

القصيدۃ اللامية المنسوبة لشيخ الإسلام ابن تيمية

The Poem Laamiyyah Ascribed to
Shaikhul-Islaam Ibn Taymiyyah (رحمه الله)

Translated by

Faisal Ibn Abdul Qadir Ibn Hassan
Abu Sulaymaan

Text of Poem:

يَسْأَلُنِي عَنْ مَذْهَبِي وَعَقِيدَتِي رُزِقَ الْهُدَى مَنْ لِلْهُدَايَةِ يَسْأَلُ

Oh one who asks about my mathhab and my aqeedah
Guidance is granted to the one who asks for guidance

اسْمَعْ كَلَامَ مُحَقِّقِي فِي قَوْلِهِ لَا يَنْشُئُنِي عَنْهُ^(١) وَلَا يَتَبَدَّلُ

Listen to one who is certain in his speech
Not turning away from it nor changing it

حُبُّ الصَّحَابَةِ كُلِّهِمْ لِي مَذْهَبٌ وَمَوَدَّةُ الْقُرْبَى بِهَا أَتَوَسَّلُ

Loving all of Companions is my mathhab
And through the love of the household of the Prophet (ﷺ) do I seek a means to
Allah

وَلِكُلِّهِمْ قَدْرٌ عَلا وَفَضَائِلُ^(٢) لَكِنَّمَا الصُّدُوقُ مِنْهُمْ أَفْضَلُ

All of them (i.e. the Companions) have a high rank and virtue
However, as-Sideeq (Abu Bakr, may Allah be pleased with him) is the best of them

وَأَقُولُ فِي الْقُرْآنِ مَا جَاءَتْ بِهِ آيَاتُهُ فَهُوَ الْكَرِيمُ^(٣) الْمُتَزَّلُ

I say about the Quran that which has come
In its verses. It is a Noble Revelation

وَأَقُولُ قَالَ اللَّهُ جَلَّ جَلَالُهُ وَالْمُصْطَفَى الْهَادِي وَلَا أَتَأَوَّلُ^(٤)

And I say: “Allah, the Majestic said
And the Chosen One, the guide (ﷺ)” and I do not distort [their words]

وَجَمِيعُ آيَاتِ الصِّفَاتِ أَمْرٌ مَا حَقًّا كَمَا نَقَلَ الطَّرَازُ الْأَوَّلُ

All the verses about the Attributes of Allah I affirm
In Truth as it was reported from the first generation

وَأَرُدُّ عَنْهَا إِلَى نِقَائِهَا وَأَصُونُهَا عَنْ كُلِّ مَا يَتَخَيَّلُ

And I return the responsibility of these verses to those who reported it (i.e. the
Salaf)
And I protect it [the Names and Attributes] from everything that is imagined [by
resembling them to the creation]

[قُبْحًا] ^(٥) لِمَنْ نَبَذَ [الْقُرْآنَ] ^(٦) وَرَاءَهُ وَإِذَا اسْتَدَّلَّ يَقُولُ قَالَ الْأَخْطَلُ

May disgrace be upon the one who throws the Quran behind his back
And uses as evidence: “al-Akhtal (i.e. the Christian) said”

وَالْمُؤْمِنُونَ يَرَوْنَ حَقَّ رَبِّهِمْ وَإِلَى السَّمَاءِ بِغَيْرِ كَيْفٍ يَنْزِلُ

The believers will see their Lord in Truth
And to the heavens He descends without [us] knowing how

وَأَقْرُبُ بِالْمِيزَانِ وَالْحَوْضِ الَّذِي أَرْجُو بَأْنِي مِنْهُ رَبًّا أَنْتَهَلُ

I affirm the Mizaan (i.e. the Balance) and the Hawd (i.e. the Pool) which
I hope to be [from those] who will quench their thirst with it

وَكَذَا الصِّرَاطُ يُمَدُّ فَوْقَ جَهَنَّمَ [فَمُسَلِّمٌ] ^(٧) نَاجٍ وَأَخْرَجَهُمْ

Likewise [I affirm] the Siraat (i.e. the Bridge) which extends over the Hell-fire
So the one who submitted/has Tawheed will be saved and the other will fall

وَالنَّارُ يَصْلَاهَا الشَّقِيُّ بِحِكْمَةٍ وَكَذَا التَّقِيُّ إِلَى الْجَنَّاتِ سَيَدْخُلُ

The Hell-fire is the abode for the miserable one according to wisdom
Likewise the pious will enter Gardens of Paradise

وَلِكُلِّ حَيٍّ عَاقِلٍ فِي قَبْرِهِ عَمَلٌ يُقَارِئُهُ هُنَاكَ وَيُسْأَلُ

Everyone will be alive, sane in their grave
His actions will be his close companion there [in his grave] and about it he will be asked

هَذَا اعْتَقَادُ الشَّافِعِيِّ وَمَالِكٍ وَأَبِي حَنِيفَةَ ثُمَّ أَحْمَدَ يُنْقَلُ

This is the creed of Shafi'ee, Malik
Abu Hanifa and then Ahmad as recorded

فَإِنْ اتَّبَعْتَ سَبِيلَهُمْ فَمَوْفُوقٌ وَإِنْ ابْتَدَعْتَ فَمَا عَلَيْكَ مَعُولٌ

So if you follow their path then you are prosperous
And if you innovate, then you do not have any support

***** End of Poem *****

The Authenticity of the Poem

Shaikh Yahya ibn Ali al-'Hajoori hafidhuhallah wrote:

“Allamah Nu'maan ibn Mahmood al-Alusi (may Allah have mercy upon him) mentioned in *Jalaa ul-'Aynain fi Mabaakmah al-Abmadayn* (pg. 57): **“Know firstly that the Aqeedah of Shaikhul-Islaam is in agreement with the Quran and Sunnah, extensive with the statements of the Salaf of the Ummah, and detailed in his writings. His love and veneration for the Honorable Companions, especially the Two Shaikhs (Abu Bakr and Umar) is as clear as the sun at high noon...from his statements is “Oh one who asks me about my mathhab and Aqeedah”.** Then he mentions the poem in completion.

Shaikh Abdul-Aziz ibn Naasir ar-Rasheed (may Allah have mercy upon him) affirmed it in *At-Tanbihaat as-Sunniyyah Sharh al-Waasitiyyah* (Pg. 127). He said: **“Shaikh Taqi ud-deen (may Allah have mercy upon him) said in his famous Laamiyyah: “May disgrace be for the one who puts the Quran behind his back...etc”.**

Shaikh Bakr Abu Zaid denied its authenticity and he mentioned that in his book about Shaikhul-Islaam *al-Madkhal ila Tareekh Shaikhul Islaam*

‘Allamah Ibn ul-'Uthaymeen denied its authenticity in his explanation of as-Safaarini under line no. 102 (pg. 427) Daar al-Baseerah print. He said at the end of his speech: **“what is apparent is that it is not authentic at all from the Shaikh”.**

Shaikhul-Islaam Ibn Taymiyyah (may Allah have mercy upon him) said in *Majmoo' al-Fatawa* (6/287) in context of refuting the *Ashaa'irah*: “The poet recited: **“May disgrace be upon the one who throws the Quran behind his back. And uses as evidence: “al-Akhtal (i.e. the Christian) said”.**

So in the statement of Shaikhul-Islaam that a poet recited this poetry means it was said by other than him and it is possible [that] it was himself [who authored it]. And Allah knows best.

I (Shaikh Yahya) say: Whether it is affirmed from Shaikhul-Islaam or not affirmed, then the poem is in accordance to his belief and other than him from Ahlul Sunnah, except for what we made mention of as will come” [Sharh Laamiyyah li Shaikhul-Islaam Ibn Taymiyyah pg 2-3].

غنية السائل بما في لامية شيخ الإسلام من مسائل

Sufficiency For the Questioner in Regards to What is in the Laamiyyah of
Shaikhul-Islaam of [Aqeedah] Issues¹

by

Shaikh ‘Allamah Ahmad Ibn Yahya an-Najmi

Translated by

Faisal Ibn Abdul Qadir Ibn Hassan

Abu Sulaymaan

Introduction

In the Name of Allah and may peace and blessings be upon the Messenger of Allah (ﷺ):

So this is an abridged explanation of Laamiyyah of Shaikhul-Islaam Ahmad Ibn Abdul-Haleem ibn Abdus-Salam Ibn Taymiyyah (may Allah have mercy upon him).

¹ Darul-Minhaaj print 1436 First Edition

يَا سَائِلِي عَنْ مَذْهَبِي وَعَقِيدَتِي رُزِقَ الْهُدَى مَنْ لِلْهُدَايَةِ يَسْأَلُ

Oh one who asks about my mathhab and my aqeedah

Guidance is granted to the one who asks for guidance

Commentary:

This is a supplication from Shaikhul-Islaam for the questioner that Allah grants him guidance. For the one who asks the likes of this question, is one of two men:

1. Either he is a questioner who wants to know the Aqeedah of the one questioned so he can treat him accordingly
2. Or either he is a beginner who is respecting the one questioned and venerating him due to what he sees [from him] of the signs of guidance. This is the most common case with regards to this question. And Allah is the one who facilitates.

اسْمَعْ كَلَامَ مُحَقِّقٍ فِي قَوْلِهِ لَا يَنْشُئُنِي عَنْهُ^(١) وَلَا يَتَبَدَّلُ

Listen to one who is certain in his speech
Not turning away from it nor changing it

Commentary:

The Shaikh informed [the reader] here that his Aqeedah has come after research and returning to evidences. So like this he is firm. He will not turn away from it whatever may be the cause for turning away and not change it whatever the temptations may be.

حُبُّ الصَّحَابَةِ كُلِّهِمْ لِي مَذْهَبٌ وَمَوَدَّةُ الْقُرْبَى بِهَا أَتَوَسَّلُ

Loving all of Companions is my mathhab
And through the love of the household of the Prophet (ﷺ) do I seek a means to
Allah

Commentary:

He (may Allah have mercy upon him) indicates [here] that from his mathhab is the love for all the Companions (may Allah be pleased with them) without an exception. Due to Allah's statement after mentioning the Muhaajireen and Ansaar in surah Hashr:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us
in Faith [59:10]

And due to His statement:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers,
and merciful among themselves. [48:29]

And His statement:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O
Muhammad) under the tree [48:18]

And His statement:

وَالسَّابِقُونَ 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 Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah 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 [9:100]

And His statement:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ - يَٰ أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Allah has forgiven the Prophet, the Muhajirun (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad) in the time of distress (Tabuk 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 Tabuk expedition (whom the Prophet left (i.e. he did not give his judgement in their case, and their case was suspended for Allah'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 Allah, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful. [9:117-118]

These verses and other than it are evidences for the obligation to love the Companions (may Allah be pleased with them). [They are] those who were afflicted alongside the Prophet (ﷺ) with a fair trial, which was a cause for Allah's pleasure with them and their firmness in aiding their Prophet (ﷺ) upon the Truth.

Like this, it is obligatory upon every Muslim to love all the Companions and not speak bad about anyone of them due to his statement (ﷺ):

هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي

Won't you then give up harming my Companion?

[Bukhari no. 3361]

And:

لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ

Do not revile my Companions, for by The One in Whose Hand is my soul! If any one of you were to spend the equivalent of Mount Uhud in gold, it would not equal a Mudd (handful) spent by anyone of them, nor even half a Mudd." [Muslim no. 2540 and others]

And his (Shaykhul Islam ibn Taymiyyah's) statement:

And through the love of the household of the Prophet (ﷺ) do I seek a means to Allah

That is: through the love of the household of the Prophet (ﷺ) do I seek a means to Allah. I hope that my sins will be forgiven and that I enter the entrance on the Day of Judgement of those who are pleased with the Companions and the Prophet's household. Allah says:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

No reward do I ask of you for this except to be kind to me for my kinship with you. [42:23]

That is: except that you love my kinship, respect them, and venerate them due to their nearness to me and my companionship.

It comes in the Hadith from the Prophet (ﷺ) :

إِنَّ اللَّهَ اصْطَفَىٰ كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ وَاصْطَفَىٰ قُرَيْشًا مِنْ كِنَانَةَ وَاصْطَفَىٰ مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ

Verily Allah granted eminence to Kinana from amongst the descendants of Isma'il, and he granted eminence to the Quraish amongst Kinana, and he granted eminence to Banu Hashim amongst the Quraish, and he granted me eminence from the tribe of Banu Hashim. [Saheeh Muslim no. 2276]

وَلِكُلِّهِمْ قَدَرٌ عَلاَ وَفَضَائِلٌ^(٢) لَكِنَّمَا الصُّدِيقُ مِنْهُمْ أَفْضَلُ

All of them (i.e. the Companions) have a high rank and virtue
However, as-Sideeq (Abu Bakr, may Allah be pleased with him) is the best of them

Commentary:

He intends with this the difference in virtue between the Companions. That is: along with loving them all. So the evidences prove the excellence of Abu Bakr over the other Companions, then Umar over the remaining Companions, then Uthman, then Ali, then the six remaining of the ten given the glad tidings of Paradise. They are: Zubair ibn 'Awwam, Talha ibn Ubaidullah, Sa'd ibn Abi Waqqas, Abdur-rahman ibn 'Awf, Sa'eed ibn Zayd, Abu Ubaidah ibn al-Jarrah (may Allah be pleased with all of them). Then the remaining Companions have virtue over each other in accordance to the one who preceded in accepting Islam.

Those who made two migrations [to Abyssinia and Madinah] are better than the other Muhajireen. The Companions of the treaty of 'Aqabah are better than other than them from the Ansar, then the People of Badr, then those who signed the treaty of Ridwaan, then the one who believed and emigrated before the conquest of Makkah, then the one who fought after the conquest of Makkah, then the young ones of the Companions. This is their order in accordance of virtue.

In this [line of poetry] is the disassociation from the *Shi'iah* and *an-Nawaasib*. The *Shi'iah* declare all the Companions as disbelievers except Ali ibn Abi Taalib and a small number that does not exceed fourteen or fifteen. The *an-Nawaasib* turn away from the Companions and hate the family of the Prophet (ﷺ). Both of these groups are misguided.

The truth is: we (i.e. Ahlul Sunnah) take all of them as allies, we love them, and we place them in the position which Allah has placed them in.

وَأَقُولُ فِي الْقُرْآنِ مَا جَاءَتْ بِهِ آيَاتُهُ فَهُوَ الْكَرِيمُ^(٣) الْمُتَزَلُّ

I say about the Quran that which has come
In its verses. It is a Noble Revelation

Commentary:

These two lines of poetry inform [the reader] that he believes that the Quran is the speech of Allah, revealed [and] not created. So we say as he said. Allah, the Exalted said:

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ

And if anyone of the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection then grant him protection, so that he may hear the Word of Allah (the Quran)

[9:6]

So He described it as the speech of Allah, the Exalted even if it is heard from the creation. So this invalidates the mathhab of the *Mu'atazilah* who say that the Quran is created. It also invalidates the mathhab of the *Lafdhyyah* who say my pronunciation of the Quran is created. Ahlul-Sunnah wal-Jama'ah affirm that whoever says the Quran is created, then he is a disbeliever. Whoever says my pronunciation of the Quran is created, then he is an innovator.

The truth is what we clarified: that it is the speech of Allah and the speech of Allah is an Attribute from His attributes. Ahlul-Sunnah wal-Jama'ah believe that Allah speaks with a speech that is:

(قديم النوع) - Allah will forever be one who speaks

(حادث الأحاد) - He speaks when He wants, with what He wants, and how He wants.

Not being able to speak is a deficiency in the creation, so how can it not be a deficiency in regards to Allah! May Allah disgrace the people of theological rhetoric who come with this and enter this misguided innovation into Islam.

From that is their claim: that whoever describes Allah as One who can speak and that He speaks whenever He wants, makes a resemblance between the creation and the Creator. They lied in that.

وَجَمِيعُ آيَاتِ الصُّفَاتِ أَمْرٌ مَا حَقًّا كَمَا نَقَلَ الطَّرَازُ الْأَوَّلُ

All the verses about the Attributes of Allah I affirm
In Truth as it was reported from the first generation

وَأَرُدُّ عَنْهَا إِلَى نَفْسِهَا وَأَصَوْنَهَا عَنْ كُلِّ مَا يُتَخَيَّلُ

And I return the responsibility of these verses to those who reported it (i.e. the
Salaf)
And I protect it [the Names and Attributes] from everything that is imagined [by
resembling them to the creation]

وَأَيُّهَا [قُبْحًا] (٥) لِمَنْ نَبَذَ [الْقُرْآنَ] (٦) وَرَاءَهُ وَإِذَا اسْتَدَّلَّ يَقُولُ قَالَ الْأَخْطَلُ

May disgrace be upon the one who throws the Quran behind his back
And uses as evidence: “al-Akhtal (i.e. the Christian) said”

Commentary:

I say: the poet affirms in these lines of poetry that he believes in all the Attributes mentioned in the Book and the Sunnah. He believes in them, carrying them upon a meaning necessitated by the Arabic language, however befitting Allah’s majesty. If He affirms a Face, he says: I affirm a Face for Allah befitting His Majesty. If He affirms a Hand he says: I affirm a Hand for Allah befitting His Majesty. If He affirms an Eye he says: I affirm an Eye for Allah befitting His Majesty.

The same is said for all the reported Attributes whether they be pertaining to Allah’s essence (ذاتية) as has preceded, or pertaining to Allah’s Actions (فعلية) like *Istawaa* (Allah’s rising above the Throne), descending to the lowest heaven, and what is similar to that of what is believed in and affirmed by the first generations from the Companions, Tabi’een, and the followers of the Tabi’een; the first three generations which the Prophet (ﷺ) praised and recommended.

**And I protect it [the Names and Attributes] from everything that is imagined [by
resembling them to the creation]**

I protect it from everything that is imagined in the minds from resembling [the Names and Attributes] to the creation.

In the third line, he criticizes whoever leaves off the Quran and Sunnah in deriving evidences and instead uses as evidence what al-Akhtal (the Christian), disbeliever said. Whoever does that, then he is worthy of being criticized and described with disgrace and evil. This is because he left the Truth and has taken falsehood. Truly to Allah we belong, and truly to Him we shall return.

The intent of using the statement of al-Akhtal is what the *Ashaa'irah* use as evidence to interpret (الاستواء) to mean (الاستيلاء). They use as evidence the statement of al-Akhtal:

قَدْ اسْتَوَى بِشَرٍّ عَلَى الْعِرَاقِ مِنْ غَيْرِ سَيْفٍ وَدَمٍ مُهْرَاقٍ

Bishr conquered Iraaq
Without a sword or shedding any blood

They say (استواء) here is the in the meaning of (استولى) and this evidence is falsehood. If it is said Bishr ibn Marwaan conquered Iraaq because there was no one conquering over it before, then that is correct [to say] in regards to the creation. That is not correct in regards to the Creator because there was no one conquering the Throne before Him. This is clear. However, Allah informed us that the eyes do not become blind, however it is the hearts in the chest that become blind.

So who is it that disputes with Allah, the Lord of the Worlds and conquered His Throne before Him?! We seek refuge in Allah from misguidance:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

Had there been therein (in the heavens and the earth) gods besides Allah, then verily both would have been ruined. [21:22]

And He, the Exalted said:

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَغَوْا إِلَى ذِي الْعَرْشِ سَبِيلًا - سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا
كَبِيرًا

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ
كَانَ حَلِيمًا غَفُورًا

Say (O Muhammad to these polytheists, pagans, etc.): "If there had been other aliha (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 be He! From 'Uluwan Kabira (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allah, but He is Allah, the One, the Self-Sufficient Master, whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him). 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. [17:42-44]

وَالْمُؤْمِنُونَ يَرَوْنَ حَقَّ رَبِّهِمْ إِلَى السَّمَاءِ بِغَيْرِ كَيْفٍ يَنْزِلُ

The believers will see their lord in Truth
And to the heavens He descends without [us] knowing the how

Commentary:

That is: the believers will see their Lord on the Day of Judgement as that is established in a number of Ahaadith. From them is the Hadith of Jareer ibn Abdillahi in the Saheehayn:

إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ يَوْمَ الْقِيَامَةِ كَمَا تَرَوْنَ هَذَا، لَا تُضَامُونَ فِي رُؤْيَيْهِ

You will see your Lord on the Day of Resurrection as you see this (full moon) and you will have no difficulty in seeing Him

The Ahaadith reported regarding the believers seeing their Lord on the Day of Judgement are many and well-known.

And to the heavens He descends without [us] knowing the how. That is: Allah descends to the lowest heaven without [us] knowing how during the middle third of the night and the last third of the night.

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to his invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"

[Bukhari no. 1145]

Ahlul Sunnah believe that and affirm that for their Lord according to a form befitting His Majesty, the Exalted.

وَأَقْرُبُ الْمِيزَانِ وَالْحَوْضِ الَّذِي أَزْجُو بَائِي مِنْهُ رُبُّ الْأَنْهَارِ

I affirm the Mizaan (i.e. the Balance) and the Hawd (i.e. the Pool) which
I hope to be [from those] who will quench their thirst with it

Commentary:

That is he informed us that he believes in the **Mizaan** (the Balance) upon which the actions will be weighed². It is a Balance with two scales and a tongue. The good deeds of the servant will be placed on one scale and the evil sins will be placed on another. If the good deeds outweigh the evil sins, the person will be saved and enter Paradise. If the scale of the bad deeds outweighs the good, then the owner of these deeds may be punished then after that he will enter Paradise either by the intercession from those who intercede or by the Mercy of the Most Merciful.

Hawd: It is the Hawd (the Pool) of the Prophet (ﷺ)³. Its length is the distance of one month and its width is the distance of one month. The believers will drink from it on the Day of Judgement. Whoever drinks from it will never be thirsty after that and its vessels are like the number of stars.

² Narrated 'Abdullah bin 'Amr bin Al-'As:

that the Messenger of Allah (ﷺ) said: "Indeed Allah will distinguish a man from my Ummah before all of creation on the Day of Judgement. Ninety-nine scrolls will be laid out for him, each scroll is as far as the eye can see, then He will say: 'Do you deny any of this? Have those who recorded this wronged you?' He will say: 'No, O Lord!' He will say: 'Do you have an excuse?' He will say: 'No, O Lord!' So He will say: 'Rather you have a good deed with us, so you shall not be wronged today.'" Then He will bring out a card (Bitaqah); on it will be: "I testify to La Ilaha Illallah, and I testify that Muhammad is His servant and Messenger." He will say: 'Bring your scales.' He will say: 'O Lord! What good is this card next to these scrolls?' He will say: 'You shall not be wronged.' He said: 'The scrolls will be put on a pan (of the scale), and the card on (the other) pan: the scrolls will be light, and the card will be heavy, nothing is heavier than the Name of Allah [Graded **Saheeh** by al-Albani in as-Saheeha no. 135].

³ Narrated 'Abdullah bin 'Amr:

The Prophet (ﷺ) said, "My Pool (Hawd) is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and 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 [Saheeh al-Bukhari no. 6579].

وَكَذَا الصِّرَاطُ يُمَدُّ فَوْقَ جَهَنَّمَ [فَقُضِّلَ] ^(٧) نَاجٍ وَآخَرٌ مُهْمَلٌ

Likewise [I affirm] the Siraat (i.e. the Bridge) which extends over the Hell-fire
So the one who submitted/has Tawheed will be saved and the other will fall

Commentary:

Siraat: the Bridge placed over the Hell-fire [and Paradise is on the other side⁴].

The physical Siraat [in the Hereafter] is the one that resembles the metaphorical Siraat which is in the worldly life. It is that which is indicated to in Allah's verse:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ

And verily, this (i.e. Allah's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it [6:153]

And He said:

وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism) [42:52]

So the Siraat which it is commanded to follow in the worldly life is the Legislation represented in the Book of Allah and the Sunnah of the Messenger of Allah (ﷺ). Whoever is upright upon it in the worldly life, then he will be upright upon it on the Day of Judgement. So hastiness in [following] the Legislation of Allah is hastiness upon [crossing] the Siraat extended over the Hell-fire.

Authentic Ahaadith have been reported indicating the great variation between the Muslims when passing over the physical Siraat. Some will move like the blink of the eye, some like the lightning, some like the wind, some like steeds, some like the jogging of men, some like the walking of men,

⁴ Abu Sa'eed narrated that the Messenger of Allah (ﷺ) said:

“The Sirat will be placed across Hell, on thorns like the thorns of Sa'dan plant.* Then the people will cross it. Some will pass over safe and sound, some will be detained, and some will fall in headfirst [Saheeh Ibn Majah no. 342].

some will crawl, and some of them will crawl on their stomach⁵. This variation is in accordance to their variation in following the Legislation of Allah and their quickness in [following] it.

So the one who submitted/has Tawheed will be saved and the other will fall

That is: the one who follows the straight path in the worldly life then he is saved. Whoever's following of the Straight Path [in the worldly life] is unstable then he will fall. We seek refuge in Allah.

⁵ Abu Sa'eed also reported that the Prophet (ﷺ) said: "...It was asked: Messenger of Allah, what is this bridge? He said: The void in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire" [Bukhari no. 7439 and Saheeh Muslim no. 183]

وَالنَّارُ يَصْلاهَا الشَّقِيُّ بِحُكْمَةٍ وَكَذَا التَّقِيُّ إِلَى الْجَنَّةِ سَيَدْخُلُ

The Hell-fire is the abode for the miserable one according to wisdom
Likewise the pious will enter Gardens of Paradise

Commentary:

That is: Allah has prepared Paradise to be full and Hellfire to be full and that is not except due their (the servants') actions. He has recorded that for them and upon them. [So they are] between happiness and misery.

Oh Allah makes us from those who are safe, write us from those who are successful by your mercy, from those who gain safety from the shameful punishment which is for the people of disbelief and disobedience. Allah's refuge is sought.

وَلِكُلِّ حَيٍّ عَاقِلٍ فِي قَبْرِهِ عَمَلٌ يُقَارَنُ بِهِ هُنَاكَ وَ يُسْأَلُ

Everyone will be alive, sane in their grave
His actions will be his close companion there [in his grave] and about it he will be asked

Commentary:

In this line of poetry, it mentions that a person will see his actions.

On the authority of Baraa ibn 'Azib (may Allah be pleased with him):

خرجنا مع رسول الله صلى الله عليه وسلم في جنازة رجل من الأنصار فانتبهينا إلى القبر ولما يلحد فجلس رسول الله صلى الله عليه وسلم وجلسنا حوله وكأن على رؤوسنا الطير وفي يده عود ينكت به في الأرض فرفع رأسه فقال استعينوا بالله من عذاب القبر مرتين أو ثلاثا ثم قال إن العبد المؤمن إذا كان في انقطاع من الدنيا وإقبال من الآخرة نزل إليه ملائكة من السماء بيض الوجوه كأن وجوههم الشمس معهم كفن من أكفان الجنة وحنوط من حنوط الجنة حتى يجلسوا منه مد البصر ويجيء ملك الموت عليه السلام حتى يجلس عند رأسه فيقول أيتها النفس الطيبة اخرجي إلى مغفرة من الله ورضوان قال فتخرج فتسيل كما تسيل القطرة في السقاء فيأخذها فإذا أخذها لم يدعها في يده طرفة عين حتى يأخذوها فيجعلوها في ذلك الكفن وفي ذلك الحنوط ويخرج منها كأطيب نفحة مسك وجدت على وجه الأرض قال فيصعدون بها فلا يمرون على ملامن الملائكة إلا قالوا ما هذا الروح الطيب فيقولون فلان بن فلان بأحسن أسمائه التي كانوا يسمونه بها في الدنيا حتى ينتهوا بها إلى السماء الدنيا فيستفتحون لهم فيشيعه من كل سماء مقربوها إلى السماء التي تليها حتى ينتهي بها إلى السماء السابعة فيقول الله عز وجل اكتبوا كتاب عبي في عليين وأعيدوه إلى الأرض [فإني منها خلقتهم وفيها أعيدهم ومنها أخرجهم تارة أخرى قال فتعاد روحه] في جسده فيأتيه ملكان فيجلسانه فيقولان [له] من ربك فيقول ربي الله فيقولان ما دينك فيقول ديني الإسلام فيقولان له ما هذا الرجل الذي بعث فيكم فيقول رسول الله فيقولان له ما عملك فيقول قرأت كتاب الله وآمنت به وصدقته فينادي مناد من السماء أن صدق عبي فافرشوا له من الجنة وألبسوه من الجنة وافتحوا له بابا إلى الجنة قال فيأتيه من روحها وطيبها ويفسح له في قبره مد بصره قال ويأتيه رجل حسن الوجه حسن الثياب طيب الريح فيقول أبشر بالذي يسرك هذا يومك الذي كنت توعده فيقول من أنت فوجهك الوجه يجيء بالخير فيقول أنا عملك الصالح فيقول رب أقم الساعة حتى أرجع إلى أهلي ومالي وإن العبد الكافر إذا كان في انقطاع من الدنيا وإقبال من الآخرة نزل ملائكة سود الوجوه معهم المسوح فيجلسون منه مد البصر ثم يجيء ملك الموت حتى يجلس عند رأسه فيقول أيتها النفس الخبيثة اخرجي إلى سخط من الله وغضب فتفرق في جسده فينزعها كما ينزع السفود من الصوف المبلول فيأخذها فإذا أخذها لم يدعها في يده طرفة

عين حتى يجعلوها في تلك المسوح ويخرج منها كأنتن جيفة وجدت على وجه الأرض فيصعدون بها فلا يمرون بها على ملأ من الملائكة إلا قالوا ما هذه الريح الخبيثة فيقولون فلان بن فلان بأقبح أسمائه التي كان يسمى بها في الدنيا حتى ينتهي بها إلى السماء الدنيا فيستفتح له فلا يفتح له ثم قرأ رسول الله صلى الله عليه وسلم { لا تفتح لهم أبواب السماء ولا يدخلون الجنة حتى يلج الجمل في سم الخياط } فيقول الله عز وجل اكتبوا كتابه في سجين في الأرض السفلى ثم تطرح روحه طرعا ثم تلا رسول الله صلى الله عليه وسلم { ومن يشرك بالله فكأنما خر من السماء فتخطفه الطير أو تهوي به الريح في مكان سحيق } فيعاد روحه في جسده ويأتيه ملكان فيجلسانه فيقولان له من ربك فيقول هاه هاه لا أدري [فيقولان له ما دينك فيقول هاه هاه لا أدري] فينادي مناد من السماء أن كذب فافرشوه من النار وافتحوا له بابا إلى النار فيأتيه من حرها وسمومها ويضيق عليه قبره حتى تختلف فيه أضلعه ويأتيه رجل قبيح الوجه قبيح الثياب منتن الريح فيقول أبشر بالذي يسوءك هذا يومك الذي كنت توعده فيقول من أنت فوجهك الذي يأتي بالشر فيقول أنا عملك الخبيث فيقول رب لا تقم الساعة

We went out with Allah's Messenger (ﷺ) with the funeral of a man of the Ansaar. We came to the grave and the niche in the side of the grave (Al-Lahd) had not been dug out yet, so Allah's messenger (ﷺ) sat and we sat around him as if we had birds upon our heads (very alert) and in his hand he had a stick with which he was striking the ground.

Then he raised his head and said, "Seek Allah's refuge from the punishment of the Grave," two or three times.

Then he said, "When the Believing servant is leaving this world and going on to the Hereafter, angels with bright faces - as if their faces were the sun - descend upon him. With them is a shroud from Paradise and perfume for embalming from the perfume of Paradise, so they sit away from him at the distance the eye can see and then the Angel of Death comes and sits by his head and says, "O good soul, come out to forgiveness from Allah and His good pleasure." He said, "So it comes out (smoothly) just as a drop flows out from the mouth of the drinking vessel, and he (i.e. the Angel of Death) takes it [the servant's soul], but does not leave it in his hand even for the blink of an eye until they take it and place it in that shroud and that perfume, and there comes out from him a smell like that of the best musk found upon the face of the earth."

Then the Prophet (ﷺ) continued, "So they ascend with it (i.e. the person's soul) and they do not pass by any group of the angels except that they say, "Who is this good and pure soul?" So they reply, "So and so, son of so and so," with the best of his names which he used to be called by in this world until they come with him to the lowest heaven and ask that it be opened for him, so it is opened for him, so they accompany him through every heaven to the next one until he is taken up to the seventh heaven, and Allah, the Mighty and Magnificent, says, "Write the record of my servant

in 'Illiyyoon (which is the place of the books of the believers)." And Allah continues, "return the soul to the earth to his body." So then two angels come to him and make him sit up. Then they say, "Who is your Lord?" So he will say, "My Lord is Allah." So they say, "What is your Deen (religion)?" So he will say, "My Deen is Islam." So they say, "Who is this man who was sent amongst you?" So he will say, "He is Allah's Messenger." So they say, "How did you come to know that?" So he will say, "I read the Book of Allah, and believed in it and attested to it." So a caller will call from heaven, "Indeed my servant has spoken the truth, so spread a place for him in Paradise, and open a door to Paradise for him." He said, "So some of its fragrance and scent comes to him and his grave is extended as far as the eye can see."

Then the Prophet (ﷺ) continued, "A person with a handsome face, beautiful clothes and a good smell comes to him and says, "Receive good news which will please you. This is the day which you were promised." So he says to him, "Who are you? Since your face appears to signify good." So he says, "I am you righteous deeds." He therefore says, "O my Lord, establish the Last Hour, O my Lord establish the Last Hour - so that I may return to my family and wealth."

The Prophet (ﷺ) continued, "But when the unbelieving servant is leaving this world and going onto the Hereafter, angels with dark faces descend upon him, with them are coarse sack-cloths, and they sit at a distance from him as far as the eye can see.

Then the Angel of Death comes and sits by his head and says, "O foul soul, come out to Allah's displeasure and anger." So the soul spreads throughout his body, so he drags it out just as a pronged roasting fork is pulled through wool. So he takes it, but just as a pronged roasting fork is pulled through wool. He takes it, but does not leave it in his hand for the blink of an eye until they put it in those coarse sack-cloths. Then there comes from him an offensive stench like that of the foulest smelling corpse rotting upon the face of the earth.

Then the Prophet (ﷺ) continued, "So they ascend with it (i.e. the soul) and they do not pass by a group of angels except that they say, "What is this foul smell?" So they say, "So and so, son of so and so," calling him with the ugliest names which he used to be called with in this world, until they come with him to the lowest heaven and ask for permission to enter, and it is not opened for him."

Then Allah's Messenger (ﷺ) recited (verse 40 from surat Al-'Araf), what can be translated as, "For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (Which is impossible)."

And the Prophet (ﷺ) continued, "Allah, the Mighty and Magnificent, says, "Write his record in (Sejjeen) within the lowest earth." Then his soul is flung down, Then Allah's Messenger (ﷺ)

recited (verse 31 from surat Al-Hajj), "...And whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place."

The Prophet (ﷺ) continued, "So his soul is returned to his body and two angels come and make him sit up. Then they will say to him, "Who is your Lord?" So He will say, "Ah, Ah, I do not know." So they will say to him, "What is your Deen?" So he will say, "Ah, Ah, I do not know." So they will say to him, "Who is this man who was sent amongst you?" So he will say, "Ah, Ah, I do not know." So a caller will call from heaven, "You have lied so spread a place for him in the Fire, and open a door to the Fire for him." So some of its heat and scorching air comes upon him, and his grave is constricted to the extent that his ribs interlace,

The Prophet (ﷺ) continued, "A man with an ugly face, unsightly clothes and smelling offensively comes to him and says, "Receive news of that which will grieve you, this is the Day which you were promised." So he will say, "Who are you? Your face is ugly and seems to signify evil." So he will say, "I am your evil deeds." So he will say, "O My Lord, do not establish the Last Hour."

[Saheeh. Musnad Ahmad no. 1853 and Abu Dawood no. 4753 and others. Graded Saheeh by al-Albani in Ahkaam ul-Janaaiz pg. 198]

So Shaikhul-Islaam is referring to this.

هَذَا اعْتَقَادُ الشَّافِعِيِّ وَمَالِكٍ وَأَبِي حَنِيفَةَ ثُمَّ أَحْمَدَ يُنْقَلُ

This is the creed of Shafi'ee, Malik
Abu Hanifa and then Ahmad as recorded

فَإِنْ اتَّبَعْتَ سَبِيلَهُمْ فَمَوْفُوقٌ وَإِنْ ابْتَدَعْتَ فَمَا عَلَيْكَ مُعَوَّلٌ

So if you follow their path then you are prosperous
And if you innovate, then you do not have any support

Commentary:

That is: that which he discussed here is the belief of the four Imams and they are: Shafi'ee, Malik, Ahmad, and Abu Hanifa. If you follow them, you will be prosperous and if you innovate and exit their path, then you do not have any support

We ask Allah to guide you to the truth and to attain it.
