

شرح

لامية شيخ الاسلام
ابن تيمية



EXPLANATION OF
AL-QAṢĪDAH AL-LĀMĪYAH

The Lāmīyah poem ascribed to
Shaykh al-Islām Ibn Taymīyah (d. 728H)

Explanation by 'Allāmah Aḥmad b. Yaḥyá al-Najmī



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Translated by
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Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū

Diphthongs	ـَوُ	aw	ـَيَ	ay
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عَزَّوَجَلَّ	The Mighty and Majestic.
سُبْحَانَهُ وَتَعَالَى	The Sublime and Exalted.
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	May Allāh make good mention of His Prophet in the highest company and grant him safety in this life and the next.
رَضِيَ اللهُ عَنْهُ	May Allāh be pleased with him.
رَحِمَهُ اللهُ	May Allāh show mercy to him.
عَلَيْهِ السَّلَامُ	Peace be upon him.

Translator's Introduction



In the Name of Allāh, The Most Merciful, The Beneficent

Indeed all praise is due to Allāh. We praise Him, seek His aid, ask for His forgiveness and repent to Him. We seek refuge with Allāh from the evil of our own souls and from the evil of our wicked actions. Whomsoever Allāh guides, then none can misguide; and whomsoever Allāh misguides, then none can guide.

I testify that none has the right to be worshipped except Allāh, alone without any partner; and I testify that Muḥammad is His slave and Messenger. May abundant peace and blessings be upon him, his family and all of his companions.

This is a translation of Shaykh Aḥmad al-Najmī's concise, yet extremely beneficial, explanation of the Lāmīyah poem, which is ascribed to Shaykh al-Islām Ibn Taymīyah. It comprises of sixteen lines of poetry, which are easy to memorize, and a great introductory text of creed for children and beginners.

This poem contains a number fundamental beliefs of Ahl al-Sunnah Wa al-Jamā'ah and accurately describes them:

1. The excellence of the Companions
2. Making *Tawassul* to Allāh through one's love of them
3. The superiority of Abu Bakr al-Ṣiddīq
4. Belief that the Qur'ān is the Speech of Allāh, uncreated
5. Referring to the Qur'ān and the Sunnah
6. Believing in the verses of the attributes upon the way of the Salaf

7. Refuting those who deny Allāh's attributes based on the statement of al-Akḥṭal
8. Belief in seeing Allāh in the Hereafter
9. Belief in Allāh's descent to the lowest heaven without asking how
10. Belief in the Balance, Pool and Ṣīrāt (from the affairs of the Hereafter)
11. The punishment of the Fire and the reward of Paradise
12. The questioning in the grave
13. And establishing this was the creed of the four Imāms

A few points pertaining to the translation:

- The book that was relied upon for this translation was printed by Dār al-Minhāj (2015CE). A few footnotes, which were not mentioned by the Shaykh himself, have been omitted to keep this work as simple as possible.
- Two sections have been added to this book. The first is concerning the importance of 'Aqīdah, and the second is a brief discussion about the ascription of this book to Ibn Taymīyah.
- Any notes added by the translator have been highlighted using [TN].

A Brief Biography of Shaykh al- Islām Ibn Taymīyah

He is Taqī al-Dīn, Abū al-‘Abbās, Aḥmad bin ‘Abd al-Ḥalīm bin ‘Abd al-Salām bin ‘Abd Allāh bin Abī al-Qāsim bin al-Khidr bin Muḥammad bin Taymīyah al-Ḥarrānī, then al-Dimashqī. He came from a family of learned scholars. He was born in Ḥarrān, south-eastern Turkey, near the border with Syria, on 12th Rabī‘ al-Awwal of 661H (23rd January 1263CE). Due to the approach of the Mongols to the land of Ḥarrān, his family displaced and moved to Damascus in 667H whilst he was only six years old. His father was the Scholar and Muftī, Shihāb al-Dīn ‘Abd al-Ḥalīm. His grandfather was the Imām and Shaykh of Islām, Majd al-Dīn Abū al-Barakāt, author of the book "al-Aḥkām." The title "*Taymīyah*" comes from the mother of one of his forefathers who was called Taymīyah. She was an admonisher and he was ascribed to her and became known through the name, "*Ibn Taymīyah*." His mother, who was either of Arabic or Kurdish origin, played a great role in nurturing him and his thinking, and it is said that she lived to see her son become the scholar of the age.

Al-Ḥāfiẓ al-Dhahabī (رحمته الله) said:¹

Ahmad bin ‘Abd al-Ḥalīm – then he cited his lineage – al-Ḥarrānī then al-Dimashqī, al-Ḥanbalī, Abū al-‘Abbās, Taqī al-Dīn, our Shaykh and the Shaykh of Islām, the matchless individual of the era with respect to knowledge, cognizance, bravery, intelligence, divine illumination,

¹ As quoted from him by Ibn Rajab al-Ḥanbalī in *Dhayl Ṭabaqāt al-Ḥanābilah* (4/496-497) through his work *Mu‘jam al-Shuyūkh*.

generosity, sincerity of purpose to the ummah, and enjoining the good and forbidding the evil. He heard ḥadīth and spent much effort from himself in seeking it; he wrote, source-referenced, looked at the narrators and their ranks, and he acquired [of this knowledge] what others besides him did not acquire. He gained skill in Tafsīr of the Qur'ān, and he was immersed in its finer meanings, in a fluent manner... He excelled in ḥadīth and its memorization, few are there who memorized what he memorized in ḥadīth... He had an extreme ability to recall at the time of establishing the evidence. He excelled over the people in knowledge of jurisprudence, the differences of the schools, the fatwās of the Companions and Tābi'ūn in that whenever he gave a fatwā, he did not adhere to a [specific] madhhab, but was upon whatever evidence was established with him. He gained precision in the Arabic language, in its foundations and branches, in its explanation and variation. He looked at the rationalities and knew well the sayings of the Mutakallimīn. He refuted them, notified [them] of their error, warned against them, and aided the Sunnah with the most apparent of proofs and the most brilliant of evidences. He was harmed in his path to Allāh by the opposers, aided the pure Sunnah until Allāh raised his lighthouse, and united the hearts of the people of piety upon love of him and supplication for him. He also crushed his (Ibn Taymīyah's) enemies, guided men from the various religions and creeds through him and made the hearts of the kings and leaders to be inclined towards complying with him and showing obedience to him overwhelmingly (most of the time). He (Allāh) revived al-Shām through him, nay, Islām (itself) after it

had almost been defiled, by making firm those in authority when the party of Tartars approached and brought their oppression. False thoughts were entertained about Allāh, the Believers were shaken, and hypocrisy manifested itself. His virtues are many, and he is greater than that the likes of me should inform [others] of his biography. If I were to swear between the corner [of the Ka'bah] and station [of Ibrāhīm], I would have, I would swear that I have not seen the likes of him with my eyes, and that he has not seen the likes of himself.

Ibn Ḥajr (رَحْمَةُ اللَّهِ) wrote:¹

The Shaykh of our Shaykhs, al-Ḥāfiẓ Abū al-Faṭḥ al-Ya'marī (Ibn Sayyid al-Nās) said in the biography of Ibn Taymīyah:

Al-Mizzī encouraged me to express my view about Shaykh al-Islām Taqī al-Dīn. I found him to be amongst those who had acquired a fortune of knowledge, and he fully and completely memorized the *Sunan* and the *Āthār*. If he spoke about Tafsīr, then he would be the carrier of its flag, or if he gave a legal ruling in fiqh, he would know its extreme depths. And if he were to recall a *ḥadīth*, he would possess all the knowledge related to it and would carry its flag (make the *ḥadīth* take precedence over all else). And if he were to talk about the various religions and factions, no one who was vaster in knowledge or greater

¹ Refer to *al-Durar al-Kāminah* (ed. Dr. Sālim al-Almānī, Dar al-Jayl, Beirut, 1933) 1/156-158.

in meticulousness could be seen. He surpassed his contemporaries in every science, and my eyes have not seen the likes of him, nor have his eyes seen the likes of himself. He used to speak about *Tafsīr*, and a large number of people would attend with a substantial portion returning while having taken from his sweet, rich ocean (of knowledge). (And it continued thus), until the disease of envy crept into the hearts of the people of his city.

The theoreticians conspired together to pick out anything from his beliefs that could be rejected, and for this end they memorized certain statements of his. Then they undermined him by this ploy, and laid traps for him by (which to catch) him [and declare him an innovator]. They thought that he had strayed from their way and split from their sect. So they argued with him and he with them, and some of them cut relations with him and he with them. Then he debated another group who ascribed to asceticism and to the *ṭarīqah*, those who thought they had the minute details of the inner reality and its bare truth (the Sūfis). However, he exposed these orders. Then this reached the first group and they sought help from those who cut relations with him and harbored malice towards him. So they took the matter to the rulers, each of them having decided that he was a disbeliever. They prepared a meeting and inspired the ignorant masses to spread this word amongst the great scholars. They (also) took steps to take the matter to the king of Egypt. And he (Ibn Taymīyah) was arrested and thrown in prison. (Secret) gatherings were held to conspire in the spilling of his blood, and for this purpose the people and students from

the small mosques were called, along with those who would argue only for the sake of the people (to make them happy), those who would argue only to display their wit, and those that would pronounce *takfīr* and call for disassociation. But your Lord knows best what is (concealed) in their hearts and what they (openly) proclaim. The one who announced his disbelief was not better than the one who merely argued to make the people happy. The scorpions crept all around him, but Allāh made futile each of their plots and rescued him at the hands of those that He chose, and Allāh is the one who overcomes and reaches His affair. Then he continuously moved from one trial to another. In all of his life he did move except from trouble to trouble, until his affair was raised to some of the qādīs, and there occurred what occurred in the matter of his arrest (and imprisonment). He remained in prison until he died and to Allāh do all affairs return, and He knows the deception of the eyes and what the hearts do conceal. On the day of his funeral, the streets were crowded and the Muslims came from every roadway.

Al-Ḥāfiẓ al-Dhahabī (رحمة الله) said:¹

I (al-Dhahabī) say: He was imprisoned on more than one occasion in order that he would slacken with respect to his antagonists and so that the fluency of his tongue and pen may diminish. Yet he would not recant, nor turn around upon the advice of anyone, up until he died while imprisoned at the Damascus Prison on the 20th of Dhū al-

¹ In *Muʿjam al-Muḥaddithīn* (p. 25), through *al-Kawkab al-Durrī*. And it is also cited by Ibn Rajab al-Ḥanbalī in *Dhayl Ṭabaqāt al-Ḥanābilah* (4/499-500).

Qi'dah, in the year 728H. And his followers consisted of nations, (the like of) their number could not be found at the graves of the Sūfis, may Allāh forgive him and have mercy upon him, Āmīn.¹

¹ [PN] The biography of Shaykh al-Islām was taken from 'A Principle Concerning Patience & Gratitude,' which was translated by Amjad Rafiq.

Biography of Shaykh al-‘Allāmah Aḥmad b. Yaḥya al-Najmī¹

All praise is due to Allāh and abundant peace and blessings upon the Messenger of Allāh, his family and his companions. To proceed:

I am your brother, Aḥmad b. Yaḥya b. Muḥammad b. Shabīr al-Najmī. I was born in the village of al-Najāmīyah, and my birth was at end of the year 1346H. I learned the [whole of] the Qur‘ān three times at the local schools before the arrival of our Shaykh, ‘Abdullah b. Muḥammad al-Qar‘āwī.

After the arrival of the Shaykh (رَحْمَةُ اللَّهِ) and the establishment of *al-Madrasah al-Salafīyah* in Ṣāmiṭah in the year 1359 I visited this school a number of times; however, I did not continue to do so. Then at the beginning of the year 1360, in the month of *Ṣafar* to be exact, I joined *al-Madrasah al-Salafīyah*, which was established by our noble Shaykh, the renowned caller to Allāh.

It was by way of him that Allāh rescued a nation in the town of Jīzān and bestowed upon them His mercy, as He brought them from polytheism to Islamic monotheism, from ignorance to knowledge, and from sin and innovation to righteousness and faith.

All praise is due to Allāh, I continued to study in the school of the Shaykh and in the year 1365 I was appointed by way of the Shaykh [as a teacher] at [the school] *al-Madrasah al-Najāmīyah* and in the Masjid that was next to my house, where I would teach. I would also teach at *al-Madrasah al-Salafīyah*.

Then in the year 1367H I was officially made a teacher in the same school. In the year 1372H, I was appointed as an Imām and teacher

¹ [PN] This biography is taken from Shaykh’s book *al-Fatāwá al-Jalīyah*.

in the *Masjid Abū Subaylah* in al-‘Āriḍah. I remained in this city for two years and I would go and come.

After this, the educational institute was opened in Ṣāmiṭah at the beginning of the year 1374H, and I was appointed there as a teacher along with Shaykh Ḥāfiẓ [al-Ḥakamī] (d.1377H), Nāṣir Khalūfah and others.

I taught at this institute for a period of 10 years and I resigned in the year 3/11/1384. At that time, I had a desire to join the Islamic University as a teacher due to the presence of Shaykh Muḥammad Nāṣir al-Dīn al-Albānī (d.1420H), the renowned scholar of *ḥadīth*, and Shaykh ‘Abdul ‘Azīz b. Bāz (d.1420H) who was the acting head of the Islamic University. So I desired to join them at the University and take knowledge from them. This is something I aspired to do but Allāh did not will this to happen.

I attempted to join the University; however, this was not decreed for me, so I joined the centre for propagation and direction where I was appointed as a teacher and religious guide in Ṣāmiṭah, al-Mawsim, al-Musāraḥah and Abū ‘Arīsh.

So I remained in this region for approximately three years traveling from place to place, with the task of admonishing and advising the people. The frequent traveling became difficult and burdensome, which resulted in me putting forth a request to return to the educational institutes once again as a teacher. All praise is due to Allāh, a decision was made for me to return to the educational institutes as a teacher.

At the beginning of the year I could not get a position at the institute in Ṣāmiṭah and I was appointed at the centre in Jizān. That is where I remained for the school year of 1387H to 1388H. At the end of the

academic year I returned to the institute in Şāmiṭah for the second time and that is where I remained until I retired in 1410H.

After this – and all praise is due to Allāh – I did not stop teaching; rather, I continued to teach through classes that were held in the mosques. I ask Allāh to grant me and you a good ending.

Its Ascription to Ibn Taymīyah

The scholars differ over whether this poem was written by Shaykh al-Islām Ibn Taymīyah or somebody else.

- N‘umān al-Ālūsī (d. 1317H) in his book *Jalā al-‘Aynayn Lī Muhākamah al-Aḥmadayn* affirmed its ascription to Ibn Taymīyah.

He (رَحْمَةُ اللَّهِ) said:

“Firstly, know that the belief of Shaykh Ibn Taymīyah is in agreement with the Qur’ān, the Sunnah and the statements of the Salaf of this nation. It is detailed and superabundant in his works; and his love of the companions—especially Abū Bakr and ‘Umar—is amply expressed in his words. This is clearer than the sun when it is evidently visible in the sky, particularly for the one who studies his books. To quote it in its entirety will lead to boredom; however, I will select some passages of it...From this is his statement:

‘O one who asks about my doctrine and creed. Bestowed with guidance is he who asks for guidance...’¹

- Shaykh Ibn al-‘Uthaymīn did not consider this to be from the works of Ibn Taymīyah.

He (رَحْمَةُ اللَّهِ) said:

“That which is apparent is that this [poem] is not authentically attributed to the Shaykh [i.e. Ibn Taymīyah].”²

¹ *Jalā al-‘Aynayn Lī Muhākamah al-Aḥmadayn*, p. 76-77.

² *Sharḥ al-Safarīniyah*, p. 427-428.

Therefore, its ascription to Ibn Taymīyah is not unanimously accepted—even though it appears to be the work of Ibn Taymīyah—but the contents of the Lāmīyah poem conforms to the creed of Ahl al-Sunnah, as stated by N’umān al-Ālūsī.

It is extremely beneficial and contains a number of core beliefs of Ahl al-Sunnah; and due to its shortness, it is an ideal text to memorize and study.

The Importance of Studying ‘Aqīdah

The [Islamic] belief to the other fields of knowledge and actions is equivalent to the foundation of a building and the roots of a tree. So just as the building will not stand except on a foundation, and the tree will not stand except upon its roots, then similarly the actions of an individual and his knowledge will not benefit unless it is built upon the correct belief.

Focusing on matters of belief has precedence over other affairs such as food, drink and clothing because it is through the [correct] belief that the believer lives a truly [happy] life, his soul becomes pure, his actions are correct, his acts of obedience are accepted, and he is raised in degrees before Allāh, the Mighty and Majestic.

However, if the belief is faulty, corrupt or absent, then this will have the opposite effect upon all his affairs and all his actions. Therefore, a corrupt belief is a source of ruin for the individual as it pertains to his actions and mannerism; and it debases and destroys him.

Shaykh al-Islām Ibn Taymīyah (رَحْمَةُ اللَّهِ) said:

“Additionally, those who oppose Ahl al-Ḥadīth [The People Of Ḥadīth] are expected to have corrupt actions, either due to an evil belief, hypocrisy, a sickness in the heart or a weakness of faith.

The abandonment of the obligations, transgression of the legislated boundaries, disdain for the [ordained] rights and hardness of the heart is found among them, which is visible to everyone. Many of their Shuyūkh are accused of serious offences.”¹

¹ *Naqd al-Manṭiq*, p. 45.

If the belief is sound and firm, and based upon the Book of Allāh and the Sunnah of His Messenger, then the person will be upright because the basis of piety and uprightness is present in him, as Allāh, the Mighty and Majestic said:

﴿ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا

ثَابِتٌ وَفُرُوعُهَا فِي السَّمَاءِ ﴿٢٤﴾

“See you not how Allāh sets forth a parable? – A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).” [Ibrāhīm: 24]

He (سُبْحَانَهُ وَتَعَالَى) has made the fundamental matters of faith and its foundations – which is belief – equivalent to the roots that the tree stands upon. Thus, if the root is firm, then this tree is closer to completeness in terms of its growth, development and the deliciousness of its fruits, depending upon the correctness of this foundation.¹

¹ Sharḥ 'Aqīdah 'Abd al-Ghanī al-Maqdisī of Shaykh 'Abd al-Razzāq al-Badr, p. 8-9.

Text of Lāmīyah Attributed to Shaykh al-Islām Ibn Taymīyah

رَزَقَ الْهُدَىٰ مَنْ لِلْهُدَايَةِ يَسْأَلُ

Bestowed with guidance is
he who asks for guidance

يَا سَائِلِي عَنِ مَذْهَبِي وَعَقِيدَتِي

O one who asks about my
doctrine and creed

لَا يَنْتَبِئُ عَنْهُ وَلَا يَتَّبَعُ

Without departing from
[the truth], nor replacing it
[with something else]

اسْمَعْ كَلَامَ مُحَقِّقٍ فِي قَوْلِهِ

Listen to the speech of one
who has ascertained the
truth of his statement

وَمَوَدَّةَ الْقُرْبَىٰ بِهَا أَتَوَسَّلُ

And love of the relatives
(the Ahl al-Bayt) do I seek
as a means of nearness (to
Allāh)

حُبُّ الصَّحَابَةِ كُلُّهُمْ لِي مَذْهَبٌ

Loving the Companions, all
of them (without exception),
is for me a (school of)
doctrine

لَكِنَّمَا الصِّدِّيقُ مِنْهُمْ أَفْضَلُ

However, amongst them
[Abu Bakr] al-Ṣiddīq is the
most excellent

وَلِكُلِّهِمْ قَدْرٌ وَفَضْلٌ سَاطِعٌ

And every one of them has a
station and a shining
excellence

آيَاتُهُ فَهُوَ الْكَرِيمُ الْمُنَزَّلُ

وَأَقُولُ فِي الْقُرْآنِ مَا جَاءَتْ بِهِ

[In its] verses, for it is the
Noble Revelation

وَالْمُصْطَفَى الْهَادِي وَلَا أَتَأْوُلُ

And I say regarding the
Qur’ān (only) that which has
come

وَأَقُولُ قَالَ اللَّهُ جَلَّ جَلَالُهُ

[And likewise] “the Chosen
One (the Prophet) [said],”
and I do not explain away
(their speech)

حَقًّا كَمَا نَقَلَ الطِّرَازُ الْأَوَّلُ

And I say, “Allāh, the
Mighty and Majestic said”

وَجَمِيعَ آيَاتِ الصِّفَاتِ أُمْرَهَا

In truth, just as the first (and
best of generations) have
transmitted [without
explaining them away]

وَأُصَوِّبُهَا عَنْ كُلِّ مَا يَتَخَيَّلُ

And all the verses of the
attributes I affirm them

وَأُرْزُقُ عُهْدَتَهَا إِلَى نَقْلِهَا

And I protect them from all
that is imagined (with
respect to their realities)

وَإِذَا اسْتَدَلَّ يَقُولُ قَالَ الْأَخْطَلُ

And I return the obligatory
responsibility towards [their
verses] to those who
transmitted them (intact)

فُبِحَا لِمَنْ نَبَدَ الْقُرْآنَ وَرَآهُ

And when asked to provide
evidence [for his doctrine],
says, “al-Akḥṭal said!”

وَأِلَى السَّمَاءِ بِغَيْرِ كَيْفٍ يَنْزِلُ

And to the heaven does He
descend without
(specifying) a how

أَرْجُو بَأْتِي مِنْهُ رِيًّا أَنْهَلُ

I hope to be (amongst
those) whose thirst will be
quenched (by it)

فَمَسَلَمْتُ نَاجٍ وَآخِرُ يَهْمَلُ

So the Muwaḥḥid will be
safe (and) delivered, and
another forsaken (who will
fall)

وَكَذَا التَّقِيَّ إِلَى الْجَنَّاتِ سَيَدْخُلُ

And likewise (by Divine
wisdom) the pious one will
enter Gardens

عَمَلٌ يُقَارِنُهُ هُنَاكَ وَيُسْأَلُ

Disgrace for the one who
threw the Qurʾān behind his
back!

وَالْمُؤْمِنُونَ يَرَوْنَ حَقًّا رَبَّهُمْ

And the Believers will see
their Lord in Truth (in the
Hereafter)

وَأَقْرَبُ بِالْمِيزَانِ وَالْحَوْضِ الَّذِي

And I affirm the Scales and
the Pool [regarding] which

وَكَذَا الصِّرَاطُ يُمَدُّ فَوْقَ جَهَنَّمَ

And likewise (I affirm) the
Bridge extended over
Hellfire (over which all will
pass)

وَالنَّارُ يَصْلَاهَا الشَّقِيَّ بِحِكْمَةٍ

And the wretched one will
be burned in the Fire by
Divine wisdom

وَلِكُلِّ حَيٍّ عَاقِلٍ فِي قَبْرِهِ

His deeds to accompany
him and for which he will
be questioned

وَأَبِي حَنِيفَةَ ثُمَّ أَحْمَدَ يُنْقَلُ

And Abu Ḥanīfah and then
Ahmad which has been
transmitted

وَإِنْ ابْتَدَعْتَ فَمَا عَلَيْكَ مَعْوَلٌ

And if you innovate, then
no support (whatsoever) do
you have.

And every sane, living
person will have in his grave

هَذَا اعْتِقَادُ الشَّافِعِيِّ وَمَالِكٍ

This is the creed of al-Shāfi'ī
and Mālik

فَإِنْ اتَّبَعْتَ سَبِيلَهُمْ فَمَوْفُوقٌ

So if you follow their path,
then success have you been
granted¹

¹ [TN] The text of this poem was translated by Amjad Rafiq, with a few slight changes.

Introduction

The Shaykh (رَحْمَةُ اللَّهِ) said:

In the Name of Allāh; and may the peace and blessings of Allāh be upon the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

This is a concise explanation of the Lāmīyah¹ [poem] of Shaykh al-Islām Aḥmad b. ‘Abd al-Ḥalīm b. ‘Abd al-Salām Ibn Taymīyah (رَحْمَةُ اللَّهِ).

¹ [TN] It is called Lāmīyah because the fundamental rhyme-letter is Lām.

Asking for Guidance

يَا سَائِلِي عَنْ مَذْهَبِي وَعَقِيدَتِي زُرُقَ الْهُدَى مَنْ لِلْهُدَايَةِ يَسْأَلُ

O one who asks about my doctrine and creed.¹ Bestowed with guidance is he who asks for guidance.

Explanation:

This is a supplication (*Du'ā*) from Shaykh al-Islām (رَحْمَةُ اللَّهِ) for the questioner that Allāh bestows upon him guidance. Verily, the individual who asks this type of question must be one of two men:

1. He is one who is testing [the individual], desiring to know the creed of the person being questioned, and thus deal with him accordingly.
2. He is a beginner who respects and honors the one being questioned due to what he perceives in him from the manifestations of guidance; and this is the norm for this type of question.

And Allāh is the one who grants success.

¹ [TN] Shaykh al-Islām Ibn Taymīyah (رَحْمَةُ اللَّهِ) said:

“It was the practice of the scholars, who write concise treatises in accordance to the doctrine of Ahl al-Sunnah Wa al-Jamā'ah, that they cite what differentiates Ahl al-Sunnah from the disbelievers and the innovators.” *Aqīdah al-Asfahānīyah*, p. 40.

Firmly Established Belief

اسْمَعْ كَلَامَ مُحَقِّقٍ فِي قَوْلِهِ لَا يُنْتَهِي عَنْهُ وَلَا يَتَّبَدَّلُ

Listen to the speech of one who has ascertained the truth of his statement, without departing from [the truth], nor replacing it [with something else].

Explanation:

Here the Shaykh is informing [the questioner] that his creed is a result of thorough examination, research and relying upon the evidences.

For this reason, he is firm upon it and he does not depart from it, regardless of the diversions. He will not replace it with something else no matter what the temptations.¹

¹ [TN] Shaykh al-Islām Ibn Taymīyah (رَحِمَهُ اللهُ) said:

“As for Ahl al-Sunnah Wa al-Hadīth, then it is not known that any of their scholars nor righteous common-folk ever renounced their doctrine and creed. Rather, they were the most patient of the people upon that, even if they were tested with all types of tests and trialed with all types of tribulations.” *Naqd al-Manṭiq*, p. 42.

Compare this with the wavering of the people of theological rhetoric:

Ibn Taymīyah (رَحِمَهُ اللهُ) said:

“Ahl al-Kalām (those who base their religion upon theological rhetoric) are the people who waver most from one doctrine to another. They [are found] to be certain [about a matter] in one place

Belief Concerning the Companions and Relatives

حُبُّ الصَّحَابَةِ كُلِّهِمْ لِي مَذْهَبٌ وَمَوَدَّةُ الْقُرْبَىٰ بِهَا أَتَوَسَّلُ

Loving the Companions, all of them (without exception), is for me a (school of) doctrine. And love of the relatives (the Ahl al-Bayt) do I seek as a means of nearness (to Allāh).

Explanation:

The Shaykh is alluding to the point that loving all the companions, without exception, is his creed due to Allāh's Saying, after he mentioned the Muhājirūn and Anṣār in Surah al-Ḥashr:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِآلِئِمْنِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ
رَءُوفٌ رَحِيمٌ ﴿١٠﴾﴾

“And those who came after them say: ‘Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.’” [al-Ḥashr: 10]

and then certain about its exact opposite in another place, and they declare the one who asserts this to be a disbeliever. This is a proof of their lack of certainty.” *Majmū' al-Fatāwā* (4/50).

And His Saying:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ﴾

“Muhammad is the Messenger of Allāh, and those who are with him are severe against disbelievers and merciful among themselves.” [al-Fath: 29]

And His Saying:

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴾

“Indeed, Allāh was pleased with the believers when they gave their *Bay'ah* (pledge) to you (O Muhammad) under the tree.” [al-Fath: 18]

And His Saying:

﴿ وَالسَّيِّفُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

“And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which

rivers flow (Paradise), to dwell therein forever. That is the supreme success.” [al-Tawbah: 100]

And His Saying:

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ
فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ
عَلَيْهِمْ إِنَّهُ بِهِمْ رءُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا
صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ
مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾﴾

“Allāh has forgiven the Prophet, the Muhājirūn (Muslim emigrants who left their homes and came to Al-Madinah) and the Anṣār (Muslims of Al-Madinah) who followed him (Muhammad) in the time of distress (Tabūk expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful. And (He did forgive also) the three [who did not join the Tabūk expedition (whom the Prophet)] left (i.e. he did not give his judgement in their case, and their case was suspended for Allāh's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allāh and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allāh is the One Who accepts repentance, Most Merciful.” [al-Tawbah: 117-118]

These verses, and other than them, show the obligation of loving the companions, those who excellently endured the tests along with

the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); and this was a reason for Allāh to be pleased with them, due to their resoluteness in aiding their Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) upon the truth.

Similarly, it is obligatory upon every Muslim to love all the companions, and no one should speak about any of them in an evil manner, due to his Saying (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

“Will you not give up harming my companions.”

“By Him in Whose Hand is the soul of Muḥammad, if one of you were to spend the amount of Uḥud in gold, it would not equal the *Mudd* of one of them or even half of that.”¹

¹ It is as if the Shaykh has mentioned two ḥadīth as one.

The first:

فَهَلْ أَنْتُمْ تَارِكُوا لِي صَاحِبِي

“Will you not give up harming my companion.” Bukharī (no. 3661)

The word ‘companion’ is in the singular form.

The Second:

لَا تَسُبُّوا أَصْحَابِي ، لَا تَسُبُّوا أَصْحَابِي ، فَوَالَّذِي نَفْسِي بِيَدِهِ ، لَوْ أَنَّ أَحَدَكُمْ أَتَقَّقَ مِثْلَ أَحَدٍ ذَهَبًا
مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ.

“Do not revile my companions; do not revile my companions. By Him in Whose Hand is my soul, if one of you were to spend the amount of Uḥud in gold it would not equal the *Mudd* of one of them or even half of that.” Muslim (no. 2540)

His saying:

وَمَوَدَّةَ الْقُرْبَىٰ بِهَا أَتَوَسَّلُ

“And love of the relatives (the Ahl al-Bayt) do I seek as a means of nearness (to Allāh).”

Meaning: I seek nearness to Allāh through loving the family of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and I hope that Allāh forgives my sins and that He enters me on the Day of Judgment with an entrance of those whom He is pleased with from the companions and family [of the Prophet].

Allāh, The Most High said:

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

“Say (O Muhammad): ‘No reward do I ask of you for this except to be kind to me for my kinship with you.’” [al-Shūrā: 23]

Meaning: That you love my kin, respect and honor them, due to their closeness to me and [the fact] that they accompanied me.

There comes in the ḥadīth from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he said:

“I am the best [of the people] from the best of them from the best of them. Verily, Allāh chose the Arabs from the children of Adam. He chose Kinānah from the Arabs, and He chose Quraysh from Kinānah. He chose Banu Hāshim from Quraysh, and He chose me from Banu Hāshim. Therefore, I

am the best [of the people] from the best of them from the best of them.”¹ Or he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said something similar.

وَلِكُلِّهِمْ قَدْرٌ وَفَضْلٌ سَاطِعٌ لَكِنَّمَا الصِّدِّيقُ مِنْهُمْ أَفْضَلُ

And every one of them has a station and a shining excellence. However, amongst them [Abu Bakr] al-Ṣiddīq is the most excellent.

Explanation:

With this, the author is pointing to the varying degrees of excellence among the companions themselves, in addition to loving every one of them. The evidences prove that Abū Bakr is given precedence

¹ [TN] Ḍa‘īf [weak]: Shaykh Albānī (رَحِمَهُ اللهُ) said in al-Ḍa‘īfah (no. 338):

“This chain is extremely weak. Al-Nasā‘ī said about Muḥammad b. Dhakwān, ‘He is not a reliable and trustworthy [narrator]...’

It should be known that the last portion of the ḥadīth, which contains the excellence of the Arab and the excellence of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), is established in authentic aḥādīth.”

For example, the ḥadīth collected by Imām Muslim (no. 2276) in his Ṣaḥīḥ:

إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وُلْدِ إِسْمَاعِيلَ ، وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ ، وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ

“Verily, Allāh chose Kinānah from the children of Ismā‘īl, and He chose Quraysh from Kinānah. He chose from Quraysh Banu Hāshim, and He chose me from Banu Hāshim.”

over anyone else from the companions. Then precedence is given to 'Umar over the rest of them. Then precedence is given to 'Uthmān, and then 'Alī. Then the remaining six of those promised Paradise, and they are: al-Zubayr b. al-'Awwām, Ṭalḥah b. 'Ubaid Allāh, S'ad b. Abū Waqqāṣ, 'Abd al-Raḥmān b. 'Awf, Sa'īd b. Zayd and Abū 'Ubaydah b. al-Jarrāḥ. Then the rest of the companions.

The companions who performed the two migrations are superior to anyone else from the Muhājirūn. The companions who gave the pledge of allegiance of al-'Aqabah are superior to anyone else from the Anṣār. Then the companions who witnessed Badr; then the companions who gave the pledge of allegiance of al-Riḍwān. Then those who believed and migrated before al-Faṭḥ. Then those who believed and fought after al-Faṭḥ. Then the young from the companions. This is their order in terms of excellence.

This [passage of the poem] comprises of a repudiation of both the Shī'ah and the Nawāṣib.

The Shī'ah [declare all of the companions to be infidels and] do not exclude any of them except for Ali b. Abū Ṭālib and a small number along with him, which do not exceed fourteen or fifteen in number.

As for the Nawāṣib, then they show allegiance to the companions and love them, but hate the family of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Both sects are upon misguidance.

The correct position is that we show allegiance to all of the companions, that we love them and that we place them in the stations that Allāh has given them.

Belief Concerning the Qur’ān

وَأَقُولُ فِي الْقُرْآنِ مَا جَاءَتْ بِهِ آيَاتُهُ فَهُوَ الْكَرِيمُ الْمُنزَلُ

And I say regarding the Qur’ān (only) that which has come [in its] verses, for it is the Noble Revelation.

وَأَقُولُ قَالَ اللَّهُ جَلَّ جَلَالُهُ وَالْمُصْطَفَى الْهَادِي وَلَا أَتَأْوَلُ

And I say, “Allāh, the Mighty and Majestic said” [and likewise] “the Chosen One (the Prophet) [said],” and I do not explain away (their speech).

Explanation:

In these two lines of poetry, he mentions that he believes that the Qur’ān is the speech of Allāh, which was revealed, and it is uncreated.

Thus, we say as Allāh, the Mighty and Majestic, said:

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجْرُهُ حَتَّى يَسْمَعَ كَلِمَةَ اللَّهِ ثُمَّ
 أُتِلَّغَهُ مَا مَنَّهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴾ (٦)

“And if anyone of the Mushrikūn (polytheists) seeks your protection, then grant him protection so that he may hear the Word of Allāh (the Quran)” [al-Tawbah: 6]

He described the Qur’ān as being His speech, even if it is heard from one of the creation.

In this is a rebuttal of the belief of the Mu’tazilah, who say that the Qur’ān is created.

It is also a rebuttal of the belief of the Lafzīyah, who say that our recitation (*Lafz*) of the Qur’ān is created.

Ahl al-Sunnah Wa al-Jamā’ah have categorically stated that whoever says that the Qur’ān is created is a disbeliever; and whoever says that my recitation of the Qur’ān is created is an innovating Jahmī.

The truth [in this issue] is what we have already explained: The Qur’ān is the speech of Allāh; and His speech is one of His attributes.

Ahl al-Sunnah Wa al-Jamā’ah believe that Allāh speaks with speech that is an eternal attribute [of His Essence] and coupled to His Will; He speaks when He Wills with what He Wills and how He Wills.

The inability to speak is viewed as a deficiency as it relates to the creation, so how can it not be considered a deficiency as it pertains to the creator.¹

May Allāh disgrace the people of theoretical logic and those who came with this and ascribed this deviant innovation to Islām.

¹ Allāh said:

﴿ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾ ﴾

“When he said to his father: ‘O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?’” [al-Maryam: 42]

An example of their fabrications is their claim that anyone who describes Allāh as possessing the attribute of speech and that He speaks whenever He Wills, then this necessitates that he has resembled Allāh to the creation; and they have surely lied.

Belief in the Verses That Contain the Attributes of Allāh

وَجَمِيعُ آيَاتِ الصِّفَاتِ أَمْرُهَا حَقًّا كَمَا نَقَلَ الطِّرَازُ الْأَوَّلُ

And all the verses of the attributes I affirm them in truth, just as the first (and best of generations) have transmitted [without explaining them away].¹

¹ [TN] Shaykh al-Islām Ibn Taymīyah (رَحِمَهُ اللهُ) said:

“The way of the Salaf of this nation and its Imāms is that they describe Allāh with what He described Himself with and with that which the Prophet described Him, without distorting [the meaning], denial, asking how or resembling Allāh to the creation. Affirmation [of the attributes] without resembling Allāh to the creation, and exonerating Allāh from all imperfections without denying His attributes.” *Minhāj al-Sunnah* (2/523)

His Saying:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.” [al-Shūra: 11]

Shaykh al-Islām Ibn Taymīyah (رَحِمَهُ اللهُ) said:

“In His Saying ‘There is nothing like unto Him’ is a refutation of those who resemble Allāh to the creation. And in His Saying ‘He is the All-Hearing, the All-Seeing’ is a refutation of those who deny the attributes of Allāh.” *Dar Ta’arud al-‘Aql Wa al-Naql* (6/348)

“There is nothing like Allāh, not in His essence nor His attributes nor His actions.”

وَأُزِدُّ عُهْدَتَهَا إِلَى نَقَالِهَا وَأَصُونُهَا عَنْ كُلِّ مَا يُتَخَيَّلُ

And I return the obligatory responsibility towards [their verses] to those who transmitted them (intact). And I protect them from all that is imagined (with respect to their realities).

قُبْحًا لِمَنْ نَبَدَ الْقُرْآنَ وَرَاءَهُ وَإِذَا اسْتَدَلَّ يَقُولُ قَالَ الْأَخْطَلُ

Disgrace for the one who threw the Qur'an behind his back! And when asked to provide evidence [for his doctrine], says, "al-Akhtal said!"

Explanation:

The author of this poem clearly states in these lines of poetry that he believes in all of the attributes mentioned in the Book and the Sunnah; he believes in them with the meaning that is required by the Arabic language. However, [he affirms these attributes] in a manner befitting Allāh's Majesty.

For example, if he affirms the Face, he says, "I affirm for Allāh a face, which is befitting His Majesty."

If he affirms a Hand, he says, "I affirm a Hand for Allāh, which is befitting His Majesty."

If he affirms an Eye, he says, "I affirm an Eye for Allāh, which befits His Majesty."

This is what is to be said concerning all of the attributes mentioned [in the Book and the Sunnah]—whether they are attributes of Self, like what has previously been mentioned, or attributes of action like al-Istiwā [rising above the throne], descending to the lowest heaven and the like of this—in accordance to what was believed and affirmed by the first generation from the companions, their students (Tābi‘ūn) and their successors (Atbā’ al-Tābi‘ūn), the three praiseworthy generations whom the Prophet praised and commended.

His saying:

وَأَصُونُهَا عَنْ كُلِّ مَا يُتَخَيَّلُ

“And I protect them from all that is imagined (with respect to their realities).”

Meaning: I protect them from every form of resemblance to the creation that is imagined by the minds.

In the third line of the poem is a criticism of anyone who abandons the Qur’ān and the Sunnah when presenting evidences, and instead quotes the saying of the disbelieving Christian [known as] al-Akhṭal.

Whoever does this is deserving to be criticized and described with wickedness and ignominy, because he abandoned the truth and embraced falsehood. To Allāh we belong and to Him we shall return.

The [statement] “citing the saying of al-Akhṭal as an evidence” is referring to what the Ashā‘irah use to falsely interpret al-Istiwā (rising above the throne) to mean al-Istīlā’ (conquering), and they cite the saying of al-Akhṭal as a proof:

“Bishr conquered Iraq without a sword or the spilling of any blood.”

They say the meaning of Istawá here is al-Istawlá (to conquer), and citing this as evidence is incorrect and rejected. This is because if it is said regarding Bishr b. Marwān that he conquered Iraq, since he had not conquered it prior to that, then this would be correct as it pertains to the creation.

However, this is incorrect as it applies to The Creator because no one was in control of His throne prior to Him. This is obvious, yet Allāh informed us that it is not the eyes that are blinded, but it is the hearts in the chests that are blinded.¹

Who is it that can contest with Allāh, the Lord of the creation, and had power over His throne prior to Him? We seek refuge with Allāh from misguidance.

﴿لَوْ كَانَ فِيهِمَا ءِالِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾

“Had there been therein (in the heavens and the earth) gods besides Allāh, then verily both would have been ruined.” [al-Anbiyā: 22]

¹ Allāh said:

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا
فَأَتَاهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾﴾

“Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.” [al-Ḥajj: 46]

﴿قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَأَبْتَعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾ سُبْحٰنَهُ
وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾ تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ وَإِن
مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِن لَّا نَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾
وَإِذَا قَرَأْتَ الْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا

﴿مَسْوَٰرًا ﴿٤٥﴾﴾

“Say (O Muhammad to these polytheists, pagans, etc.): "If there had been other (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him). Glorified and High is He from what they say. The seven heavens and the earth and all that is therein, glorify Him, and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.” [al-Isrā: 42-45]

Belief in Seeing Allāh and His Descent to the Lowest Heaven

وَالْمُؤْمِنُونَ يَرَوْنَ حَقًّا رَبَّهُمْ وَإِلَى السَّمَاءِ بِغَيْرِ كَيْفٍ يَنْزِلُ

And the Believers will see their Lord in Truth (in the Hereafter). And to the heaven does He descend without (asking) how.

Explanation:

Meaning: The believers will see their Lord on the Day of Resurrection, as established in numerous aḥādīth. From them is the hadith narrated by Jarīr b. Abdullah¹ in the two authentic collections [Bukhārī and Muslim]:

“Verily, you will see your Lord like you see the sun at noon when there are no clouds, and like you see the moon on a night when there are no clouds.”²

¹ The wording of the ḥadīth narrated by Jarīr is:

إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تُضَامُونَ فِي رُؤْيَيْهِ ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِ الشَّمْسِ فَافْعَلُوا

“We were sitting with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he looked at the moon on the night of the full moon and said, ‘Verily, you will see your lord as you see this full moon, and you will have no difficulty or trouble seeing Him. Thus, if you can avoid missing a Prayer before sunrise [Fajr] and a Prayer before sunset [‘Aṣr] you must do so.”

The aḥādīth that affirm that the believers will see their Lord on the Day of Resurrection are numerous and well-known.

His saying:

وَإِلَى السَّمَاءِ بِغَيْرِ كَيْفٍ يَنْزِلُ

“And to the heaven does He descend without (asking) how.”

Meaning: That He descends to the lowest heaven in the middle third and last third of the night without (asking) how.

Abu Hurairah narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ ، فَيَقُولُ : مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ :

“Our Lord, The Blessed and Most High, descends every night to the lowest heaven during the last third of the night and He says: ‘[Is there anyone] who invokes Me, so that I may respond to his invocation? [Is there anyone] who asks Me, so that I may grant him his request? [Is there anyone] who seeks My forgiveness, so that I may forgive him?’”¹

Ahl al-Sunnah believe in this and affirm it for their Lord in a manner befitting His Majesty.

¹ Collected by Bukhārī (no. 1145).

Belief in the Balance and the Pool

وَأُقَرُّ بِالْمِيزَانِ وَالْحَوْضِ الَّذِي
أَرْجُو بَأْتِي مِنْهُ رِيًّا أَنَّهُلُ

And I affirm the Balance and the Pool [regarding] which I hope to be (amongst those) whose thirst will be quenched (by it).

Explanation:

Meaning: He informed [us] that he believes in the balance with which the deeds are weighed. It is an actual balance with two pans and a pointer¹.

The good deeds of the servant are placed in one pan and the evil deeds are placed in the other pan.

If the good deeds outweigh the bad deeds, then the one who performed these actions will be saved and he will enter Paradise in peace.

However, if the pan containing the evil deeds outweighs the pan containing the good deeds, then it is possible that the one who performed these actions will face a painful torment; then after that he will enter Paradise, either through the intercession of the intercessors or through the Mercy of the Most Merciful.²

¹ [TN] There is nothing authentically established from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that affirms a pointer for the Balance. However, there are a few narrations attributed to Ibn 'Abbās, but they are weak.

² The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

The Pool: This is the Pool of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Its length is the distance of a month and its width is the distance of a month. The believers will drink from it, and whoever drinks a sip from it will never be thirsty after it. Its drinking vessels are equivalent to the numbers of the stars.¹

إِنَّ اللَّهَ سَيَخْلِصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيُنشَرُ عَلَيْهِ تِسْعَةٌ وَتِسْعِينَ سِجِلًا كُلُّ سِجِلٍ مِثْلُ مَدِّ الْبَصَرِ ثُمَّ يَقُولُ أَتُنْكِرُ مِنْ هَذَا شَيْئًا أَطْلَمَكَ كَتَبْتِي الْخَافِضُونَ فَيَقُولُ لَا يَا رَبِّ فَيَقُولُ أَفَلَاكَ عَذْرٌ فَيَقُولُ لَا يَا رَبِّ فَيَقُولُ بَلَى إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَتُخْرَجُ بِطَاقَةٍ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَيَقُولُ اخْضُرْ وَرُزْنُكَ فَيَقُولُ يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجِلَاتِ فَقَالَ إِنَّكَ لَا تُظَلَمُ قَالَ فَتَوْضَعُ السِّجِلَاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ فَطَاشَتْ السِّجِلَاتُ وَثَقُلَتْ الْبِطَاقَةُ فَلَا يَثْقُلُ مَعَ اسْمِ اللَّهِ شَيْءٌ

“A man from my nation will be called out in front of the whole of the creation on the Day of Resurrection. Ninety-nine scrolls will be laid out for him. Each of the scrolls will be as far as the eye can see. Then it will be said, ‘Do you deny anything from this?’ So he will say, ‘No, O my Lord.’ It will be said, ‘Do you have any excuse or any good deed?’ The man will fear and he will say, ‘No.’ So it will be said: ‘Yes. Indeed, you have good deeds with Us. You will not be wronged regarding them.’ A parchment will be brought out for him containing, ‘I bear witness that none has the right to be worshipped except Allāh and I bear witness that Muhammad is His slave and His Messenger.’ He will say, ‘O my Lord, what is this parchment in comparison to those scrolls?’ So it will be said, ‘You will not be wronged.’ So the scrolls will be placed on one pan and that parchment will be placed on one pan. The scrolls will be lighter and the parchment will outweigh.” Al-Tirmidhī (no. 2639)

Shaykh Albānī authenticated this ḥadīth in al-Ṣaḥīḥah (no. 135).

¹ The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

Belief in the Bridge Over the Hellfire

وكَذَا الصِّرَاطُ يَمَدُّ فَوْقَ جَهَنَّمَ فوحد ناجٍ وآخر يُهْمَلُ

And likewise (I affirm) the [Ṣirāt] Bridge extended over Hellfire (over which all will pass). So the Muwaḥḥid will be safe (and) delivered, and another forsaken (who will fall).

Explanation:

The Ṣirāt is a bridge that is placed over the surface of the Hellfire.

The actual Ṣirāt [in the Hereafter that is placed over Hell] is parallel to the figurative Ṣirāt [path] present in the life of this world, which is alluded to by the Saying of Allāh:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ﴾

“And verily, this is my Straight Path, so follow it.” [al-An‘ām: 153]

And His Saying:

﴿وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

خَوْضِي مَسِيرَةٌ شَهْرٍ مَأْوُهُ أَيْضٌ مِنَ اللَّبَنِ وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ وَكِبْرَانُهُ كُنُجُومِ السَّمَاءِ مَنْ شَرِبَ مِنْهَا فَلَا يَظْمَأُ أَبَدًا

“My pool is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, its smell is nicer than musk (a kind of perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty.”

“And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path (i.e. Allāh's religion of Islamic Monotheism).” [al-Shūrā: 52]

The path that we have been commanded to follow in this world is the Divine Legislation, which is present in the Book of Allāh and the Sunnah of the Messenger of Allāh.

Whoever is firm and upright upon the path in this world will be firm and upright in his journey in the Hereafter; and through hastening to [implement] the legislation of Allāh, they will hasten [to pass] over the bridge stretched over the Fire of Jahannam.

It is established in a number of authentic ḥadīth that the Muslims' journey across the Bridge is not of equal speed; rather, their [speed] will differ greatly, some will pass like the blinking of an eye, some like lightning, some like wind, some like swift horses, some like the running of men, some walking, some crawling and some creeping on their stomachs.¹

¹ The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

وَيُضْرَبُ جِسْرُ جَهَنَّمَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَكُونُ أَوَّلَ مَنْ يُجِيزُ وَدُعَاءُ الرَّسُولِ
يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ وَسَلِّمْ وَبِهِ كَلَالِيبٌ مِثْلُ شَوْكِ السَّغْدَانِ أَمَا زَأَيْتُمْ شَوْكَ السَّغْدَانِ قَالُوا بَلَى يَا رَسُولَ
اللَّهِ قَالَ فَإِنَّهَا مِثْلُ شَوْكِ السَّغْدَانِ غَيْرَ أَنَّهَا لَا يَعْلَمُ قَدْرَ عَظَمِهَا إِلَّا اللَّهُ فَتَخْطُفُ النَّاسَ بِأَعْمَالِهِمْ
مِنْهُمْ الْمُؤَبِقُ يَعْمَلُهُ وَمِنْهُمْ الْمُحْرَدَلُ

“Then a bridge will be laid across Hell. I and my followers will be the first ones to go across it, and none will speak on that Day except the Messengers. And the invocation of the Messengers on that Day will be, ‘O Allāh, save! Save!’ There will be hooks like the thorns of Al-Sa’dān (thorny plant). Have you seen Al-Sa’dān? They replied, ‘Yes, O Messenger of Allāh!’ He said, ‘So those hooks look like the thorns of Al-Sa’dān, but none knows how big they are except Allāh. Those hooks will snap the people away according to their deeds.

The difference of their speed is in accordance to their journey upon the legislation of Allāh and their speed to [implement] it [in this life].

Then he said:

فمُوحِدٌ نَاجٍ وَأَخْرَجُ يَمَلُ

“So the Muwaḥḥid will be safe (and) delivered, and another forsaken (who will fall).”

Meaning: The one who traversed upon the straight path, in the figurative sense, in this world, then he will be delivered, and whoever’s journey was unsteady, then they will fall. And Allāh’s refuge is sought.

Some of the people will be destroyed because of their (evil) deeds, and some will be cut or torn by the hooks (and fall into Hell) and some will be punished and then relieved.” Bukhārī (no. 7437)

Belief in Paradise and the Hellfire

وَالنَّارُ يَصْلَاهَا الشَّقِيُّ بِحِكْمَةٍ وَكَذَا التَّقِيُّ إِلَى الْجَنَّةِ سَيَدْخُلُ

And the wretched one will be burned in the Fire by Divine wisdom. And likewise (by Divine wisdom) the pious one will enter Gardens.

Explanation:

Meaning: Allāh has prepared for Paradise its fill [of inhabitants], and He has prepared for the Hellfire its fill [of inhabitants].¹ [Their destination] is based on their actions, and He has already decreed for them happiness or misery.

¹ The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

اِخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ إِلَى رَبِّهَا فَقَالَتِ الْجَنَّةُ يَا رَبِّ مَا لَهَا لَا يَدْخُلُهَا إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَطُهُمْ
وَقَالَتِ النَّارُ بِنِعْمِي أُوزِرْتُ بِالْمُتَكَبِّرِينَ فَقَالَ اللَّهُ تَعَالَى لِلْجَنَّةِ أَنْتِ رَحِمِي وَقَالَ لِلنَّارِ أَنْتِ عَذَابِي
أُصِيبُ بِكَ مَنْ أَشَاءُ وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مَلُؤُهَا

“Paradise and the Fire argued. The Fire said, ‘I have been given the privilege of receiving the arrogant and the tyrants.’ Paradise said, ‘What is the matter with me? Why do only the weak and the humble among the people enter me?’ On that, Allāh said to Paradise, ‘You are my mercy, which I bestow on whoever I wish of my servants.’ Then Allāh said to the (Hell) Fire, ‘You are my (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.’” Bukhārī (no. 4850) and Muslim (no. 2846)

O Allāh, make us from those who are saved [from your torment], and write us among the successful through your Mercy, those who attain safety from the disgraceful punishment, which is for the disbelievers and sinners in the Fire of Jahannam. And Allāh's refuge is sought.

Belief in the Questions of the Grave, Its Punishment and Bliss

وَلِكُلِّ حَيٍّ عَاقِلٍ فِي قَبْرِهِ
عَمَلٌ يُقَارَنُ هُنَاكَ وَيُسْأَلُ

And every sane, living person will have in his grave his deeds to accompany him; and for which he will be questioned.

This line of poetry mentions that a person's actions will be made visible to them [in the grave].

Upon the authority of al-Barā b. 'Azib who said:

“We went out with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to a funeral of a man from the Ansar (original inhabitants of Madinah) until we arrived at the grave, and he still had not been placed in the slot of the grave. Then the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat down, and we sat around him. You would have thought that birds were upon our heads [from our silence], and in the hand of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was a stick which he was poking the ground with. [Then he started looking at the sky, and looking at the earth and looking up down three times].

Then he said to us: ‘Ask Allāh for refuge from the torment of the grave.’ He repeated this command two or three times. Then he said: ‘Verily, the believing servant, when leaving this life and journeying to the Hereafter, angels will descend upon him, their faces will be white as if they were suns, they will have with them a shroud from the shroud of Paradise and an

embalmmment from the embalmmment of heaven. Then they will sit within eye-shot of him.

Then the angel of death (peace be upon him) will come and sit at his head and will say ‘O you virtuous soul; come out to a forgiveness and a pleasure from your Lord.’ So it will come out as a drop comes out of the mouth of a jug (with ease), then he will take it, not leaving it in his hand for longer than a blink of an eye until they have placed it in that shroud and that embalmmment. And there will emanate from it a smell like that of the sweetest smelling musk on the face of the earth.

Then they shall ascend with it, and they shall not pass with it by any group of angels but they will say: ‘What is this good and sweet-smelling soul?’ Then they shall say to them, ‘(He is) so and so the son of so and so,’ choosing the best of the names he used to be called in this life. Until they reach the lowest sky, then they shall ask permission to enter, and they shall be granted entry.

All the angels near to it will follow it to the next heaven until they end at the seventh heaven. Then Allāh, The Exalted and Most High, will say, ‘Write the book of my servant in *‘Illiyīn* and return him to the earth, for [I promised them] I have created them from it, and into it I shall return them, and from it I shall extract (resurrect) them a second time.’ His soul is returned to his body.

Then two angels shall come and sit him up next to them and shall ask him, ‘Who is your Lord?’ He shall reply, ‘My Lord is Allāh.’ Then they shall ask him, ‘What is your religion?’ He shall answer them, ‘My religion is Islam.’ Then they shall ask him, ‘Who is this man who was sent among you?’ He will reply, ‘He is the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) peace be upon

him.’ Then they shall ask him ‘What have you done?’ He shall reply: ‘I read the book of Allāh, then I believed in it and accepted it.’ Then a caller will call from the sky, ‘My slave has spoken the truth, so spread out for him from the furnishings of Paradise, and clothe him from Paradise, and open a door for him from the Paradise (within his grave).’ So its goodness and its smell will come unto him, then his grave will be expanded for him as far as he can see.

Then a man will come to him. His face will be handsome and his clothes will be handsome, and his smell will be sweet. Then he shall say unto him: ‘I bring you glad tidings of that which will make you happy.’ This is the day that you were promised. Then he will say, ‘Who are you, for your face is the face of someone who comes with good news?’ He shall reply, ‘I am your good deeds. Then he shall say, ‘My Lord, bring the hour so that I might return to my family and my wealth.’”

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“And the disbelieving servant, if he is leaving this life and journeying to the Hereafter, then angels will descend upon him, their faces will be black; they have with them a coarse woolen fabric (sackcloth). Then they will sit within eye-shot of him. Then the angel of death will come and sit at his head and will say, ‘O you wicked soul, come out to anger from your Lord and a fury (from Him).’ So it will be distributed (spread out) throughout his body, then it will be ripped away as a skewer/spit is ripped out of damp cotton.

Then he will take it (the soul), not leaving it in his hand for longer than a blink of an eye until they have placed it in that sackcloth. And there will emanate from it a stench like that of the vilest smelling corpse on the face of the earth. Then they

shall ascend with it, and they shall not pass with it by a group of angels but they will say, ‘What is this wicked soul?’ Then they shall say to them, ‘(He is) so and so the son of so and so,’ choosing the most hated of the names he used to be called in this life. Until they reach the lowest heaven(sky). Then they shall ask permission to enter, and they shall not be granted entry. Then the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited, ‘The doors of the sky are not opened to them, nor shall they enter heaven until the camel passes through the eye of the needle.’ (7:40).

Then Allāh, the Exalted and Most High, shall say, ‘Write the book of my servant in Sijjīn in the lowest earth.’ Then his soul is discarded [from the sky] with a mighty hurl. Then he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) read, ‘And those who associate partners with Allāh, they are as one who falls from the sky, then is snatched by the birds or is cast by the wind into a very low place.’

Then his soul will be returned into his body. Then two angels shall come and sit him up and shall ask him, ‘Who is your Lord?’ He shall reply ‘Oh; Oh (this is an expression of sorrow). I do not know.’ Then they shall ask him, ‘What is your religion?’ He shall answer them, ‘Oh; Oh. I do not know.’ Then they shall ask him, ‘Who is this man who was sent among you?’ He will reply, ‘Oh; oh. I do not know.’

Then a caller will call from the sky, ‘My slave has spoken falsely, so spread out for him from the hell fire, and open a door for him from the hell fire (within his grave).’ Its heat and hot wind will come unto him, then his grave will be contracted upon him until his limbs are caught up among one another.

Then a man will come to him. His face will be ugly, and his clothes will be ugly, and his smell will be vile. Then he shall say unto him, ‘I bring you tidings of that which will harm you. This is the day that you were promised.’ Then he will say, ‘Who are you, for your face is the face of someone who comes with evil?’ He shall reply, ‘I am your evil deeds.’”¹

Shaykh al-Islām is alluding to this ḥadīth.

¹ **Ṣaḥīḥ**: Collected by Imām Aḥmad (no. 18534), and the wording here was narrated by him, Abū Dāwūd (no. 4753) and others. Shaykh Albānī declared it to be Ṣaḥīḥ [authentic] in *Ṣaḥīḥ al-Targhīb Wa al-Tarhīb* (no. 3558).

The Belief of the Four Imāms

هَذَا اِعْتِقَادُ الشَّافِعِيِّ وَمَالِكٍ وَأَبِي حَنِيفَةَ ثُمَّ أَحْمَدَ يُنْقَلُ

This is the creed of al-Shāfi'ī and Mālik and Abu Ḥanīfah and then Aḥmad which has been transmitted.

فَإِنْ اتَّبَعْتَ سَبِيلَهُمْ فَمَوْفِقٌ وَإِنْ ابْتَدَعْتَ فَمَا عَلَيْكَ مُعْوَلٌ

So if you follow their path, then success have you been granted. And if you innovate, then no support (whatsoever) do you have.

Explanation:

Meaning: What you have studied here is the belief of the four Imāms, and they are al-Shāfi'ī, Mālik, Abu Ḥanīfah and Aḥmad.

If you follow their path, then you have been granted success. However, if you innovate and depart from their path, then you have no support whatsoever.

We ask Allāh to guide you to the truth and attainment of it.

And success lies with Allāh.

And may Allāh bestow peace and blessing upon Muḥammad, his family and his companions.

Picture of the Manuscript



The Lāmīyah Poem Quoted by Al-‘Allāmah Abū al-Barakāt N‘umān b. Maḥmūd al-Ālūsī

الفصل الأول

[عقيدة الشيخ]

تقي الدين في الصحابة الكرام

اعلم أولاً: أن عقيدة الشيخ ابن تيمية الموافقة للكتاب والسنة، وأقوال سلف الأمة، مستفيضة مفضلة في تصنيفاته، وحبّه وتعظيمه للصحابة الكرام - لا سيما الشيخين - طافحة به عباراته، وذلك أظهر من الشمس في رابعة النهار- خصوصاً لمن تبهما في تأليفاته -، ونقلها بأسرها يفضي إلى الملل؛ إلا أنني أحرر لك البعض:

«وعن البحر اكتفاء بالوشل».

فمنه قوله^(١): [الكامل].

رُزِقَ الْهُدَى مِنْ لِلْهِدَايَةِ يَسْأَلُ لَا يَنْتَقِي عَنْهُ وَلَا يَنْتَبِذُ وَمَوْدَّةَ الْقَرِيبِ بِهَا أَسْوَسُ لَكُنْثَا الصَّدِيقِ مِنْهُمْ أَفْضَلُ آيَاتُهُ فَهُوَ الْقَدِيمُ الْمُتَزَلُّ حَقًّا كَمَا نَقَلَ الطَّرَائِزُ الْأَوَّلُ وَأَصُونُهَا عَنْ كُلِّ مَا يُتَخَيَّلُ وَإِذَا اسْتَدَلَّ بِقَوْلِ قَالَ الْأَخْطَلُ ^(٢) وَالِى السَّمَاءِ بِغَيْرِ كَثِيفٍ يَنْزِلُ أَرْجُو بِأَنْسِي مِنْهُ رَبًّا أَنْهَلُ فَمَوْخَدٌ نَاجٍ وَأَخْرَ مَهْمَلُ	بِأَسْأَلِي عَنْ مَذْهَبِي وَعَقِيدَتِي اسْتَخْ كَلَامَ مُحَقِّقِي فِي قَوْلِي حُبِّ الصَّحَابَةِ كُلِّهِمْ لِي مَذْهَبٌ وَلِكُلِّهِمْ قَدْرٌ وَفَضْلٌ سَاطِعٌ وَأَقُولُ فِي الْقُرْآنِ مَا جَاءَتْ بِهِ وَجَمِيعَ آيَاتِ الصَّفَاتِ أَمْرُهَا وَأَرَدُ عَهْدَتَهَا إِلَى نَاقِلِهَا فَبِحَا لِمَنْ نَبَذَ الْقُرْآنَ وَرَاءَهُ وَالْمُؤْمِنُونَ يَرْوُونَ حَقًّا رَبَّهُمْ وَأَقْبُرُ بِالْمِيزَانِ وَالْحَوْضِ الَّذِي وَكَذَا الصَّرَاطِ بِمَدِّ فَوْقَ جَهَنَّمَ
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(١) هذه القصيدة تعرف بالقصيدة اللامية.

(٢) على ما مشى الأصل: مراده بقول الأخطل:

إِنِ الْكَلَامَ لِنَفْسِي الْفَسَادُ وَإِنَّمَا

قال أبو عبد الله - غفر الله له -: قال الشيخ تقي الدين: «وأما البيت الذي يُحكى عن الأخطل أنه قال: ... [ذكره] ثم قال: فمن الناس من أنكر أن يكون هذا من شعره، وقالوا: إنهم فتشوا دواوينه فلم يجدوه...». «مجموع الفتاوى» (٩١/٧) ط دار الوفاء.

والنار يصلها الشقي بحكمة وكذا الشقي إلى الجنان سيدخل
ولكل حي عاقيل في قبره عمل يقارنه هناك ويُسأل
هكذا اعتقاد الشافعي ومالك وأبي حنيفة ثم أحمد يُنقل
فإن أتيت سبيلهم فموقن وإن ابتدغت فما عليك موقن

وقال من جملة رسالة كتبها للجماعة المنتسبين إلى الشيخ العارف عدي بن مسافر ما نصه: «وأهل السنة أيضًا في أصحاب رسول الله ﷺ، وسط بين الغالية الذين يغنون في علي رضي الله تعالى عنه، فيفضلونه على أبي بكر وعمر رضي الله تعالى عنهما، ويعتقدون أنه الإمام المعصوم دونهما، وأن الصحابة ظلموا فسقوا وكفروا، والأمة بعدهم كذلك. وربما جعلوه نبيًا أو إلهًا وبين الجافية الذين يعتقدون كفره وكفر عثمان رضي الله تعالى عنهما، ويستحلون دماءهما ودماء من تولاهما! ويستحلون سب علي وعثمان ونحوهما، أو يقدحون في خلافة علي وإمامته.

وكذلك في سائر أبواب السنة هم وسط؛ لأنهم متمسكون بكتاب الله تعالى وسنة رسوله صلى الله تعالى عليه وسلم، وما اتفق عليه السابقون الأولون من المهاجرين والأنصار والذين اتبعوهم بإحسان». انتهى^(١).

وقال أيضًا فيها ما لفظه^(٢): «وكذلك يجب الاقتصاد والاعتدال في أمر الصحابة والقرابة؛ فإن الله تعالى قد أتى على أصحاب نبيه صلى الله تعالى عليه وسلم من السابقين والتابعين لهم بإحسان، وأخبر أنه رضي عنهم ورضوا عنه، وذكرهم في آيات من كتابه، مثل قوله سبحانه: ﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ﴾ [الفتح: ٢٩]، وقوله تعالى: ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيمًا﴾ [الفتح: ١٨]. وفي الصحاح عن النبي صلى الله تعالى عليه وسلم أنه قال: «لا تسبوا أصحابي، فوالذي نفسي بيده؛ لو أن أحدكم أتفق مثل أحد ذهبًا ما بلغ مد أحدهم ولا نصيفه»^(٣). وقد اتفق أهل السنة والجماعة على ما تواتر عن أمير المؤمنين علي بن أبي طالب كرم الله تعالى وجهه، أنه قال: «خير هذه الأمة بعد نبيها صلى الله تعالى عليه وسلم أبو بكر وعمر»^(٤).

(١) «مجموع الفتاوى» (٣/٢٣٣ - الوفاء).

(٢) المصدر السابق (٣/٢٥٠).

(٣) أخرجه البخاري (٣٦٧٣) ومسلم (٢٥٤١) من حديث أبي سعيد الخدري ؓ.

(٤) أخرجه أحمد (١٠٦/١، ١١٠) أر رقم (٨٣٣، ٨٧١ - شاکر) وابن أبي حاتم في «السنن» (١٢٠٢، ١٢٠٣) وأبو القاسم البغوي في «الجمعيات» (٢١٢٨ - ط الخانجني) وغيرهم.

Glossary

A

Āyah: (pl. *āyāt*) “sign,” a verse of the *Qur’ān*.

Āhād: a narration which has not reached the level of *mutawātir*.

Ahādīth: see *hadīth*.

‘Alayhis-salām: “may Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him.” It is said after the name of a Prophet of Allāh or after the name of an Angel.

Anṣār: “helpers;” the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

‘Arsh: Throne of Allāh (عَرْشَ جَلَالِهِ).

‘Aṣr: the afternoon Prayer.

Awliyā’: see *Walī*.

B

Bid’ah: Heresy (any innovatory practice).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went for the *Mi’rāj*.

D

Dā’ī: one engaged in *da’wah*, caller.

Da’aef: “weak,” unauthentic narration.

Da’wah: invitation, call to Allāh (عَزَّ وَجَلَّ).

Dīn: a completed way of life prescribed by Allāh (تَبَارَكَ وَتَعَالَى).

Dhikr: (pl. *adhkār*) remembrance of Allāh (عَلَّ وَعَلَّ) with the heart, sayings of the tongue and actions of our limbs.

E

Īmān: faith, to affirm all that was revealed to the Prophet (صلى الله عليه وسلم).

F

Fāhish: one who uses foul language.

Fard Kifāyah: collective obligation - if fulfilled by a part of the community then the rest are not obligated.

Fatwā: (pl. *fatāwā*) religious verdicts.

Faqīh: A scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strifes.

Fitrah: the natural disposition that one is born upon.

G

Ghulū: going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janābah*.

H

Hadīth: (pl. *ahādīh*) the saying, actions and approvals narrated from the Prophet (صلى الله عليه وعلى آله وسلم).

Halāl: lawful.

Hanīf: pure Islāmic Monotheism (worshipping Allāh alone and nothing else).

Harām: unlawful and forbidden.

Hasan: fine, good; a term used for an authentic *hadīth*, which does not reach the level of *Sahīh*.

Harj: killing.

Al-Harūriyyah: an especially un-orthodox religious sect that branched off from the *Khawārij*.

Hijrah: migration from the land of *Shirk* to the land of Islām.

Hukm: a judgment of legal decision (especially of Allāh).

I

'Ibādah: worship, worship of Allāh.

Ihsān: worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā': consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Janābah: state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. *janā'iz*): Funeral.

Jihād: striving, struggling, fighting to make the Word of Allāh supreme.

Jum'ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of *janābah*.

K

Ka'bah: a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabā'ir: the major sins.

Khārijī: (pl. *Khawārij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khalifah: (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khutbah: (person *khatīb*), religious talk (sermon).

Kufr: (person *kāfir*) act of disbelief in the Religion of Islām.

M

Madhhab: position or opinion of a Scholar; school of Islāmic Jurisprudence.

Makrūh: not approved of, undesirable from the point of view of Religion, although not pun'ishable.

Manhaj: way; method; methodology.

Marfū': raised; a narration attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Masjid: mosque.

Mawbiqāt: great destructive sins.

Mudallis: one who practises *tadlīs*.

Muhājir: (pl. *muhājirūn*, *muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

Muhaddith: scholar of the science of *hadīth*.

Muftī: one who gives *fatāwā*.

Mujāhid: (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

Mujtahid: one who is qu'Alified to pass judgment using *ijtihād*.

Munkar: "rejected;" a narration which is un-authentic itself and contradicts and authentic narrations.

Muqallid: one who practices *taqlīd*.

Mushrik: (pl. *mushrikūn*) polytheists, pagans and disbelievers in the oneness of Allāh (عَزَّوَجَلَّ) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

Mustahabb: recommended; an action if left it is not pun'ishable and if done it is rewardable.

Muttaqūn: those who are pious.

Mutawātir: a *hadīth* which is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.

Muwahhid: (pl. *muwahhidūn*) one who unifies all of his worship and directs it to Allāh alone.

Mawdū': fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion (not going back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)).

Mawsūl: "connected;" a continuous *isnād* (can be narrated back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)).

N

Nāfilah: (pl. *nawāfil*) Optional practice of worship.

Niyyah: intention from the heart.

Nusuk: a sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for his creation.

Qiblah: the direction the Muslims face during Prayer.

Qiyās: analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: “devotion;” a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) belonged to this tribe.

R

Rāfiḍī: the correct title for the extreme *Shī'ah*. Those who bear m'Alīce and grudges against the noble Companions (رَضِيَ اللهُ عَنْهُمْ) to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

Ramadān: the ninth month of Islāmic calendar, in which Muslims observe fasting.

S

Sahābah: Muslims who met the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) believing in him and died believing in him.

Sahīh: authentic, the highest rank of classification of authentic *ahādīth*.

Salaf/Salafus-Sālihīn: pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

Salafī: one who ascribes oneself to the *salaf* and follows their way.

Sīrah: the life story of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Sharī'ah: the divine code of law of Islām.

Shawwāl: the month after *Ramadān*.

Shaytān: S'Atān

Shī'ah: (see *Rāfiḍī*) a collective name for various sects claiming love for *Ahlul-Bayt*.

Shirk: associating partners with Allāh directly or indirectly; compromising any aspects of *Tawhīd*.

Sūrah: a chapter of the *Qur'ān*

Sunnah : “example, practice;” the way of life of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahādīth*.

T

Tābi'ī: (pl. *tābi'īn*) the generation that came after the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Tafsīr: explanation of the *Qur'ān*.

Tāghūt: anything worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: voluntary, recommended Prayer between the compulsory prayers of '*Ishā'* and *Fajr*.

Takhrīj: to reference a *hadīth* to its sources and analyze its *isnāds*.

Taqīd: blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwā: acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of *hadīth*.

Tawwāf: the circumambulation of the *Ka'bah*.

Tawhīd: Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamā': (singular: '*ālim*) scholars.

Umm: mother of, used as an identification.

Ummah [nation]: “nation”, the Muslims as a whole.

'Umrah: a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Sa'ī* between *as-Safā* and *al-Marwah*. It is called the lesser *Hajj*.

Usūl: the fundamentals.

W

Wahyī: the revelation or inspiration of Allāh to His Prophets.

Wahdatul-Wujūd: the belief that everything in existence is infact Allāh. This deviant belief is held by many *Sūfīs*.

Wakīl: disposer of affairs.

Witr: “odd;” the last Prayer at the night, which consists of odd number of *raka'āt* (units).

Walimah: the wedding feast.

Wasīlah: the means of approach or achieving His closeness to Allāh by getting His favours.

Wudū': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqīn: perfect absolute faith.

Yathrib: one of the names of al-Madīnah.

Z

Zakāt: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakātul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *'Īdul-Fitr*.

Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.

Zanādiqah: atheists, heretics.

Our Call to the Ummah

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (ﷺ), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'ṭīl* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (صلى الله عليه وسلم), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صلى الله عليه وسلم) with love that is permitted by the *Sharī'ah*.

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāṭibī (d.790H) - رحمه الله - said, “The *Salaf al-Ṣāliḥ*, the Companions, the *tābī'īn* and their successors knew the *Qur'ān*, its sciences and its meanings the best.”

[4]: We despise *'ilm al-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (ﷺ), except that which has been confirmed from Allāh or from His Messenger (ﷺ). We do not mean that we have rejected them, nor

do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*.

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'ān* is the Speech of Allāh, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (سُبْحَانَهُ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.' 'So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that

revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about ‘freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.’

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafīyah*, yet *Salafīyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in ‘cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islamic education from the start – without any influence from the disbelieving western education.’

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honor or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *Da‘wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[17]: Our *Da‘wah* and our *‘Aqīdah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *Da‘wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللهُ - “The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look who you are taking it from.”

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

These are glimpses into our *‘Aqīdah* and our *Da‘wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

