zakariyyaa ash-Shaybaanee informed us: From Abul-'Abbaas Muhammad ibn 'Abdir-Rahmaan ad-Daghoolee, from Muhammad ibn Haatim al-Muthaffaree, from 'Amr ibn Muhammad, who said:

Aboo Mu'aawiyah adh-Dhareer was narrating *Hadeeth* to Haaron ar-Rashaeed. So he [Aboo Mu'aawiyah] narrated to him the *hadeeth* of Aboo Hurayrah (may Allah be pleased with him):

"Adam disproved Moosaa..."[\[43\]](#)

So then 'Eesaa ibn Ja'far said: "How is that

even possible with all of that time that was between Adam and Moosaa?"

So Haaron lunged forward to him and said, "He narrates to you from the Messenger (may Allah raise his rank and grant him peace), and you contradict him with, 'How is that possible'?!" Haaron kept repeating this rebuke until he managed to calm down.

This is how a man must honor the reports of the Messenger of Allah (may Allah raise his rank and that of his family and grant them all peace) and accept them with full belief, compliance, and submission. He must sternly rebuke anyone who contradicts this code of conduct, like how Haaron ar-Rasheed (may Allah have Mercy on him) treated

this man who contradicted the authentic report he heard with, "How is that possible," rejecting it, thinking it unlikely, and not simply accepting it with full submission, as is required with everything that comes from the Messenger (may Allah raise his rank and that of his family and grant them all peace).

May Allah, the Exalted, make us from those who truly hear the words [of Truth] and follow the best of what they hear, those who hold fast to the Book and the *Sunnah* as long as they live in this world. May He keep us away from whims of misguidance, unsubstantiated opinions, and humiliation, as a Bounty and Grace from Himself.

This ends the treatise, and to Allah is all praise. May Allah raise the rank of our leader, Muhammad,

and that of his family and Companions, and may He grant them all peace.

[1] Collected by al-Bukhaaree and Muslim.

[2] Collected by ad-Daarimee in *ar-Radd 'alal-Mareese*; Authenticated by al-Albaanee in his checking of *at-Tahaawiyah* (pp.306-307).

[3] See: *Silsilat al-Ahaadeeth ad-Dha'eefah* (no.1719).

[4] Collected by Aboo Daawood, at-Tirmidhee, and others, with the wording: "**...They have prevented me from conveying the Speech of My Lord...**" Authenticated in: *as-Silsilah as-Saheehah* (no.1947).

[5] Meaning: His severe religious offense may warrant capital punishment through the Islamic judicial process in an established Muslim country.

Cases involving punishments such as these are not dealt with in lands under the authority of non-Muslims.

[6] As mentioned previously, cases such as these are not dealt with in lands of non-Muslims. This is only implemented through due process within the Islamic judicial system of a recognized and established Muslim country.

[7] Collected by al-Bukhaaree and Muslim.

[8] Collected by Muslim.

[9] Collected by al-Bukhaaree and Muslim, as the author will soon explain and detail.

[10] A similar report was collected by Muslim with the wording: "**Allaah draws near**," instead of, "**Allaah descends to the lowest heaven.**"

[11] Collected by Ahmad and at-Tirmidhee. At-Tirmidhee said: "I heard Muhammad [al-Imam al-

Bukhaaree] grading this *hadeeth* as *dha'eef* (unauthentic)."

[12] Collected by Ibn Hibbaan; Authenticated by al-Albaanee in *as-Silsilah as-Saheehah* (no.2405).

[13] Collected by al-Bukhaaree and Muslim.

[14] Collected by Muslim.

[15] This additional phrase (not found in *Saheeh Muslim*) is often mentioned by the scholars in a way that indicates its authenticity is in question, and Allaah knows best.

[16] By al-Bukhaaree in his *Saheeh* compilation of *Hadeeth*.

[17] A "*muhdith*" in this context may also refer to someone who has lost his *wudhoo'*, and Allah knows best.

[18] Collected by al-Haakim in *al-Mustadrak*. Adh-Dhahabee pointed out the unreliability of

some of its narrators and rejected this narration in his checking of the book.

[19] Collected by Ahmad, Aboo Daawood, and at-Tirmidhee; Authenticated in *Saheeh al-Jaami' as-Sagheer* (no.3714).

[20] Collected by Ahmad, at-Tirmidhee, and Ibn Maajah; Declared unauthentic in *Silsilat al-Ahaadeeth ad-Dha'eefah* (no.3585). A similar report with the wording, "**...It is for those who died without having committed shirk (polytheism),**" has been authenticated in *Saheeh al-Jaami' as-Sagheer* (no.56).

[21] Collected by al-Bukhaaree.

[22] Collected by al-Bukhaaree and Muslim.

[23] As found in a *hadeeth* collected by al-Bukhaaree and Muslim.

[24] Collected by Muslim.

[25] Again, cases such as these are not dealt with in lands of non-Muslims. This is only implemented through due process within the Islamic judicial system of a recognized and established Muslim country.

[26] Collected by al-Bukhaaree and Muslim.

[27] Collected by Ahmad in his *Musnad*; Authenticated in *at-Ta'leeqaat al-Hisaan* (no.347).

[28] Collected by Ahmad and at-Tirmidhee; Authenticated in *Saheeh al-Jaami' as-Sagheer* (no.7957).

[29] Collected by Muslim.

[30] Collected by Ahmad and at-Tirmidhee; Authenticated in *Saheeh al-Jaami' as-Sagheer* (no.50).

[31] Collected by al-Bukhaaree and Muslim.

[32] Collected by Ahmad, Aboo Daawood, and

at-Tirmidhee; Authenticated in *Silsilat al-Ahaadeeth as-Saheehah* (no.459).

[33] Collected by al-Bukhaaree and Muslim.

[34] Collected by ad-Daaraqutnee and others; Declared unauthentic in *Dha'eef al-Jaami' as-Sagheer* (no.1802).

[35] Collected by Ahmad, at-Tirmidhee, and others; Declared unauthentic in *Silsilat al-Ahaadeeth ad-Dha'eefah* (no.2901).

[36] See: Quran 33:6.

[37] Again, cases such as these are not dealt with in lands of non-Muslims. This is only implemented through due process within the Islamic judicial system of a recognized and established Muslim country.

[38] Through due process within the Islamic judicial system of a recognized and established

Muslim country.

[39] This is not established from the speech of the Prophet (may Allaah raise his rank and grant him peace). See: *Silsilat al-Ahaadeeth ad-Dha'eefah* (no.58-62).

[40] Collected by al-Bukhaaree and Muslim.

[41] Collected by Aboo Daawood, at-Tirmidhee, and Ibn Maajah; Declared unauthentic in *Dha'eef al-Jaami' as-Sagheer* (no.2344).

[42] In the Arabic source: Sabeeh/Subayh. The narrator's name was actually al-'Abbaas ibn al-Waleed ibn Subh.

[43] Collected by al-Bukhaaree and Muslim.