33. The Establishment Of The Highness Of Allah Above, Distinct And Separate From His Creation. And A Rebuttal Of Those Who Believe That Allah Exists Within His Creation

34. A Muslim Is Not To Be Declared An Unbeliever Due To Him Committing A Major Sin So Long He Does Not Hold That Sin To Be Permissible, Making It Halal For Himself. A Rebuttal Of The Khawaarij Sect

35. Censuring The Khawaarij

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41. Love Of The Companions Of Allah's Messenger. Believing That They Are All Trustworthy. The Forbiddance Of Exaggerating With Regard To Any Single One Of Them. And A Censure Of Anyone Who Opposes These Matters

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In the name of Allah, Most Merciful, Bestower Of Mercy

Author's Introduction

All praise is due to Allah, and may the prayers, salutations and blessings of Allah be upon His slave and Messenger Muhammad, his family and his Companions and whosoever follows them in goodness. Then to proceed:

So these are forty seven established Hadeeths I have gathered in clarification of the important fundamentals connected to the Salafi' Manhaj (Methodology). I sought, in accordance to my

1 Meaning: all of the four levels of an acceptable Hadeeth: "An 'authentic' Hadeeth which is 'authentic' in itself (as-Saheeh li 'dha'athah) and a Hadeeth which is 'authentic' due to other than it (as-Saheeh li ghairihi). And a 'good' Hadeeth which is 'good' in itself (al-Hanin li 'dha'athah) or a Hadeeth which is 'good' due to other than it (al-Hanin li ghairihi)."

2 Translators note: A Hadeeth is a reported statement, action or tacit approval of Allah's Messenger, may the peace and blessings of Allah be upon him. The four levels stated above are four levels of authentic Hadeeths.

1 "As-Salafiyah" is an attachment or affiliation to the 'Salaf'. And "The Salaf" are the Companions of the Messenger of Allah (sallallaahu 'alaihis wasallam) and the laims of guidance (may Allah be pleased with them) from the first three generations; those whose goodness Allah's Messenger (sallallaahu 'alaihis wasallam) bore witness to in his statement:
ability, the summarized texts so they would be easy to memorise. And I gave each of them a title in accordance with the intent of the treatise.

I am grateful to the noble Shaykh, the great Scholar, Saleh bin Fawzan Al-Fawzan, may Allâah preserve him, in that he honoured me in reviewing this work twice. He conferred upon me valuable benefits, may Allâah put them in the scales of his good deeds. And when I asked him that he write an introduction, he said:

"I will never place an introduction before the Hadeeth of the Messenger, may the peace and blessings of Allâah be upon him. The one who does not accept the Hadeeth, nothing will benefit him in the slightest, he has an illness in his heart."

"The best of mankind is my generation, then those who follow them, then those who follow them. Then there will come people where bearing witness of one of them will precede his taking an oath and his taking an oath will be his bearing witness." [Reported by Imam Ahmad ibn Hanbal in the Musnad, and Al-Bukhari and Muslim]

And "The Salafiyyoon [or Salafis]" is the plural of "Salaf", an attachment or affiliation to the Salaf, and its meaning has already preceded above - and they are those who traverse upon the Methodology (Manhaj) of the Salaf in following the Book of Allâah and the Sunnah [of the Messenger of Allâah], and inviting to them, and acting upon them, and they are, due to this, Ahlus-Sunnah wal-Jama'aah. See Fatwaat Al-Limâh Ad-Darîmîh (2/165-166), Fatwa No. 11/361.

These words are a great lesson in veneration of the Prophetic Sunnah.

Likewise I thank the noble Shaykh, the great Scholar, 'Alî bin Muhammad Naasir Al-Faqeeh, may Allâah preserve him, for his review. He benefited me with some important observations. So may Allâah reward him with the best of rewards.

I ask Allâah that He makes (accepts) this treatise purely seeking His Noble Face, and that He benefits the one who reads it or memorises it. Indeed He is the best of those being asked and most generous of those who give.

May the prayers, salutations and blessings of Allâah be upon His slave and Messenger Muhammad, and upon his family and Companions.

'Alî bin Yahyâ Al-Haddaadee.
14th 12/1422 AH
Riyadh, Saudi Arabia.
1. On the authority of ‘Umar bin Al-Khattaab, may Allaah be pleased with him, who said: I heard the Messenger of Allaah (ﷺ) say:

"Indeed actions are by intentions. And indeed every person will receive what he intended. So whoever's migration was for Allaah and His Messenger, then (indeed) his migration was for Allaah and His Messenger. And whoever's migration was for a worldly gain or for the marriage of a woman, then his migration was for that which he migrated for."

Reported by Al-Bukhaaree and Muslim⁴.

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2. On the authority of Sahl bin Sa’d, may Allaah be pleased with him, who said: The Prophet (ﷺ) gave ’Alee the standard of battle on the Day of Khaybar, and said to him:

"Go forth to them calmly till you enter their land, then invite them to Islaam and inform them of that which is obligatory upon them, for by Allaah, that Allaah guides a single man through you is better for you than red camels."

Reported by Al-Bukhaaree and Muslim⁵.

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⁴ Saheeh Al-Bukhaaree (1/30 No. 54), Saheeh Muslim (3/1515 No. 155).
⁵ Saheeh Al-Bukhaaree (3/186 No. 2847), Saheeh Muslim (4/1876 No. 34).
3. Seeking Knowledge Is Obligatory And A Rebuttal Of The One Who Belittles It's Station And Flees From It

3. On the authority of A’nas bin Ma’lik, may Allaah be pleased with him, who said: The Messenger of Allaah (ﷺ) said:

"The seeking of knowledge is obligatory upon every Muslim."

Reported by Imam Ma’jah).

I say: It is reported through many weak routes. With the combined narrations, a group of scholars have declared it Hasan; from them Al-Mizzee and Sunni. Al-Iraaqi cited some of the scholars in declaring it authentic (Saheeh)\(^1\).

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4. The Obligation Of Conveying Knowledge Acquired From The People Of Knowledge

4. On the authority of 'Abdullaah bin 'Amr, may Allaah be pleased with him, that the Prophet (ﷺ) said:

"Convey from me! Even if it be an Ayah (a single verse of the Qur’aan)."

Reported by Al-Bukhaaree\(^8\).

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\(^1\) Saheeh Al-Bukhaaree (3/1275 No. 3274).
\(^2\) Saheeh Al-Bukhaaree (3/1275 No. 3274).
5. On the authority of Ibr. Abbas, may Allah be pleased with him, who said: The Messenger of Allah (ﷺ) said to Mu'adh bin Jabal when he sent him to Yemen:

"Indeed you are going to the People of the Book (Jews and Christians), so when you reach them, call them to bear witness that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah. If they obey you in that, then inform them that Allah has obligated upon them five prayers each day and night. If they obey you in that then inform them that Allah has obligated upon them charity, taken from their wealthy ones and given to their poor ones. And if they obey you in that, then beware and respect their choicest wealth and be aware of the supplication of the oppressed for indeed there is no veil between it and Allah."

Reported by Al-Bukhaaree and Muslim.\(^9\)

\(^9\) i.e. Tawheed.
6. On the authority of Jaabir bin 'Abdullaah, *may Allaah be pleased with him*, who said: I heard the Messenger of Allaah (ﷺ) say:

"Whoever meets Allaah without associating partners in worship with Him will enter Paradise. And whoever meets Him whilst associating others in worship with Him, will enter the Fire."

Reported by *Muslim*.

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7. On the authority of Aa’isha, *may Allaah be pleased with her*, who said: Allaah’s Messenger (ﷺ) said:

"Whoever introduces a matter into this affair of ours (i.e. Islaam), which is not from it, will have it rejected."

Reported by *Al-Bukhaaree* and *Muslim*.

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11 *Shirk.
12 *Saheeh Muslim* (1/94 No. 152).
A Warning Against The Destroyed Sects
And A Clarification Of The Reality Of
The Saved And Aided Group (Al-Jama'ah)

8

 Reported by Abu Dawood\(^{14}\).

Shaykhul-Islam Ibn-Taymiyyah (died 728H) said in Al-Masaa'il: "It is an authentic, well-known Hadeeth". Ash-Shaftibee authenticated it in Al-Fisaam. Ibn Hajr said in Takhrejul-Kash-shaaf: "Its chain of narration is Hasan (good)"\(^{15}\).

And the narration of At-Tirmidhee and Al-Haakim from the Hadeeth of Abdullah bin 'Amr, may Allah be pleased with him, that Allah's Messenger (ﷺ) said:

"That which I and my Companions are upon today". And there is weakness in this [wording of the] Hadeeth\(^{16}\).

8. On the authority of Mu'aawiyah bin Abu Sufyan, may Allah be pleased with him, that he said: Verily Allah's Messenger (ﷺ) stood up amongst us and said:

"Indeed from those who came before you from the People of the Book (Jews and Christians) divided into seventy two sects, and this nation will divide into seventy three sects. Seventy two in the Fire and one in Paradise, and it is the Jamaa'ah."

\(^{14}\) Sihar Abu Dawood (4/198).

\(^{15}\) Refer to As-Silsilus-Saheehah (1/15 No. 204).

\(^{16}\) At-Tirmidhee (5/26 No. 2641) and he said regarding it: "Hadeeth Mufassar Gharreeb (Strange)". And Al-Haakim (1/129).
9

The Nobility Of The People Of Hadeeth
(Ahlul-Hadeeth)

"There will not cease to remain a Group from my Nation manifest/victorious up until the command of Allaah comes, whilst they are still manifest/victorious."

Narrated by Al-Bukhaaree.17

The majority of the people of knowledge have declared that this manifest/victorious group are the Ahlul-Hadeeth.18

17 Saheeh Al-Bukhaaree (6/667 No. 6881).
18 Refer to the book, 'Ahlul-Hadeeth hum At-Taad'ifatul-Mansoorah' (The People Of Hadeeth - They Are The Aided Group') of Ash-Shaykh Rabee' bin Haadee Al-Madkhalee, may Allaah preserve and protect him.

10

The Excellence Of Knowledge And The Scholars
And A Refutation Of Those Who Befittle Them

"Whoever traverses a path in search of knowledge, Allaah makes easy for him a path to Paradise. Verily, the Angels lower their wings in contentment for the seeker of knowledge. The inhabitants of the Heavens and the inhabitants of the Earth and even the fish in the water seek forgiveness for the scholar. And the excellence of the scholar over the general worshipper is like the excellence [of the brightness] of the moon over [the twinkling of] the stars. Indeed the scholars are the inheritors of the Prophets. The
Prophets do not leave behind Deenaa nor Dirham (i.e. money) as inheritance, rather they leave behind knowledge, and whoever takes from it has taken an abundant treasure."

Narrated by Abu Dawood and At-Tirmidhee. It was authenticated by Ibn Hibbaan. Ibn Ha’ir narrated its authenticity from Al-Haakim. It was also authenticated by Al-Albaani. Ibn Ha’ir said: "Hamza Al-Kinaanee made it Hasan. He then said: "It has supporting narrations by which it is strengthened."\(^{21}\)

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11. On the authority of 'Abdullaah bin 'Amr bin Al-'Aas, may Allaah be pleased with him, who said: I heard Allaah's Messenger (ﷺ) say:

"Indeed Allaah does not take away knowledge by stripping it away from the servants. Rather He takes knowledge away by taking away the Scholars [by way of death], until there does not remain any scholars. Then the people will take the ignorant as leaders, and will ask them [religious questions] and they will give Fatwas (religious verdicts) without knowledge, so they themselves are astray and lead others astray."

Narrated by Al-Bukhaaree and Muslim.\(^{24}\)

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\(^{19}\) Sunan Abu Dawood (3/317 No. 3641), Sunan At-Tirmidhee (5/48 No. 2682).

\(^{20}\) Saheeh Ibn Hibbaan (1/290 No.88).

\(^{21}\) Al-Fath (1/193). I did not find it in Al-Mustadrak except from the Hadeeth of Abu Hurayrah, may Allaah be pleased with him.

\(^{22}\) Saheeh Al-Jaami' (5/302 No. 6173).

\(^{23}\) Al-Fath (1/193).

\(^{24}\) Saheeh Al-Bukhaaree (1/50 No. 100), Saheeh Muslim (4/2058 No. 13).
12 Not Everyone Who Displays Aid For The Religion Is Accepted As Truly Aiding Until It Is Known That He Is A Person Of Sunnah

12- عن أبي هريرة -رضي الله تعالى عنه- أن رسول الله ﷺ أمر باللأ يوم خبر منادى بالناس: إنه لا يدخل الجنة إلا نفس مسالمه، وإن الله ليؤيد هذا الدين بالرجل الفاجر. رواه البخاري ومسلم.

12. On the authority of Abu Hurayrah, may Allah be pleased with him, that on the Day of Khaybar Allah's Messenger (ﷺ) commanded Bilaal to call the people with:

"Indeed no soul shall enter Paradise except a Muslim soul. And verily Allah may give aid to this Religion by way of a wicked man."

Narrated by Al-Bukhaaree and Muslim”

13 The Obligation Of Warning Against All Innovations And A Clarification That There Are Not To Be Found Any Innovations In The Religion That Are Good

13- عن العريض بن سارية -رضي الله تعالى عنه- قال: صلى الله ﷺ بنا رسول الله ﷺ ذات يوم، ثم أقبل علينا فوعظنا موعظة بليغة، ذرفت منها اللعوب، ووجلت منها القلوب، فقال فعال: يا رسول الله كأن هذه موعظة مودع، فماذا تعهد إليه؟ فقال: أوصيكم بقتوى الله، والسماح والطاعة وإن عبدا حسبا، فإنه من يش منكم يعدي فسيرى اختلافا كثيرا، فعليكم بصني، وسة الخلفاء الهدفين الرشدين، كمسكوا بها وعضوا عليها باللواجذ، وإياكم ومصائب الأمور، فإن كل غلطة في ركعة، وكل بدعة ضالة. رواه الحاكم وقال: صحيح ليس له علية، ورواه الترمذي وقال: حسن صحيح، وقال البزار: حديث ثابت صحيح كما في الإرواء."

13. On the authority of Al-'Irbaad bin Saariyah, may Allah be pleased with him, who said: We prayed with Allah's Messenger (ﷺ) one day. Then he turned towards us and gave us an admonition, an eloquent admonition, such that the eyes shed tears and the hearts trembled. So someone said: "O Messenger of Allah, it is as though this was a farewell admonition, so what do you counsel us with?" So he (ﷺ) said:

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15 Saheeh Al-Bukhaaree (1/50 No. 100), Saheeh Muslim (4/2058 No. 13).
"I counsel you with piety (taqwa) towards Allaah. And to hear and obey [the ruler] even if he be an Abyssinian slave. Indeed whosoever from amongst you lives long after me will see a great amount of differing, so you are obligated to stick to my Sunnah and the Sunnah of the Rightly Guided Orthodox Caliphs hold on to it firmly with your molar teeth. And beware of newly invented matters [in worship and Religion] for every newly invented matter is an innovation (bid'ah) and every innovation is misguidance."

Narrated by Al-Haakim who said: 'Authentic without any defect.' Narrated by At-Tirmidhee, who said: 'Hasan-Saheeh.' And Al-Bazzaar said: 'This Hadeeth is firmly established as Saheeh', as mentioned in Al-Irwaa.

26 Translators note: Ibn Abi Shaibah reports in his Kitabul-Eemaan (no.99) that the Taabi'e (a successor of the Companions), Taqib bin Habeel was asked to define Taqwa, so he said: "Taqwa is acting in obedience to Allaah, hoping for His Mercy upon light from Him, and Taqwa is leaving acts of disobedience to Allaah, out of fear of Him, upon light from Him." Declared Saheeh by the noble Scholar of Hadeeth Al-Allaamaee.

27 Translators note: These are Abu Bakr As-Siddeeq, 'Umar bin Al-Khattaab, Uthmaan bin Afaan, 'Alee bin Abee Taalib, may Allaah be pleased with them.

28 Al-Mustadrak (1/179).
29 Sunan At-Tirmidhee (5/44 No. 2676).
30 Irwaa Al-Ghaleel (8/108).

Warning Against The Callers To Misguidance And Encouragement To Adhere To The Main Body (Al-Jamaa'ah) Of The Muslims And Their Ruler In Times Of Tribulation


14. On the authority of Hudhayfah bin Al-Yamaan, may Allaah be pleased with him, who said: The people used to ask the Messenger of Allaah ﷺ about the good matters and I used to ask him regarding the evil matters out of fear that I would fall into it.
So I said: "O Messenger of Allah, indeed we were in a state of pre-Islamic ignorance and misguidance (jaahiliyyah) and evil, then Allah brought us this goodness, so is there evil after this good?"

He (ﷺ) said: "Yes."

I said: "And is there any good after that evil?"

He (ﷺ) said: "Yes, but it will be tainted."

I said: "And what is it's taint?"

He (ﷺ) said: "A people who are upon other than my guidance. You will approve of some of them and disapprove of others."

I said: "Is there after this good any evil?"

He (ﷺ) said: "Yes, callers to the Gates of Hellfire, whomsoever answers their call, they will cast them into it."

So I said: "O Allah's Messenger, describe them to us."

So he (ﷺ) said: "They are from ourselves and they speak our language."

I said: "So what do you command me with if that reaches me?"

He (ﷺ) said: "Cling to the United Body (Jamaa'ah) of the Muslims and their Leader (Imaam)."

I said: "So what if there is no United Body (Jamaa'ah) and no Leader?"

So he (ﷺ) said: "Then abandon all of those sects [and factions], even if you have to bite on to the roots of a tree until death comes to you whilst you are in that condition."

Narrated by Al-Bukhaaree and Muslim.

31 Saheeh Al-Bukhaaree (3/1319 No. 3411), Saheeh Muslim (3/1475 No. 51).
15. On the authority of Ibn Abbaas, may Allah be pleased with him, who said: Allah's Messenger (ﷺ) said to Abu Dharr: "What is the firmest handhold of Imaan?" So he replied: "Allah and His Messenger know best." He (ﷺ) said: "Allegiance for the sake of Allah and enmity for the sake of Allah. And love for the sake of Allah and hatred for the sake of Allah."

Narraed by Al-Haakim, At-Tabaraaneeh, and other than them. The chain of narration is very weak. However it has supportive witness from the Hadeeths of Ibn Masood and Al-Baraa' bin 'Aaizh. Ash-Shaykh Al-Albaanee said: "So the Hadeeth is raised to the level of Hasan at the very least due to the combined routes of narration."

12 Al-Mustadhvak (2/522).
14 As-Sibiilatus-Saheehah (4/307 No. 1768).

16. The Messenger of Allah (ﷺ) said regarding the Qadariyyah:

"If they fall ill, do not visit them and if they die, do not pray [Janaazah] for them"
17. On the authority of Ka'b bin Maalik, may Allaah be pleased with him, regarding the story of those who stayed behind from going to the battle of Taboob: Allaah's Messenger (ﷺ) forbade the Muslims from speaking to us - meaning, himself, Hilaal bin Umayyah and Muraarah bin Ar-Rabee' - out of those who stayed behind from going to the battle of Taboob. So we kept away from the people and they changed their attitude towards us to the point that the very land [in which I lived] appeared strange to me as if I did not know it. We remained in that state for fifty nights.

He (Ka'b bin Maalik) said: I used to go out and pray along with the Muslims and roam around the markets and no one would talk to me. I would come to Allaah's Messenger (ﷺ) and greet him with the salutation of peace whilst he was seated in a gathering after the prayer, so I would ask myself: Did he move his lips in reply to my salutation or not? Then I would pray near to him and steal glances at him. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harshness of the people lengthened, I walked till I reached and scaled the wall of the garden of Abu Qataadah who was the son of my paternal uncle and the most beloved of the people to me. So I greeted him with the salutation of peace and, by Allaah, he did not respond to my salutation. So I said: 'O Abu Qataadah! I beseech you, by Allaah! Do you know that I love Allaah and His Messenger!?' He kept quiet. I asked him again, beseeching him by Allaah, but he remained silent. Then I asked him again in the name of Allaah. He said: 'Allaah and His Messenger know best.' Thereupon my eyes overflowed with tears and I turned away and jumped over the wall...
[It remained as such] until forty out of the fifty nights elapsed. Then there came to me a messenger from Allaah's Messenger (ﷺ) who said: 'Allaah's Messenger orders you to stay away from your wife.' I said: 'Should I divorce her or otherwise what should I do?' He said: 'No. Just keep away from her and do not approach her for relations.'

He (Ka'b bin Maalik) said: When I had offered the Fajr prayer on the fiftieth morning on the roof of one of our houses and I was sitting in the condition which Allaah described [in the Qur'aan], my soul felt constricted and the earth seemed narrow to me for all its spaciousness. Then I heard the voice of someone who had ascended the mount of Sala', calling out loudly: 'O Ka'b bin Maalik! Rejoice, glad tidings!' I fell down in prostration before Allaah, realising that relief had come. Allaah's Messenger (ﷺ) had announced the acceptance of our repentance by Allaah when he had prayed Fajr...

Narrated by Al-Bukhaaree and Muslim.  

The Obligation Of Hearing And Obeying The Muslim Rulers Even If They Are Tyrannical And Oppressive

18. On the authority of 'Ubaadah bin As-Saamit, may Allaah be pleased with him, who said:

"The Prophet (ﷺ) called us and we gave him the pledge of allegiance (the bay'ah). So amongst that which he said and made binding upon us was: That we pledged to hear and obey in times of invigoration and in times of weariness, and in times which we found hardship and in times of ease, even if someone else is given preference over us. And that we do
not revolt against the Leaders unless you see from them open, clear unbelief [which ejects one from Islaam] for which you have [for such a judgement] a clear evidence from Allaah."

Narrated by Al-Bukhaaree and Muslim.

Also on the authority of Ubaadah, may Allaah be pleased with him, that the Prophet (ﷺ) said:

"Hear and obey [the Leader or Ruler] in that which is difficult for you and in that which is easy for you, in times of invigoration and in times of dislike and weariness and when others are given preferential treatment over you - even if they take and consume your wealth and they beat your back. Except that you do not obey them if it involves disobedience to Allaah." 39

37 Translators note: And to be obedient to the Ruler and give to him his rights even if he does not give you your rights. See Fathul-Baaree of Ibn Haaj.
38 Saheeh Al-Bukhaaree (6/2588 No. 6647), Saheeh Muslim (3/1470 No. 42).
39 Translators note: Ibnul-Qayyim (died 752H) said: "The Prophet, may the peace and blessings of Allaah be upon him, legislated for this Ummah the obligation of rejecting the evil so that by its rejection, the goodness that Allaah and his Messenger love is obtained. And when rejecting the evil leads to what is more evil and more hated by Allaah and His Messenger then it is not allowed to reject it - even if Allaah hates it and detests those who perform it. And this is like rejection (inkaar) of the kings, and the ones in authority by coming out against them [with arms etc, to fight them], for verily, that is the basis and foundation of every evil and every tribulation till the end of time. And the Companions asked permission from Allaah's Messenger, may the peace and blessings of Allaah be upon him, to kill the leaders who delay the prayer from its proper time, saying, 'Shall we not kill them.' »

Narrate by Ibn Hibbaan. 40

40 Saheeh Ibn Hibbaan (9/125 No.4562).

=> So he said: 'No, so long as they establish the prayer.' And he also said: 'Whoever sees something from his Ruler (Ameer) that he dislikes then let him be patient and let him not raise his hand from the Ruler's obedience.' And whoever reflects upon the greatest and smallest trials that have befallen Islaam, then he will see that they are due to the negligence and wastage of this principle and the lack of patience upon [witnessing] evil. So one seeks to bring about its end and as a result of this, a greater evil is brought about. And the Messenger saw the greatest of evils in Makkah and he was not able to change them. In fact even when Allaah opened up Makkah for the Muslims and when it became a Land of Islaam (La'amul-Islaam) he was resolved to changing the Ka'bah and returning it to the foundations that Ibraheem, peace be upon him, had built it upon, but even though he had the capacity to do that, he was prevented from it by the fear that something greater would occur due to the lack of tolerance of the Qur'aan, since they were new to Islaam and had recently left unbelief. For this reason he did not grant permission for rebelling against the leaders with the use of one's hand due to the greatness of what results afterwards on account of it..." See 'La'amul-Muwafaqeen 'an Rabbi-'Aalimeen.
19. On the authority of 'Arafah, *may the peace and blessings of Allah be upon him*, who said: I heard Allah's Messenger (ﷺ) say:

"Whoever comes to you whilst you are united under a single Ruler, wishing to split and divide your united body [that is under that Ruler], then slay him [the one who came to divide you]."

Narrated by *Muslim*.

20. On the authority of Ziyaad bin Kusayl al-'Adawee, who said: I was with Abu Bakrah, *may Allah be pleased with him*, sitting under the pulpit of [the Ruler] Ibn 'Aamir as he was delivering the sermon and he was wearing a fine garment. So Abu Bilaal said: "Look at our ruler wearing the garments of the sinners!" So Abu Bakrah said: Be silent!! I heard Allah's Messenger (ﷺ) say:

"Whoever sends scorn upon the one whom Allah has given rulership to upon the earth, Allah will scorn him".

Narrated by *Ahmad* and *At-Tirmidhee*, who said: 'This Hadeeth is Hasan-ghareeb.' And Al-Albaanee said it is *Hasan*.

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41 *Saheeh Muslim* (3/1480 No. 60).

42 *Al-Munnaad* (6/12 No. 20450).

43 *Sunan At-Tirmidhee* (5/502 No. 2224).

44 As-Sunnah of Ibn Abee 'Aasim (2/489 No.1017) and printed with it, *Dhilaal-Jurnah* of Al-Albaanee.
20
Supplication For The Rulers Of The Muslims

21. On the authority of Tameem Al-Daaree, may Allaah be pleased with him, that the Prophet (ﷺ) said:

"The Religion is sincere advice." We said: "To whom?" He said: "To Allaah, to His Book, to His Messenger, to the Rulers of the Muslims and to their general people."

Narrated by Muslim⁴⁵.

I say: Giving sincere advice is to wish for goodness for the one being advised. And from that which is necessary in advice to the ruler is supplication for him, for his rectification and rectification of his subjects. Imaam Al-Bukhaaree⁴⁶ cited and narrated the consensus ('ijmaa) of the Salaf in agreeing that it is legislated to make dh’aa for Rulers of the Muslims⁴⁷.

⁴⁵ Saheeh Muslim (1/74 No. 95).
⁴⁶ Usoolus-Sunnah of Al-Lazikka‘ee (1/176).
⁴⁷ Translators note: Imaam Al-Barbohaaree (died 329H) said: "When you see a man making supplication against the Ruler (Sulthaan) then know that he is a person of desire. And when you hear a man making a supplication for the Ruler, for his rectification, then know he is a person of the Sunnah, if Allaah, the exalted wills." See Tabaqatul-Hannaabilah, 2/36.
21
How The Subjects Are To Advise The Muslim Ruler

22- عن شريح بن عبيد -رضي الله تعالى عنه- قال: قال اياض
ابن عمّه ليهان بن حكيم: "ألم تسمع بقول رسول الله ﷺ: من أراد أن
يصنع لذي سلطان فلا يهدى علاني؟، ولكن يأخذ بئله فبلغنا به فإن قبل منه
فذاك فلا كان قد أدى الذي عليه. رواه أحمد ، وابن أبي عاصم
قال الهيثمي: رواه أحمد ورجاله ثقات، إلا أن أم أحمد لشريح من
عياض وهشام سامعًا وإن كان تابعًا
وقال الأحazzi: صحيح بمجمع طرقه، ولو شاهد موقف علي عبد الله
ابن أبي أوقى رواه أحمد بسنده حسن

22. On the authority of Shurahbi bin Ubayd, may Allah be pleased with him, who said: 'Iyad bin Ghanam said to Isma'il bin Hakeem: Did you not hear the statement of Allah's Messenger (sa)?

"Whosoever wishes to advise the Ruler (Sultan), let him not do so openly." Rather he should take him by his hand

[Translators note: Shaykh Ibn Uthaymeen (died 1421H) said: "So when speaking about the King by backbiting, advising him openly and publicising [his faults], when that is [nothing but] humiliation of him, that humiliation for which Allah has threatened the one who does it with humiliation and degradation, then there is no doubt that it is obligatory to carefully observe what we have mentioned, that he should desire to give advice in secret and other such things. This means being for the ones who are capable of advising them, from among the scholars, those who visit them and mix with them and by whose advice they find benefit, as opposed those besides the [scholars]..." up until he said: "...for openly opposing the Ruler (Sultan) in that which is not from the necessities of the Religion, and forbidding their mistakes in gatherings, in the mosques and in the ranks of the people and other places of admonition and other such things, then that is not advice at all. So do not be deceived by the one who does that, even if it is with good intention, for verily, that is in opposition to what the Salafs-Salih, those who are to be followed, were upon - and your guidance is in Allah's control." Maqasid-Islaam, p.393.

49 Al-Munad (3/403 No. 15359).
50 As-Sinnah (2/522 No. 1097).
51 Majma' Az-Zawaid (5/229).
52 As-Sinnah (2/522 No. 1097).
22

The Obligation Of Seeking Permission From The Muslim Ruler For Jihaad. And The Obligation Of Seeking Permission From One's Parents Before Embarking Upon A Righteous Journey

23. On the authority of 'Abdullaah bin 'Amr, may Allaah be pleased with him, who said: A man came to the Prophet (ﷺ) and sought permission from him to perform Jihaad. So he (ﷺ) said:

"Are your parents alive?" He replied: "Yes." He (ﷺ) said: "Then go and make Jihaad [strive] in serving them both."

Narrated by Al-Bukhaaree and Muslim ¹

24. On the authority of 'Awf bin Maa'lik, may Allaah be pleased with him, that the Prophet (ﷺ) said:

"There is no narrating to the people, except if one is a Ruler or one who is commanded [to narrate], or one who is haughty and deceitful."

Narrated by Ahmad ² and Abu Dawood ³.

Al-Albaanee said regarding the chain of narration of Abu Dawood: "It carries the possibility of being declared 'Hasan',

¹ Saheeh Al-Bukhaaree (3/1094 No. 2842), Saheeh Muslim (4/1975 No. 5).
² Al-Munaw (6/22 No. 24018).
³ Sunan Abu Dawood (3/323 No. 3665).
however the Hadith is Saheeh, since it has in Al-Musnad other routes, some of which are Saheeh."  

I say: It has good supporting witnesses.

25 - وعند عبد الرحمن بن أبيزه - رضي الله تعالى عنه - قال:  

كنت عند عمر رجلا فقال: إنك تتزكى بالملكان الكثير والعشرين؟  

قلت: لا. فقال عمر: أما أنا فلم أكن أصلح حتى اجتمعت الحنة. فأنا عمار.  

فقال عمر: يا أمير المؤمنين أنت تذكر إذ كنت أنا وأنت فينزل فأصابنا حناتا، فأنا أنا  

فتمعتي، فأتني التي فكر. فذكرت ذلك له فقال: إما كان يكفيك أن  

تقول هكذا، وضرب بيده إلى الأرض، ثم نفتحهما، ثم سمح بهما وجهه  

وبده إلى نصف الليل، فقال عمر: يا عمر أتى الله. فقال عمر: يا أمير  

المؤمنين إن شئت والله لم أذكره أبداً. فقال عمر: كله، والله لنولوتك من  

ذلك ما توليت. روأي مسلم وأبو داود والقوط.

وقال مسلم: قال عمر: يا أمير المؤمنين إن شئت لما جعل الله  

على من حقه لا أحدث به أبداً.

The wording of Muslim is: 'Ammar said: 'O Leader of the Faithful! Because of the rights which Allaah has given to you over me, I will not narrate it to anyone.'  

25. On the authority of 'Abdur-Rahmaan bin Abzaa, may Allaah be pleased with him, who said: I was with 'Umar, and a man came to him and said: "We are in a place for a month or two months!" So 'Umar said: "As for me, then I will not pray till I find water." So 'Ammar said: "O Leader of the Faithful! Do you not remember when I and you were with the camel herds and we both awoke in a state of ritual impurity [in need of a bath]. As for me, I rolled about on the ground [as

means of purifying myself in the absence of water]. So when we came to the Prophet (ﷺ) and I mentioned this to him, he said: "It would have been sufficient for you if you had done this," then he struck his hands on the ground, then he blew upon them, then he wiped his face with them and wiped his hands to half way up his fore-arms." So 'Umar said: "O 'Ammar! Fear Allaah!" So he (Ammar) said: "O Leader of the Faithful. If you wish, then by Allaah, I will never mention it [again]." So 'Umar said: "Certainly not! By Allaah we will leave you to do as you see fit in that regard."

Narrated by Muslim and Abu Dawood and the wording is from him.

57 Abu Dawood (1/88 No.322), Saheeh Muslim (1/281 No. 113). Translators note: See also 'Awdul-Ma'bood.
The Obligation Of Forbidding The Evil And Its Levels

26- عن أبي سعيد \( 	ext{رضي الله تعالى عنه} \) سمعت رسول الله ﷺ قال: من رأى منكرًا في غيره يبدى، فإن لم يستطع فبكله، فإن لم يستطع فقوله، وذلك أضعف الإيمان. رواه مسلم.

26. On the authority of Abu Sa'eed, \( 	ext{may Allaah be pleased with him} \), I heard the Messenger of Allaah ﷺ say:

"Whoever sees an evil, let him change it with his hand. And if he is not able to do that, then let him change it with his tongue [by speaking]. And if he is not able to do that, then let him [hate it] in his heart, and that is the weakest of faith."

Narrated by Muslim\(^{59}\).

Using Gentleness In Forbidding Evil

27- عن عائشة - رضي الله تعالى عنها - زوج النبي ﷺ عن النبي ﷺ قال: إن الرفق لا يكون في شيء إلا زائد، ولا ينزع من شيء إلا شاءه.

27. On the authority of 'Aa'ishah, \( 	ext{may Allaah be pleased with her} \), the wife of the Prophet ﷺ, that the Prophet ﷺ said:

"Indeed, gentleness is not brought into anything except that it beautifies it. And it is not removed from anything except that it disfigures and tarnishes it."

Narrated by Muslim\(^{59}\).
28. On the authority of Abu Nadrah, from Abu Sa'eed Al-Khudreee, may Allaah be pleased with him, that Allaah's Messenger (ﷺ) stood up for the sermon and said within it:

"Let not a person's fear of the people prevent him from speaking the truth if he has knowledge of it."

So Abu Sa'eed, may Allaah be pleased with him, wept and said:

"We saw things and feared speaking!"

Narrated by At-Tirmidhee, who said: "This Hadeeth is Hasan-Saheeh." Also narrated by Ibn Maajah.

29. On the authority of Abu Sa'eed, may Allaah be pleased with him, that the Prophet (ﷺ) said:

"You will indeed follow the ways of those who came before you hand-span by hand-span and arms-length by arms-length, to the extent that if they were to enter a lizard's hole, then you would likewise follow them." We said: "O Messenger of Allaah! Do you mean the Jews and Christians?" He said: "Who else?"

Narrated by Al-Bukhaaree and Muslim.

60 Sunan At-Tirmidhee (4/483 No. 2191).
61 Sunan Ibn Maajah (2/1328 No. 4007).
62 Saheeh Al-Bukhaaree (3/1274 No. 3269), Saheeh Muslim (2054 No. 6).
A Warning Against Fanaticism To Individual Opinions, To Men And To The Madha'abs For Indeed They Are From The Characteristics Of Pre-Islamic Ignorance (Jaahiliyyah)

30. On the authority of Jaabir bin 'Abdullaah, may Allaah be pleased with him, who said: We were in a military expedition and a man from the Muhajireen struck a man from the Ansaaar. So the Ansaaar man said: "O Ansaaar [help]!" And the Muhajir man said: "O Muhajireen [help]!"

So the Messenger (ﷺ) heard this and said: "What is this calling out of Pre-Islamic Ignorance (Jaahiliyyah)?!!"

They said: "O Allaah's Messenger! A man from the Muhajireen struck a man from the Ansaaar."

So he (ﷺ) said: "Leave this off for indeed it is a foul, offensive calling out."

Hadith reported by Al-Bukhaaree and Muslim.

Sanctity Of The Blood Of Muslims

31. On the authority of 'Abdullaah bin Maa'dood, may Allaah be pleased with him, who said: Allaah's Messenger (ﷺ) said:

"The blood of a Muslim who testifies that there is nothing worthy of worship except Allaah and that I am the Messenger of Allaah is impermissible to spill except in one of three cases: A soul for a soul [in murder], a married or previously married fornicator, or the one who leaves his Religion abandoning the Jamaa'ah."

64 Translators note: The forbidding of evil with the hand and establishment of prescribed punishments is for those in authority and government. Shaykh Al-Fawzaan stated: "The one who has knowledge and authority, this one can eradicate evil with his hand - and that is like the Rulers, in charge of the affairs, and the committees appointed - those appointed by the Ruler to enjoin the good and forbid the evil. So these are the ones who eradicate the evil with their hands utilising the path of the wise legislation". See Fatwaawaa Al-'Aimmah Feen-Nawzaalil Al-Mudhahimah of Muhammad bin Husayn Al-Qahtanee with introductions by the Shaykh, the Muftee, 'Abdul-'Azeer bin Abdullaah bin Muhammad Aasim-Shaykh and the Shaykh, the Allaamah, Dr. Saaleh bin Fawzaan bin Abdullaah Al-Fawzaan.
The Forbiddance Of Reviling And Fighting A Muslim

32- عن عبد الله بن مسعود -رضى الله تعالى عنه-: أن النبي ﷺ قال: "سباب المسلم فسرق، وقاتل كفر.", رواه البخاري ومسلم. (1)

قلت: قوله ﷺ: "وقتاه كفر" ليس هو الكفر الأكبر، فليس فيه حجة إلى يكفر صاحب الكتيبة، وقد أثبت الله للقاتل عدّة مطلق.

الإيمان، فقال تعالى: "مَزَادُوا الْمُؤْمِنِينَ مِنْ لُكْرَتِهَا فَأَصِلُّوا بِبَيْنَهُمْ"؟ الآية، فأتبعت عدم الإيمان مع كونهما متفاوتين، وقال تعالى: "فِي غَفُورٍ لَّهُ مِنْ أَحَدِ شَيْءٍ" أي: هذا لغفوة يغفر فيها القاتل يغفر القاتل بالغفور، والمقصود بها أغفر إلى النبي ﷺ الذين قتلوا من المusaha من باب أولى كاذبا، والسوق.


32. On the authority of 'Abdullaah bin Ma'ood, may Allaah be pleased with him, that the Prophet ﷺ said:
"Abusing a Muslim is a sin and fighting him is unbelief."

Reported by Al-Bukhaaree and Muslim.

I say: His statement (ﷺ): "...and fighting him is unbelief", it is not major unbelief, and it is not a proof for the one who declares as a disbeliever the one who commits major sins. Indeed, Allaah affirms Eemaan (faith) absolutely for the one who fights deliberately [against another Muslim], as Allaah has stated:

"And if two parties of the believers fight one another, then make rectification between them."

(Sooraatul-Hijraat)

So Allaah affirmed for them Eemaan, even though they fight each other. And Allaah, the Most High, said:

"...So whoever pardons his brother for anything..."

(Sooraatul-Baqraah)

Meaning: the guardian of the one killed pardons the killer and he gives up the prescribed punishment for the killer in favour of blood money (i.e. financial compensation). So He, the Most High, affirmed brotherhood between the killer and the guardian of the one killed. And the intent of this is the brotherhood of faith. So he does not leave this brotherhood of Eemaan by way of killing. As for that which is less than killing from the sins such as fornication and stealing, then it is even more befitting that they are not removed from having Eemaan.

In the two Saheehs from the Hadeeth of Abu Dharr that the Prophet (ﷺ) said:

"There is not a servant who says: 'There is nothing worthy of worship except for Allaah', and then he dies upon that [statement] except that he will enter Paradise." I said: "Even if he fornicates and even if he steals?" So he (ﷺ) said: "Yes, even if he fornicates and even if he steals." I said: "Even if he fornicates and even if he steals?" He (ﷺ) said: "[Yes.] Even if he fornicates and even if he steals." I said: "Even if he fornicates and even if he steals?!" He (ﷺ) said: "Even if he fornicates and steals – regardless of what Abu Dharr thinks!"

And when Abu Dharr used to narrate this Hadeeth, he would say: "Regardless of Abu Dharr!"

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66 Saheeh Al-Bukhaaree (1/67 No. 48), Saheeh Muslim (1/81 No. 116).
31
The Forbiddance Of Fighting The Muslims In Other Than Defending Against Transgression In The Earth

32
The Danger Of Declaring A Muslim To Be An Unbeliever (Takfeer) Without A Right

33. On the authority of 'Abdullaah bin 'Umar, may Allaah be pleased with him, that the Prophet (ﷺ) said:

"Whosoever carries weaponry against us is not from us."

Reported by Al-Bukhaaree and Muslim⁶⁷.

34. On the authority of Ibn 'Umar, may Allaah be pleased with him, that Allaah's Messenger (ﷺ) said:

"Anyone who says to his brother: 'O Kaafir!' – Then it (i.e. the accusation) applies to one of them. Either he is as he stated, or it is returned to him."

Reported by Al-Bukhaaree and Muslim⁶⁸, and the wording is of the latter.

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⁶⁷ Saheeh Al-Bukhaaree (6/2591 No. 6659), Saheeh Muslim (1/91 No. 161).

⁶⁸ Saheeh Al-Bukhaaree (5/2264 No. 5753), Saheeh Muslim (1/79 No. 111).
The Establishment Of The Highness Of Allaah Above, Distinct And Separate From His Creation.
And A Rebuttal Of Those Who Believe That Allaah Exists Within His Creation

35. On the authority of Abu Hurayrah, may Allaah be pleased with him:

A man came to the Prophet (ﷺ) with a black slave-girl, and said: "O Messenger of Allaah. Upon me is to be free a believing slave-woman?" So he (ﷺ) said to her: "Where is Allaah?" So she pointed to the sky with her finger. So he said to her: "Who am I?" So she pointed to the Prophet (ﷺ) and to the sky, meaning: "You are the Messenger of Allaah." So he (ﷺ) said: "Free her, for indeed she is a believer."

Reported by Muslim⁶⁹.

⁶⁹ Saheeh Muslim (1/382 No. 33). Translators note: The wording of Muslim and an-Nasa'ee is: "Where is Allaah?" She said: "Above the heavens." Also when asked: "Who am I?" She said: "You are Allaah's Messenger."
that you will not associate anything as partners in worship with Allaah, and you will not steal, and you will not fornicate, and you will not kill your offspring, and you will not bring slander and fabrications, and you will not disobey me in that which is good. And whoever from you holds to that, your reward is with Allaah. And whoever falls into these [sins] in anything and is thereby punished in this world, then it is expiation for him. So whoever falls into anything of these [sins], and Allaah conceals it, then the affair is with Allaah, if He wishes, He will punish him and if He so wishes, He will forgive him." So we pledged allegiance to him (ٍعليه) upon that.

Reported by Al-Bukhaaree and Muslim.\(^{71}\)

\[^{72}\] Translators note: Ash-Shaharastaneen (died 548H) said: "The Khawaarij: Anyone who revolts against the rightful Leader, the one whom the Jamaa’ah have agreed upon, is called a Khaarijee -- regardless of whether the revolt took place in the time of the Companions against the Rightly Guided Caliphs, or whether it was against those who followed them in goodness, or against the leaders [after that] in every time." He also said: "They speak with takfeer (declare as an unbeliever) the one who commits a major sin and declare that he is in the Hellfire eternally." See Al-Makal wan-Nikal of Abul-Fath Muhammad bin Abdul-Kareem Ash-Shaharastaneen.

37. On the authority of Abu Sa’eed Al-Khudree, may Allaah be pleased with him, that the Messenger of Allaah (ﷺ) said, concerning them (i.e. the Khawaarij):

"A people will recite the Qur’aan – it will not pass their throats. They will exit the Religion just as an arrow shoots through the hunted beast. They will fight the people of Islam and leave alone the people of idolatry. Were I to reach them when they appear, I would slaughter them with the slaughtering meted out to [the people of] 'Aad."

\[^{71}\] Saheeh Al-Bukhaaree (1/15 No. 18). Saheeh Muslim (2/721 No. 108).
Reported by Al-Bukhaaree and Muslim.\(^{73}\)

36
Sins Reduce Eemaan (Faith).
A Rebuttal Of The Murjii’ah\(^{74}\)

38. On the authority of Abu Hurayrah, may Allaah be pleased with him, who said: The Prophet (ﷺ) said:

"A fornicator does not fornicate whilst being a believer, nor is a drinker of wine a believer whilst he is drinking, nor is a thief a believer whilst he is stealing, nor is the plunderer of

\(^{73}\) Saheeh Al-Bukhaaree (2/875 No. 2343), Saheeh Muslim (1/76 No. 100).

\(^{74}\) The Murjii’ah: Imaam Ahmad bin Hanbal (died 241H) said: "They are the ones who claim that Eemaan is mere speech of the tongue. And that people are not given superiority one over another due to Eemaan, and that their Eemaan, and the Eemaan of the Angels, and the Eemaan of the Prophets, may the peace and salutations of Allaah be upon them, is one and the same. [They claim] that Eemaan does not increase and does not decrease – and that there is no exception to be made for one’s Eemaan (i.e. they disallow the saying: ‘I am a believer, if Allaah wills, (mu’min inshaa’Allaah).’) – and that the one who professes Eemaan upon his tongue and does not do [righteous] actions, then he is rightfully a believe: (mu’min)." Tabaqatul-Hanaabilah of Ibn Abee Ya’laa.

Shaykhul-Islaam Ibn Taymiyyah (died 728H) mentioned that the Murjii’ah are of three types. The first type: Those who say that = >
booty a believer whilst he is plundering and the peoples' eyes are upon him."

Reported by Al-Bukhaaree and Muslim.

\[=> Eemaan\] is merely in the heart. Then there are from them those who hold that the actions of the heart (such as love and hope) enter into Eemaan. And they are the most numerous sect of the Muraajiah. And from those are those who do not enter actions of the heart into the affair of Eemaan, such as Jahan bin Safwan and his followers. The second type: Those who say: It is merely speech of the tongue, and that is the saying of the 'Karramiiyah'. The third type: Those who say that Eemaan is belief of the heart, speech of the tongue, and that is the saying of the 'Muraajiah-Er-Raajiah'. See Majmo' al-Fataawaa, vol. 7, page 195 and Mawajjif Ahtas-Sunnah wa-l-Jamaa'ah min Ahtil-Ahwaal wa-l-Bid'ah, vol. 1, page 151-153.

The Shaykh, the 'Allaamah, Saaleh Al-Fawzaan said: "Eemaan is speech of the tongue, belief in the heart and actions of the limbs. It increases with obedience [to Allaah] and decreases with disobedience. This is the correct definition taken from the Book and the Sunnah. It is not as the Hanafis say: It is only speech upon the tongue and belief in the heart. It is not as the Karramiiyah say: It is only speech upon the tongue. It is not as the Ash'arees say: It is only belief in the heart. It is not as the Jahlmiyyah say: It is only knowledge within the heart.

And the Muraajiah are four sects. The furthest of them [in deviation] are the Jahlmiyyah, and according to them, Fir'awn (the Pharaoh) is a Mu'min (a believer), because he had knowledge, and Iblees is a Mu'min, because he has knowledge in his heart..." See At-Taleeqaat Al-Mulkhtasarah 'alaa maatal-'Aqeedati-Tahlawiiyah.

37

Affirmation Of The Pre-Decree Of Allaah And A Rebuttal Of The One Who Denies It

39. On the authority of 'Abdullaah bin Mas'oood, may Allaah be pleased with him, who said: Allaah's Messenger (ﷺ) narrated to us, and he is the Truthful one and the Believed one:

"Indeed the creation of each one of you is gathered in the belly of his mother for forty days as a sperm (nutfaah), then he is a clot congealed (al'aja) for a similar period, then he is as a piece of chewed flesh (mudghah) for a similar period. Then Allaah sends an Angel commanded with four matters. He says to it: 'Write his actions, his sustenance, his lifespan, whether miserable or happy.' Then he blows the soul into it. So indeed there is a man from you who does deeds up until there is not between him and Paradise except an arm's-length, then what is written for him overtakes him and he
does the deeds of the people of Hellfire. And a man does deeds, and there is not between him and the Hellfire except an arms-length, then what is written for him overtakes him and he does the deeds of the people of Paradise.

Related by Al-Bukhaaree and Muslim.

40. On the authority of Ibn 'Umar, may Allaah be pleased with him, that the Prophet (ﷺ) said:

"The Qadariyyah are the Majoos (Fire-worshippers) of this Nation. If they fall ill, do not visit them and if they die do not pray the funeral prayer for them."

Reported by Al-Haakim, who said: "Authentic upon the conditions [of Al-Bukhaaree and Muslim] assuming that Abu Haazim heard from Ibn 'Umar." Also Abu Dawood, At-Tirmidhee who regarded it to be Hasan. Ibn Hajr also made it Hasan, likewise Al-Albaanee.

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71 See Chapter 16 for the definition of this sect.
76 Al-Mustadrak (1/15).
77 Sunan Abu Dawood (4/222 No. 4691).
78 Taking that from Ibn Hajr, and I did not find in the Sunan At-Tirmidhee that wording, however there is on the authority of Ibn 'Umar, marfoo' (reaching the Messenger of Allaah): "There will occur in my Ummah: sinking into the earth, or metamorphosis or having stones rained upon them, and it will occur to the deniers of
41. On the authority of Abu Hurayrah, may Allaah be pleased with him, who said: Allaah’s Messenger (ﷺ) said:

"The strong believer is better and more beloved to Allaah than the weak believer, and in each there is good. And exert yourself with that which will benefit you. And seek Allaah’s aid and do not despair or give up. And if something befalls you, do not say: ‘If only I had done such and such.’ Rather say: ‘It is but the Pre-decree of Allaah and He does whatever He wills.’ For indeed the term, ‘If only...’ opens the way for the actions of Shaytaan.”

Reported by Muslim.

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^{39} Translators note: The Jabariyyah (or Mujbirah): A deviated sect who hold that people have no free-will and are not responsible for their own actions, rather they claim they are forced. See Al-Midaal wan-Nihal of Ash-Shaharaaanaee.

^{38} Saheeh Muslim (4/2052 No. 34).

^{37} Al-Qadr (the Pre-decree)." And he said: "Hasan, Saheeh, ghareeb." (4/456 No. 2152).

^{36} Answers of Ibn Haajr in the appendix at the end of Al-Mishkaat (3/1779).

^{35} Al-Mishkaat (1/38); Note no. 3.
Eemaan In The Names And Attributes Of Allaah.
A Rebuttal Of The Jahmiyyah
And The Mu`attilah Sects

42 - عَنْ أَبِي هُرَيْرَةَ (رضي الله تعالى عنه) أن رسول الله ﷺ قال: "إِنَّ اللَّهَ سَمَّى وَتَسَعَى أَسْمَاءً - مَا تَأْتِيَهَا إِلَّا وَاحِدًا - مِنْ أَحْصَاءِ دَخْلِ الجَنَّةِ".
رواء البخاري ومسلم

42. On the authority of Abu Hurayrah, may Allaah be pleased with him, that the Messenger of Allaah (ﷺ) said:

"Indeed Allaah has ninety-nine names – one hundred except one – whoever enumerates and understands them will enter Paradise."

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85 Translators note: The Jahmiyyah: They are the followers of the deviated Jahm bin Safwaan (died 126H) from Khurasan. He was a person of argumentation and rhetoric. He asserted that the Qur’aan was created, that Allaah did not speak to Moosaa, alehissalaam, and that He does not speak, that He will not be seen on the Day of Resurrection and that He, the Most High, is not over His ‘Arsh (Throne). See Radd `alaa-Zamanicayh, page 23, of Imaam Ahmad bin Hanbal and Tabaqatul-Hanaabiilah, vol. 1, page 32, of Ibn Abee Ya`la. Some of the scholars have mentioned that Jahm bin Safwaan took his deviated belief from Ja`d bin Dirham who was the first to speak with this innovation in the time of the Taabi`een. He claimed, amongst other things, that Allaah did not take Ibrahim, alehissalaam, as an intimate friend (khadeel). He was executed in Iraq on the Day of Eidul-Adha. And it is said that Ja`d took his innovation from Abaaan bin Samaan, and Abaaan took it from Taaloor, the son of the sister of Labeed bin Al-A`sam, and Taaloor took it from Labeed bin Al-A`sam, the Jewish Magician, who performed magic upon the Prophet, may the peace and blessings of Allaah be upon him. See Ar-Radd `alaa-Jahmiyyah, page 7 of Imaam Ad-Daaririee, Majmoo’ al-Fatawaat, vol. 5, page 20 of Shuykhul-Islaan Ibn Taymiyyah and Mawjooj Ahlu-Sunnah wal-Jama`ah min Ahli-Al-Heem wal-Bid’ah, vol. 1, page 153-155.

86 Translators note: The Mu`attilah are the sects that make ta’teel or negate from Allaah, the Most High, His beautiful Names and perfect Attributes that He, the Most High, affirmed for Himself or those which the Messenger, may the peace and blessings of Allaah be upon him, affirmed for Him. Some of these negate His Names and Attributes outright, others affirm the Names and negate the Attributes, yet others explain away the attributes by distortion and false explanations (taheef). These sects are many in number. Refer to Ijtima` Al-Juyoos Al-Islamiyyah `alaa Gharzul-Mu`attilah wal-Jahmiyyah of Imaam Ibnul-Qayyim Al-Jawziyyah Ad-Dimashqee (died 732H)

87 Saheeh Al-Bukhaaree (3/981 No. 2525), Saheeh Muslim (4/2063 No. 6).
Love Of The Companions Of Allaah's Messenger. Believing That They Are All Trustworthy. The Forbiddance of Exaggerating With Regard To Any Single One Of Them. And A Censure Of Anyone Who Opposes These Matters

43 - عن أبي سعيد الخدري - رضي الله تعالى عنه - قال: قال النبي ﷺ: "لا تسبوا أصحابي, فلن أحكمكم ألقف مثل أحد ذهبت ما بلغ مدي أحمدهم ولا نصفيه. رواه البيهقي ومسلم.

44. On the authority of Ibn 'Abbaas, may the peace and blessings of Allaah be upon him, who said: Allaah's Messenger (ﷺ) said:

"O people! Beware of exaggeration in the Religion. Indeed those who came before you were destroyed due to exaggeration in the Religion."


Narrated by Al-Bukhaaree and Muslim 86.

86 Saheeh Al-Bukhaaree (3/1343 No. 3470), Saheeh Muslim (4/1967 No. 221).
88 Sunan An-Nasa'ee (5/268 No. 3057).
89 Sunan Ibn Maajah (2/1008 No. 3029).
91 Saheeh Ibn Khaazymah (4/274 No. 2867).
92 Saheeh Ibn Hibbaan (9/183 No. 3871).
93 Al-Mustadrak (466/1).
45. On the authority of Abu Hurayrah, may Allah be pleased with him, that Allah's Messenger (ﷺ) said:

"Whoever lies upon me, then let him take his seat in the Hellfire."

Reported by Al-Bukhaarie and Muslim.

46. On the authority of Sumarah bin Jundub and Al-Mugheerah bin Shu'bah, may Allah be pleased with them, that the Prophet (ﷺ) said:

"Whoever narrates upon me a Hadeeth whilst he knows it to be a lie, then he is one of the liars."

Reported by Muslim in Al-Muqaddimah and At-Tirmidhee, who said: "This Hadeeth is Hasan-Saheeh."
Encouragement Upon Good Character And Manners

47. On the authority of Abu Darda' that the Prophet (ﷺ) said:

"There is nothing heavier upon the scales of the believer on the Day of Resurrection than good manners, and indeed, Allaah hates obscene lewdness."

Narrated by Abu Dawood ⁹⁷ summarised, and At-Tirmidhee, and the wording is his. He said: "This Hadeeth is Hasan-Saeheeh." ⁹⁸ Reported and authenticated by Ibn Hibbaan ⁹⁹.

Adhering To The Book And Sunnah

48. On the authority of Ibn 'Abbas, may Allaah be pleased with him, that the Messenger of Allaah (ﷺ) delivered a sermon to the people in the farewell Hajj, and he said:

"Shaytaan has despaired that he ever be worshipped in your land. However, he is pleased that he is obeyed in other than that from those deeds that you deem insignificant. So beware O people! I have left with you an affair that if you hold on to it, you will never go astray: The Book of Allaah and the Sunnah of His Prophet..."

Narrated by Al-Haakim, who said: "Al-Bukhaaree utilised the Hadeeth of Ikrimah and Muslim utilised Abu Uwais, so his
narration is carried [as authentic] upon the agreement of them. It also has supporting witness from the *Hadeeth* of Abu Hurayrah. Al-Albaanee said its chain of narration is *Hasan*.

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100 Al-Mustadhvak (1/93).
101 Al-Mishkaat (1/66) with notes on page 1.