

Sareeh al-Sunnah

'The Clearly Established Sunnah'

of Imam Muhammad ibn Jarir al-Tabari رَحِمَهُ ٱللَّهُ

Arabic - English | Workbook Edition

Translated by Shaykh Uways at-Taweel

MuSunnah Publications

© 2025 MuSunnah Publications

This is the Preliminary Edition of the translation of '*Ṣarīḥ al-Sunnah*' by Imām Muḥammad ibn Jarīr al-Ṭabarī (رَحِمَهُ ٱللَّهُ), prepared exclusively as a workbook for the conference at Markaz us-Sunnah, London, UK (8th July – 10th July 2025). The Arabic text has been translated and adapted into English based on the *Dar al-Khulafā' lil-Kitāb al-Islāmī* edition (1406H – 1985).

Translated by: Uways at-Taweel

Published by: Markaz-Sunnah, 500 Sunleigh Road, Alperton, London, United Kingdom, HA0 4NF

Cover Design: behance.com/Hawteh

Website: www.MuSunnah.com
Email: Publications@MuSunnah.com
Twitter: @_MuSunnah

Introduction

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ
وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ الْحَسَنِ الْأَسَدِيُّ، أَنْبَأَنَا جَدِّي أَبُو الْقَاسِمِ الْحُسَيْنُ بْنُ الْحَسَنِ بْنِ مُحَمَّدٍ الْأَسَدِيُّ ، أَنْبَأَنَا أَبُو الْقَاسِمِ عَلِيُّ بْنُ أَبِي الْعَلَاءِ، أَنْبَأَنَا أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنُ عُثْمَانَ بْنِ أَبِي نَصْرٍ أَنْبَأَنَا أَبُو سَعِيدٍ عَمْرُو بْنُ مُحَمَّدِ بْنِ يَحْيَى الدَّيْنَوَرِيُّ، قَالَ: قُرِئَ عَلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ جَرِيرٍ الطَّبَرِيِّ وَأَنَا أَسْمَعُ.

In the name of Allāh, the Most Gracious, the Most Merciful. May Allāh send blessings upon our leader Muḥammad and his family. There is no power and no strength except through Allāh, the Most High, the Most Great. Sheikh Abū Muḥammad Al-Hassan b. Ali b. Al-Hussein b. Al-Hassan Al-Asadi informed us that my grandfather, Abū Al-Qāsim Al-Hussein b. Al-Hassan b. Muḥammad Al-Asadī, conveyed to us. Abū Al-Qasim Ali b. Abi Al-Alai reported to us, as did Abū Muḥammad Abdul-Raḥmān b. ‘Uthmān b. Abi Naṣr, who related to us from Abū Sa’īd Amr b. Muḥammad b. Yaḥyā Al-Dayhanwari, saying: It was read to Abū Ja'far Muḥammad b. Jarīr Al-Ṭabarī while I was listening (to the following):

1 – الْحَمْدُ لِلَّهِ مُفْلِجِ الْحَقِّ وَنَاصِرِهِ، وَمُدْحِضِ الْبَاطِلِ وَمَاحِقِهِ، الَّذِي اخْتَارَ الْإِسْلَامَ لِنَفْسِهِ دِينًا، فَأَمَرَ بِهِ وَأَحَاطَهُ، وَتَوَكَّلَ بِحِفْظِهِ وَضَمِنَ إِظْهَارَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ، ثُمَّ اصْطَفَى مِنْ خَلْقِهِ رُسُلًا ابْتَعَثَهُمْ بِالدُّعَاءِ إِلَيْهِ، وَأَمَرَهُمْ بِالْقِيَامِ بِهِ وَالصَّبْرِ عَلَى مَا نَابَهُمْ فِيهِ مِنْ جَهَلَةِ خَلْقِهِ، وَامْتَحَنَهُمْ مِنَ الْمِحَنِ بِصُنُوفٍ، وَابْتَلَاهُمْ مِنَ الْبَلَاءِ بِضُرُوبٍ، تَكْرِيمًا لَهُمْ غَيْرَ تَذْلِيلٍ، وَتَشْرِيفًا غَيْرَ تَخْسِيرٍ، وَرَفَعَ بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ، فَكَانَ أَرْفَعَهُمْ عِنْدَهُ دَرَجَةً أَجَدُّهُمْ إِمْضَاءً مَعَ شِدَّةِ الْمِحَنِ، وَأَقْرَبُهُمْ إِلَيْهِ زُلْفًا، وَأَحْسَنُهُمْ إِنْفَاذًا لِمَا أَرْسَلَهُ بِهِ مَعَ عَظِيمِ الْبَلِيَّةِ.

1 - All Praise is due to Allāh, the One Who makes the truth prevail and be victorious, and its Supporter, and the Abolisher of Falsehood and its Destroyer. He chose Islam as a religion for Himself and commanded it, encompassing it fully. He entrusted its preservation, guaranteeing its triumph over all other religions, even if the polytheists dislike it. Then He chose from among His creation messengers. He sent them forth to call the people to Him, commanding them to uphold His message and to be patient with the challenges they face from the ignoramuses of His creation. He tested them with various trials and subjected them to different kinds of affliction. He honoured them without humiliation and dignified them without loss. He elevated some of them in degrees above others. The closest to Him, in terms of rank, are those who steadfastly adhere to His commands amid severe trials. As well as those who faithfully execute that which He has sent them with, especially during periods of great adversity.

2 – يَقُولُ اللهُ عز وجل فِي مُحْكَمِ كِتَابِهِ لِنَبِيِّهِ صلى الله عليه وسلم: **{فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ}** [الأحقاف: ٣٥]، وَقَالَ لَهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلِأَتْبَاعِهِ رِضْوَانُ اللهِ عَلَيْهِمْ: **{أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ، مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللهِ أَلَا إِنَّ نَصْرَ اللهِ قَرِيبٌ}** [البقرة: 214]

2 - Allāh, the Exalted, says in His clear Book to His Prophet, ﷺ: **"Therefore, be patient (O Muḥammad) as those with firm will and resolution among the Messengers were patient (after they were rejected)."** [Al-Ahqaf: 35] And He said to him, ﷺ, and to his followers: **"Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allāh?" Unquestionably, the help of Allāh is near."** [Al-Baqarah: 214]

وَقَالَ: **{يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللهُ بِمَا تَعْمَلُونَ بَصِيرًا إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللهِ الظُّنُونَا هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا .إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ...}** إِلَى **{...غُرُورًا}** [الأحزاب: 9-12]

And He said:
"O you who believe! Remember Allāh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al-Ahzab (the Confederates)]. And Allāh is Ever All Seer of what you do. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allāh. There, the believers were tried and shaken with a mighty shaking. [Remember] when the hypocrites and those in whose hearts was disease said, 'Allah and His Messenger promised us nothing but delusions!" [Al-Ahzab: 9-12]

وَقَالَ تَعَالَى ذِكْرُهُ: {أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ. وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ} [العنكبوت: 2-3]

And Allāh, exalted is His remembrance, said: **"Do people think that they will be left alone because they say: "We believe," and will not be tested? And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars."** [Al-Ankabūt: 2-3]

3 – فَلَمْ يُخْلِ جَلَّ ثَنَاؤُهُ أَحَدًا مِنْ مُكْرَمِي رُسُلِهِ، وَمُقَرَّبِي أَوْلِيَائِهِ مِنْ مِحْنَةٍ فِي عَاجِلَةٍ دُونَ آجِلَةٍ؛ لِيَسْتَوْجِبَ بِصَبْرِهِ عَلَيْهَا مِنْ رَبِّهِ مِنَ الْكَرَامَةِ مَا أَعَدَّ لَهُ، وَمِنَ الْمَنْزِلَةِ لَدَيْهِ مَا كَتَبَهُ لَهُ، ثُمَّ جَعَلَ تَعَالَى، جَلَّ وَعَلَا ذِكْرُهُ، عُلَمَاءَ كُلِّ أُمَّةِ نَبِيٍّ ابْتَعَثَهُ مِنْهُمْ وُرَّاثَهُ مِنْ بَعْدِهِ، وَالْقُوَّامَ بِالدِّينِ بَعْدَ اخْتِرَامِهِ إِلَيْهِ وَقَبْضِهِ، الذَّابِّينَ عَنْ عُرَاهُ وَأَسْبَابِهِ، وَالْحَامِينَ عَنْ أَعْلَامِهِ وَشَرَائِعِهِ، وَالنَّاصِبِينَ دُونَهُ لِمَنْ بَغَاهُ وَحَادَّهُ، الدَّافِعِينَ عَنْهُ كَيْدَ الشَّيْطَانِ وَضَلَالَهُ.

3 - Allāh, glorified is His praise, did not exempt any of His honoured messengers or His close allies from a trial in this world before the Hereafter. This is so they deserve through their patience, from their Lord, the honour that He has prepared for them, and the rank that He has decreed for them. Then, He, exalted and blessed is His mention, made the scholars of every nation of the Prophet whom He sent from among them, their inheritors after him, and the guardians of the religion after his passing and removal, those who defend its ties and causes, and who protect its signs and laws, and who stand against anyone who seeks to oppose or contradict it, defending it from the plots and misguidance of Satan.

4 – فَضَّلَهُمْ بِشَرَفِ الْعِلْمِ، وَكَرَّمَهُمْ بِوَقَارِ الْحِلْمِ، وَجَعَلَهُمْ لِلدِّينِ وَأَهْلِهِ أَعْلَامًا، وَلِلْإِسْلَامِ وَالْهُدَى مَنَارًا، وَلِلْخَلْقِ قَادَةً، وَلِلْعِبَادِ أَئِمَّةً وَسَادَةً، إِلَيْهِمْ مَفْزَعُهُمْ عِنْدَ الْحَاجَةِ، وَبِهِمُ اسْتِغَاثَتُهُمْ عِنْدَ النَّائِبَةِ، لَا يُثْنِيهُمْ عِنْدَ التَّعَطُّفِ وَالتَّحَنُّنِ عَلَيْهِمْ سُوءُ مَا هَمَّ مِنْ أَنْفُسِهِمْ يُوَلُّونَ، وَلَا تَصُدُّهُمْ عَنِ الرِّقَّةِ عَلَيْهِمْ وَالرَّأْفَةِ بِهِمْ قُبْحُ مَا إِلَيْهِ.

4 - He honoured them with the nobility of knowledge, and He esteemed them with the dignity of forbearance. He made them signs for the religion and its people, beacons for Islam and guidance, leaders for creation, and imams and masters for the worshipers. To them, the people turn when in need, and through them, they seek help in times of calamity. Their concern for others and compassion towards them are not deterred by the evil of what their own selves may whisper to them, nor does the ugliness of what they face keep them from being gentle and merciful towards others.

مَا يَأْتُونَ مُحَرَّمًا مَنَعَهُمْ طَلَبُ جَزِيلِ ثَوَابِ اللهِ فِيهِمْ، وَتَوَخِّيًا طَلَبَ رِضَا اللهِ فِي الْأَخْذِ بِالْفَضْلِ عَلَيْهِمْ، ثُمَّ جَعَلَ، جَلَّ ثَنَاؤُهُ وَذِكْرُهُ، عُلَمَاءَ أُمَّةِ نَبِيِّنَا صلى الله عليه وسلم مِنْ أَفْضَلِ عُلَمَاءِ الْأُمَمِ الَّتِي خَلَتْ قَبْلَهَا فِيمَا كَانَ؛ قَسَمَ لَهُمْ مِنَ الْمَنَازِلِ وَالدَّرَجَاتِ وَالْمَرَاتِبِ وَالْكَرَامَاتِ فَشَمِلَ، وَأَجْزَلَ لَهُمْ فِيهِ حَظًّا وَنَصِيبًا، مَعَ ابْتِلَاءِ اللهِ أَفَاضِلَهَا بِمَنَافِعِهَا، وَامْتَحَانِهِ خِيَارَهَا بِشِرَارِهَا، وَرُفَعَائِهَا بِسِفْلِهَا وَضُعَاتِهَا.

They do not commit that which is forbidden due to their striving for the abundant rewards of Allāh in them, and they aim to seek Allāh's pleasure in being kind to them. Then Allāh, glorified is His praise and mention, made the scholars of the Ummah of our Prophet Muḥammad (peace be upon him) among the best scholars of the nations that preceded them. He allocated to them among the ranks, degrees, and honours from the abounding rewards. He included them and granted them a generous portion and share within the benefits and trials of Allāh, and He tested the best of them with the worst of them and elevated them through the lowest of them.

فَلَمْ يَكُنْ يُثْنِيهِمْ مَا كَانُوا بِهِ مِنْهُمْ يُبْتَلُونَ، وَلَا كَانَ يَصُدُّهُمْ مَا فِي اللهِ مِنْهُمْ يَلْقَوْنَ عَنِ النَّصِيحَةِ لِلَّهِ فِي عِبَادِهِ وَبِلَادِهِ أَيَّامَ حَيَاتِهِمْ، بَلْ كَانُوا بِعِلْمِهِمْ عَلَى جَهْلِهِمْ يَعُودُونَ، وَبِحِلْمِهِمْ لِسَفَهِهِمْ يَتَعَمَّدُونَ، وَبِفَضْلِهِمْ عَلَى نَقْصِهِمْ يَأْخُذُونَ، بَلْ كَانَ لَا يَرْضَى كَبِيرٌ مِنْهُمْ مَا أَزْلَفَهُ لِنَفْسِهِ عِنْدَ اللهِ مِنْ فَضْلٍ ذَلِكَ أَيَّامَ حَيَاتِهِ وَادَّخَرَ مِنْهُ مِنْ كَرِيمِ الذَّخَائِرِ لَدَيْهِ قَبْلَ مَمَاتِهِ، حَتَّى تَبْقَى لِمَنْ بَعْدَهُ آثَارًا عَلَى الْأَيَّامِ بَاقِيَةً، وَلَهُمْ إِلَى الرَّشَادِ هَادِيَةً

They were not deterred by what afflicted them from being tested, nor were they hindered from advising for the sake of Allāh regarding His servants and lands during their lives. Rather, with their knowledge, they returned to those in ignorance, and with their forbearance, they addressed those who were foolish. They took from their merits even amid their own deficiencies. No senior among them would be satisfied with what he offered to himself in the presence of Allāh of virtues during his life, and he would reserve from it for his noble treasures with Him before his death, so that the footprints would remain for those after him as lasting marks upon the days, and they would be a guide towards righteousness.

جَزَاهُمُ اللهُ عَنْ أُمَّةِ نَبِيِّهِمْ أَفْضَلَ مَا جَزَى عَالِمَ أُمَّةٍ عَنْهُمْ، وَحَبَاهُمْ مِنَ الثَّوَابِ أَجْزَلَ ثَوَابٍ، وَجَعَلَنَا مِمَّنْ قَسَمَ لَهُ مِنْ صَالِحِ مَا قَسَمَ لَهُمْ، وَأَلْحَقَنَا بِمَنَازِلِهِمْ، وَكَرَّمَنَا بِحُبِّهِمْ وَمَعْرِفَةِ حُقُوقِهِمْ، وَأَعَاذَنَا وَالْمُسْلِمِينَ جَمِيعًا مِنْ مُرْدِيَاتِ الْأَهْوَاءِ، وَمُضِلَّاتِ الْآرَاءِ، إِنَّهُ سَمِيعُ الدُّعَاءِ.

May Allāh reward them on behalf of the Ummah of their Prophet with the best reward granted to a scholar on behalf of his people, and grant them an abundant reward. May He make us among those who are granted from the righteous portion that He has divided for them and join us with their ranks. May He honour us with their love and the knowledge of their rights, and protect us and all Muslims from the destructive desires and misleading opinions. Indeed, He is the All-Hearing of supplication.

5 – ثُمَّ إِنَّهُ لَمْ يَزَلْ مِنْ بَعْدِ مُضِيِّ رَسُولِ اللهِ صلى الله عليه وسلم لِسَبِيلِهِ حَوَادِثُ فِي كُلِّ دَهْرٍ تَحْدُثُ، وَنَوَازِلُ فِي كُلِّ عَصْرٍ تَنْزِلُ، يَفْزَعُ فِيهَا الْجَاهِلُ إِلَى الْعَالِمِ، فَيَكْشِفُ فِيهَا الْعَالِمُ سَدَفَ الظَّلَامِ عَنِ الْجَاهِلِ بِالْعِلْمِ الَّذِي آتَاهُ اللهُ وَفَضَّلَهُ بِهِ عَلَى غَيْرِهِ، إِمَّا مِنْ أَثَرٍ وَإِمَّا مِنْ نَظَرٍ، فَكَانَ مِنْ قَدِيمِ الْحَادِثَةِ بَعْدَ رَسُولِ اللهِ صلى الله عليه وسلم فِي الْحَوَادِثِ الَّتِي تَنَازَعَتْ فِيهِ أُمَّتُهُ، وَاخْتِلَافُهَا فِي أَفْضَلِهِمْ بَعْدَهُ صلى الله عليه وسلم، وَأَحَقِّهِمْ بِالْإِمَامَةِ، وَأَوْلَاهُمْ بِالْخِلَافَةِ.

5 - Then, after the death of the Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ), there have continuously been events in every era and calamities in every time that cause the ignorant to turn to the knowledgeable. In these instances, the knowledgeable person unveils the darkness from the ignorant with the knowledge that Allāh has bestowed upon him. He has distinguished him over others, whether from transmitted reports or through reasoning. Among the earlier events following the Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) are those incidents in which his Ummah has contested, and their differences regarding who among them is the most deserving of leadership and the one most entitled to the caliphate.

6 – ثُمَّ الْقَوْلُ فِي أَعْمَالِ الْعِبَادِ طَاعَتِهَا وَمَعَاصِيهَا، وَهَلْ هِيَ بِقَضَاءِ اللهِ وَقَدَرِهِ أَمِ الْأَمْرُ فِي ذَلِكَ الْمُبْهَمِ مُفَوَّضٌ؟

6 - Then, the statement regarding the actions of the servants, their obedience and their disobedience. And are these by the decree and command of Allāh is the matter ambiguous delegated (to Allāh)?

7 – ثُمَّ الْقَوْلُ فِي الْإِيمَانِ هَلْ هُوَ قَوْلٌ وَعَمَلٌ أَمْ هُوَ قَوْلٌ بِغَيْرِ عَمَلٍ؟ وَهَلْ يَزِيدُ وَيَنْقُصُ أَمْ لَا زِيَادَةَ لَهُ وَلَا نُقْصَانَ؟

7 - Then, the statement (belief) regarding faith (*īmān*): is it a statement and action, or is it merely a statement without action? And does it increase and decrease, or is there no increase or decrease in it?

8 – ثُمَّ الْقَوْلُ فِي الْقُرْآنِ هَلْ هُوَ مَخْلُوقٌ أَوْ غَيْرُ مَخْلُوقٍ؟

8 - Then (comes) the discussion regarding the Quran: is it created or uncreated?

9 – ثُمَّ رُؤْيَةُ الْمُؤْمِنِينَ رَبَّهُمْ تَعَالَى يَوْمَ الْقِيَامَةِ.

9 - Then comes the issue of the believers seeing their Lord, the Exalted, on the Day of Resurrection.

10 – ثُمَّ الْقَوْلُ فِي أَلْفَاظِهِمْ بِالْقُرْآنِ.

10 - Then, the issue regarding the readers recitation of the Quran.

11 – ثُمَّ حَدَثَ فِي دَهْرِنَا هَذَا حَمَاقَاتٌ خَاضَ فِيهَا أَهْلُ الْجَهْلِ وَالْغَبَاءِ وَنَوْكَى الْأُمَّةِ وَالرِّعَاعُ، يُتْعِبُ إِحْصَاؤُهَا، وَيُمَلُّ تَعْدَادُهَا، فِيهَا الْقَوْلُ فِي اسْمِ الشَّيْءِ أَهُوَ هُوَ أَمْ هُوَ غَيْرُهُ؟ وَنَحْنُ نُبَيِّنُ الصَّوَابَ لَدَيْنَا مِنَ الْقَوْلِ فِي ذَلِكَ إِنْ شَاءَ اللهُ تَعَالَى وَبِاللهِ التَّوْفِيقُ.

11 - Then, in our time, there have occurred foolishness and absurdities in which the ignorant, the foolish, the misled of the nation, and the rabble have engaged. It is

tiresome to enumerate them, and tedious to count them. (However,) among these is the discussion about names: Is something (named) what it is, or is it something else other than the name? We will clarify the correct understanding of this matter, if Allāh, the Exalted, wills, and with Allāh's help.

الْقَوْلُ فِي الْقُرْآنِ وَأَنَّهُ كَلَامُ اللهِ

Statement and Belief Regarding the Quran and that it is Allāh's Speech

12 – فَأَوَّلُ مَا نَبْدَأُ بِالْقَوْلِ فِيهِ مِنْ ذَلِكَ عِنْدَنَا: الْقُرْآنُ كَلَامُ اللهِ وَتَنْزِيلُهُ؛ إِذْ كَانَ مِنْ مَعَانِي تَوْحِيدِهِ، فَالصَّوَابُ مِنَ الْقَوْلِ فِي ذَلِكَ عِنْدَنَا أَنَّهُ: كَلَامُ اللهِ غَيْرُ مَخْلُوقٍ كَيْفَ كُتِبَ وَحَيْثُ تُلِيَ وَفِي أَيِّ مَوْضِعٍ قُرِئَ، فِي السَّمَاءِ وُجِدَ، وَفِي الْأَرْضِ حَيْثُ حُفِظَ، فِي اللَّوْحِ الْمَحْفُوظِ كَانَ مَكْتُوبًا، وَفِي أَلْوَاحِ صِبْيَانِ الْكَتَاتِيبِ مَرْسُومًا، فِي حَجَرٍ نُقِشَ، أَوْ فِي وَرَقٍ خُطَّ، أَوْ فِي الْقَلْبِ حُفِظَ، وَبِلِسَانٍ لُفِظَ

12 - The first thing we begin with concerning this matter, according to us, is that the Quran is the Speech of Allāh and His revelation. Since it is from the meanings of His Oneness (*Tawhid*), the correct statement concerning this, according to us, is that it is the Speech of Allāh, uncreated, however it is written, wherever it is recited, and in whatever place it is read, it exists in the heavens, and it is found on earth wherever it is preserved. It was written on the Preserved tablets (*al-Lawḥ al-Maḥfūdh*), and it is inscribed on the scrolls of children in schools, as it is engraved on stone, or written on paper, or preserved in the heart, and uttered by the tongue.

فَمَنْ قَالَ غَيْرَ ذَلِكَ أَوِ ادَّعَى أَنَّ قُرْآنًا فِي الْأَرْضِ أَوْ فِي السَّمَاءِ سِوَى الْقُرْآنِ الَّذِي نَتْلُوهُ بِأَلْسِنَتِنَا وَنَكْتُبُهُ فِي مَصَاحِفِنَا، أَوِ اعْتَقَدَ غَيْرَ ذَلِكَ بِقَلْبِهِ، أَوْ أَضْمَرَهُ فِي نَفْسِهِ، أَوْ قَالَهُ بِلِسَانِهِ دَائِنًا بِهِ، فَهُوَ بِاللهِ كَافِرٌ، حَلَالُ الدَّمِ، بَرِيءٌ مِنَ اللهِ، وَاللهُ مِنْهُ بَرِيءٌ، بِقَوْلِ اللهِ عز وجل: **{بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِي لَوْحٍ مَحْفُوظٍ}** [البروج: 22]، وَقَالَ وَقَوْلُهُ الْحَقُّ عز وجل: **{وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللهِ}** [التوبة: 6] .

Whoever says other than this, or claims that there is a Quran on earth or in the heavens other than the Quran that we recite with our tongues and write in our books, or believes other than this in his heart, or conceals it within himself, or says it with his tongue, adhering to it, then he has disbelieved in Allāh. His blood is lawful, he is free from Allāh, and Allāh is free from him. This is according to the saying of Allāh, the Mighty and Sublime: "**But (rather) it is a glorious Quran, [inscribed] in *al-Lawḥ al-Maḥfūdh* (the Preserved tablets)"** [Al-Buruj: 22]. And He said, and His saying is the truth, the Mighty and Sublime: **"And if any one of the polytheists seeks your protection, then give him protection so that he may hear the Speech of Allāh"** [At-Tawbah: 6].

13 – فَأَخْبَرَ، جَلَّ ثَنَاؤُهُ، أَنَّهُ فِي اللَّوْحِ الْمَحْفُوظِ مَكْتُوبٌ، وَأَنَّهُ مِنْ لِسَانِ مُحَمَّدٍ صلى الله عليه وسلم مَسْمُوعٌ، وَهُوَ قُرْآنٌ وَاحِدٌ مِنْ مُحَمَّدٍ صلى الله عليه وسلم مَسْمُوعٌ، فِي اللَّوْحِ الْمَحْفُوظِ مَكْتُوبٌ، وَكَذَلِكَ هُوَ فِي الصُّدُورِ مَحْفُوظٌ، وَبِأَلْسُنِ الشُّيُوخِ وَالشَّبَابِ مَتْلُوٌّ.

13 - Therefore, He informed, may His praise be glorified, that it is written on the Preserved Tablet, and that it is heard from the tongue of Muḥammad, صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, and it is one Quran, revealed to Muḥammad, صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, and written on the Preserved Tablet. Likewise, it is preserved in the chests (memory), and by the tongues of the old and the young it is recited.

14 – قَالَ أَبُو جَعْفَرٍ: فَمَنْ رَوَى عَنَّا، أَوْ حَكَى عَنَّا، أَوْ تَقَوَّلَ عَلَيْنَا، فَادَّعَى أَنَّا قُلْنَا غَيْرَ ذَلِكَ فَعَلَيْهِ لَعْنَةُ اللهِ وَغَضَبُهُ، وَلَعْنَةُ اللَّاعِنِيْنِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا قَبِلَ اللهُ لَهُ صَرْفًا وَلَا عَدْلًا، وَهَتَكَ سِتْرَهُ، وَفَضَحَهُ عَلَى رُءُوسِ الْأَشْهَادِ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ، وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

14 - Abū Ja'far said: "Whoever narrates from us, or relates from us, or falsely attributes to us, claiming that we said other than that, then upon him be the curse of Allāh and His wrath, and the curse of the cursers, the angels, and all people. May Allāh not accept from him any compensation or ransom. and may He tear apart his veil, and expose him before all witnesses on the Day when the wrongdoers' excuses will not benefit them, and for them is the curse, and for them is the evil abode."

15 – حَدَّثَنَا مُوسَى بْنُ سَهْلٍ الرَّمْلِيُّ، حَدَّثَنَا مُوسَى بْنُ دَاوُدَ، حَدَّثَنَا مَعْبَدٌ أَبُو عَبْدِ الرَّحْمَنِ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ الدُّهْنِيِّ، قَالَ: قُلْتُ لِجَعْفَرِ بْنِ مُحَمَّدٍ رضي الله عنه: إِنَّهُمْ يَسْأَلُونَ عَنِ الْقُرْآنِ: مَخْلُوقٌ أَوْ خَالِقٌ؟ فَقَالَ: «إِنَّهُ لَيْسَ بِخَالِقٍ وَلَا مَخْلُوقٍ، وَلَكِنَّهُ كَلَامُ اللهِ عز وجل»

15 - Mūsā b. Sahl al-Ramlī narrated to us, [who said:] Mūsā b. Dawood narrated to us, [who said:] Ma'bad Abū Abd al-Raḥmān narrated to us, from Mu'awiyah b. Ammār al-Duhni, who said: "I said to Ja'far b. Muḥammad (may Allāh be pleased with him): "They ask about the Quran: 'Is it created or a creator?' He said: 'It is neither a creator nor is it created, but it is the speech of Allāh, the Mighty and Sublime.'"

16 – وَحَدَّثَنِي مُحَمَّدُ بْنُ مَنْصُورٍ الْأَمُلِيُّ، حَدَّثَنَا الْحَكَمُ بْنُ مُحَمَّدٍ الْأَمُلِيُّ أَبُو مَرْوَانَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، قَالَ: سَمِعْتُ عَمْرَو بْنَ دِينَارٍ، يَقُولُ: أَدْرَكْتُ مَشَايِخَنَا مُنْذُ سَبْعِينَ سَنَةً يَقُولُونَ: «الْقُرْآنُ كَلَامُ اللهِ مِنْهُ بَدَأَ وَإِلَيْهِ يَعُودُ»

16 - Muḥammad b. Mansur al-Amulī narrated to me, [who said:] Al-Hakam b. Muḥammad al-Amulī Abū Marwān narrated to us, [who said:] B. Uyaynah narrated to us, who said: "I heard Amr b. Dīnār saying: 'I have known our scholars for seventy years, they say: "The Quran is the speech of Allāh; from Him it began and to Him it returns."'"

الْقَوْلُ فِي رُؤْيَةِ اللهِ عز وجل

Statement and Belief Regarding Seeing Allāh, the Mighty and Sublime

17 – وَأَمَّا الصَّوَابُ مِنَ الْقَوْلِ فِي رُؤْيَةِ الْمُؤْمِنِينَ رَبَّهُمْ عز وجل يَوْمَ الْقِيَامَةِ، وَهُوَ دِينُنَا الَّذِي نَدِينُ اللَّهَ بِهِ، وَأَدْرَكْنَا عَلَيْهِ أَهْلَ السُّنَّةِ وَالْجَمَاعَةِ، فَهُوَ: أَنَّ أَهْلَ الْجَنَّةِ يَرَوْنَهُ عَلَى مَا صَحَّتْ بِهِ الْأَخْبَارُ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

17 - As for the correct statement regarding the believers seeing their Lord, the Mighty and Majestic, on the Day of Resurrection, which is our religion by which we worship Allāh, and upon which we found the people of the Sunnah and the Jama'ah is that the people of Paradise will see Him. This is according to what has been authentically reported from the Messenger of Allāh, ﷺ.

18 – حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ، حَدَّثَنَا ابْنُ فُضَيْلٍ، وَحَدَّثَنَا تَمِيمُ بْنُ الْمُنْتَصِرِ، وَمُجَاهِدُ بْنُ مُوسَى، قَالَ تَمِيمٌ: أَنْبَأَنَا يَزِيدُ، وَقَالَ مُجَاهِدٌ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَحَدَّثَنَا ابْنُ الصَّبَّاحِ، حَدَّثَنَا سُفْيَانُ، وَمَرْوَانُ بْنُ مُعَاوِيَةَ، وَيَزِيدُ بْنُ هَارُونَ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ، قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللهِ صلى الله عليه وسلم، فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: «إِنَّكُمْ رَاءُونَ رَبَّكُمْ عز وجل كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَامُّونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا» ثُمَّ تَلَا رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ **{وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ}** [ق: 39]. وَلَفْظُ الْحَدِيثِ لِمُجَاهِدٍ، قَالَ يَزِيدُ: مَنْ كَذَّبَ بِهَذَا الْحَدِيثِ فَهُوَ بَرِيءٌ مِنَ اللهِ وَرَسُولِهِ. حَلَفَ غَيْرَ مَرَّةٍ، وَأَقُولُ أَنَا: صَدَقَ رَسُولُ اللهِ، وَصَدَقَ يَزِيدُ وَقَالَ الْحَقَّ.

18 - Abū al-Sa'ib Salam b. Junādah narrated to us, [who said:] B. Fudayl narrated to us. And Tamim b. al-Muntasir and Mujahid b. Mūsā narrated to us that Tamim said: Yazid informed us. And Mujahid said: Yazid b. Harun narrated to us. And B. al-Sabbah narrated to us, [who said:] Sufyan, Marwan b. Mu'awiyah, and Yazid b. Harun all narrated to us from Ismā'īl b. Abi Khalid, from Qays b. Abi Ḥāzim, from Jarir b. Abdullāh, who said:

We were sitting with the Messenger of Allāh, peace and blessings be upon him, and he looked at the moon on the night of the full moon and said: "Indeed, you will see your Lord, the Mighty and Majestic, as you see this moon, without any difficulty in seeing Him. So, if you are able not to be overcome in prayer before the rising of the sun and before its setting, then do so." Then the Messenger of Allāh, peace and blessings be upon him, recited: "**And exalt [Allāh] with praise of your Lord before the rising of the sun and before its setting.**" [Qaf: 39]. [1] The wording of the hadith is from the hadith of Mujāhid. Yazid said: Whoever denies this hadith is free from Allāh and His Messenger. He swore more than once. And I say: The Messenger of Allāh spoke the truth, and Yazid spoke the truth and said the truth.

[1] Al-Bukhari (554) and Muslim (633)

الْقَوْلُ فِي أَفْعَالِ الْعِبَادِ

Statement and Belief Regarding the Actions of the Servants of Allāh

19 – وَأَمَّا الصَّوَابُ مِنَ الْقَوْلِ لَدَيْنَا فِيمَا اخْتُلِفَ فِيهِ مِنْ أَفْعَالِ الْعِبَادِ وَحَسَنَاتِهِمْ وَسَيِّئَاتِهِمْ: فَإِنَّ جَمِيعَ ذَلِكَ مِنْ عِنْدِ اللهِ تَعَالَى، وَاللهُ سُبْحَانَهُ مُقَدِّرُهُ وَمُدَبِّرُهُ، لَا يَكُونُ شَيْءٌ إِلَّا بِإِذْنِهِ، وَلَا يَحْدُثُ شَيْءٌ إِلَّا بِمَشِيئَتِهِ، لَهُ الْخَلْقُ وَالْأَمْرُ كَمَا يُرِيدُ

19 - As for the correct view concerning the disputes over the actions of the servants, their good deeds, and their evil deeds: indeed, all of that originates from Allāh, the Exalted. Allāh, Glorious and Exalted, ordains and manages it (and all affairs). Nothing occurs except by His permission, and nothing takes place except by His will. To Him belongs the creation and command as He wills.

20 – حَدَّثَنِي زِيَادُ بْنُ يَحْيَى الْحَسَّانِيُّ، وَعُبَيْدُ اللهِ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ، قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ مَيْمُونٍ، حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ، وَحَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ، وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ». اللَّفْظُ لِحَدِيثِ أَبِي الْخَطَّابِ زِيَادِ بْنِ عَبْدِ اللهِ.

20 - Ziyad b. Yahya al-Hassāni and Ubaydullāh b. Muḥammad al-Firyābi narrated to me, saying: "Abdullāh b. Maymun told us, from Ja'far b. Muḥammad, from his father, from Jābir b. Abdullāh, who said: The Messenger of Allāh, ﷺ, said: 'No servant believes until he believes in predestination, its good and its evil, and until he knows that what befell him could not have missed him, and what missed him could not have befell him.'" The wording is from the narration of Abū al-Khaṭṭāb Ziyad b. Abdullāh.[2]

[2] Al-Tirmidhī (2282), Aḥmad (6985) and graded *ṣaḥīḥ* by al-Albani in al-Ṣaḥīḥah (2439)

21 – حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، حَدَّثَنِي أَبِي، عَنِ ابْنِ عُمَرَ، قَالَ: «الْقَدَرِيَّةُ مَجُوسُ هَذِهِ الْأُمَّةِ، فَإِنْ مَرِضُوا فَلَا تَعُودُوهُمْ وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ»

21 - Ya'qūb b. Ibrāhīm al-Dawraqī reported to me, Ibn Abī Ḥāzim narrated to us that his father narrated to him, from Ibn Umar, who said: "The Qadariyyah are the Magians of this nation; if they fall ill, do not visit them, and if they die, do not attend their funerals."[3]

[3] Abū Dāwūd (3691), al-Ḥākim (289), and graded *ḥasan* by al-Albani in Ṣaḥīḥ al-Jāmi al-Ṣaghir wa Ziyādatuh (4442)

الْقَوْلُ فِي صَحَابَةِ رَسُولِ اللهِ ﷺ

Statement and Belief Regarding the Companions of Allāh's Messenger ﷺ

22 – وَأَمَّا الْحَقُّ فِي اخْتِلَافِهِمْ فِي أَفْضَلِ أَصْحَابِ رَسُولِ اللهِ صلى الله عليه وسلم: فَمَا جَاءَ عَنْهُ صلى الله عليه وسلم وَتَتَابَعَ عَلَى الْقَوْلِ بِهِ السَّلَفُ وَذَلِكَ مَا:

22 - As for the truth regarding the differences (that occurred) among them about the best companions of the Messenger of Allāh (peace and blessings be upon him), it is what has come from him (peace be upon him) and what the early generations (Salaf) have unanimously agreed upon, and that is:

23 – حَدَّثَنِي مُوسَى بْنُ سَهْلٍ الرَّمْلِيُّ، وَأَحْمَدُ بْنُ مَنْصُورِ بْنِ سَيَّارٍ الرَّمَادِيُّ، قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ صَالِحٍ، حَدَّثَنِي نَافِعُ بْنُ يَزِيدَ، عَنْ زُهْرَةَ بْنِ مَعْبَدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: «إِنَّ اللهَ جَلَّ وَعَلَا اخْتَارَ أَصْحَابِي عَلَى جَمِيعِ الْعَالَمِينَ سِوَى النَّبِيِّينَ وَالْمُرْسَلِينَ، وَاخْتَارَ مِنْ أَصْحَابِي أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيًّا رِضْوَانُ اللهِ عَلَيْهِمْ، فَجَعَلَهُمْ خَيْرَ أَصْحَابِي، وَفِي أَصْحَابِي كُلِّهِمْ خَيْرٌ، وَاخْتَارَ أُمَّتِي عَلَى سَائِرِ الْأُمَمِ، وَاخْتَارَ مِنْ أُمَّتِي أَرْبَعَةَ قُرُونٍ مِنْ بَعْدِ أَصْحَابِي، الْقَرْنَ الْأَوَّلَ وَالثَّانِيَ وَالثَّالِثَ تَتْرَى، وَالْقَرْنَ الرَّابِعَ فَرْدًا» .

23 - Mūsā b. Sahl al-Ramlī and Aḥmad b. Mansūr b. Sayyār al-Ramādī said: Abdullāh b. Ṣaliḥ narrated to us, and he narrated from Nafi' b. Yazid, from Zuhrah b. Ma'bad, from Sa'īd b. al-Mūsāyyib, from Jabir b. Abdullāh, who said that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Indeed, Allāh, Glorious and Exalted, has chosen my companions over all the worlds, except for the prophets and messengers. And He has chosen among my companions Abū Bakr, 'Umar, Uthman, and Ali, رَضِيَ اللَّهُ عَنْهُمْ. He made them the best of my companions, and there is goodness in all of my companions. And He has chosen my Ummah over all other nations, and He has chosen from my Ummah four generations after my companions: the first, second, and third generations consecutively, and the fourth generation is an exception."[4]

[4] Tārīkh Baghdād (3/162), Ibn 'Asākir in Tārīkh Dimishq (30/207), and narrated by al-Bazzār in his Musnad (3/288-289, no. 2763) from Kashf al-Astār, and Ibn Hibbān in al-Majrūḥīn (2/41) in the biography of Abdullāh b. Sālih, and he is a weak narrator. This ḥadīth in its entirety is *mawḍū'* (fabricated).

24 – وَكَذَلِكَ نَقُولُ: فَأَفْضَلُ أَصْحَابِهِ صلى الله عليه وسلم: الصِّدِّيقُ أَبُو بَكْرٍ رضي الله عنه، ثُمَّ الْفَارُوقُ بَعْدَهُ عُمَرُ، ثُمَّ ذُو النُّورَيْنِ عُثْمَانُ بْنُ عَفَّانَ، ثُمَّ أَمِيرُ الْمُؤْمِنِينَ وَإِمَامُ الْمُتَّقِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ رِضْوَانُ اللهِ عَلَيْهِمْ أَجْمَعِينَ.

24 –We also say: The best of his companions (ﷺ) are: the truthful Abū Bakr (رضي الله عنه), then the one who distinguishes (*Al-Farūq*) ‘Umar, then the possessor of two lights *(Dhūl-Nurayn*) ‘Uthmān b. ‘Affān, and then the Commander of the Faithful and Imam of the Pious, ‘Ali b. Abi Tālib (رضي الله عنهم).

25 – وَأَمَّا أَوْلَى الْأَقْوَالِ بِالصَّوَابِ عِنْدَنَا فِيمَا اخْتَلَفُوا مَنْ أَوْلَى الصَّحَابَةِ بِالْإِمَامَةِ، فَبِقَوْلِ مَنْ قَالَ بِمَا.

25 - As for which of the companions is most deserving of the leadership, our preferred opinion is that of those who said:

26 – حَدَّثَنِي بِهِ، مُحَمَّدُ بْنُ عُمَارَةَ الْأَسَدِيُّ، حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، حَدَّثَنَا حَشْرَجُ بْنُ نُبَاتَةَ، حَدَّثَنِي سَعِيدُ بْنُ جَمْهَانَ، عَنْ سَفِينَةَ، مَوْلَى رَسُولِ اللهِ صلى الله عليه وسلم: «الْخِلَافَةُ فِي أُمَّتِي ثَلَاثُونَ سَنَةً، ثُمَّ مِنْ بَعْدِ ذَلِكَ مُلْكٌ» ., قَالَ لِي سَفِينَةُ: أَمْسِكْ خِلَافَةُ أَبِي بَكْرٍ: سَنَتَانِ، وَخِلَافَةُ عُمَرَ: عَشْرٌ، وَخِلَافَةُ عُثْمَانَ: اثْنَتَا عَشْرَةَ، وَخِلَافَةُ عَلِيٍّ: سِتٌّ، قَالَ: فَنَظَرْتُ فَوَجَدْتُهَا ثَلَاثُونَ سَنَةً.

26 - Muḥammad b. Amārah al-Asadī narrated to us, and Ubaydullāh b. Mūsā narrated to us, from Hashraj b. Nabāt, from Sa'īd b. Jamhān, from Safīnah, the freedman of the Messenger of Allāh (ﷺ), who said: "The caliphate in my Ummah will be for thirty years, after which there will be kingship." Safinah said: "The caliphate of Abū Bakr was two years, the caliphate of 'Umar was ten years, the caliphate of 'Uthmān was twelve years, and the caliphate of Ali was six years." I calculated and found them to be a total of thirty years.[5]

[5] Aḥmad (21928), al-Tirmidhī (2226), al-Nasā'ī in al-Kubrā (8099), and graded *ṣaḥīḥ* by al-Albānī in Ṣaḥīḥ al-Jāmi al-Ṣaghir wa Ziyādatuh (1/630)

الْقَوْلُ فِي الْإِيمَانِ، زِيَادَتِهِ وَنُقْصَانِهِ

Statement and Belief Regarding Faith (*Īmān*), its Increase and Decrease

27 – وَأَمَّا الْقَوْلُ فِي الْإِيمَانِ هَلْ هُوَ قَوْلٌ وَعَمَلٌ؟ وَهَلْ يَزِيدُ وَيَنْقُصُ، أَمْ لَا زِيَادَةَ فِيهِ وَلَا نُقْصَانَ؟ فَإِنَّ الصَّوَابَ فِيهِ قَوْلُ مَنْ قَالَ: هُوَ قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ، وَبِهِ جَاءَ الْخَبَرُ عَنْ جَمَاعَةٍ مِنْ أَصْحَابِ رَسُولِ اللهِ صلى الله عليه وسلم، وَعَلَيْهِ مَضَى أَهْلُ الدِّينِ وَالْفَضْلِ

27 - Regarding the statement about faith, does it consist of speech and action? Does it increase and decrease, or is there no increase or decrease? The correct stance, according to us, is that it is both speech and action that increases and decreases, as was reported by a group of the companions of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). The scholars of religion and virtue agree upon this.

28 – حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ، قَالَ: سَأَلْنَا أَبَا عَبْدِ اللهِ أَحْمَدَ بْنَ حَنْبَلٍ رحمه الله عَنِ الْإِيمَانِ، فِي مَعْنَى الزِّيَادَةِ وَالنُّقْصَانِ، فَقَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى الْأَشْيَبُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَيْرِ بْنِ حَبِيبٍ قَالَ: «الْإِيمَانُ يَزِيدُ وَيَنْقُصُ» ، فَقِيلَ: وَمَا زِيَادَتُهُ، وَمَا نُقْصَانُهُ؟ فَقَالَ: «إِذَا ذَكَرْنَا اللهَ فَحَمِدْنَاهُ وَسَبَّحْنَاهُ فَذَلِكَ زِيَادَتُهُ، وَإِذَا غَفَلْنَا، وَضَيَّعْنَا، وَنَسِينَا فَذَلِكَ نُقْصَانُهُ»

28 - Muḥammad b. Ali b. al-Ḥasan b. Shaqīq narrated to us, we asked Abū Abdillāh Aḥmad b. Ḥanbal (رَحِمَهُ ٱللَّهُ) about faith regarding its increase and decrease. He said: "Al-Ḥasan b. Mūsā al-Ashyab narrated to us, from Ḥammād b. Salamah, from Abū Ja'far al-Khatamī, from his father, from his grandfather Umair b. Habīb, who said: '*īmān* increases and decreases.'" They asked: "What is its increase and decrease?" He said: "When we remember Allāh, praise Him, and glorify Him, that is its increase. When we become heedless, neglectful, or forget, that is its decrease."

29 – حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: سَمِعْتُ الْأَوْزَاعِيَّ، وَمَالِكَ بْنَ أَنَسٍ، وَسَعِيدَ بْنَ عَبْدِ الْعَزِيزِ، رحمهم الله، يُنْكِرُونَ قَوْلَ مَنْ يَقُولُ: إِنَّ الْإِيمَانَ إِقْرَارٌ بِلَا عَمَلٍ، وَيَقُولُونَ: «لَا إِيمَانَ إِلَّا بِعَمَلٍ، وَلَا عَمَلَ إِلَّا بِإِيمَانٍ»

29 - Ali b. Sahl al-Ramli narrated to us, and Al-Walid b. Muslim said: I heard al-Awza'i, Mālik b. Anas, and Sa'īd b. Abdul Aziz (رَحِمَهُمُ اللَّهُ) reject the statement of anyone who claims that *īmān* is mere acknowledgment without action. They said: "There is no *īmān* without action, and there is no action without *īmān*."

الْقَوْلُ فِي أَلْفَاظِ الْعِبَادِ بِالْقُرْآنِ

Statement and Belief Regarding the Worshippers' Recitation in Relation to the Quran

30 – وَأَمَّا الْقَوْلُ فِي أَلْفَاظِ الْعِبَادِ بِالْقُرْآنِ، فَلَا أَثَرَ فِيهِ نَعْلَمُهُ عَنْ صَحَابِيٍّ مَضَى، وَلَا تَابِعِيٍّ قَضَى، إِلَّا عَمَّنْ فِي قَوْلِهِ الْغَنَاءُ وَالشِّفَاءُ رَحْمَةُ اللهِ عَلَيْهِ وَرِضْوَانُهُ، وَفِي اتِّبَاعِهِ الرُّشْدُ وَالْهُدَى، وَمَنْ يَقُومُ قَوْلُهُ لَدَيْنَا مَقَامَ قَوْلِ الْأَئِمَّةِ الْأُولَى: أَبِي عَبْدِ اللهِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ حَنْبَلٍ رَضِيَ اللهُ عَنْهُ.

30 - As for the correct belief regarding the recitation of the worshippers in relation to the Quran, we know of no reliable evidence from a past companion or a knowledgeable successor, Except for him in whose words [there is] richness and beneficial guidance, may Allāh have mercy on him and be pleased with him; and in following him is guidance and righteousness. His statements hold a place among the words of the early imams. Abū Abdullāh Aḥmad b. Muḥammad b. Ḥanbal, may Allāh be pleased with him."

31 – فَإِنَّ أَبَا إِسْمَاعِيلَ التِّرْمِذِيَّ حَدَّثَنِي قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: "اللَّفْظِيَّةُ جَهْمِيَّةٌ؛ لِقَوْلِ اللهِ جَلَّ اسْمُهُ: {حَتَّى يَسْمَعَ كَلَامَ اللهِ} [التوبة: 6]، فَمِمَّنْ يَسْمَعُ".

31 - Abu Ismail al-Tirmidhī narrated to me, saying: I heard Abū Abdullāh Aḥmad ibn Ḥanbal say: 'The ideology that [the Quran] is merely a verbal expression is a view of the Jahmiyyah (Jahmites). That which refutes this is based on the statement of Allāh, Exalted is His Name: "**Until he hears the Speech of Allāh**" [At-Tawbah: 6]. Therefore, from whom will he hear it?!'"

32 – ثُمَّ سَمِعْتُ جَمَاعَةً مِنْ أَصْحَابِنَا لَا أَحْفَظُ أَسْمَاءَهُمْ يَذْكُرُونَ عَنْهُ أَنَّهُ كَانَ يَقُولُ: "مَنْ قَالَ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ، فَهُوَ جَهْمِيٌّ، وَمَنْ قَالَ: هُوَ غَيْرُ مَخْلُوقٍ، فَهُوَ مُبْتَدِعٌ".

32 - Then I heard a group of our companions whose names I do not recollect narrated from him (Aḥmad b. Ḥanbal) saying: "Whoever says: 'My utterance of the Quran is created,' is a Jahmite, and whoever says: 'It is uncreated,' is an innovator."

33 – وَلَا قَوْلَ فِي ذَلِكَ عِنْدَنَا يَجُوزُ أَنْ نَقُولَهُ، إِذْ لَمْ يَكُنْ لَنَا فِيهِ إِمَامٌ نَأْتَمُّ بِهِ سِوَاهُ، وَفِيهِ الْكِفَايَةُ وَالْمَنْعُ، وَهُوَ الْإِمَامُ الْمُتَّبَعُ رَحْمَةُ اللهِ عَلَيْهِ وَرِضْوَانُهُ.

33 - There is no statement on this in our view that can be valid, as we do not have an imam to follow in this regard except for him. He is the followed Imam (رَحِمَهُ ٱللَّهُ).

34 – وَأَمَّا الْقَوْلُ فِي الِاسْمِ: أَهُوَ الْمُسَمَّى أَمْ غَيْرُ الْمُسَمَّى؟ فَإِنَّهُ مِنَ الْحَمَاقَاتِ الْحَادِثَةِ الَّتِي لَا أَثَرَ فِيهَا فَيُتَّبَعُ، وَلَا قَوْلَ مِنْ إِمَامٍ فَيُسْتَمَعُ، فَالْخَوْضُ فِيهِ شَيْنٌ، وَالصَّمْتُ عَنْهُ زَيْنٌ.

34 - As for the discussion of the essence of the named: Is it what it defines or something other than that? This is a foolish and newly invented matter that has no basis to follow, and there is no statement from an imam to listen to. Engaging in it is abhorrent, and remaining silent is commendable.

35 – وَحَسْبُ امْرِئٍ مِنَ الْعِلْمِ بِهِ، وَالْقَوْلِ فِيهِ أَنْ يَنْتَهِيَ إِلَى قَوْلِ اللهِ، عز وجل ثَنَاؤُهُ، الصَّادِقِ، وَهُوَ قَوْلُهُ: **{قُلِ ادْعُوا اللهَ أَوِ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى}** [الإسراء: 110] وَقَوْلُهُ تَعَالَى: **{وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا}** [الأعراف: 180] وَيَعْلَمَ أَنَّ رَبَّهُ هُوَ الَّذِي عَلَى الْعَرْشِ اسْتَوَى، لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى، فَمَنْ تَجَاوَزَ ذَلِكَ فَقَدْ خَابَ وَخَسِرَ وَضَلَّ وَهَلَكَ.

35 - A person should be satisfied with what knowledge he has regarding it, and his speech should lead him to the statement of Allāh, the Exalted in His praise, which is the true statement: "**Say: 'Call upon Allāh or call upon Ar-Raḥmān. Whichever you call, to Him belong the best names.'**" [Al-Isra: 110] And His statement: "**And to Allāh belong the best names, so invoke Him by them.**" [Al-A'rāf: 180] He should know that his Lord is the One who rose over the Throne, who has that which is in the heavens and what is in the earth and what is beneath the soil. Whoever exceeds that has failed, lost, and gone astray.

التَّحْذِيرُ مِنْ تَقْوِيلِ أَحَدٍ مَا لَمْ يَقُلْهُ

Warning From Attributing to Someone What They Did Not Say

36 – فَلْيُبَلِّغِ الشَّاهِدُ مِنْكُمْ أَيُّهَا النَّاسُ مَنْ بَعُدَ مِنَّا فَنَأَى، أَوْ قَرُبَ فَدَنَا، أَنَّ الَّذِي نَدِينُ اللهَ بِهِ فِي الْأَشْيَاءِ الَّتِي ذَكَرْنَاهَا مَا بَيَّنَّاهُ لَكُمْ عَلَى وَصْفِنَا، فَمَنْ رَوَى عَنَّا خِلَافَ ذَلِكَ أَوْ أَضَافَ إِلَيْنَا سِوَاهُ أَوْ نَحَلَنَا فِي ذَلِكَ قَوْلًا غَيْرَهُ، فَهُوَ كَاذِبٌ مُفْتَرٍ، مُتَخَرِّصٌ مُعْتَدٍ، يَبُوءُ بِسَخَطِ اللهِ، وَعَلَيْهِ غَضَبُ اللهِ وَلَعْنَتُهُ فِي الدَّارَيْنِ، وَحَقٌّ عَلَى اللهِ أَنْ يُورِدَهُ الْمَوْرِدَ الَّذِي وَرَّدَ رَسُولُ اللهِ صلى الله عليه وسلم ضُرَبَاءَهُ، وَأَنْ يُحِلَّهُ الْمَحَلَّ الَّذِي أَخْبَرَ نَبِيُّ اللهِ صلى الله عليه وسلم أَنَّ اللهَ يُحِلُّ أَمْثَالَهُ، عَلَى مَا أَخْبَرَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

36 - Let the one who has witnessed among you convey this to the people (who are unaware) be they far or near, that we worship Allāh by these matters mentioned. We have conveyed and described what we are upon. Whoever narrates contrary to this or adds to it or ascribes to us another statement or creed is a liar, slanderer, and transgressor, and he will incur the wrath of Allāh and His curse in both abodes. It is the right of Allāh that He places him in the same state that the Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) indicated, and that He puts him in the position that the Prophet of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) informed that Allāh would place similar individuals.

37 - قَالَ أَبُو جَعْفَرٍ: وَذَلِكَ مَا حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ إِسْمَاعِيلَ بْنِ عَيَّاشٍ الْحِمْصِيِّ، عَنْ ثَعْلَبَةَ بْنِ مُسْلِمٍ الْخَثْعَمِيِّ، عَنْ أَيُّوبَ بْنِ بُشَيْرٍ الْعِجْلِيِّ، عَنْ شُفَيِّ بْنِ مَاتِعٍ الْأَصْبَحِيِّ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَرْبَعَةٌ يُؤْذُونَ أَهْلَ النَّارِ عَلَى مَا بِهِمْ مِنَ الْأَذَى: يَسْعَوْنَ بَيْنَ الْحَمِيمِ وَالْجَحِيمِ، يَدْعُونَ بِالْوَيْلِ وَالثُّبُورِ، يَقُولُ أَهْلُ النَّارِ بَعْضُهُمْ لِبَعْضٍ: مَا بَالُ هَؤُلَاءِ قَدْ آذَوْنَا عَلَى مَا بِنَا مِنَ الْأَذَى؟: فَرَجُلٌ مُغْلَقٌ عَلَيْهِ تَابُوتٌ مِنْ جَمْرٍ، وَرَجُلٌ يَجُرُّ أَمْعَاءَهُ، وَرَجُلٌ يَسِيلُ فُوهُ قَيْحًا وَدَمًا، وَرَجُلٌ يَأْكُلُ لَحْمَهُ. فَيَقُولُ لِصَاحِبِ التَّابُوتِ: مَا بَالُ الْأَبْعَدِ قَدْ آذَانَا عَلَى مَا بِنَا مِنَ الْأَذَى؟ فَيَقُولُ: إِنَّ الْأَبْعَدَ مَاتَ وَفِي عُنُقِهِ أَمْوَالُ النَاسِ، وَيُقَالُ لِلَّذِي يَجُرُّ أَمْعَائَهُ: مَا بَالُ الْأَبْعَدِ قَدْ آذَانَا عَلَى مَا بِنَا مِنَ الْأَذَى؟ (قَالَ: فَذَكَرَ كَلَامًا سَقَطَ مِنِّي)، وَيُقَالُ لِلَّذِي يَسِيلُ فُوهُ قَيْحًا وَدَمًا: مَا بَالُ الْأَبْعَدِ قَدْ آذَانَا عَلَى مَا بِنَا مِنَ الْأَذَى؟ فَيَقُولُ: إِنَّ الْأَبْعَدَ كَانَ يَنْظُرُ إِلَى كُلِّ كَلِمَةٍ قَذِعَةٍ قَبِيحَةٍ فَيَسْتَلِذُّهَا (كَمَا يَسْتَلِذُّ الرَّفَثَ)، وَيُقَالُ لِلَّذِي يَأْكُلُ لَحْمَهُ: مَا بَالُ الْأَبْعَدِ قَدْ آذَانَا عَلَى مَا بِنَا مِنَ الْأَذَى؟ فَيَقُولُ: إِنَّ الْأَبْعَدَ كَانَ يَمْشِي بِالنَّمِيمَةِ وَيَأْكُلُ لُحُومَ النَّاسِ.

37 - Abū Ja'far said: This is what Abū Kurayb narrated to us. Muḥammad b. al-Muḥāribī narrated from Ismā'īl b. Ayash al-Himṣī, from Th'alabah b. Muslim al-Khath'ami, from Ayyūb b. Bashir al-'Ijlī, from Shufay b. Mati' al-Aṣbaḥī[6], who said: The Messenger of Allāh (ﷺ) said: "There are four who harm the people of Hell in addition to what they suffer: They run between the hot water and the fire, calling for doom and destruction. The people of Hell say to one another: 'Why are these people harming us with what we are suffering?' A man is confined in a coffin of burning embers, and a man drags his entrails and another has pus and blood running from his mouth, and another eats his flesh. They say to the one in the coffin: 'Why is that distant one harming us with what we are suffering?' So he replies: 'That distant one died while still having the wealth of people around his neck.' Then it is said to the one dragging his entrails: 'Why is that distant one harming us with what we are suffering?' He said: Then he mentioned some words which I forgot. And it is said to the one who has pus and blood running from his mouth: 'Why is that distant one harming us with what we are suffering?' He says: 'That distant one used to look at

[6] Ibn Hajr said in al-Taqrīb (2813): "He narrated a *mursal* ḥadīth so some mistakenly counted him among the Ṣaḥābah." He also said in al-Iṣābah (5/207-208): "And those who decisively stated that he is a Tābi'ī and that his ḥadīth is *mursal* include al-Bukhārī, Ibn Ḥibbān, Abū Ḥātim al-Rāzī and others."

every obscene, filthy word and enjoy it just as one enjoys intimate relations.' And it is said to the one eating his flesh: 'Why is that distant one harming us with what we are suffering?' He says: 'That distant one used to walk about tale-carrying and used to eat the flesh of people (backbiting).'"[7]

[7] Al-Tabarani in al-Kabir (7/372), Abu Nu'aym in al-Hilyah (5/167) and others, and graded *ḍa'īf* by al-Albani in Ḍa'īf al-Targhīb wa al-Tarhīb (122)

38 – حَدَّثَنَا خَلَّادُ بْنُ أَسْلَمَ، عَنِ النَّضْرِ بْنِ شُمَيْلِ بْنِ حَرَشَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عُمَرَ بْنِ عَبْدِ اللهِ الْأَنْصَارِيِّ، عَنْ أَبِي الدَّرْدَاءِ، عَنْ رَسُولِ اللهِ صلى الله عليه وسلم: «مَنْ ذَكَرَ امْرَأً بِمَا لَيْسَ فِيهِ لِيُعِيبَهُ، حَبَسَهُ اللهُ فِي جَهَنَّمَ حَتَّى يَأْتِيَ بِنَفَاذِ مَا قَالَ فِيهِ»

38 - Khallād b. Aslam narrated to us, from An-Naḍr b. Shumail from ibn Juraij, from Mūsā b. Uqbah, from ‘Umar b. Abdullāh al-Ansari, from Abū al-Darda, who said: The Messenger of Allāh (ﷺ) said: “Whoever mentions a person with something that is not in him to belittle him, Allah will confine him in Hell until he brings proof of what he said about him.”[8]

[8] Reported by al-Ṭabarānī in al-Mu’jam al-Awsaṭ (8936) and others, and it was graded *ḍa’īf* by al-Albānī in Ghāyah al-Marām fī Takhrīj Aḥādīth al-Ḥalāl wa al-Ḥarām (437)

39 - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ، وَمُحَمَّدُ بْنُ مُسْلِمٍ الرَّازِيُّ، قَالَا: حَدَّثَنَا أَبُو الْمُغِيرَةِ عَبْدُ الْقُدُّوسِ بْنُ الْحَجَّاجِ، حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنِي رَاشِدُ بْنُ سَعْدٍ، وَعَبْدُ الرَّحْمَنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: " لَمَّا عُرِجَ بِي مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يَخْمُشُونَ صُدُورَهُمْ، فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ، وَيَقَعُونَ فِي أَعْرَاضِهِمْ "

39 - Muḥammad b. ʻA'uf al-Ṭā'ī and Muḥammad b. Muslim al-Rāzi said: Abū al-Mughīrah ʻAbdul-Quddūs b. al-Ḥajjāj narrated to us, from Ṣafwān b. ʻAmr, who said that Rāshid b. Sa'd and Abdur- Raḥmān b. Jubayr b. Nufayr narrated to me from Anas b. Mālik, who said: The Messenger of Allāh (ﷺ) said: "When I was taken up to the heavens, I passed by a people whose nails were made of bronze, scratching their chests. I asked, 'Who are these, O Jibrīl?' He said: 'These are the ones who eat the flesh of people and speak ill of their honour.'"[9]

[9] Aḥmad (13340), Abū Dāwūd (4878) and graded *ṣaḥīḥ* by al-Albānī in al-Ṣaḥīḥah (533)

40 – حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاتِكَةِ، عن علي بن يزيد عن القاسم أبي عبد الرحمن، عَنْ أَبِي أُمَامَةَ رضي الله عنه قَالَ: أَتَى رَسُولُ اللهِ صلى الله عليه وسلم بَقِيعَ الْغَرْقَدِ فَوَقَفَ عَلَى قَبْرَيْنِ ثَرِيَّيْنِ، فَقَالَ: «أَدَفَنْتُمْ هُنَا فُلَانًا وَفُلَانَةَ؟» أَوْ قَالَ: «فُلَانًا وَفُلَانًا؟» فَقَالُوا: نَعَمْ يَا رَسُولَ اللهِ، فَقَالَ: «قَدْ أُقْعِدَ فُلَانٌ الْآنَ يُضْرَبُ»، ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ ضُرِبَ ضَرْبَةً مَا بَقِيَ مِنْهُ عُضْوٌ إِلَّا انْقَطَعَ، وَلَقَدْ تَطَايَرَ قَبْرُهُ نَارًا، وَلَقَدْ صَرَخَ صَرْخَةً سَمِعَتْهَا الْخَلَائِقُ إِلَّا الثَّقَلَيْنِ مِنَ الْجِنِّ وَالْإِنْسِ، وَلَوْلَا تَمْرِيحُ قُلُوبِكُمْ وَتَزَيُّدُكُمْ فِي الْحَدِيثِ لَسَمِعْتُمْ مَا أَسْمَعُ» ثُمَّ قَالَ: «الْآنَ يُضْرَبُ هَذَا، الْآنَ يُضْرَبُ هَذَا» ، ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ ضُرِبَ ضَرْبَةً مَا بَقِيَ مِنْهُ عَظْمٌ إِلَّا انْقَطَعَ، وَلَقَدْ تَطَايَرَ قَبْرُهُ نَارًا، وَلَقَدْ صَرَخَ صَرْخَةً سَمِعَهَا الْخَلَائِقُ إِلَّا الثَّقَلَيْنِ مِنَ الْجِنِّ وَالْإِنْسِ، وَلَوْلَا تَمْرِيحٌ فِي قُلُوبِكُمْ وَتَزَيُّدُكُمْ فِي الْحَدِيثِ لَسَمِعْتُمْ مَا أَسْمَعُ» ، قَالُوا: يَا رَسُولَ اللهِ، مَا ذَنْبُهُمَا؟، قَالَ: «أَمَّا فُلَانٌ، فَإِنَّهُ كَانَ لَا يَسْتَبْرِئُ مِنَ الْبَوْلِ، وَأَمَّا فُلَانٌ – أَوْ فُلَانَةُ – فَإِنَّهُ كَانَ يَأْكُلُ لُحُومَ النَّاسِ»

40 - Ali b. Sahl al-Ramli narrated to us, and Al-Walid b. Muslim from ‘Uthmān b. Abi al-Aatika, From Ali ibn Yazid, from Al-Qasim Abu Abd al-Raḥmān from Abū Umamah (رَضِيَ اللَّهُ عَنْهُ) said: The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came to the Baqi' al-Gharqad and stood over two rich graves and said: “Did you bury here so-and-so and so-and-so?” They replied: “Yes, O Messenger of Allāh.” He said: “So-and-so has just been punished.” Then he said: “By the One in Whose Hand is my soul, he has been struck such that no part of him remains intact except that it is cut off, and his grave has been flared up with fire and he has screamed a scream that all creatures heard, except the heavy ones from the jinn and mankind. If it were not for the turmoil in your hearts and your exaggeration in speech, you would have heard what I hear.” He then said: “Now this one will be punished, now this one will be punished.” Then he said: “By the One in Whose Hand is my soul, this one has been struck such that no bone remains intact except that it is cut off, and his grave has been flared up with fire and he has screamed a scream that all creatures heard, except the heavy ones from the jinn and mankind. If it were not for the turmoil in your hearts and your exaggeration in speech, you would have heard what I hear.” They asked: “O Messenger of Allāh,

what was their sin?" He said: "As for so-and-so, he did not take care with regard to urine, and as for so-and-so - or so-and-so - he ate the flesh of people."[10]

[10] Aḥmad (22292), Ibn Mājah (245), and ʻUthmān b. Abi al-Aatika is weak when narrating upon Ali ibn Yazid (Ibn Ḥajr in al-Taqrīb, 4817). The ḥadīth was graded *ḍaʾīf* by al-Albānī in al-Targhīb (1693).

41 – حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الرِّفَاعِيُّ، حَدَّثَنَا ابْنُ فُضَيْلٍ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، جَمِيعًا عَنِ الْأَعْمَشِ، عَنْ سَعِيدِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ، قَالَ: قَالَ لَنَا رَسُولُ اللهِ صلى الله عليه وسلم: «يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قَلْبَهُ، لَا تَغْتَابُوا الْمُسْلِمِينَ، وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنِ اتَّبَعَ عَوْرَاتِهِمْ تَتَبَّعَ اللهُ عَوْرَتَهُ، وَمَنْ تَتَبَّعَ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ»

41 - Muḥammad b. Yazid al-Rifā'ī narrated to us, as did ibn Fudayl, (al-Ṭabarī mentions another chain) and Muḥammad b. al-A'alā narrated to us from Aswad b. Amir, from Al-A'mash from Sa'īd b. Abdullāh from Abū Barzah al-Aslamī, who said: The Messenger of Allāh (ﷺ) said: "O assembly of those who have faith by their tongues, but not in their hearts, do not backbite the Muslims, and do not follow their shortcomings. Whoever follows their shortcomings, Allāh will follow his shortcomings. And whoever's shortcomings Allāh follows, his will be exposed (even) in (the secrecy of) his home."[11]

[11] Aḥmad (19775 and 19801), Abū Dāwūd (4880), and it was graded *ḥasan ṣaḥīḥ* by al-Albānī in al-Targhīb (2340)

[End of Book]