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# UNDERSTANDING THE SUMMARY OF ^ ABDULLAH AL-HARARIYY

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The Essentials of Belief and Rules of Apostasy



**RAMADAN 16 1442**

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## [I] INTRODUCTION

This is the **[introduction]** to an explanation of the English Summary of Obligatory Knowledge.

Verbal **[praise]** and thanks **[be]** due **[to Allah]** for the endowments that He willingly gave without an obligation to give anything. He is **[the Lord]**, i.e., the God and the Owner **[of the humans and jinn]**, Angels, animals, stones, plants, stars and of all creations. The Arabic word "al-<sup>^</sup>alamīn" used in the original Arabic text sometimes refers specifically to the humans and jinn, sometimes to the humans, Angels and jinn, and sometimes to all the creations. For that reason, in some translations of this text, it says: "the Lord of the universe."

He is **[the]** only **[One Who is Attributed with]** eternal **[Life, the One Who does not need anything]** but everything needs Him, **[and]** He is **[the One Who manages all of the creations]**. His management of one matter does not distract Him from another. Thus, He controls all of the affairs of the skies just as He controls all affairs of the earth, without any distraction or exhaustion.

And may Allah raise the rank, honor and prestige of Muhammad ﷺ, the most pious of Prophets and Master of Messengers, and protect his nation from what he fears for it.

### [I.1] ABOUT THIS BOOK

**[This book,]** i.e., the original book whose words herein are in bold **[is a]** translation of the **[Summary]** of <sup>^</sup>Abdullah Al-Harariyy, our Shaykh and the Shaykh of our shaykhs, who is famous as Al-Habashiyy and as Shaykh <sup>^</sup>Abdullah. He died 1429 A.H., may Allah have mercy on him. He is the one referred to when saying, "the author" or "the Shaykh" or "our Shaykh".

A "summary **[(mukhtasar)]**" in the terminology of the scholars is what has few terms but vast meaning. The scholars have written mukhtasars in all fields of religious knowledge for beginners. They have accordingly written intermediate level books (mutawassitat) as well as unabridged texts (mutawwalat) that may exceed two volumes.

As for these words that are not bold, they are, with Allah's Help, sufficient explanation of the translation of the Summary, revealing what is veiled behind its brevity in the "majz (merged)" style of the scholars, which is their blending the explanation with the original text in such a way that they flow together as one book.

This is not the first or greatest explanation of the Summary. The Shaykh explained his own Summary in a book that he called "Bughyatut-Talib". It was at first one volume, then he expanded it to two volumes. Then some of his students and their students cooperated to summarize that expansion into one volume and named it "<sup>^</sup>Umdatur-Raghib", and they reinforced it with amazing footnotes. The Shaykh also has a small explanation for his Summary that is rare because it was not printed a lot. In the meantime, a brief explanation for the translated text was completed by some of our shaykhs, and is printed. Then, two shaykhs, who are his students and students of his students, collaborated to make an explanation of the Summary in the style of "majz" called "Al-Qawlul-Jaliyy". Then, along came a small baby who thought himself competent enough to make a "majz" explanation for the English translation of the Summary that is not a translation of Al-Qawlul-Jaliyy, as that is already done. Rather, it is an

explanation aimed at tackling the English translation as an English document, while keeping in mind the Arabic text of the Shaykh and referring to its various explanations for assistance.

This explanation is ideal for brothers and sisters who are familiar with the Summary and will benefit from a review of the Summary with a fresh approach, for among the benefits of this style of explanation, as opposed to the explanation that gathers entire portions of the text at once, and then explains those chunks of text, is that whoever wishes to know the explanation of a particular word or phrase can find it in the immediate vicinity of that for which he seeks its clarity. It will offer synonyms and alternative wordings for some of the English expressions in the translation to aid the teacher, enlighten the student, and empower the Da<sup>^</sup>i<sup>1</sup>. However, to achieve the sought goal, we will sometimes have to breach the academic standard of avoiding "run-on sentences". Nevertheless, the result will be well worth the breach, and so we seek the pardon of strict critics of English grammar in this effort to benefit the Muslims.

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<sup>1</sup> One who spreads 'Islam and calls to it.

## [1.2] THE OBLIGATORY KNOWLEDGE

This Summary is [inclusive of most], and not all [of the] Personal [Obligatory Knowledge that every accountable person is obligated to know.] However, whoever masters this amount has mastered something noble and becomes distinguished. He becomes among the people of distinction, knowing the difference between what is valid and what is invalid, and freed from needing to ignorantly imitate the people who ignorantly imitate the ignorant imitators, for the Obligatory Knowledge gives one a scale by which he can weigh the issues.

The Obligatory Knowledge is of two categories: The personal obligation is called "farḍ ḥaḍriyy"; it is what is obligatory on every individual. The communal obligation is called "farḍ kifa'iyy"; it is what is obligatory on the community. The first refers to that which one's learning it does not excuse another from learning it also, such as the essentials of belief and the essential rules of purification and prayer. The second refers to that which if some Muslims learn it, others are excused from also learning it, as long as the number of those who have learned it is sufficient for the Muslim community. This includes learning the interpretation of the Qur'an, ḥadīth sciences, 'uṣūlul-fiqh, learning languages, especially Arabic, and learning trades and other worldly sciences, such as math and medicine. When no one in a Muslim community fulfills a communal obligation, then all of them are sinful.

Also, know that whatever is obligatory upon one to perform, the knowledge of its rules is obligatory upon him to learn before performance. Also, whatever may not be obligatory to perform, however, one wishes to engage in it, such as marriage or hunting, one is also obligated to learn it beforehand. Accordingly, whatever one is not yet obligated to do, such as paying Zakāh in reference to the one who lacks money, and performing Ḥajj in reference to the one who lacks the means to make the trip and return, is not yet obligatory on him to learn. When he gets money he should ask about the rules of Zakāh so that he can know what is obligatory upon him and what is not.

Ignorance is not an excuse and it will not protect a person from being a sinner, and it will not save him in the Afterlife, so one must certainly learn. Had ignorance been an excuse, it would be better than knowledge, because then the ignorant one would be pardoned and not accountable and absolved of responsibility for his deeds. Then, according to this idea that ignorance is an excuse, by learning one would be putting himself in danger by making himself accountable for the Afterlife instead of protecting himself by ignorance. The truth is that the ignorant person is like a blind person, and the sin is like a hole in his pathway: he cannot see the hole that he is approaching and thus cannot protect himself from the danger. It is the knowledge that enables one to see, and thus protects him.

Learning what is not obligatory upon the individual is commendable as long as one has learned what is obligatory upon him. Then, upon learning what is obligatory upon one and what is not, there is no blame upon the one who does nothing more than his obligations. Of course, it is better to do more than what is obligatory, with the condition that one fulfills the obligations, for that is the path to sainthood (wilāyah). Rather, the blame is upon the one who falls short of his obligations.

As for the meaning of "accountable person", it will come shortly, God willing in its proper place.

[This] Obligatory Knowledge [comprises;] i.e., includes [the Obligatory Knowledge pertaining to the belief,] i.e., the necessary Islamic creed and the basics of apostasy, so that one can protect the validity of his belief. It also contains [issues,] i.e., judgements and details [from purification,] through prayer, zakāh, fasting, [up to pilgrimage, and then some,] i.e., few but vital [rules of dealings] and contracts. Then it discusses the obligatory support of the dependents and the obligations of the wife.

Unless stated otherwise, all of that will be [according to the school of] Islamic Law established by the renowned [Imam] Muḥammad Ibn ‘Iḍris [Ash-Shāfi‘iyy], one of the top scholars (mujtahids) whose status is undisputed. He was from the tribe of Quraysh, born 150 A.H. and died 204 A.H. He is among the greatest and most famous scholars in the history of man, may Allāh have mercy upon him.

As for “the school (maḍh-hab)” in this context, it refers to the deductions of a mujtahid scholar and the work of the qualified scholars who follow him, as will be further clarified shortly. Here, it does not refer to a building in which people learn. Among the meanings of the English word “school” is “a group of people who share an opinion”.

Finally, [the] obligations and [sins of the heart and] the sins [of the organs]—and an organ is a member of the body that has its own function, so “organ” is not specific to the innards, nor is synonymous to “limb”—[such as] the stomach, the ears, the hands, the feet, the private parts, the eyes, [the tongue,] as well as the sins of the body in general [are also included]. Then the book is concluded by a chapter on repentance. This explanation may offer some religious proofs and perhaps even add a few recommendations.

### [1.3] THE AUTHOR’S WORK ON THE BOOK

Since this book is modeled after another, the author, may Allāh have mercy upon him, said: [The original book] from which this summary is derived, [was written by the Ḥaḍramiyy]- meaning the [scholar] from Ḥaḍramawt, Yemen- [ʿAbdullāh Ibn Ḥusayn Ibn Ṭahir,] who was born in 1191 A.H. and died 1272 A.H. That book was called “Sullamut-Tawfiq (The Ladder of Success)”, and it is printed.

[Many precious issues were added to the book] that were not in the original book, “The Ladder of Success”. [On the other hand,] i.e., although this summary has precious issues in addition to what is in “The Ladder of Success”, [the section of Ṣūfism was omitted,] since most of Ṣūfism is not Personal Obligatory Knowledge. In Arabic, it is called “Ṭaṣawwuf”. It is the science of the purification of the heart, of the secrets of the religious, worldly and sinful deeds, and it is praiseworthy.

[Some sentences] from the original book [were changed] in this Summary, however, [in such a way that the subject would not be changed.] Rather, that was done for clarity. [In a few cases, the author mentioned what some Shāfi‘iyy scholars,] meaning scholars who follow the way of Imam Ash-Shāfi‘iyy, [like] Imam Sirājūd-Dīn ‘Umar Ibn Riṣlān [Al-Bulqiniyy,] born 724 A.H. and died 805 A.H. [preponderated,] i.e., deemed correct and strong, [in an effort to clarify what was weak in the original book,] for some sayings of some scholars may be weak or even weightless, i.e., definitely incorrect.

In this Summary, the Shaykh, may Allāh have mercy on him, is therefore presenting what is strong of the Shāfi‘iyy school. For in this day, in which the knowledge is rare and the people have taken ignorant

heads for themselves, many who are attributed to the school present weak or invalid sayings, like those who said that it is obligatory on the woman to cover her face. So do not be among those who have the idea that every saying of a Sunniyy scholar has consideration.

BENEFIT: If you were to ask, "How is it that there would be something weak in the original book, and that some scholars have deemed some sayings stronger than others?" then know that the scholars of the school are of four levels:

1. The first and highest level is that of **the absolute mujtahid**, the imam himself, Ash-Shafi'iyy, the head of the school. He can deduce judgments directly from the Qur'an and the hadiths, and does not imitate another scholar. He may even have more than one saying about one case. However, he cannot breach the Consensus of the mujtahids before him.
2. The second rank is that of **the mujtahids within the school ('as-habul-wujuh)**, such as Al-Mutawalli and Al-Bulqiniyy. They may not do as the Imam does, but they can deduce judgments from the documentations of the Imam, and they are superbly mighty scholars. They might differ in their deductions, and their sayings are counted as part of the school.
3. The third level is that of **those who preponderate ('Ahlut-Tarjih)**, like An-Nawawiyy and Ar-Rafi'iyy. They determine which of the various sayings from those above them are stronger; they weigh the sayings, and their saying are part of the school.
4. Anyone below this level has no function other than transmitting what those above them have said. They are **the conveyors (naqalah)**, such as Ibn Hajar Al-Haytamiyy and Ar-Ramliyy. This level may not have any deductions or independent sayings, and if they do, their sayings are not counted as part of the school.

Whenever someone has said what is beyond his level or qualification, that saying is weightless and not counted as part of the school. By this, it has become clear for you how there could be sayings that were weak in the original book and then replaced by stronger sayings.

**[Hence, one]**, i.e. the student, **[must pay due attention to this Obligatory Knowledge]**, by first learning under a qualified teacher, not by reading on his own and attempting to decipher the knowledge on his own, then he should study and review and memorize and never be bored of learning the Obligatory Knowledge over and over again, even after achieving a high level of knowledge. The Shaykh, may Allah have mercy on him, says that a person should take a book no less than three times, and he considers that three times is not truly enough.

One must understand the details and explanation of this information **[in order to have one's deeds]** validated and **[accepted,]** i.e. rewarded. It is possible that a deed be valid without reward, and it is possible that a deed be altogether invalid. **[The author,]** may Allah have mercy upon him, **[named it: "The Summary of ^Abdullah Al-Harariyy Ensuring,]** i.e., guaranteeing the one who learns it **[the Personal Obligatory Knowledge of the Religion.]**

As for this humble explanation, since it promotes solidifying the comprehension of the English Summary by its "mazj" style, it is called **"Understanding the Summary of ^Abdullah Al-Harariyy."**

May Allah protect us from every mistake and purify our intentions so that we act only for His sake.



# THE ESSENTIALS OF BELIEF AND RULES OF APOSTASY

[C1] [CHAPTER 1: The] Explanation of the [Meaning of the] Shahādah, which is called the [Testification], i.e. the testimony or testament, meaning “the bearing witness” [of Faith,] i.e., Islamic belief.

### [C1.1] THE ACCOUNTABLE PEOPLE

[It,] i.e., Islam, [is obligatory,] meaning rewardable when done and punishable when neglected, [upon all] of [the accountable,] i.e., religiously responsible [persons.] They are the people who are sane, pubescent and have received the basic message of Islam:

1. **The sane person** is he who has sanity, i.e., possesses an intellect, meaning a mind. This means that he has an attribute that empowers him with reasoning, which is the ability to distinguish good from bad and valid from invalid. This attribute is shared by humans, Angels and jinn, and does not exist in animals. Thus, the animals are not accountable. Whoever was insane upon puberty until death will not be responsible in the Afterlife. However, whoever was sane while pubescent, then became insane, will be responsible in the Afterlife for his days of sanity, if the basic message reached him.
2. **The pubescent person** is the one who ejaculated, whether male or female, or who menstruated—in reference specifically to the female—even if as early as approximately nine lunar years old, which is approximately eight and a half solar years old, and that minimum age is for both the cases of ejaculation and menstruation. The details of those will be discussed in **the Book of Purification and Prayers**, God willing. If neither of those have happened by the time one becomes fifteen lunar years old, which is approximately fourteen and a half solar years, then the person automatically becomes pubescent by mere age, whether male or female. Whoever died as a non-pubescent child will not be responsible in the Afterlife.
3. As for **receiving the basic message of ‘Islam**, it is to have received the meaning of “**No one is God except Allāh and Muḥammad is the Messenger of Allāh**”, even without receiving details or evidence. Whoever dies without having received the basic call of ‘Islam will not be responsible in the Afterlife, even if he were sane and pubescent. This is the saying of the majority of the scholars.

### [C1.2] THE MEANING OF ‘ISLAM

The accountable people will be responsible for all of their voluntary deeds on Judgment Day, so if they were not raised as Muslims, they have [to embrace,] i.e., enter into and join [the Religion of ‘Islam]. It is the Religion of all Prophets and Angels, the only Religion that Allāh accepts from His slaves, and the only Religion that He commanded to be followed. Linguistically “‘islam” means “submission” and “yielding”. Religiously, it is the willful submission to the Command of God by believing in Him and His Prophet ﷺ and pronouncing that belief with the tongue by saying the Shahādah. Thus, contrary to popular misconception, it does not mean “peace”, and it is not merely “submission to the Will of God”, because there is no will or volition except that it is submitted to His Will already; no one, Muslim or

not, can disobey, resist or escape the Will of God, for whatever He willed to be shall be, and whatever He did not will to be shall not be. So, all wills are already under His Will. Thus, what is correct is that 'Islam is conceding to the Command of God and not His Will, for God commands His slaves, and empowers them to obey or not; He created in them the power to choose, so they act without being forced. Hence, there is a difference between the Will of God and His Command, and confusing them leads to misguidance. His Will is related to Creating and His Commanding the slaves to obey is not related to His Creating. His Command for the slaves to do something or not do something is an issue that goes back to His Attribute of Speech. Allāh addresses the slaves so that they will be accountable, and His Messengers convey.

Furthermore, be certain that the "Muslim" is also a "Mu'min (Believer)", and the "Mu'min" is a "Muslim"; they are one and the same, and it is incorrect to differentiate between them. The only difference between the "Muslim" and the "Mu'min" is linguistic, not religious. This is because "Imān (belief; faith)" is only valid by believing in the heart and professing with the tongue, just like "Islam", thus they are the same, as said 'Imām 'Abū Hanīfah.

Accordingly, the accountable people are obliged to **[remain steadfast to it,]** i.e., to the Religion, by always being Muslim until death, without ever leaving 'Islam, whether intentionally or not. If they die as Muslims, they are guaranteed to enter Paradise, even if they entered Hell first for their sins. In order to escape Hell altogether, they must not only die as Muslim, but they have **[to]** also **[comply with],** i.e., adhere to **[what is obligatory upon them of]** all of **[its rules],** which is to do all obligations, whether worships or monetary obligations, and avoid all sins. If one does that then he is pious (taqīyy). If he does more than that, by also consistently doing at least one optional deed, he can exceed the meritorious level of mere piety (taqwā), and reach the level of sainthood (wilāyah).

Then, the translators of the Summary, may Allāh have mercy on them, added a word of clarity, which is: **[This means that every accountable person must be Muslim, stay Muslim and follow the rules of 'Islam.]**

### [C1.3] UTTERING THE SHAHADAH

**[Among what one must know],** i.e., be aware of; but since one may know the truthfulness of a matter and still reject it, one must also **[believe],** i.e., accept in his heart and take as a conviction; **[and]** since the inward situation is still not sufficient for the validity of one's 'Islam and belief, one must also display it outwardly, and thus must **[utter],** i.e., verbally pronounce at least loud enough to hear himself, and he must do that **[immediately]** with the intention to become a Muslim **[if he was a blasphemer]** because the accountable one must leave the state of blasphemy without delay, and thus must not wait to first take a shower or to get witnesses, **[is the]** Shahādah. In English, it was called "the **[Testification of Faith]**", which is also called "The Two Testifications of Faith". They are to say in any language, and with the intention of becoming a Muslim: **[I testify that no one is God except Allāh, and I testify that Muḥammad is the Messenger of Allāh].**

It is not a condition to say this exact expression to become a Muslim. Rather, one must say what gives its meaning, while having a proper belief and intending to become a Muslim. Therefore, had one omitted the words, "I testify that", or used the words "Lord" or "Creator" instead of "God", or the word

“Prophet” instead of “Messenger”, or said “but” or even “save”<sup>2</sup> instead of “except”, it would still be valid. Whoever cannot say the “h” sound at the end of the Name of Allāh should translate it, and whoever cannot say the “ḥ” sound in the name of Muḥammad can say “Abu-l-Qasim”.

There is a second instance in which it is obligatory to utter the Testification of Faith, however, not with the intention of becoming a Muslim, rather, **[in the Prayer, the]** one who is already a **[Muslim must say the Testification of Faith]** only **[in Arabic]** because it is part of the Prayer, and only Arabic must be uttered in the Prayer.

This would be **[by saying:]**

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

**[“Ash-haḍu allā ilāhā illallāh wa ash-haḍu anna Muḥammadar-Rasulullah”]**. And as will be seen in the chapter of Prayer, it is valid to drop saying the second “ash-haḍu”.

#### **[C1.4] THE MEANING OF THE FIRST SHAḤĀDAH**

**[The]** detailed **[meaning of “ash-haḍu allā ilāhā illallāh is: I know, believe,]** i.e., accept and hold as a conviction, **[and I declare,]** i.e., I confess and utter with my tongue—and all of that is merely the meaning of “ash-haḍu”, and for that reason it is best to pronounce the Shaḥādah with the verb “ash-haḍu”—**[that nothing deserves to,]** i.e., nothing should **[be worshiped,]** i.e., be given the ultimate submission and the maximum humbleness **[except Allāh.]**

Allāh is the proper name of the holy, eternal Self that necessarily exists. He is “the One with godhood”, which is the power to create. Thus, the one with the power to create is the one who deserves worship. The saying of the elite linguists is that it is not derived from the word “Al-‘Ilāh (the God)”. Rather, the Arabic language came with a proper name for the Creator built into it, underived from another word: “Allāh”.

As for “worship (ʿibādah)”, its meaning is as already stated, and it is not mere “calling”, “fearing”, “seeking help”, “seeking protection”, or other matters different from what was previously mentioned.

Then the author started listing some of Allāh’s Attributes. He said:

1. **[Who is One.]** The meaning of His Oneness is that He does not have a partner in godhood, He does not have a similar, and that He is **[indivisible.]** This means that He is not a body, for had He been a body, He would be composed of pieces, and had it been valid that He be composed of pieces, it would be valid that He could decompose; i.e., disassemble and break into pieces. That is impossible for the one who has no beginning, and thus, He is indivisible. This meaning is taken from His Name **Al-‘Aḥad**, which was given two explanations: either it means the same as “Al-Wahid (the One without a partner)”, or it means, “the One Who is indivisible”.
2. He is also existing **[without a beginning,]** meaning that His existence was not preceded by non-existence. This means, in other words, that He is **[Eternal,]** i.e., uncreated. Know that the English

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<sup>2</sup> No one is God save Allāh.

word “eternal” may mean “without an end”, but here, we mean specifically that He exists without a beginning.

3. He, the Exalted, is also **[Alive,]** i.e., living, meaning that He is Attributed with life. However, it is a beginningless, endless life by which He lives without a body or soul. Thus, He was not born, does not die, and He is **[the One Who does not need anything,]** yet everything needs Him. This is one of several explanations of Allāh’s Perfect Name: “Al-Qayyūm”. It may also be explained to mean that He is **[Everlasting,]** i.e., His existence is not followed by non-existence.
4. He is **[the Creator,]** meaning the One Who brings things forth into existence from nothing by His Power, and by it He renders them into nothingness after existence.
5. He is also **[the Sustainer,]** i.e., the One Who provides for/sustains His creatures. The meaning of “provision/sustenance (rizq)” is “that which benefits”, even if it were forbidden. Although He is the Provider of what is unlawful—because He is the only Creator—He did not command or permit seeking the unlawful sustenance. If the slave sought it, he is sinful, but Allāh is the One Who enabled it to reach the slave who strove for it, and enabled him to reach it.
6. And as already mentioned, Allāh is Alive, and that is known because it is confirmed that He is **[Knowledgeable]** and **[Powerful,]** for had He not been alive, He would not be knowledgeable, powerful **[and]** He would not be **[the One Who does whatever He willed. I.e.,]** since it is confirmed that He has Knowledge, Power and Will, which will all be explained further shortly, God willing, it is confirmed that He is Living, because whatever is not alive is not knowledgeable, powerful or willing.
7. **[Whatever He wills to be shall be,]** so nothing prevents or delays the fulfillment of His Will, **[and whatever He did not will to be shall not be,]** so no one can make happen what He did not will to happen. Thus, everything is by destiny, and therefore, **[no one can evade sinning,]** i.e., disobeying the Orders of Allāh **[except with Allāh’s protection, and no one has the ability,]** i.e., the strength and power **[to obey]** the Orders of Allāh **[except with Allāh’s help,]** i.e., except by the Divine Success, which is called “the Tawfiq”. It is creating in the slave the power to do good.

#### [C1.4.a] THE PERFECTION OF ALLĀH

**[Allāh is Attributed with all proper,]** absolute, unrivaled **[perfection,]** which is an eternal Attribute of His Self. He is not Attributed with merely any attribute whatsoever that may be some sort of “excellence (kamāl)” in reference to the creation. In other words, it is not simply because a description is excellence when attributed to His creatures that it is permissible to use that description for Him. His “Kamāl (Perfection)” is not the created, relative, i.e., comparable excellence of the creations. For example, beauty is excellence for creations, and some are more beautiful than others. Thus, it is a relative excellence, meaning comparable. Rather, Allāh has the Perfection that no one else has— not even by mere expression, such as having no beginning; it is not valid to attribute this to other than Allāh, not by meaning or expression. He also has the Perfection that is unique to Him in meaning, of course, however, in expression it is valid to use such words for other than Him, such as knowledge. His is the perfect, uncreated, unlimited, uncomparable knowledge, not the imperfect, created, limited, comparable knowledge of the creatures. Their knowledge changes; increases and decreases, and His is unchanging. This is called an “agreement in expression”, and not a “likeness” or “similarity”, because when two things are similar, one can replace the other. The Knowledge of Allāh is not valid for the creation, and the

knowledge of the creation is not valid for Him, and so they are absolutely different, although they share the same name.

**[And,]** in reference to "kamal (perfection)", there are expressions that must be attributed to Him, the Glorified, because the Religion confirms those Names and Attributes to Him, and thus they can only have the meaning of perfection, even if when such words are used for creations they would be imperfections. Examples are like His Names "Al-Jabbar" and "Al-Mutakabbir". "Al-Jabbar" as a Name of Allāh may mean "the One Who mends the affairs of His slaves", while for a man it means "unjust". "Al-Mutakabbir" as His Name means "the One Who is great and clear of imperfection", while for a man it means, "arrogant".

Thus, He **[is clear of all imperfection]** such as weakness and ignorance. In fact, all attributes of the creations are imperfections when attributed to Allāh, whether or not they agree in expression with His Names and Attributes, and even if they are excellence in relation to the creations, such as beauty, intelligence, nice shape and health. Thus, He may not be named a "soul/spirit", "mind", "intelligence", or "the creative feather", and let one avoid the word "essence".

**[There is absolutely nothing like Him]** in any way whatsoever, neither partially nor identically, **[and]** although nothing is like Him, **[He is Attributed with Hearing and Sight.]** Therefore, it is necessary that they would not be like the hearing and sight of the creations. Thus, they are not by organs, not senses, do not depend upon light, time or space, and they have no beginning or end.

#### **[C1.4b] THE DIFFERENCE BETWEEN THE ETERNAL (QADĪM) AND THE EVENT (HADITH)**

**[Allāh]** is the only One Who **[exists without a beginning,]** and thus is uncreated, **[and everything else]** is a creation, and thus **[has a beginning. He is the]** only **[creator,]** and thus is the only One Who deserves worship and the only One Who has no beginning, because the One Who is rightfully worshiped must be the Creator, and the Creator must not have a beginning.

He did not give Himself existence, because that would mean that He existed before Himself to create Himself, then existed after Himself by being created by Himself. Had this been valid, it would then be valid that the existent was non-existent while existing. Had that been correct, then it would be correct that the eternal was created and that the created was eternal, and that is all a negation of reality and an insult to the sound mind.

Also, no one other than Him gave Him existence, because had the Creator had a creator, then he would actually be a creation and not deserving of worship, and that (second) creator would himself either have no beginning or have a creator. If he had a creator, then he would actually be a creation, and not God, and then that (third) creator would have to either have no beginning or have a creator, etc. An eternal chain of creators is impossible and absurd to the sound mind. This case of a supposed eternal chain of creators is an example of "tasalsul"; a beginningless chain of events (infinite regression), and tasalsul is always invalid. Thus, there would have to be only one eternal Creator, and everything else would be a creation.

The only other option, which is also actually invalid, is that the Creator would have a creator that He created. This is an example of what is called "dawr (circular logic)", and it is also always invalid. Thus, again, the only rational conclusion is that there is only one Eternal One **[and everything else is a creation]** with a beginning, and is a trace of His Power, it has no power to create, and does not deserve worship.

#### [C1.4C] ALLAH'S CREATING IS ALL-INCLUSIVE

**[Every creation,]** by definition, is **[that]** which **[exists]** after nothingness, no matter its type, **[be it,]** i.e., whether it were **[among]** the **[entities]** that fill spaces independently, i.e., things that have volume (ḥajm), whether composed or not, **[or]** among the attributes of what has volume, such as **[deeds,]** i.e., actions, whether obedience or sins.

As for the first type of creation, the entities that independently fill a space, they all have a measure, whether tangible like stones and trees or intangible like light and darkness, as Allāh says:

{ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ }

«Everything that He created has a measure.»

The smallest volume that Allāh created is the indivisible particle (jawhar fard), **[from]** which every body (jism) is composed. It is so small that it is not made of two pieces. An example of a body that is composed of these miniature, indivisible pieces is **[the fine dust]** that is seen floating about when the sunlight shines through the window. This is the smallest thing visible **[to]** the naked eye. The absolutely largest thing that Allāh created is **[the ^Arsh,]** which is the ceiling of Paradise. It is usually translated as "the Throne", but it is not a chair. Believing that it exists in the upper world, as well as the Kursiyy, is obligatory, even without knowing their exact physical descriptions.

**[And,]** as stated, among the creations of Allāh is **[every]** attribute (^araḍ) of the things with volume. They are the occurrences that do not fill a space independently, such as **[movement]**. Movement, i.e., motion, is for a thing that fills a space to leave that space for another. Thus, the thing that fills a space is the body, not the motion; the motion is other than the body. Rather, it is an attribute of the body and does not fill its own space; motion does not exist independently of an entity.

Similar to movement in being an attribute of entities that does not fill its own space is **[rest,]** i.e., stillness, which is for that which fills a space to adhere to its place without leaving it. Thus, the stillness itself does not fill a space, it is the motionless entity that fills the space.

Also, among this type of creation is the **[intention and]** the determination, i.e., the aim and goal to act, and likewise the voluntary and involuntary **[thought of the slaves,]** for none of those things adds to or subtracts from the amount of space their entities occupy, since they do not fill a space of their own. Rather, their place is the place of the entities through which they exist, and this is what we say about colors, smells, flavors, and the like.

The synopsis is that everything, what fills its own space and what does not, the tangible and the intangible, **[is]** all **[created by Allāh]**.

[Hence, no one] is the creator [other than Allah, be it,] i.e., whether that other one were [nature or cause].

1. As for "nature", it is the norm of matters. The nature of fire, meaning its norm, is to burn, and the nature of water is to cool and to quench thirst. This norm called nature does not create. Thus, if Allah so willed, one could enter fire without his flesh or clothing burning, and could drink water without his thirst being quenched, even if that lead to his stomach bursting forth from the great quantity of water swallowed.
2. As for "cause", what is meant here is what is called in Arabic "illah". The "illah" refers to something influencing something else in such a way that if that "cause (illah)" exists its "effect (ma'lu)" exists, and they do not separate. An example is the motion of a finger being the "illah" for the motion of its ring. The finger's motion is influencing (illah), and the ring's motion is the influenced (ma'lu), but they are simultaneous.

This is different from a "sabab", although both might be translated as "reason" or "cause". The "sabab" is a creation that leads to a creation, such as fire, which is a creation, leading to burning, which is also a creation. However, the fire may exist without any burning, and this is what makes a "sabab" different from an "illah". Likewise, a knife, for example, is the reason (sabab) for the cutting of flesh. However, although the blade may be very sharp and the flesh may be very soft, it is not impossible that the cutting would not take place, even if great pressure were applied. This is because the "reason (sabab)" is only a creation that cannot create, and the "result (musabbab)" is only a norm and not a necessity.

Know that since both the "illah" and the "sabab" are creations, it is not valid or permissible to refer to Allah as an "illah" or a "sabab". Thus, we do not call Allah "the Reason" or "the Cause", and "sabbaba (to cause)" does not mean "khalaqa (to create)". Rather, He, the Exalted, is the Creator of reasons and causes, and His creating is not created. Thus, the Muslim belief is that the eye, for example, does not create sight, and had Allah so willed, one would be unable to see what is directly before his eyes, and if He willed, one would be able to see with his heart, or nose, etc. this is because He alone is the Creator and nothing other than Him [creates anything].

Rather, [things become existent by Allah's Will] to specify them with some possible qualities instead of others, and by His [Power] to make them appear into being, [and] His [destining] every aspect of their existence [in accordance with His eternal] uncreated [Knowledge.] This means that they happen [as] He knew they would. This is a detailed explanation of what is [mentioned in the Qur'an] in briefer terms:

{ قال الله تعالى: وَخَلَقَ كُلَّ شَيْءٍ }

[Suratul-Furqan Ayah 2 means: Allah created everything,] meaning that [He brought all of the creation from a state of non-existence,] i.e., from nothingness [into the state of existence,] i.e., into being. [No one creates with this] specific [meaning of] the word ["creating"]— which is raising the entities into existence without tools, contact or engagement, rather, by mere Will— [except Allah.] As for someone saying that he created such and such, and he understands from it: "making things with



the use of tools”, or “cause and effect”, he does not blaspheme. Also, the Arabic word “Khalq” may be used for the creation with such meanings as “fashioning (taṣwīr)” — by tools or limbs, and “estimating (taqdir)”.

{ قال الله تعالى: هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ }

[**Surat Fatir Ayah 3**] literally translates as: “Is there a creator other than Allāh?”, which is a rhetorical question that actually **[means: No one is the Creator except Allāh.]**

#### [C1.4d] ACQUISITION OF THE DEEDS (KASB)

‘Imām ‘Abū Ḥafṣ ^ Umar [**An-Nasafiyy**], the Ḥanafīyy scholar who authored the famous booklet about the ‘Islamic Creed **[said that]** — meaning that what is about to be presented is an indirect quote, not a direct, verbatim quote, because in English when you say, “He said that ...”, then it is an indirect quote: **[If a person hit glass with a stone]** and thus the glass broke, **[then the acts of]** throwing, and the **[hitting]**, meaning the impact of the stone, **[and]** the **[breaking]** of the glass that resulted from the impact, **[and the state of being broken]**, which is the glass now being shattered, **[were created by Allāh]**, not the slave. Therefore, those who believed that the slave creates his own deeds, and thus he created the breaking of the glass through a “generated” or “domino effect” that they name in Arabic “tawallud”, and likewise, those of them who claimed that the breaking of the glass in this case has no creator, are all incorrect and have blasphemed.

The belief of ‘Ahlus-Sunnah is that **[the slave only acquires the act.]** This means that he directs his will and intention, and Allāh creates for him the act that he wants to carry out. According to this, the slave is attributed with that act, and is not its creator. Allāh creates the act of the slave and is not attributed with doing that act. It would be said, “He prayed”, “He lies”, “He stood”, etc. Allāh’s creating that praying, lying and standing does not mean that Allāh prayed, lied or stood. Therefore, Allāh created it, but is not attributed with it. And the slave’s performing it and thus being attributed with it does not mean that he created it. Rather, it is the slaves’ acquisition of it.

If you wish, say that “creating” is the Doing of the Creator independent of anyone else’s doing, and “acquiring (kasb)” is the doing of the slave, dependent upon the Creating of Allāh. This is because **[Allāh is the only one who creates]**. ‘Ahlus-Sunnah believing in something called “kasb” has evidence from the Qur’an:

{ قال الله تعالى: لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ }

**Suratul-Baqarah Ayah 286** means: every individual self will be rewarded by Allāh for the good deeds that it acquired] if that one died as a Muslim, **[and will be accountable for the sins]** that **[it committed]** and thus acquired, whether Muslim or not.

#### [C1.4e] THE SPEECH OF ALLAH

**[The Speech of Allāh]**, His eternal Saying, is the Attribute of His Self. It is one speech by which He orders, forbids, promises, threatens and questions, but without that Speech changing or starting or

stopping. Despite the billions of slaves that He will question in the Afterlife, each about his own personal deeds, they all hear the same unchanging Speech, yet each understands something different! This is because His Speech [is without a beginning] and without an ending, i.e., it is uncreated [like] the judgment of [all of His other Attributes].

The name of this eternal, uncreated Attribute is "Al-Qur'an", and this is not in reference to the created revealed Arabic expressions. As for those revealed Arabic expressions, they are also called "Al-Qur'an", and they are also called "the Speech of Allah". However, they are created; they have a beginning and an end, which is from Al-Fatihah to An-Nas. They are pronounced by created tongues, written with created ink onto created pages, and memorized by and envisioned in created hearts. Thus, those expressions are certainly created although they are called "Al-Qur'an" and "the Speech of Allah".

The reason the created, revealed expressions were named "Al-Qur'an" and "the Speech of Allah" is [because] they refer to the Qur'an, which is the Speech of Allah, His Attribute which is not created. Such usage, i.e., naming something after what it refers to, is normal. For example, if someone wrote the name "Allah", and then was asked, "What is that?", he would say: "Allah", not meaning that he worships the letters, but meaning that this created expression refers to the uncreated, holy Self. Also, one may show someone a picture of his mother and say: "This is my mother", not meaning that the picture is actually his mother, but that it refers to her. One may have a model of a stealth jet and say: "this is a stealth jet", meaning that it is a reference for it and not an actual one. Likewise, the revealed expressions refer to the uncreated Speech, and thus were named after it, and it is not that actual speech because it is created. Thus, when it is said in the revealed expressions:

{وَأَقِمْوُ الصَّلَاةَ}

«Perform the Prayer.»

It is known that Allah commanded with His Eternal Speech for the prayer to be performed, and His Speech is not a letter, sound or language; is not Arabic.

The revealed expressions are also called the Speech of Allah because no human, Angel or jinn composed them. This is true for the original texts of the Injil, the Tawrah, the Zabur, and all other books revealed by Allah to some of His Prophets.

Whoever confuses this issue and believes that the Speech of Allah, which is the Attribute of His Self, is Arabic, or that the revealed Arabic expressions are not created, commits blasphemy. Since the terms "Al-Qur'an" and "the Speech of Allah" have these two meanings' both can refer to the Uncreated Attribute and both can refer to the revealed expression, there was much confusion in the old days, and most of the debates were about the Speech of Allah.

The best sentence is to say, "The Qur'an is the Speech of Allah and it is not created." If one needs to clarify the case with details he should add: "... As for the revealed expressions, they are created." Consequently, it is not permissible to merely say, "The Qur'an is created," even if one intends the revealed expressions. This is because someone may think that he is referring to the Attribute. It is also

not permissible to merely say, "The Qur'an is not created", even if one intends the Attribute of God, because an ignorant person may misunderstand and think that the revealed expression is not created. The permissible statement is: "the Qur'an is the Speech of Allāh and it is not created".

#### [C1.4f] THE SELF, ATTRIBUTES AND ACTIONS

[He, the] Glorified and [Exalted], is not created, and thus He [is unlike all] of [the creations in] reference to [the Self], i.e., His Self. This means that the Self of Allāh is unlike the selves of the creations; His Self is His reality, which is not a body, while their selves are their bodies. The correct expression is that Allāh is a Self, not that He has or is attributed with a self, because His Self is not an Attribute of His. Rather, His Self is His Reality.

We say that He is a Self that is Attributed with [Attributes] by which one knows the Self, and those Attributes are unlike the attributes of the creations. Some of them have been mentioned previously, and some shall be, God willing, mentioned momentarily, so they will not be listed here.

However, know that 'Ahlus-Sunnah wal-Jamā'ah say that the Attributes of Allāh are not His Self, nor other than His Self. Had His Attributes been His Self, then His Self would be Power and His Self would be Knowledge and His Self would be Sight and Speech, Life, etc. That would then mean that sight is speech and that knowledge is life, etc., and all of that is invalid. Therefore, His Attributes are not His Self. Had they been other than His Self, it would be valid that the Self of God would be confirmed without His Attributes of perfection. Since it is not valid to confirm His Self without His Attributes, and it is not valid that His Attributes change, depart Him or vanish, then they are not other than Him.

It should not be said that His Attributes are parts of Him or in Him or connected to Him. It should be said that they are confirmed for Him and eternal by the eternity of His Self. They are not Him nor other than Him.

[And] as for His [Actions], meaning His Doings, that refers to His creating. It might be said: "This is an act of God", meaning a doing of His, meaning "something that He created", or "His creating". The Maturīdiyy masters among the 'Ahlus-Sunnah say that the Doing of Allāh is uncreated and the done thing is created. The 'Ash'ariyy masters among the Ahlus-Sunnah say that the Doing of Allāh is the done thing itself; a creation which is a trace of His Power. Both expressions are permissible. However, the first is stronger according to the Shaykh and many Ash'ariyy.

As for His Names, the author, may Allāh have mercy on him, did not mention them here, but know that all of the Names of Allāh must denote perfection. Therefore, His Name "Al-ʿAlīyy" does not mean "high in place", rather it means "perfect and clear of similarity". Thus, His highness is majestic. And "Ash-Shakūr" does not mean "the appreciative", it means "the One Who gives the ample reward even for little obedience", etc. Some of His Names are specific to Him, meaning that they may not be used for others, such as "Allāh", "Ar-Rahmān", "Al-Qayyum", and "Dhul-Jalāli wal-ʾIkram", and some may be used for creatures, such as "samad", "rahīm", "hakīm", and "shakūr".

[Allāh, subhānahu wa taʿālā], meaning the One who is glorified from imperfection and exalted from resemblance [is greatly clear of], i.e., is exalted from [all the non-befitting], i.e., unbecoming

[attributes] of imperfection [that the blasphemers], such as the anthropomorphists and the atheists, [attribute to Him], like non-existence, body, place, direction, change, motion, children, etc.

#### [C1.4g] THE THIRTEEN ATTRIBUTES

[Summing up what has been mentioned before], i.e., previously in the book, [it is affirmed], i.e., confirmed [that Allah, ta^ala], i.e., the One Exalted from resemblance, [has thirteen Attributes] among His Countless Attributes [which were mentioned repeatedly] and frequently [in the Qur'an], as will be seen. The scholars said that, in fact, those Attributes were [either] mentioned [explicitly or implicitly].

1. "Explicitly" means by specifically naming the Attribute, such as " ^ilm (Knowledge)" in His Saying:

﴿وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

«... And that Allah has encompassed everything by knowledge»;

or by mentioning the verb that is derived from the Attribute, such as "ya ^lamu (He knows)" in His Saying:

﴿يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

«He knows what is in the heavens and what is in the earth»;

or by the adjective derived from the Attribute, such as " ^alim (Knowledgeable)" in His Saying:

﴿وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

«He is, of everything, Knowledgeable».

2. "Implicitly" means indirectly, such as Allah's informing us that 'Ibrahim ؑ said to his father:

﴿لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ﴾

«Why do you worship what does not hear and does not see?»

This implies that Allah hears and sees, since 'Ibrahim deemed it invalid to worship what does not hear or see. Another example is His Saying:

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ﴾

«Praise be to Allah who created Heavens and Earth, and He made the dark and the light.»

In this verse, Allah informs that He created the skies and earth, which are dense, thick, tangible bodies, and that He created the darkness and the light, which are subtle, thin, intangible bodies. From this it is known that all bodies, whether tangible or intangible, along with their qualities, are created by Allah. Thus, being their Creator, Allah is not a body and is not created. This means that He has no beginning, and He does not resemble the creations.

[These Attributes are] without a beginning or end, and in no particular order.

The author started with [Existence] because mentally, no other attribute could be conceived without existence.

The mental evidence for His Existence is that had He not been Existent, the creations would not exist, for there is no doing without a doer. In other words, anything with a beginning for its existence could not have given itself that beginning, and thus it needs one with previous existence to specify it with existence. And know that the like of this mental evidence is a personal obligation; it is sinful for a person to have a conviction without the simplest of intellectual evidence for his belief. However, had someone purely imitated another in the Islamic belief, and said the Shahadah while having no doubt that his Religion is correct, then he is a Muslim, but he is sinful. As for having enough knowledge to refute deviant claims and defend the Religion, this is a communal obligation.

Among the Qur'anic evidence is the Saying of Allah:

﴿أَفِي اللَّهِ شَكٌّ﴾

«Is there a doubt in Allah?»

This is a rhetorical question that actually means that there is no doubt in the Existence of Allah for the sound minded". Allah also says:

﴿وَالظَّاهِرُ﴾

«And (He is) the "Dhahir (the One Whose existence is obvious)".»

In a third verse:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

«Praise and thanks to Allah, the Lord of Al-^Alamin.»

Here, Allah confirms His existence and the existence of the creations.

The second Attribute mentioned by the Shaykh, may Allah have mercy upon him, is [Oneness]. His Oneness is a denial of partnership in Godhood.

The mind only necessitates for any doing one doer, and nothing more than one is necessary to the mind. Thus, if it were asked about some doing, "Who did that?", it is a must that someone did it, and it is not a must that two or three or ten did it. Thus, the mind necessitates the Oneness of the Doer, i.e., the Creator, and the mind deems one creator sufficient for the creation of the world. However, as 'Abu Hanifah said, "Allah is One, not in the context of number, but in the context that there is no partner for Him." He is not one in the context of numbers, because a number has a half and is subject to addition and subtraction. Allah does not have a type or a species; when saying "this is one chair" or "one man", it means one among many. Allah is one without a partner or a similar. He has no wife or child because He has no type or kind.

Had there been more than one creator, it would be valid for them to contradict each other, since each one would be powerful and choosing as he wills. Then, Heavens and Earth would be without harmony, and those opponents would be at odds with each other. This is mentioned in the Book:

﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾

«Had there been gods for the heavens and earth other than Allah, they would be in ruin.»

﴿وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ﴾

«There was never a god with Him. Had there been, then each god would have taken what it created, and some would have overcome others»,

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

«Say (O Muhammad), "It (i.e., the issue about which you Jews ask) is: "Allah is One".»

And know that the knowledge of the Creed was called "the Knowledge of Tawhid" because the Oneness of Allah is its most important case.

The third Attribute mentioned by the Shaykh, may Allah have mercy on him, is [Eternity]. This is a denial that Allah has a beginning, as dictated by the sound mind, for whatever has a beginning could not have given itself that beginning, and thus would need a creator. Allah says:

﴿هُوَ الْأَوَّلُ﴾

«He is Al-'Awwal (the only) One without a beginning»,

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾

«He did not beget and He was not begotten»,

The fourth Attribute is [Everlastingness]. Whatever has no beginning must have no end, and whatever has an end has a beginning. However, what has a beginning may have no end if Allah so willed, as is the case of Paradise and Hell. That is the difference between His Everlastingness and their everlastingness; His is the beginningless everlastingness and theirs is created. Had Allah willed, they would perish, however, He informed us that they shall remain. Their everlastingness is by the lapsing of time and His is eternal and shall never perish. In fact, the fact that He sustains them into the unending future is evidence that He is everlasting Himself. For that, He says:

﴿وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾

«The entire (everlasting) affair of the Afterlife belongs to Allah».

He also said:

﴿ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾

«The Wajh (i.e., Self) of your Lord, He Who deserves to be exalted and not denied, shall remain».

﴿ وَالْآخِرُ ﴾

«And (He is) the One who is Al-‘Akhir (without an end)».

The fifth Attribute is **[non-neediness of others]**, i.e., independence. This is a denial that Allah has any requirement. Had He needed something, He would be weak without His need. He says:

﴿ اللَّهُ الصَّمَدُ ﴾

«Allah is the “Samad (the sought Master Who needs none)”»;

﴿ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴾

«Allah has no need for the creation,»

﴿ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴾

«I do not want any provision from them and I do not want them to feed Me.»

The sixth is **[Power]**. It is not merely a denial of weakness, but a confirmation of an Attribute by which He creates and annihilates. He has power over everything possible, and had He not been Attributed with Power, nothing of the creation would exist. He says:

﴿ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

«He is Powerful over every (possible) thing»,

﴿ ذُو الْقُوَّةِ الْمَتِينُ ﴾

«The One Attributed with Power, the extremely powerful»,

﴿ اللَّهُ الصَّمَدُ ﴾

«Allah is the “Samad (the sought Master Who needs none)”».

This verse implies that He is Attributed with Power since He is the One Who fulfills the needs of all creations.

The seventh is **[Will]**. It is not only a negation of weakness or compulsion or that He acts by nature, but a confirmation of an Attribute by which He specifies His creations with some qualities instead of others. Had He not been willing, nothing would exist. He says:

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ﴾

« You do not will unless Allah wills ».

﴿ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ ﴾

« In any image that He willed, He constructs you ».

﴿ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ﴾

« Your Lord creates what He wills and He chooses ».

The eighth is **[Knowledge]**. This is not merely a negation of ignorance, but a confirmation of an Attribute by which He knows all that is known. Had He not been knowledgeable, He would be ignorant, and ignorance is imperfection, and imperfection is impossible to be an Attribute of God. Also, had He not been knowledgeable, He would not have created anything, for the One Who creates knows what He created. This is why we know that we do not create our blinking, heartbeats, footsteps, or anything else, because we are ignorant of their counts, measures and realities. The proofs for this Attribute were already mentioned.

The ninth and tenth are **[Hearing]** and **[Sight]**. This is confirmation of two Attributes by which He hears and sees, and they are not senses or powers or knowledge. Rather, they are Attributes of His Self without being by eyes, ears or any other instrument, nor light, time or space. Had He not been hearing and seeing, He would be deaf and blind, which are imperfections, and imperfection is impossible to be an Attribute of God. He says:

﴿ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

« He is the All-Hearing, the All-Seeing ».

﴿ أَسْمَعُ وَأَرَى ﴾

« I Hear and I See ».

The eleventh is **[Life]**. It is the confirmation of an Attribute by which Allah lives without body or soul. And it is a negation of death, for death is imperfection, and imperfection is impossible to be an Attribute of His. He says:



﴿هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ﴾

«He is the Living One, no one is God but He.»

﴿الْحَيُّ الْقَيُّومُ﴾

«The Alive, the One Who is Qayyum »;

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾

« Rely on the One Who is alive and does not die »;

Had He not been alive, nothing would exist.

The twelfth is **[Speech]**. It is a confirmation of an Attribute by which Allāh speaks and is a negation of dumbness and muteness, which are imperfections. This Attribute was discussed in detail, so review. Allāh says:

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

« Allāh (literally) spoke to Moses »;

﴿وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي﴾

« I have (eternally) spoken »;

﴿قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَاتِ رَبِّي لَنَفَذَ الْبَحْرُ قَبْلَ أَنْ تَنْفَذَ كَلِمَاتِ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾

«Say, (O Muḥammad) had the sea been ink for (writing) the Speech of my Lord, the sea would be depleted and the Speech of my Lord would remain, even if we came with another sea reinforcement».

**[And]** the thirteenth Attribute is **[non-resemblance]**, i.e. dissimilarity **[to the creation]**. This is a negation of the likeness of anything created to Him in any way. He is, therefore, not a body, shape or form. He is not inside something, nor outside, not in touch (or contact) with something, nor separated from anything, and neither in motion nor is still. He exists without place, direction or time, and He does not change. Whatever you can imagine, Allāh is different from it. Had He been like the creation then whatever could happen to it could happen to Him, like death, ignorance, weakness, annihilation, decomposition, containment, speaking with organs and letters, etc. Allāh says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

« Nothing is whatsoever like Him »;

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

« There was never a similar for Him »

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

« Do not make similitudes for Allah ».

It is obligatory to know these Attributes [since these Attributes were mentioned] explicitly and implicitly [many times in the Qur'an], as just demonstrated by producing three verses for each Attribute, [and] many times in the [hadith]—such as the Hadith of ^Imran Ibn Husayn:

كان الله ولم يكن شيء غيره

“Allah existed and nothing other than Him existed.”

This hadith alone is proof for the Attributes of Existence, Eternity, Everlastingness, Oneness, Independence, Dissimilarity, Life, Power, Will, Knowledge, and even Hearing, Sight and Speech since this hadith negates imperfection from God; and there is also the Hadith of the 99 Names of Allah, which lists such Names as: **Al-Haqq**: the One Who truly exists, **Al-Wahid**: the One without a partner, **Al-'Awwal**: the only One without a beginning, **Al-'Akhir**: the One without an end, **As-Samad**: the One Who does not need anything and everything needs Him, **Al-Qadir**: the Powerful, **Al-^Alim**: the Knowledgeable, **As-Sami^**: the All-Hearing, **Al-Basir**: the All-Seeing, **Al-Hayy**: the Living, as well as several Names whose meanings imply will, speech and dissimilarity. However, explaining those Names for that purpose would be too great of a digression. Check the books of Al-Bayhaqiyy like Al-Asma' was-Sifat and Shu ^ abul-'Iman, and the book At-Tabsir fid-Din by 'Abul-Mudhaffar.

[The scholars] of the Khalaf [said that knowing them], i.e., knowing their meanings and not memorizing particular expressions, [is a personal obligation] because the Prophet ﷺ gave priority to teaching these over other Attributes. As for the scholars of the Salaf, they mentioned these Attributes, but without the constant expression of them being obligatory to know.

And finally, before moving on to talk about the meaning of the second Shahadah, know that [since eternity is confirmed to] or for [the Self of Allah], i.e., since He has no beginning, [then His Attributes are eternal] without a beginning.

Hence, Allah is a Self that was existing in eternity, which is nothing more than His Self existing without a beginning. It is necessary that He be Attributed with His Attributes, because a self without attributes is impossible. Thus, His Attributes are eternal by the eternity of His Self, just as they are everlasting by the everlastingness of His Self; they are not eternal and everlasting by an attribute of their own. In other words, it is not said about Allah's Knowledge, for example, that it has its own eternity and its own everlastingness, nor is that said about His other Attributes. Rather, eternity and everlastingness are Attributes of His Self and His Attributes are eternal and everlasting by the eternity and everlastingness of the Self.

This is necessary [because a created attribute] such as learning new knowledge, having a shape, growing, changing, color, etc., [entails], i.e., necessitates [that the attributed self], i.e., the self with that created attribute [is] itself [created]. Thus, the sun rising in the east and setting in the west, the development of the fetus, the life cycle of a creature, the acquisition and loss of knowledge, the alternation of the day and night, health and sickness, etc., are all indications that a thing is created.

Hence, Godhood is not valid for Jesus, nor the sun, the fire, the idol, nor any other creation. Had the Creator had a created attribute, then anything with a created attribute could be validly worshiped,

## AND ALLAH KNOWS BEST

### [C1.5] THE MEANING OF THE SECOND SHAHADAH

This is a clarification of [the] detailed [meaning of] the second Shahadah, which is: ["Ash-hadu anna Muhammadar-Rasulullah"]. As already mentioned, the meaning of the verb "ash-hadu" [is: I know, believe, and declare], so review [that] in the previous section for its details.

As for [Muhammad], he is [the son of ^Abdullah who is the son of ^Abdul-Muttalib, who is the son of Hashim, who is the son of ^Abdu Manaf], whose lineage goes back to ^Adnan, whose lineage, by the Consensus, goes back to Prophet 'Isma'il, son of Prophet 'Ibrahim, although there is a difference among the scholars about the list of fathers between ^Adnan and 'Isma'il. And if you wish, merely say, "son of... son of... son of..." instead of "who is the son of... who is the son of...", may Allah reward the translators of the Summary immensely. Also, know that one must definitely at least know that he is Muhammad, son of ^Abdullah, the Arabian Prophet.

He is [from the] clan of Hashim within the [tribe of Quraysh], the noblest of Arabian tribes, the keepers of the Ka'bah, and people of the Haram. Their Arabic is the most eloquent of the Arabic dialects, and most of the Qur'an was revealed according to their dialect.

As for saying [sallallahu ^alayhi wa sallam] after mentioning the Prophet ﷺ, it is an emphasized recommendation, and is not a condition for the validity of the Shahadah. It means: "O Allah raise the rank of Muhammad, and protect his nation from what he fears for it". It is also recommended to say after mentioning any Prophet, and even after mentioning Angel Jibril.

## [C1.5a] THE DIFFERENCE BETWEEN A PROPHET AND A MESSENGER

Muhammad [is the slave of Allah], and thus does not deserve worship. Nor should he be praised beyond the acceptable limit, such as claiming that he knows everything that Allah knows, or that he is the first creation, or that he is made of light. Such exaggeration is sinful. [And] he is [His], i.e., Allah's Prophet and [Messenger].

A Prophet (Nabiyy) is a male human who receives revelation and conveys what was revealed to him. If that Prophet received laws that abrogate previously revealed laws, then he is a Messenger (Rasul). As for 'Adam, his law was the first revealed law, so he is a Messenger. Another example is that Moses was a Prophet who received laws in the book of the (original) Torah, thus he was a Messenger. The Prophets after him implemented his law and did not receive a new law, and thus were not Messengers. Jesus came with a new law in the original 'Injil, and thus he was a Messenger. Muhammad was the Messenger after Jesus, without any between them, and he is the last.

Therefore, there is no validity to the saying of some scholars, regardless of how many, that a Prophet who is not a Messenger receives laws from Allah but does not convey them. This is invalid, because a Prophet who does not convey is meaningless; conveyance is a Prophet's main function.

The difference between Muhammad and the Prophets before him is that they were sent to their respective peoples while he was sent [to all the humans and jinn] i.e., the genies, from his time until world's end, Arab or not. Whoever denies his message to the people of later times, or to non-Arabs, or to the genies blasphemes. As for the Angels, they never sin, so he is not a warner to them although he is still their Prophet. He is even the Messenger to himself, and that is why he also says in his own Shahadah: "I testify that Muhammad is the Messenger of Allah."

**BENEFIT:** know that a Prophet's evidence of his prophethood is the "miracle (mu ^ jizah)". It is defined as: *"a supernatural matter occurring in this lifetime that complies with the claim of the one who claims to be a Prophet, and cannot be countered by something similar"*.

Saying that it is a "supernatural matter" is first mentioning its reality. Everything else mentioned in the definition is a description and specification of that reality.

Being supernatural (khariq) **excludes** it from being merely "normal" or "natural", even if that natural matter were odd or strange, but still within the realm of the natural laws of this world. Thus, for one to fall from a rooftop and survive is not a true miracle.

- Describing that supernatural matter as occurring in this present life is to **exclude** the abnormal, extraordinary matters that occur on Judgment Day, such as a person being as small as an ant, and being stepped upon without dying, for that is not a miracle.
- Describing it as occurring from one who claims to be a Prophet **excludes** it from supernatural matters that occur from some people who do not claim prophethood. For example, the One-eyed Imposter will bring a man back to life by the Will of Allah, but this is not a miracle, because he does not claim to be a Prophet; he claims to be God, so his supernatural performances are a lure (istidraj). Also, the supernatural performances of saints (waliyy) are not miracles because they do not claim to be Prophets. Rather, they are an honor and privilege from Allah

(karamah), such as their walking on water, traveling great distances with few steps, and the like. They achieved that by their religious devotion.

- Describing it as complying with his claim **excludes** it from the supernatural matters that backfire on false prophets such as Musaylimah Al-Kadhdhab. For example, he wiped the blind eye of a man to restore its sight, but then the man went blind in the other eye. This is not a miracle; it is a degradation (‘ihānah).
- Describing it as not being able to be countered by its like **excludes** it from being magic, because a magician challenges another magician by doing magic similar to or stronger than that of his opponent, thus, discrediting him.

Examples of true miracles are the Prophet’s splitting the moon when pointing at it, and water springing from between his fingers, Moses’ staff becoming a dragon-like serpent, and Salih making a camel come from a boulder, etc. After claiming to be a Prophet and then performing a miracle, it is obligatory to believe in that Prophet. Furthermore, know that for the person who was not present to see the miracles, the way to know that they occurred is by successive mass transmission (tawātur).

#### [C1.5b] A BRIEF BIOGRAPHY OF THE PROPHET ﷺ

**[One must believe that he was born in]** the city of **[Makkah]**, which is part of the Arab region called “Al-Hijāz”. His father died before he was born. He was nursed by Halimah As-Sa`diyyah. His mother, Aminah, died when he was six. He was then in the custody of his grandfather until he died when the Prophet was eight. He was then in the custody of his uncle, Abu Talib, who lived to see the Prophet receive the Revelation ﷺ.

**[And he was sent]** at the age of 40 **[as a Messenger]** while he was a citizen **[therein]**, i.e., in Makkah, although he was actually outside of the city when he first received the Revelation; he was in the cave of Hirā’. He was worshipping Allāh in that cave, and it was even said that what drove him there was his discontent with what was being done to the idols in his society. **[He]** remained in Makkah for 13 years teaching belief and calling to ‘Islam. Then, at 53 years old, he **[immigrated]**, i.e., migrated **[to]** the city of **[Al-Madīnah]**, which was called “Yathrib” until the Prophet relocated there. It became the first Islamic state. His migration was by the Command of Allāh and should not be called “the flight from Makkah”.

He died in Al-Madīnah, ten years later, at the age of 63, in the chamber of his wife ‘A’ishah **[and was buried therein]**, i.e., in his wife’s place in Al-Madīnah, since the Prophets are buried where they die. Then his masjid was expanded to encompass her chamber, and thus his grave is presently in the masjid. This is because it is not forbidden for there to be a grave in a Masjid, nor to have a ceiling over a grave and walls around it, as opposed to those who deem it blasphemy or those who deem it absolutely forbidden. As for building a structure over a grave in a public Muslim cemetery, that has its own details.

#### [C1.5c] THE PROPHET’S CONVEYANCE OF THE RELIGION

**[And he]**, i.e., the Prophet ﷺ **[was truthful]** and absolutely correct **[in everything he told about]** the Religion, even if it were from his own deduction (ijtihād). This is because if it is valid for the top scholars to make ijtiḥād, it is more so valid for the very most knowledge scholar to make ijtiḥād; it is he who taught them the rules of ijtiḥād! The difference, however, is that the ijtiḥād of a scholar can be mistaken

while the ijtihād of the Prophet ﷺ can never be mistaken. Deeming the Prophet mistaken in any religious ruling, even if it were by his ijtihād, is blasphemy, because it validates the possibility that the entire nation could be upon a mistake, misguided by the Messenger himself. It is even impossible for the Prophet to have a slip of the tongue. Thus, whatever he told about the past or future, the laws, or the unseen, like Paradise, Angels and torture in the grave, is all true.

**[And]** he is truthful, honest and correct in everything that he **[conveyed from Allah]**. It is, however, possible for the Prophet to forget something, but he does not forget it before conveying it. It is also valid that the Prophet ﷺ be given the option to choose between two rules for his nation. In such a case, as `A'ishah said, he would choose the easier one. It is also valid that the Prophet be given the option to do something or not to do it, or to choose between two things, and so both issues would be permissible for him. However, one of those permissible options may be better than the other, and it is not impossible that the Prophet choose the permissible option that is not the better one. It is also valid that someone offer the Prophet advice about what to do when he did not receive revelation about an issue. As for the worldly, non-religious matters, it is possible for the Prophet to be mistaken about them, ﷺ.

#### **[C1.5e] MATTERS THAT THE PROPHET ﷺ SPOKE ABOUT**

**[Among what]** we are obligated to believe in because it is confirmed that **[the Prophet informed us]** about them **[are:]**

**[The Torture]**, i.e., the torment **[of the Grave]**, which happens in general to both the Muslim and the blasphemer.

As for the Muslim, the grave's torture is for some of the sinners, not the pious. Other sinful Muslims will be forgiven. It is less severe than the torture of the blasphemer, although it is not something to which one could ever become accustomed, and it eventually stops. The torture of the blasphemer will continue until his body decays.

Know that the soul of the dead returns to his body in the grave, and he again becomes alive and aware. However, his life in the grave is not one in which he eats and lives as the people who have yet to die. Rather, it is the life called "al-barzakh", which is the barrier between this world and the Afterlife. After the blasphemer's body decays, his soul will go to Sijjīn to be tortured until Judgment Day. Then, on That Day, his soul will be reunited with his body which will recompose if it decomposed.

The torture of the grave includes and is not limited to the grave squeezing the dead until his ribs crisscross, feeling the vermin of the earth eating away at his body, seeing one's place in Hell twice per day, and other matters, some of which were mentioned in the religious texts and some which were not. Some are common between the sinful Believers and the blasphemers and some are specific to the blasphemers.

The torture of the grave is confirmed from the Prophet ﷺ by taḥātur, and is known in the Religion by necessity, so whoever denies it blasphemes.

**[And]** among them is **[the enjoyment]**, i.e., the bliss **[therein]**, i.e., in the grave. This is specifically for the Muslim. As for the pious Believer, he will experience it for sure with no previous torture. As for the

sinner, he might be forgiven without any previous torture. The enjoyments include smelling the fragrance of Paradise, seeing one's place in Paradise, the grave widening and being illuminated, and other matters.

The Prophet ﷺ also spoke about **[the questioning of]** the dead about his Lord, his Prophet, and his religion, by **[the two]** blue-black, i.e., dark blue, almost black **[Angels]**. One of them is named **[Munkar, and]** the other is named **[Nakir]**. This questioning is only for the nation of Muḥammad, but does not include the Prophet himself, nor the children, nor battlefield martyrs. It could be that there are two squadrons of Angels, every individual in one of them is named Munkar, and every one in the other is named Nakir. According to that, whenever someone dies, one from each squadron goes to the grave after the soul of the dead returns to the body and his people walk away from his grave. They have long hair, fangs, eyes like lightning, and voices like thunder. Their mere appearance will torture the blasphemer. As for the Believer, Allāh supports him so that he will not fear them upon sight. In fact, he is delighted to see them. They come carrying an iron mallet. Whoever is unable to answer their questioning properly will be struck in the back of his head with a blow that could demolish a mountain. In some versions of the ḥadīth, it is mentioned that they ask, "What did you used to say about that man Muḥammad?"

Among what is confirmed from the Prophet ﷺ is the **[Resurrection]**. It is for those whose bodies had decayed to be reconstructed and reunited with their souls, and then return to life. As for the bodies that did not decay, they are simply reunited with their souls without reconstruction. Denial of the Resurrection is blasphemy.

He also mentioned the **[Assembly]**. It is for the people to be gathered and then driven to the place of assembly. Then, when the earth is leveled, which means it will be flattened and stretched out, they will be moved to a darkness at the Bridge. Then they will be returned to the changed earth for judgment.

Among what he spoke of is **[the Day of Judgment]**. It starts when the people emerge from their graves, and ends when the people of Paradise settle in Paradise and when the people of Hell settle in Hell. It lasts for 50,000 years.

There is also the **[presentation of the]** Book of **[Deeds]** that was written by the Angels Raqīb and ^Atīd. The Believer receives his book of deeds in his right hand, and sees his obligations, optional deeds and sins. The blasphemer receives his in his left hand from behind his back and sees nothing but his sins.

This presentation is called in Arabic the "ḥisāb". Ḥisāb also has another meaning, which is Allāh's questioning the slaves about what they did in the life of the Dunyā by making them hear His uncreated Speech.

Among that is the belief in the **[reward]** for the Believers, which is the enjoyment Allāh gives them for their good deeds. He is not obligated to reward them, rather it is His Generosity and His Promise.

It is also obligatory to believe in the **[punishment]**, i.e., the torture, which is for both the Believers and blasphemers. However, it is for the blasphemers more intense and longer lasting. It is the disturbance and pain that Allāh gives them for their bad deeds. The torture of Hell is the greater punishment, and

everything else is the lesser punishment, including the torture of the grave and the sun's approaching the heads of the slaves on Judgment Day. His torture of them is justice, not injustice or foolishness.

We must also believe in **[the balance]**, i.e., the scale on which the deeds will be weighed in the Afterlife. It is an enormous scale with two pans, one for the good deeds and one for the bad.

- If the good deeds outweigh the bad, which will only occur for a Believer, the person enters Paradise without torture.
- If the two pans are equal, which also can only happen for a Believer, because the blasphemer will have no good deeds in the Afterlife, then he will be made to wait while others enter Paradise before him, but without entering Hell.
- If the bad deeds outweigh the good, then if one is a Muslim, he is under the Will of Allāh; if Allāh willed He will forgive him, and if He Willed He will punish him for a limited time in Hell. As for the blasphemer, his pan of bad deeds definitely outweighs the other pan, and he will certainly enter Hell, and shall never leave.

It is obligatory to believe that the deeds will be weighed, even if one does not know how. The rule is: whenever we are obligated to believe in a detail, then we believe in it, and if we are not, then we must believe in the issue in general. Denying the weighing is blasphemy.

One must also certainly believe in the **[Hellfire]**, i.e., Hell. It is a physical place created for the torture of blasphemers and sinners. It is presently existing. Its fire is black, and its depth is 70 years. The blasphemer falls to its bottom and stays forever, while the Believer does not fall to the bottom and does not stay forever. Both are unbearably tortured.

The Prophet ﷺ also spoke about **[the Bridge]**, which is an overpass extending from the changed earth over the surface of Hell, and ends before getting to Paradise; not exactly at the gates of Paradise. It is wide and slippery, and one of the most dangerous stages of Judgment Day. All of the people will come to it. All of the blasphemers fall from it from the beginning. The Believers cross it in accordance with their deeds, not their physical strength; some crawl, some walk, some run, some fly over it, and some fall off.

Also, **[the Basin]** is among what is confirmed from the Prophet ﷺ. Some translate it as "the Lake". It is a water that is whiter than snow, sweeter than honey, and more fragrant than musk. The Believers drink from it before entering Paradise, and afterwards they never experience thirst again. Our shaykh is among those who confirm that the Basin is after the Bridge. Every Prophet has a basin for his nation, and the basin of our Prophet ﷺ is the widest. Denying the Basin is not blasphemy because it is not known by necessity.

Also confirmed is **[The Intercession]**. It is for Prophets, Angels, practicing scholars, martyrs and others to seek forgiveness from Allāh for sinful Muslims. Because of it, Muslims who deserve to be tortured will be forgiven, and Muslims who were being tortured will be relieved before the completion of their torture. Intercession is only for Muslims, and is only performed by those who have Allāh's Permission. Prophet Muḥammad's Intercession is a major event of Judgment Day.



Also confirmed is **[Paradise]**, i.e., Heaven. The literal meaning of Al-Jannah is "the Garden". It is a real, physical place, and it is presently existing. It is the abode of peace reserved for those who die as Believers. It is above the seventh sky. Its ceiling is the  $\wedge$  Arsh like the sky is a ceiling for the earth. It is thousands of times wider than Hell, and the Believers shall never exit it.

Among what 'Ahlus-Sunnah confirms is actually **[seeing Allāh, ta`ala with the eye]** of the head. This means that God shall be seen with a true and literal sighting. Mentally, this is possible because Allāh exists, but from the point of view of the religious texts, it shall inevitably occur **[in the Hereafter]**. More specifically, It will occur for the Believers when they are in Paradise. In fact, it is the greatest pleasure of Paradise.

Although the Believers will be in a place, their seeing Him will be **[without Allāh having a form]**, i.e., a body, **[or]** a shape, and without Allāh **[being in a]** particular **[place]**, and without Him being everywhere. This means that they see Allāh and Allāh is neither in a place **[or a direction]**. In other words, since Allāh is different from the creations, seeing Him is **[different from the way a creation is seen]**; creations are seen in places and directions, and at distances. Denying the Sighting is not blasphemy, but a major sin and deviance.

It is also necessary to believe in **[the dwelling forever]** and ever, i.e., everlastingly **[in Paradise]** in reference to the Believers, **[or Hell]** in reference to the blasphemers.

As for the Muslims who enter Hell, they will eventually exit, then enter Paradise and never leave it. Denying the everlastingness of Paradise or Hell is blasphemy. However, denying that they are presently existing is not blasphemy, rather it is sinful and deviance. It is also blasphemy to deny that they are physically real; believing that they are only spiritual or allegorical is certainly blasphemy.

Among the most essential Islamic creeds, besides believing in Allāh is **[the belief in Allāh's Angels]**. They are honorable beings created from light. They are subtler than air, and so we do not sense their presence. They have wings, as few as two and as many as 600. They do not have gender. They do various tasks without making mistakes. They do not eat, sleep, marry, and they never disobey Allāh. From that we know that 'Iblīs was not an Angel, for he was created from fire and he disobeyed Allāh. In fact, he was a genie, may Allāh's damn be upon him.

Also, among the most essential beliefs is the belief in the Prophets and **[Messengers]**, i.e., those who were sent by Allāh. This has already been explained.

**[And]** we must believe in Allāh's **[books]** revealed to some of His Prophets. The most famous of them are four: The Hebrew Torah given to Moses, the Hebrew Zabur given to David, the Aramaic 'Injil given to Jesus, and the Arabic Qur'an given to Muḥammad. All of those books have been perverted except the Qur'an.

**[And]** among those most essential creeds is the belief in **[Destiny]**. Here, this refers to Allāh's destining, which is the Attribute of His Self called "Al-Qadar" and "At-Taqdir". It is Allāh's Management of things in accordance with His Will and Knowledge, so that they occur exactly how and when He destined, and not in any other way.

The term "destiny" can also refer to the created, destined things, which is called "al-maḡḡur". That includes **[both good and evil]**. Denying destiny is blasphemy and shirk.

**[And]** among what the Prophet ﷺ informed us about is **[that]** he, i.e., **[Muḡammad ﷺ is the]** final, i.e., the **[last]** and the seal **[of the Prophets]**. Thus, there will be no one receiving prophethood after him. His law is the final revealed law and is valid throughout the entire universe and until the end of time.

As for Jesus' return, this does not conflict with what we have said, because Jesus was a Messenger before Muḡammad ﷺ and he will rule the earth according to the laws of Muḡammad ﷺ.

**[And]** we must believe that Muḡammad ﷺ **[is the best]**, i.e., the greatest **[of all the children]**, i.e., the offspring and descendants **[of Adam]**. This means that he is the best of human beings. Therefore, he is the best of the Prophets, since the Prophets are all humans. And he is therefore the best of creations, since the Prophets are the greatest of all creations.

### [C1.5f] THE ATTRIBUTES OF THE PROPHETS

**[Moreover]**, i.e., additionally, **[it is obligatory to]** firmly **[believe that every Prophet of Allāh]**, without exception **[must]** certainly **[be attributed with]** certain qualities without which they would be unable to perform their task. Among them is:

- **Courage and bravery**, and thus they are not cowards. It is valid, however, that a Prophet have a natural fear, or be startled, such as to be afraid of a snake or surprised by intruders.
- **Beauty**: Thus, none of the them are ugly or repulsive. It is impossible that a Prophet would have a repulsive sickness, such as the fabrication about Prophet 'Ayyūb that he had peeling skin and worms emerging from his flesh.
- **Conveyance of the message**: Thus, all Prophets convey what was revealed to them, and this was already addressed.
- **Performing miracles**: This was already addressed in detail.
- **[Truthfulness:]** They are not liars.
- **[Trustworthiness:]** Thus, they never cheat or betray.
- **[And intelligence:]** Thus, they are not stupid.

**[Consequently]**, as just stated and as understood, they are impeccable and divinely protected from the likes of:

- **[Lying:]** which is intentionally saying what is different from reality. However, it is not impossible for a Prophet to say something that may seem to be a lie but is actually true (tawriyah); i.e., something with two meanings, an apparent meaning, which is what the listener expects and a further meaning, which is the one that the speaker actually intends but the listener may not expect. An example is when Prophet 'Ibrāhīm said that his wife was his sister, meaning his Muslim sister.
- **[Dishonesty:]** Thus, the Prophets do not cheat or betray. Hence, it is untrue that Prophet Dawūd sent his general to the battlefield to be killed so that he could take his wife.
- **[Vileness:]** i.e., low character, such as stealing glances at women and being profane, so it cannot be said that our Prophet was a womanizer.

- **[Stupidity and dullness:]** i.e., lack of intelligence, such as the inability to understand something until it is repeated again and again.

These character defects **[are]** mentally **[impossible to be among their attributes]**, because such qualities discredit the status of Prophethood. Rather, the Prophets have the highest qualities of the good attributes, whether beauty, chastity, intelligence, forgivingness, being charitable, etc. Therefore, Moses could speak clearly, even before he asked for the knot to be undone from his tongue, and Jacob's blindness was temporary, and he was not born like that.

**[They]**, i.e., the Prophets **[must]** definitively **[be also attributed with impeccability]**, i.e., infallibility, **[i.e., they are]** divinely **[protected from ever]** at any time in their lives whenever **[committing]** three things besides what was mentioned:

The first is **[blasphemy]**. Thus, no Prophet ever worshipped other than Allah, or doubted about Him, or had a religion other than 'Islam, or committed any other form of blasphemy. All Prophets were born as Muslims, even if their parents were not Muslims.

Thus, it is untrue that 'Ibrahim worshipped the sun, moon and star. That is a misinterpretation of the Qur'an based on ignorance of the Fundamentals. It is also untrue that Sulayman worshipped idols, as mentioned in the Bible, or that Prophet Yunus was angry at Allah, or that Muhammad invited the Christians to worship other than Allah in his Masjid.

The second matter is the **[enormous]**, i.e., the grave **[sins]**. Thus, it is untrue that Nuh drank alcohol or that Lut drank alcohol and committed incest with his daughters, or that Prophet Yusuf desired to fornicate.

**[And]** the third is **[the small abject sins]**, which are the small sins that display low character, such as stealing a single grape or a bundle of leaves, as shall soon be clarified further.

As said, this special protection from Allah is confirmed for them **[before]** becoming Prophets, and even in their childhood, **[and after]** receiving the office of **[Prophethood]**. Know, also, that their status of prophethood does not go away. Therefore, their loftiness and special status remains confirmed for them even after their deaths. Also know that they are alive in their graves praying.

**[On the other hand]**, i.e., however, **[they may]**, meaning that it is religiously possible that they might **[commit other small sins]**. This means that they are not protected from the small sins that do not display low character. Therefore, every sin confirmed about a Prophet was of this last category; the small sins that are clear of abjectness. Accordingly, the sin of Adam was not a major sin, as opposed to the Christians who deem it so enormous that all of his children and all of his descendants are born with his sin, and that no one can repent from it until worshipping Jesus. The fact is that the sin of Adam did not display low character in him, since eating a fruit is not in itself misbehavior, and he repented from it immediately.

Saying that a Prophet might fall into such a sin is what is correct, because of the evidence, such as the sayings of Allah:

﴿وَعَصَىٰ آدَمُ رَبَّهُ﴾

«Adam <sup>^</sup>asa (disobeyed) his Lord.»

﴿وَأَسْتَغْفِرُ لَذَنبِكَ﴾

«Repent [O Muḥammad] from your dhamb (sin).»

﴿وَالَّذِي أَطْمَعُ أَن يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ﴾

«[Abraham said:] Allāh is the One Whom I hope He will forgive me of my khaṭi'ah (sin).»

This is the saying of the majority, including 'Imām Al-'Ash <sup>^</sup>ariyy himself.

**[However]**, a minority of the Sunni scholars said that the Prophets do not commit any sin whatsoever, like the Angels. Their argument was that the people are commanded to follow the Prophets, and if the Prophets were to sin, their sin would be taken by their followers as obedience. According to that, those scholars said that everything in the religious texts that appears to mean that a Prophet sinned actually means that what that Prophet did was not a sin, but not befitting of his status.

The answer of the majority to that is that **[they]**, i.e., the Prophets **[are immediately guided to repent]** from their sin **[before others imitate them]** in that sin. An example is like what Allāh told us about Prophet Dawūd:

﴿فَأَسْتَغْفِرَ رَبَّهُ﴾

«He repented to his Lord.»

And about Prophet Yunus:

﴿فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

«He prayed in the darkness, saying, 'No one is God but You, may You be glorified! Surely, I have been among the wrongdoers.»

Some scholars used this fact to clear Prophet Yusuf from desiring to fornicate, because there is no mention in the Qur'an that he repented, and had he committed that sin, he would have repented, and Allāh would have informed us about that as He informed us about the other Prophets.

By this answer, what the minority feared to be the result of confirming sins for the Prophets is eliminated.

**[Hence, prophethood was]** certainly **[not bestowed upon]**, i.e., given to any of **[the]** ten half-**[brothers of Yusuf]**- meaning his brothers from his father but not from his mother- **[who, excluding Binyamin]**-

who was his full brother- [committed the mean], bad [deeds] from which a Prophet would be divinely protected.

It is [mentioned in the Qur'an] that they conspired against their brother, lied to their father, deemed him a fool, although he was a Prophet- and thus that is blasphemy- although they repented from that, and some even desired to commit murder. Therefore, [the Asbat], which literally could mean "sons", and it could mean "grandsons", were surely and certainly not those brothers of Yusuf. Rather, they [are they descendants of Yusuf's brothers who were chosen for Prophethood]. This means that they were a league of Prophets from the descendants of Prophet Ya'qub. As for Binyamin, it is famous that he became a Prophet. Here, it is appropriate to mention that a man does not become a Prophet because his father was a Prophet. Rather, Prophets are selected by Allah; no one can achieve that status by effort or lineage.

**And Allah knows best!**

## [C2] INTRODUCTION TO THE RULES OF APOSTASY

[C2.1] [(Chapter 2)] deals with explaining the [types of apostasy], which is the blasphemy of leaving 'Islam.

[It is obligatory upon every] accountable [Muslim to preserve] the validity of [his faith in 'Islam and] to [protect it against whatever] blasphemy, i.e., any and every blasphemy. This is because blasphemy [invalidates, abolishes, and interrupts it], i.e., one's faith in 'Islam, and thus renders him out of the Religion. [Namely], i.e., specifically, this refers to the protecting oneself from every act of [apostasy], which is the specific blasphemy of leaving 'Islam. Therefore, the one who was never a Muslim and commits blasphemy does not commit apostasy, although he does add blasphemy to his previous blasphemy. Thus, there are two types of blasphemers from this point of view; the original blasphemer (kafir 'asliyy), and the apostate (murtadd).

[The meaning of what] 'Imam Yaḥyā Ibn Sharaf [An-Nawawiyy and others] among the scholars [said] about the severity of apostasy [is] that [apostasy is an abhorrent type of blasphemy]. This is how the translators, may Allah protect and reward them, saw to translate the statement, so to protect the people from a dangerous misunderstanding. This is because the statement in Arabic is:

### الردة أفحش أنواع الكفر

More literally, it is translated as: "*Apostasy is the most abhorrent of the types of blasphemy*", and this is how it used to be translated in earlier editions of the book. However, some people misunderstood the statement and thought that its generality is absolute; they thought that those scholars meant that every instance of apostasy is always worse than every instance of blasphemy from an original blasphemer. Our Shaykh, may Allah have mercy on him, said that this understanding in itself is blasphemy, because it implies that if someone committed apostasy by insulting Allah, then this is uglier than an original blasphemer denying His Existence, merely because it is apostasy. Thus, to protect the people from this blasphemous misunderstanding, they adjusted the translation in later editions of the book. However, know that even the original translation works in English, but one needs to understand it properly. Here is its explanation:

Apostasy, from certain points of view, is the ugliest type of blasphemy, and not from every point of view:

- It is an exit from the truth for falsehood.
- It makes one lose all of his good deeds but not his bad deeds.
- The rules pertaining to the apostate are stricter than the rules pertaining to the original blasphemer, as will be seen in the next chapter.

Saying that apostasy is the ugliest type of blasphemy is like saying: "A sin from a scholar is uglier than a sin from a layman," or saying, "That was the worst thing you could have done!" These expressions do not mean that every sin from a scholar is always worse than the sin of a layman, or that the person could not possibly do something even worse than whatever he did. Allah knows best.

[In this age], which is the age described in such hadiths as:

إِنَّ اللَّهَ لَا يَفِيضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَفِيضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُؤُوسًا جُهَالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا

*“Surely, Allah does not take the knowledge by stripping it from the slaves. Rather, He takes the knowledge by making the scholars die, to the extent that when He does not leave any scholars remaining, the people will take ignorant heads for themselves. They are asked and they give religious answers without knowledge. They go astray and they lead others astray.”*

And:

إِنَّ الدِّينَ بَدَأَ غَرِيبًا وَيَرْجِعُ غَرِيبًا، فَطُوبَى لِلْغُرَبَاءِ الَّذِينَ يُصْلِحُونَ مَا أَفْسَدَ النَّاسُ مِنْ بَعْدِي مِنْ سُنتِي

*“Indeed, the Religion started as something strange and it will return to being something strange, and good tidings to the strangers, those who correct what the people have perverted after me of my Sunnah,”*

[it has become] frequently [common to speak carelessly] as a result of a lack of knowledge and the spread of corruption, [to the extent that some], in fact very many [people utter] blasphemous [words which turn], i.e., take [them out of Islam] and insert them into the realm of blasphemy, [without] them [even deeming such words sinful even though], i.e., let alone the fact that [they], i.e., those words [are] not merely sinful, but in fact [blasphemous. This is asserted], i.e., proven [by the saying of the Prophet ] ﷺ:

«إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَى بِهَا بَأْسًا يَهْوِي بِهَا فِي النَّارِ سَبْعِينَ خَرِيفًا»

This means: “Indeed a slave, i.e., [a person may], in fact, most certainly shall, by God, [utter a] blasphemous [word that one thinks is harmless], i.e., he does not see anything wrong with it, [which], because he said it, [results in one’s falling] for 70 autumns, which is [the depth of 70 years into Hellfire]. The Shaykh, may Allah have mercy upon him, is saying that the situation of the day proves this hadith true.

The evidence in this hadith is that [this falling distance of 70 years leads to the bottom of Hell], as known from the other hadith about the boulder crashing into the bottom of Hell after falling for 70 years, and the bottom of Hell is [where only blasphemers will reside], as proven by the Qur’an. Therefore, if Hell is 70 years deep, and only blasphemers will go to its bottom, then the word that one uttered that resulted in him falling for 70 autumns—and autumn only comes once per year—was a blasphemous word and the speaker of that word became a blasphemer.

[This hadith was related by At-Tirmidhiyy who classified it as a hasan hadith], and thus it is strong enough to be used as evidence. [Al-Bukhariyy and Muslim related a hadith with a similar meaning]. However, their rendition of the hadith does not specify the falling distance:

«إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ، مَا يَتَّبِعُ فِيهَا، يَزُلُّ بِهَا فِي النَّارِ أْبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ»

*“Surely the slave will certainly speak with the word. He will not see what is wrong with it. Because of it he will slip into Hell a distance greater than what is between the east and the west.”*

At-Tirmidhiyy’s version specifies the falling distance.

[This **hadith**] with its different wordings [is evidence that it is not a condition for a person to fall into blasphemy that] that unfortunate [one must have] previously [learned the] religious [judgment of the uttered blasphemous words]. This means that it is not a condition for one to commit blasphemy that he knows that saying such a thing is indeed blasphemy, [or], i.e., nor [that] the condition of blasphemy is that [one must have liked], i.e., been pleased and delighted with the blasphemy, [or] that he must have [believed their] blasphemous [meanings]. These three matters: (1) the knowledge that such a statement is blasphemy, (2) liking the blasphemous statement and (3) believing the blasphemy, are not conditional for the blasphemy to occur and for the person to go out of ‘Islam. This is because the Prophet ﷺ said in this **hadith**:

لَا يَرَى بِهَا بُأْسًا يَهْوِي بِهَا فِي النَّارِ

*“He does not see anything wrong with it (i.e., the word he uttered), and because of it, he will fall into Hell...”*

Not seeing anything wrong with what he said includes:

1. not knowing the judgment; perhaps had he known better he would not have said it;
2. not believing in it although he said it; since he does not believe in it, he thinks there is no problem with saying it;
3. not liking it, although he purposefully said it.
4. joking; he thinks that saying it as a joke removes its severity, like the comedians who justify every bad thing they say by saying, “It was only a joke!”

What has been clarified here is the correct ruling on falling into blasphemy, [as] opposed to what was [falsely stated in the] famous contemporary [book called Fiqhus-Sunnah]. The author of that book, Sayyid Sabiq the Egyptian, said in opposition to the previously mentioned **hadith**: “A Muslim is not considered as having exited from ‘Islam, and he is not judged with apostasy unless his heart was pleased and settled with the blasphemy, and he actually enters into a religion other than ‘Islam.”

[Anger is] a fifth matter that also is [not an excuse for one to], i.e., so that by it one would [escape the judgment of falling into], i.e., committing [blasphemy], because the person is still sane at the moment of pronouncing the blasphemous word. Had he been insane, the insanity would be what excuses him, not the anger.

[Concerning this matter] of anger, [Imam An-Nawawiyy] gave an example. He [said: If a] Muslim [man was angry at his child or young slave and hit him severely, then another person asked him: “How could you do this] abusive beating? [Aren’t you a Muslim?] Muslims are not so merciless!” [And to that his deliberate] intentional [answer was “No”], i.e., I am not a Muslim, then although he said it out



of anger, [he blasphemed] by that single word. The likes of [this was said by Hanafiyy scholars as well as others] besides An-Nawawiyy.

Thus, the condition to commit blasphemy is to willingly say the blasphemy, meaning to say what one intended to say, without that being a slip of the tongue, and while sane and understanding the meaning. The one excused from blasphemy includes:

1. the one who was forced by a credible death threat,
2. the one who did not understand the real meaning of what he said,
3. the one who was insane, and
4. the one whose tongue slipped.

Not excused is the one who did not know that what he did was actually blasphemy. So be warned, for many in this day of ours have been given the wrong rule on the case of falling into apostasy by many who are thought to be people of knowledge.

[An-Nawawiyy] the Shafi<sup>^</sup>yy [and other scholars of the four schools], like Al-Buh<sup>u</sup>tiyy the Hambaliyy, Shaykh Mu<sup>h</sup>ammad <sup>^</sup>Illaysh the Ma<sup>l</sup>ikiyy and Ibn <sup>^</sup>Abidin the Hanafiyy, [classified apostasy into three categories: apostate beliefs] in the heart, [apostate actions] from the organs, [and apostate sayings] from the tongue.

[Each category of apostasy] is independent of the others. Thus, the blasphemous belief does not have to be accompanied by a doing or a saying, the blasphemous doings do not have to be accompanied by a belief or a saying, the blasphemous sayings do not have to be accompanied by a belief or an action. However, there is a difference between the blasphemous beliefs and the blasphemous sayings and doings: beliefs do not appear as sayings and doings appear. Thus, as we are able to know that a person blasphemed by a saying or doing because we witness that, we are unable to know that a person blasphemed in his heart unless he outwardly displays it by a saying or an action. Therefore, the one who commits apostasy in his heart is a Muslim to us and a disbeliever to Allah, as long as he keeps it hidden in his heart. Once he displays it outwardly, then he is a disbeliever to Allah and to us.

Furthermore, each category of apostasy [is divided into many subdivisions], so learn the different rules and details to understand the chapter of blasphemy well.

## [C2.2] EXAMPLES OF BLASPHEMY FROM THE HEART

[Examples of the first category of apostasy, i.e., the apostate beliefs are] such as:

[Having the]—in fact, any—[doubt], i.e., the slightest lack of certainty [in] the Existence of or necessary Attributes of [Allah]. Thus, if someone is not sure if Allah exists or not, or if He knows all or not, or if He has power over everything—even evil and the slaves' voluntary deeds—or not, or if He exists without a place or not, etc., then he blasphemes.

Likewise, if one is neutral and for example, says in his heart, "I do not say whether He exists or not." or "I do not say whether He exists with or without a place." or "Whether or not He is a body with organs." etc., then he blasphemes.

Also, blasphemy is having a doubt in [His Messenger] Muhammad ﷺ, i.e., whether he is the Messenger or not.

Know that having a doubt in Allah or His Messenger is blasphemy without exception. Thus, whoever doubts about that is out of Islam, even if he only embraced Islam a moment ago. Likewise, it is unexcused blasphemy to doubt about if Islam is the only valid Religion.

Likewise, doubting whether or not [the Qur'an] is revelation from Allah is blasphemy.

It is also blasphemy for the one who knows what Muslims believe to about if [the Day of Judgment] will occur or not, let alone denying it. Likewise, is doubting about if [Paradise, Hell], the [Reward] for the good deeds [or] the [Punishment] for the bad deeds are real.

[Or], i.e., and [having the doubt in similar matters], such as the Presentation and the Weighing of the Deeds, is blasphemy. As for the Basin, its denier is not judged as a blasphemer because many people do not know about it. This is despite the fact that it is among those matters [upon which there is a scholarly consensus].

Therefore, among the most important rules for understanding the chapter of blasphemy is knowing that a person's blasphemy for doubting or denying the matters mentioned—other than what pertains to believing in Allah, His Messenger ﷺ, or His Religion—is because he has doubted or denied matters that are known in the Religion by necessity, not merely because they are by the Consensus. Had the reason for blasphemy been merely denying or doubting a matter upon which the Consensus was concluded, then one would blaspheme every time he denied or doubted a matter upon which the Consensus was concluded, such as the Basin, and even fine details that may not be well-known to all Muslims, but are matters of Consensus.

Rather, the true reason the person blasphemes is his doubt or denial in what is well known to all Muslims. Therefore, if you were to ask, "If the blasphemy is not due to breaching the Consensus, then why did the Shaykh mention the Consensus?" It could be answered that he did that because if a matter is agreed upon by Consensus, it is surely and certainly correct. However, this is not the reason for the blasphemy. Besides the fact that it is definitively correct, it is also something well known to all Muslims. So, when that well-known matter is also a matter of Consensus, it is blasphemy to doubt about it or deny it. Accordingly, there are two cases in which one is not deemed a blasphemer:

- (1) Denial of something that is a matter of Consensus, but is not well known among the Muslims, and,
- (2) Denying or doubting a matter upon which there is a difference in opinion.

Therefore, one should not ask himself when trying to determine if a matter is blasphemy or not if it is a matter of Consensus, for there are many matters of Consensus that are unknown to the laymen, and there are many matters that are known among the Muslims and thus thought to be matters of Consensus when they are not.

The Consensus is the agreement of the mujtahids of the nation of Muhammad on a religious issue at any era. Once it is concluded, then breaching it is forbidden. In other words, the Consensus of the nation is the Consensus of the mujtahids, and it is always correct, and never wrong. It is one of the four sources of religious law: The Qur'an, the Sunnah, the Consensus (ijma') and the Qiyas (legal comparison).

Also, blasphemy is **[believing that the world is eternal]** and beginningless **[by]** both its **[kind and elements]**, i.e., believing that the kinds of things in the world are eternal, and that the elements that make those kinds are also eternal. Thus, if someone believes that the star, for example, as a kind of thing, is eternal, and that also every individual star is eternal, this is certainly blasphemy.

**[Or]**, i.e., also, it is blasphemy to believe that the world is eternal **[by kind only]** and not by its elements. Thus, if someone believes that every star, for example, is created, but before the present stars there were others, and before those there were others and before those there were others and before those there were others, etc., into the unending past, then he has believed that the kind is eternal, although he believed that every individual element that makes up the kind is created, and this is still blasphemy by Consensus. The origin of this idea is philosophy, and it is the creed of 'Ahmad Ibn Taymiyah. He documented it in more than five of his books. It means that he does not believe that Allah's existence was before the existence of all the types of things, or in other words, that in eternity, there was always some kind of thing with Allah, and this is shirk.

What has the judgment of what was mentioned is the claim that energy cannot be created or destroyed, and that rather, it is constantly changing forms and transferring from place to place. Had energy had no beginning or end, it would have never changed.

**[Renouncing]**, i.e., denying and negating **[one]**, i.e., any **[of the Attributes of Allah, ta'ala]** that are **[known by]** religious and mental **[necessity]** that **[He is Attributed with]** them, **[such as His]** being alive, powerful, willing, hearing, seeing, speaking, and **[knowing about everything]** in detail and in general.

The blasphemy in this case occurs because of one's opposition to the necessary mental judgment, not the Consensus. For that reason, he blasphemes even if he did not know that these Attributes came in the religious texts.

As for denying the Attributes that cannot be known by the mind, and can only be known by way of the religious texts, such as "Al-Yad", "Al-^Ayn", and "Al-Wajh", denying them is only blasphemy when one knows that they are reported in the religious texts. Therefore, whoever heard that Allah is

Attributed with "Al-Yad" and "Al-Wajh", and thought that this refers to body parts and so he denied them, does not blaspheme if he did not know that they are confirmed in the Qur'an.

Also blasphemy is [ascribing], i.e., attributing [to Allah, ta<sup>^</sup>ala, what is known by] mental [necessity does not befit Him], i.e., negates His perfection, [such as being a body] or a soul/spirit, or having a beginning or being in a place or a direction or having a child, even if one only attributed to Allah a figurative fatherhood.

All of what was mentioned so far pertains to the essential beliefs. Now the Shaykh will mention cases pertaining to the rules. He said:

Also blasphemy is [legitimizing], i.e., legalizing- and not merely committing- [what is] known by necessity, i.e., what is [known among] all of [the Muslims], whether scholars or not, [to be unlawful], i.e., forbidden and illegitimate. Examples are [such as

**Adultery**]. Know that what the translators mean by "adultery" is to have intercourse with an unlawful person while in a state of "ihsan". This is the state of someone who has even once had sexual intercourse within a valid marriage contract. They did not mean by "adultery" to have an affair outside of one's present marriage as the common understanding of the English word suggests, so be mindful.

[And] likewise, they meant something specific by the word ["fornication"], which is to have intercourse with an unlawful person without being in a state of 'ihsan.

They had to use these two words because the original Arabic text only uses the word "zina", which includes both details just mentioned. However, the English words "adultery" and "fornication" do not give the technical meanings just explained, so be aware of that and do not understand that they meant the commonly understood meanings of those two words.

It is also blasphemy to legalize [sodomy] with other than the wife. As for deeming it lawful with the wife, this is not blasphemy, although it is truly forbidden.

Likewise, it is blasphemy to legalize unjust [killing], i.e., murder. As for the just killing, such as properly executed execution, and killing out of self-defense when the situation calls for it, deeming it lawful is not blasphemy.

Likewise, is the case of [stealing] something from its secured place in a stealthy manner, [and taking the money of others by force], such as extortion at gunpoint.

As for merely committing any of these acts without legalizing them, it is not blasphemy.

Also blasphemy is [renouncing], i.e., denying in the heart, and not merely neglecting [the obligation of the matters] that are known by necessity, i.e., [commonly known among] all of [the Muslims], whether scholars or not, [to be obligatory]. That is such as denying the obligation of any one of [the Five Prayers, or one of their prostrations], and likewise the [Zakah, Fasting, Pilgrimage and Ablution], i.e., the Wudu'. However, the new Muslim and the one who is like a new Muslim are not considered blasphemers in this case. Rather, they are taught.

Also blasphemy is [deeming unlawful what is] known by necessity, i.e., what is [commonly known among] all of [the Muslims], whether scholars or not [to be lawful], i.e., permissible. This is such as [selling], even for any amount of profit or loss, [and marriage], even to four wives at once. It is also blasphemy to deem the slaughter of animals and consumption of their flesh a sin, or to deem divorce categorically forbidden.

Also blasphemy is [deeming] in the heart [obligatory the matters commonly known among] all of [the Muslims] whether scholars or not, [not to be obligatory]. An example is the two optional rak'ahs before the Fajr Prayer.

Also blasphemy is [renouncing], i.e., denying in the heart [the legitimacy], i.e., the religious validity [of what all] of the [Muslims], scholars or not, [know is legitimate], even if they may differ about its specific judgement. For example, whoever denies that circumcision is obligatory does not blaspheme because the Malikiyyes deem it optional. Likewise, denying that it is optional is not blasphemy because the Shāfi'iyyes deem it obligatory. However, whoever denies its legitimacy blasphemes. Likewise, is the case of the Witr Prayer. The Hanafiyyes deem it a speculative obligation (wajib) while others deem it optional. Thus, the blasphemy in this case is denying its religious legitimacy.

Also blasphemy is [intending], i.e., being determined [to blaspheme in the future]. In this case, one blasphemes immediately.

[Intending] i.e., being determined [to do any of the aforementioned] acts of blasphemy is also blasphemy.

Also, [hesitating], i.e., being indecisive about [whether] to remain a Muslim [or not] to remain a Muslim, and instead [to blaspheme] is blasphemy.

[But] be aware of an important point, which is that it is [not] blasphemy to be caught off-guard by [the mere involuntary thought of it], i.e., of blasphemy. Thus, let a person be keen to distinguish the difference between his conscious, voluntary thinking and the involuntary ideas that randomly cross the mind without one's intent, such as the whispers of the devil. Let the one who suffers from "the whispers (waswas)" ignore them, learn his religion well, stay on purification, avoid filth, remain calm, mention Allāh frequently, and be intelligent.

Also blasphemy is [denying] in the heart [the companionship of] certain Companions of the Prophet ﷺ whose companionship to him is known by necessity, like 'Umar and 'Aliyy. However, the scholars specifically mentioned [our master Abu Bakr, may Allāh raise his rank] because his Companionship is mentioned in the Qur'an explicitly.

Also blasphemy is [denying] in the heart [the Message], i.e., the Prophethood [of whoever is recognized], i.e., confirmed [by all Muslims as a Messenger or a Prophet], such as Adam, Nuh, Ibrahim, Musa, 'Isa and Muhammad.

As for those whose prophethood is not well known, like Shīth, and those upon whom the Muslims have disagreed, such as Al-Khaḍir, 'Uzayr and Dhul-Qarnayn, the one who denies their prophethood is not

judged as a blasphemer. As for Al-Khaḍīr, what is correct is that he is not merely a Saint, but a Prophet who is not a Messenger. As for the other two, what is correct is that they are Saints.

Also blasphemy is [renouncing], i.e., denying in the heart [out of stubbornness], and not ignorance [a] single [letter of the Qur'an which is] necessarily [known by all Muslims to be of it]. Likewise, [adding out of stubbornness] and not ignorance [a letter to the Qur'an which is known by all Muslims not to be of it] is blasphemy. Thus, whoever objects to the text of the Qur'an, believing from his own opinion that a letter or more should be added or subtracted blasphemes.

Also blasphemy is [belying], i.e., contradicting in the heart, [a Messenger], i.e., a Prophet [or ascribing non-befitting attributes to him], such as lying, ugliness, cowardice, stuttering, hiding the message, making mistakes in the conveyance, stupidity, vileness, repulsive sickness, womanizing, blasphemy, major sins and abject small sins.

As for [making], i.e., putting in Arabic [a Messenger's name] into the [diminutive] form, which is to change the structure of the name by applying the rules of "taṣghīr" to denote a small version of that named one, such as naming Prophet Muṣā "Muwayṣā (small Muṣā)", or Prophet ^Iṣā " ^Uwayṣā (small ^Iṣā)", this is not blasphemy, but forbidden. It is blasphemy when done [with the purpose], i.e., with the intent in the heart [of degrading him], i.e., that Prophet. Then it would be blasphemy.

Also blasphemy is [believing in the] mere [possibility of prophethood of someone] who was not a prophet before Muḥammad [after] the prophethood of [our Prophet Muḥammad ]ﷺ.

As for Prophet Jesus, he was a Prophet before Muḥammad, so believing in his return does not contradict what we believe about the *Seal of Prophethood* by Muḥammad ﷺ. Thus, believing in the prophethood of Ghulam 'Aḥmad or Elijah Muḥammad is blasphemy.

### [C2.3] EXAMPLES OF BLASPHEMY FROM THE ORGANS

[The second category of apostasy is the apostate actions] of the organs. They are defined as the actions that the Muslims agree are only performed by a non-Muslim, [such as:]

- Assisting a person in blasphemy. This includes taking one to church to commit shirk and asking one a question while expecting the answer to be blasphemy.
- Knowingly throwing the Qur'an or other religiously respectable material in the trash. Examples of respectable material include the names of Prophets, but not the names of ordinary men who may happen to be named 'Muḥammad' or 'Noah' or 'Moses' or 'Jesus', for example. This also includes books of religious knowledge. Our shaykhs taught us that it is not blasphemy to throw the siwak (toothstick) or dhikr beads in the trash. It is also not blasphemy to throw away the word "ḥalāl", or an abbreviation or acronym that stands for something religiously respectable. Similar to throwing such material in the trash is stepping on it, spitting on it, sitting on it, etc., while aware that the material is religiously respectable.
- Wearing the uniform of the blasphemer while entering his place of worship and mingling with those blasphemers there. Sometimes, the Shaykh did not mention this third restriction.

- Wearing the sign of blasphemy while seeking blessings from it, deeming it lawful without being ignorant or glorifying it.
- **[Prostrating to an idol, the sun, or prostrating to any other creation]** besides a human being, such as fire **[with]** or without **[the purpose of worshiping it]**. This means that such a prostration is absolutely blasphemy without any details.

**[As for prostrating]** specifically **[to a human being]**, there is a detail:

If that were **[out of]**, i.e., for the purpose of **[salutation]**, i.e., respectful salute, not worship, **[it]** does not reach the level of blasphemy. Rather, such a prostration **[is sinful in our Shar^]**, i.e., our Islamic Law revealed to Muḥammad ﷺ. Had it been done out of worship, it would certainly be blasphemy.

**[However, it]**, i.e., prostrating to a human **[was permissible in the Shar^ of the previous Prophets, such as the prostration of the Angels to Aḍam, which was to salute him]**, not to worship him. Likewise was the prostration of Yuṣuf's parents and brothers to him.

**[As for prostrating to an idol, the sun or the moon, it is absolutely blasphemy]**, as already mentioned. Excluded from that is the one under a credible death threat, because the credible death threat excuses the sayings and doings of blasphemy with the condition that the threatened Muslim hates that in his heart.

**[Similarly, absolute blasphemy is the prostration to the devil performed by some people who learn witchcraft]**. It is also blasphemy to urinate on the Qur'an or to write it in urine or blood as a means to practice magic.

## **[C.4] EXAMPLES OF BLASPHEMY FROM THE TONGUE**

**[The third category of apostasy is the apostate sayings, which are too many to be counted]**, due to the countless expressions that vary on the tongues of the people. However, **[some]** of those expressions are "explicit", and some are "apparent".

- **The meaning of being explicit** is that the statement has no linguistic meaning other than a blasphemous one. In such a case, it is not permissible to deny the blasphemy of the speaker unless his tongue slipped or he did not truly know the meaning of the statement. As already known to you, this does not mean that he does know the judgment. There is a difference between not knowing the meaning of the statement and not knowing the judgment. As for knowing the meaning of the statement but assigning a new meaning to it, this is rejected, and the blasphemy is confirmed, because the scholars said that farfetched explanations are rejected.
- **As for the statements that only appear to be blasphemy** and are not explicit statements, meaning that linguistically carry another non-blasphemous meaning, then it is forbidden to rush to judge the speaker as a blasphemer without knowing that he meant the blasphemous meaning.

Also, take precaution, for not everyone who speaks a language is proficient enough in that language to grasp the various ways a statement can be validly taken. Therefore, let no one rush to consider another person a blasphemer. Rather, let one be certain about the possible meanings of a statement. The scholars

said that the one who gives rulings on uttered statements must be knowledgeable of the language, whether the formal language or the slang.

So, after knowing these rules, then some [examples are:]

- [To say to a Muslim], without any confusion about what is blasphemy and what is not, and without an intention of likening him to blasphemers: [O] you [blasphemer], or [O] you [Jew], or [O] you [Christian], and also without the intention of calling him by the religion that he used to be upon, [or O you without] any [religion]. In this case, one blasphemed when [meaning that the religion of the addressed], i.e., the called [Muslim is] not Islam and that rather it is [blasphemy, Judaism, Christianity] – which are both blasphemous religions – [or not a religion], which is also blasphemy.

[However], there are some cases when the one who addresses a Muslim with such words does not blaspheme: as already stated, if he was confused, meaning that he thought that a major sin such as fornication, drinking alcohol or suicide is blasphemy and not merely a major sin, and he knew of a Muslim who committed any of that, and thus called him a blasphemer, or if he called him by the religion that he used to be upon before he was a Muslim, so he said, “Hey, Jew”, meaning “Hey, you who used to be a Jew”—as the Shaykh mentioned in his Bughyah– or [if one says such words to a Muslim with the purpose of only likening him to those non-Muslims in behavior], and not in actual religion or conviction, such as considering that Muslim miserly and thus calling him a Jew, [then it is not blasphemy], but is a major sin.

Thus, know that the ḥadīth: *“Whoever says to his brother, ‘O blasphemer’, then one of the two is judged as a blasphemer. Either it is truly as he said or else it comes back to him.”* This refers to he who deemed a Muslim a blasphemer without any confusion, and without the intent of likening him to a blasphemer.

- It is explicit blasphemy [to mock], i.e., to make fun of or belittle [one of the Names of Allāh], like to say that the Name ‘Ar-Rahmān’ is not a nice name, or to mock [His Promise] to admit those who die as Believers to Paradise, such as to say that Paradise is a baby’s toy. Likewise is to mock [His threat] to torture sinners and blasphemers, such as to say that Hell is merely a place for the fun-lovers, or “I wouldn’t mind to go to Hell, but there won’t be any drugs for me to enjoy,” [while knowing], i.e., being aware that [such matters have] definitely [been attributed to Him], i.e., Allāh, [subḥānah], i.e., may He be glorified.

As for belittling Hell itself, and not the severity of its torture, such as to say, “Hell is a bad place,” this is not blasphemy, because it complies with what Allāh says in His Book about Hell, such as:

﴿وَبئْسَ الْمِهَادُ﴾

«What a bad cradle it is.»

- [Out of belittlement], i.e., degradation and sacrilege, [or out of stubbornness], it is blasphemy [to say: “If Allāh ordered me with such a matter, I would not do it”; or to say: “If the Qiblah were changed to another direction, I would not pray towards it.”]



However, if someone said this to confess his disobedience and express his laziness and negligence, and not to belittle the Command of Allāh, rather he believes that the Command of Allāh is noble and should be obeyed, then he does not blaspheme, therefore, the statement is **not explicit blasphemy**.

- **[Or to say]** out of stubbornness or belittlement, which is sacrilege: **["If Allāh gave me Paraḍise, I would not enter it"]**. The Shaykh says in his Bughyah that the likes of these statements are usually said out of sacrilege.
- It is **explicit blasphemy [to say: "If Allāh punished me for leaving out prayers despite my sickness, He would wrong me,"]** because attributing injustice to Allāh is inexcusable blasphemy. He is the One Who does whatever He wills and He never wrongs anyone. He is not questioned about what He does, rather, they are questioned.
- It is **explicit blasphemy [to say]** that **[something happened without the Will of Allāh]**, because denial of destiny is blasphemy by the Consensus.<sup>3</sup> Therefore, those who say that the slaves create their own deeds are not Muslims.
- It is **explicit blasphemy [to say: "If Prophets, Angels, or all Muslims testified before me"]**, i.e., in front of me, **["about something, I would not accept]** it **[from them, "]** because this is a rejection of the trustworthiness of the Prophets, Angels, and the Muslim nation that is confirmed in the Qur'an.
- **[To say:] "I will not do so and so]**, i.e., such-and-such, **[even if it is a]** religiously **[recommended matter]"** is **not explicit blasphemy**. If the person said it **[with the purpose of mockery]**, i.e., belittling and degrading the Sunnah, then it is the blasphemy of sacrilege. However, if a man was encouraged to wear a turban, or a woman to wear a face veil, and because it is not obligatory to do, they said, "I do not want to." Then the person suggesting it responded, "But it is Sunnah," and that person responded, "Even if it is Sunnah, I will not do it," then in this case, since it was not said out of mockery, and instead out of one's permission to not do more than the obligation, he did not commit blasphemy.
- It is **explicit blasphemy [to say]**, even about a person who is a habitual liar and not trustworthy whatsoever, **["If someone] like him [were a Prophet, I would not believe in him, "]** because it belittles the status of Prophethood.
- **[To say: "What is this Law?"]**, i.e., what kind of law is this?, **[when a scholar gives one a religious judgment]** has details, so it is **not necessarily blasphemy**. It is blasphemy if one believes that the ruling he received is correct. In that case, he would have said it **[with the purpose of belittling the judgment of the Islamic law]**. However, if he believed that the ruling he received was false, and that the Religion is clear of that claim, and so he said, "What kind of Law is that?," he does not blaspheme.
- Generalizing, like **[to say: "May Allāh's damn be upon every religious scholar]**, is an interesting case, because it appears to belittle those whom Allāh praised when He said:

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

«Are those who know and those who do not know the same?»

<sup>3</sup> I don't understand this sentence.

That general disrespect does not exclude a single scholar, so **when the statement is left on its generality, it is blasphemy**. Discrediting all scholars is a way of discrediting the Religion, since they are the carriers and conveyors of the knowledge.

**[However]**, there is a way for this general statement to be restricted, thus making the one who says it escape blasphemy:

- **Firstly, [if one did not mean all of the religious scholars, but meant those of one's own time] or area, [and]**
- **Secondly, [there was an associating matter which indicates this] restricted [meaning]**. That associating matter is such as the context of the conversation being **[because of]** specific scholars and **[their corrupt condition]**, and within that conversation, someone said the general statement, but while intending the specific scholars in question, "Damn all the scholars!"

**[Then]**, under these conditions, **[one does not blaspheme. One's words, however, are not clear of sin]**. Likewise is the case of the one who damns all Arabs; his generalization is blasphemy unless there was something that indicates that what he intended was specific, because some Prophets were Arab. As for making such a blasphemous generalization, then without anything that proves that his intention was restricted, it is blasphemy, and it is not enough to say, "I didn't mean it like that." Also, let no one say, "All men are dogs," or anything like that.

So let the person fear Allāh and remember that his words are recorded, and that he is accountable for them, whether he believed them or not.

- It is **not explicit blasphemy [to say: "I do not know the Judgment"]** about a religious rule. Rather, it is blasphemy when said **[with the purpose of mocking the judgment revealed by Allāh]**. That would be by knowing the rule, but because one degrades it in his heart, he says, "I do not know the rule." This is similar to the one who hates Zayd, and thus to degrade him, he says about him, "I do not know anyone named Zayd."
- It is blasphemy **[to mention an ayah]**, i.e., a verse of the Qur'an **[with the intention of belittling its meaning]**. To clarify what is meant, the Shaykh gave several examples:

**[Like to say Ayah 34 Surat An-Naba' after one has filled a cup:]**

﴿وَكَاَسًا دِهَاقًا﴾

**[This Ayah refers to a cup full to the brim with the drinks of Paradise]**. Thus, when the person filled his cup and recited the verse for that occasion to make fun of the verse, or to sarcastically deny Allāh's Promise of reward in the Afterlife, he blasphemed. **[Or to] sarcastically [say Ayah 20], also from [Surat An-Naba', after one has emptied a drink:]**

﴿فَكَانَتْ سَرَابًا﴾

[This Ayah refers to mountains that will vanish on the Judgment Day as if they were a mirage. Or to] mockingly [say], i.e., recite [Ayah 3 Surat Al-Mutaffifin upon weighing or measuring:]

﴿وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾

[This Ayah refers to some people cheating in measuring and weighing. Or to] mockingly [say], i.e., recite [Ayah 47 Surat Al-Kahf when seeing a crowd:]

﴿وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

[This Ayah refers to the Judgment Day when the people (will be) assembled without any of them being left out].

However, [if one uses the ayahs], i.e., the verses [of the Qur'an in other than], i.e., out of [their proper context, without belittling them], rather, for example, he does not know their proper meanings, [one does not blaspheme. However, Shaykh Ahmad Ibn Hajar] Al-Haytamiyy, not Al-<sup>^</sup>Asqalaniyy, [may Allah have mercy upon him, said: "This is not far from being unlawful]. This means that it is likely sinful.

- It is **explicit blasphemy [to cuss]** i.e., to insult [a Prophet]. As for the author's saying: [or an Angel], the shaykhs have transmitted from him details about this. They said that he said that insulting an elite Angel like Jibril is explicit blasphemy. Insulting a common Angel while knowing the status of Angels and their angelic character is also blasphemy. Saying that Iblis was the "peacock", i.e., the head of the Angels is also blasphemy.
- It is blasphemy [to say words which mock] the obvious symbols of Allah's Religion, like [the Prayer]. An example is [such as to say: "I would be a pimp], i.e., a bad person, [if I performed Prayer]. This is what the Shaykh said in his Summary, and thus it was translated as he said it, and its meaning is as just clarified, so do not be confused. [Or to say "Nothing good has happened to me since I started praying], i.e., the Prayer has no blessing [or] goodness, and it is a waste of time.
- [To say: "Prayer is not proper for me,"] Needs contemplation before rushing to judge the speaker as a blasphemer. If he said it [with the purpose of mockery] it is blasphemy. If, however, a menstruating woman was told to pray, and so she said: "Prayer is not proper for me," meaning that it is not valid or permissible for her, then it is not blasphemy.
- It is blasphemy [to say to a Muslim: "I am your enemy] because you are a Muslim." However, if he took that Muslim as an enemy for other than his Religion, such as for his bad behavior, it is not blasphemy. [And] as for saying [I am an enemy of your Prophet], this is **explicit blasphemy**.
- [Or to say to a descendant of the Prophet ﷺ: "I am your enemy and the enemy of your grandfather] is blasphemy when [meaning] by that [the Prophet] ﷺ and not a different grandfather.
- [Or to say anything similar to those aforementioned abhorrent and ugly words].

The one who understood these cases can conclude from them the cases that he hears that are similar to them, while keeping in mind that he should not rush to deem a person as a blasphemer if his statement can be taken another way. Also, he should not deny the blasphemy of the one whose statement is explicit. One should not assume that he has mastered the language that he speaks so that he can be sure that a statement is certainly blasphemy.

[A large number of faqih], i.e., scholars [like the] honorable [Hanafiyy faqih Badrur-Rashid, who lived close to the eighth Hijriyy century] - he died 768 AH - [and the Malikiyy Qadi], Judge [^Iyad, may Allah ta ^ala have mercy upon them, enumerated], i.e., documented and counted [many blasphemous words] that appeared at their time [which one needs to know]. Whoever thinks that our Shaykh made up something new by listing examples of blasphemy is ignorant.

One needs to know these rules [because whoever does not know evil is likely to fall into it], like the blind person who cannot see the hole towards which he heads, and surely the greatest evil is blasphemy,

**AND ALLAH KNOWS BEST!**

## [C3] [CHAPTER 3: REPENTANCE OF] AND RULES PERTAINING TO [THE APOSTATE]

### [C3.1] REPENTANCE OF THE APOSTATE

[It is obligatory upon the apostate]— and as already stated, he is the blasphemer who was previously a Muslim, as opposed to the blasphemer who was never a Muslim— [to return to 'Islam immediately] and without the slightest delay [by] doing two things:

1. One of them is [uttering the Testification of Faith] loud enough to hear himself, [and]
2. the other is [leaving off whatever caused] the [apostasy].

Therefore, he must acknowledge that what he did was indeed blasphemy, and he must accept the fact that he went out of 'Islam. Thus, he must say it with the intention of reembracing 'Islam, not with the intention of making dhikr. If he says it without the intention of embracing 'Islam, or to leave the blasphemy, then he will not be a Muslim, regardless of how many times he utters it. This is because he is holding fast to his blasphemy, so uttering the Shahādah will not benefit him.

What has been mentioned is enough for reentering the Religion, but [moreover it is obligatory upon one] after returning to 'Islam to do two more things:

1. [to regret having apostatized, and] this regret is not a condition for returning to 'Islam. This is because it could be that a person realizes his blasphemy and rushes to utter the Shahādah to get out of blasphemy, then once he thinks about the horrible thing that he did, his heart would summon the sadness and he would feel bad that he left Islam.
2. Another obligation is [to intend not to return to committing anything like it] again. If he intends to do it again, he blasphemes by the mere intent, as already mentioned.

### [C3.1e] COMMANDING THE APOSTATE TO REPENT

[If one does not quit the blasphemy by] not only adjusting his blasphemous belief if it were a belief, or ceasing the blasphemous act or saying, but also by [uttering the Testification of Faith], then that [one] who did not quit the blasphemy [must be ordered] by the Caliph or by anyone who believes that the apostate will respond [to do so]; i.e., to reembrace 'Islam. The Shaykh said that nothing is accepted from him except reembracing the Religion, or else he will be executed—of course only by the proper authorities.

To charge the person with apostasy, [the Caliph will rely on the testimony of] at least [two] people with certain qualities:

1. One is that they be pubescent,
2. Another is that they are [upright], i.e., trustworthy. This means that they are neither major sinners, nor do their small sins outnumber their good deeds, and they adhere to the manners of the people of their class, i.e., status.
3. Also that they are [male], not female.
4. And [witnesses], and thus he does not rely on second-hand accounts.

[Or] else, i.e., if he does not have such witnesses, then he relies [upon the person's own admittance], i.e., confession [of committing blasphemy].

Upon that, the Caliph will arrest him and give him three days to reembrace 'Islam - each day commanding him to return. If he does not, then the Caliph will execute him. That execution is a mercy for him and for others. As for the apostate, the longer he is upon blasphemy, the more torture he would have in the Afterlife. Cutting him off after three days keeps that torture from being greater. As for others, his execution prevents him from influencing them, for surely, the master of all sins and corruption is blasphemy.

[This] execution [is done], i.e., carried out [in compliance with], i.e., as proven by [the] authentic [ḥadīth related by Al-Bukhariyy:]

«مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ»

[Which means: "Kill"]- i.e., execute, O Muslim rulers or whomever you appoint- "[the one who] changes his religion", e.g., whoever [leaves Islam"] and does not return. Some scholars said that he is first debated to clarify his fallacy that took him out of the Religion. Some said that the woman is not executed. This ḥadīth is also evidence against those who claim that there is no way for a person to know that another committed apostasy, and that only Allāh knows.

### [C3.2] RULINGS PERTAINING TO THE APOSTATE

Now the author, may Allāh have mercy upon him, discusses some of the rules pertaining to the apostate. He said:

[As a result of apostasy], there are certain rules. Among them is that:

1. [The apostate invalidates one's], i.e., his [fast]. He must return to 'Islam immediately, and if he were inside the month of Ramaḍān, he must continue abstaining for that day because he must honor the time, then make that day up immediately after the ^īd. If he made his intention at night to fast the next day, and then committed apostasy that night, he invalidated his intention. He must reembrace 'Islam immediately then make a new intention.
2. Apostasy also invalidates his [dry purification], i.e., his tayammum, which will be discussed in its place. This is because the tayammum is a weaker purification and does not lift the religious impurity; it only permits prayer. According to Ash-Shāfi ^iyy, apostasy is not considered an impurity, so it does not nullify the judgment of the wuḍu' and the ghusl. According to that, if a Muslim had purity from the two states of religious impurity, then committed apostasy, then returned to 'Islam without committing any impurity, he does not need to repeat the purification to pray. It is, however, recommended for him to perform a Ghusl.
3. The case of marriage has details, so let the student be mindful: Apostasy, whether from the husband or the wife, completely invalidates the [marriage] if it occurs [before the] first [marital consummation], i.e., sexual intercourse. Hence, if they married, and before having sexual intercourse, one of them commits apostasy, they are no longer married. The apostate must return immediately, and if they still

wish to be married, they must do a new marriage contract. **[And]** according to 'Abū Hanīfah, it also invalidates the **[marriage]** even **[after the marital consummation]**. Therefore, according to him, there is no detail; apostasy absolutely invalidates the marriage.

However, according to Ash-Shāfi'ī, there is a detail about apostasy after consummation. He said that **[if one]**, i.e., the apostate, whether the man or the woman, **[did not return to Islam within]**, i.e., before the end of **[the wife's post marital waiting period]**, i.e., her  $\hat{a}$  iddah, then the marriage is null and void. However, before that, the marriage is suspended. This means that the clarification of its status is pending one of two things: either the apostate will return to Islam or the  $\hat{a}$  iddah will pass.

- If the apostate returns before the  $\hat{a}$  iddah passes, then it is clear that the marriage **was never invalidated** since the occurrence of the apostasy.
- If the  $\hat{a}$  iddah ends before the apostate returns, then it is clear that the marriage **was invalidated** since the occurrence of the apostasy.

This is the correct judgment, so do not repeat what those who lack precision say: *if the marriage was consummated, then it is invalidated by apostasy, but if the apostate returns before the  $\hat{a}$  iddah is over, the marriage is still valid.* Rather, say that it is suspended, which means that something is unclear for us: is it valid or invalid? The clarity of its validity is pending: what will happen first, the return to 'Islam or the passing of the  $\hat{a}$  iddah? Also, do not say that the apostate has until before the  $\hat{a}$  iddah is over to return to 'Islam. Say that he has to return to 'Islam immediately, but if he did not, and he returned before the  $\hat{a}$  iddah is over, then it becomes clear that the marriage is still valid. Hence, marriage has more protection in the Shāfi'ī school than in the Hanafi school in reference to apostasy.

Therefore, do not congratulate an apostate for getting married, and do not participate, for it is invalid and he is not married.

5. **[It is unlawful to eat what the apostate slaughters]**, even if he does it exactly as Muslims do, and even if he says "Bismillah," and even if he thinks that he is a Muslim, and even if he joined the religion of Jews or Christians. It is also unlawful to eat the slaughter of one who left his blasphemous religion to become a Jew or a Christian.

6. Also, **[the apostate does not inherit]** from his dead relative, and **[one's]**, i.e., the dead apostate's **[wealth is not inherited]**. As for his wealth during the state of apostasy, there are three sayings:

- a) Some said he loses his ownership. According to that, it is not valid to do deals with the apostate.
- b) Some said that he maintains his ownership. According to that it is valid to do deals with him.
- c) Some said his ownership is suspended with details like what is mentioned about marriage.

Furthermore, **[one]**, i.e., the apostate **[is not prayed for]** after death, because he has died as a blasphemer, and seeking mercy for the dead blasphemer is blasphemy. He may be **[washed]** and **[shrouded]**, but neither is obligatory. **[Or]**, i.e., and he may be **[buried]**, and that is also not obligatory, although it is good to bury him to protect the Believers from the stench of his rotting corpse. However, he cannot be buried in **[Islamic cemeteries]**, i.e., those cemeteries that are dedicated by the rules of "waqf" for only burying Muslims, because he is not a Muslim.

[One's], i.e., the dead apostate's [money] and assets [will be] put [in the Muslim treasury] if there is one that is properly run. If not, then a pious, knowledgeable Muslim will distribute those funds to the welfare of the Muslims.

AND ALLAH KNOWS BEST!



## [C4] [CHAPTER 4:] THE RULES PERTAINING TO [COMMANDING THE OBLIGATORY AND FORBIDDING THE UNLAWFUL]

By this chapter, the Shaykh seals the book pertaining to convictions. After this he will discuss purification and prayers. He said:

[Every accountable person]—the definition of which has already been mentioned— [is obligated], i.e., commanded in such a way that performance is mandatory, [to perform], i.e., to complete [all] of [the obligations]—whether worships or dealings—that [Allah ordained upon], i.e., commanded [one] to do. This means that one must respond to the address. For example, the man is addressed with the Friday Prayer, the woman is addressed with concealing her hair, the husband is addressed with spousal support, the wife is addressed with obeying her husband in certain matters, the pubescent child is addressed with good treatment of the parents, etc.

That accountable [one must] always observe three matters in his worships and dealings:

1. The first is to [satisfy], i.e., fulfill [their integrals]. Those are the essential components of the deeds without which they are invalid. For example, the recitation of Al-Fatīhah, bowing and prostrating are integrals of the prayer because they are parts of the prayer without which it is invalid.
2. [And] the second is to fulfill [their conditions]. Those are the deed's prerequisites that must be valid before the deed in question, and must last throughout the deed for that deed's validity. An example is the wudu' for the prayer. It must be valid before the prayer, and last throughout the prayer for its validity, and thus it is not a part of the Prayer.

Therefore, the commonality between integrals and conditions is that the deed is not valid without either. The difference between them is that one of them is a part of the deed and the other is not.

Thus, let the one who wants to pray, fast, pay the Zakāh, perform the Hajj, slaughter, marry, sell, rent or hire, etc., learn the integrals and conditions before engaging in those actions.

3. [Also], i.e., the third matter is that [one must avoid their], i.e., any deeds' [invalidators]. They are those matters that nullify the validity of the deed, and therefore the sought goal of the deed is not achieved.

For example, the goal of performing the Prayer is to fulfill the obligation and be relieved of being charged with performing it. If one fulfills the integrals and conditions and avoids its invalidators, this goal is achieved; one has fulfilled the obligation and is no longer charged with performing it. Its performance is counted for him even if he did not do any of the optional actions associated with the deed, and even if he did not earn any reward for that fulfilled deed.

Also, the goal of a sale is to gain possession of an item. The goal of marriage is to legitimate intimacy. If the sale is valid, possession of the exchanged items is transferred between the transactors, and if the marriage is valid, intimacy becomes lawful. If the deed is invalid, then the money paid for the item still

belongs to the buyer, and the item taken for that money still belongs to the seller, and the intimacy between the man and the woman is not lawful.

[If one sees another person leaving out], i.e., abandoning [any of these obligations or performing them incorrectly], whether that were by neglecting an integral, a condition, or by committing an invalidator, then [one must] verbally [order him] or her [to perform them correctly], by fulfilling the integrals and conditions and avoiding the invalidators. [And], in fact, one must [force him to do so if able. One must denounce], i.e., object to [that incorrect performance in one's heart when one cannot force or order its change. This], i.e., hating it in the heart [is the least that is required], because hating sins is obligatory, [if one is unable to change the unlawful by hand], i.e., by force, even if by other than the hand, [or by tongue], i.e., by a statement.

If one believes that the one performing the deed incorrectly will not listen, or that he will commit something worse than the ill deed that he is misperforming, such as insulting the Religion, then it is enough to merely hate that misconduct, as proven by the ḥadīth:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ.»

“Whoever among you knows of a wrongdoing, then let him stop it with his hand. If he is unable, then by his tongue. If unable, then with his heart, and that is the least of faith.”

And as stated in the beginning of the book, [it is obligatory to leave out all] of [the unlawful matters], and to verbally [forbid whoever commits them, and if able], to [force him not to commit them], i.e., to physically prevent and block him. [Or else], if he believes that that person will not respond, or that he will do something worse, then [one must reject those actions in one's own heart].

[The unlawful], which in Arabic is called “ḥaram” or “maḥdhur”, [is what Allāh threatened its committer with punishment], whether he knew it was unlawful or not, [and] this unlawful matter is what Allāh has [promised its] believing [avoider with reward] if he has the correct intention when avoiding it.

[The obligatory], which in Arabic may be called “fard” or “wajib” [is its], i.e., the forbidden's [opposite]. Therefore, it is that which Allāh has promised to reward whoever does it seeking the reward, or out of obedience to Allāh – and has threatened its avoider, i.e., its neglecter, with punishment.

Then, beyond these two judgments, there are three more:

- **The recommendation**, which is called “nafl”, “mandub”, and coined by the later scholars as “sunnah”, is what Allāh promised its committer with reward, while there is no punishment for its neglect.
- Its opposite is **the disliked** (makruh), which is what Allāh promised its avoider with reward, while there is no punishment for being committed.
- **The permissible** (mubah) is what is neither rewardable nor punishable, whether done or neglected.

These are “the Five Judgments (Al-‘Aḥkam Al-Khamsah)”, and some added two more, counting:

- The valid (sahih) is what fulfills the integrals and conditions and thus is recognized, and
- The invalid (batil) is what misses an integral or condition, and thus is not recognized.

**AND ALLAH KNOWS BEST!**