Naqd ʻUthmān ibn Saʼīd ʻalā Al-Marīsī Al-Jahmī Al-ʻAnīd fīmā Iftarā ʻalā Allāh fī At-Tawhīd

Written by

Abū Saʼīd ʻUthmān ibn Saʼīd Ad-Dārimī (d. 280h)

rahimahullāhu taʼālā

AL-AQEEDAH

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Tranlator's note

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh the Most Merciful, the Most Beneficent. And may the peace and abundant blessings of Allāh be upon the final Prophet and Messenger of Allāh, Muhammad ibn 'Abdillāh and upon his family, his companions of those who follow them in good until the Day of Resurrection.

In front of you is a translation of book written by the *Shaykh* 'Uthmān ibn Sa'īd Ad-Dārimī – *rahimahullāh* – with the title:

نقض عثمان بن سعيد على المريسي الجهمي فيما افترى على الله في التوحيد

Naqd 'Uthmān ibn Sa'īd 'alā Al-Marīsī Al-Jahmī Al-'Anīd
fīmā Iftarā 'alā Allāh fī At-Tawhīd

The title can be translated as: **'Uthmān ibn Sa'īd's refutation of the stubborn *jamhī* Al-Marīsī, in what he invented of lies about Allāh in Tawhīd.** The foundation for the translation is the *tahqīq* of Mansūr ibn 'Abdil-'Azīz As-Sāmirī, while also looking into the *tahqīq* of Abū 'Āsim Ash-Shawāmī, and the determination of the degree of the *ahādīth* and narrations are taken from both of these. In most cases the end result is the same.

This book is a book of refutation and is therefore secondary when studying the *Sunnah* and the methodology and belief of the *Salaf*. The reader is advised to start with the books explaining the fundamental beliefs, and first thereafter read books of refutation.

This book is not for beginners. And let the reader know that the words of Ad-Dārimī in this book are a direct answer to specific statements brought by the opposers of the religion – statements which he mentions throughout the book – which he picks apart and invalidates with verses from the Qurān, *ahādīth* from the Messenger of Allāh ﷺ, narrations from the scholars, methods and dialects of the Arabic language and arguments of logic and intellect. So if the reader at any point becomes confused, then let him return to the statement of the opposer so he may remind himself what Ad-Dārimī – *rahimahullāh* – is refuting and talking about.

I ask Allāh to make our deeds sincerely for His Face alone, and to benefit with this work. *Allāhumma āmīn*.

Abū Hājar (1444 / 2022)

Introduction[1]

Verily all praise is due to Allāh. We praise Him, ask Him for help and ask Him for forgiveness. We seek refuge with Allāh from the evil in ourselves, and from our evil deeds. Whoever Allāh guides, then no-one can misguide him. And whoever He misguides, then no-one can guide him. And I bear witness that no-one is worthy of worship besides Allāh along who has no partner, and I bear witness that Muhammad is His slave and messenger.

Thereafter:

Verily the best speech is the Speech of Allāh, and the best guidance is the guidance of Muhammad ﷺ. And the worst of matters are the newly invented ones. And every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in Hellfire.

Verily, the companions of the Messenger of Allah ﷺ, the *Tābi'ūn* and those who followed them in goodness, were the best generations. They adhered to the Book of Allāh and the *Sunnah* of His Messenger ﷺ. So Islām and its people were in complete honor, abundant knowledge, worship and certainty. Then after them successors from the misguided people of *kalām* (philosophy) came. They would say about Allāh what they did not know, they would criticize the people due to what they narrated and they would make the particle of dust appear in the eyes of the people, while their eyes were fixed on the trunks. They would accuse other than themselves in the conveyance, but they would not accuse themselves in their interpretation of the Book and the *hadīth*. And if they had referred the difficult (or problematic) of it back to the people of knowledge, then the *manhaj* (of truth) had verily become clear to them and the exit (from their misguidance) had become vast. But their search for leadership and their love of being followed prevented them from this. If their disagreement had been in the branches and in the *sunan*, then there had been capacity for their excuse, just as there is capacity for this for the people of *fiqh*, and their example would have been applied upon them.

But their disagreement is in Tawhīd, in the Attributes of Allāh and other than this among the issues which there is no excuse.

So they speak about this using the unclear of the Qurān. With this, they deceive the ignorant among the ordinary people, and they speak about Allāh and the Book of Allāh without knowledge. And they have no insight or understanding of the *Sunnah*.

[1] Written by the *muhaqqiq* Mansūr ibn 'Abdil-'Azīz As-Sāmirī.

So the people of religion and fear (of Allāh) avoided them, and they testified that they were upon deviation and misguidance. And Allāh wiped them out by the people of knowledge.

﴿ أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴾

"Is the one who is upon a clear evidence from his Lord, like the one for whom his evil deeds has been beautified and they followed their desires."
(Muhammad 47:14)

So Allāh sent leaders from the carriers of knowledge and religion to refute these *juhhāl* (ignoramuses). Among these was *Al-Imām*, *Al-'Allāmah*, *Al-Hāfidh*, *An-Nāqid*, *Shaykh Al-Aimmah*, *Nāsir As-Sunnah* and *Qāmi' Al-Bid'ah*[2]: Abū Sa'īd 'Uthmān ibn Sa'īd ibn Khālid Ad-Dārimī As-Sijzī. He was born a little before year two-hundred (after *hijrah*). He circulated the pens in the search of knowledge, and he took the knowledge of *hadīth* and its defects from 'Alī ibn Al-Madīnī, Yahyā ibn Ma'īn and Ahmad ibn Hanbal. He surpassed the people of his time. He was dedicated to the *Sunnah*, had insight in debating and he was a spear in the eyes and throats of the innovators.

[2] This series of titles can be translated as: The leader, the expert, the memorizer, the critic, the scholar of the leaders, the supporter of the *Sunnah* and the crusher of innovation.

A biography of the author

His name: 'Uthmān ibn Sa'īd ibn Khālid Ad-Dārimī As-Sijistānī.

His *kunyā*: Abū Sa'īd.

His birth: A little before year 200h.[3]

His teachers: He lived in Harrāh and he moved around in the provinces. Then he moved to Hijāz, 'Irāq, Shām, Egypt and other countries. And he relocated to Jurjān (Gorgan) in year 273h.[4] In these countries he met some of the great leaders, scholars and memorizers. Among those whom he heard from are:

In *Hijāz*: Ibn Abī Uways.

In '*Irāq*: Mūsā ibn Ismā'īl At-Tabūdhikī, Sulaymān ibn Harb, Ahmad ibn Yūnus and others from the people of *'Irāq*.

In *Shām*: Yahyā ibn Sālih, Yazīd ibn 'Abdi Rabbihi, Haywah ibn Shurayh and others from the people of *Shām*.

In Egypt: Sa'īd ibn Abī Marym, 'Abdul-Ghaffār ibn Dāwūd, Nu'aym ibn Hammād and others.[5]

And he learned the knowledge of the *hadīth* and its defects from: Ahmad ibn Hanbal, Ishāq ibn Rāhūyah, Yahyā ibn Ma'īn, 'Alī ibn Al-Madīnī and others.

He learned *fiqh* from Al-Buwaytī, the companion of Ash-Shāfi'ī. And he learned the Arabic language from Al-A'rābī.[6]

His students: His son Muhammad ibn 'Uthmān ibn Sa'id[7], Al-Muammal ibn Al-Hasan ibn 'Īsā, Abū Al-'Abbās Ahmad ibn Al-Azhar, Ahmad ibn Muhammad ibn 'Abdus At-Tarāifī, Hāmid Ar-Raffā and others.[8]

Some statements about him:

Ibn Hibbān mentioned him in "Ath-Thuqāt" and said: *"One of the leaders in dunyā. He narrates from Abū Al-Walīd and the people of 'Irāq."*[9]

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[3] "Siyar A'lām An-Nubalā" (13/319).
[4] "Tārīkh Jurjān".
[5] "Tārīkh Dimashq" (38/361), "Siyar A'lām An-Nubalā" (13/319, 320, 326) and "Tabaqāt Ash-Shāfi'iyyah Al-Kubrā" (2/302-303).
[6] "Al-Jarh wat-Ta'dīl" (6/153), "Tārīkh Madīnah Dimashq" (38/365) and "Siyar A'lām An-Nubalā" (13/320).
[7] "Ath-Thuqāt" (8/455).
[8] "Tārīkh Madīnah Dimashq" (38/362) and "Siyar A'lām An-Nubalā" (13/320-321).
[9] "Ath-Thuqāt" (8/455).

Abū Al-Fadl Ya'qūb ibn Ishāq Al-Qurāb said: *"We have never seen anyone like 'Uthmān ibn Sa'īd, nor did 'Uthmān see anyone like himself. He took the manners from Ibn Al-A'rābī, the fiqh from Abū Ya'qūb Al-Buwaytī, and the hadīth from Yahyā ibn Ma'īn and 'Alī ibn Al-Madīnī. So he exceeded in these types of knowledge. May the mercy of Allāh be upon him."*

Muhammad ibn Al-Mundhir Shukr said: I heard Abū Zur'ah Ar-Rāzī, and I asked him about 'Uthmān ibn Sa'īd, so he said: *"He has been provided with goodness in writing."*

And Abū Al-Fadl Al-Jārūdī said: *"'Uthmān ibn Sa'īd was a leader who was followed in his lifetime and after his death."*

And Al-Hasan ibn Sāhib Ash-Shāshī said: I asked Abū Dāwūd As-Sijistānī about 'Uthmān ibn Sa'īd, so he said: *"We learned the hadīth from him."*[10]

And Abū Hāmid Al-A'shā said: *"Among the narrators of hadīth, I have never seen anyone like Muhammad ibn Yahyā, 'Uthmān ibn Sa'īd and Ya'qūb ibn Sufyān."*[11]

Abū 'Uthmān As-Sābūnī narrated, with this chain of narration, from Qutaybah ibn Sa'īd that he said in the end of his "Kitāb Al-Īmān": *"So if you see a man who loves Sufyān Ath-Thawrī, Mālik ibn Anas, Al-Awzā'ī* – and he mentioned a number of the leaders – *then know that he is a follower of the Sunnah."* Then Abū 'Uthmān As-Sābūnī said: *"And I added Qutaybah – rahimahullāh – to those whom he mentioned (and said) that whoever loves them, then he is a follower of the Sunnah. From the leaders of the people of hadīth – those who take them (i.e. the previously mentioned leaders) as an example, follow their guidance, consider themselves to be from their group and followers and who takes their adhering to their narrations seriously – is another group. Among them are: Muhammad ibn Idrīs Ash-Shāfi'ī…"* And he mentioned a number of the leaders, and among them 'Uthmān ibn Sa'īd.[12]

And Abū Al-Hasan Ahmad ibn Muhammad ibn 'Abdūs said: *"When I wanted to travel to (meet) 'Uthmān ibn Sa'īd Ad-Dārimī, I went to Abū Bakr Muhammad ibn Ishāq ibn Khuzaymah, and I asked him to write to him for me. So he wrote to him. Then I entered Harrāh in the beginning of the month of Rabī' Al-Awwal in year 280 (after hijrah). And I went to 'Uthmān ibn Sa'īd and delivered the letter of Abū Bakr to him. So he read the letter and welcomed me and brought me close. And he asked about the news of Abū Bakr Muhammad ibn Ishāq. Then he said to me: 'O young man, when did you come?' I said: 'Tomorrow.' He said: 'O my son, then go back to them, for you are verily (first) coming tomorrow.' So I became black (i.e. red in my face due to embarrassment).*

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[10] "Siyar A'lām An-Nubalā" (13/324-325).

[11] "Tārīkh Madīnah Dimashq" (38/363).

[12] "'Aqīdah As-Salaf wa Ashāb Al-Hadīth" (p. 309-314).

Then he said to me: 'Do not be embarrassed my son. For I verily lived in your country for two years and your mashāyikh back then would put up with something like this from me.'"[13]

'Uthmān ibn Sa'īd Ad-Dārimī said: Abū Muhammad ibn Al-Husayn ibn 'Amr As-Sijzī came to me and said: *"O Abū Sa'īd. They verily come to me and ask me to narrate to them, and I fear that it is not allowed for me to reject them."* 'Uthmān said: So I said to him: *"And why is that?"* He said: *"The Messenger of Allāh ﷺ said:* ***'Whoever is asked about some knowledge and hides it, then he will be bridled with a bridle of fire on the Day of Resurrection.'***" So I said to him: "*You do not understand it well. The Messenger of Allāh ﷺ was speaking about the one who is asked about some knowledge that he knows, while you do not know it."*[14]

And among his works are: "Al-Musnad Al-Kabīr", "Kitāb Al-At'imah", "Suālāt 'an Ar-Rijāl li-Yahyā ibn Ma'īn", his book: "Ar-Radd 'alā Al-Jahmiyyah" and "An-Naqd 'alā Al-Marīsī" (and that is this book).

His death: 'Uthmān ibn Sa'īd Ad-Dārimī died in the month of *Dhul-Hijjah* in the year two-hundred and eighty (after *hijrah*).[15]

[13] "Tārīkh Madīnah Dimashq" (38/364-365).
[14] "Tārīkh Madīnah Dimashq" (38/364-365).
[15] Siyar A'lām An-Nubalā (13/319-320).

The translation of the book

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

[The chain of narration of the book]

رب يسر وأعن برحمتك

My Lord, make it easy and aid.

أخبرنا أبو سعيد عبد الرحمن بن محمد بن أحمد بن الأحنف قال: أخبرنا إسحاق بن أبي اسحاق القراب الحافظ قال: أخبرنا أبو بكر بن محمد بن أبي الفضل بن محمد بن الحسين المزكي قال: أخبرنا أبو عبد الله محمد بن إبراهيم الصرام قال: حدثنا عثمان بن سعيد الدارمي رحمه الله قال:

The *Shaykh*, the *Imām* Abū Sa'īd 'Abdur-Rahmān ibn Muhammad ibn Ahmad ibn Al-Ahnaf informed us and said: Ishāq ibn Abī Ishāq Al-Qurāb Al-Hāfidh informed us and said: Abū Bakr Muhammad ibn Abī Al-Fadl ibn Muhammad ibn Al-Husayn Al-Mazkī informed us and said: Abū 'Abdillāh Muhammad ibn Ibrāhīm As-Sarrām informed us and said: 'Uthmān ibn Sa'īd – *rahimahullāh* – narrated to us and said:

[The author's introduction]

الحمد لله قبل كل كلام وله الحمد في كل مقام وعلى محمد صلوات ربنا وعليه السلام.

أما بعد:

All praise is due to Allāh before all speech, and all praise is due to Him in every situation. And may the peace and blessings of our Lord be upon Muhammad.

And thereafter:

فقد عارض مذاهبنا في الإنكار على الجهمية ممن بين ظهريكم معارض وانتدب لنا منهم مناقض ينقض ما روينا فيهم عن رسول الله ﷺ وعلى أصحابه بتفاسير المضل المريسي بشر بن غياث الجهمي. فكان من صنع الله لنا في ذلك اعتماد هذا المعارض على كلام بشر إذ كان مشهورا عند العامة بأقبح الذكر مفتضحا بضلالاته في كل مصر ليكون ذلك أعون لنا على المعارض عند الخلق وأنجع في قلوبهم لقبول الحق ومواضع الصدق ولو قد كنى فيها عن بشر كان جديرا أن ينفذ عليهم بعضه في خفاء وستر ولم يفطن له من الناس إلا كل من تبصر، غير أنه أفصح باسم المريسي وصرح وحقق على نفسه به الظن وصحح. ولم ينظر لنفسه ولا لأهل بلاده ولم ينصح.

Verily have an opposer who lives among you opposed our *madhāhib* (ways, beliefs) regarding the disapproval of the Jahmiyyah, and a contradictor from

them was delegated to us, to invalidate what we have narrated regarding them from the Messenger of Allāh – may the peace and blessing of Allāh be upon him, his family and companions – with the interpretations of the misguiding Al-Marīsī Bishr ibn Ghiyāth the *jahmī*. So from the deed of Allāh for us (i.e. to our advantage) was, that the opposer relied upon the words of Bishr – since he was well-known among the normal people by the most abhorrent mention and exposed in his misguidances in every country – in order for this to be more helpful for us against the opposer in front of the people, and more useful for their hearts to accept the truth and the stances of truthfulness. And if he did not mention Bishr clearly in it, he would still be capable of fulfilling some of it upon them in secret and in the hidden, while none of people no-one would be aware of him, except the one who carefully contemplates. But he clearly mentioned the name of Al-Marīsī and expressed it openly. And he established and affirmed his own (positive) assumption regarding him, and he did not care for himself or the people of his country, and he did not wish well.

فحسب امرئ من الخيبة والحرمان وفضحه في الكور والبلدان أن يكون إمامه في توحيد الله تعالى بشر بن غياث المريسي، الملحد في أسماء الله، المفتري المعطل لصفات ربه، الجهمي.

So it is enough humiliating failure, deprivation and disgrace in the villages and the cities for a person, that his leader in the Tawhīd of Allāh – the Exalted – is Bishr ibn Ghiyāth Al-Marīsī the rejector of the Names of Allāh, the inventor of lies and the invalidator of the Attributes of his Lord, and the *jahmī*.

أنشأ هذا المعارض يحكي في كتاب له عن المريسي من أنواع الضلال وشنيع المقال والحجج المحال ما لم يكن بكل ذلك نعرفه، ونصفه فيه برثاثة مناقضة الحجج ما لم يكن يقدر أن يصفه،

This opposer began by speaking about a book of his from Al-Marīsī containing misguidance, abhorrent sayings and impossible arguments, which we did not know about him. And we describe him in it as (someone bringing) wornout contradicting arguments which he is not able to describe (properly himself).

فتجافينا عن كثير من مناقضة المعارض وقصدنا قصد المريسي العاثر في قوله الداحض، لما أنه أمكن في الحجاج من نفسه ولم يفطن لغور ما يخرج من رأسه من الكلام المدلس المنقوض والكفر الواضح المرفوض.

So we turned away from refuting the opposer and set our focus on Al-Marīsī; the one who is evil and invalidating (of the truth) in his words. Due to what he came with of arguments from himself, and he was not aware of the depth of what comes out of his head of misleading and refuted words, and of clear rejected *kufr*.

وكيف يهتدي بشر للتوحيد وهو لا يعرف مكان واحده ولا هو بزعمه في الدنيا والآخرة بواجده. فهو إلى التعطيل أقرب منه إلى التوحيد، وواحده بالمعدوم أشبه منه بالموجود. وسنعبر لكم عنه من نفس كلامه ما يحكم عليه بالجحود بعون الملك المجيد الفعال لما يريد.

And how should Bishr be guided to Tawhīd when He does not know his own god, nor is he (i.e. his god) present – according to his claim – neither in *dunyā* nor in *ākhirah*. So he is closer to *ta'tīl* than Tawhīd, and his god resembles someone absent more than someone present. And we will inform about him – with his own words – that which judges upon him with the rejection of the Grace of Al-Malik Al-Majīd, the One who does whatever He wants.

ولولا ما بدأكم هذا المعارض بإذاعة ضلالات المريسي وبثها فيكم ما اشتغلنا بذكر كلامه مخافة أن يعلق بعض كلامه بقلوب بعض الجهال فيلقيهم في شك من خالقهم وفي ضلال أو أن يدعوهم إلى تأويله المحال لأن جل كلامه تنقص ووقيعة في الرب واستخفاف بجلاله وسب وفي التنازع فيه يتخوف الكفر ويرهب.

And if it had not been for the opposer starting with announcing the misguidances of Al-Marīsī and spreading it among you, we would not have occupied ourselves with mentionig his words. But (we still do so) out of fear for some of his words attaching itself to the hearts of some of the ignoramuses, and this then would make them doubt in their Creator and enter them into misguidance, or that he invites them to an impossible interpretation. Because most of his words are describing the Lord with deficiency and slandering Him, and (in them is) a belittlement and cursing of His Splendor. And in the dispute regarding it, *kufr* is feared and dreaded.

ولذلك قال عبد الله بن المبارك: لأن أحكي كلام اليهود والنصارى أحب إلي من أن أحكي كلام الجهمية. حدثناه الحسن بن الصباح البزار قال حدثنا علي بن الحسن بن شقيق عن ابن المبارك .

1. And due to this 'Abdullāh ibn Al-Mubārak said: *"That I relate the words of the Jews and the Christians is more beloved to me, than relating the words of the Jahmiyyah."*[16] Al-Hasan ibn As-Sabbāh Al-Bazzār narrated it to us and said: 'Alī ibn Al-Hasan ibn Shaqīq narrated to us, from Ibn Al-Mubārak.

[16] It was narrated by 'Abdullāh ibn Ahmad in "As-Sunnah", by way of 'Alī ibn Al-Hasan ibn Shaqīq. And this *isnād* is *sahīh*. And it was narrated by Al-Bukhārī in "Khalq Af'āl Al-'Ibād" (12), Al-Ajurri in "Ash-Sharī'ah" (p. 305) and Ibn 'Abdil-Barr in "At-Tamhīd" (7/143).

فمن أجل ذلك كرهنا الخوض فيه وإذاعة نقائصه حتى أذاعها المعارض فيكم وبثها بين أظهركم فخشينا ألا يسعنا إلا الإنكار على من بثها ودعا الناس إليها منافحة عن الله وتثبيتا لصفاته العلى ولأسمائه الحسنى ودعا إلى الطريقة المثلى ومحاماة عن ضعفاء الناس وأهل الغفلة من النساء والصبيان أن يضلوا بها ويفتتنوا إذ بثها فيهم رجل كان يشير بعضهم بشيء من فقه وبصر ولا يفطنون لعثراته إذ هو عثر فيكونوا من أخواتها منه على حذر.

So due to this we disliked to engage in talks about it and its refutations before the opposer announced it in front of you and spread it among you. In this case we feared that it would not be allowed for us not to reject it for the one who spreads it and invites the people to it; (all while) standing up for Allāh and affirming His Attributes and Beautiful Names, inviting to the exemplary path and protecting the weak ones among the people and the people of unawareness among the women and children from becoming misguided in it and being afflicted. Because the one spreading it among them was a man about whom some of them would point to (as having) some understanding and insight, while they would not be aware of his mistakes when he would err. In order for them to be aware of similar (misguidances and mistakes) from him.

وقد كتب إلي علي بن خشرم أنه سمع عيسى بن يونس يقول: لا تجالسوا الجهمية وبينوا للناس أمرهم كي يعرفوهم فيحذروهم.

2. And verily did ʻAlī ibn Khashram write to me that he heard ʻĪsā ibn Yūnus say: *"Do not sit with the Jahmiyyah, and clarify their affair for the people in order for them to know them and be aware against them."*[17]

قال أبو سعيد: افتتح هذا المعارض كتابه بكلام نفسه مثنيا بكلام المريسي مدلسا على الناس بما يهم أن يحكي ويرى من قبله من الجهال ومن حواليه من الأغمار أن مذاهب جهم والمريسي في التوحيد كبعض اختلاف الناس في الإيمان في القول والعمل والزيادة والنقصان وكاختلافهم في التشيع والقدر ونحوها كي لا ينفروا من مذاهب جهم والمريسي أكثر من نفورهم من كلام الشيعة والمرجئة والقدرية.

Abū Sa'īd said: This opposer began his book with his own words and therenext the words of Al-Marīsī – while deceiving the people with what he understood – to speak and to show those in front of him of ignoramuses and those around him of gullible (or naive) people, that the *madhhab* of Jahm and Al-Marīsī in Tawhīd is similar to some of the disagreements of the people regarding *īmān*, with regard to words and deeds, and the increase and the decrease, and similar to their disagreement in Shi'ism, the *Qadar* and similar things. (This) in order for them not to flee from the *madhāhib* of Jahm and Al-Marīsī, more than they fled from the words of the Shī'ah, the Murjiah and the Qadariyyah.

[17] The *isnād* (chain of narration) is *sahīh* (correct). Its narrators are all trustworthy.

وقد أخطأ المعارض محجة السبيل وغلط غلطا كثيرا في التأويل لما أن هذه الفرق لم يكفرهم العلماء بشيء من اختلافهم، والمريسي وجهم وأصحابهما لم يشك أحد منهم في إكفارهم.

And verily is the opposer mistaken in his way of arguing, and he made a huge error in (his) interpretation, since the scholars did not declare *takfīr* upon these sects in any of their disagreement[18], while none of them doubt regarding declaring *takfīr* upon Al-Marīsī and Jahm.

سمعت محبوب بن موسى الأنطاكي أنه سمع وكيعا يكفر الجهمية.

3. I heard Mahbūb ibn Mūsā Al-Antākī (say) that he heard Wakī' declare *takfīr* upon the Jahmiyyah.[19]

وكتب إلي علي بن خشرم أن ابن المبارك كان يخرج الجهمية من عداد المسلمين.

4. And 'Alī ibn Khashram wrote to me that Ibn Al-Mubārak used to exclude the Jahmiyyah from the number of the Muslims.[20]

وسمعت يحيى بن يحيى وأبا توبة وعلي بن المديني يكفرون الجهمية ومن يدعي أن القرآن مخلوق.

5. And I heard Yahyā ibn Yahyā, Abū Tawbah and 'Alī ibn Al-Madīnī declare *takfīr* upon the Jahmiyyah and (upon) the one who claims that the Qurān is created.

فلا يقيس الكفر ببعض اختلاف هذه الفرق إلا امرؤ جهل العلم ولم يوفق فيه لفهم.

So no-one compares *kufr* with some of the disagreements of these sects, except person who is ignorant about the knowledge and has not been given success in understanding it.

فادعى المعارض أن الناس تكلموا في الإيمان وفي التشيع والقدر ونحوه ولا يجوز لأحد أن يتأول في التوحيد غير الصواب إذ جميع خلق الله يدرك بالحواس الخمس اللمس والشم والذوق والبصر بالعين والسمع والله بزعم المعارض لا يدرك بشيء من هذه الخمس.

So the opposer claimed: That the people spoke about *īmān*, about Shi'ism, about the *Qadar* and similar things, and that it is not allowed for anyone to interpret (anything) regarding Tawhīd, except that which is correct. Since all of the creations of Allāh sense with the five senses: feeling, smelling, tasting, seeing

[18] Translator: What is meant here are the non-extreme from the groups of innovation whose innovation does not reach the level of major *kufr*.

[19] The *isnād* is s*ahīh*.

[20] The *isnād* is s*ahīh*.

with the eyes and hearing. And Allāh – according to the claim of the opposer – cannot be sensed by any of these five.

فقلنا لهذا المعارض الذي لا يدري كيف يتناقض: أما قولك لا يجوز لأحد أن يتأول في التوحيد غير الصواب فقد صدقت وتفسير التوحيد عند الأمة وصوابه قول لا إله إلا الله وحده لا شريك له

So we say to this opposer, who is not aware of how he is contradicting (himself): As for your saying: *"It is not allowed for anyone to interpret (anything) regarding Tawhīd except that which is correct"*, then you have verily spoken the truth. And the interpretation of Tawhīd for the *Ummah* and that which is correct is the saying: *Lā ilāha illa Allāh wahdahu lā sharīka lahu* (There is no-one worthy of worship besides Allāh alone who has no partner).

التي قال رسول الله ﷺ» :من جاء بها مخلصا دخل الجنة»

6. About which the Messenger of Allāh ﷺ said: ***"Whoever comes with it sincerely, he will enter Paradise."***[21]

و «أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله» من قالها فقد وحّد الله.

7. And ***"I was order to fight the people until they say: Lā ilāha illa Allāh."***[22] Whoever says it has verily singled out Allāh in worship.

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[21] It was narrated from the *hadīth* of Abū Sa'īd Al-Khudrī, the *hadīth* of Zayd ibn Arqam, and the *hadīth* of Anas (*radiAllāhu 'anhum*) with the wording: ***"Whoever says Lā ilāha illa Allāh sincerely, he will enter Paradise."*** And none of the *ahādīth* with this wording are correct. See "Majma' Az-Zawāid" (1/22-23), "Kashf Al-Khafā" (2/354) and "Kalimah Al-Ikhlās" by Ibn Rajab (p. 21-23). The meaning of the *hadīth* is correct – and it has been narrated with *tawātur* – from the Messenger of Allāh ﷺ. It was narrated in the two "Sahīh", from the *hadīth* of 'Itbān ibn Mālik, his ﷺ words: ***"Verily Allāh has forbidden Hellfire for the one who says: Lā ilāha illa Allāh, while he with that seeks the Face of Allāh."*** And the *hadīth* of Abū Hurayrah in Muslim: ***"I bear witness to that there is no-one worthy of worship besides Allāh, and that I am the Messenger of Allāh. No slave who meets Allāh with these two (testimonies) without doubting them will be veiled off from Paradise."*** And the *hadīth* of Abū Dharr in the two "Sahīh": ***"There is no slave who says: Lā ilāha illa Allāh, and then dies upon this, except that he will enter Paradise."*** And in the two "Sahīh" from the *hadīth* of Anas, from Mu'ādh in which he said: ***"There is no-one who testifies to Lā ilāha ill Allāh and Muhammadu Rasūl-Allāh truthfully from his heart, except that Allāh will prohibit him for Hellfire."*** And this is the wording of Al-Bukhārī. And other *ahādīth* than these.

[22] Agreed upon. Al-Bukhārī narrated it in several places, see (Al-Fath 3/262). And Muslim (1/51-52) from Abū Hurayrah. And Muslim (1/35) narrated it from Jābir and from Ibn 'Umar (*radiAllāhu 'anhum*) and it is *mutawātir*.

وكذلك روى جابر بن عبد الله رضي الله عنهما عن النبي ﷺ أنه أهلَّ بالتوحيد في حجته فقال: «**لبيك اللهم لبيك لبيك لا شريك لك لبيك إن الحمد والنعمة لك والملك لا شريك لك.**»

حدثناه أبو بكر بن أبي شيبة عن حاتم بن إسماعيل عن جعفر بن محمد عن أبيه عن جابر.

8. And likewise Jābir ibn ʻAbdillāh (*radiAllāhu ʻanhu*) narrated from the Prophet ﷺ that he raised his voice pronouncing Tawhīd in his *hajj*, so he said: ***"I am at Your service, O Allāh, I am at Your service. I am at Your service, You have no partner, I am at Your service. Verily all praise, blessing and sovereignty belongs to You, You have no partner."***

Abu Bakr ibn Abī Shaybah narrated it to us, from Hātim ibn Ismā'īl, from Ja'far ibn Muhammad, from his father, from Jābir.[23]

فهذا تأويل التوحيد وصوابه عند الأمة. فمن أدخل الحواس الخمس أيها المعارض في صواب التأويل من أمة محمد ومن عدها فأشر إليه غير ما ادعيتم فيه من الكذب على ابن عباس من رواية بشر المريسي ونظرائه. ولمن تأول في التوحيد الصواب لقد تأولت أنت فيه غير الصواب إذ ادعيت أن الله لا يدرك ولم يدرك بشيء من هذه الحواس الخمس، إذ هو في دعواك لا شيء والله مكذب من ادعى هذه الدعوى في كتابه إذ يقول عز وجل

So this is the interpretation of Tawhīd and that which is correct for the *Ummah*. Then who has included the five senses, O you opposer, in the correct Tawhīd and in the interpretation (of it)? And who has taken them into consideration? Point towards him! Except what you have claimed of lie against Ibn ʻAbbās, from the narration of Bishr Al-Marīsī and his equals. And as for those who interpreted Tawhīd in the correct manner, then you have verily interpreted it to something other than what is correct. When you claimed that Allāh does not sense, nor can He be sensed with any of these five senses, because He – in your claim – is nothing. And Allāh called those who claim this liars in His Book. When He – *ʻazza wa jalla* – says:

﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾

"And Allāh spoke to Mūsā directly." (An-Nisā 4:164)

﴿ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ ﴾

"And Allāh will not speak to them on the Day of Resurrection, nor will He purify them." (Al-Baqarah 2:174)

[23] Muslim narrated it from the *hadīth* of Jābir when he mentioned the Hajj of the Prophet ﷺ, with the same *isnād* as Ad-Dārimī (2/886-892).

فأخبر الله في كتابه أن موسى أدرك منه الكلام بسمعه وهو أحد الحواس عندك وعندنا، ويدرك في الآخرة بالنظر إليه بالأعين وهي الحاسة الثانية كما قال الله تعالى:

So Allāh informed in His Book, that Mūsā senses the Speech from Him with his hearing, and that is one of the five senses both for you and for us. And He is sensed in the *ākhirah* by looking at Him with the eyes, and that is a second sense. Just as Allāh – the Exalted – informed:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

وكما قال رسول الله ﷺ : « **ترون ربكم يوم القيامة كما ترون الشمس والقمر جهرا لا تضامون في رؤيته.**»

And just as the Messenger of Allāh ﷺ said: ***"You will see your Lord on the Day of Resurrection, just as you see the sun and the moon clearly without having any problems in seeing them."***[24]

وروى عنه عدي بن حاتم الطائي رضي الله عنه قال: قال رسول الله ﷺ: «**ما منكم من أحد إلا سيكلمه الله ليس بينه وبينه ترجمان.**»

حدثناه عمرو بن عون الواسطي عن أبي معاوية عن الأعمش عن خيثمة عن عدي عن النبي ﷺ.

9. And 'Adī ibn Hātim At-Tāī (*radiAllāhu 'anhu*) narrated from him and said: The Messenger of Allāh ﷺ said: ***"There is none of you, except that Allāh will speak with him without there being an interpreter between Him and him."***[25]

This was narrated to us by 'Amr ibn 'Awn Al-Wāsitī, from Abū Mu'āwiyah, from Al-A'mash, from Khaythamah, from 'Adī, from the Prophet ﷺ.

فذاك الناطق من قول الله وهذا الصحيح المشهور من قول رسول الله ﷺ. فأي حواس أبين من هذا؟ فلذلك قلنا إن المعارض من تأول فيه غير الصواب.

So the first is from the Words of Allāh, and these were the correct and well-known words of the Messenger of Allāh ﷺ. So which senses are clearer than these?! And due to this we say: Verily the opposer is among those who interpreted it to something other than what is correct.

[24] This is a *mutawātir hadīth* which is agreed upon. And it will come in number (25-29).
[25] Agreed upon. Al-Bukhārī narrated it in several places (Al-Fath 3/281) and Muslim (2/703-704)

Chapter: The belief in the Names of Allāh and that they are not created

ثم اعترض المعارض أسماء الله المقدسة. فذهب في تأويلها مذهب إمامه المريسي، فادعى أن أسماء الله غير الله وأنها مستعارة مخلوقة كما أنه قد يكون شخص بلا اسم فتسميته لا تزيد في الشخص ولا تنقص؛ يعني أن الله كان مجهولا كشخص مجهول لا يهتدي لاسمه ولا يدري ما هو، حتى خلق الخلق فابتدعوا له أسماء من مخلوق كلامهم فأعاروها إياه من غير أن يعرف له اسم قبل الخلق.

Then the opposer opposed the sacred Names of Allāh, and he took the path of his *imām* Al-Marīsī with regards to their interpretation. So he claimed that the Names of Allāh are not Allāh and that they are created metaphors, just like there could be a person without any name and then naming him would not increase or decrease this person (in anything). This means that Allāh was unknown – just like an unknown person – and could not discover His Name, nor did He know what it was until He created the creation. Then they made up some names from their created words and they lent them to Him, without any name for Him was known before the creation.

ومن ادعى هذا التأويل فقد نسب الله تعالى إلى العجز والوهن والضرورة والحاجة إلى الخلق، لأن المستعير محتاج مضطر والمعير أبدا أعلى منه وأغنى.

And whoever claims this interpretation in the Names of Allāh, he has verily ascribed (the attributes of) inability, weakness, necessity and having a need for the creation to Allāh the Exalted. Because the one who borrows is one who is in need and compelled, and the one who lends will always be above him in status and more adequate.

ففي هذه الدعوى استجهال الخالق إذ كان بزعمه هملا لا يدري ما اسمه وما هو وما صفته، والله المتعالي عن هذا الوصف المنزه عنه لأن أسماء الله هي تحقيق صفاته

So in this claim lies to consider the Creator as ignorant. Because He – according to his claim – was unaware and did not know what His Name was, what it is (in reality) and what the description of it is. And Allāh is exalted far above this description and free from it. Because the Names of Allāh are the affirmation of His Attributes.

سواء عليك قلت عبدت الله أو عبدت الرحمن أو الرحيم أو الملك العزيز الحكيم وسواء على الرجل قال كفرت بالله أو قال كفرت بالرحمن الرحيم أو بالخالق العزيز الحكيم وسواء عليك قلت عبد الله أو عبد الرحمن أو عبد العزيز أو عبد المجيد وسواء عليك قلت يا الله يا رحمن أو يا رحيم أو يا ملك يا عزيز يا جبار؛ بأي اسم دعوته من هذه الأسماء أو أضفته إليه فإنما تدعو الله نفسه من شك فيه فقد كفر.

It is the same for you whether you say: *"I have worshipped Allāh"* or *"I have worshipped Ar-Rahmān"* or *"Ar-Rahīm"* or *"Al-Malik Al-'Azīz Al-Hakīm"*. And it is the same for a man whether he say: *"I have disbelieved in Allāh"* or he says: *"I have disbelieved in Ar-Rahmān Ar-Rahīm"* or *"in Al-Khāliq Al-'Azīz Al-Hakīm."* And it is the same for you whether you say: *"'Abdullāh"* or *"'Abdur-Rahmān"* or *"'Abdul-'Azīz"* or *"'Abdul-Majīd."* And it is the same for you whether you say: *"O Allāh"* or *"O Rahmān"* or *"O Rahīm"* or *"O Malik, O 'Azīz, O Jabbār."* No matter which Name you invoke Him with among these names, or you add it to it, then you are verily invoking Allāh Himself. Whoever doubts this has verily committed *kufr*.

وسواء عليك قلت ربي الله أو ربي الرحمن كما قال الله تعالى:

And it is the same for you whether you say: *"My Lord is Allāh"* or *"My Lord is Ar-Rahmān"*, just as Allāh – the Exalted – said:

﴿ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴾

"And our Lord is *Ar-Rahmān*, who is the One sought for help against what you describe." (Al-Anbiyā 21:112)

وقال الله تعالى:

And Allāh – the Exalted – said:

﴿ سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾

"Everything which is in the heavens and on earth glorifies Allāh, and He is *Al-'Azīz Al-Hakīm*." (Al-Hashr 59:1)

وقال:

And He said:

﴿ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴾

"And glorify Him in the morning and in the evening." (Al-Ahzāb 33:42)

كذلك قال في الاسم:

And the same He said regarding the Name:

﴿ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ﴾

"Glorify the Name of your Lord the Most High." (Al-A'lā 87:1)

كما يسبح الله. ولو كان مخلوقا مستعارا غير الله لم يأمر الله أن يُسبَّح مخلوقٌ غيره وقال:

(So the Name of Allāh is glorified) just like Allāh is glorified. And if it was created, borrowed and something other than Allāh, then Allāh would not command that a created being should glorify someone else than Him. And He said:

﴿ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴾

"He has the Most Beautiful Names." (Tā-Hā 20:8)

﴿ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ﴾

"Everything which is in the heavens and on earth glorifies Allāh."
(Al-Hashr 59:1)

ثم ذكر الآلهة التي تعبد من دون الله بأسمائها المستعارة المخلوقة فقال:

Then He mentioned the *ālihah* (i.e. false deities) which are worshipped besides Allāh by their borrowed created names. So He said:

﴿ إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ ﴾

"They are nothing but names which you and your fathers have named."
(An-Najm 53:23)

وكذلك قال هود لقومه حين قالو:

And likewise did Hūd say to his people when they said:

﴿ أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ﴾

"Have you come to us in order for us to worship Allāh alone, and leave what our fathers used to worship?" (Al-A'rāf 7:70)

فقال لهم ينهاهم:

So he said to them while prohibiting them:

﴿ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ ﴾

"Are you disputing with me regarding names which you and your fathers have named?" (Al-A'rāf 7:71)

يعني أن أسماء الله تعالى لم تزل كما لم يزل الله وأنها بخلاف هذه الأسماء المخلوقة التي أعاروها للأصنام والآلهة التي عبدوها من دونه فإن لم تكن أسماء الله بخلافها. فأي توبيخ لأسماء الآلهة المخلوقة إذ كانت أسماؤها وأسماء الله مخلوقة مستعارة عندكم بمعنى واحد وكلها من تسمية العباد ومن تسمية آبائهم بزعمكم.

This means that the Names of Allāh – the Exalted – have always existed, just like Allāh has always existed. And that they are different than these created names which they lent to the statues and *ālihah* which they worshipped besides Him. So if the Names of Allāh are not different from them, then which criticism is there then for the created names of the *ālihah*, when their names and the Names of Allāh are created and borrowed for you with the same meaning? And all of them are from the names given by the slaves and the names given by their fathers, according to your claim.

ففي دعوى هذا المعارض أن الخلق عرَّفوا الله إلى عباده بأسماء ابتدعوها لا أن الله عرفهم بها نفسه. فأي تأويل أوحش في أسماء الله من أن يتأول رجل أنه كان كشخص مجهول أو بيت أو شجرة أو بهيمة لم يشتق لشيء منها اسم ولم يعرف ما هو حتى عرفه الخلق بعضهم بعضا.

So in the claim of this opposer lies, that the creation informed His slaves about Allāh by names which they made up (themselves), and not that Allāh informed them about the Names Himself. So which interpretation is more deserted (or strange) regarding the Names of Allāh, than a man interprets that He was like an unknown person, house, tree, animal, none of which had been given a name, nor was it known what they were, until the creation informed each other about it?

ولا تقاس أسماء الله بأسماء الخلق، لأن أسماء الخلق مخلوقة مستعارة وليست أسماؤهم نفس صفاتهم بل هي مخالفة لصفاتهم، وأسماء الله صفاته ليس شيء مخالفا لصفاته ولا شيء من صفاته مخالفا للأسماء.

And the Names of Allāh are not compared with the names of the creation. Because the names of the creation are created and borrowed, and their names are not the same as their attributes. Rather they are different than their attributes. While the Names of Allāh are His Attributes; none of them are in contradiction with His Attributes, nor are any of His Attributes in contradiction with His Names.

فمن ادعى أن صفة من صفات الله تعالى مخلوقة أو مستعارة فقد كفر وفجر، لأنك إذا قلت الله فهو الله وإذا قلت الرحمن فهو الرحمن وهو الله وإذا قلت الرحيم فهو كذلك وإذا قلت حكيم حميد مجيد جبار متكبر قاهر قادر فهو كذلك وهو الله سواء لا يخالف اسم له صفته ولا صفته اسما.

So whoever claims that an attribute from the Attributes of Allāh – the Exalted – is created or borrowed, he has verily committed *kufr* and sinned. Because if you

say: *"Allāh"*, then it is *"Allāh."* And if you say *"Ar-Rahmān"* then it is *"Ar-Rahmān"* and it is *"Allāh."* And if you say *"Ar-Rahīm"* then it is likewise. And if you say: *"Hakīm, Hamīd, Majīd, Jabbār, Mutakkabir, Qāhir and Qādir"* then likewise this is *"Allāh."* No Name of His opposes His Attribute, nor does His Attribute (contradict) any Name.

وقد يسمى الرجل حكيما وهو جاهل وحكما وهو ظالم وعزيزا وهو حقير وكريما وهو لئيم وصالحا وهو طالح وسعيدا وهو شقي ومحمودا وهو مذموم وحبيبا وهو بغيض وأسدا وحمارا وكلبا وجديا وكليبا وهرا وحنظلة وعلقمة وليس كذلك.

While a man might be called wise while he is ignorant, just while he is unjust, mighty while he is lowly, honorable while he is evil, righteous while he is wicked, happy while he is unhappy, praised while he is criticized, beloved while he is hated, and a lion, donkey, dog, fish, small dog, cat or a plant while he is none of that.

والله تبارك وتعالى اسمه كأسمائه سواء لم يزل كذلك ولا يزال، لم تحدث له صفة ولا اسم لم يكن كذلك، قبل الخلق كان خالقا قبل المخلوقين ورازقا قبل المرزوقين وعالما قبل المعلومين وسميعا قبل أن يسمع أصوات المخلوقين وبصيرا قبل أن يرى أعيانهم مخلوقة.

And Allāh – *tabāraka wa ta'ālā* – His Name and the rest of His Names are the same. It has always been as such, and it will always be so. No Attribute occurred for Him, nor any Name, which did not exist before the creation. He was the Creator before the created, the Provider before those provided, Knowledgeable before those known, Hearing before He heard the sounds of the created beings and Seeing before He saw them created.

قال الله تعالى:

Allāh – the Exalted – said:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

"*Ar-Rahmān*, He rose up upon the Throne." (Tā-Hā 20:5)

وقال الله تعالى:

And Allāh – the Exalted – said:

﴿ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ﴾

"Allāh is the One who created the heavens and the earth in six days. Then He rose up upon the Throne." (Sajdah 32:4)

فقال مرة:

So one time He said:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

"*Ar-Rahmān*, He rose up upon the Throne." (Tā-Hā 20:5)

وقال مرةً: الله على العرش استوى، لأنهما بمعنى واحد. ولو كان كما ادعى المعارض وإمامه المريسي لكان الخالق والمخلوق استويا جميعا على العرش إذ كانت أسماؤه مخلوقة عندهم إذ كان الله في دعواهم في حد المجهول أكثر منه في حد المعروف، لأن لحدوث الخلق حدا ووقتا، وليس لأزلية الله حد ولا وقت، لم يزل ولا يزال وكذلك أسماؤه لم تزل ولا تزال.

And another time He said: "Allāh rose up upon the Throne." Because they both carry the same meaning. And if it was as the opposer and his *imām* Al-Marīsī claimed, then both the Creator and the created rose up upon the Throne. Since for them His Names are created. In their claim, Allāh is more unknown than He is known, because for the occurrence of the creation there is definition and a time, and for the *azaliyyah*[26] of Allāh, there is no definition nor a time. He always was and always will be. And likewise His Names always was and they always will be.

ثم احتج المعارض لترويج مذهبه بأقبح قياس فقال: أرأيت لو كتبت اسما في رقعة ثم احترقت الرقعة أليس إنما تحترق الرقعة ولا تضر النار الاسم شيئا؟

After that the opposer argued for the promotion of his *madhhab* with the ugliest of analogies, so he said: *"Have you not seen that if you write a name on a piece of paper and then burns the piece of paper, is it not then only the paper that burns while the fire does not harm the name in any way?"*

فيقال لهذا التائه الذي لا يدري ما يخرج من رأسه: إن الرقعة وكتابة الاسم ليس كنفس الاسم إذا احترقت الرقعة احترق الخط وبقي اسم الله له وعلى لسان الكاتب كما لم يزل قبل أن يكتب، لم تنقص النار من الاسم ولا ممن له الاسم شيئا، وكذلك لو كانت أسماء المخلوقين لم تنقص النار من أسمائهم ولا من أجسامهم شيئا وكذلك لو كتبت الله بهجائه في رقعة لاحترقت الرقعة وكان الله بكماله على عرشه، وكذلك لو صُوِّر رجل في رقعة ثم ألقيت في النار لاحترقت الرقعة ولم يضر المصوَّر شيئا.

So it is said to this lost person: Verily the piece of paper and writing the name (upon it) is not like the name itself. When the paper is burned the (written) line burns and the Name of Allāh remains upon the tongue of the writer, just as it was before he wrote it. The fire did not decrease the Name nor the One who has

[26] *Azaliyyah*: That which is eternal and has no beginning.

that Name at all. And likewise, if it was the name of the created beings, then the fire would not decrease their names nor their bodies at all. Likewise if you write "Allāh" with its letters on a piece of paper (and then burned it), then the piece of paper would verily burn while Allāh in His Perfectness would be upon the Throne. Likewise, if a man was drawn on a piece of paper which then was thrown in the fire, then the piece of paper would have burned and the form (of the man) would not be harmed in any way.

وكذلك القرآن لو احترقت المصاحف كلها لم ينقص من نفس القرآن حرف واحد، وكذلك لو احترق القراء كلهم أو قتلوا أو ماتوا لبقي القرآن بكماله كما كان لم ينتقص منه حرف واحد، لأنه منه بدأ وإليه يعود عند فناء الخلق بكماله غير منقوص.

Likewise is the Qurān. If all of the *masāhif* were burned, this would not decrease the Qurān with even one letter. Likewise if all the reciters would be burned, or killed, or they died, then the Qurān in its entirety would remain just as it was. This would not decrease it with even one letter. Because it began from Him and to Him it will return in its entirety without anything missing, when the creation is destroyed.

وقد كان لإمامه المريسي في أسماء الله مذهب كمذهبه في القرآن، كان القرآن عنده مخلوقا من قول البشر لم يتكلم الله بحرف منه في دعواه وكذلك أسماء الله عنده من ابتداع البشر من غير أن يقول الله {إني أنا الله رب العالمين} بزعمه قط.

And verily was the *madhhab* of his *imām* Al-Marīsī regarding the Names of Allāh equal to his *madhhab* regarding the Qurān.

The Qurān for him was created from the speech of the people. Allāh did not utter any letter of it, according to his claim. And likewise are the Names of Allāh for him, from the invention of the people, without Allāh ever having said:

﴿ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴾

"Verily I am Allāh, the Lord of all the worlds." (Al-Qasas 28:30)

وزعم أني متى اعترفت بأن الله تكلم بـ:

And he claimed: *"When I acknowledge that Allāh said:*

﴿ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴾

"Verily I am Allāh, the Lord of all the worlds." (Al-Qasas 28:30)

لزمني أن أقول تكلم الله بالقرآن ولو اعترفنا بذلك لانكسر علينا مذهبنا في القرآن.

Then this necessitate that I say: Allāh spoke in the Qurān. And if we acknowledge this, then our madhhab regarding the Qurān is destroyed."

وقد كسر الله عليهم على رغم أنوفهم فقال:

But Allāh verily destroyed them in their humiliation, when He said:

﴿ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴾

"Verily I am Allāh, the Lord of all the worlds." (Al-Qasas 28:30)

لا يستحق مخلوق أن يتكلم بهذا فإن فعل ذلك كان كافرا كفرعون الذي قال:

No created being has the right (or deserve) to say this. And if he does so, then he is a *kāfir*. Just like Fir'awn who said:

﴿ أَنَا رَبُّكُمُ الْأَعْلَى ﴾

"I am your lord the most high." (An-Nāzi'āt 79:24)

فهذا الذي ادعوا في أسماء الله أصل كبير من أصول الجهمية التي بنوا عليها محنهم وأسسوا بها ضلالتهم غالطوا بها الأغمار والسفهاء، وهم يرون أنهم يغالطون بها الفقهاء ولئن كان السفهاء في غلط من مذاهبهم إن الفقهاء منهم لعلى يقين.

So this what he claimed regarding the Names of Allāh is a major principle from the fundamental principles of the Jahmiyyah, upon which they built their calamity and founded their misguidances. With it they deceived the unaware and the fools, while they think that they are deceiving the people of understanding. But if the fools are in mistake regarding their *madhāhib*, then the people of understanding verily are upon certainty regarding them.

أرأيتم قولكم إن أسماء الله مخلوقة فمن خلقها أو كيف خلقها أجعلها أجساما وصورا تشغل أعيانها أمكنة دونه من الأرض والسماء أم موضعا دونه في الهواء.

Have you considered your statement: *"Verily the Names of Allāh are created?"* Then who created them? Or how did He create them? Did He create them as bodies and shapes, and their individuals occupy places other than Him on earth and in heaven? Or a place other than Him in the air?

فإن قلتم لها أجسام دونه فهذا ما تنفيه عقول العقلاء.

If you say: *"They have bodies besides Him."* Then this is what the intellects of the intellectuals negate.

وإن قلتم خلقها على ألسنة العباد فدعوه بها وأعاروها إياه فهو ما ادعينا عليكم إن الله بزعمكم كان مجهولا لا اسم له حتى حدث الخلق فأحدثوا أسماء من مخلوق كلامهم وهذا هو الإلحاد بالله وفي أسمائه والتكذيب بها قال:

And if you say: *"He created them upon the tongues of the slaves. They then invoked Him by it and lent them to Him."* Then this is what we accuse you of (saying): That Allāh – according to your claim – was unknown without any name, until the creation occurred and they then made up some names from their created speech. And this is the disbelief in Allāh and His Names, and the rejection of it. He said:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَالِكِ يَوْمِ الدِّينِ ﴾

"All praise is due to Allāh, the Lord of all the worlds. *Ar-Rahmān Ar-Rahīm*. The Owner of the Day of Judgment." (Al-Fātihah 1:2-4)

كما يضيفه إلى {الرحمن الرحيم} ولو كان كما ادعيتم لقيل: الحمد لله رب العالمين المسمى الرحمن الرحيم مالك يوم الدين.

Just as he adds it to **"Ar-Rahmān Ar-Rahīm."** And if it had been as you claim, then it would be said: All praise is due to Allāh, the Lord of all the worlds, whose Name is *Ar-Rahmān Ar-Rahīm*.[27] *Mālik* (The Owner) of the Day of Resurrection.

وكما قال:

And just as He said:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۝ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ ﴾

"Allāh, there is no-one worthy of worship besides Him, *Al-Hayy Al-Qayyūm* (i.e. the Living and All-Sustaining)**. He sent down the Book upon you in truth."** (Ālu 'Imrān 3:2-3)

وكما قال:

And just as He said:

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[27] Al-Imām Al-Bukhārī – *rahimahullāh* – said in his book "Khalq Af'āl Al-'Ibād" (p. 58): *"And it is a necessity for them to say when the muadhdhin calls the adhān: There is no-one worthy of worship besides the One whose name is Allāh. And I bear witness that Muhammad is the messenger of the One whose name is Allāh. Because they said: Verily the name 'Allāh' is created. And verily did a Jew and a Muslim dispute (and sought judgment) in front of some of their invalidators (of the Attributes of Allāh). So he judged that the Muslim should make an oath (declaring his innocence). So the Jew said: 'Make him swear.' So the one they disputed to said: 'Swear by Allāh besides whom there is no other ilāh.' So the Jew said: 'Make him swear by the Creator and not by the created. For verily this (what you made him swear by) is in the Qurān, and you claim that the Qurān is created.' So he made him swear by the Creator. And the other one got baffled and said: 'Get up both of you, until I look into your case.' And the people of falsehood will (always) be the losers."*

﴿ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ ﴾

"The revelation of the Book from Allāh." (Az-Zumar 39:1)

كذلك قال:

Likewise He said:

﴿ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴾

"A revelation from *Hakīm Hamīd* (i.e. One All-Wise and Praiseworthy)**."** (Fussilat 41:42)

﴿ وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ﴾

"And you verily receive the Qurān from *Hakīm 'Alīm* (i.e. One All-Wise and Knowing)**."** (An-Naml 27:6)

كلها بمعنى واحد وكلها هي الله والله هو أحد أسمائه كالعزيز الحكيم الجبار المتكبر. كذلك روى زعيمكم الأوسط يعقوب أبو يوسف عن الشعبي إن قنعتم بروايته.

All of it has the same meaning and all of it is Allāh. And Allāh is one of His Names, just like *Al-'Azīz*, *Al-Hakim*, *Al-Jabbār* and *Al-Mutakabbir*. As such did your middle leader Ya'qūb Abū Yūsuf[28] narrate from Ash-Sha'bī, if you acknowledge his narrations.

حدثناه موسى بن إسماعيل حدثنا أبو يوسف عن مجالد عن الشعبي قال: اسم الله الأعظم هو الله.

10. Mūsā ibn Ismā'īl narrated to us (and said): Abū Yūsuf narrated to us, from Mujālid, from Ash-Sha'bī who said: *"The mightiest name of Allāh is Allāh."*[29]

حدثنا هدبة بن خالد أخبرنا أبو هلال الراسبي عن حيان الأعرج عن جابر بن زيد قال: اسم الله الأعظم هو الله، ألم تروا أنه يبدأ به قبل الأسماء كلها.

11. Hudbah ibn Khālid narrated to us (and said): Abū Hilāl Ar-Rāsibī informed us, from Hayyān Al-A'raj, from Jābir ibn Zayd who said: *"The mightiest Name of Allāh is Allāh. Do you not see that He begins with it before all of the (other) Names?"*[30]

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[28] (Abū Yūsuf) Al-Qādī the companion of Abū Hanīfah.

[29] Its *isnād* until Ash-Sha'bī is weak. In it is Mujālid ibn Sa'īd. Several from the people of knowledge declared him weak, such as Yahyā Al-Qattān, Ibn Mahdī and Ahmad ibn Hanbal. And the narration was narrated by Ibn Abī Shaybah in "Al-Musannaf" with an *isnād* in which there is an unnamed person, from Ash-Sha'bī.

[30] The *isnād* is *hasan* (good).

أفلا يستحي عبد من خالقه ومن خلقِ ربه فيدعي أن الله اسم مخلوق مستعار.

Is a slave then not ashamed in front of his Lord and the creation of his Lord to claim that 'Allāh' is a created and borrowed name?!

حدثنا عبد الله بن صالح عن معاوية بن صالح عن علي بن أبي طلحة عن ابن عباس قال: كهيعص اسم من أسماء الله.

12. 'Abdullāh ibn Sālih narrated to us, from Mu'āwiyah ibn Sālih, from 'Alī ibn Abī Talhah, from Ibn 'Abbās (*radiAllāhu 'anhu*) who said: *"Kāf-Hā-Yā-'Ayn-Sād*[31] *is a name from the Names of Allāh."*[32]

وقد روي لنا في تفسيرها عن ابن عباس رضي الله عنهما، حدثنا أحمد بن يونس حدثنا هشيم عن عطاء بن السائب عن سعيد بن جبير عن ابن عباس قال: كاف من كريم وعين من عليم وياء من حكيم وهاء من هاد وصاد من صدوق.

13. And it was verily narrated to us regarding the interpretation of it from Ibn 'Abbās (*radiAllāhu 'anhumā*); Ahmad ibn Yūnus narrated to us (and said): Hushaym narrated to us, from 'Atā ibn As-Sāib, from Sa'īd ibn Jubayr, from Ibn 'Abbās who said: *"Kāf from Karīm. 'Ayn from 'Alīm. Yā from Hakīm. Hā from Hād. Sād from Sadūq."*[33]

وحتى إن علي بن أبي طالب كان يجملها فيقول يا كهيعص اغفر لي كما يقول يا الله اغفر لي.

'Alī ibn Abī Tālib even used to bring them together and say: *"O Kāf-Hā-Yā-'Ayn-Sād, forgive me."* Just as he would say: *"O Allāh, forgive me."*

حدثنا روح بن عبد المؤمن المقري حدثنا محمد بن مسلم حدثنا نافع بن أبي نعيم عن فاطمة ابنة علي أنها سمعت عليا يقول: يا كهيعص اغفر لي.

14. Rawh ibn 'Abdil-Mumin Al-Muqrī narrated to us (and said): Muhammad ibn Muslim narrated to us (and said): Nafi' ibn Abī Nu'aym narrated to us, from Fātimah the daughter of 'Alī (*radiAllāhu 'anhu*) that she heard 'Alī say: *"O Kāf-Hā-Yā-'Ayn-Sād, forgive me."*[34]

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[31] Translator: These are the letters mentioned in the opening verse of *sūrah* Maryam.

[32] 'Alī ibn Abī Talhah did not hear from Ibn 'Abbās. It is said: Between them is Mujāhid. If this is correct, then the narration is *sahīh*.

[33] Al-Hākim narrated it in his "Al-Mustadrak" (2/371-372) by way of 'Amr ibn Abī Qays, from 'Atā ibn As-Sāib. And he said: *"The isnād is sahīh."*

[34] Its *isnād* is *hasan*. Nāfi' he is 'Abdur-Rahmān ibn Abī Nu'aym. Ahmad said: *"He is nothing in hadīth."* And Ibn Ma'īn said: *"Trustworthy."* And Ibn 'Adī said: *"I have not seen anything rejected in his ahādīth, and I hope that there is no harm in him."*
Abū Hātim Ar-Rāzī said: *"Fatimah bint 'Alī did not hear anything from 'Alī. And she verily saw her father."* (Al-Marāsil p. 261).

فمن خلق كهيعص في دعواكم ومن تكلم بها قبل الله ومن اهتدى لها غير الله. وكما قال الله في كتابه:

So who created *Kāf-Hā-Yā-'Ayn-Sād* according to you, who uttered it first before Allāh and who was guided to it before Allāh? And just like Allāh said in His Book:

﴿ أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴾

"I am Allāh, the Lord of all the worlds." (Al-Qasas 28:30)

كذلك قال على لسان نبيه ﷺ: أنا الرحمن.

Then likewise He said upon the tongue of His Prophet ﷺ: ***"I am Ar-Rahmān."***

حدثناه مسدد حدثنا سفيان عن الزهري عن أبي سلمة بن عبد الرحمن بن عوف عن عبد الرحمن بن عوف رضي الله عنه قال: سمعت رسول الله ﷺ يقول: «**قال الله: أنا الرحمن، وهي الرحم شققت لها من اسمي فمن وصلها وصلته ومن قطعها بتته**».

15. Musaddad narrated to us (and said): Sufyān narrated to us, from Az-Zuhrī, from Abū Salamah ibn 'Abdir-Rahmān ibn 'Awf, from 'Abdur-Rahmān ibn 'Awf (*radiAllāhu 'anhu*) who said: I heard the Messenger of Allāh ﷺ say: ***"Allāh said: 'I am Ar-Rahmān and this is the rahim (the womb). I derived (a name) for it from My Name. So whoever upholds it (i.e. the ties of kinship), I will uphold him, and whoever severs it, I will cut him off.'"***[35]

فيقول الله: أنا شققت لها من اسمي؛ وادعت الجهمية المكذبين لله ولرسوله أنهم أعاروه الاسم الذي شقها منه.

So Allāh said: ***"I derived (a name) for it from My Name."*** While the Jahmiyyah – who falsely denies Allāh and His Messenger – claim that they lent Him the name which He derived it from.

ومن أين علم الخلق أسماء الخالق قبل تعليمه إياهم فإنه لم يعلم آدم ولا الملائكة أسماء المخلوقين حتى علمهم الله من عنده وكان بدء علمها منه فقال:

And from where did the creation learn the Names of the Creator before He taught it to them? Because Ādam and the angels did not know the names of the creations until Allāh taught it to them from Him. And the foundation of their knowledge came from Him.

He said:

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[35] It is *sahīh*, and its narrators are trustworthy. It was narrated by Abū Dāwūd (1694), At-Tirmidhī (1907), Ahmad (1686), Al-Humaydī (65), Abū Ya'lā (840) and others. All of them by way of Sufyān ibn 'Uyaynah.

﴿ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ٣١ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ٣٢ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ ﴾

"And He taught Ādam the names of everything, then He presented them to the angels and said: 'Inform Me of the names of these, if you are truthful.' They said: 'Glory be to You. We have no knowledge except that which You have taught us. You are verily the All-Knowing, the All-Wise.' He said: 'Ādam, inform them about their names.' So when he informed them about their names, He said: 'Have I not said to you, that I verily know the unseen of the heavens and the earth.'" (Al-Baqarah 2:31-33)

وقال رسول الله ﷺ: «**إن لله تسعة وتسعين اسما من أحصاها وحفظها دخل الجنة**».

And the Messenger of Allāh ﷺ said: ***"Verily Allāh has ninety-nine Names. Whoever counts them and memorizes them will enter Paradise."***

حدثنا علي بن المديني حدثنا سفيان بن عيينة عن أبي الزناد عن الأعرج عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: «**لله تسعة وتسعين اسما، مائة إلا واحدا، لا يحفظها أحد إلا دخل الجنة، وهو وتر يحب الوتر**».

16. 'Alī ibn Al-Madīnī narrated to us (and said): Sufyān ibn 'Uyaynah narrated to us, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"Verily, Allāh has ninety-nine Names. Hundred except one. No-one memorizes it, except that he will enter Paradise. And He is Witr (single, odd-numbered) and He loves the witr."***[36]

حدثنا هاشم بن عمار الدمشقي حدثنا الوليد بن مسلم حدثنا خليد ابن دعلج عن قتادة عن محمد بن سيرين عن أبي هريرة عن رسول الله ﷺ قال: «**لله تسعة وتسعين اسما من أحصاها كلها دخل الجنة**».

17. Hishām ibn 'Ammār Ad-Dimashqī narrated to us (and said): Al-Walīd ibn Muslim narrated to us (and said): Khulayd ibn Da'laj narrated to us, from Qatādah, from Muhammad ibn Sīrīn, from Abū Hurayrah, from the Messenger of Allāh ﷺ who said: ***"Allāh has ninety-nine Names. Whoever counts all of them will enter Paradise."***[37]

[36] Sahīh Al-Bukhārī (6410) and Sahīh Muslim (2677).

[37] *Sahīh li-gharihi*. This chain of narration is weak, but it was narrated with other chains of narration which are correct. Muslim narrated it in his "Sahīh" (2688), At-Tabarī in "At-Tafsīr" (10/596) and Ibn Abī Hātim in "At-Tafsīr" (5/162) all with a *sahīh isnād*.

قال هشام: وحدثنا الوليد بن مسلم حدثنا سعيد بن عبد العزيز مثل ذلك وقال: كلها في القرآن هو الله الذي لا إله إلا هو الرحمن الرحيم الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر الخالق البارئ المصور الغفار القهار الوهاب الرزاق الفتاح العليم القابض الباسط الخافض الرافع المعز المذل السميع البصير الحكم العدل اللطيف الخبير الحليم العظيم الغفور الشكور العلي الكبير الحفيظ الحسيب الجليل الكريم المحصي الرقيب المجيب الواسع الحكيم الودود المجيد الباعث الشهيد الحق الوكيل القوي المتين الولي الحميد المحصي المبدي المعيد المحيي المميت الحي القيوم الماجد الواحد الأحد الصمد القادر المقتدر المقدم المؤخر الأول الآخر الظاهر الباطن الوالي المتعالي البر التواب المنتقم العفو الرؤوف مالك الملك ذو الجلال والإكرام المقسط الجامع المعطي المانع الضار النافع النور الهادي البديع الغني الباقي الوارث الرشيد الصبور.

18. Hishām said: Al-Walīd ibn Muslim narrated to us (and said): Sa'īd ibn 'Abdil-'Azīz narrated the same to us and said: *"All of them are (mentioned) in the Qurān. He is Allāh besides who there is no-one worthy of worship, Ar-Rahmān, Ar-Rahīm, Al-Malik, Al-Quddūs, As-Salām, Al-Mumin, Al-Muhaymin, Al-'Azīz, Al-Jabbār, Al-Mutakabbir, Al-Khāliq, Al-Bārī, Al-Musawwir, Al-Ghaffār, Al-Qahhār, Al-Wahhāb, Ar-Razzāq, Al-Fattāh, Al-'Alīm, Al-Qābid, Al-Bāsit, Al-Khāfid, Ar-Rāfi', Al-Mu'izz, Al-Mudhill, As-Samī', Al-Basīr, Al-Hakam, Al-'Adl, Al-Latīf, Al-Khabīr Al-Halīm, Al-'Adhim, Al-Ghafūr, Ash-Shakūr, Al-'Alī, Al-Kabīr, Al-Hafīdh, Al-Hasīb, Al-Jalīl, Al-Karīm, Al-Muhsī, Ar-Raqīb, Al-Mujīb, Al-Wāsi', Al-Hakīm, Al-Wadūd, Al-Majīd, Al-Bā'ith, Ash-Shahīd, Al-Haqq, Al-Wakīl, Al-Qawī, Al-Matīn, Al-Walī, Al-Hamīd, Al-Mubdi, Al-Mu'īd, Al-Muhyī, Al-Mumīt, Al-Hayy, Al-Qayyūm, Al-Mājid, Al-Wājid, Al-Ahad Al-Fard, As-Samad, Al-Qādir, Al-Muqtadir, Al-Muqaddim, Al-Muakhkhir, Al-Awwal, Al-Ākhir, Adh-Dhāhir, Al-Bātin, Al-Wālī, Al-Muta'ālī, Al-Barr, At-Tawwāb, Al-Muntaqim, Al-'Afuww, Ar-Raūf, Mālik Al-Mulk, Dhū Al-Jalāl Wal-Ikrām, Al-Muqsit, Al-Jāmi', Al-Mu'tī, Al-Māni', Ad-Dārr, An-Nāfi', An-Nūr, Al-Hādī, Al-Badī', Al-Ghanī, Al-Bāqī, Al-Wārith, Ar-Rashīd, As-Sabūr."*[38]

فهذه كلها أسماء الله لم تزل له كما لم تزل، بأيها دعوت فإنما تدعو الله نفسه. وفي أسماء الله حجج وآثار مما ذكرنا تركناها مخافة التطويل وفيما ذكرنا من ذلك بيان بين ودلالة ظاهرة على إلحاد هؤلاء الملحدين في أسمائه المبتدعين أنها محدثة مخلوقة – قاتلهم الله أنى يخرصون وعز ربنا وجل عما غمصوه وتبارك وتعالى عما تنقصوه وهو المنتقم منهم فيما افترضوه.

All of these Names of Allāh have always belonged to Him, just as He has always existed. No matter by which you invoke, then you are verily invoking Allāh Himself. And regarding the Names of Allāh there are many more evidences and narrations than what we have mentioned. We have left them out due to the fear of prolonging (the book). And in what we have mentioned there is a clear

[38] The author – *rahimahullāh* – found it more likely that the mentioning of the Names is attributed to Al-Walīd ibn Muslim, and he did not ascribe it to the Prophet ﷺ. And verily did the people of knowledge differ regarding this *hadīth*. Is it ascribed to the Prophet ﷺ or are they registered from the words of Al-Walīd? And the most likely is the second. There is no *sahīh hadīth* mentioning the Names from the Prophet ﷺ. And Allāh knows best.

explanation and conclusive manifest evidence for the disbelief of those who reject His Names; those who innovated (the belief) that they are recent and created. May Allah destroy them! How can they lie like that?! And our Lord is Mighty and Majestic (free) from what they degraded Him with, and Blessed and Exalted from what they described Him with of deficiency. And He is the One who will take vengeance on them for how they considered Him to be.

وأي تأويل أوحش من أن يدعي رجل أن الله كان ولا اسم له؟ ما مدعي هذا بمؤمن ولن يدخل الإيمان قلب رجل حتى يعلم أن الله لم يزل إلها واحدا بجميع أسمائه وجميع صفاته لم يحدث له منها شيء كما لم تزل وحدانيته تبارك وتعالى.

And which interpretation is stranger than a man claiming that Allāh was, but had no name. No believer claims this, nor does *īmān* enter the heart of a man until he knows that Allāh has always been One *Ilāh* with all of His Names and all of His Attributes. None of them are new for Him, just as His Oneness always has been, Blessed and Exalted is He.

Chapter: Regarding hearing the Words of Allāh and seeing Him

وادعى المعارض أن الله لا يدرك بشيء من الحواس الخمس، وهي في دعواه اللمس والشم والذوق والبصر بالعين والسمع. واحتج لدعواه بحديث مفتعل مكذوب على ابن عباس، معه شواهد ودلائل كثيرة أنه مكذوب مفتعل:

The opposer claimed that Allāh – the Exalted – cannot be sensed by any of the five senses, and they in his claim are: touching, smelling, tasting, seeing with the eyes and hearing. And as an argument for his claim he used a false and fabricated *hadīth* against Ibn ʻAbbās, which has many things that testifiy and prove that it is false and fabricated.

فأول شواهده أنه رواه المعارض عن بشر بن غياث المريسي المتهم في توحيد الله المكذب بصفاته.

The first thing testifying to this is that the opposer narrated it from Bishr ibn Ghiyāth Al-Marīsī, who is accused (of *kufr*) in the Tawhīd of Allāh and who rejects His Attributes.

والثاني أنه رواه بشر عن قوم لا يوثق بهم ولا يعرفون رواه المريسي عن أبي شهاب الخولاني عن نعيم بن أبي نعيم عن إبراهيم بن ميمون عن عطاء عن ابن عباس.

The second thing is that Bishr narrated it from some people who are not trusted, nor are they known. Al-Marīsī narrated it from Abū Shihāb Al-Khawlānī, from Nu'aym ibn Abī Nu'aym, from Ibrāhīm ibn Maymūn, from ʻAtā, from Ibn ʻAbbās.

فيقال لهذا المعارض: من بشر وأبو شهاب الخولاني ونعيم بن أبي نعيم فيحكم بروايتهم عن ابن عباس على رواية قوم أجلة مشهورين من أهل العلم قد رووا عن ابن عباس خلافه؟

So it is said to this opposer: Who are Bishr, Abū Shihāb Al-Khawlānī and Nu'aym ibn Abī Nu'aym since their narration is judged (as being correct) over the narration of noble and well-known people from the people of knowledge, who verily narrated the opposite from Ibn ʻAbbās?!

فمن ذلك ما حدثنا موسى بن إسماعيل عن حماد بن سلمة عن علي بن زيد عن أبي نضرة عن ابن عباس قال: قال رسول الله ﷺ: «**آتي يوم القيامة باب الجنة فيفتح لي فأرى ربي وهو على كرسيه أو سريره فيتجلى لي فأخر له ساجدا**».

19. And from this is what Mūsā ibn Ismā'īl narrated to us, from Hammād ibn Zayd, from ʻAlī ibn Zayd, from Abū Nadrah, from Ibn ʻAbbās who said: The Messenger of Allāh ﷺ said: ***"On the Day of Resurrection I will come to the door of Paradise, and it will be opened for me. Then I will see my Lord while He is***

upon His Kursī, or His Bed. And He will appear to me, and then I will fall down in prostration to Him."[39]

فهذا أحد الحواس وهو النظر بالعين والتجلي، رواه هؤلاء المشهورون عن ابن عباس على رغم بشر.

So this is one of the senses, which is seeing with the eye, and the appearing. These well-known (narrators) narrated it from Ibn 'Abbās, despite of Bishr hating it.

ومن ذلك ما حدثنا عثمان بن أبي شيبة عن جرير بن عبد الحميد عن يزيد بن أبي زياد عن عبد الله بن الحارث عن ابن عباس قال: إذا تكلم الله بالوحي سمعوا له مثل سلسلة الحديد على الصفوان.

20. And from this is what 'Uthmān ibn Abī Shaybah narrated to us, from Jarīr ibn 'Abdil-Hamīd, from Yazīd ibn Abī Ziyād, from 'Abdullāh ibn Al-Hārith, from Ibn 'Abbās who said: *"When Allāh uttered (or spoke) the revelation, they heard (a sound) similar to an iron chain (being dragged) upon rocks."*[40]

وهذا الحواس الثاني بأسماع الملائكة على رغم بشر ورواية بشر، فما تغني عن بشر روايته عن هؤلاء المغمورين إذا ما كذب برواية هؤلاء المشهورين مع تكذيب الله إياه قبل وفي كتابه إذ يقول:

And this is the second sense, by the hearing of the angels, despite the hatred of Bishr and the narration of Bishr. The narration of Bishr from these unknown people will not avail him, since he rejected the narration of these well-known (narrators), along with Allāh rejecting him before (all of this). And (this He did) in His Book when He says:

﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾

"And Allāh spoke to Mūsā directly." (An-Nisā 4:164)

و:

And:

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[39] It is weak. In its *isnād* is 'Alī ibn Zayd ibn Jud'ān and he was declared weak by Ahmad and others than him. The author also narrated it in "Ar-Radd 'alā Al-Jahmiyyah" (184), Abū Dāwūd At-Tiyālisī in his "Musnad" (2/226), Ahmad in his "Musnad" (2546, 2692), Abū Ya'lā Al-Mūsilī in his "Musnad" (2328) and Muhammad ibn 'Uthmān ibn Abī Shaybah in "Al-'Arsh" (446).

[40] The text is correct but the *isnād* is weak, due to Yazīd ibn Abī Ziyād. Abū Zur'ah said: *"He is soft. His hadīth can be written but not used as evidence."* And Abū Hātim Ar-Rāzī said: *"He is not strong (in narration)."* And Ibn Ma'īn said the same.

The text of this *hadīth* is correctly narrated from the *hadīth* of 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*), just as this was narrated by Abū Dāwūd (4738), 'Abdullāh ibn Ahmad in "As-Sunnah" (536,537), and the author in "Ar-Radd 'alā Al-Jahmiyyah". All of them by way of Masrūq ibn Al-Ajda', from Ibn Mas'ūd.

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ ﴾

"These are the messengers. Some of them We have preferred over others. Some of them Allah spoke to." (Al-Baqarah 2:253)

وقال:

And He said:

﴿ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ ﴾

"And Allāh will not speak to them on the Day of Resurrection."
(Al-Baqarah 2:174)

فأخبر الله تعالى أنه قد سمع موسى نفس كلامه وسيكلم من يشاء يوم القيامة ويراه المؤمنون يوم القيامة عيانا بأعينهم قال الله ورسوله ويحس الملائكة بكلامه عند نزول وحيه حتى يصعقوا من شدة حواسه كما قال ابن عباس.

So Allāh – the Exalted – informed that He made Mūsā hear His Speech, and Mūsā heard it with his hearing. And He will speak to whoever He wants of the Day of Resurrection. And the believers will see Him on the Day of Resurrection in plain sight with their eyes, just as Allāh – the Exalted – and His Messenger ﷺ have said. And the angels senses His Words when His revelation descends, to the extent that they lose consciousness due to the intensity of His Voice (or Sound).[41] Just like Ibn 'Abbās said.[42]

وابن مسعود. وتأوّلا فيه قول الله تعالى:

21. And Ibn Mas'ūd[43] (as well). As such they both interpreted the Words of Allāh the Exalted:

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[41] In this there is a refutation of those who interpret the sound (or voice) as meaning the sound of the wings of the angels. 'Abdullāh ibn Ahmad ibn Hanbal said: *"I asked my father – rahimahullāh – about the people who say: 'When Allāh – 'azza wa jalla – spoke to Mūsā, He did not speak with a voice (sound).' So my father said: 'Yes, verily (He did). Verily your Lord – 'azza wa jalla – speaks with a voice (sound). We narrate these ahādīth just as they came.' My father – rahimahullāh – said (regarding) the hadīth of Ibn Mas'ūd (radiAllāhu 'anhu): 'When Allāh – 'azza wa jalla – speaks a sound from Him is heard, like the dragging of a chain upon rocks.' My father said: 'And these Jahmiyyah reject this.'"* (As-Sunnah by 'Abdullāh 280 and 281)

[42] This has gone forth in number (20).

[43] The author is referring to the correct *hadīth* from Ibn Mas'ūd (*radiAllāhu 'anhu*) which was mentioned in footnote number (29).

﴿ حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴾

"Until the fear is driven away from their hearts, (then) **they say: 'What did your Lord say?' They said: 'He said the truth, and He is the Most High, the Great.'"**
(Saba 34:23)

فهل من حواس أقوى من السمع والنظر. فمن يلتفت إلى بشر وتفسير بشر ويترك الناطق من كتاب الله والمأثور من قول رسول الله إلا كل مخبول مخذول.

So are there any senses stronger than the hearing and the sight? Who then pays attention to Bishr and the interpretation of Bishr, and leaves what has been said in the Book of Allāh and what was narrated of words from the Messenger of Allāh ﷺ, except every helpless mentally ill person.

ثم طعن المعارض في رؤية الله تعالى يوم القيامة ليرده بتأويل ضلال وبقياس محال فقال لم تره عين فتستوصفه.

Then the opposer contested seeing Allāh – the Exalted – on the Day of Resurrection, with an interpretation of misguidance and an impossible analogy. So he said: *"No eye has ever seen Him, so you could ask him to describe Him."*

فنظرنا إلى ما قالوا في قوله:

So we looked into what they say regarding His – the Exalted – Words:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ ﴾

"The sights cannot perceive Him." (Al-An'ām 6:103)

و:

And:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

وروى فيه أقاويل مسندة وغير مسندة؛ فلا بد من معرفة ذلك.

And he narrated some sayings regarding it with a chain of narration, and some without a chain of narration. So it is a must to know what this is.

فيزعم المعارض أن عمر بن حماد بن أبي حنيفة روى عن أبيه عن أبي حنيفة أن أهل الجنة يرون ربهم كما يشاء أن يروه. فبين في ذلك صفات هذه الأحاديث كلها يحتمل أن يكون على ما ذهب إليه من قال لا تدركه الأبصار:

So the opposer claims that 'Umar ibn Hammād ibn Abī Hanīfah narrated from his father, from Abū Hanīfah: *"That the people of Paradise will see their Lord however He wants them to see Him."* So in this (saying of his), he (i.e. Abū Hanīfah) explained the description of all of these *ahādīth*; that it is possible that (its interpretation) is according to what is believed by the one who says that the sights cannot see Him (ever).

يعني المريسي ونظرائه الذين قالوا لا تدركه الأبصار في الدنيا والآخرة أن تفسير ذلك أنه يرى يومئذ آياته وأفعاله فيجوز أن يقول رآه يعني أفعاله وأموره وآياته كما قال الله في كتابه:

Meaning: Al-Marīsī and his equals; those who say: *"The sights cannot perceive him, not in dunyā nor in ākhirah. So the interpretation of this is, that a person on that Day sees His signs and His deeds. So (according to this interpretation) it is possible to say: 'He saw Him', meaning: His deeds, His affairs and His signs. Just as Allāh said in His Book:*

﴿ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴾

"You have verily wished for death (i.e. martyrdom) **before you met it. Now you have verily seen it, looking at it yourself."** (Ālu 'Imrān 3:143)

فالموت لا يرى وهو محسوس إنما يدرك عمل الموت، فإن كان أبو حنيفة أراد هذا أو غير ذلك فقد آمنا بالله وبما أراد من هذه المعاني ووكلنا تفسيرها وصفتها إلى الله.

Because death cannot be seen but it can be felt (or perceived with the senses). Rather the deeds of death can be seen. So if Abū Hanīfah intended this or something else than this, then we have verily believed in Allāh and what He wanted with these meanings, and we have entrusted its interpretation and description to Allāh the Exalted."

فيقال لهذا التائه الذي لا يدري ما يخرج من رأسه وينقض آخر كلامه أوله: أليس قد ادعيت في أول كلامك أنه على ما ذهب إليه من قال لا تدركه الأبصار في الدنيا والآخرة أنه يرى آياته وأفعاله فيجوز أن يقول رآه ثم قلت في آخر كلامك فقد وكلنا تفسيرها إلى الله أفلا وكلت التفسير إلى الله قبل أن تفسره.

So it is said to this lost person who does not know what is coming out of his head, and the last of his words contradict the first of it: Have you not claimed in the beginning of your words that it (i.e. the correct interpretation) is according to the belief of the one who says: *"The sights cannot perceive Him; not it dunyā nor in ākhirah."* (And) that the person sees His signs and deeds, so it is allowed to say: *"He saw him."* And then in the end of your words you say: *"We have verily*

entrusted the interpretation of this to Allāh." Did you not entrust the interpretation to Allāh, before you interpreted it?

وزعمت أيضا في أول كلامك أنه لا بد من معرفة ذلك ثم رجعت عن قولك فقلت لا بل نكله إلى الله؛ فلو كان لك ناصح يحجر عليك الكلام. والعجب من جاهل فسر له رسول الله ﷺ تفسير الرؤية مشروحا مخلصا ثم يقول إن كان كما فسر أبو حنيفة فقد آمنا بالله.

And you also claimed in the beginning of your words than one must have knowledge about this. Then you retracted your saying and said: *"No, rather we entrust that to Allāh."* So if you had a (sincere) advisor, then he would verily prohibit you from speaking. And astonishing is the ignorant person for whom the Messenger of Allāh ﷺ explained the *ruyah* (seeing Allāh) with an explained complete interpretation, who then says: *"If it is as Abū Hanīfah has interpreted it, then we have verily believed in Allāh."*

ولو قلت أيها المعارض آمنا بما قال رسول الله ﷺ وفسره كان أولى بك من أن تقول آمنا بما فسر أبو حنيفة ولا تدري قال ذلك أبو حنيفة أو لم يقله.

And if you, O opposer, said: *"We believe in what the Messenger of Allāh ﷺ said and explained"*, then it is more suitable for you, than saying: *"We believe in what Abū Hanīfah has explained"*, while you do not know whether Abū Hanīfah said this or he did not say it?

وهل ترك النبي ﷺ في تفسير الرؤية لأبي حنيفة والمريسي وغيرهما من المتأولين موضع تأول إلا وقد فسره وأوضحه بأسانيد أجود من عمر بن حماد بن أبي حنيفة.

And did the Prophet ﷺ leave, with regard to the interpretation of the *ruyah*, any place for interpretation to Abū Hanīfah, Al-Marīsī and others than them among the interpreters, except that he already interpreted and clarified it, with chains of narration of a more excellent kind, than 'Umar ibn Hammād ibn Abī Hanīfah.

رواه إسماعيل بن أبي خالد عن قيس بن أبي حازم عن جرير بن عبد الله عن النبي ﷺ قال: «**ترون ربكم يوم القيامة كما ترون الشمس والقمر ليلة البدر ليس دونهما سحاب لا تضامون في رؤيته**» ورواه غيره من أصحاب النبي ﷺ.

Ismā'īl ibn Abī Khālid narrated it, from Qays ibn Abī Hāzim, from Jarīr ibn 'Abdillāh, from the Prophet ﷺ who said: ***"You will see your Lord on the Day of Resurrection, just as you see the sun and the moon on the night of full moon, and there are no clouds around them. You will have no trouble in seeing Him."***[44] And

[44] It is *sahīh*. Narrated by Al-Bukhārī (544, 4851, 7434, 7436), Muslim (633), Abū Dāwūd (4731), At-Tirmidhī (2551), Ibn Mājah (177), Ahmad (19190) and others than them, by way of Ismā'īl ibn Abī Khālid.

others than him, among the companions of the Prophet ﷺ, narrated it from the Prophet ﷺ.

فكيف تستحل أن تقول يحتمل أن يكون على ما ذهب إليه أبو حنيفة ولا يحتمل عندك أن يكون كما فسر رسول الله ﷺ ولم يقل رسول الله ﷺ يراه أهل الجنة كما يشاء كما رويت عن أبي حنيفة إن كان قاله، ولكن قال: «**كما ترون الشمس والقمر صحوا ليس دونهما سحاب**» فالتفسير مقرون بالحديث بإسناد واحد. فمن اضطر الناس أيها المعارض إلى الأخذ بالمبهم من كلام أبي حنيفة الذي رويت عنه إن كان قاله مع ترك قول رسول الله ﷺ المنصوص المفسر. هذا إذا ظلم عظيم وجور جسيم.

So how do you allow saying: *"It is possible that it is according to what Abū Hanīfah believed in."* And for you it is not possible to be as the Messenger of Allāh ﷺ explained?! And the Messenger of Allāh ﷺ did not say: *"The people of Paradise will see Him however He wants"*, just as you have narrated from Abū Hanīfah – if he even said that – rather he (i.e. the Prophet) said: ***"Just as you see the sun and the moon of the night of full moon, and there are no clouds around them."*** So the interpretation is connected with the *hadīth* with one chain of narration. So who imposes upon the people – O opposer – to take the dubious from the words of Abū Hanifah which you have narrated from him – if he even said that – and to leave the words of the Messenger of Allāh ﷺ which is written down and explained?! This would then be a major injustice and a great transgression.

وأما قولك: ولم تره عين فتستوصفه، فلو احتج بهذا صبي صغير لم يزد على ما قلت جهالة.

And as for your saying: *"No eye has ever seen Him, so you could ask him to describe Him."* Then if a small boy would use this as an argument then it would not be a greater (form of) ignorance than what you have said.

أفرأى أهل الجنة والنار وما فيهما بعينه فتستوصفه، وهل يصفهما ويصف ما فيهما إلا بما وصفهما الله في كتابه أن في الجنة حورا عينا وطعاما وشرابا وأنهارا ونخلا ورمانا وشجرا وقصورا من در وياقوت ولباسا من سندس واستبرق وحريرا وما أشبهها، وكذلك النار فيها أنكال وقيود ومقامع من حديد وأغلال وسلاسل وحميم وزقوم.

Has anyone seen Paradise and Hellfire and whatever is in them with his eyes, so you can ask him to describe them?! And do we describe them and describe what is in them, except with what Allāh has described them with in His Book; that in Paradise there are *Hūr Al-ʿĪn*, food, drinks, rivers, palms, pomegranates, trees, castles from pearls and gems, garments of fine silk and thick silk and what is similar to this. And likewise in Hellfire there are shackles, chains, hooked rods of iron, fetters, iron chains, boiling water and *Zaqqūm*.

أفتصف الجنة والنار أيها المعارض بهذه الصفات عمن رآها بعينه أو عما أخبر الله في كتابه وأخبر الرسول ﷺ، وكذلك تصف رؤية الله وتفسرها عن الله وعن رسوله وإن لم تره عين تستوصفه. قال الله تعالى:

Do you – O opposer – describe Paradise and Hellfire with these descriptions taken from someone who saw them with his eyes, or from what Allāh has informed about in His Book, and what the Messenger ﷺ informed about. Likewise should you describe the *ruyah* of Allāh and interpret it from Allāh and His Messenger ﷺ, even if no eye has seen Him whom you can ask to describe Him. Allāh – the Exalted – said:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

وقال رسول الله ﷺ: «**ترون ربكم الله جهرا يوم القيامة كما ترون الشمس والقمر ليلة البدر**»

And the Messenger of Allāh ﷺ said: ***"You will see Allāh clearly on the Day of Resurrection, just like you see the sun and the moon on the night of full moon."***

فأخذنا هذا الوصف عن الله وعن رسوله كما أخذنا صفة الجنة والنار عنهما، وإن لم نر شيئا منهما بأعيننا ولا أخبرنا عنهما من رآهما بعينيه. فتدبر أيها المعارض كلامك ثم تكلم فلو احتج بما احتججت به صبي لم يبلغ الحنث ما زاد.

So we took this description from Allāh and His Messenger ﷺ, just like we took the description of Paradise and Hellfire from them. Even if we did not see any of it with our own eyes, nor were we informed about them from a person who saw them with his own two eyes. So ponder – O you opposer – over your words, and then speak. Because if a young boy – who has not yet reached the age of responsibility – would use as evidence what you are using as evidence, it would not increase (in ignorance).

وأعجب من ذلك ما رويت عن أبي حنيفة – إن صدقت عنه روايتك – أنه ذهب في الرؤية إلى أن يروا لآياته وأفعاله وأموره، فيجوز أن يقال رآه وهذا أيضا من حجج الصبيان لما أن آياته وأموره وأفعاله مرئية منظور إليها في الدنيا كل يوم وساعة فما معنى توقيتها وتحديدها وتفسيرها يوم القيامة من أنكر هذا فقد جهل وإن كان كما ادعيت ورويت عن أبي حنيفة ما خص النبي ﷺ بها يوم القيامة دون الأيام.

And what is even more surprising than that, is what you narrated from Abū Hanīfah – if you have been truthful in your narration from him – that he believed regarding the *ruyah* that it means that they will see His signs, deeds and affairs, and thus it is allowed to say (about a person): *"He saw him."* And this is also from the arguments of the young boys. Because His signs, affairs and deeds are all apparent and can be seen in *dunyā* every day and every hour. What is then the

meaning of its (i.e. the *ruyah*) specific time, its definition and its interpretation (as being) on the Day of Resurrection? Whoever rejects this is verily ignorant. And if it was as you have claimed and narrated from Abū Hanīfah, then the Prophet ﷺ would not have specified it to occur on the Day of Resurrection besides all other days.

ففي دعواك يجوز للخلق كلهم مؤمنهم وكافرهم أن يقول نرى ربنا في الدنيا كل يوم وساعة لما أنهم يرون كل ساعة وكل ليلة وكل يوم أموره وآياته وأفعاله فقد بطل في دعواك قوله:

So in your claim it is allowed (or possible) for all of the creation – both the believers and disbelievers – to say: *"We see our Lord in dunyā every day and hour."* Due to what they every hour, every day and every night see of His affairs, signs and deeds. And then in your claim His Words are falsified:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ ﴾

"The sights cannot perceive Him." (Al-An'ām 6:103)

لأن الأبصار كل يوم وساعة تدرك أموره وآياته في الدنيا والآخرة فأنكرتم علينا رؤيته في الآخرة وأقررتم برؤية الخلق كلهم إياه في الدنيا مؤمنهم وكافرهم لما أنهم جميعا لا يزالون يرون آياته آناء الليل والنهار فخالفتم بسلوك هذه المحجة جميع العالمين ورددتم قول الله تعالى:

Because every hour the sights perceive His affairs and signs in *dunyā*, before the *ākhirah*.

So you reject for us to see Him in the *ākhirah* and you acknowledge that all of the creation will see Him in *dunyā*, both the believer and the disbelievers, due to what all of them continuously see of His affairs and signs throughout the night and the day. So based on this argument you disagreed with all of the worlds. And you rejected the Words of Allāh the Exalted:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ ﴾

"The sights cannot perceive Him." (Al-An'ām 6:103)

إذا ادعيتم أن رؤيته يعني إدراك آياته وأموره وأفعاله.

When you claimed that seeing Him means perceiving His signs, affairs and deeds.

وأما دعواك أن رؤية الله كقول الله تعالى:

And as for your claim that seeing Allāh is similar to the Words of Allāh the Exalted:

﴿ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴾

"You have verily wished for death (i.e. martyrdom) **before you met it. Now you have verily seen it, looking at it yourself."** (Ālu 'Imrān 3:143)

فلو قد عقلت تفسير هذه الآية وفيم أنزلت لكان احتجاجك إقرارا برؤية الله عيانا لأن هذه الرؤية كانت رؤية عيان وتفسير ذلك رؤية القتل والقتال فقد رأوه بأعينهم وهم ينظرون فلم يصبروا له وإنما نزلت هذه الآية في قوم غابوا عن مشهد بدر فقالوا لئن أرانا الله قتالا ليرين ما نصنع ولنقاتلن فأراهم الله القتال عيانا وهم ينظرون إليه بأعينهم فولوا مدبرين كما قال الله ولم يصبروا للقتال فعفا عنهم فقال الله تعالى:

Then if you had understood this verse and what it was revealed about, then you using it as evidence would be your acknowledgement of seeing Allāh with the eyes. Because the seeing (in this verse) was seeing with the eyes, and the interpretation of this is seeing the killing and the fighting. So they verily saw it with their eyes while they were looking, but they were not able to bear it. This verse was verily revealed regarding some people who were absent from the battle of Badr, so they said: *"If Allāh shows us the fighting, then He will verily see what we will do and we will verily fight."* So Allāh showed them the fighting in front of them while they were looking with their eyes, but they turned away, just as Allāh said that they would not be able to bear the fighting. So Allāh pardoned them, and Allāh – the Exalted – said:

﴿ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴾

"You have verily wished for death (i.e. martyrdom) **before you met it. Now you have verily seen it, looking at it yourself."** (Ālu 'Imrān 3:143)

فكان هذا رؤية عيان لا رؤية خفاء.

So this was a visible seeing, and not a hidden seeing.

حدثناه موسى بن إسماعيل عن حماد بن سلمة عن ثابت عن أنس قال: تغيب أنس بن النضر عن بدر فقال: تغيبت عن أول مشهد شهده رسول الله ﷺ لأن أراني الله قتالا ليرين ما أصنع.

22. Mūsā ibn Isma'il narrated it to us, from Hammād ibn Salamah, from Thābit, from Anas who said: *"Anas ibn An-Nadr was absent from Badr, so he said: 'I was*

absent from the first battle which the Prophet ﷺ witnessed. If Allāh shows me fighting (another time), then Allāh will verily see what I will do.'"[45]

حدثنا العباس بن الوليد النرسي عن يزيد بن زريع عن سعيد عن قتادة:

23. Al-'Abbās ibn Al-Walīd An-Narsī narrated to us, from Yazīd ibn Zuray', from Sa'īd, from Qatādah (regarding His Words):

﴿ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴾

"You have verily wished for death (i.e. martyrdom) **before you met it. Now you have verily seen it, looking at it yourself."** (Ālu 'Imrān 3:143)

قال: كان أناس لم يشهدوا بدرا وكانوا يتمنون أن يروا قتالا فيقاتلوا.

He said: *"Some people who did not witness Badr was wishing to see the fighting so they could fight."*[46]

فهذه رؤية عيان لا رؤية خفاء. فإن أنكرت ما قلنا:

So this was a visible seeing, and not a hidden seeing. And if you reject what we have said:

فقد قال رسول الله ﷺ إن الموت يرى في الآخرة قال: «**يؤتى بالموت يوم القيامة كأنه كبش أملح فيذبح بين الجنة والنار فيقال يا أهل الجنة خلود ولا موت ويا أهل النار خلود ولا موت**».

24. Then the Messenger of Allāh ﷺ verily said that death will be seen in the hereafter. He ﷺ said: ***"Death will be brought on the Day of Resurrection as if it is a white ram with a black head. Then it will be slaughtered between Paradise and Hellfire. So it is said: 'O people of Paradise, eternity and no death. And O people of Hellfire, eternity and no death.'"***[47]

ولولا كثرة ما يستنكر الحق ويرده بالجهالة لم نشتغل بكل هذه المنازعة في الرؤية لما أن رسول الله ﷺ فسرها تفسيرا لم يدع فيه لمتأول فيها مقالا إلا أن يكابر رجل غير الحق وهو يعلمه إذ سئل رسول الله ﷺ فقيل له: هل نرى ربنا يوم القيامة؟ فقال: «**هل تضامون في رؤية الشمس والقمر صحوًا فكذلك لا تضامون في رؤيته**».

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[45] Narrated by An-Nasāī in "Al-Kubrā" (2/431). It is *sahīh* according to the conditions of Muslim and he narrated it in his "Sahīh" (3/1512) with different *isnād*. And At-Tirmidhī narrated it in his "Sunan" (5/348) with a different *isnād* and he said: *"Hasan sahīh."* And Al-Bukhārī also narrated it with a different *isnād* in his "Sahīh" (2805).

[46] It is *sahīh*. It was narrated by Ibn Jarīr in his "Tafsīr" (4/109)

[47] The *hadīth* with this wording is agreed upon from the *hadīth* of Al-A'mash, from Abū Sālih Dhakwān, from Abū Sa'īd Al-Khudrī, from the Prophet ﷺ. Al-Bukhārī narrated it in his "Sahīh" (4730), and Muslim in his "Sahīh" (2849).

And had it not been for your strong disapproval of the truth and your rejection of it with (arguments of) ignorance we would not engage in all of this discussion regarding the *ruyah*. Because the Messenger of Allāh ﷺ explained it with an explanation which does not leave any saying in it for any interpreter, except if a man contend stubbornly with the truth itself while he knows it. The Messenger of Allāh ﷺ was asked, and it was said to him: *"Will we see our Lord on the Day of Resurrection?"* So he said: ***"Do you have any difficulty in see the sun and the moon on a clear sky? Likewise you will have no difficulty in seeing Him."***

حدثناه نعيم عن ابن المبارك عن معمر عن الزهري عن عطاء بن يزيد عن أبي هريرة وأبي سعيد الخدري رضي الله عنهما عن النبي ﷺ.

25. Nu'aym narrated it to us, from Ibn Al-Mubārak, from Ma'mar, from Az-Zuhrī, from 'Atā ibn Yazīd, from Abū Hurayrah and Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhumā*), from the Prophet ﷺ.[48]

وحدثناه نعيم بن حماد حدثنا إبراهيم بن سعيد عن الزهري عن عطاء بن يزيد الليثي عن أبي هريرة عن النبي ﷺ.

26. And Nu'aym ibn Hammād narrated it to us (and said): Ibrāhīm ibn Sa'd narrated to us, from Az-Zuhrī, from 'Atā ibn Yazīd Al-Laythī, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ.[49]

وحدثنا عبد الله بن صالح عن ليث بن سعد عن هشام بن سعد عن عطاء بن يسار عن أبي سعيد الخدري عن النبي ﷺ.

27. And 'Abdullāh ibn Sālih narrated it to us, from Layth ibn Sa'd, from Hishām ibn Sa'd, from Zayd ibn Aslam, from 'Atā ibn Yasār, from Abū Sa'īd Al-Khudrī, from the Prophet ﷺ.[50]

وحدثناه أحمد بن يونس عن أبي شهاب الحناط عن إسماعيل بن أبي خالد عن قيس بن أبي حازم عن جرير بن عبد الله عن النبي ﷺ.

28. And Ahmad ibn Yūnus narrated it to us, from Abū Shihāb Al-Hannāt, from Ismā'īl ibn Abī Khālid, from Qays ibn Abī Hāzim, from Jarīr ibn 'Abdillāh, from the Prophet ﷺ.[51]

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[48] Agreed upon. Narrated by Al-Bukhārī (802) and Muslim (182).

[49] Agreed upon. Narrated by Al-Bukhārī (7437) and Muslim (182).

[50] Narrated by Al-Bukhārī (4581), Muslim (182), Al-Hākim (4/582) and others.

[51] Narrated by Al-Bukhārī (544, 4851, 7434, 7436), Muslim (633), Abū Dāwūd (4731), At-Tirmidhī (2551), Ibn Mājah (177), Ahmad (19190) and others than them, by way of Ismā'īl ibn Abī Khālid.

وحدثنا علي بن المديني عن سفيان بن عيينة عن إسماعيل بإسناده مثله.

29. And ʻAlī ibn Al-Madīnī narrated to us, from Sufyān ibn ʻUyaynah, from Ismāʻīl with his chain of narration, the same as it.[52]

قال ابن المديني: لا يكون من الإسناد شيء أجود من هذا.

Ibn Al-Madīnī said: *"There is no chain of narration which is more excellent than this one."*[53]

وقد روينا فيه بابا كبيرا في الكتاب الأول بأسانيدها، فمن لم يؤمن بها ولم يرجها كان من المحجوبين يوم القيامة من الذين قال تعالى:

And we verily narrated a large chapter in the first book[54] regarding it, with the chains of narration. So whoever does not believe in it and does not long for it (i.e. seeing Allāh), then he will be among those veiled off from Him on the Day of Resurrection and from those about whom Allāh – the Exalted – said:

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴾

"No! That Day they are verily veiled from their Lord." (Al-Mutaffifīn 83:15)

لأنه يقال: من كذب بفضيلة لم ينلها، وقد كذبت الجهمية بهذه الفضيلة أشد التكذيب.

Because it is said: Whoever rejects a virtue, he will not attain it. And verily did the Jahmiyyah reject this virtue with the most severe rejection.

وكتب إلي علي بن خشرم قال: من نازع في حديث الرؤية ظهر أنه جهمي.

30. And ʻAlī ibn Khashram wrote to me and said: *"Whoever argues regarding the hadīth about the ruyah, then it has become clear that he is a jahmī."*

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[52] Narrated by Al-Humaydī (799), Ibn Abī ʻĀsim in "As-Sunnah" (447) and At-Tabarānī in "Al-Kabīr" (2232), by way of Ibn ʻUyaynah.

[53] The author also narrated this saying of ʻAlī ibn Al-Madīnī in his book "Ar-Radd ʻalā Al-Jahmiyyah".

[54] Meaning: "Ar-Radd ʻalā Al-Jahmiyyah".

Chapter: The *Nuzūl* (Descent)

وادعى المعارض أيضا أن قول النبي ﷺ: «**إن الله ينزل إلى السماء الدنيا إذا مضى ثلث الليل فيقول هل من تائب هل من مستغفر هل من داع**»؛

And the opposer also claimed (something) regarding the saying of the Prophet ﷺ: ***"Verily Allāh descends to the lowest when a third of the night has passed. Then He says: 'Is there anyone repenting? Is there anyone asking for forgiveness? Is there anyone invoking?'"***

حدثناه القعنبي وابن بكير عن مالك بن أنس عن ابن شهاب عن الأغر وأبي سلمة بن عبد الرحمن عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «**ينزل ربنا كل ليلة إلى سماء الدنيا حين يبقى ثلث الليل الآخر فيقول من يدعوني أستجب له من يسألني فأعطيه من يستغفرني فأغفر له**».

31. Al-Qa'nabī and Ibn Kathīr narrated it to us, from Mālik ibn Anas, from Ibn Shihāb, from Al-Agharr and Abū Salamah ibn 'Abdir-Rahmān, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Our Lord descend every night when the last third of the night remains. Then He says: 'Who is invoking Me, so I can answer him? Who is asking Me, so I can give him? Who is asking Me for forgiveness, so I can forgive him?'"***[55]

حدثنا أبو عمر الحوضي عن هشام الدستوائي عن يحيى بن أبي كثير عن هلال بن أبي ميمونة عن عطاء بن يسار عن رفاعة الجهني أن رسول الله ﷺ قال: «**إذا مضى ثلث الليل أو شطر الليل ينزل الله إلى سماء الدنيا فيقول لا أسأل عن عبادي غيري فمن يستغفرني أغفر له من يدعني أستجب له من يسألني أعطه حتى ينفجر الفجر**».

32. Abu 'Umar Al-Hawdī narrated to us, from Hishām Ad-Dastawāī, from Yahyā ibn Abī Kathīr, from Hilāl ibn Abī Maymūnah, from 'Atā ibn Yasār, from Rifā'ah Al-Juhanī, that the Messenger of Allāh ﷺ said: ***"When a third of the night has passed – or half of the night – Allāh descends to the lowest heaven and says: 'No-one but Me asks about My slaves. Who is asking Me for forgiveness (so) I can forgive him? Who is invoking Me (so) I can answer Him? Who is asking Me (so) I can give him?' Until daybreak emerges."***[56]

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[55] Agreed upon. Narrated by Al-Bukhārī (1145) and Muslim (758).

[56] It is *sahīh*. Narrated by Ahmad (16215, 16217, 16218), Ibn Hibbān (212) and At-Tabarānī in "Al-Kabīr". And also other than them by way of Yahyā ibn Abī Kathīr.

وهذا باب طويل قد جمعناه في الكتاب الأول؛ فادعى المعارض أن الله لا ينزل بنفسه إنما ينزل أمره ورحمته وهو على العرش بكل مكان من غير زوال لأنه الحي القيوم والقيوم بزعمه مَن لا يزول.

And this is a long issue which we gathered in the first book[57]. So the opposer claimed that Allāh does not descend Himself. Rather His command and mercy descend, while He is upon the Throne (and) in every place, without moving. Because He is *Al-Hayy Al-Qayyūm, and Al-Qayyūm* – according to him – does not move (from place to place).

فيقال لهذا المعارض: وهذا أيضا من حجج النساء والصبيان ومن ليس عنده بيان ولا لمذهبه برهان، لأن أمر الله ورحمته ينزل في كل ساعة ووقت وأوان، فما بال النبي ﷺ يحد لنزوله الليل دون النهار ويوقت من الليل شطره أو الأسحار، أفبأمره ورحمته يدعو العباد إلى الاستغفار أو يقدر الأمر والرحمة أن يتكلما دونه فيقولا هل من داع فأجيب هل من مستغفر فأغفر له هل من سائل فأعطي

So it is said to this opposer: This is also from the arguments of the women and the children, and the one who do not have any explanation or evidence for his *madhhab*. Because the mercy of Allāh and His command descends in every hour, moment and instance. So why would the Prophet ﷺ define His descent as being in the night and not the day? And he scheduled it as being in the middle of the night or in the early morning? (And) would His command and mercy invite the slaves to ask for forgiveness? Or are the command and mercy able to speak without Him, so they would say: *"Is there anyone invoking so I can answer? Is there anyone asking for forgiveness so I can forgive him? Is there anyone asking so I can give him?"*

فإن قررت مذهبك لزمك أن تدعي أن الرحمة والأمر اللذين يدعوان إلى الإجابة والاستغفار بكلامهما دون الله هذا محال عند السفهاء فكيف عند الفقهاء وقد علمتم ذلك ولكن تكابرون. وما بال رحمته وأمره ينزلان من عنده شطر الليل ثم لا يمكثان إلا إلى طلوع الفجر ثم يرفعان لأن رفاعة يرويه يقول في حديثه «**حتى ينفجر الفجر**».

So if you establish your *maddhab*, then it is a necessity for you to claim that the mercy and the command they are the ones inviting to answering and forgiving with their own words besides Allāh. And this is impossible (even) for the fools, so how about for the people of understanding?! You verily know this already, but you are just being stubborn.

And how come is it, that His mercy and command descend from Him in the middle of the night, and then they do not stay except until the emergence of daybreak, and then they ascend again. Because this is what Rifā'ah narrates and says in his *hadīth*: ***"Until daybreak emerges."***

[57] "Ar-Radd 'alā Al-Jahmiyyah" by Ad-Dārimī.

وقد علمتم إن شاء الله أن هذا التأويل أبطل باطل لا يقبله إلا كل جاهل.

You have verily learned – *in shā Allāh* – that this interpretation is from the most false of falsehood that only ignorant people would accept.

وأما دعواك أن تفسير القيوم الذي لا يزول من مكانه ولا يتحرك فلا يقبل منك هذا التفسير إلا بأثر صحيح مأثور عن رسول الله ﷺ أو عن بعض أصحابه أو التابعي، ن لأن الحي القيوم يفعل ما يشاء ويتحرك إذا شاء ويهبط ويرتفع إذا شاء ويقبض ويبسط ويقوم ويجلس إذا شاء، لأن أمارة ما بين الحي والميت التحرك: كل حي متحرك لا محالة وكل ميت غير متحرك لا محالة.

And as for your claim that the meaning of "*Al-Qayyūm*" is the one who does not disappear from his place, nor does he move, then this interpretation is not accepted from you, except by a narration from the Messenger of Allāh ﷺ, from some of his companions or the *Tābi'ūn*. Because *Al-Hayy Al-Qayyūm* does whatever He wants, and He moves if He wants, descend if He wants, ascends if He wants, He grasps and lets go, He rises and sits down if He wants. Because the sign that distinguishes between the living and the dead is movement. Every living thing moves without any exception, and every dead thing does not move without any exception.

ومن يلتفت إلى تفسيرك وتفسير صاحبك مع تفسير نبي الرحمة ورسول رب العزة إذا فسّر نزوله مشروحا منصوصا ووقت لنزوله وقتا مخصوصا، لم يدع لك ولا لأصحابك فيه لبسا ولا عويصا.

And who pays attention to your interpretation and the interpretation of your companion, with (the presence of) the interpretation of the Prophet of mercy and the Messenger of the Lord of Honor, when he interpreted His descent in an explained and specified manner, and he scheduled a specific time for His descent, and he did not leave any confusion or complication in it for you or for your companions.

ثم أجمل المعارض ما ينكر الجهمية من صفات الله وذاته المسماة في كتابه وفي آثار رسول الله ﷺ فعد منها بضعا وثلاثين صفة نسقا واحدا يحكم عليها ويفسرها بما حكم المريسي وفسرها وتأولها حرفا حرفا خلاف ما عنى الله وخلاف ما تأولها الفقهاء الصالحون لا يعتمد في أكثرها إلا على المريسي.

After that the opposer summarized all of what the Jahmiyyah reject of the Attributes of Allāh and His *Dhāt* (Being) which is mentioned in His Book and the narrations from the Messenger of Allāh ﷺ. So he counted thirthy-odd Attributes from it in one go, upon which he judged and interpreted with what Al-Marīsī judged and interpreted it with. And he misinterpreted it letter by letter with what contradicts what Allāh intended with it and what the righteous people of

understanding interpreted it with. In most of it he did not rely upon anything but Al-Marīsī.

فبدأ منها بالوجه ثم بالسمع والبصر والغضب والرضا والحب والبغض والفرح والكره والضحك والعجب والسخط والإرادة والمشيئة والأصابع والكف والقدمين وقوله:

So he began with the *Wajh* (Face), then the *Sam'* (Hearing), *Basar* (Seeing), *Ghadab* (Anger), *Ridā* (Pleasure), *Hubb* (Love), *Bughd* (Hate), *Farah* (Rejoicing), *Kurh* (Disliking), *Dahik* (Laughing), '*Ajab* (Astonishment), *Sakhat* (Displeasure), *Irādah* (Desire), *Mashīah* (Will), *Asābi'* (Fingers), *Kaff* (Hand or Palm) and *Qadamayn* (Two Feet). And His Words:

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

"Everything will be destroyed except His Face." (Al-Qasas 28:88)

و:

And:

﴿ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ﴾

"So no matter to where you turn, then there is the Face of Allāh." (Al-Baqarah 2:115)

و:

And:

﴿ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴾

"And He is the All-Hearing, the All-Seeing." (Al-Isrā 17:1)

و:

And:

﴿ خَلَقْتُ بِيَدَيَّ ﴾

"I created with My two Hands." (Sād 38:75)

و:

And:

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ﴾

"And the Jews said: 'The Hand of Allāh is tied.'" (Al-Māidah 5:64)

و:

And:

﴿ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ﴾

"The Hand of Allāh is above their hands" (Al-Fath 48:10)

و:

And:

﴿ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ﴾

"And the heavens will be folded up in His Right Hand." (Az-Zumar 39:67)

و:

And:

﴿ وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ ﴾

"For you are verily under Our eyes." (At-Tūr 52:48)

و:

And:

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ ﴾

"Are they waiting for anything other than Allāh comes to them in a shade of the clouds, and the angels." (Al-Baqarah 2:210)

و:

And:

﴿ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴾

"And your Lord comes, and the angels in rows." (Al-Fajr 89:22)

و:

And:

﴿ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ ﴾

"And that Day eight (angels) **will lift Throne of your Lord."** (Al-Hāqqah 69:17)

و:

And:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

"*Ar-Rahmān,* he *istawā* (rose above) **the Throne."** (Tā-Hā 20:5)

و:

And:

﴿ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ ﴾

"Those who lift the Throne, and those around it." (Ghāfir 40:7)

وقوله:

And His Words:

﴿ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ﴾

"And Allāh warns you against Himself." (Ālu 'Imrān 3:28)

و:

And:

﴿ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ ﴾

"And Allāh will not speak to them and He will not look at them on the Day of Resurrection." (Ālu 'Imrān 3:77)

و:

And:

﴿ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ ﴾

"He has prescribed mercy upon Himself." (Al-An'ām 6:12)

و:

And:

﴿ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ﴾

"You know what is in my *nafs* (self or soul), but I do not know what it is Your *Nafs* (Self)." (Al-Māidah 5:116)

و:

And:

﴿ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾

"Allāh loves those who repent, and He loves those who purify themselves." (Al-Baqarah 2:222)

عمد المعارض إلى هذه الصفات الآيات فنسقها ونظم بعضها إلى بعض كما نظمها شيئا بعد شيء، ثم فرقها أبوابا في كتابه وتلطف بردها بالتأويل كتلطف الجهمية معتمدا فيها على تفاسير الزائغ الجهمي بشر بن غياث دون من سواه مستترا عند الجهال بالتشنيع بها على قوم يؤمنون بها ويصدقون الله ورسوله فيها بغير تكييف ولا بمثال.

The opposer turned to these Attributes and verses, and he arranged them and put them all together in categories, just as he also put it in order; thing after thing. Then he made it into chapters in his book, and he used trickery in his refutation of it with false interpretation, as the (usual) trickery of the Jahmiyyah. (All) while relying upon the interpretations of the deviated *jahmī* Bishr ibn Ghiyāth Al-Marīsī in it without anyone else, and disguising for the ignorant the criticism of those believing in it (i.e. these Attributes and verses) and who believe in Allāh and His Messenger ﷺ in it without explaining the condition of it nor giving examples (i.e. the people of *Sunnah*).

فزعم أن هؤلاء المؤمنين بها يكيفونها ويشبهونها بذوات أنفسهم وأن العلماء بزعمه قالوا ليس في شيء منها اجتهاد رأي لندرك كيفية ذلك أو يشبه شيء منها بشيء مما هو في الخلق موجود.

So he claimed that those who believe in it, are describing its condition and likening it to their own beings (i.e. bodies, eyes, ears etc.), and that the scholars – according to his claim – said: *"There is no ijtihād of opinion in any of it through which we can know the condition of this, or that any of it is likened to anything which is present in the creation."*[58]

[58] Translator: These are words of truth which the opposer is using in a wrong manner. He wants to use the words of the scholars to negate and reject the Attributes of Allāh with the argument that by affirming them one has likened the Creator with the creation, while the *Sunnī* affirms the apparent meaning mentioned in the evidences but do not explain its condition nor give any example with which he likens the Attribute of Allāh – the Exalted – with anyone or anything.

قال: وهذا خطأ لما أن الله تعالى ليس كمثله شيء فكذلك ليس ككيفيته شيء.

He (i.e. the opposer) said: *"And this is a mistake (i.e. making ijtihād or likening). Because nothing is similar to Allāh, so likewise there is nothing similar to His condition."*

قال أبو سعيد: فقلنا لهذا المعارض المدلس بالتشنيع: أما قولك إن كيفية هذه الصفات وتشبيهها بما هو موجود في الخلق خطأ، فإنا لا نقول إنه خطأ كما قلت بل هو عندنا كفر ونحن لكيفيتها وتشبيهها بما هو موجود في الخلق أشد أنفا منكم، غير أنا كما لا نشبهها ولا نكيفها لا نكفر بها ولا نكذب ولا نبطلها بتأويل الضلال كما أبطلها إمامك المريسي في أماكن من كتابك سنبينها لمن غفل عنها ممن حواليك من الأغمار إن شاء الله تعالى.

Abū Sa'īd said: So we say to this opposer who is disguising the criticism: As for your saying: *"Describing the condition of these Attributes and likening them with what is present in the creation is a mistake."* Then we do not say like you say; that it is a mistake. Rather for us this is *kufr*, and we with regard to describing its condition and likening it with what is present in the creation are more fearful (of Allāh) than you. Except that just like we do not liken it (with anything from the creation) and we do not describe its condition, then we (also) do not disbelieve in it, we do not reject it, and we do not invalidate it with the interpretation of the misguided, just like your leader Al-Marīsī invalidated it in several places in your book. We will clarify this for those unaware, from those easily fooled people sitting around you, *in shā Allāhu ta'ālā*.

وأما ما ذكرت من اجتهاد الرأي في تكييف صفات الرب فإنا لا نجيز اجتهاد الرأي في كثير من الفرائض والأحكام التي نراها بأعيننا وتسمع في آذاننا، فكيف في صفات الله التي لم ترها العيون وقصرت عنها الظنون؟ غير أنا لا نقول فيها كما قال إمامك المريسي إن هذه الصفات كلها لله كشيء واحد وليس السمع منه غير البصر ولا الوجه منه غير اليد ولا اليد منه غير النفس

And as for what you have mentioned of *ijtihād* of opinion in the description of the condition of the Attributes of Allāh, then we verily do not allow the *ijtihād* of opinion in many of the obligatory acts of worship and judgments which we see with our eyes and hear with our ears, so how about the Attributes of Allāh which we with our eyes have not seen and no-one is able to imagine. Except that we do not say regarding it just as your leader Al-Marīsī said: *"Verily these Attributes all belongs to Allāh as one single thing. So the Hearing of Him is not different from the Sight. Nor is the Face of Him different from the Hand, nor is the Hand different from the Nafs (Self)."*

وأن الرحمن ليس يعرف لنفسه سمعا من بصر وبصرا من سمع ولا وجها من يدين ولا يدين من وجه وهو بزعمكم سمع وبصر ووجه وأعلى وأسفل ويد ونفس وعلم ومشيئة وإرادة مثل خلق الأرضين والسماء والجبال والتلال والهواء التي لا يعرف لشيء منها شيء من هذه الصفات والذوات ولا يوقف لها منها على شيء فالله المتعالي عندنا أن يكون كذلك.

And that *Ar-Rahmān* – according to your claim – does not distinguish for Himself the hearing from the seeing, nor the seeing from the hearing, nor a face from two hands, nor two hands from a face. And all of Him – according to your claim – is sight, hearing, face, highest, lowest, hand, self, knowledge, will and desire, just like the creation of the earths, the heaven, the mountains, the hills and the air for which none of these attributes or essences are known, nor are any of them appointed for them. But Allāh, for us, is exalted far above from being as such.

فقد ميز الله في كتابه السمع من البصر فقال:

Allāh verily distinguished the Hearing and the Sight in His Book when He said:

﴿ إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى ﴾

"I am verily with you both; hearing and seeing (you)**."** (Tā-hā 20:46)

و:

And:

﴿ إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴾

"We are verily with you, listening." (Ash-Shu'ara 26:15)

وقال:

And He said:

﴿ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ ﴾

"And Allāh will not speak to them and He will not look at them on the Day of Resurrection." (Ālu 'Imrān 3:77)

ففرق بين الكلام والنظر دون السمع فقال عند السمع والصوت:

So He differentiated between the Speech and the Sight excluding the Hearing.

And He said regarding the Hearing and the sound:

﴿ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴾

"Allāh verily heard the saying of the one who disputes with you regarding her husband and complain to Allāh. And Allāh hears your conversation. Verily Allāh is Hearing and Seeing." (Al-Mujādilah 58:1)

و:

And:

﴿ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ﴾

"Allāh verily heard the saying of those who said: 'Verily Allāh is poor and we are rich.'" (Ālu 'Imrān 3:18)

ولم يقل قد رأى الله قول التي تجادلك في زوجها. وقال في موضع الرؤية:

And He did not say: Allāh verily saw the saying of the one who disputes with you regarding her husband. And He said regarding the Sight:

﴿ الَّذِى يَرَاكَ حِينَ تَقُومُ ۝٢١٨ وَتَقَلُّبَكَ فِى السَّاجِدِينَ ﴾

"The One who sees you when you stand up (in prayer)**. And your movement among those who prostrate."** (Ash-Shu'arā 26:218-219)

وقال:

And He said:

﴿ وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ ﴾

"And say: 'Perform deeds and Allāh will see your deeds.'" (At-Tawbah 9:105)

ولم يقل يسمع الله تقلبك ويسمع عملك فلم يذكر الرؤية فيما يسمع ولا السماع فيما يرى لما أنهما عنده خلاف ما عندكم. وكذلك قال:

And He did not say: Allāh hears your movement, or Allāh hears your deeds. So he did not mention seeing with regard to what is heard, nor the hearing with regarding to what is seen. Because with Him they are different to what they are for you.

And He likewise said:

﴿ وَدُسُرٍ ۝١٣ تَجْرِى بِأَعْيُنِنَا ﴾

"And nails. Sailing under Our Eyes." (Al-Qamar 54:13-14)

﴿ وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ ﴾

"And have patience with the decree of your Lord. For you are verily under Our eyes." (At-Tūr 52:48)

﴿ وَلِتُصْنَعَ عَلَى عَيْنِى ﴾

"For you to be made (i.e. brought up) **under My Eye."** (Tā-Hā 20:39)

ولم يقل شيء من ذلك على سمعي.

فكما نحن لا نكيف هذه الصفات لا نكذب بها كتكذيبكم ولا نفسرها كباطل تفسيركم.

And for none of this He said: Upon my hearing.

So just as we do not describe the condition of these Attributes, then we do not reject them like your rejection, nor do we interpret them like your false interpretation.

Chapter: The Border and the Throne

قال أبو سعيد: وادعى المعارض أيضا أنه ليس لله حد ولا غاية ولا نهاية وهذا هو الأصل الذي بنى عليه جهم جميع ضلالاته واشتق منها أغلوطاته وهي كلمة لم يبلغنا أنه سبق جهما إليها أحد من العالمين.

Abū Sa'īd said: The opposer also claimed that Allāh has no border, no extent and no end. And this is the foundation upon which Jahm built all of his misguidances, and from it he derived his dubious words in which one falls into error. And it is a saying regarding which, it has not reached us that anyone from all of the worlds has ever said this before Jahm.

فقال له قائل ممن يحاوره: قد علمت مرادك بها أيها الأعجمي وتعني أن الله لا شيء، لأن الخلق كلهم علموا أنه ليس شيء يقع عليه اسم الشيء إلا وله حد وغاية وصفة وأن لا شيء ليس له حد ولا غاية ولا صفة، فالشيء أبدا موصوف لا محالة ولا شيء يوصف بلا حد ولا غاية، وقولك لا حد له يعني أنه لا شيء.

So someone having a conversation with him said: *"I verily know what you intend with (saying) this, O you non-Arab. You mean that Allāh is nothing. Because all of the creation knows that 'nothing' is what is said about the thing which has no border, no extend and no end. And that 'nothing' does not have a border, an extent, an end, nor a description. So 'something' will always have a description without any exception, while 'nothing' is described (as being) without a border and without an end. And your saying: 'He has no border', means that He is nothing."*

قال أبو سعيد: والله تعالى له حد لا يعلمه أحد غيره ولا يجوز لأحد أن يتوهم لحده غاية في نفسه ولكن يؤمن بالحد ويكل علم ذلك إلى الله ولمكانه أيضا حد وهو على عرشه فوق سماواته؛ فهذان حدان اثنان.

Abū Sa'īd said: And Allāh has a border which no-one knows about except Him. And it is not allowed for anyone to falsely imagine in himself the end of His border, rather we believe in the border and we entrust the knowledge regarding it to Allāh. And there is also a border to His location, and He is upon the Throne above His heavens. So those are two borders.

وسئل ابن المبارك بم نعرف ربنا، قال بأنه على العرش بائن من خلقه، قيل: بحد؟ قال بحد.

And 'Abdullāh ibn Al-Mubārak was asked: *"How do we know our Lord?"* He said: *"Upon the Throne, separated from His creation."* It was said: *"By a border?"* He said: *"By a border."*[59]

[59] It is *sahīh*. It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (162), 'Abdullāh ibn Ahmad in "As-Sunnah" (216), Al-Bayhaqī in "Al-Asmā was-Sifāt" (902) and Ibn 'Abdil-Barr in "At-Tamhīd" (7/142) by ways from 'Alī ibn Al-Hasan ibn Shaqīq.

حدثناه الحسن بن الصالح البزار عن علي بن الحسن بن شقيق عن ابن المبارك.

33. Al-Hasan ibn As-Sabbāh Al-Bazzār narrated it to us, from ʻAlī ibn Al-Hasan ibn Shaqīq, from Ibn Al-Mubārak.

فمن ادعى أنه ليس لله حد فقد رد القرآن وادعى أنه لا شيء لأن الله حد مكانه في مواضع كثيرة من كتابه فقال:

So whoever claims that Allāh has no border, then he has verily rejected the Qurān and claimed that He is nothing. Because Allāh has described the border of His location in many places in His Book, when He said:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

"*Ar-Rahmān*, He rose up upon the Throne." (Tā-Hā 20:5)

﴿ أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ ﴾

"Do you feel safe from the One in heaven?" (Al-Mulk 67:17)

﴿ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ ﴾

"They fear their Lord from above them." (An-Nahl 16:50)

﴿ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ ﴾

"I will verily take you and raise you to Me." (Ālu ʻImrān 3:55)

﴿ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ﴾

"The good word ascends to Him, and the good deed raises it." (Fātir 35:10)

فهذا كله وما أشبهه شواهد ودلائل على الحد. ومن لا يعترف به فقد كفر بتنزيل الله وجحد آيات الله.

So all of these – and what is similar to it – are witnesses and evidences for the border. And whoever does not acknowledge it has verily committed *kufr* in the revelation of Allāh and rejected the verses of Allāh.

وقال رسول الله ﷺ: «**إن الله فوق عرشه فوق سماواته**»

And the Messenger of Allāh ﷺ said: ***"Verily Allāh is above His Throne, above His heavens."***

وقال للأمة السوداء «**أين الله؟**» قالت: في السماء، فقال: «**أعتقها فإنها مؤمنة**».

And he said to the black female slave: ***"Where is Allāh?"*** She said: *"In the heaven."* So he said: ***"Release her, for she is verily a believer."***

فقول رسول الله ﷺ: «**إنها مؤمنة**» دليل على أنها لو لم تؤمن بأن الله في السماء لم تكن مؤمنة، وأنه لا يجوز في الرقبة المؤمنة إلا من يحد الله أنه في السماء كما قال الله ورسوله.

So the saying of the Messenger of Allāh ﷺ: ***"She is verily a believer"*** is an evidence for, that if she did not believe that Allāh was in the heaven, then she would not be a believer, and that is not allowed (to free anyone) with regard to freeing a believing slave, except the one who defines Allāh as being in the heaven, just as Allāh and His Messenger ﷺ have said.

فحدثنا أحمد بن منيع البغدادي الأصم حدثنا أبو معاوية عن شبيب ابن شيبة عن الحسن عن عمران بن الحصين أن النبي ﷺ قال لأبيه: «**يا حصين كم تعبد اليوم إلها؟**» قال: سبعة، ستة في الأرض وواحد في السماء، قال: «**فأيهم تعده لرغبتك ولرهبتك؟**» قال: الذي في السماء.

34. Ahmad ibn Manī' Al-Baghdādī Al-Asamm narrated to us (and said): Abū Mu'āwiyah narrated to us, from Shabīb ibn Shaybah, from Al-Hasan, from 'Imrān ibn Husayn that the Prophet ﷺ said to his father: ***"O Husayn, how many gods do you worship today?"*** He said: *"Seven. Six on earth and one in heaven."* He said: ***"Which of them do you consider for your wishes and your fears?"*** He said: *"The One in the heaven."*[60]

فلم ينكر النبي ﷺ على الكافر إذ عرف أن إله العالمين في السماء كما قاله النبي ﷺ. فحصين الخزاعي في كفره يومئذ كان أعلم بالله الجليل الأجل من المريسي وأصحابه مع ما ينتحلون من الإسلام، إذ ميز بين الإله الخالق الذي في السماء وبين الآلهة والأصنام المخلوقة التي في الأرض.

So the Prophet ﷺ did not criticize the *kāfir*, when he knew that the *Ilāh* of all the worlds is in heaven, just like the Prophet ﷺ said. So Husayn Al-Khuzā'ī in his (state of) *kufr* back then, was more knowledgeable about Allāh – the Exalted and Sublime – than Al-Marīsī and his companions, along with what they claim of (belonging to) Islām. Because he distinguished between the *Ilāh* (and) the Creator who is in heaven, and the created *ālihah* (false deities) and statues which are on earth.

[60] It is weak due to Shabīb ibn Shaybah. A group from the people of knowledge described him as weak. And also due to the abruption between Al-Hasan and 'Imrān ibn Husayn (*radiAllāhu 'anhu*), because Al-Hasan did not hear from 'Imrān, just as Ibn Abī Hātim mentioned in "Al-Marāsīl" (p. 38).

وقد اتفقت الكلمة من المسلمين والكافرين أن الله في السماء وحّدوه بذلك إلا المريسي الضال وأصحابه، حتى الصبيان الذين لم يبلغوا الحنث قد عرفوه بذلك إذا حزب الصبي شيء يرفع يديه إلى ربه يدعوه في السماء دون ما سواها. فكل أحد بالله وبمكانه أعلم من الجهمية.

Verily did (both) the word of the Muslims and the disbelievers agree upon that Allāh is in heaven, and they described Him as such, except the misguided Al-Marīsī and his companions. Even the young boys who have not yet reached the age of responsibility verily know Him as such. When something befalls the young boy he raises his hands to his Lord and invokes Him in heaven besides everything else. So everyone knows more about Allāh and His location than the Jahmiyyah.

Chapter: The affirmation of the two Hands

ثم انتدب المعارض لتلك الصفات التي ألفها وعددها في كتابه من الوجه والسمع والبصر وغير ذلك يتأولها ويحكم على الله ورسوله فيها حرفا بعد حرف وشيئا بعد شيء تحكم بشر بن غياث المريسي، لا يعتمد فيها على إمام أقدم منه ولا أرشد منه عنده فاغتنمنا ذلك منها إذ صرح باسمه وسلم فيها بحكمه، لما أن الكلمة قد اجتمعت من عامة الفقهاء في كفره وهتوك ستره وافتضاحه في مصره وفي سائر الأمصار الذين سمعوا بذكره.

After that the opposer began interpreting these Attributes which he compiled and enumerated in his book of the Face, the Hearing, the Sight and other than that, and judging upon Allāh and His Messenger regarding them – letter after letter and issue after issue – with the judgment of Bishr ibn Ghiyāth Al-Marīsī. He did not rely upon a leader in it that came before him, nor anyone more guided than him. So he took all of it from him, since he openly mentioned his name and submitted in it to his judgment. While the words of all of the scholars verily have agreed upon his *kufr*, and exposing him and revealing him in his city, and in all other cities where they have heard about him

فروى المعارض عن بشر المريسي قراءة من بزعمة وزعم أن بشرا قال له اروه عني أنه قال في قول الله لإبليس:

So the opposer narrated from Bishr Al-Marīsī while citing him – according to his claim, and he claimed that Bishr said to him: *"Narrate this from me"*; that he said regarding the Words of Allāh to Iblīs:

﴿ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ﴾

"What have prevented you from prostrating to what I have created with My two Hands." (Sād 38:75)

فادعى أن بشرا قال يعني الله بذلك أني وليت خلقه وقوله {بيدي} تأكيد للخلق لا أنه خلقه بيد.

So he claimed that Bishr said: *"With this Allāh means: 'I undertook the creation of him'. And His Words: 'With My Hand' is an affirmation of the creation, and not that He created him with a hand."*

فيقال لهذا المريسي الجاهل بالله وبآياته: فهل علمت شيئا مما خلق الله ولي خلق ذلك غيره حتى خص آدم من بينهم أنه ولى خلقه من غير مسيس بيده، فسمّه؟

So it is said to this Al-Marīsī who is ignorant about Allāh and His verse: Do you know of anything from that which Allāh has created, where He appointed someone else than Himself to create it, (so there was a need) for Him to specify Ādam among them (informing) that He undertook (or performed) His creation without touching him with the hand, then name it!

وإلا فمن ادعى أن الله لم يل خلق شيء صغير أو كبير فقد كفر. غير أنه ولي خلق الأشياء بأمره وقوله وإرادته وولي خلق آدم بيده مسيسا: لم يخلق ذا روح بيديه غيره فلذلك خصه وفضله وشرف بذلك ذكره، لولا ذلك ما كانت له فضيلة من ذلك على شيء من خلقه إذ خلقهم بغير مسيس في دعواك.

Or else, then whoever claims that Allāh did not undertake the creation of anything – whether small or large – he has verily committed *kufr*. He certainly undertook the creation by His Command, His Word and His Will, while He undertook the creation of Ādam with His Hand touching him. He did not create anything with a soul with His hand, other than him (i.e. Ādam). And due to this He specified Ādam, preferred him and He honored his mention with this. Had it not been for this, then he would not have any superiority in this over anything from His creation. Since, in your claim, He created all of them without touching them.

وأما قولك: "تأكيد للخلق" فلعمري إنه لتأكيد جهلت معناه فقلبته، إنما هو تأكيد اليدين وتحقيقهما وتفسيرهما حتى يعلم العباد أنها تأكيد مسيس بيد لما أن الله قد خلق خلقا كثيرا في السموات والأرض أكبر من آدم وأصغر وخلق الأنبياء والرسل وكيف لم يؤكد في خلق شيء منها ما أكد في آدم إذ كان أمر المخلوقين في معنى يدي الله كمعنى آدم عند المريسي.

فإن يك صادقا في دعواه فليسمّ شيئا نعرفه، وإلا فإنه الجاحد بآيات الله المعطل ليدي الله.

And as for your saying: *"An affirmation of the creation"*, then I swear that it verily is an affirmation which you were ignorant about, and thus you turned it upside down. It is verily an affirmation of the two Hands, the establishment of them and their interpretation. In order for the slaves to know, that it is an affirmation of the touching of the hand. Because Allāh verily created many things in the heavens and the earth that are (both) bigger than Ādam and smaller. And He created the prophets and the messengers. So how did He not affirm in the creation of any of all this, what He affirmed regarding Ādam? And so for Al-Marīsī, the affair of the created beings with regard to the two Hands of Allāh is equal to the meaning of Ādam (i.e. for Al-Marīsī there is no difference between the two and no reason for Ādam to be superior to the rest of the creation). So if he is truthful, then he can present something (of evidences) which we know, or else he is the rejecter of the verses of Allāh, and the invalidator of the two Hands of Allāh.

وادعى الجاهل المريسي أيضا في تفسير التأكيد من المحال ما لا نعلم أحدا ادعاه من أهل الضلالة، فقال هذا تأكيد للخلق لا لليد كقول الله:

And this *jāhil* (ignoramus) Al-Marīsī also claimed something impossible in the interpretation of the affirmation which we do not know anyone to have claimed among the people of misguidance. So he said: "*This is an affirmation of the creation, and not of the hand. Such as the Words of Allāh the Exalted:*

﴿ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ ﴾

"Then fasting three days in *hajj* and seven when you return. That is ten in total." (Al-Baqarah 2:196)"

فيقال لهذا التائه الذي سلب الله عقله وأكثر جهله: نعم هو تأكيد لليدين كما قلنا لا تأكيد الخلق كما أن قوله:

So it is said to this lost person, from whom Allāh has taken his intellect and increased him in ignorance: Yes, it is an affirmation of the two Hands just as we have said, and not an affirmation of the creation. Just like His Words:

﴿ تِلْكَ عَشَرَةٌ كَامِلَةٌ ﴾

"That is ten in total." (Al-Baqarah 2:196)

تأكيد العدد لا تأكيد الصيام لأن العدد غير الصيام ويد الله غير آدم، فأكد الله لآدم الفضيلة التي كرمه وشرفه بها وآثره على جميع عباده إذ كل عباده خلقهم بغير مسيس بيد وخلق آدم بمسيس؛ فهذه عليك لا لك، وقد أخذنا فالك من فيك محتجين بها عليك كالشاة التي تحمل حتفها بأظلافها.

…is an affirmation of the number and not an affirmation of the fasting. Because the number is something else than the fast, and the Hand of Allāh is something else than Ādam. So Allāh affirmed the virtue (or superiority) for Ādam which He honored and dignified him with, and He preferred him over all of His slaves. Because He created all of His slaves without touching them with the Hands, and He created Ādam while touching him. So this is (an evidence) against you and not for you. And we have verily taken your errors from your own mouth, using it as arguments against you, just like the sheep who carries its own death in its hoofs.

فإن أجاب المريسي أعلمناه بتأكيد الخلق إذ كان به جاهلا وهو قوله:

Then if Al-Marīsī answers, then we will teach him about the affirmation of the creation – if he is ignorant about it – and that is His Words:

﴿ صُنْعَ اللَّهِ الَّذِى أَتْقَنَ كُلَّ شَىْءٍ ﴾

"The work of Allāh who perfected all things." (An-Naml 27:88)

و:

And:

﴿ الَّذِى أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ۝٧ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ۝٨ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ﴾

"The One who perfected everything which He created. And He began the creation of the human from clay. Then He made his offspring from an extract of insignificant water (i.e. semen)**. Then He fashioned him and breathed into him from His soul** (which He created for Ādam)**."** (As-Sajdah 32:7-9)

الآية. وقوله:

Until the end of the verse. And His words:

﴿ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ﴾

"He created you from dust, then from a drop of semen (and) **then from a clot of blood."** (Ghāfir 40:67)

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ۝١٢ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ۝١٣ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴾

"And We verily created the human from an extract of clay. Then We made him into a drop of semen in a safe lodging. Then We made the drop of semen into a clot of blood, and then We made the clot of blood into a lump of flesh, and then We made bones from the lump of flesh. Then we clothed the bones with flesh, and then We brought it out as another creation. So Blessed is Allāh, the Best of all creators." (Al-Muminūn 23:12-14)

فهذا تأكيد الخلق وتفسيره لا ما ادعى الجاهل. وقوله لإبليس:

So this is the affirmation of the creation and its interpretations. Not what the *jāhil* claims. And His Words to Iblīs:

﴿ لِمَا خَلَقْتُ بِيَدَىَّ ﴾

"To what I have created with My two Hands." (Sād 38:75)

تأكيد يديه لا تأكيد خلق آدم. وما كان حاجة إبليس إلى أن يؤكد الله له خلق آدم وقد كان من أعلم الخلق بآدم رآه قبل أن ينفخ فيه الروح طينا مصورا مطروحا بالأرض ثم رآه بعدما نفخ فيه الروح ثم كان معه في الجنة حتى وسوس إليه فأخرجه منها ثم كان يراه إلى أن مات، فإنما أكد الله له من أمر آدم ما لم ير لا ما رأى لأنه لم ير يدي الله وهما تخلقناه كذا

..is an affirmation of the two Hands, and not an affirmation of the creation of Ādam. And why would there be any need for Allāh to affirm the creation of Ādam for him, when he verily was one of the most knowing regarding Ādam from the creation. He saw him as shaped into clay and thrown on the ground,

before the soul was blown into him. Then he saw him after the soul was blown into him. And then he was with him in Paradise until he whispered to him, and made him exit from it. And then he would (furthermore) see him until he died. So Allāh verily affirmed for him (i.e. Iblīs) – from the affair of Ādam – what he did not see, and not what he had (already) seen. Because he had not seen the Hands of Allāh while they were creating him.

فليعلم الجاهل المريسي بأنا ما ظننا عنده من رثاثة الحجج والبيان وقلة الإصابة والبرهان قدر ما كشف عنه هذا الإنسان والحمد لله الذي نطق لسانه وعرف الناس شأنه ليعرفوه فيجاوزوا مكانه.

So let the ignorant Al-Marīsī know, that we did not think that he had such worn-out arguments and explanations, and (we did not know) how few times he is correct and upon clear evidence, which this person (i.e. the opposer) has now brought to light. And all praise is due to Allāh who made his tongue utter these things, and made the people know his affair, in order for them to know him and avoid the place he is in.

ثم لم يرض الجاهل المريسي مع سخافة هذه الحجج حتى قاس الله في يديه اللتين خلق بهما آدم أقبح القياس وأسمجه بعدما زعم أنه لا يحل أن يقاس الله بشيء من خلقه ولا بشيء هو موجود في خلقه ولا يتوهم ذلك.

Thereafter the *jāhil* Al-Marīsī was not pleased – along with the ridiculousness of these arguments – until He measured Allāh, with regard to His two Hands with which He created Ādam, with the most abhorrent and repulsive of analogies, after he himself claimed that it is not allowed to measure Allāh by anything from His creation, nor with anything which is present in His creation, and that a person must not falsely imagine this.

ثم قال: أليس يقال لرجل مقطع اليدين من المنكبين إذ هو كفر بلسانه إن كفره ذلك بما كسبت يداه وإن لم يكن كفره بيديه.

So he said: *"Is it not said about a man whose two hands are cut off from the shoulders – if he were to commit kufr by (uttering something with) his tongue – that this kufr of his is a result of what his two hands have earned, even if his kufr is not (performed) with his two hands?"*

فيقال لهذا الضال المضل: أليس قد زعمت أن الله لا يشبه بشيء من خلقه ولا يتوهم الرجل في صفاته ما يعقل مثله في نفسه؟ فكيف تشبه الله في يديه اللتين خلق بهما آدم بأقطع مجذوم اليدين من المنكبين وتتوهم في قياس يدي الله ما تعقله في ذلك المجذوم المقطوع ويتوهم ذلك! فقد توهمت أقبح ما عبت على غيرك إذ ادعيت أن الله لا يدان له كالأقطع المقطوع اليدين من المنكبين.

So it is said to this misguided and misguiding person: Have you not claimed that Allāh is not likened to anything from His creation, nor should a man falsely imagine His Attributes as something, which is in accordance with something he can understand? Then how do you liken Allāh – with regard to His two Hands with which He created Ādam – with an amputee leper missing his two hands from the shoulders?! And you falsely imagine in the analogy of the two Hands of Allāh, what you reasoned (or understood) regarding this leper amputee, and what you falsely imagined? You have verily falsely imagined the worst of what you have criticized others for, when you claimed that Allāh has no two Hands, (and He is) like the amputee whose two hands are cut off from the shoulders.

ويلك، إنما يقال لمن كفر بلسانه وليست له يدان ذلك بما كسبت يداه مثلا معقولا يقال ذلك للأقطع وغير الأقطع من ذوي الأيدي غير أنه لا يضرب هذا المثل ولا يقال ذلك إلا لمن هو من ذوي الأيدي أو كان من ذوي الأيدي قبل أن تقطعا، والله بزعمك لم يكن قط من ذوي الأيدي فيستحيل في كلام العرب أن يقال لمن ليس بذي يدين أولم يك قط ذا يدين إن كفره وعمله بما كسبت يداه وقد يجوز أن يقال بيد فلان أمري ومالي وبيده الطلاق والعتاق والأمر وما أشبهه وإن لم تكن هذه الأشياء موضوعة في كفه بعد أن يكون المضاف إلى يده من ذوي الأيدي فإن لم يكن المضاف إلى يده من ذوي الأيدي يستحيل أن يقال بيده شيء من الأشياء وقد يقال بين يدي الساعة كذا وكذا. وكما قال الله تعالى:

Woe to you. It is verily said regarding the one who commits *kufr* with his tongue while he does not have any hands: *"This is what his two hands have earned."* This is an understood example which is said regarding the amputee and the one who is not an amputee who has two hands. Except that this example is not used and this is not said, except regarding the one who has his hands, or he had his hands before they were cut off. And Allāh – according to your claim – has never had any hands, so it is impossible in the language of the Arabs to say about the one who has no hands, or never had any hands: *"Verily his kufr and his deeds are due to what his two hands have earned."* And it is possible to say: *"My affair and my wealth is in the hand of fulān"* and *"The divorce, the freeing (of a slave) and the affair is in his hand"*, and what is similar to this, even if these things have never been put in his palm, with the condition that the person whose hand is referred to, is a person with hands. And if the person whose hand is referred to does not have any hands, then it is impossible to say: *"In his hand is a thing among things."* And it is possible to say: *"Between the two hands (i.e. in front of or before) the Hour, is such and such."* And just like Allāh – the Exalted – said:

﴿ بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ﴾

"Between the two hands (i.e. before) **of a severe punishment."** (Saba 34:46)

وكقوله:

And like His Words:

﴿ فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِلْمُتَّقِينَ ﴾

"So we made it an exemplary punishment for what is between its two hands (i.e. in front of) **and what is behind it, and a lesson for the God-fearing."**
(Al-Baqarah 2:66)

وكما قال الله تعالى:

And just like Allāh – the Exalted – said:

﴿ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ ﴾

"A confirmation of what is between its two hands (i.e. what came before it)**."**
(Al-Baqarah 2:97)

فيجوز أن يقال بين يدي كذا وكذا كذا وكذا لما هو من ذوي الأيدي وممن ليس من ذوي الأيدي. ولا يجوز أن يقال بيده إلا لمن هو من ذوي الأيدي، لأنك إذا قلت بيد الساعة كذا وكذا كما قلت بين يديها استحال، وبيد العذاب كذا وكذا وبيد القرآن الذي هو مصدقا لما بين يديه كذا وكذا أو بيد القرية التي جعلها نكالا كذا وكذا استحال ذلك كله ولا يستحيل أن يقال بين يديك لأنك تعني أمامه وقدامه وبين يديه، فلذلك يجوز أن يقال للأقطع إذا كفر بلسانه إنه بما كسبت يداه لأنه كان من ذوي الأيدي قطعتا أو كانتا معه.

So it is possible (or allowed) to say: *"Between the two hands of this and that, and this and that"*, for someone who has hands and also for someone (or something) that does not have any hands. And it is not possible to say: *"In his hand"*, except for someone who has hands. Because if you would say: *"In the hand of the Hour is this and that"* just like you say: *"Between its two hands (i.e. before it)"* then this is impossible. And *"In the hand of the punishment is such and such"* and *"In the hand of the Qurān which is a confirmation of what came before it is this and that"* or *"in the hand of the village which Allāh made an example of, is this and that."* All of this is impossible (to say). But it is not impossible to say: *"Between your two hands."* Because you mean in front of him and before him (when you say) between his two hands. And due to this it is possible to say about the amputee when he commits *kufr* with his tongue: *"This is verily due to what his two hands have earned."* Because he used to have hands, which were cut off or they were with him.

ويستحيل أن يقال بما كسبت يد الساعة ويد العذاب ويد القرآن لأنه لا يقال بيد شيء شيء إلا وذلك الشيء معقول في القلوب أنه من ذوي الأيدي. وأنت أول ما نفيت عن الله يديه أنه ليس بذي يدين ولم يكن قط له يدان ثم قلت بيد الله كذا وكذا وخلقت آدم بيدي ولا يدان له عندك فهذا محال في كلام العرب لا شك فيه؛ أو سمّ شيئا يخالف دعوانا.

And it is impossible to say: *"Due to what the hand of the Hour has earned"* and *"the hand of the punishment"* and *"the hand of the Qurān"*, because one does not say: *"In the hand of something"* except that it is understood in the hearts that it has hands. And you are the first one to negate His two Hands for Allāh and (claim) that He does not have any hands, and that He never had two Hands. And then you said: *"In the Hand of Allāh is this and that."* And (Allāh said): "I have created Ādam with My two Hands", while for you He does not have any hands. This is impossible in the speech of the Arabs, without any doubt. Or else mention something which opposes our statement.

وكذلك الحجة عليك فيما احتججت به أيضا في نفي يدي الله عنه أنه عندك كقول الناس في الأمثال يداك أوكتا وفوك نفخ وكقول الله:

And likewise is the argument against you with regard to what you also argued with, for the negation of the two Hands of Allāh; that this for you is similar to the saying of the people when they give examples: *"Your hands were tied and your mouth blew"*[61], and like the Words of Allāh:

﴿ بِيَدِهِ عُقْدَةُ النِّكَاحِ ﴾

"The contract of marriage is in his hand (i.e. under his authority)**."**
(Al-Baqarah 2:237)

فادعيت أن العقدة بعينها ليست موضوعة في كفه ويجوز أن يقال ذلك في الكلام فقلنا لك أجل أيها الجاهل هذا يجوز لما أن الموصوف بهما من ذوي الأيدي فلذلك جاز ولولا ذاك لم يجز.

So you claimed that the contract in itself is not placed in his hand, and that it is possible to say like this in the speech (despite of this fact). So we say to you: Yes, O you *jāhil*, it is possible because the one who is described with it is from those who have hands, and therefore it is possible. And if he did not have, then it would not have been possible.

ولو لم يكن الذي بيده عقدة النكاح ولا للموكي ولا للنافخ يدان أو لم يكونوا من ذوي الأيدي كمعبودك في نفسك لم يجز لا أن يقال بيده. ولو لم يكن لله تعالى يدان بهما خلق آدم ومسه بهما مسيسا كما ادعيت لم يجز أن يقال:

And if the one who had the authority over the marriage contract, the slaves or the one blowing (in the aforementioned saying) did not have any hands, or they were not from those who have hands (to begin with) – like your *ma'būd* (worshipped one) according to yourself – then this would not be possible to say: *"In his hand."* And if Allāh – the Exalted – did not have two Hands with which

[61] Translator: This is a saying in the Arabic language that has the meaning: Do not blame anyone but yourself.

He created Ādam and touched him, just as you have claimed – then it would not be possible (or allowed) to say:

﴿ بِيَدِكَ الْخَيْرُ ﴾

"The goodness is in Your Hand." (Ālu 'Imrān 3:26)

﴿ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ ﴾

"And that the bounty lies in the Hand of Allāh." (Al-Hadid 57:29)

و:

And:

﴿ تَبَارَكَ الَّذِى بِيَدِهِ الْمُلْكُ ﴾

"Blessed is the One in whose Hand the dominion (over all things) **lies."**
(Al-Mulk 67:1)

للمذهب الذي فسرنا فإن كنت لا تحسن العربية فسل من يحسنها ثم تكلم.

According to the *madhhab* which we have explained. So if you do not know the Arabic language, then ask the one who knows it, and then speak.

وقد يجوز للرجل أن يقول بنيت دارا أو قتلت رجلا وضربت غلاما ووزنت لفلان مالا وكتبت له كتابا وإن لم يتول شيئا من ذلك بيده بل أمر البناء ببنائه والكاتب بكتابه والقاتل بقتله والضارب بضربه والوازن بوزنه فمثل هذا يجوز على المجاز الذي يعقله الناس بقلوبهم على مجاز كلام العرب.

And it is verily possible for a man to say: *"I have built a house"* or *"I have killed a man"* and *"I have struck a boy"* and *"I have measured some wealth for fulān"* and *"I have written a letter for him"*, even if he did not do any of this with his own hand. Rather he ordered the builder to build it, the writer to write it, the killer to kill him, the striker to strike and the measurer to measure it. In cases as such, it is possible (or allowed) in the metaphorical sense which the people understand in their hearts according to the metaphors in the speech of the Arabs.

وإذا قال كتبت بيدي كتابا أو قال وزنت بيدي وقتلت بيدي وبنيت بيدي وضربت بيدي كان ذلك تأكيدا ليديه دون يدي غيره ومعقول المعنى عند العقلاء كما أخبرنا الله أنه خلق الخلائق بأمره فقال:

But if he said: *"I have written a book with my hand"* or he said: *"I have measured with my hand"* and *"I have killed with my hand"* and *"I have built with my hand"* and *"I struck with my hand"*, just as Allāh said: "I have created Ādam with My two Hands", then this is an affirmation of His (own) two Hands and not the hands of

anyone else. And this meaning is understood for the people of intellects, just as Allāh informed us that He created the creations with His Command, when He said:

﴿ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

"Verily Our Word to something when We want it (to occur or exist) **is that We say to it 'Be', and then it exists."** (An-Nahl 16:40)

فعلمنا أنه خلق الخلائق بأمره وإراداته وكلامه وقوله {كن} وبذلك كانت وهو الفعال لما يريد.

So we learned that He created the creations with His Command, His Desire, His Words and His saying: **"Be."** And by this it all existed, and He is the One who does whatever He wants.

فلما قال خلقت آدم بيدي علمنا أن ذلك تأكيد ليديه وأنه خلقه بهما مع أمره وإرادته فاجتمع في آدم تخليق اليدين نصا والأمر والإرادة ولم يجتمعا في غيره من الروحانيين لأن الله تعالى لم يذكر أنه مس خلقا ذا روح بيديه غير آدم إذ لم يذكر ذلك في أحد ممن سواه ولم يخص به بشرا غيره من الأنبياء وغيرهم.

So when He said: "I have created Ādam with My two Hands", we learned that this is an affirmation of His two Hands and that He created him with them, along with His Command and Desire. Thus, in the creation of Ādam the shaping (of him) with the two Hands according to the text (of the Qurān), the Command and the Desire are all gathered, and this is not gathered in the creation of any other of the living beings. Because Allāh – the Exalted – did not mention that He touched any creation with a soul with His two Hands, except Ādam, since He did not mention this regarding anyone besides him, and He did not specify any person besides him from the prophets and other than them with this.

ولو كان على ما تأولت أنه أراد بيديه أنه ولي خلقه فأكده لما كان على إبليس إذا فيما احتج الله به عليه من أمر اليدين لآدم في ذلك فضل ولا فخر إذ ولي خلق إبليس في دعواك كما ولي خلق آدم سواء وأكده كما أكده ولو كان ذلك على ما تأولت لحاج إبليس ربه في ذلك كما حاجه في أن قال:

And if it was according to your interpretation; that He undertook the creation of him and then affirmed this, then there would be no virtue or pride for Ādam in this over Iblīs, in what Allāh argued against him with, of the affair of the two Hands. Because He undertook the creation of Iblīs – according to your claim – equally to how He undertook the creation of Ādam. And He affirmed it, just like He affirmed the other. And if all of this was according to your interpretation, then Iblīs would have argued against his Lord with this, just like he argued with Him when he said:

﴿ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴾

"You have created me from fire and you created him from clay." (Sād 38:76)

وكما قال:

And just like he said:

﴿ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ﴾

"I will never prostrate to a human which you have created from sounding clay of altered black mud." (Al-Hijr 15:33)

فيقول خلقتني أيضا يا رب بيديك على معنى ما خلقت به آدم أي وليت خلقي وأكدته في دعواك ولكن كان الكافر الرجيم أجود معرفة بيدي الله منك أيها المريسي بل علم عدو الله تعالى إبليس أن لو احتج بها على الله كذبه.

Then he would have said: *"You have also created me, O Lord, with Your two Hands according to the meaning of how You created Ādam"*, meaning: You undertook the creation of me and affirmed it – according to your (i.e. Al-Marīsī) claim. But the accursed disbeliever had better knowledge about the two Hands of Allāh than you, O Al-Marīsī. Rather, the enemy of Allāh Iblīs knew, that if he had argued with this against Allāh, then He would have called him a liar.

وأما دعواك أيها المريسي في قول الله تعالى:

And as for your claim, O Al-Marīsī, regarding the Words of Allāh the Exalted:

﴿ بَلْ يَدَاهُ مَبْسُوطَتَانِ ﴾

"Rather His two Hands are wide outstretched." (Al-Māidah 5:64)

فزعمت تفسيرهما رزقاه رزق موسع ورزق مقتور ورزق حلال ورزق حرام فقوله {يداه} عندك رزقاه. فقد خرجت بهذا التأويل من حد العربية كلها أو من حد ما يفقهه الفقهاء ومن جميع لغات العرب والعجم فممن تلقفته وعمن رويته من أهل العلم بالعربية والفارسية فإنك جئت بمحال لا يعقله عجمي ولا عربي ولا نعلم أحدا من أهل العلم والمعرفة سبقك إلى هذا التفسير فإن كنت صادقا في تفسيرك هذا فأثره من صاحب علم أو صاحب عربية وإلا فإنك مع كفرك بهما من المدلسين.

Then you claimed that the interpretation of them (i.e. the two Hands) is His two provisions; an expanded provision and a constricted provision, a *halāl* provision and a *harām* provision. So His Words: "His two Hands" for you means: His two provisions. And with this interpretation you have verily exited from the border of the Arabic language completely, or from the border of what the people of understanding understands, and from all of the dialects of the Arabs and the

non-Arabs. So from whom have you snatched this? And from whom of the people of knowledge in Arabic and Persian do you narrate this? You have verily come with something impossible which neither the non-Arab nor the Arab can understand. Nor do we know anyone from the people of knowledge and understanding who has preceded you in this interpretation. So if you are truthful in this interpretation of yours, then mention its chain of narration to a person of knowledge or a person of Arabic language. And if not, then you are verily – with your disbelief in the two (Hands) – from those who disguise (and hide the mistakes).

وإن كان تفسيرهما عندك ما ذهبت إليه فإنه كذب محال فضلا على أن يكون كفرا لأنك ادعيت أن الله رزقا موسعا ورزقا مقترا ثم قلت إن رزقيه جميعا مبسوطان فكيف يكونان مبسوطين والمقتور أبدا في كلام العرب غير مبسوط وكيف قال الله إن كلتيهما مبسوطتان وأنت تزعم أن إحداهما مقتورة فهذا أول كذبك وجهالتك بالتفسير وقد كفانا الله ورسوله مؤنة تفسيرك هذا بالناطق من كتابه وبما أخبر الله على لسان نبيه ﷺ. فأما الناطق من كتابه فقوله:

If the interpretation of them (i.e. the two Hands) for you is what you believe in, then it is verily an impossible lie, not even to mention that it is *kufr*. Because you claimed that Allāh has an expanded provision and a constricted provision, and then you said: *"Verily both of His provisions are wide outstretched."* So how can they both be outstretched, when the constricted always in the speech of the Arabs means 'not outstretched'? And how did Allāh say that they are both wide outstretched, and you claim that one of them is constricted. So this is your first rejection and your ignorance regarding the *tafsīr*. Verily have Allāh and His Messenger sufficed us from the burden of your interpretation with what is written in His Book and what Allāh informed about upon the tongue of His Prophet ﷺ. As for what is written in His Book, then His Words:

﴿ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ﴾

"What have prevented you from prostrating to what I have created with My two Hands." (Sād 38:75)

وقوله:

And His Words:

﴿ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ ﴾

"Rather His two Hands are wide outstretched. He spends (from His bounty) **however He wants."** (Al-Māidah 5:64)

وقوله:

And His Words:

﴿ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ﴾

"The Hand of Allāh is above their hands" (Al-Fath 48:10)

وقوله:

And His Words:

﴿ بِيَدِكَ الْخَيْرُ ﴾

"The goodness is in Your Hand." (Ālu 'Imrān 3:26)

وقوله:

And His Words:

﴿ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ ﴾

"And that the bounty lies in the Hand of Allāh." (Al-Hadid 57:29)

وقوله:

And His Words:

﴿ تَبَارَكَ الَّذِى بِيَدِهِ الْمُلْكُ ﴾

"Blessed is the One in whose Hand the dominion (over all things) **lies."** (Al-Mulk 67:1)

وقوله:

And His Words:

﴿ لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ﴾

"Do not put (yourselves) **between the two hands of** (i.e. before) **Allāh and His Messenger."** (Al-Hujurat 49:1)

فهل يجوز لك أن تتأول في جميع ما ذكرنا من كتابه أنه رزقاه فتقول برزقه الخير وبرزقه الفضل وبرزقه الملك ولا تقدموا بين رزق الله ورسوله.

So is it possible (or allowed) for you to interpret everything which we have mentioned from His Book as being His two provisions, so that you say: *"The*

goodness lies in His provision" and *"In Whose provision the dominion is"* and *"the bounty lies in His provision"* and *"Do not put yourself before the provision of Allāh and His Messenger"*?

وأما المأثور من قول رسول الله ﷺ فقوله ﷺ: «**إن المقسطين على منابر من نور عن يمين الرحمن، وكلتا يديه يمين**».

And as for what was narrated from the words of the Messenger of Allāh ﷺ, then his words ﷺ: ***"Those who are just and fair will be upon pulpits of light at the right Hand of Ar-Rahmān. And both of His Hands are right."***

حدثنا ابن المديني ونعيم بن حماد وابن أبي شيبة عن سفيان ابن عيينة عن عمرو بن دينار عن عمرو بن أوس عن عبد الله بن عمرو عن النبي ﷺ.

35. Ibn Al-Madīnī, Nu'aym ibn Hammād and Ibn Abī Shaybah narrated it to us, from Sufyān ibn 'Uyaynah, from 'Amr ibn Dīnār, from 'Amr ibn Aws, from 'Abdullāh ibn 'Amr, from the Prophet ﷺ.[62]

فتفسير قول النبي ﷺ في تأويلك أيها المريسي أنهم على منابر من نور عن رزقي الرحمن وكلا رزقيه يمين!

So the *tafsīr* of the words of the Prophet ﷺ according to your interpretation, O Al-Marīsī, is that they will be upon pulpits of light at the provision of *Ar-Rahmān*, and both of His provisions are right.

حدثنا مهدي بن جعفر الرملي حدثنا عبد العزيز بن أبي حازم عن أبيه عن عبد الله بن مقسم عن ابن عمر قال: سمعت رسول الله ﷺ يقول: «**يأخذ الجبار سمواته وأرضيه بيديه** وقبض كفيه أو قال يديه فجعل يقبضهما ويبسطهما **ثم يقول أنا الجبار أنا الملك أين الجبارون أين المتكبرون** ويميل رسول الله ﷺ عن يمينه وعن شماله حتى نظرت إلى المنبر من أسفل شيء منه حتى أني لأقول أساقط هو برسول الله ﷺ».

36. Mahdī ibn Ja'far Ar-Ramlī narrated to us (and said): 'Abdul-'Azīz ibn Abī Hāzim narrated to us, from his father, from 'Ubayd-Allāh ibn Miqsam, from Ibn 'Umar who said: I heard the Messenger of Allāh ﷺ say: ***"Al-Jabbār will take His heavens and earths with His two Hands*** – and he grasped (i.e. closed) his palms, or he said: his hands, and he began opening them and closing them – ***then He will say: 'I am Al-Malik, I am Al-Jabbār. Where are the tyrants, where are the arrogant oppressors?"*** And the Messenger of Allāh ﷺ leaned to his right and to his left so much that I looked at the lowest part of the pulpit, and I verily said (to myself): *"Will it fall with the Messenger of Allāh ﷺ?"*[63]

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[62] Narrated by Muslim in his "Sahīh" (1827). And it was also narrated by Al-Humaydī in his "Musnad" (588), Ahmad in his "Musnad" (6492), An-Nasāī in his "Sunan" (5394) and others.
[63] Narrated by Al-Bukhārī (7412) and Muslim (26).

فيجوز أيها المريسي أن تتأول هذا الحديث أنه يأخذ السموات والأرضين برزقيه بموسعه وبمقتوره وحلاله وحرامه ما أراك إلا وستعلم أنك تتكلم بالمحال لتغاط كذا بها الجهال وتروج عليهم الضلال.

So is it possible (or allowed), O Al-Marīsī, that you interpret this *hadīth* as Him taking the heavens and the earth with His two provisions; the expanded and constricted, and the *halāl* and *harām*? I am verily certain that you are well aware of, that you are speaking about the impossible in order to lead the ignorant into error and to spread misguidance among them.

وقول النبي ﷺ: «**والذي نفسي بيده ونفس محمد بيده لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا**» الحديث.

37. And the saying of the Prophet ﷺ: ***"By the One in whose Hand my soul is in."*** And: ***"(By the One in whose Hand) the soul of Muhammad is in. You will not enter Paradise until you believe. And you will not believe until you love each other..."*** Until the end of the *hadīth*.[64]

حدثنا نعيم بن حماد حدثنا ابن المبارك أخبرنا يونس عن الزهري حدثني سعيد بن المسيب عن أبي هريرة عن النبي ﷺ قال: «**يقبض الأرض يوم القيامة ويطوي السموات بيمينه ثم قال أنا الملك أين الملوك**».

38. Nu'aym ibn Hammād narrated to us (and said): Ibn Al-Mubārak narrated to us (and said): Yūnus informed us, from Az-Zuhrī (who said): Sa'īd ibn Al-Musayyib narrated to me, from Abū Hurayrah, from the Prophet ﷺ who said: ***"Allāh will grasp the earth on the Day of Resurrection, and He will fold up the heavens in His right Hand. Then He will say: 'I am Al-Malik (the King). Where are the kings (of earth)?'"***[65]

أفيجوز أن يطوي الله السماء بأحد رزقيه فأيهما الموسع عندك من المقتور وأيهما الحلال من الحرام لأن النبي ﷺ قال: «**وكلتا يديه يمين**» وادعيت أنت أن إحداهما موسع والآخر مقتور.

Is it possible (or allowed) to say: Allāh will fold up the heavens with His two provisions?! Then which one of them for you is the expanded one and which one is the constricted, and which one is the *halāl* and the *harām*?! Because the Prophet ﷺ said: ***"And both of His Hands are right."*** While you claimed that one of them is expanded and one of them is constricted.

[64] Narrated by Muslim (54) and other than him, from the *hadīth* of Abū Hurayrah.

[65] Narrated by Al-Bukhārī (6519, 7382), Muslim (2787), Ibn Mājah (192), Ahmad (8863) and others.

حدثنا موسى بن إسماعيل حدثنا حماد بن سلمة أخبرنا محمد بن عمرو عن أبي سلمة عن أبي هريرة أن النبي ﷺ قال: «**لقي آدم موسى فقال له أنت الذي خلقك الله بيده**».

39. Mūsā ibn Ismā'īl narrated to us (and said): Hammād ibn Salamah narrated to us (and said): Muhammad ibn 'Amr informed us, from Abū Salamah, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Prophet ﷺ said: ***"Mūsā met Ādam, so he said to him: 'Are you the one whom Allāh created with His Hand?"***[66]

أفيجوز أيها المريسي أن تتأول قول موسى خلقك الله بيده بأحد رزقيه بحلاله أم حرامه.

So is it allowed, O Al-Marīsī, for you to interpret the words of Mūsā *"Allāh created you with His Hand"* with one of His provisions; with the *halāl* or the *harām*?!!

حدثنا مسلم بن إبراهيم الأزدي وأبو عمرو بن الحوضي وعمرو ابن مرزوق قالوا: حدثنا شعبة عن عمرو بن مرة عن أبي عبيدة عن أبي موسى عن النبي ﷺ قال: «إن الله يبسط يده بالليل ليتوب مسيء النهار ويبسط يده بالنهار ليتوب مسيء الليل حتى تطلع الشمس من مغربها».

40. Muslim ibn Ibrāhīm Al-Azdī, Abū 'Amr Al-Hawdī and 'Amr ibn Marzūq narrated to us and said: Shu'bah narrated to us, from 'Amr ibn Murrah, from Abū 'Ubaydah, from Abū Mūsā, from the Prophet ﷺ who said: ***"Verily Allāh extends His Hand in the night in order for the sinner of the day to repent, and He extends His Hand in the day for the sinner of the night to repent. (And He will continue to do so) until the sun rises from the place it sets."***[67]

أفيجوز أن يبسط حلاله بالليل وحرامه بالنهار ليتوب المسيئان.

So is it allowed to say that He extends His *halāl* in the night and His *harām* in the day, in order for the sinners to repent?

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[66] It is *sahīh*. Narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (140), 'Abdullāh ibn Ahmad in "As-Sunnah" (553), Ibn Abī 'Āsim in "As-Sunnah" (149) and Ibn Khuzaymah in "At-Tawhīd" (1/121) by way of Muhammad ibn 'Amr in its full length. There is some talk regarding Muhammad ibn 'Amr which does not decrease the narration below the degree of *hasan* (good).
But the *hadīth* was also narrated by Al-Bukhārī (4738), Muslim (2652), Ahmad (7856), 'Abdur-Razzāq (20067), An-Nasāī in "Al-Kubrā" (11266) and Al-Bazzār (7888) by way of Ibn Shihāb Az-Zuhrī, from Abū Salamah ibn 'Abdir-Rahmān, from Abū Hurayrah.

[67] Narrated by Muslim (2759), Ahmad (19529), At-Tiyālisī (492), Al-Bazzār (8/39) and Ibn Khuzaymah in "At-Tawhīd" (1/176) and other than them, by way of Shu'bah.

حدثنا نعيم بن حماد حدثنا ابن المبارك أخبرنا عنبسة بن سعيد عن حبيب بن أبي عمرة عن مجاهد عن ابن عباس عن عائشة رضي الله عنها أنها سألت رسول الله ﷺ عن قول الله:

41. Nu'aym ibn Hammād narrated to us (and said): Ibn Al-Mubārak narrated to us (and said): 'Anbasah ibn Sa'īd informed us, from Habīb ibn Abī 'Amrah, from Mujāhid, from Ibn 'Abbās, from 'Āishah (*radiAllāhu 'anhā*) that she asked the Messenger of Allāh ﷺ about the Words of Allāh:

﴿ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ ﴾

"And all of the earth will be in His Grasp on the Day of Resurrection."
(Az-Zumar 39:67)

فأين الناس يومئذ يا رسول الله قال: «**على جسر جهنم**».

"So where will the people be on that day, O Messenger of Allāh?" He said: ***"Upon the bridge of Jahannam."***[68]

أفيجوز أن يقال إن الأرض جميعا رزق الله يوم القيامة والسموات مطويات برزقه حلاله وحرامه وموسعه ومقتره؟ لقد علم الخلق إلا من جهل استحالة هذا التأويل.

So is it possible to say that all of the earth will be in the provision of Allāh on the Day of Resurrection. And the heavens will be folded up in His provision; the *halāl* and the *harām*, and the expanded and the constricted? The creation verily knows – except the one who is ignorant – the impossibility of this interpretation.

فلو أنك إذا أردت معاندة الله ورسوله ومخالفة أهل الإسلام احتججت بكلام أستر عورة وأقل استحالة من هذا كان أنجع لك في قلوب الجهال من أن تأتي بشيء لا يشك عاقل ولا جاهل في بطوله واستحالته.

So if what you want is stubbornness towards Allāh and His Messenger ﷺ and opposing (and disagreeing) with the people of Islām, then you would argue with words that are more concealing of the defects and lesser impossible than that. This would be more useful for you in the hearts of the ignorant than bringing something where no sane or ignorant person doubts regarding its invalidity and impossibility.

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[68] It is *sahīh* and its narrators are trustworthy. Narrated by At-Tirmidhī (3241), Ahmad (24856), An-Nasāī in "Al-Kubrā" (11389), Al-Hākim (2/473), Abū Nu'aym in "Al-Hilyah" (8/183) and other than them, by way of Ibn Al-Mubārak. At-Tirmidhī said: *"This hadīth is sahīh (correct) gharīb (strange) from this aspect."* And Abū Nu'aym said: *"A strange hadīth from Mujāhid. Habīb ibn Abī 'Amrah was alone in narrating it, and he is kūfī, trustworthy, and mighty in hadīth."*
And Muslim (2891) narrated it with the wording: ***"Upon the sirāt (path)."***

حدثنا عبد الله بن صالح حدثني ليث حدثني ابن عجلان عن أبيه عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: «**إن الله حين خلق الخلق كتب بيده على نفسه إن رحمتي تغلب غضبي**».

42. 'Abdullāh ibn Sālih narrated to us (and said): Layth narrated to me (and said): Ibn 'Ajlān narrated to me, from his father, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"Verily Allāh, when He created the creation, wrote with His Hand (enjoining) upon Himself[69]: Verily My Mercy overcomes My Anger."***[70]

فهل من بيان أشفى من هذا أنه كتب بيده على نفسه أن رحمتي تغلب غضبي. أفيجوز لهذا المريسي أن يقول كتب برزقه حلاله وحرامه على نفسه.

So is there an explanation more curing that this; that He wrote with His Hand (enjoining) upon Himself that My Mercy overcomes My Anger. Is it then possible (or allowed) for this Al-Marīsī to say: He wrote with His provision, the *halāl* and *harām* of it, upon Himself?

وفي هذا الباب أحاديث كثيرة تركناها مخافة التطويل، وفيما ذكرنا من ذلك بيان بين ودلالة ظاهرة في تثبيت يدي الله عز وجل أنهما على خلاف ما تأوله هذا المريسي الضال الذي خرج بتأويله هذا من جميع لغات العرب والعجم.

In this issue there are many *ahādīth* which we have left out due to fearing prolongation. And in what we have mentioned there is a manifest explanation and clear evidence for affirming the two Hands of Allāh – *'azza wa jalla* – (and) that they are not like this misguided Al-Marīsī has interpreted; him who left all of the dialects of the Arabs and non-Arabs with his interpretation.

فليعرض هذه الآثار رجل على عقله هل يجوز لعربي أو عجمي أن يتأول أنها أرزاقه وحلاله وحرامه وما أحسب هذا المريسي إلا وهو على يقين من نفسه أنها تأويل ضلال ودعوى محال غير أنه مكذب الأصل متلطف لتكذيبه بمحال التأويل كيلا يفطن لتكذيبه أهل الجهل.

So let a man present these narrations to his intellect (and ask himself) if it is possible for an Arab or a non-Arab to interpret them (i.e. His two Hands) to be His provisions of *halāl* and *harām*? And I do not consider this Al-Marīsī except as

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[69] Translator: The meaning becomes clearer by this *hadīth* narrated by Al-Bukhārī (7554) in his "Sahīh" by way of Abū Hurayrah, from the Prophet ﷺ who said: ***"Verily Allāh wrote a writing before He created the creation (stating): Verily My Mercy surpasses My Anger. So that is written with Him above the Throne."***

[70] *Sahīh li-ghayrihi.* 'Abdullāh ibn Sālih is weak. At-Tirmidhi (3534) narrated it from Qutaybah ibn Layth and said: *"This is a hasan sahīh hadīth."* It was also narrated with other wordings and *sahīh* chains of narrations, such as by Al-Bukhārī (3194, 7422, 7453) and Muslim (2751) and many others, but this is without the mention of the Hand.

being absolute certain in himself that these are interpretations of misguidance and impossible claims. But he has rejected the fundamental principles, so he is using trickery in his rejection with impossible interpretations, in order for the ignorant people not to become aware of his rejection.

ولئن كان أهل الجهل في غلط من أمره إن أهل العلم منه لعلى يقين. فلا يظن المنسلخ من دين الله أنه يغالط بتأويله هذا إلا من قد أضله الله وجعل على قلبه وبصره وسمعه غشاوة.

But if the ignorant people are mistaken regarding him, then the people of knowledge verily are certain regarding him. So let not this person – who separated himself from the religion of Allāh – believe that he leads anyone in error with his interpretation, except those whom Allāh has already misguided and put a veil on his heart, hearing and sight.

ثم إنا ما عرفنا لآدم من ذريته ابنا أعق ولا أحسد منه إذ ينفي عنه أفضل فضائله وأشرف مناقبه فيسويه في ذلك بأخس خلق الله لأنه ليس لآدم فضيلة أفضل من أن الله خلقه بيده من بين خلائقه ففضله بها على جميع الأنبياء والرسل والملائكة ألا ترون موسى حين التقى مع آدم في المحاورة احتج عليه بأشرف مناقبه فقال: «أنت الذي خلقك الله بيده» ولو لم تكن هذه مخصوصة لآدم دون من سواه ما كان يخصه بها فضيلة دون نفسه إذ هو وآدم في خلق يدي الله سواء في دعوى المريسي ولذلك قلنا إنه لم يكن لآدم ابن أعق منه إذ ينفي عنه ما فضله الله به على الأنبياء والرسل والملائكة المقربين. ومما يبين ذلك حديث عبد الله بن عمرو بن العاص:

After this we do not know any son of Ādam from his offspring which is more disobedient nor more jealous than him. When he negates for him the most virtuous of his virtues and the most honorable of his characteristics and by that equals him with the most insignificant of the creation of Allāh. Because Ādam has no better virtue than (the fact that) Allāh only created him with His Hand among all of His creations. So with this He gave preference to him over the prophets, messengers and angels. Do you not see that when Mūsā met Ādam he argued against him in their conversation with the most honorable of his characteristics? So he said: *"Is it you whom Allāh created with His Hand?"* And if this specific characteristic had not been only for Ādam besides everyone else, then he (i.e. Mūsā) would not have specified him in this virtue and not himself. Because he and Ādam in the creation of the two Hands of Allāh are equal – according to the claim of Al-Marīsī – and due to this we say, that Ādam does not have any son more disobedient than him (i.e. Al-Marīsī). Since he negates for him what Allāh gave him preference in, over the prophets, the messengers and the angels brought near. And from that which clarify this, is the *hadīth* of ʻAbdullāh ibn ʻAmr ibn Al-ʻĀs.

حدثناه عبد الله بن صالح حدثني الليث حدثني هشام بن سعيد عن زيد بن أسلم عن عطاء بن يسار أن عبد الله بن عمرو بن العاص قال: لقد قالت الملائكة: يا ربنا منا الملائكة المقربون ومنا حملة العرش ومنا الكرام الكاتبون ونحن نسبح الله الليل والنهار لا نسأم ولا نفتر، خلقت بني آدم فجعلت لهم الدنيا وجعلتهم يأكلون ويشربون ويتزوجون فكما جعلت لهم الدنيا فاجعل لنا الآخرة، فقال: لن أفعل، ثم عادوا فاجتهدوا المسألة فقالوا مثل ذلك فقال: لن أفعل، ثم عادوا فاجتهدوا المسألة بمثل ذلك فقال: لن أجعل صالح ذرية من خلقت بيدي كمن قلت له كن فكان.

43. 'Abdullāh ibn Sālih narrated to us (and said): Al-Layth narrated to us (and said): Hishām ibn Sa'd narrated to us, from Zayd ibn Aslam, from 'Atā ibn Yasār that 'Abdullāh ibn 'Amr ibn Al-'Ās (*radiAllāhu 'anhu*) said: *"The angels said: 'O our Lord. Some of us are the angels who are brought near. And some of us are the carriers of the Throne. And some of us are the honorable writers. And we praise Allāh in the night and day, and we do not become dissatisfied nor exhausted. You created the son of Ādam and You let the dunyā be for them. And You made them eat, drink and marry. So just like You let the dunyā be for them, then let the ākhirah be for us.' So He said: 'I will not do so.' So they returned (to what they were saying) and strived in their asking, and they said the same things. So He said: 'I will not do so.' So they returned (to what they were saying) and strived in their asking just like before. So He said: 'I will not make the righteous offspring of the one whom I created with My two Hands equal to the one to whom I said: 'Be' and then he was.'"*[71]

أولا ترى أيها المريسي كيف ميز بين آدم في خلقته بيدي الله من بين سائر الخلق ولو كان تفسير على ما ادعيت لاحتجت الملائكة على ربها إذ احتج عليهم بيديه في آدم أن يقولوا يا ربنا نحن وآدم في معنى خلقه بيديك سواء ولكن علمت الملائكة من تفسير ذلك ما عمي عنه الضال المريسي.

Do you not see, O Al-Marīsī, how He distinguished between Ādam in his creation by the Hands of Allāh, and the rest of the creation? And if the interpretation had been according to what you claim, then the angels would have argued against their Lord when He used the argument of His two Hands against them regarding Ādam, by saying: *"O our Lord, we and Ādam in the meaning of what was created by Your Hands are equal."* But the angels knew from the interpretation of this, what the misguided Al-Marīsī is blinded from.

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[71] It *isnād* is weak. Hishām ibn Sa'd was declared weak by Yahyā Al-Qattān, Ahmad and Ibn Ma'īn. Abū Hātim said: *"His hadīth can be written but not used as evidence."* And 'Abdullāh ibn Sālih is also weak just as it was mentioned before.
There is a *hadīth* from Jābir ibn 'Abdillāh Al-Ansārī, from the Prophet ﷺ that testifies to this narration. 'Abdullāh ibn Ahmad narrated it in "As-Sunnah" (1065) from Al-Haytham ibn Khārijah, and At-Tabarānī in "Musnad Ash-Shāmiyyīn" (521) by way Hishām ibn 'Ammār. Both of them from 'Uthmān ibn 'Alāq, from 'Urwah ibn Ruwaym, from Jābir ibn 'Abdillāh. And this *isnād* is *sahīh*.

والله ما رضي الله لذرية آدم حتى أثبت لهم بذلك عنده منقبة آدم إذ خلق أباهم بيده خصوصا من بين الخلائق حتى احتج به على الملائكة وفضل ولده بذلك عليهم فكيف آدم نفسه لقد حسدت أباك أيها المريسي كما حسده إبليس حيث قال:

By Allāh, Allāh was not pleased for the offspring of Ādam until He affirmed for them this characteristic (and status) of Ādam with Him. When He created their father with His Hand specifically besides all of the creations, and used it as an argument against the angels, and He preferred his offspring over them due to this. So how about Ādam himself? You are verily jealous of your father, O Al-Marīsī, just like Iblīs was jealous of him, when he said:

﴿ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴾

"I am better than him. You have created me from fire and you created him from clay." (Al-A'rāf 7:12)

وأي عقوق لآدم أعظم من أن يقول الله خلقت أباك آدم بيدي دون من سواه من الخلائق فيقول لا ولكن خلقته بإرادتك كما خلقت القردة والخنازير والكلاب والخنافس والعقارب سواء.

And which disobedience to Ādam is bigger than when Allāh says: "I have created your father with My two Hands besides anyone from the creation", and then you say: *"No. Rather, You created him with your Desire and not your two Hands, just like You created the monkeys, pigs, dogs, bugs and scorpions."*

ومما يزيدك بيانا لاستحالة دعواك قول ابن عمر: خلق الله أربعة أشياء بيده ثم قال لسائر الخلق كن فكان.

And from what will further clarify the impossibility of your claim for you, are the words of Ibn 'Umar: *"Allāh created four things with His Hand, and then He said to the rest of the creation: 'Be', and then it existed."*

حدثنا موسى بن إسماعيل حدثنا عبد الواحد بن زياد حدثنا عبيد بن مهران وهو المكتب حدثنا مجاهد قال: قال عبد الله بن عمر: خلق الله أربعة أشياء بيده العرش والقلم وعدن وآدم ثم قال لسائر الخلق كن فكان.

44. Mūsā ibn Ismā'īl narrated to us (and said): 'Abdul-Wāhid ibn Ziyād narrated to us (and said): 'Ubayd ibn Mihrān – and he is Al-Muktib – narrated to us (and said): Mujāhid narrated to us and said: 'Abdullāh ibn 'Umar (*radiAllāhu 'anhumā*) said: *"Allāh created four things with His Hand; the Throne, the Pen, the (Garden of) Eden and Ādam. Then He said to the rest of the creation: 'Be', and so it existed."*[72]

[72] It is *sahīh*, and its narrators are trustworthy. It was narrated by Al-Lālakāī in "Sharh Usūl Al-I'tiqād" (730) by way of Musaddad, from 'Abdul-Wāhid. It was also narrated by Al-Hākim (2/349), Ibn Battah in "Al-Ibānah" (229) and Al-Lālakāī (729) by way of Sufyān Ath-Thawrī.

أفلا ترى أيها المريسي كيف ميز ابن عمر وفرق بين آدم وسائر الخلق في خلقه اليد. أفأنت أعلم من ابن عمر بتأويل القرآن وقد شهد التنزيل وعاين التأويل وكان بلغات العرب غير جهول.

Do you not see, O Al-Marīsī, how Ibn 'Umar distinguished and differentiated between Ādam and the rest of the creation, by his creation with the Hand?! Are you more knowledgeable than Ibn 'Umar about the interpretation of the Qurān when he verily witnessed the revelation, saw the interpretation of it with his own eyes, and he was not ignorant about the dialects of the Arabs.

حدثنا موسى بن إسماعيل حدثنا أبو عوانة عن عطاء بن السائب عن ميسرة قال: إن الله لم يمس شيئا من خلقه غير ثلاث خلق آدم بيده وكتب التوراة بيده وغرس جنة عدن بيده.

45. Mūsā ibn Ismā'īl narrated to us (and said): Abū 'Awānah narrated to us, from 'Atā ibn As-Sāib, from Maysarah who said: *"Verily Allāh did not touch anything from His creation, except three things. He created Ādam with His Hand, He wrote the Tawrah with His Hand and He planted the Garden of Eden with His Hand."*[73]

حدثنا محمد بن المنهال حدثنا يزيد بن زريع حدثنا سعيد بن أبي عروبة عن قتادة عن أنس عن كعب قال: لم يخلق الله بيده غير ثلاث: خلق آدم بيده وكتب التوراة بيده وغرس جنة عدن بيده ثم قال لها تكلمي قالت: قد أفلح المؤمنون.

46. Muhammad ibn Al-Minhāl narrated to us (and said): Yazīd ibn Zuray' narrated to us (and said): Sa'īd ibn Abī 'Arūbah narrated to us, from Qatādah, from Anas, from Ka'b who said: *"Allāh only created three things with His Hand; the creation of Ādam was with His Hand, the writing of the Tawrāh was with His Hand*[74] *and the planting of the Garden of Eden was with His Hand. Then He said to it: 'Speak.' It said: 'Verily the believers will be successful.'"*[75]

ولو كان كما ادعى المريسي لكان معنى هذه الأحاديث أن الله لم يل خلق شيء غير هذه الثلاث، وهذا كفر بالله.

And if it was as Al-Marīsī has claimed, then the meaning of these *ahādīth* would be that Allāh did not undertake (or perform) the creation of anything, except these three. And this is disbelief in Allāh.

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[73] This narration is weak due to 'Atā ibn As-Sāib who would make mistakes in narration. This narration was narrated with a *sahīh isnād* from Hakīm ibn Jābir, one of the Tābi'ūn. 'Abdullāh ibn Ahmad narrated it in "As-Sunnah" (580) and Al-Ājurrī in "Ash-Sharī'ah" (p. 303).

[74] So the pen is created, and likewise the ink and the scrolls, just as this was narrated in the narrations. As for the Words, then they are not created.

[75] It is *sahīh*.

ومن يحصي ما في تثبيت يد الله من الآثار والأخبار غير أنا أحببنا أن نأتي منها بألفاظ إذا فكر فيها العاقل استدل على ضلال هذا الجاهل.

And who is able to count what exist regarding the affirmation of the Hand of Allāh of narrations and information? But we loved to bring some of the words from it, so when the intellectual thinks about it, he will use it as an evidence against the misguidance of this *jāhil*.

حدثنا نعيم بن حماد حدثنا ابن المبارك أخبرنا حماد بن سلمة عن علي بن زيد عن طلق بن حبيب حدثه عن ابن عباس في قول الله:

47. Nu'aym ibn Hammād narrated to us (and said): Ibn Al-Mubārak narrated to us (and said): Hammād ibn Salamah informed us, from 'Alī ibn Zayd, from Talq ibn Habīb who narrated it from Ibn 'Abbās regarding the Words of Allāh the Exalted:

﴿ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ﴾

"And all of the earth will be in His Grasp on the Day of Resurrection, and the heavens will be folded up in His Right Hand." (Az-Zumar 39:67)

قال: كلهن بيمينه.

He said: *"All of it will be in His Right Hand."*[76]

وحدثنا أحمد بن يونس حدثنا إسرائيل عن أبي يحيى عن مجاهد:

48. Ahmad ibn Yūnus narrated to us (and said): Isrāīl narrated to us, from Abū Yahyā, from Mujāhid:

﴿ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ﴾

"And the heavens will be folded up in His Right Hand." (Az-Zumar 39:67)

وكلتا يدي الرحمن يمين قال: قلت فأين الناس يومئذ؟ قال: **على جسر جهنم**.

"And both of the Hands of Ar-Rahmān are right." He said: I said: *"Then where will the people be on that Day?"* He said: ***"On the bridge over Jahannam."***[77]

[76] It is weak. In its *isnād* is 'Alī ibn Zayd ibn Jud'ān and he is weak due to bad memory.
[77] It is weak. In its *isnād* is Abū Yahyā Al-Qattāt and he is weak.

حدثنا محمد بن كثير أخبرنا سفيان عن فطر بن خليفة عن عبد الرحمن بن سابط عن أبي بكر الصديق رضي الله عنه قال: خلق الله الخلق فكانوا في قبضته فقال لمن في يمينه ادخلوا الجنة بسلام وقال لمن في الأخرى ادخلوا النار ولا أبالي، فذهبت إلى يوم القيامة.

49. Muhammad ibn Kathīr narrated to us (and said): Sufyān informed us, from Fitr ibn Khalīfah, from 'Abdur-Rahmān ibn Sābit, from Abū Bakr As-Siddīq (*radiAllāhu 'anhu*) who said: *"Allāh created the creation and they were all in His Grasp. So He said to those in His right (Hand): 'Enter Paradise in peace.' And He said to those in the other (Hand): 'Enter Hellfire and I do not care.' And such it went (i.e. it became irreversible) until the Day of Resurrection."*[78]

حدثنا عمرو بن عون الواسطي أخبرنا خالد عن سهيل عن أبيه عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «**إن العبد إذا تصدق بالتمرة من الكسب الطيب فيضعها في حقها فيقبلها الله بيمينه فما يبرح يربيها كما يربي أحدكم فلوه حتى يكون أعظم من جبل**».

50. 'Amr ibn 'Awn Al-Wāsitī narrated to us (and said): Khālid informed us, from Suhayl, from his father, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Verily, when the slave gives a date in charity from good (i.e. halāl) earnings and he spends it rightfully, then Allāh accepts it in His right Hand. Then He continues to increase it, just like one of you increases his mahr, until it becomes bigger than a mountain."***[79]

حدثنا مسدد حدثنا يحيى يعني القطان عن شعبة قال حدثني عبد الله بن السائب قال: سمعت أبا قتادة رجلا من محارب قال: سمعت ابن مسعود رضي الله عنه يقول: ما من رجل يتصدق بصدقة إلا وقعت في يدي الله قبل أن تقع في يدي السائل، وقرأ:

51. Musaddad narrated to us (and said): Yahyā (i.e. Al-Qattān) narrated to us, from Shu'bah who said: 'Abdullāh ibn As-Sāib narrated to me and said: I heard Abū Qatādah – a man from Muhārib – who said: I heard Ibn Mas'ūd (*radiAllāhu 'anhu*) say: *"There is no man who gives anything in charity, except that it falls into the Hands of Allāh before it falls in the hands of the needy."* And he recited:

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[78] It is weak. There is an *inqitā'* (abruption) in it; 'Abdur-Rahmān ibn Sābit did not meet Abū Bakr. (Al-Marāsīl by Ibn Abī Hātim p. 127) (Al-'Ilal by Ad-Dāraqutnī 1/282).

[79] It is *sahīh*, and its narrators are trustworthy. Al-Bukhārī (1410, 7430) narrated it by way of 'Abdullāh ibn Dīnār, from Abū Sālih. And Muslim (1014) and Ahmad (8961, 9433) narrated it by way of Suhayl ibn Abī Sālih.

﴿ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴾

"That Allāh accepts the repentance from His slaves, and He receives the charities. And that Allāh is the Oft-Forgiving, the most Merciful."
(At-Tawbah 9:104)[80]

حدثنا محمد بن كثير حدثنا سفيان عن سليمان التيمي عن أبي عثمان عن سلمان أو عبد الله بن مسعود رضي الله عنهما قال: إن الله خمر طينة آدم أربعين يوما أو أربعين ليلة ثم قال بيده هكذا فخرج في يمينه كل طيب وخرج في الأخرى كل خبيث ثم قال:

52. Muhammad ibn Kathīr narrated to us (and said): Sufyān informed us, from Sulaymān At-Taymī, from Abū 'Uthmān, from Salmān or 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhumā*) who said: *"Allāh verily left the clay of Ādam (in order become pure and ready for shaping) for forty days or forty night. Then He said with His Hand like this. So all the good emerged in His right Hand, and all the wicked emerged in the other. Then He said:*

﴿ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ﴾

"He brings out the living from the dead and He brings of the dead from the living." (Ar-Rūm 30:19)

قال: يخرج المؤمن من الكافر ويخرج الكافر من المؤمن.

He said: *"He brings out the believer from the disbeliever and He brings out the disbeliever from the believer."*[81]

حدثنا الربيع بن نافع أبو توبة حدثنا معاوية بن سلام أنه سمع أبا سلام قال حدثنا عامر بن زيد البكالي أنه سمع عتبة بن عبد السلمي يقول: قال رسول الله ﷺ: «**إن ربي وعدني أن يدخل الجنة من أمتي سبعين ألفا بغير حساب ويشفع كل ألف لسبعين ألفا يحثي بكفه ثلاث حثيات**»، فكبر عمر.

53. Ar-Rabī' ibn Nāfi' Abū Tawbah narrated to us (and said): Mu'āwiyah ibn Sallām narrated to us that he heard Abū Sallām who said: 'Āmir ibn Zayd Al-Bikālī narrated to us that he heard 'Utbah ibn 'Abd As-Sulamī say: The Messenger of Allāh ﷺ said: ***"My Lord has verily promised that He will enter seventy thousand from my nation into Paradise without any reckoning. And***

[80] It is *hasan*. Its narrators are trustworthy except Abu Qatādah. And his name is 'Abdullah Abū Qatādah Al-Muhāribī. Ibn Hibbān called him trustworthy, and Al-Bukhārī mentioned him in "At-Tārīkh" and said: *"His saying regarding the charity from Ibn Mas'ūd, Ath-Thawrī narrated the same from 'Abdullāh ibn As-Saib."* And Ibn Abī Hātim did not mention any praise nor criticism regarding him in "Al-Jarh wat-Ta'dīl".

[81] The narration is *sahih* and its narrators are trustworthy.

every thousand (of them) will intercede for seventy thousand (others). And He will strew three strews with His Palm (or Hand).” Then ‘Umar made *takbīr*.[82]

وحدثنا الربيع بن نافع أبو توبة حدثنا معاوية بن سلام عن زيد بن سلام أنه سمع أبا سلام قال حدثني عبد الله بن عامر أن قيسا الكندي حدث الوليد أن أبا سعيد الخير الأنماري حدثه أن رسول الله ﷺ قال: «إن ربي وعدني أن يدخل الجنة من أمتي سبعين ألفا ويشفع كل ألف لسبعين ألفا ثم يحثي لي ثلاث حثيات بكفه» قال قيس: فأخذت بتلابيب أبي سعيد فجذبته فقلت أنت سمعت هذا من رسول الله ﷺ؟ قال: نعم بأذني ووعاه قلبي. وهو قيس بن الحارث الكندي.

54. Ar-Rabī’ ibn Nāfi’ Abū Tawbah narrated to us (and said): Mu’āwiyah ibn Sallām narrated to us, from Zayd ibn Sallām that he heard Abū Sallām who said: ‘Abdullāh ibn ‘Āmir narrated to me, that Qays Al-Kindī narrated to Al-Walīd that Abū Sa’īd Al-Khayr Al-Anmārī narrated to him that the Messenger of Allāh ﷺ said: ***“My Lord has verily promised that He will enter seventy thousand from my nation into Paradise. And every thousand (of them) will intercede for seventy thousand (others). And then He will strew three strews with His Palm (or Hand) for me.”*** Qays said: So I took hold of the collar of Abū Sa’īd and I dragged in him. Then I said: *“Did you hear this from the Messenger of Allāh ﷺ?”* He said: *“Yes, with my ears, and my heart memorized it.”*[83] And he is Qays ibn Al-Hārith Al-Kindī.

حدثنا الهيثم بن خارجة حدثنا إسماعيل بن عياش عن حميد بن أبي سويد عن عطاء عن أبي هريرة رضي الله عنه قال: سمعت النبي ﷺ يقول: «**من فاوض الحجر فإنما يفاوض كف الرحمن**» يعني استلام الحجر الأسود.

55. Al-Haytham ibn Khārijah narrated to us (and said): Ismā’īl ibn ‘Ayyāsh narrated to us, from Humayd ibn Abī Suwayd, from ‘Atā, from Abū Hurayrah (*radiAllāhu ‘anhu*) – regarding the affirmation of the *Kaff* (Hand or Palm) – from the Messenger of Allāh ﷺ who said: ***“Whoever exchanges with the stone, then he is verily echanging with the Hand of Ar-Rahmān.”***[84] Meaning: Touching the black stone.

حدثنا نعيم بن حماد حدثنا ابن المبارك أخبرنا عبد الرحمن بن يزيد ابن جابر قال: سمعت بشر بن عبد الله قال: سمعت أبا إدريس الخولاني يقول سمعت النواس بن سمعان الكلابي يقول: سمعت رسول الله ﷺ يقول: «**الميزان بيدي الرحمن يرفع أقواما ويخفض آخرين إلى يوم القيامة**».

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[82] The *isnād* is *hasan*. Ibn Hibbān declared ‘Āmir ibn Zayd Al-Bikālī trustworhty, and Ibn Abī Hātim mentioned him in “Al-Jarh wat-Ta’dīl” without mentioning any criticism or praise regarding him.
[83] The narration is *sahīh* despite of some discussion regarding its *isnād*. It was also narrated from Abu Umāmah (*radiAllāhu ‘anhu*), from the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) with a *sahīh isnād* by At-Tirmidhī in his “Sunan” (2437), Ibn Mājah in his “Sunan” (4286), At-Tabarānī in “Al-Kabīr” (7520), Ibn Abī ‘Āsim in “As-Sunnah” (589) and Ad-Dāraqutnī in “As-Sifāt” (50, 51, 52, 53, 54).
[84] This *hadīth* is munkar (rejected).

56. Nu'aym ibn Hammād narrated to us (and said): Ibn Al-Mubārak narrated to us (and said): 'Abdur-Rahmān ibn Yazīd ibn Jābir informed us and said: I heard Bisr ibn 'Ubayd-Allāh who said: I heard Abū Idrīs Al-Khawlānī say: I heard An-Nawwās ibn Sam'ān Al-Kilābī say: I heard the Messenger of Allāh ﷺ say: ***"The scale is in the two Hands of Ar-Rahmān. He raises some people (in status) and lowers others, until the Day of Resurrection."***[85]

وإنما جئت بهذه الأخبار كلها ليعلم الناس أن القوم مخالفون لما قاله الله ورسوله وما مضى عليه الصحابة والتابعون رضي الله عنهم أجمعين وأنهم في ذلك على غير سبيل المؤمنين ومحجة الصادقين.

I verily brought all of these narrations in order for the people to know, that these people (i.e. the Jahmiyyah) are opposing what Allāh and His Messenger ﷺ have said, and what the *Sahābah* and *Tābi'ūn* were upon, may Allāh be pleased with them all. And that they in this are upon something else than the path of the believers and the way of the truthful.

وقد ادعى المريسي أيضا وأصحابه أن يد الله نعمته. قلت لبعضهم: إذا يستحيل في دعواكم أن يقال خلق الله آدم بنعمته، أم قوله:

And verily did Al-Marīsī and his companions also claim, that the Hand of Allāh is His blessing. I said to some of them: If so, then it is impossible in your claim that it is said: "*Allāh created Ādam with His blessing*." Or His Words:

﴿ بَلْ يَدَاهُ مَبْسُوطَتَانِ ﴾

"Rather His two Hands are wide outstretched." (Al-Māidah 5:64)

أنعمتان من أنعمه قط مبسوطتان؟ فإن أنعمه أكثر من أن تحصى. أفلم يبسط منها على عباده إلا ثنتين وقبض عنهم ما سواهما في دعواكم؟ فحين رأينا كثرة نعم الله المبسوطات على عباده ثم قال:

Is it only two blessings from (all of) His blessings that are wide outstretched? For verily His blessings are more than one is able to count. Does He then not only extend two of them to His slaves, and then withholds the rest from them in your claim? Rather, when we see the abundance of the blessings of Allāh which are wide outstretched upon His slaves, and He then says:

﴿ بَلْ يَدَاهُ مَبْسُوطَتَانِ ﴾

"Rather His two Hands are wide outstretched." (Al-Māidah 5:64)

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[85] It is *sahīh*. Narrated by An-Nasāī in "Al-Kubrā" (7691) by way of Hibbān ibn Mūsā, and Ibn Hibbān (943) by way of 'Alī ibn Al-Hasan ibn Shaqīq. Both of them from Ibn Al-Mubārak. And Ibn Mājah (199) and Ibn Abī 'Āsim in "As-Sunnah" (552) narrated it from Sadaqah ibn Khālid. And Ahmad (17630) narrated it from Al-Walīd ibn Muslim.

علمنا أنها بخلاف ما ادعيتم ووجدنا أهل العلم ممن مضى يتأولونها خلاف ما تأولتم ومحجتهم أرضى وقولهم أشفى.

Then we know that it is different from what you have claimed. And we found the people of knowledge – among those who have gone forth – interpreting it differently than how you interpreted it, while their way is more satisfactory and their opinion more upright.

حدثنا نعيم بن حماد حدثنا الفضل بن موسى عن حسين بن واقد عن يزيد النحوي عن عكرمة قال قوله:

57. Nu'aym ibn Hammād narrated to us (and said): Al-Fadl ibn Mūsā narrated to us, from Husayn ibn Wāqid, from Yazīd An-Nahwī, from 'Ikrimah who said: His Words:

﴿ بَلْ يَدَاهُ مَبْسُوطَتَانِ ﴾

"Rather His two Hands are wide outstretched." (Al-Māidah 5:64)

قال: يعني اليدين.

He said: *"This means the two Hands."*[86]

حدثني سعيد بن أبي مريم عن نافع بن عمر الجمحي قال: سألت ابن أبي مليكة عن يد الله أوَاحدة أو اثنتان، قال: بل اثنتان.

58. Sa'īd ibn Abī Maryam narrated to us, from Nāfi' ibn 'Umar Al-Jumahī who said: I asked Ibn Abī Mulaykah about the Hand of Allāh the Exalted: *"Is it one or two?"* He said: *"Rather, there are two."*[87]

وحدثنا هدبة بن خالد حدثنا سلام بن مسكين عن عاصم الجحدري في قول الله تعالى:

59. Hudbah ibn Khālid narrated to us (and said): Sallām ibn Miskīn narrated to us, from 'Āsim ibn Al-Jahdarī regarding the Words of Allāh the Exalted:

﴿ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ﴾

"What have prevented you from prostrating to what I have created with My two Hands." (Sād 38:75)

قال: بيديه.

He said: *"His two Hands."*[88]

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[86] It is *hasan* or s*ahīh* from 'Ikrimah. Narrated by Ibn Abī Hātim in "At-Tafsīr" (4/1168).

[87] *Sahīh* from Ibn Abī Mulaykah.

[88] *Sahīh* from 'Āsim Al-Jahdarī.

فمن يلتفت بعد هذا إلى تأويل هذا المريسي ويدع تأويل هؤلاء الأئمة.

Then who pays attention to the interpretation of this Al-Marīsī, and leave the interpretation of these righteous scholars and leaders?

أرأيتم إذا تأولتم أن يد الله نعمته أفيحسن أن تقولوا في قول رسول الله ﷺ: «**يطوي الله السموات بيمنيه يوم القيامة**» أنه يطويها بنعمته؟ أم قوله: «**المقسطون على منابر من نور عن يمين الرحمن**» وكلتا نعمتي الرحمن نعمة واحدة؟

Have you considered that if you interpret the Hand of Allāh as His blessing, is it then possible that you say regarding the words of the Messenger of Allāh ﷺ: ***"Allāh will fold up the heavens with His right Hand on the Day of Resurrection"***, that He folds them up with His blessing? Or his words: ***"Those who are just and fair will be upon pulpits of light at the right Hand of Ar-Rahmān"***, and both of the blessings of Ar-Rahmān are one blessing?

هذا أقبح محال وأسمج ضلال وهو مع ذلك ضحكة وسخرية ما سبقكم إلى مثلها أعجمي أو عربي. أم قول رسول الله ﷺ: «**إن الصدقة تقع في يدي الله قبل يدي السائل**» أنها تقع في نعمتي الله؟ أم قول أبي بكر الصديق رضي الله عنه خلق الله الخلق فكانوا في قبضته، أي نعمته قال لمن في نعمته اليمنى ادخلوا الجنة وقال لمن في نعمته الأخرى ادخلوا النار؟ أم قول ابن عمر خلق الله أربعة أشياء بيده ثم قال لسائر الأشياء كن فكان أفيجوز أن تقولوا خلق الله أربعة أشياء بنعمته ورزقه ثم قال لسائر الخلق كونوا بلا نعمة ولا رزق فكانوا؟

This is the worst impossible and most repulsive misguidance. And at the same time it is a ridiculing and mocking which no Arab or non-Arab has preceded you to. Or the words of the Messenger of Allāh ﷺ: ***"Verily the charity falls in the two Hands of Allāh before it falls in the hands of the needy."*** (Do you say) that this means that it falls in the two blessings of Allāh? Or the words of Abū Bakr As-Siddīq (*radiAllāhu 'anhu*): *"Allāh created the creation, and they were all in His Grasp."* Meaning: In His blessing. So He said to those in His right blessing: Enter Paradise. And He said to those who in His other blessing: Enter Hellfire? Or the words of Ibn 'Umar (*radiAllāhu 'anhumā*): *"Allāh created four things with His Hand. Then He said to the rest of things: 'Be' and so it existed."* Is it then possible (or allowed) that you say: He created four things with His blessing and His provision. Then He said to the rest of the creation: 'Be', without any blessing and provision, and then they existed?

قد علمت أيها المريسي أن هذه تفاسير مقلوبة خارجة من كل معقول لا يقبله إلا كل جهول. فإذا ادعيت أن اليد عرفت في كلام العرب أنها نعمة قلنا لك أجل، ولسنا بتفسيرها منك أجهل. غير أن تفسير ذلك يستبين في سياق كلام المتكلم حتى لا يحتاج له من مثلك إلى تفسير. إذا قال الرجل "لفلان عندي يد أكافئه عليها" علم كل عالم بالكلام أن يد فلان ليست ببائنة منه موضوعة عند المتكلم وإنما يراد بها النعمة التي يشكر عليها.

You verily know, O Al-Marīsī, that these interpretations are turned upside down and excluded from everything sensible, (and) that no-one but an ignoramus will accept it. Then if you claim the hand in the Arabic language is known as meaning blessing and power, then we say to you: Yes, and we are not more ignorant about the explanation of this than you. Except that the explanation of this becomes clear in the context of the words of the one speaking, so the one who is like you does not need an explanation of it. When a man says: *"Fulān has a hand (i.e. favor) with me, which I will repay him for."* Then everyone who knows how to speak will know, that the hand of *fulān* is not separated from him and placed with the one speaking. Rather, what is intended is a favor which one is grateful for.

وكذلك إذا قال "فلان لي يد وعضد وناصر" علمنا أن فلانا لا يمكنه أن يكون نفس يده عضوه ولا عضده، فإنما عني به النصرة والمعونة والتقوية، فإذا قال ضربني فلان بيده وأعطاني الشيء بيده وكتب لي بيده استحال أن يقال "ضربني بنعمته" وعلم كل عالم بالكلام أنها اليد التي بها يضرب وبها يكتب وبها يعطي، لا النعمة. كما قال الله تعالى:

And likewise if he said: *"Fulān is a hand, a limb and a helper to me."* Then we know that it is not possible that this is the hand of *fulān*; his organ or his limb. Rather, what is meant is the support, the aid and the reinforcement. And if he says: *"Fulan struck me with his hand"* and *"He gave me something with his hand"* and *"He wrote to me with his hand"*, then it is impossible to say: *"He hit me with his blessing."* And everyone who knows how to speak knows, that it is the hand with which one strikes, writes and gives, and not the blessing. Just like Allāh – the Exalted – said:

﴿ أُولِي الْأَيْدِي وَالْأَبْصَارِ ﴾

"Owners of hands and sights." (Sād 38:45)

أي أولي البصر والعقول بدين الله، لأن كل الناس أولي أيدي وأبصار، فما خص هؤلاء الأنبياء بها علم كل عالم أنها ليست بالأيدي التي يضرب بها ويكتب لما أن الناس كلهم أولو أيدي وأبصار التي هي الجوارح.

Meaning: Owners of insight and understanding in the religion of Allāh. Because all people are owners of hands and sights, so regarding that which He specified these prophets with, then every intellectual person know that it is not the hands with which one strikes and with which one writes. Because all of the people have hands and sights which are parts of the body.

ولا يجوز لك أيها المريسي أن تنفي اليد التي هي اليد لما أنه وجد في فرط كلام العرب أن اليد قد تكون نعمة وقوة، ولكن هذا في سياق الكلام معقول وذلك في سياق الكلام معقول. فلما قال الله عز وجل:

And it is not allowed for you, O Al-Marīsī, to negate the hand which is the hand (in reality), because you found in the excess of the language of the Arabs, that the

hand might mean blessing and power. Rather, this in the context of the words is possible, and that in the context of the words is possible (i.e. both are possible). So when Allāh – *azza wa jalla* – said:

﴿ خَلَقْتُ بِيَدَيَّ ﴾

"I created with My two Hands." (Sād 38:75)

استحال فيهما كل معنى إلا اليدين، كما قال العلماء الذين حكينا عنهم. فليس من ذكر هذه الأيدي شيء إلا والشاهد بتفسيرها ينطق في نفس كلام المتكلم فان صرفت منه معنى مفهوما إلى غير مفهوم استحال وإن صرفت عاما إلى خاص استحال وإن صرفت خاصا منه إلى عام استحال أو بطل معناه وأظن أنه ليس بك من الجهل بمعاني الكلام كل ما لا تعقل ما قلنا ولكنك فيه كالغرق تتعلق بكل عود وقد قلنا يكفينا في مس الله آدم بيده بأقل مما ذكرنا ولو لم يكن إلا أنا لا نسمع في شيء من كتاب ولا على لسان أحد من عباد الله أن الله خلق نوحا بيده وهودا وصالحا أو إبراهيم أو إسماعيل أو إسحاق وموسى وعيسى ومحمدا صلوات الله عليهم لكان كافيا.

Then with regard to these two, then all meanings are impossible except the Two Hands. Just as the scholars from whom we have narrated have said. So there will be no mention of hands, except that (words) which testify to its explanation can be found in the words of the one speaking. But if you change this understood meaning to another meaning, it becomes impossible. And if you change something specific into being something general, it becomes impossible or its meaning becomes invalid. And I do not think that you are ignorant about the meanings of the words – in everything of what you do not understand from what we have said – but you are in it as a drowning man holding on to every stick. And we have verily said: It would be sufficient for us with regard to (affirming that) Allāh touched Ādam with His Hand, with less than what we have mentioned. And even if it would only be, that we have not heard anything from any book, nor upon the tongue of anyone of the slaves of Allāh, that Allāh created Nūh with His Hand, and Hūd, or Sālih, or Ibrāhīm, or Ismā'īl, or Ishāq, or Mūsā, or 'Īsā, or Muhammad (*salawātullāhi 'alayhim ajma'īn*), then this would be sufficient.

ولو كان معناه أيها المريسي على ما ادعيت أن الله أراد باليدين تأكيد الخلق لا تأكيد اليد لأكد أيضا في خلق نبي أو رسول كما أكد في خلق آدم في دعواك حتى إن أهل الآخرة يعرفون لآدم تلك الفضيلة في الموقف يوم القيامة فيقولون: اذهبوا بنا إلى آدم فيأتونه فيقولون يا آدم أنت أبو الناس خلقك الله بيده اشفع لنا إلى ربك.

And if the meaning, O Al-Marīsī, has been as you claimed; that Allāh with the two Hands meant the affirmation of the creation and not the affirmation of the Hand, then He would verily also have affirmed the creation of a prophet or a messenger, just as He affirmed the creation of Ādam in your claim. Even the

people of the hereafter know this virtue for Ādam when they stand on the Day of Resurrection, so they say: *"Take us to Ādam."* And they will come to him and say: *"O Ādam, you are the father of humanity. Allāh created you with His Hand. Intercede for us with your Lord."*

حدثنا مسلم بن إبراهيم عن هشام الدستوائي عن قتادة عن أنس عن النبي ﷺ: «**ثم يأتون إبراهيم وموسى وعيسى**».

60. Muslim ibn Ibrāhīm narrated to us, from Hishām Ad-Dastawāī, from Qatādah, from Anas, from the Prophet ﷺ: ***"Then they will come to Ibrāhīm, Mūsā and 'Īsā."***[89]

ولا يقولون لأحد منهم أنت الذي خلقك الله بيده كما قالوا لآدم بل يقولون لإبراهيم اتخذك الله خليلا ولموسى كلمك الله تكليما ولعيسى كنت تبرئ الأكمه والأبرص ويقولون لآدم من بينهم خلقك الله بيده لما أنه مخصوص بذلك من بينهم كما أن كل واحد من هؤلاء الأنبياء مخصوص بمنقبته التي هي له دون صاحبه. فأي ضلال أبين من ضلال رجل خالفه في دعواه أهل الدنيا وأهل الآخرة ولكن:

And they do not say to any of them: *"You are the one whom Allāh created with His Hand"*, just like they said to Ādam. Rather they say to Ibrāhīm: *"Allāh took you as a close friend."* And to Mūsā: *"Allāh spoke to you directly."* And to 'Īsā: *"You used to cure the blind and the leper."* And they will say to Ādam among all of them: *"Allāh created you with His Hand."* Because he is distinct in this among them, just like every one of those prophets is distinct in his characteristic which only he posesses. So which misguidance is clearer than the misguidance of a man opposing the people of *dunyā* and the people of *ākhirah* in his claim? Rather:

﴿ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ٣٦ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ ﴾

"And whoever Allāh misguides, then no-one can guide him. And whoever Allāh guides, then no-one can misguide him." (Az-Zumar: 39:36-37)

فاحتج محتج عن المريسي في إبطال مس الله آدم بيده بقوله تعالى:

Then an arguer from Al-Marīsī argued for the invalidation of Allāh touching Ādam with His Hand, with His – the Exalted – Words:

﴿ إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴾

"Verily the example of 'Īsā for Allāh, is like the example of Ādam. He created him from dust and then He said to him: 'Be', and then he existed."
(Ālu 'Imrān 3:59)

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[89] Narrated by Al-Bukhārī (4476, 7516) from Muslim ibn Ibrāhīm in its full length. And it was also narrated by Al-Bukhārī (6565, 7440), Muslim (193), Ibn Mājah (4312), Ahmad (12153) and others, from Qatādah in its full length.

فقال جعله مثل عيسى وعيسى لم يخلقه بيده؛

So he said: "*He made him like ʻĪsā, while He did not create ʻĪsā with His Hand.*"

فقلنا لهذا المحتج: غلطت في التأويل وضللت عن سواء السبيل فإنه ليس عيسى مثل آدم في كل شيء من أمره وهذا أنه كان بأمر الله وكلمته من غير أب كما أن آدم لم يكن له أب ثم هو في سائر أمره مخالف لآدم أوله خلق الله إياه بيديه والثاني أن الله خلق آدم بتمامه من طين لم يكن صغيرا فيكبر ولم يشتمل عليه بطن ولا رحم ولم يرضع بلبن صغيرا في المهد فكما هو في هذه الأشياء مخالف لآدم فهو له مخالف في خلق يدي الله تعالى؛ وكما أنه ليس كمثله شيء فليس كيده يد. فافهم أيها المريسي أنك تأولت في يدي الله أفحش مما تأولت اليهود لأن اليهود قالوا:

So we say to this arguer: You are mistaken in your interpretation and you have strayed from the upright path. For ʻĪsā is verily not like Ādam in all things of his affair. And this is that he existed by the Command of Allāh and His Word without a father, just like Ādam did not have a father. But after this, then he is different from Ādam in all of his affair. The first is that Allāh created him with His two Hands. Then second is that Allāh created Ādam in his complete state out of clay. He was never small and then became bigger. He was not embraced by a stomach and a womb, he was not breastfed with milk as a child in the crib. So just as he is different from Ādam in these things, then he is also different from him in the creation by the two Hands of Allāh the Exalted. And just like nothing is equal (or similar) to Him (i.e. Allāh), then no hand is equal (or similar) to His Hand. So understand, O Al-Marīsī, that your interpretation regarding the two Hands of Allāh is more filthy (or shameless) than the interpretation of the Jews. Because the Jews said:

﴿ يَدُ اللَّهِ مَغْلُولَةٌ ﴾

"The Hand of Allāh is tied." (Al-Māidah 5:64)

وادعيت أنها مخلوقة ولما أنك تأولتها النعم والأرزاق وهي مخلوقة فماذا لقي الله من عمايتكم هذه – تدعون أن يدي الله مخلوقتان إذ إنهما عندكم رزقاه حلاله وحرامه وموسوعه ومقتوره وهذه كلها مخلوقة

While you claim that they are created. Because you interpreted that they are the blessings and the provision, and these two things are created. So what did Allāh have to put up with of these blindnesses of yours? You claim that the two Hands of Allāh are created. Because for you it is His two provisions; the *halāl* and *harām*, and the expanded and constricted. And these are all created.

Chapter: The affirmation of the Hearing, the Sight and the two Eyes

وادعى المريسي أيضا في قول الله تعالى:

Al-Marīsī also claimed regarding the Words of Allāh the Exalted:

﴿ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴾

"Verily, Allāh is Hearing (and) **Seeing."** (Al-Hajj 22:75)

﴿ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴾

"And Allāh is Seeing the slaves." (Ālu 'Imrān 3:15)

أنه يسمع الأصوات ويعرف الألوان بلا سمع ولا بصر وأن قوله: «بصير بالعباد» يعني عالم بهم لا أنه يبصرهم ببصر ولا ينظر إليهم بعين، فقد يقال لأعمى ما أبصره أي ما أعلمه وان كان لا يبصر بعين.

That He hears the sounds and knows the colors without a hearing and without a sight. And that His Words: **"Seeing the slaves"**, means that He is aware of them and not that He sees them with a sight, nor does He look at them with the eye. Because it is possible to say about a blind person: *"What has made him see?"* Meaning: What has made Him know? Even if he does not see with the eye.

فيقال لهذا المريسي الضال: الحمار والكلب أحسن حالا من إله على هذه الصفة لأن الحمار يسمع الأصوات بسمع ويرى الألوان بعين وإلهك بزعمك أعمى أصم لا يسمع بسمع ولا يبصر ببصر ولكن يدرك الصوت كما يدرك الحيطان والجبال التي ليس لها أسماع ويرى الألوان بالمشاهدة ولا يبصر في دعواك.

So it is said to this misguided Al-Marīsī: The donkey and the dog are in better states than a deity with this description. Because the donkey hears the sounds with a hearing, and it sees the colors with the eye. And your *ilāh* – according to your claim – is blind and deaf, and does not hear with a hearing nor see with a sight. Rather he perceives the sound just like a wall or a mountain that have no hearing perceive, and he sees the colors by witnessing and not with a sight, in your claim.

فقد جمعت أيها المريسي في دعواك هذه جهلا وكفرا. أما الكفر فتشبيهك الله تعالى بالأعمى الذي لا يبصر ولا يرى، وأما الجهل فمعرفة الناس بأنه لا يستقيم في كلام العرب أن يقال لشيء هو سميع بصير إلا وذلك الشيء موصوف بالسمع والبصر من ذوي الأعين والأسماع والأبصار والأعمى من ذوي الأعين وإن كان قد حجب.

In this claim of yours, O Al-Marīsī, you have verily gathered between ignorance and *kufr*. As for the *kufr*, then it is you likening Allāh to the blind who does not look or see. And as for the ignorance, then this is the (general) knowledge of the

people about the incorrectness in the language of the Arabs, that it is said about a thing: *"It is hearing and seeing"*, except that this thing is described with a hearing and a sight among those with eyes, hearings and sights. And (also) the blind who has eyes, even if he has gone blind.

فإن كنت تنكر ما قلنا فسم شيئا من الأشياء التي ليست لها أسماع وأبصار هل يجوز أن يقال هو سميع بصير ونحن نقول الله سميع بصير ثم نفيت عنه السمع والبصر اللذين هما السمع والبصر ونفيت عنه العين وكما يستحيل هذا في الأشياء التي ليست لها أسماع وأبصار فهو في الله السميع البصير أشد استحالة.

Then if you reject what we have said, then name one thing among the things that do not have hearings and sights, where it is possible to say (about it): *"It is hearing and seeing. And we say that Allāh is Hearing and Seeing."* And then (along with this saying of yours) you negate the Hearing and the Sight for Him, which are the hearing and the seeing.[90] And you also negate the Eye for Him. So just as this is impossible with regard to the things that has no hearings and sights, then with regard to Allāh the Hearing and the Seeing, it is even more impossible.[91]

وكيف استجزت أن تسمي أهل السنة وأهل المعرفة بصفات الله المقدسة مشبهة إذ وصفوا الله بما وصف به نفسه في كتابه بالأشياء التي أسماؤها موجودة في صفات بني آدم بلا تكييف، وأنت قد شبهت إلهك في يديه وسمعه وبصره بأعمى وأقطع وتوهمت في معبودك ما توهمت في الأعمى والأقطع، فمعبودك في دعواك مجدع منقوص أعمى لا بصر له وأبكم لا كلام له وأصم لا سمع له وأجذم لا يدان له ومقعد لا حراك به، وليس هذا بصفة إله المصلين فأنت أوحش مذهبا في تشبيهك إلهك بهؤلاء العميان والمقطوعين أم هؤلاء الذين سميتهم مشبهة أن وصفوه بما وصف به نفسه بلا تشبيه،

And how did you consider it allowed to call the people of *Sunnah* and the people of knowledge regarding the Holy Attributes of Allāh Mushabbihah[92] when they described Allāh with what He described Himself in His Book, by the things where the names of it are present in the attributes of the humans, without *takyīf* (describing the condition), while you (yourself) verily have likened your *ilāh*, in his hands, his hearing and his sight, with a blind person and an amputee. And you falsely imagined regarding the one you worship, the same as what you

[90] Translator: This means that they negate the Hearing and the Sight without even interpreting it as being His Knowledge or something else, and this makes their statement even more impossible.
[91] Translator: In other words: Just as it is impossible to describe something that has no hearing and no sight as being hearing and seeing, then it is even more impossible to describe Allāh the Hearing and the Seeing, as having no hearing and no sight.
[92] Translator: The Mushabbihah is the name for those who liken the Creator with the creation by saying: His Hand is like a hand, or His Face is like a face. *Ahlus-Sunnah wal-Jamā'ah* are free from this, but the Jahmiyyah claim that *Ahlus-Sunnah* are Mushabbihah when they affirm the apparent meanings of the Attributes of Allāh. This must be known to understand what and who is intended when Ad-Dārimī mentions those whom Al-Marīsī named as Mushabbihah, while he in reality means *Ahlus-Sunnah*.

imagine regarding the blind person and the amputee. So the one you worship – according to your claim – is maimed and deficient, blind with no sight, mute with no speech, mutilated with no hands, disabled with no movement, and this is not the description of the *Ilāh* of those who pray. So do you have a stranger *madhhab* when you liken your *ilāh* to these blind and mutilated people, or those whom you called Mushabbihah when they describe Him with what He described Himself with without *tashbīh* (likening)?

فلولا أنها كلمة هي محنة الجهمية التي بها ينبزون المؤمنين ما سمينا مشبها غيرك لسماجة ما شبهت ومثلت. ويلك إنما نصفه بالأسماء لا بالتكييف ولا بالتشبيه كما يقال إنه ملك كريم عليم حكيم حليم رحيم لطيف مؤمن عزيز جبار متكبر.

And if it had not been for it being a word which is the affliction of the Jahmiyyah with which they insult the believers, then we would not have named anyone but you a *mushabbih*, due to the ugliness of your likening and your examples. Woe to you, we verily describe Him with the Names, not with the *takyīf* nor the *tashbīh*, just as it is said: He is the King, Generous, Knowledgeable, Wise, Forbearing, Merciful, Kind, Believer, Mighty, Compeller, Supreme.

وقد يجوز أن يدعى البشر ببعض هذه الأسماء وإن كانت مخالفة لصفاتهم، فالأسماء فيها متفقة والتشبيه والكيفية مفترقة، كما يقال ليس في الدنيا مما في الجنة إلا الأسماء يعني في الشبه والطعم والذوق والمنظر واللون. فإذا كان كذلك فالله أبعد من الشبه وأبعد.

And it is verily allowed for the people to claim some of these names, even if they contradict their characteristics. So with regarding to the names then they are the same, while they in comparison and condition are different. Just as it is said: *"In dunyā there is nothing of what there is in Paradise, except the names."* Meaning: (not the same in) nature, flavor, taste and appearance. So when it is as such, then Allāh is even further away from similarity, and (then again) even further away.

فإن كنا مشبهة عندك أن وحدنا الله إلها واحدا بصفات أخذناها عنه وعن كتابه فوصفناه بما وصف به نفسه في كتابه فالله في دعواكم أول المشبهين بنفسه ثم رسوله الذي أنبأنا ذلك عنه، فلا تظلموا أنفسكم ولا تكابروا العلم إذ جهلتموه فإن التسمية في التشبيه بعيدة.

So if we are Mushabbihah for you when we single out Allāh the One *Ilāh* in Attributes which we took from Him in His Book, and we describe Him with what He described Himself with in His Book, then Allāh – according to your claim – is the first *mushhabih* of Himself, and then His Messenger ﷺ who informed us about this from Him. So do not make injustice to yourselves (by believing in this) and do not act stubbornly towards the knowledge when you are ignorant about it. For verily the (similarity in) naming is far away from (being the same as) *tashbīh* (i.e. likening the Creator with the created).

وأما ما ادعيت في تفسير قوله:

And as for what you have claimed regarding the explanation of His Words:

﴿ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

"Verily, Allāh is ever Hearing and Seeing." (An-Nisā 4:58)

أنه إنما عنى عالما بالأصوات عالما بالألوان لا يسمع بسمع ولا يبصر ببصر ثم قلت ولم يجئ خبر عن النبي ﷺ وغيره أنه يسمع بسمع ويبصر ببصر ولكنكم قضيتم على الله بالمعنى الذي وجدتموه في أنفسكم.

That He meant that He knows about the sounds and knows about the colors, while He does not hear with a hearing, nor does He see with a sigth. And then you said: *"And there is no narration from the Prophet ﷺ and others than him, (stating) that He hears with a hearing or sees with as sight, rather you (i.e. Ahlus-Sunnah) judged upon Allāh with the meaning which you found in yourselves."*

فيقال لك أيها المريسي: أما دعواك علينا أنا قضينا عليه بالمعنى الذي وجدناه في أنفسنا فهذا لا يقضي به إلا من هو ضال مثلك، غير أن الله تبارك اسمه أخبر عن نفسه أنه يسمع بسمع ويبصر ببصر واتصلت عن رسول الله ﷺ بذلك أخبار متصلة، فإن حرمك الله معرفتها فما ذنبنا. قال الله تعالى لموسى:

Then it is said to you, O Al-Marīsī: As for your claim against us that we judged Him with what we found in ourselves, then no-one judges with that (i.e. desires and imagination) except a misguided person like yourself. Rather, Allāh – Blessed and Exalted is His Name – informed about Himself, that He hears with a Hearing and sees with a Sight. And narrations directly connected to the Messenger of Allāh ﷺ were narrated with this. So if Allāh has prohibited you from knowing these, then how is this our fault?! Allāh – the Exalted – said to Mūsā:

﴿ وَلِتُصْنَعَ عَلَى عَيْنِي ﴾

"For you to be made (i.e. brought up) **under My Eye."** (Tā-Hā 20:39)

وقال:

And He said:

﴿ وَدُسُرٍ ١٣ تَجْرِي بِأَعْيُنِنَا ﴾

"And nails. Sailing under Our Eyes." (Al-Qamar 54:13-14)

﴿ وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا ﴾

"And build the ship under Our Eye." (Hūd 11:37)

ثم ذكر رسول الله ﷺ الدجالَ فقال: «**إنه أعور وإن ربكم ليس بأعور**» والعور عند الناس ضد البصر والأعور عندهم ضد البصير بالعينين.

Then Messenger of Allāh ﷺ mentioned the Dajjāl and said: ***"He is verily one-eyed. And verily, your Lord is not one-eyed."*** And blindness for the people is the opposite of the sight, while being one-eyed for them is the opposite of the one seeing with two eyes.[93]

ورويت أنت أيها المريسي عن أبي موسى عن النبي ﷺ محتجا لمذهبك أن النبي ﷺ سمع أصحابه يرفعون أصواتهم بالتكبير فقال لهم «**إنكم لا تدعون أصم ولا غائبا**» فالصم ضد السمع الذي هو السميع عند الناس وهذا مما رويته وثبته عن النبي ﷺ صحيحا في بعض دعواك به، ففيما ذكرنا عن الله وعن رسوله بيان أن السمع غير البصر وأن البصر غير السمع وأنه يسمع بسمع ويبصر ببصر غير مكيف ولا ممثل.

And you, O Al-Marīsī, have narrated from Abū Mūsā, from the Prophet ﷺ as an argument for your *madhhab*, that the Prophet ﷺ heard his companions raise their voices with the *takbīr*, so he said to them: ***"You are verily not invoking someone deaf or someone absent."*** And deafness is the opposite of the hearing which is (understood to be) the hearing (in reality) for the people. And this is from what you have narrated and correctly established from the Prophet ﷺ in the refutation of your claim regarding him (i.e. this is an argument against you). And in what we have narrated from Allāh and from His Messenger ﷺ there is a clarification of, that the hearing is something else than the sight, and the sight is something else than the hearing, and that He hears with a Hearing and sees with a Sight, without the condition of this is described and without giving examples in it.

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[93] Ibn Khuzaymah said in "Kitāb At-Tawhīd" (p.98) in the Chapter mentioning the affirmation of the Eye for Allāh *jalla wa 'alā*: *"So the Prophet ﷺ clarified that Allāh has two Eyes. And his clarification was in agreement with the clear revelation."* And on (p.110) he said: "*We say: Our Lord the Creator has two Eyes with which He sees what is below the soil, what is below the lowest seventh earth, what is in the highest heavens and whatever is between them of small and big things."* And Abū Ismā'īl Al-Harawī said in "Dalāil At-Tawhīd": *"Chapter: The affirmation of the two Eyes for Him the Exalted and Holy."* And he mentioned the *hadīth* about the Dajjāl, in which there is: ***"Verily your Lord is not one-eyed."*** And Al-Lālakāī said in "Sharh Usūl Al-I'tiqād": *"That from the Book of Allāh – 'azza wa jalla – and the Sunnah of His Messenger ﷺ that proves that from the Attributes of Allāh – 'azza wa jalla – are the Face, the two Eyes and the two Hands."* So by this it becomes clear that the belief of the people of *Sunnah* and *hadīth* is: That Allāh – the Exalted – has two Eyes befitting His Greatness and His Might, and they are not like the eyes of the created beings.

ومما يزيدك بيانا قول إبراهيم الخليل خليل الله صلوات الله عليه حين قال لأبيه:

And what increases you in clarification are the words of Ibrāhīm Al-Khalīl (*salawātullāhi 'alayhi*), the close friend of Allāh, when He said to his father:

﴿ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ ﴾

"O my father, why do you worship that which does not hear and does not see?" (Maryam 19:42)

يعني إبراهيم أن إلهه بخلاف الصنم يسمع بسمع ويبصر ببصر، ولو كان على ما أولت أيها المريسي لقال أبو إبراهيم لإبراهيم فإلهك أيضا لا يسمع بسمع ولا يبصر ببصر. وكذلك قال في أصنام العرب

Ibrāhīm meant, that his *Ilāh* is different than the statue; He hears with a Hearing and sees with as Sight. And if it had been according to your interpretation, O Al-Marīsī, then the father of Ibrāhīm would have said to Ibrāhīm: *"Your Ilāh also does not hear with a hearing, and He does not see with a sight."* And He (i.e. Allāh) also said regarding the statues of the Arabs:

﴿ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا ﴾

"Or do they have hands with which they grip? Or do they have eyes with which they see? Or do they have ears with which they hear?" (Al-A'rāf 7:195)

يعني أن الله بخلافهم له يد يبطش بها وعين يبصر بها وسمع يسمع به.

This means that Allāh is different to them. He has a Hand with which He grips, and He has Eyes with which He sees and a Hearing with which He hears.

وادعيت أيضا أنا إن قلنا إن الله يسمع بسمع ويبصر ببصر فقد ادعينا أن بعضه عاجز وبعضه قوي وبعضه تام وبعضه ناقص وبعضه مضطر، فإن قلتم هو..؛ أيها المريسي لا يجوز هذا القياس في صفة كلب من الكلاب فكيف في صفة رب العالمين بل حرام على السائل أن يسأل عن مثل هذا وحرام على المجيب أن يجيب فيه والعجب من قائله كيف لم يخسف الله به غير أن الله حليم ذو أناة وحلم عمن قال:

And you also claimed that when we say: Verily Allāh hears with a Hearing and sees with a Sight, then we have verily claimed that some of Him is weak, some of Him strong, some of Him is complete, some of Him is incomplete and some of Him is compelled. So if you say: He is…[94]

[94] Translator: Al-Marīsī is here comparing the Creator with the creation. He said: *"If you say Allāh has hearing and sight, then he is weak, incomplete and in need, just like those from the creation who has a hearing and sight."* And Allāh is Exalted far above and free from the analogies of the Jahmiyyah.

O Al-Marīsī, this analogy is not allowed in the description of a dog among dogs, then how about the description of the Lord of all the worlds? Rather it is forbidden for the one asking to ask about it, and it is forbidden for the one who answers to answer regarding it. And what is surprising for the one who says this, is how Allāh does not let him sink (into the ground), except that Allāh is Forbearing and has leniency and mildness towards those who said:

﴿ إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ﴾

"Verily Allāh is a third out of three." (Al-Māidah 5:73)

وعمن قال:

And towards those who said:

﴿ اتَّخَذَ اللَّهُ وَلَدًا ﴾

"Allāh has taken a son." (Al-Baqarah 2:116)

وعمن قال:

And towards the one who said:

﴿ أَنَا رَبُّكُمُ الْأَعْلَى ﴾

"I am your lord the most high." (An-Nazi'at 79:24)

ومن قال:

And those who said:

﴿ يَدُ اللَّهِ مَغْلُولَةٌ ﴾

"The Hand of Allāh is tied." (Al-Māidah 5:64)

وكذلك حلم عن هذا المريسي إذ لم يخسف به ولم يعجزه هربا.

And likewise is He Forbearing with Al-Marīsī, when He did not let him sink (into the ground) and He did not make him unable to escape.

ويلك أيها المريسي، إنا لا ندعي فيه هذه الخرافات التي احتججت بها مما ليس لمثلها جواب، ونجله أن نلفظ في صفاته بهذه الخرافات. غير أنا سمعناه يقول إنه سميع بصير:

Woe to you, O Al-Marīsī, we verily do not claim these imagined stories about Him which you have used as arguments, for the likes of which there is no

answer. And we exalt Him more than to utter these imagined stories regarding His Attributes. Rather, we have heard that He says He is:

﴿ سَمِيعٌ بَصِيرٌ ﴾

"Hearing (and) **Seeing."** (Al-Hajj 22:75)

و:

And:

﴿ إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى ﴾

"I am verily with you both; hearing and seeing (you)**."** (Tā-hā 20:46)

ففرق بين السمع والبصر فأخذنا من الله ورددنا عليك جهلك وخرافاتك.

So He differentiated between the Hearing and the Sight, and thus we took (our beliefs) from Allāh, and we rejected for you your ignorance and imagined stories.

أولم تقل أيها المريسي إنه لا يحل لأحد أن يتوهم في صفات الله بما يعرف معناه في نفسه؟ فكيف نسبت الله إلى العجز في سمعه وبصره على المعنى الذي تعرفه من نفسك ثم قلت فكما أنك بأحدهما مضطر إلى الآخر كذلك الله فيما ادعيت علينا مضطر إلى الآخر – فشبهت الله في مذهبك بالإنسان المجدع المنقوص.

Did you not say, O Al-Marīsī, that it is not allowed for anyone to falsely imagine, regarding the Attributes of Allāh, what he knows the meaning of in himself. Then how did you (after this statement) ascribe weakness to Allāh in His Hearing and Sight, according to the meaning which you know in yourself? And then you said: *"Just like you having one of them is compelled to the other, then likewise is Allāh* – according to what you have claimed against us – *compelled to the other."* So you have likened Allāh in your *madhhab*, with a human who is an amputee and mutilated (or deficient).

أولم تسمع أيها المريسي قول الله تعالى:

Did you, O Al-Marīsī, not hear the Words of Allāh the Exalted:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾

"Nothing is similar (or equal) **to Him."** (Ash-Shūrā 42:11)

وكما ليس كمثله شيء ليس كسمعه سمع ولا كبصره بصر ولا لهما عند الخلق قياس ولا مثال ولا شبيه. فكيف تقيسهما أنت بشبه ما تعرف من نفسك وقد عبت على غيرك.

And just like nothing is similar to Him, then there is no hearing similar to His Hearing and no sight similar to His Sight, and none of these two have any analogy, example or equal from the creation. So how do you measure them with something similar to what you know from yourself, when you verily have criticized it for others?

وأما دعواك أن قوله:

And as for your claim that His Words:

﴿ سَمِيعٌ بَصِيرٌ ﴾

"Hearing (and) **Seeing."** (Al-Hajj 22:75)

أنه يدرك الأصوات ويعلم الألوان، فقد فهمنا بحمد الله معنى كفر ما تقصده به إليه فلا يجوز لك علينا في ذلك أغلوطة إن شاء الله، يعني أن إلهك مهمل شبح هواء قائم في كل مكان لا يوصف بسمع ولا بصر ولا علم ولا كلام ولا وجه ولا يد ولا نفس ولا حد فالسمع عندك منه بصر والبصر منه سمع والوجه ظهر والأعلى منه أسفل والأسفل منه أعلى يسمع الأصوات بزعمك أنه يبلغه الصوت ولا يفهمه كما يبلغ الجبال التي ليست لها أسماع ولا تفقهه ويعرف الألوان بالترائي والمشاهدة لا أن له سمعا يسمع به فيفقهه ولا له بصر يبصر به فيراه ويعرفه كما يقال للدور والقصور يرى بعضها بعضا أي تتراءى وليست لها أبصار والجبال ينظر بعضها إلى بعض بلا بصر فكما يقال ذهب فلان بين سمع الأرض وبصرها من غير أن يكون للأرض سمع ولا بصر هو السمع والبصر فوصفت ربك بما وصف الله به الأصنام ما تقول:

(Means) that He perceives the sounds and knows the colors, then we have verily understood – with the praise of Allāh – the *kufr* which you intend with this. So it is not possible for you to deceive us into error in this, *in shā Allāh*. You mean that your *ilāh* is obsolete, a phantom, air, present in every place, he is not described with a hearing, nor a sight, knowledge, speech, a face, a hand, a being or a border. Because the hearing for you is the sight, and the sight is the hearing, and the face is the back, and the highest of him is the lowest, and the lowest of him is the highest. He hears the sounds – according to your claim – by the sound reaching him but he does not understand it, just like it reaches the mountains that has no hearings and cannot understand it. And he knows the colors through being in front of and witnessing them, and not due to having a hearing with which he hears so he can understand it, nor does he have a sight with which he sees so he can see it and recognize it. Just like it is said about the houses and the castles: *"They see each other"*, meaning: They are in front of each other, but they do not have sights. And the mountains are looking at each other without any sights. And just like it is said: *"Fulān went in between the hearing of the earth and its sight"*[95],

[95] Translator: This is an Arabic expression that means: He does not know where he is or which way to go.

without the earth having any hearing or sight which is a hearing and a sight (in reality). So you described your lord with what Allāh described the statues with. What do you say (about His Words):

﴿ وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴾

"And you see them looking at you, but they do not see." (Al-A'rāf 7:198)

وكما قال للذين يدعون من دونه:

And He said to those who invoke something besides Him:

﴿ إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ﴾

"If you invoke them they do not hear your invocation. And if they could hear they would not answer you." (Fātir 35:14)

ولو كان معنى السمع والبصر إدراك الأصوات وترائي الأجسام لكان ذلك تدرك الأصنام كما يدرك الله في دعواكم، ولكن ما وصفت أيها المريسي صفة الأصنام لا صفة الله فإلى هذا المعنى تقصد في سمع الله وبصره، وقد سمعناه من بعض خطبائكم يغالط بمثل هذه الحجج أنباط كوثى أو أبطاطا أو يهود الحيرة أهل ملة أبيك وجيرانه،

And if the meaning of the hearing and sight was perceiving the sounds and being in front of the bodies, then the statues would verily perceive this in the same manner as Allāh perceives it according to your claim. So what you have described, O Al-Marīsī, is the description of the statues and not the description of Allāh. So with regard to the Hearing of Allāh and His Sight, you intend something like this meaning, and we have verily heard this from some of your preachers, who with these arguments try to lead the Anbāt (i.e. a Semitic people) of Kūthā and Abtātā, or the Jews of Hīrah[96] – the people of the religion of your father – and its neighbors into error.

فقد سمعت أبا هشام الرفاعي يذكر أنه سمع أبا نعيم يقول إنه رأى أباك يهوديا صباغا بالحيرة.

I verily heard Abū Hāshim Ar-Rifā'ī mention that he heard Abū Nu'aym say, that he saw your father, a Jew (working as) a dyer of clothes, in Hīrah.[97]

وأما دعواك أن من وصف الله بالسمع الذي هو السمع والبصر الذي هو البصر وميز بينهما فقد نسبه إلى العجز فما ظننا أيها المريسي أنه يشك أحد من ولد آدم أن العاجز الضعيف المضطر المحتاج الذي لا سمع له ولا بصر حتى ادعيت أنت على جهل منك وما يدعوك إلى ذكر العاجز والقوة وما أشبههما من خرافاتك.

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[96] Kūthā, Abtātā and Hīrah are cities located in Irāq.

[97] And likewise did Abū Dāwūd say in his "Masāil li-Ahmad" (p. 270): Ahmad ibn Ibrāhīm narrated to us and said: I heard Abū An-Nadr Hāshim ibn Al-Qāsim say: *"The father of Bishr Al-Marīsī was a Jew working with whitening or coloring clothes in the small market of Nadr ibn Mālik."*

And as for your claim that whoever describes Allāh with a hearing which is a hearing (in reality), and a sight which is a sight (in reality), and he differentiates between the two, then he has verily ascribed weakness to Him. Then (regarding this claim) we do not think, O Al-Marīsī, that anyone from the children of Ādam doubt that the incapable, weak, compelled and the one in need is the one who does not have a hearing nor a sight, despite you claiming this out of your ignorance. And what has even made you mention weakness and strength, and similar to it from your imagined stories?

صفه بما وصف به نفسه فإنه أعلم بنفسه إنه القوي المتين الغني بجميع صفاته وجميع الذوات وعلى كل الحالات، وهو بجميع ذلك إله واحد لا شريك له المتعالي عما نسبته إليه، قاتلك الله ما أكفرك ولقد كنت أسمع بكفرك قديما وحكي لي بعضه عنك وما ظننت أنك تعتقد من أنواع الكفر كل ما روى عنك المعارض قلنا وما إخاله يعقل معاني كلامك وما يؤديك إلى صريح الكفر فإن هو عقله واعتقده فهو مثلك إذ يعتقده ثم يبثه وينشره للعوام إذ لم تكن أنت تجترئ أن تنشره في بلدك للأنام إلا مناجاة بينك وبين جهلة طغام.

Describe Him with what He has described Himself with. For He is verily most knowledgeable about Himself. He is verily the *Al-Qawī* (the Strong) and *Al-Matīn* (the Firm) and *Al-Ghanī* (the Self-Sufficient) with all of His Attributes and Essences, and in all situations. And He, with all of this, is One *Ilāh* who has no partner. The Exalted above what you have ascribed to Him. May Allāh destroy you! How deep in *kufr* to Him you are! And I would verily hear about your *kufr* before, and some of it was told to me, but I did not think that you believed in all the types of *kufr* which the opposer narrated from you. And I do not think that he understands the meaning of your words and that which leads you to the clear *kufr*. But if he understands it and believes in it, then he is just like you; if he believes in it and then propagates and spreads it to the ordinary people because you do not have the courage to spread it in your city to the people, except through secret talks between you and the ordinary ignorant people.

وأما ما ادعيت أنه لم يجئ خبر عن النبي ﷺ أن الله يسمع بسمع ويبصر ببصر فسنروي لك فيه ما قد غضبت منه إن شاء الله.

And as for what you have claimed; that no narration exists from the Messenger of Allāh ﷺ (stating) that Allāh hears with a hearing and sees with a sight, then we will narrate to you regarding it what will enrage you *in shā Allāh*.

حدثنا عثمان بن أبي شيبة حدثنا جرير عن الأعمش عن تميم ابن سلمة عن عروة قال: قالت عائشة رضي الله عنها: الحمد لله الذي وسع سمعه الأصوات كلها، إن خولة جاءت تشتكي زوجها إلى رسول الله ﷺ فيخفى علي أحيانا بعض ما تقول فأنزل الله تعالى:

61. ‘Uthmān ibn Abī Shaybah narrated to us (and said): Jarīr narrated to us, from Al-A’mash, from Tamīm ibn Salamah, from ‘Urwah who said: ‘Āishah (*radiAllāhu ‘anhā*) said: *“All praise is due to Allāh whose Hearing encompasses all sounds (or voices). Verily Khawlah came to complain about her husband to the Messenger of Allāh ﷺ, and he would sometimes hide from me what she said. So Allāh – the Exalted – revealed:*

﴿ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴾

“Allāh verily heard the saying of the one who disputes with you regarding her husband and complain to Allāh.” (Al-Mujādilah 58:1)[98]

وحدثنا موسى بن إسماعيل أن جرير بن حازم حدثهم قال: سمعت أبا يزيد المزني قال لقيت امرأة عمر يقال لها خولة بنت ثعلبة فقال عمر: هذه امرأة سمع الله شكواها من فوق سبع سموات.

62. And Mūsā ibn Ismā’īl narrated to us that Jarīr ibn Hāzim narrated to them and said: I heard Abū Yazīd Al-Madanī who said: *“A woman called Khawlah ibnah Tha’labah met ‘Umar. So ‘Umar said: ‘Allāh heard the complaining of this woman from above seven heavens.’”*[99]

حدثنا أبو الربيع الزهراني حدثنا أبو عبد الرحمن المقرئ حدثنا حرملة بن عمران التجيبي قال: حدثني أبو يونس سليم بن جبير مولى أبي هريرة عن أبي هريرة رضي الله عنه قال: قرأ رسول الله ﷺ:

63. Abū Ar-Rabī’ Az-Zahrānī narrated to us (and said): Abū ‘Abdir-Rahmān Al-Muqrī narrated to us (and said): Harmalah ibn ‘Imrān At-Tujībī narrated to us and said: Abū Yūnus Sulaym ibn Jubayr – the *mawlā* of Abū Hurayrah – narrated to me, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: *“The Messenger of Allāh ﷺ recited:*

﴿ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

“Verily, Allāh is ever Hearing and Seeing.” (An-Nisā 4:58)

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[98] It is *sahīh* and its narrators are trustworthy. Al-Bukhārī attached it in his “Sahīh” (9/144), from Al-A’mash. And Ishāq ibn Rāhūyah narrated it in his “Musnad” (731) and An-Nasāī (3460) narrated it from him, from Jarīr. It was also narrated by Ibn Mājah (188), Ahmad (24195) and At-Tabarī in “At-Tafsīr” (22/454) and others than them, by way of Abū Mu’āwiyah Ad-Darīr, from Al-A’mash.

[99] There is *inqitā’* (an abruption) in the chain of narration. Abū Yazīd did not meet ‘Umar. It was narrated with other chains of narration, none of which reach the level of *hasan* or *sahīh*.

فوضع أصبعه الدعا على عينيه وإبهامه على أذنيه.

And then he put his index finger upon his eyes and his thumb upon his ears."[100]

حدثنا نعيم بن حماد حدثنا ابن المبارك أخبرنا خالد الحذاء عن أبي عثمان النهدي عن أبي موسى الأشعري رضي الله عنه قال: كنا مع رسول الله ﷺ في غزاة فجعلنا لا نصعد شرفا ولا نهبط في واد إلا رفعنا أصواتنا بالتكبير فدنا منا رسول الله ﷺ فقال: «**أيها الناس أربعوا على أنفسكم فإنكم لا تدعون أصم ولا غائبا إنما تدعون سميعا بصيرا**».

64. Nu'aym ibn Hammād narrated to us (and said): Ibn Al-Mubārak narrated to us (and said): Khālid Al-Hadhdhā informed us, from Abū 'Uthmān Al-Hindī, from Abū Mūsā Al-Ash'arī (*radiAllāhu 'anhu*) who said: We were with the Messenger of Allāh ﷺ as soldiers, and whenever we ascended a high place or descended into a valley we would raise our voices with the *takbīr*. So the Messenger of Allāh ﷺ approached us and said: ***"O people, do not exert yourselves. For you are verily not invoking someone blind or absent. You are verily invoking One Hearing and Seeing."***[101]

أفلا ترى أيها المريسي أن رسول الله ﷺ ذكر الأصم والسميع وهما متضادان فأخبر أن الله سميع بخلاف الأصم.

Do you not see, O Al-Marīsī, that the Messenger of Allāh ﷺ mentioned the deaf and hearing, and these are two opposites? So he informed that Allāh is Hearing which is opposite of the deaf.

حدثنا محمد بن كثير أخبرنا سفيان الثوري عن الأعمش عن عمارة بن عمير عن وهب بن ربيعة عن عبد الله بن مسعود رضي الله عنه قال إني لمستتر بأستار الكعبة إذ جاء ثلاثة نفر: ثقفي وختناه قرشيان، كثير شحم بطونهم قليل فقه قلوبهم، فتحدثوا الحديث بينهم فقال أحدهم أترى الله يسمع ما قلناه فقال الآخر إن كان يسمع إذا رفعنا فإنه يسمع إذا خفضنا. فأتيت النبي ﷺ فذكرت ذلك له فأنزل الله تعالى:

65. Muhammad ibn Kathīr narrated to us (and said): Sufyān Ath-Thawrī informed us, from Al-A'mash, from 'Imārah ibn 'Umayr, from Wahb ibn Rabī'ah, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) who said: *"I was verily hiding behind the covering of the Ka'bah when three persons came. One of them from (the tribe of) Thaqīf and his two in-laws from Quraysh who had much fat on their bellies and little understanding in their hearts. So they had a conversation between them, and one of them*

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[100] The *hadīth* was declared *sahīh* by Ibn Khuzaymah, Ibn Hibbān and Al-Hākim. He (i.e. Al-Hākim) said: *"This hadīth is sahīh and they (i.e. Al-Bukhārī and Muslim) did not narrate it. And verily did Muslim use Harmalah ibn 'Imrān and Abū Yūnus as evidence."* And Al-Lālakāī said: *"This is a sahīh isnād according to the conditions of Muslim."*

[101] Agreed upon. Narrated by Al-Bukhārī in his "Sahīh" with several chains of narration (see Al-Fath 11/500 and 6/135), and Muslim in his "Sahīh" (4/2088) from Ibn Rāhūyah, from Ath-Thaqafī, from Khālid Al-Hadhdhā with the same narration that has more to it.

said: 'Do you think that Allāh hears what we are saying?' Then another of them said: 'He hears if we raise (our voices) but He does not hear if we lower them.' So the other said: 'If He hears us when we raise (our voices), then He verily also hears when we lower them.' So I went to the Prophet ﷺ and mentioned this to him. So Allāh revealed:

﴿ وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ۝ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴾

"And you did not hide yourselves, lest your hearings, your sights and your skins would testify against you. Rather, you thought that Allāh does not know about much of what you do. And that is your thought which you assumed about your Lord. It has destroyed you, and you have become among the losers." (Fussilat 41:22-23)[102]

حدثنا عبد الله بن صالح أن يحيى بن أيوب المصري حدثه عن عبد الله بن سليمان عن دراج قال: حدثني أبو الهيثم عن أبي سعيد وعن ابن حجيرة الأكبر عن أبي هريرة أو أحدهما عن رسول الله ﷺ قال: «**إذا كان يوم حار ألقى الله سمعه وبصره إلى أهل السماء والأرض فإذا قال الرجل لا إله إلا الله ما أشد حر هذا اليوم اللهم أجرني من حر جهنم قال الله لجهنم إن عبدا من عبادي استجارني من حرك فإني أشهدك فقد أجرته منك فإذا كان يوم شديد البرد ألقى الله سمعه وبصره إلى أهل الأرض فإذا قال العبد لا إله إلا الله ما أشد برد هذا اليوم اللهم أجرني من زمهرير جهنم قال الله لجهنم إن عبدا من عبيدي استجارني من زمهريرك وإني أشهدك أني قد أجرته**. قالوا: وما زمهرير جهنم يا رسول الله؟ قال: **بيت يلقى فيه الكفار يتميز من شدة برده بعضه من بعض**».

66. 'Abdullāh ibn Sālih narrated to us that Yahyā ibn Ayyūb Al-Misrī narrated to him, from 'Abdullāh ibn Sulaymān, from Darrāj who said: Abū Al-Haytham narrated to me, from Abū Sa'īd and from Ibn Hujayrah Al-Akbar, from Abū Hurayrah – or one of them – from the Messenger of Allāh ﷺ who said: ***"When it is a very hot day, Allāh casts His Hearing and Sight upon the inhabitants of the heaven and the earth. Then if a man says: 'Lā ilāha illa Allāh, what a severe heat today; O Allāh protect me from the heat of Jahannam', then Allāh says to Jahannam: 'Verily a slave among My slaves has asked for My protection from your heat. So I verily call you to bear witness that I verily have protected him from you.' And when it is a very cold day, Allāh casts His Hearing and Sight upon the inhabitants of the earth. Then if the slave says: 'Lā ilāha illa Allāh, what a severe cold today; O Allāh protect me from the zamharīr of Jahannam', then Allāh says to Jahannam: 'Verily a slave among My slaves has asked for My protection from your zamharīr. So I verily call you to bear witness that I verily***

[102] Agreed upon. Narrated by Muslim in his "Sahīh" (4/2142) from Abū Bakr ibn Khallād Al-Bāhilī, from Yahyā ibn Sa'īd Al-Qattān, from Sufyān Ath-Thawrī, from Al-A'mash. And it was narrated by Al-Bukhārī (4816, 4817, 7521) and Muslim (2775) with a different *isnād*; both *sahīh*.

have protected him.'" They said: *"And what is the zamharīr of Jahannam, O Messenger of Allāh?"* He said: ***"It is a house in which the kuffār are thrown. He (i.e. the kāfir) is torn into pieces due to the severity of its coldness."***[103]

قلت لأبي اليمان أخبرك شعيب عن الزهري قال: قال سالم قال عبد الله بن عمر رضي الله عنهما: قام رسول الله ﷺ في الناس فأثنى على الله بما هو أهله ثم ذكر الدجال فقال: «**إني سأقول لكم قولا لم يقله نبي لقومه: تعلمن أنه أعور وأن الله ليس بأعور**». فأخبرني أبو اليمان أن شعيبا أخبره به.

67. I said to Abū Al-Yamān: Did Shu'ayb inform you, from Az-Zuhrī who said: Sālim said: 'Abdullāh ibn 'Umar (*radiAllāhu 'anhu*) said: The Messenger of Allāh ﷺ got up between the people. Then He praised Allāh with what He is deserving of. Then he mentioned the Dajjāl and said: ***"I will verily tell you something about him that no prophet has ever told his people: You should verily know that he is one-eyed, and that Allāh is not one-eyed."***[104] So Abū Al-Yamān informed me that Shu'ayb narrated it to him.

ففي تأويل قول رسول الله ﷺ: «**إن الله ليس بأعور**» بيان أنه بصير ذو عينين خلاف الأعور.

So in the interpretation of the Messenger of Allāh ﷺ of: ***"Verily Allāh is not one-eyed"***, there is a clarification of that He is Seeing and has two Eyes, opposite of the one-eyed.

حدثنا موسى بن إسماعيل حدثنا جويرية بن أسماء عن نافع عن عبد الله أن الدجال ذكر عند رسول الله ﷺ فقال رسول الله ﷺ: «**ألا إن المسيح الدجال أعور عين اليمنى كأن عينيه عنبة طافية**».

68. Mūsā ibn Ismā'īl narrated to us (and said): Juwayriyyah ibn Asmā narrated to us, from Nāfi', from 'Abdullāh that the Dajjāl was mentioned in front of the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ said: ***"Verily, the Masīh Ad-Dajjāl is one-eyed, (blind) on the right eye. (It is) as if his eye is a bulging grape."***[105]

حدثنا مسلم بن إبراهيم حدثنا شعبة عن سماك عن عكرمة عن ابن عباس رضي الله عنهما أن النبي ﷺ ذكر الدجال فقال: أعور جعد، وإن ربكم ليس بأعور.

69. Muslim ibn Ibrāhīm narrated to us (and said): Shu'bah narrated to us, from Sammāk, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhumā*) that the Prophet ﷺ

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[103] In the *hadīth* of Darrāj Abū As-Samh, from Abū Al-Haytham there is weakness, just as Imām Ahmad and others have mentioned. Ahmad said: *"Munkar (rejected)."* And An-Nasāī said the same. Ad-Dāraqutnī said: *"Matrūk (left)."*

[104] Agreed upon. It was narrated by Al-Bukhārī (3338, 7127) and Muslim (2930, 2931).

[105] Agreed upon. It was narrated by Al-Bukhārī (3439, 7123, 7407) and Muslim (4/2247-2248).

mentioned the Dajjāl and said: ***"He is one-eyed with curly hair. And verily your Lord is not one-eyed."***[106]

حدثنا علي بن الجعد أخبرنا شريك عن عطاء بن السائب عن أبي الضحى عن ابن عباس في قول الله:

70. 'Alī ibn Al-Ja'd narrated to us (and said): Sharīk informed us, from 'Atā ibn As-Sāib, from Abū Ad-Duhā, from Ibn 'Abbās regarding the Saying of Allāh:

﴿الر﴾

"Alif-Lām-Rā."

قال: أنا الله أرى.

He said: *"(This means) I am Allāh, I see."*[107]

حدثنا الزهراني أبو الربيع حدثنا أبو معشر المدني عن سعيد وهو المقبري عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «**ما من نبي إلا وقد حذر أمته الدجال حتى نوح، وسأخبركم عنه بشيء ما أخبر به نبي كان قبلي، إنه كان أعور وإن الله ليس كذلك، مكتوب بين عينيه كافر يقرأه كل مؤمن**».

71. Az-Zahrānī Abū Ar-Rabī' narrated to us (and said): Abū Ma'shar Al-Madanī narrated to us, from Sa'īd – and he is Al-Muqbirī – from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"There is no prophet, except that he has warned his nation against the Dajjāl. Even Nūh (warned his nation). And I will inform you about something regarding him, which no prophet before me has ever informed about. He is verily one-eyed. And verily Allāh is not as such. Between his two eyes kāfir is written (and) every believer will (be able to) read it."***[108]

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[106] *Sahīh li-gharihi*. There is some *idtirāb* (interchanging) in the *isnād*. It was also narrated by At-Tabarānī in "Al-Kabīr" (11743) by way of Shaybān An-Nahwī, and in "Al-Awsat" (1648) by way of 'Ufayr ibn Ma'dān, and by Ahmad (2148) by way of Shu'bah. All three from Qatādah, from 'Ikrimah with a similar narration and a *sahīh isnād*.

[107] It is weak, due to 'Atā ibn As-Sāib.

[108] *Sahīh li-ghayrihi*. This *isnād* is weak due to Abū Ma'shar Al-Madanī Najīh ibn 'Abdir-Rahmān As-Sindī, the *mawlā* of Banū Hāshim. Ibn Al-Madīnī said: *"He used to narrate some rejected ahādīth from Al-Muqbirī and Nāfi'."* And Al-Fallās said: *"What he narrated from Al-Muqbirī, Hishām ibn 'Urwah, Nāfi' and Ibn Al-Munkadir is bad and is not written."* Al-Bukhārī said: *"Munkar (rejected)."*
The *hadīth* was also narrated by Al-Bukhārī (3338), Muslim (2936), Ibn Abī Shaybah (38478) and others, by way of Shaybān An-Nahwī, from Yahyā ibn Abī Kathīr, from Abū Salamah ibn 'Abdir-Rahmān, from Abū Hurayrah who mentioned a similar narration.

حدثنا القعنبي فيما قرأ على مالك بن أنس عن نافع وعبد الله بن دينار وزيد بن أسلم كلهم يحدثه عن عبد الله بن عمر أن رسول الله ﷺ قال: «**لا ينظر الله يوم القيامة إلى من جر إزاره خيلاء**».

72. Al-Qa'nabī narrated to us – from what he read for Mālik ibn Anas – from Nāfi', 'Abdullāh ibn Dīnār and Zayd in Aslam who all narrated to him from 'Abdullāh ibn 'Umar, that the Messenger of Allāh ﷺ said: ***"On the Day of Resurrection Allāh will not look at the one who drags his waist-cloth out of arrogance."***[109]

حدثنا القعنبي فيما قرأ على مالك بن أنس عن مالك عن أبي الزناد عن الأعرج عن أبي هريرة عن النبي ﷺ بمثله إلا أنه قال: «**جر إزاره بطرا**».

73. Al-Qa'nabī narrated to us – from what he read for Mālik ibn Anas –from Mālik, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ with the same narration, except that he said: ***"…who drags his waist-cloth out of pride."***[110]

حدثنا القعنبي عن مالك بن أنس عن العلاء بن عبد الرحمن عن أبيه عن أبي سعيد الخدري رضي الله عنه عن النبي ﷺ مثله.

74. Al-Qa'nabī narrated to us, from Mālik ibn Anas, from Al-'Alā ibn 'Abdir-Rahmān, from his father, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*), from the Prophet ﷺ the same narration.[111]

حدثنا سهل بن بكار حدثنا عبد السلام أبو الجليل قال: سمعت عبيدة الهجيمي يحدث عن أبي جري جابر قال: أتيت النبي ﷺ فقلت: السلام عليك، فقال: وعليك، ثم قال: «**إن رجلا ممن كان قبلكم لبس بردين له فتبختر فيهما فنظر الله إليه من فوق عرشه فمقته فأمر الأرض فأخذته فهو يتجلجل بين الأرضيين فاحذروا وقائع الله**».

75. Sahl ibn Bakkār narrated to us (and said): 'Abdus-Salām Abū Al-Khalīl narrated to us and said: I heard 'Ubaydah Al-Hujaymī narrate from Abū Jurayy Jābir who said: I came to the Prophet ﷺ and said: *"Peace be upon you."* So he said: ***"And upon you."*** And then he said: ***"Verily a man who lived before you wore two garments and he flaunted (or walked arrogantly) in them. Then Allāh looked at him from above His Throne and hated him. So He commanded the earth, and***

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[109] It is *sahīh*. Narrated by Al-Bukhārī (5783) from Ismā'īl ibn Abī Uways, Muslim (2085) from Yahyā ibn Yahyā An-Naysabūrī, At-Tirmidhī (1730) from Ma'an ibn 'Īsā, and others.

[110] It is *sahīh*. Narrated by Al-Bukhārī (5788) and 'Abdullāh ibn Ahmad in "As-Sunnah" (1238), both by way of 'Abdullāh ibn Yūsuf At-Tinnīsī, from Mālik. And Muslim and others than him narrated it from another way than the one of Al-A'raj.

[111] It is *hasan*.

so it took him. Thus, he is moving about between the earths. So be aware of the incidents of Allāh."[112]

فهاك خذها أيها المريسي قد جئناك بها عن رسول الله ﷺ مأثورة صحيحة بعدما ادعيت بجهلك أنه لم يأت فيه أثر عن رسول الله ﷺ ولا عن غيره وما تصنع فيه بأثر بعد قول الله عز وجل:

So there you are. Take them, O Al-Marīsī, for we have verily brought them to you from the Messenger of Allāh ﷺ, correctly narrated after you claimed that you did not know of any narrations from the Messenger of Allāh ﷺ or others than him regarding this. And what will you do with a narration regarding it, after the Words of Allāh *'azza wa jalla*:

﴿ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

"Verily, Allāh is ever Hearing and Seeing." (An-Nisā 4:58)

لأنه لا يقال لشيء إنه سميع بصير إلا لمن هو من ذوي الأسماع والأبصار وقد يقال في مجاز الكلام الجبال والقصور تتراءى وتسمع على معنى أنها يقابل بعضها بعضا وتبلغها الأصوات ولا تفقه ولا يقال جبل سميع بصير وقصر بصير لأن سميع مستحيل ذلك إلا لمن يسمع بسمع ويبصر ببصر،

Because it is not said regarding something that it is hearing and seeing, except for those who have hearings and sights. It is possible to say in the metaphorical of words: *"The mountains and the castles see each other and hear"*, with the meaning that they are facing each other and that the sounds reach it while it does not understand. And it is not said: *"A hearing and seeing mountain, and a hearing and seeing castle."* Because (being described as) hearing (and seeing) is impossible, except for the one who hears with a hearing and sees with a sight.

فإن أنكر أصحاب المريسي ما قلنا فليسموا شيئا ليس من ذوي الأسماع والأبصار أجازت العرب أن يقولوا هو سميع بصير فإنهم لا يأتون بشيء يجوز أن يقال له ذلك.

So if the companions of Al-Marīsī reject what we have said, then let them name something that has no hearings and no sights, where the Arabs have considered it allowed (or possible) to say: *"It is hearing and seeing."* Because they will not (be able to) come with anything where it is possible to say like that about it.

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[112] *Sahīh li-ghayrihi*. In its chain of narration is 'Abdus-Salām ibn 'Ajlān Abū Al-Khalīl Al-Hujaymī. Abū Hātim Ar-Rāzī said: *"An old man from Basrā. His hadīth can be written."* And Ibn Hibbān mentioned him in "Ath-Thuqāt" and said: *"He makes mistakes and he mixes."* The similar *hadīth* of Abū Hurayrah which is narrated in the two "Sahih" testify to this narration. It was narrated by Al-Bukhārī (10/258) and Muslim (3/1253). And the similar *hadīth* of Ibn 'Umar is also in Al-Bukhārī (Al-Fath 6/515 and 10/258).

Chapter: The *Ityān* (Coming) of Allāh *'azza wa jalla*

وادعيت أيها المريسي في قول الله تعالى:

And you claimed, O Al-Marīsī, regarding the Words of Allāh the Exalted:

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ﴾

"Are they waiting for anything other than the angels come to them, or that your Lord comes." (Al-An'ām 6:158)

وفي قوله:

And regarding His Words:

﴿إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ﴾

"Anything other than Allāh comes to them in a shade of the clouds, and the angels." (Al-Baqarah 2:210)

فادعيت أن هذا ليس منه بإتيان لما أنه غير متحرك عندك ولكن يأتي بالقيامة بزعمك. وقوله:

So you claimed that this is not Him coming, because for you He does not move. Rather, He brings the *Qiyāmah* (Resurrection), according to your claim. And His Words:

﴿يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ﴾

"Allāh comes to them in a shade of the clouds, and the angels."
(Al-Baqarah 2:210)

يأتي الله بأمره في ظلل من الغمام ولا يأتي هو بنفسه. ثم زعمت أن معناه كمعنى قوله:

That Allāh brings His Command in a shade of the clouds, but He does not come Himself. Then you claimed that the meaning of this is like the meaning of His Words:

﴿فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ﴾

"But Allāh came to (i.e. struck) **them from the foundation of their building."**
(An-Nahl 16:26)

And:

﴿فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا﴾

"So Allāh came to them from where they did not expect it." (Al-Hashr 59:2)

يقال لهذا المريسي: قاتلك الله ما أجرأك على الله وعلى كتابه بلا علم ولا بصر، أنبأك الله أنه إتيان وتقول ليس إتيانا إنما هو مثل قوله:

So it is said to this Al-Marīsī: May Allāh destroy you. How daring are you not against Allāh and against His Book without any knowledge or insight! Allāh informed you that it is a coming, and you say that it is not a coming. Rather, it is (the same as) His Words:

﴿ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ ﴾

"But Allāh came to (i.e. struck) **them from the foundation of their building."**
(An-Nahl 16:26)

لقد ميزت بين ما جمع الله وجمعت بين ما ميز الله ولا يجمع بين هذين في التأويل إلا كل جاهل بالكتاب والسنة لأن كل واحد منهما مقرون به في سياق القراءة لا يجهله إلا مثلك.

You have verily separated between what Allāh has gathered, and gathered between what Allāh has separated. And no-one gathers between these two in the interpretation (of the Qurān), except everyone who is ignorant about the Book and the *Sunnah*. Because the interpretation of every one of them (i.e. the verses) is connected to it through the context of reading, and no-one is ignorant about this, except people like you.

وقد اتفقت الكلمة من المسلمين أن الله تعالى فوق عرشه فوق سمواته وأنه لا ينزل قبل يوم القيامة لعقوبة أحد من خلقه ولم يشكوا أنه ينزل يوم القيامة ليفصل بين عباده ويحاسبهم ويثيبهم وتشقق السموات يومئذ لنزوله وتنزل الملائكة تنزيلا ويحمل عرش ربك فوقهم ثمانية كما قال الله ورسوله. فلما لم يشك المسلمون أن الله لا ينزل إلى الأرض قبل يوم القيامة لشيء من أمور الدنيا علموا يقينا أن ما يأتي الناس من العقوبات إنما هو أمره وعذابه فقوله:

The opinion of the Muslims have verily agreed upon that Allāh – the Exalted – is above His Throne, above His heavens, and that He does not descend before the Day of Resurrection with the purpose of punishing anyone from His creation. And they do not doubt that He descends on the Day of Resurrection to judge between the slaves, to hold them to account and to reward them. And that Day the heavens will split apart due to His descent, and the angels will come down as well. And that Day eight (angels) will be lifting the Throne of your Lord. Just like Allāh and His Messenger ﷺ said. So when the Muslim does not doubt that Allāh does not descend to earth before the Day of Resurrection for anything of the affairs of *dunyā*, they knew with certainty that whatever befalls the people of punishments, then this is His command and punishment.

So His Words:

﴿ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ ﴾

"But Allāh came to (i.e. struck) **them from the foundation of their building."** (An-Nahl 16:26)

يعنى مكره من قبل قواعد بنيانهم.

Meaning: His plot towards the foundations of their building.

﴿ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ ﴾

"So the roof fell down upon them from above them." (An-Nahl 16:26)

فتفسير هذا الاتيان خرور السقف من فوقهم. وقوله:

So the *tafsīr* of this coming is the falling of the roof upon them from above. And His Words:

﴿ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ﴾

"So Allāh came to them from where they did not expect it." (Al-Hashr 59:2)

مكر بهم.

He made a plot against them:

﴿ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ ﴾

"And He cast the fear into their hearts. (So they ended up) **destroying their houses with their own hands and the hands of the believers."** (Al-Hashr 59:2)

وهم بنو قريظة، فتفسير الإتيان مقرون بهما خرور السقف والرعب، وتفسير إتيان الله يوم القيامة منصوص في الكتاب مفسر، قال الله تعالى:

And they are Banū An-Nadīr.[113]

So the *tafsīr* of the coming is connected to it; (in these cases) the falling of the roof, and the fear. And the *tafsīr* of the coming of Allāh on the Day of Resurreion is written in the Book and explained.

Allāh – the Exalted – said:

[113] In the arabic text it says Banū Quraydha, and this is a clear mistake.

﴿ فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ١٣ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ١٤ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ١٥ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ١٦ وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ ١٧ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴾

"Then when one blow has been blown in the Trumpet. And the earth and the mountains will be lifted and crushed with one blow. Then that Day the Happening will occur. And the heaven will split open, because on that Day it will be frail. And the angels will be on their sides. And on that Day eight will lift the Throne of your Lord above them. That Day you will be presented (to your Lord)**, and none of your secrets will be hidden."** (Al-Hāqqah 69:13-18)

إلى قوله:

Until His Words:

﴿ هَلَكَ عَنِّي سُلْطَانِيَهْ ﴾

"My authority has been stripped from me." (Al-Hāqqah 69:29)

فقد فسر الله تعالى المعنيين تفسيرا لا لبس فيه ولا يشتبه على ذي عقل فقال فيما يصيب به من العقوبات في الدنيا:

So Allāh – the Exalted – explained the two meanings with explanations that hold no ambiguity and that are not confusing for the intellectual person. So He said regarding what He afflicts of punishments in *dunyā*:

﴿ أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَمْ تَغْنَ بِالْأَمْسِ ﴾

"Our command came to it in the night or in the day. So we made it (a mowed down) **harvest as if it did not flourish yesterday."** (Yūnus 10:24)

فحين قال: {أتاها أمرنا} علم أهل العلم أن أمره ينزل من عنده من السماء وهو على عرشه فلما قال:

And when He said: **"Our command came to it"**, the people of knowledge knew that His command descended from Him from the heaven, while He is upon His Throne. But when He said:

﴿ فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴾

"Then when one blow has been blown in the Trumpet." (Al-Hāqqah 69:13)

الآيات التي ذكرنا. وقال أيضا:

(And) the verses which we have mentioned.

And He also said:

﴿ وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا ﴾

"And the Day when the heaven will be split open with (emerging) **clouds, and the angels will be sent down in a successive descent."** (Al-Furqān 25:25)

و:

And:

﴿ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾

"Allāh comes to them in a shade of the clouds, and the angels. And (then) **the affair is settled, and all affairs are returned to Allāh."** (Al-Baqarah 2:210)

و:

And:

﴿ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۝ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴾

"No! When the earth has been levelled; pounded and crushed. And your Lord comes, and the angels in rows." (Al-Fajr 89:22)

علم بما قص الله من الدليل وبما حد لنزول الملائكة يومئذ أن هذا إتيان الله بنفسه يوم القيامة ليليَ محاسبة خلقه بنفسه لا يلي ذلك أحد غيره وأن معناه مخالف لمعنى اتيان القواعد لاختلاف القضيتين. ألا ترى أيها المريسي أنه قال:

Then it is known, based on what Allāh has told of evidences, and based on how He defined the descent of the angels on the Day, that this is the coming of Allāh Himself on the Day of Resurrection, in order for Him to undertake the reckoning of His creation Himself. No-one but Him will undertake this. And (it is also known) that the meaning of it (i.e. these verses) is different from coming to the foundations (of the bulding), due to the difference in the two issues. Do you not see, O Al-Marīsī, that He said:

﴿ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ ﴾

"But Allāh came to (i.e. struck) **them from the foundation of their building."** (An-Nahl 16:26)

ولم يذكر عندها نفخ الصور ولا تشقق السماء ولا تنزل الملائكة ولا حمل العرش ولا يوم العرض ولكن قال:

And with it He did not mention the blowing in the Trumpet, nor the splitting of the heaven, the descent of the angels, the carrying of the Throne, the coming of the angels in rows or the Day of presenting. Rather, He said:

﴿ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ ﴾

"So the roof fell down upon them from above them." (An-Nahl 16:26)

في دنياهم.

In their *dunyā*.

﴿ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴾

"And the punishment came to them from where they did not expect it."
(An-Nahl 16:26)

فرد الإتيان إلى العذاب ففرق بين المعنيين ما فرق ربهما من الدلائل والتفسير

So He referred the coming back to the punishment. And thus He differentiated between the two meanings, based on what was connected to it of evidences and explanation.

وإنما يصرف كل معنى إلى المعنى الذي ينصرف إليه ويحتمله في سياق القول إلا أن يجد الشيء اليسير في الفرط يجوز في المجاز بأقل المعاني وأبعدها عن العقول فيعمد إلى أكثر معاني الأشياء وأغلبها فيصرف المشهورات منها إلى المغمورات المستحالات يغالط بها الجهال ويروج عليهم به الضلال فيكون ذلك دليلا منه على الظنة والريبة ومخالفة العامة.

And verily is every meaning turned to (i.e. understood as) the meaning which it is engaged in, and (the meaning) which is possible for it to hold in the context of the statement. Except that a person can find a very small amount in the excess (of the language) where it is possible in the metaphorical (for the meaning to be) the less (probable) of meanings and the one furthest away from the minds. But he (i.e. Al-Marīsī) goes for the most (probable) meanings of things and the majority of it, and turns the well-known of it into the unknown and impossible. With this he causes the ignorant people to err, and he spreads misguidance among them. And this is an evidence from him for (that he is following) assumption and doubt, and opposing (the understanding of) the ordinary people.

والقرآن عربي مبين تصرف معانيه إلى أشهر ما تعرفه العرب في لغاتها وأعمها عندهم فإن تأول متأول مثلك جاهل في شيء منه خصوصا أو صرفه إلى معنى بعيد عن العموم بلا أثر فعليه البينة على دعواه وإلا فهو على العموم أبدا كما قال الله تعالى وقد كفانا رسول الله ﷺ وأصحابه تفسير هذا الإتيان حتى لا يحتاج له منك إلى تفسير ولو لم يأت عن رسول الله ﷺ وعن أصحابه فيه أثر لم تكن ممن يعتمد على تفسيرك لما أنك فيه ظنين غير أمين.

The Qurān is in clear Arabic. Its meanings are turned to (i.e. understood as) what is most known from what the Arabs know in their language, and what is most general for them. So if an interpreter like you interprets – specifically if he is

ignorant regarding some of it – or he changes it to a meaning which is far away from the general, (and he does this) without any narrations, then it is upon him (to produce) the evidence for his claim. Or else it will always remain upon the general (meaning). Just as Allāh – the Exalted – have said. The Messenger of Allāh ﷺ and his companions have verily sufficed us in the *tafsīr* of this coming, that we do not need (any) *tafsīr* from you in it. And if there was no narration from the Messenger of Allāh ﷺ or his companions regarding it, then you are not from those whose *tafsīr* is relied upon. Because you are suspicious in that, and not honest.

حدثنا نعيم بن حماد حدثنا إبراهيم بن سعد عن ابن شهاب عن عطاء بن يزيد الليثي عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «**يجمع الله الناس يوم القيامة فيقول من كان يعبد شيئا فليتبعه قال فيقول المؤمنون هذا مكاننا حتى يأتينا ربنا فإذا جاء ربنا عرفناه فيأتيهم الله فيقول أنا ربكم فيقولون أنت ربنا فيتبعونه**».

76. Nu'aym ibn Hammād narrated to us (and said): Ibrāhīm ibn Sa'd narrated to us, from Ibn Shihāb, from 'Atā ibn Yazīd Al-Laythī, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Allāh will gather the people on the Day of Resurrection and then He will say: 'Whoever used to worship something, then let him follow it.'"*** He said: ***"So the believers will say: 'We will remain here until our Lord comes. And when our Lord comes, we will recognize Him.' Then Allāh comes to them and says: 'I am your Lord.' So they will say: 'You are our Lord.' And they will follow Him."***[114]

حدثنا موسى بن إسماعيل حدثنا حماد بن سلمة عن علي بن زيد عن يوسف بن مهران عن ابن عباس رضي الله عنهما في هذه الآية:

77. Mūsā ibn Isma'il narrated to us (and said): Hammād ibn Salamah narrated to us, from 'Alī ibn Zayd, from Yūsuf ibn Mihrān, from Ibn 'Abbās (*radiAllāhu 'anhumā*) regarding this verse:

﴿ وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا ﴾

"And the Day when the heaven will be split open with (emerging) **clouds, and the angels will be sent down in a successive descent."** (Al-Furqān 25:25)

قال: ينزل أهل السماء الدنيا وهم أكثر من أهل الأرض ومن الجن والإنس فيقول أهل الأرض أفيكم ربنا فيقولون لا وسيأتي ثم تشقق السماء الثانية وساقه إلى السماء السابعة قال فيقولون أفيكم ربنا فيقولون لا وسيأتي ثم يأتي الرب تبارك وتعالى في الكروبيين وهم أكثر من أهل السموات والأرض.

[114] Agreed upon. Narrated by Al-Bukhārī (7437) and Muslim (182).

He said: *"The inhabitants of the lowest heaven will descend, and they are more (in numbers) than the inhabitants of earth and the jinn and people. Then the inhabitants of earth will say: 'Is our Lord among you?' So they will say: 'No, but He will come.' Then the heaven will split again* – and he continued until the seventh heaven – *and they will say: 'Is our Lord among you?' So they will say: 'No, but He will come.' Then the Lord – tabāraka wa ta'ālā – comes surrounded by the Kurūbiyyīn (i.e. the angels nearest to Him), and they are more than the inhabitants of the heavens and the earth."*[115]

حدثنا عبد الله بن صالح المصري حدثنا ابن لهيعة عن يزيد بن أبي حبيب عن سنان بن سعد عن أنس بن مالك رضي الله عنه أنه قال وتلا هذه الآية:

78. 'Abdullāh ibn Sālih Al-Misrī narrated to us (and said): Ibn Lahī'ah narrated to us, from Yazīd ibn Abū Habīb, from Sinān ibn Sa'īd, from Anas ibn Mālik (*radiAllāhu 'anhu*) that he said – when he recited this verse:

﴿ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ ﴾

"The Day when the earth will be exchanged for another earth, and the heavens." (Ibrāhīm 14:48)

قال: يبدلها الله يوم القيامة بأرض من فضة لم تعمل عليها الخطايا ينزل عليها الجبار.

He said: *"On the Day of Resurrection Allāh will exchange it with an earth of silver upon which no sins have been committed. Al-Jabbār will descend upon it."*[116]

حدثنا أحمد بن يونس حدثنا أبو شهاب عن عوف عن أبي المنهال عن شهر بن حوشب عن ابن عباس رضي الله عنهما قال: إذا كان يوم القيامة مدت الأرض مد الأديم فإذا كان ذلك قبضت هذه السماء الدنيا على أهلها فنثروا على وجه الأرض فإذا أهل السماء الدنيا أكثر من جميع أهل الأرض فإذا رآهم أهل الأرض فزعوا وقالوا أفيكم ربنا فيقولون ليس فينا وهو آت قال ثم يقبض أهل السماء الثانية وساق إلى السماء السابعة قال فلأهل السماء السابعة وحدهم أكثر من أهل ست سموات ومن جميع أهل الأرض بالضعف قال: ويجيء الله تعالى فيهم والأمم جثيا صفوف قال فينادي مناد: ستعلمون اليوم من أصحاب الكرم.

79. Ahmad ibn Yūnus narrated to us (and said): Abū Shihāb narrated to us, from 'Awf, from Abū Al-Minhāl, from Shahr ibn Hawshab, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"On the Day of Resurrection the earth will be spread out as a leather skin. After this the lowest heaven will be taken away from its inhabitants and they will be dispersed over the face of the earth. And the inhabitants of the lowest*

[115] It is weak due to 'Alī ibn Zayd ibn Jud'ān. Ahmad, Ibn Ma'īn and An-Nasāī all declared him weak. Abū Zur'ah said: *"He is not strong (in narration)."* And Ibn Khuzaymah said: *"I do not use him as evidence due to his bad memory."*

[116] It is weak due to Ibn Lahī'ah being weak in narration.

heaven are more (in numbers) than all of the inhabitants of the earth. Then when the inhabitants of the earth see them, they become frightened and say: 'Is our Lord among you?' So they will say: 'He is not among us, but He will come.'" He said: *"Then the second heaven will be taken away."* And he narrated the *hadīth* until the seventh heaven. He said: *"Verily the inhabitants of the seventh heaven are multiple times more (in numbers) than the inhabitants of the six (other) heavens and all of the inhabitants of the earth."* He said: *"And Allāh will come to them while the nations will be in hills of rows."* He said: *"Then a caller will call: 'You will verily know today who the people of honor are.'"*[117]

ومن يلتفت أيها المريسي إلى تفسيرك المحال في إتيان الله يوم القيامة ويدع تفسير رسول الله ﷺ وأصحابه إلا كل جاهل مجنون خاسر مفتون لما أنك مغبون في الدين مأبون وعلى تفسير كتاب الله غير مأمون ويلك أيأتي الله بالقيامة ويتغيب هو نفسه فمن يحاسب الناس يومئذ لقد خشيت على من ذهب مذهبك هذا وأستيقن أنه لا يؤمن بيوم الحساب.

So who pays attention, O Al-Marīsī, to your impossible *tafsīr* regarding the coming of Allāh – the Exalted – on the Day of Resurrection, and leaves the *tafsīr* of the Messenger of Allāh ﷺ and his companions (*radiAllāhu 'anhum*), except every ignorant crazy deceived loser. Because you are afflicted in your religion and accused, and in the *tafsīr* of the Book of Allāh – the Exalted – you are not trustworthy. Woe to you! Should Allāh come on the *Qiyāmah* and (at the same time) be absent Himself? Who is then going to hold people account of that Day? I verily feared this for the one who believes in your *madhhab*, and I am fully certain that he does not believe in the Day of Reckoning.

[117] Its narrators are all trustworthy, except Shahr ibn Hawshab about whom there has been some talk. This *isnād* was declared as *hasan* by Al-Būsīrī in "Ittihāf Al-Khiyarah" (8/162) and also by Al-'Asqalānī in "Matālib Al-'Āliyah" (4557).

Chapter: The affirmation of the Movement

وادعيت أيها المريسي أن قول الله تعالى:

And you claimed, O Al-Marīsī, regarding the Words of Allāh the Exalted:

﴿ هُوَ الْحَيُّ الْقَيُّومُ ﴾

"He is *Al-Hayy Al-Qayyūm* (i.e. the Living and All-Sustaining)**."** (Al-Baqarah 2:255)

وادعيت أن تفسير القيوم عندك الذي لا يزول يعني الذي لا ينزل ولا يتحرك ولا يقبض ولا يبسط وأسندت ذلك عن بعض أصحابك غير مسمى عن الكلبي عن أبي صالح عن ابن عباس أنه قال: القيوم الذي لا يزول وعند أهل البصر. ومع روايتك هذه عن ابن عباس دلائل وشواهد أنها باطل.

You claimed that the *tafsīr* of *Al-Qayyūm* for you is: The one who does not move, meaning: the one who does not descend, move, grasp or let go. And you attributed this to some of your un-named companions, from Al-Kalbī, from Abū Sālih, from Ibn 'Abbās that he said: *"Al-Qayyūm is the one who does not move."*[118]

Along with this narration of yours from Ibn 'Abbās, there exist evidences and things that testify to that it is false.

إحداها أنك أنت رويتها وأنت المتهم في توحيد الله.

The first: That you are the one who narrated it, while you are accused in the Tawhīd of Allāh.

والثانية أنك رويته عن بعض أصحابك غير مسمى، وأصحابك مثلك في الظنة والتهمة.

The second: That you narrated it from some of your un-named companions, while your companions are equal to you in the assumption and accusation (of being untrustworthy and upon *kufr*).

والثالث أنه عن الكلبي وقد أجمع أهل العلم بالأثر على أن لا يحتجوا بالكلبي في أدنى حلال ولا حرام فكيف في تفسير توحيد الله وتفسير كتابه، وكذلك أبو صالح.

The third: That it is from Al-Kalbī. And verily did the people of knowledge and *athar* (narration) agree upon not using Al-Kalbī as an evidence in the smallest of

[118] I did not find such a narration from Al-Kalbī.

halāl and *harām*[119], so how about the *tafsīr* of the Tawhīd of Allāh and the *tafsīr* of His Book?! And likewise Abū Sālih.[120]

ولو قد صحت روايتك عن ابن عباس أنه قال القيوم الذي لا يزول لم نستنكره وكان معناه مفهوما واضحا عند العلماء وعند أهل البصر بالعربية أن معنى لا يزول لا يفنى ولا يبيد لا أنه لا يتحرك ولا يزول من مكان إلى مكان إذا شاء كما كان يقال للشيء الفاني هو زائل كما قال لبيد بن ربيعة:

And if your narration from Ibn 'Abbās is correct; that he said: *"Al-Qayyūm is the one who does not move."* Then we do not reject it, and its meaning is clearly understood for the scholars and the people of insight in the Arabic language; that the meaning of 'He does not move' is that He does not cease to exist and He does not die. (The meaning is) not that He does not move, or move from place to place if He wants. Just as it was used to say about something that ceases to exist: It is going (moving, leaving). Just as Labīd ibn Rabī'ah said:

ألا كل شيء ما خلا الله باطل ** وكل نعيم لا محالة زائل

"Verily, everything besides Allāh is falsehood.

And every enjoyment will inevitable go away."

يعني فانٍ لا أنه متحرك.

Meaning: Cease to exist, not that it is moving (physically).[121]

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[119] Abū Hātim Ar-Rāzī said: *"The people unanimously agreed upon leaving his hadīth, not using it, and that he is extremely weak in hadīth."* And Abū 'Āsim An-Nabīl said: *"Sufyān Ath-Thawrī stated to me and said: Al-Kalbī said to us: 'Whatever I narrated from Abū Sālih, from Ibn 'Abbās, then it is a lie.' So do not narrate it."* (Al-Jarh wat-Ta'dīl 8/number 1478).

[120] Abū Hātim Ar-Rāzī said: *"He is good in hadīth. His hadīth can be written, but not used as evidence."* (Al-Jarh wat-Ta'dīl 1/1/437). And 'Alī ibn Al-Madīnī said: I heard Yahyā ibn Sa'īd Al-Qattān mention, from Sufyān Ath-Thawrī (who said): Al-Kalbī said: Abū Sālih said to me*: "Everything I narrate to you is a lie."* And 'Alī ibn Al-Madīnī said, from Yahyā ibn Sa'īd Al-Qattān: *"I have not seen any of our companions leave Abū Sālih, the mawlā of Umm Hāni. And I have not heard any of the people say anything (bad) about him. And Shu'bah did not leave him, nor did Zāidah or 'Abdullāh ibn 'Uthmān."* And Yahyā ibn Ma'īn said: *"There is no harm in him. But if he narrates from Al-Kalbī, then he is nothing."* (Tahdhīb Al-Kamāl 4/6-8). And the majority declared him weak.

[121] Translator: Ad-Dārimī is here saying that if the words from Ibn 'Abbās are true, then the meaning of them is not that Allāh does not move at all, rather the meaning is in accordance with the evidences from the Qurān and *Sunnah*. Then he gave an example in the Arabic language where movement is used with the meaning of dying, being destroyed or ceasing to exist. Thus the explanation of the words of Ibn 'Abbās: *"Al-Qayyūm is the one who does not move"* – which is that Allah does not cease to exist – is still within the limits of what can be understood in the Arabic language while being in accordance with the evidences at the same time. That is if he even said it.

فإن أمارة ما بين الحي والميت التحرك، وما لا يتحرك فهو ميت لا يوصف بحياة كما وصف الله تعالى الأصنام الميتة فقال:

For verily, the (distinguishing) sign between the living and the dead is the movement. That which does not move is dead, and it is not described with life, just like Allāh described the dead statues when He said:

﴿ وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۝ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴾

"And those whom they invoke besides Allāh do not create anything, and they themselves are created. (They are) **dead and not alive. And they do not know when they will be resurrected."** (An-Nahl 16:20-21)

فالله الحي القيوم القابض الباسط يتحرك إذا شاء ويفعل ما يشاء بخلاف الأصنام الميتة التي لا تزول حتى تزال.

So Allāh is the Living, the All-Sustainer, the Withholder and the Extender. He moves when He wants, descends when He wants and He does what He wants, different from the dead statues that do not move before they are moved (by others).

واحتججت أيضا أيها المريسي في نفي التحريك عن الله عز وجل والزوال بحجج الصبيان فزعمت أن إبراهيم عليه السلام حين رأى كوكبا وشمسا وقمرا:

And you used as evidence, O Al-Marīsī, for the negation of movement for Allāh – *'azza wa jalla* – and Him moving, the evidences of the young boys. So you claimed that when Ibrāhīm saw the stars, the sun and the moon, he said:

﴿ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴾

"That is my Lord. But when it set, he said: 'I do not love those who set.'" (Al-An'ām 6:76)

ثم قلت فنفى إبراهيم المحبة من كل إله زائل يعني أن الله إذا نزل من سماء إلى سماء أو نزل يوم القيامة لمحاسبة العباد فقد أفل وزال كما أفل الشمس والقمر فتنصل من ربوبيتهما إبراهيم فلو قاس هذا القياس تركي طمطماني أو رومي أعجمي ما زاد على ما قست قبحا وسماجة.

Then you said: *"So Ibrāhīm negated the love for every deity that moves (or disappears), meaning: that if Allāh descends from heaven to (a lower) heaven, or He descends on the Day of Resurrection to hold the slaves to account, then He has verily set and moved (or disappeared), just as the sun and the moon set, and Ibrāhīm renounces their lordship."* If an uneducated Turk or a foreign Roman had used this analogy, then it would not be more hideous and filthy than your analogy.

ويلك ومن قال من خلق الله تعالى أن الله تعالى إذا نزل أو تحرك أو نزل ليوم الحساب أفل في شيء كما تأفل الشمس في عين حمئة.

Woe to you! And who from the creation of Allāh has ever said: Verily Allāh – the Exalted – if He descends, or moves, or descends on the Day of Reckoning, then He has set in something, just like the sun sets in muddy water?

إن الله لا يأفل في خلق سواه إذا نزل أو ارتفع كما تأفل الشمس والقمر والكواكب بل هو العالي على كل شيء المحيط بكل شيء في جميع أحواله من نزوله وارتفاعه. وهو الفعال لما يريد لا يأفل في شيء بل الأشياء كلها تخشع له والمواضع والشمس والقمر والكواكب خلائق مخلوقة إذا أفلت أفلت في مخلوق في عين حمئة كما قال الله والله أعلى وأجل لا يحيط به شيء ولا يحتوي عليه شيء.

Verily Allāh does not set in a creation besides Him – when He descends or ascends – similar to how the sun, the moon and the stars set. Rather He is the Most High over all things, the One who encompasses all things in all of His affairs of descending and ascending. And He is the One who does whatever He wants. He does not set in anything, rather, it is everything that fears Him and humbles before Him. And the sun, the moon and the stars and created bodies, and when they set, they set in something created – in muddy water – just like Allāh said. And Allāh is Higher and more Supreme. Nothing encompasses Him and nothing can contain Him.

Chapter: Seeing Allāh

ثم انتدب المريسي الضال لرد ما جاء عن رسول الله ﷺ في الرؤية في قوله: «**سترون ربكم يوم القيامة لا تضامون في رؤيته كما لا تضامون في رؤية الشمس والقمر ليلة البدر**» فأقر الجاهل بالحديث وصححه وثبت روايته عن النبي ﷺ ثم تلطف لرده وإبطاله بأقبح تأويل وأسمج تفسير.

After that, the misguided Al-Marīsī began refuting what was narrated from the Messenger of Allāh ﷺ regarding the *ruyah* (seeing Allāh) in his words: ***"You will see your Lord on the Day of Resurrection (and) you will have no difficulty in seeing Him, just as you have no difficulty in seeing the sun and the moon on the night of full-moon."*** So the *jāhil* acknowledged the *hadīth*, declared it as being *sahīh* and affirmed its narration from the Prophet ﷺ. After that he used trickery in refuting and invalidating it with the worst of interpretations, and the ugliest of explanations.

ولو قد رد الحديث أصلا كان أعذر له من تفاسيره هذه المقلوبة التي لا يوافقه عليها أحد من أهل العلم ولا من أهل العربية فادعى الجاهل أن تفسير قول رسول الله ﷺ: «**سترون ربكم لا تضامون في رؤيته**» تعلمون أن لكم ربا لا تشكون فيه كما انكم لا تشكون في القمر أنه قمر لا على أن أبصار المؤمنين تدركه جهرة يوم القيامة لأنه نفى ذلك عن نفسه بقوله:

If he had rejected the *hadīth* to begin with, he would have been more excused than (bringing) these upside down explanations that no-one from the people of knowledge nor from the people of the Arabic language agree with. So the *jāhil* claimed that the *tafsīr* (explanation) of the words of the Messenger of Allāh ﷺ: ***"You will see your Lord on the Day of Resurrection (and) you will have no difficulty in seeing Him"***, is: *"You know that you have a Lord and you do not doubt regarding Him, just like you do not doubt in the moon; that it is a moon, and (the meaning of the hadīth is) not that the sights of the believers will perceive Him clearly on the Day of Resurrection. Because He negated this from Himself in His Words:*

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ ﴾

"The sights cannot perceive Him." (Al-An'ām 6:103)*"*

قال وليس على معنى قول المشبهة فقوله: «**ترون ربكم**» تعلمون أن لكم ربا لا يعتريكم فيه الشكوك والريب ألا ترون أن الأعمى يجوز أن يقال ما أبصره أي ما أعلمه وهو لا يبصر شيئا ويجوز أن يقول الرجل قد نظرت في المسألة وليس للمسألة جسم ينظر إليه فقوله نظرت فيها رأيت فيها فتوهمت المشبهة الرؤية جهرة وليس ذلك من جهة العيان.

He said: *"And this is not according to the meaning (believed in by) the Mushabbihah. So his words:* ***"You will see your Lord"****, (means): You know that you have a Lord regarding whom no doubts and uncertainty befall you. Do you not see that it is possible (or allowed) to say regarding a blind man: 'What has made him see', meaning: 'What has*

made him know', while he does not see anything. And it is possible for a man to say: 'I have verily looked into the issue', while the issue has no body which is looked into. So his words: 'I looked into it' (or) 'I saw in it', then the Mushabbihah falsely imagined (this meaning) clearly seeing, but this is not from the aspect of seeing."

فيقال لك أيها المريسي: أقررت بالحديث وثبته عن رسول الله ﷺ فأخذ الحديث بحلقك لما أن رسول الله ﷺ قد قرن التفسير بالحديث فأوضحه ولخصه يجمعها جميعا إسناد واحد حتى لم يدع لمتأول فيه مقالا.

So it said to you, O Al-Marīsī: You acknowledged the *hadīth* and you affirmed it being from the Messenger of Allāh ﷺ, so the *hadīth* took hold of your throat. Because the Messenger of Allāh ﷺ verily connected the explanation to the *hadīth*, and he made it clear and short, while its all gathered by one chain of narration, in order for him not to leave any sayings for any interpreter in it.

فأخبر أنه رؤية العيان نصا كما توهم هؤلاء الذين تسميهم بجهلك مشبهة فالتفسير فيه مأثور مع الحديث وأنت تفسره بخلاف ما فسر الرسول من غير أثر تأثير عمن هو أعلم منك فأي شقي من الأشقياء وأي غوي من الأغوياء يترك تفسير رسول الله ﷺ المقرون بحديثه المعقول عند العلماء الذي يصدقه ناطق الكتاب ثم يقبل تفسيرك المحال الذي لا تأثره إلا عمن هو أجهل منك وأضل.

So he informed in its text, that it is seeing with the eyes, just like those whom you – due to your ignorance – call Mushabbihah imagined. Because the explanation of it is narrated along with the *hadīth*. And you are explaining it differently from how the Messenger ﷺ explained it, without any narration which you can narrate from someone more knowledgeable than you. So which unhappy person among the unhappy, and which misled person among the misled, leaves the explanation of the Messenger of Allāh ﷺ which is (even) attached to the *hadīth* and understood by the scholars – that which is affirmed by the text of the Book – and then accepts your impossible explanation which you have only narrated from someone more ignorant and misguided than you?!

أليس قد أقررت أن النبي ﷺ قال: «**ترون ربكم لا تضامون فيه كما لا تضامون في رؤية الشمس والقمر**» وإنما قال النبي ﷺ لأصحابه لا تشكون يوم القيامة في ربوبيته وهذا التفسير مع ما فيه من معاندة الرسول ﷺ محال خارج عن المعقول لأن الشك في ربوبية الله عز وجل زائل عن المؤمن والكافر يوم القيامة فكل مؤمن وكافر يومئذ يعلم أنه ربه لا يعتريهم في ذلك شك فيقبل الله ذلك من المؤمنين ولا يقبله من الكافرين ولا يعذرهم يومئذ بمعرفتهم ويقينهم به فما فضل المؤمن على الكافر يوم القيامة عندك في معرفة الرب تعالى إذ مؤمنهم وكافرهم لا يعتريه في ربوبيته شك.

Have you not already acknowledged that the Prophet ﷺ said: ***"You will see your Lord and your will have no difficulty in this, just like you have no difficulty in seeing the sun and the moon"***, meaning: seeing with the eyes. (And) you said: *"And verily did the Prophet ﷺ say to his companions: On the Day of Resurrection you*

will not doubt His Rubūbiyyah (Lordship).” This *tafsīr* (explanation) – along with what it contains of stubbornness towards the Messenger ﷺ – is impossible and excluded from what can be understood (or what is possible and believable). Because the doubt in the *Rubūbiyyah* of Allāh – *‘azza wa jalla* – is non-existent for both the believer and the disbeliever on the Day of Resurrection. So every believer and every *kāfir*, on that Day, will know that He is his Lord, and no doubt will befall them in this. Then Allāh will accept it from the believers and He will not accept it from the disbelievers. And He will not excuse them on that Day, due to their knowledge and certainty of Him. So what is the superiority of the believer over the disbeliever on the Day of Resurrection for you, with regard to the knowledge of the Lord the Exalted? Since (both) the believers and the disbelievers will not be afflicted by any doubt regarding His Lordship.

أوما علمت أيها المريسي أنه من مات ولم يعرف قبل موته أن الله ربه في حياته حتى يعرفه بعد مماته فإنه يموت كافرا ومصيره النار أبدا ولن ينفعه الإيمان يوم القيامة بما يرى من آياته إن لم يكن آمن به من قبل فما موضع بشرى رسول الله ﷺ المؤمنين برؤية ربهم يوم القيامة إذ كل مؤمن وكافر في الرؤية يومئذ سواء عندك إذ كل لا يعتريه فيه شك ولا ريبة.

Have you not learned, O Al-Marīsī, that whoever dies while not knowing before he dies, that Allāh is his Lord in his life (in *dunyā*), until he learns this after he dies, that he is a *kāfir* and his final destination is Hellfire forever? And the *īmān* – due to what he sees of His signs – on the Day of Resurrection will not benefit him, if he did not have *īmān* before this. So what is the point of the Messenger of Allāh ﷺ giving the believers the glad tidings of seeing their Lord on the Day of Resurrection? Because for you, every believer and disbeliever with regard to the *ruyah* (seeing Allāh) are equal, since none of them are befallen by doubt or uncertainty in this.

أولم تسمع أيها المريسي قول الله تعالى:

Have you, O Al-Marīsī, not heard the Words of Allāh the Exalted:

﴿ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴾

“Our Lord, we have seen and heard, so return us (in order) **for us to make good deeds. We verily** (now) **believe with certainty.”** (As-Sajdah 32:12)

﴿ وَلَوْ تَرَى إِذْ وُقِفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَى وَرَبِّنَا ﴾

“And you would see when they are made to stand before their Lord. He will say: ‘Is this not the truth?’ They will say: ‘Yes, verily, by our Lord.’”
(Al-An’ām 6:30)

فقد أخبر الله عز وجل عن الكفار أنهم به يومئذ موقنون فكيف المؤمنون من أصحاب رسول الله ﷺ الذين سألوه هل نرى ربنا وقد علموا قبل أن يسألوه أن الله ربهم لا يعتريهم في ذلك شك ولا ريب.

So Allāh – *'azza wa jalla* – informed about the disbelievers, that they on that Day will have certain faith. Then how (will the situation of) the believers be, from the companions of the Messenger of Allāh ﷺ; those who asked him: *"Will we see our Lord?"* And they verily knew before they asked him, that Allāh is their Lord while no doubt or uncertainty would befall them in this.

أولم تسمع ما قال الله تعالى:

Have you not heard what Allāh – the Exalted – said:

﴿ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ﴾

"The day when some of the signs of your Lord will come, the *īmān* of a soul will not benefit it, if it did not believe before this or did not earn any good (by performing good deeds) **during its *īmān*."** (Al-An'ām 6:158)

يقال في تفسيره إنه طلوع الشمس من مغربها. فإذا لم ينفع الرجل إيمانه عند الآيات التي في الدنيا فكيف ينفعه يوم القيامة فيستحق بها النظر إلى الله تعالى فاعقل أيها المريسي ما يجلب عليك كلامك من الحجج الآخذة بحلقك.

It is said that the *tafsīr* of this is: The rising of the sun from where it sets (i.e. the west).[122] So if the *īmān* of a man does not benefit him at (the occurrence) of the signs in *dunyā*, then how should it benefit him on the Day of Resurrection, and by it he will deserve to look at Allāh the Exalted? So understand, O Al-Marīsī, which arguments your (own) words brings about against you, that grab a hold of your throat.

وأما إدخالك على رسول الله ﷺ فيما حقق من رؤية الرب يوم القيامة قوله:

And as for entering His Words upon the Messenger of Allāh ﷺ with regard to what he established of the seeing the Lord on the Day of Resurrection:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ ﴾

"The sights cannot perceive Him." (Al-An'ām 6:103)

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[122] It was narrated in "Sahīh Al-Bukhārī" (6506) and "Sahīh Muslim" (157), from Abu Hurayrah (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ said: ***"The Hour will not be established before the sun rises in the west. Then when it rises (from there) the people will see it and they will all believe. And this is when the īmān of a soul will not benefit it unless it had believed before this, or did not earn any good in its īmān."***

فإنما يدخل على من عليه نزل وقد عرف ما أراد الله به وعقل فأوضحه تفسيرا وعبره تعبيرا ففسر الأمرين جميعا تفسيرا شافيا كافيا. سأله أبو ذر هل رأيت ربك، يعني في الدنيا فقال: «**نور أنى أراه**».

Then these Words verily enter upon the one whom they were revealed to, who knew and understood what Allāh wanted with it, so he explained it evidently and expressed it clearly. So he explained the two issues (i.e. the *ruyah* in *dunyā* and the *ruyah* in *ākhirah*) with a curing and sufficient explanation. Abū Dharr asked him: *"Did you see your Lord?"* – meaning in *dunyā* – So he said: ***"(He was covered by) Light, so how should I (be able to) see Him?"***

حدثنا الحوضي وغيره عن يزيد بن إبراهيم عن قتادة عن عبد الله بن شقيق عن أبي ذر رضي الله عنه عن النبي ﷺ.

80. Al-Hawdī and others than him narrated to us, from Yazīd ibn Ibrāhīm, from Qatādah, from ʻAbdullāh ibn Shaqīq, from Abū Dharr (*radiAllāhu ʻanhu*), from the Prophet ﷺ.[123]

فهذا معنى قوله:

So this is the meaning of His Words:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ ﴾

"The sights cannot perceive Him." (Al-An'ām 6:103)

في الحياة الدنيا فحين سئل عن رؤيته في المعاد قال: «**نعم جهرة كما ترى الشمس والقمر ليلة البدر**» ففسر رسول الله ﷺ المعنيين على خلاف ما ادعيت.

In life of *dunyā*.[124] So when he was asked about the *ruyah* in the hereafter, he said: ***"Yes, clearly. Just like you see then sun and the moon on the night of full moon."*** So the Messenger of Allāh ﷺ explained the two meanings differently from what you have claimed.

والعجيب من جهلك بظاهر لفظ رسول الله ﷺ إذ تتوهم في رؤية الله جهرة كرؤية الشمس والقمر ثم تدعي أنه من توهم من سميتهم بجهلك مشبهة فرسول الله ﷺ في دعواك أول المشبهين إذ شبه رؤيته برؤية الشمس والقمر كما شبهه هؤلاء المشبهون في دعواك.

And the astonishing from your ignorance regarding the clear wording of the Messenger of Allāh ﷺ is, when you imagine regarding seeing Allāh clearly, that

[123] It is *sahīh* and its narrators are trustworthy. Narrated by Muslim (178), At-Tirmidhī (3282), Ahmad (21392, 21527) and others than them, by way of Yazīd ibn Ibrāhīm.

[124] And it is also explained by his ﷺ words when he described the Dajjāl in "Sahīh Muslim" and others: ***"And you know that you will not see your Lord until you die."***

this is like seeing the sun and the moon, and then claim that this is from the misunderstanding of those whom you – due to your ignorance – name as Mushabbihah. Then the Messenger of Allāh ﷺ – in your claim – is the first of the Mushabbihah. Because he likened seeing Him with seeing the sun and the moon, just like these *mushabbihūn* have done, according to your claim.

وأما أغلوطتك التي غالطت بها جهال أصحابك في رؤية الله تعالى يوم القيامة فقلت ألا ترى أن قوم موسى حين قالوا:

And as for your dubious (or deceiving) statement with which you cause the ignorant of your companions to err in (the issue of) seeing Allah – the Exalted – on the Day of Resurrection, when you said: *"Do you not see that when the people of Mūsā said:*

﴿ أَرِنَا اللَّهَ جَهْرَةً ﴾

"Show us Allāh clearly." (An-Nisā 4:153)

أخذتهم الصاعقة. وقالوا:

Then the thunderbolt struck them? And they said:

﴿ لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً ﴾

"We will not believe in you until we see Allāh clearly." (Al-Baqarah 2:55)

فأخذتهم الصاعقة. وقالوا:

So a thunderbolt struck them (as well)? And they said:

﴿ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴾

"'Or we see our Lord.' They have verily considered themselves great and become arrogant with a great arrogance." (Al-Furqān 25:21)*"*

فادعيت أن الله أنكر عليهم ذلك وعابهم بسؤالهم الرؤية.

So you claimed that Allāh rejected this for them and criticized them for asking to see Him.

فيقال لهذا المريسي: تقرأ كتاب الله وقلبك غافل عما يتلى عليك ألا ترى أن أصحاب موسى سألوا موسى رؤية الله في الدنيا إلحافا فقالوا:

So it is said to this Al-Marīsī: You read the Book of Allāh while your heart is inattentive towards what is being recited for you in it. Do you not see that the

companions of Mūsā persistently asked Mūsā to see Allāh – the Exalted – in *dunyā*? So they said:

﴿ لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً ﴾

"We will not believe in you until we see Allāh clearly." (Al-Baqarah 2:55)

ولم يقولوا حتى نرى الله في الآخرة ولكن في الدنيا. وقد سبق من الله القول بأنه:

And they did not say: *"Until we see Allāh in the hereafter."* Rather (they meant) in *dunyā*, while the Word from Allāh had already gone forth:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ ﴾

"The sights cannot perceive Him." (Al-An'ām 6:103)

أبصار أهل الدنيا فأخذتهم الصاعقة بظلمهم وسؤالهم عما حظره الله على أهل الدنيا ولو قد سألوه رؤيته في الآخرة كما سأل أصحاب محمد ﷺ محمدا ﷺ لم تصبهم تلك الصاعقة ولم يقل لهم إلا ما قال محمد ﷺ لأصحابه إذ سألوه هل نرى ربنا يوم القيامة فقال: «**نعم لا تضارون في رؤيته**» فلم يعبهم الله ولا رسوله بسؤالهم عن ذلك بل حسنه لهم وبشرهم بها بشرى جميلة كما رويت أيها المريسي عنه. وقد بشرهم الله تعالى بها قبله في كتابه فقال تعالى:

The sights of the people of *dunyā*. So the thunderbolt struck them due to their injustice and them asking for what Allāh has prohibited (or prevented) for the people of *dunyā*. But if they had asked him about seeing Him in the hereafter, just like the companions of Muhammad ﷺ asked Muhammad, then that thunderbolt would not have struck them. And (in that case) he would not have told them any different than what Muhammad ﷺ told his companions when they asked him: *"Will we see our Lord on the Day of Resurrection?"* So he said: ***"Yes, and you will have no difficulty in seeing Him."*** So Allāh and His Messenger ﷺ did not criticize them for asking about this, rather he beautified this for them and gave them the glad tidings of this in a beautiful way, just as you yourself, O Al-Marīsī, have narrated from him. And verily did Allāh – the Exalted – give them the glad tidings of this in His Book before he did. So He – the Exalted – said:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

وقال للكفار:

And He said about the disbelievers:

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴾

"No! That Day they are verily veiled from their Lord." (Al-Mutaffifīn 83:15)

فقوم موسى سألوا نبيهم ما قد حظره الله على أهل الدنيا بقوله:

So the people of Mūsā asked their prophet for what Allāh had prohibited for the people of *dunyā* with His Words:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ ﴾

"The sights cannot perceive Him." (Al-An'ām 6:103)

وسأل أصحاب محمد ﷺ نبيهم ما أخبر الله أنه سيعطيهم ويثيبهم به فصعق قوم موسى بسؤالهم ما لا يكون وسلم أصحاب محمد ﷺ بسؤالهم ما يكون ومتى عاب الله على قوم موسى سؤال الرؤية في الآخرة فتفتري بذلك عليهم تكذب على الله وعلى رسوله والله لا يحب الكاذبين.

And the companions of Muhammad ﷺ asked their prophet about what Allāh informed that He would give to them and reward them with. So the people of Mūsā were struck due to asking for what will not occur, while the companions of Muhammad ﷺ stayed safe when asking for what will occur. And when did Allāh criticize the people of Mūsā for asking about the *ruyah* in the hereafter, for you to invent this as a lie against them? You are lying about Allāh and His messenger, and Allāh does not love the liars.

وقد فسرنا أمر الرؤية وروينا ما جاء فيها من الآثار في الكتاب الأول الذي أمليناه في الجهمية وروينا منها صدرا في صدر هذا الكتاب أيضا فالتمسوها هنالك واعرضوا ألفاظها على قلوبكم وعقولكم تتكشف لكم عورة كلام هذا المريسي وضلال تأويله ودحوض حجته إن شاء الله تعالى ولولا أن يطول به الكتاب لأعدت الباب بطوله وأسانيده.

And we have verily explained the issue of the *ruyah*, and we narrated what there came regarding it of narrations in the first book[125] which we dictated regarding the Jahmiyyah, and we (also) narrated a part of these in parts of this book. So search for it over there, and present its words to your hearts and intellects. This will expose the faults of the words of Al-Marīsī for you, the misguidance in his interpretations and the invalidity of his arguments, *in shā Allāhu ta'ālā*. And if it had not been that this book would have become long, then I would have included the chapter here in its full length along with its chains of narrations.

[125] "Ar-Radd 'alā Al-Jahmiyyah" by the author – Chapter: The *ruyah*.

Chapter: The affirmation of the Fingers

ورويت أيها المريسي عن رسول الله ﷺ أنه قال: «**القلوب بين أصبعين من أصابع الرحمن يقلبها كيف يشاء**». فأقررت بأن النبي ﷺ قاله ثم رددته بأقبح محال وأوحش ضلال ولو قد دفعت الحديث أصلا لكان أعذر لك من أن تقربه ثم ترده بمحال من الحجج وبالتي هي أعوج فزعمت أن أصبعي الله قدرتيه وكذلك قوله:

And you narrated, O Al-Marīsī, from the Messenger of Allāh ﷺ that he said: ***"The hearts are between two Fingers from the Fingers of Ar-Rahmān. He turns them however He wants."*** And you acknowledged that the Prophet ﷺ said this, and then you replied to it with the ugliest (and) impossible (argument) and the strangest of misguidances. And if you had merely rejected the *hadīth* to begin with, you would have been more excused than you acknowledging it and then replying to it with the most impossible of arguments and with what is crooked. So you claimed that the two Fingers of Allāh are His two powers. And you said: *"Likewise are His Words:*

﴿ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ ﴾

"And all of the earth will be in His Grasp on the Day of Resurrection."
(Az-Zumar 39:67)

أي في ملكه.

Meaning: In His Mulk (Dominion)."

فيقال لك أيها المعجب بجهالته: في أي لغات العرب وجدت أن أصبعيه قدرته فأنبئنا بها فإنا قد وجدناها خارجة من جميع لغاتهم إنما هي قدرة واحدة قد كفت الأشياء كلها وملأتها واستنطقها فكيف صارت للقلوب من بين الأشياء قدرتان وكم تعدها قدرة فإن النبي ﷺ قال: «**بين أصبعين**» وفي دعواك هي أكثر من قدرتين وثلاث وأربع وحكمت فيها للقلوب قدرتين وسائرها لما سواها ففي دعواك هذا أقبح محال وأبين ضلال فكيف ادعيت أن الأرض قبضته يوم القيامة والسموات مطويات بيمينه أنها صارت يوم القيامة في ملكه كأنهما كانتا قبل يوم القيامة في ملك غيره خارجة عن ملكه فكان مغلوبا عليها في دعواك حتى صارت يوم القيامة في ملكه وما بالها تصير في ملكه يوم القيامة مطويات ولا تكون في ملكه منشورات وما أراك إلا ستدري أن قوله {مطويات} ناقض لتأويلك.

So it is said to you, O you who are amazed by your own ignorance: In which dialect of the Arabs did you find that His two Fingers are His two powers? Then inform us about it, because we verily found it (i.e. this interpretation) to be outside of all of their dialects. There is verily only one Power which is sufficient for all things, engulfs them and will make them speak. So how did the hearts among all things end up between two powers? And how many powers do you count? Because the Prophet ﷺ said: ***"Between two fingers from the fingers."*** And

in your claim there are more than two, three and four powers. You judged regarding it that the hearts have two powers and the rest of them is for what is besides them (i.e. besides the hearts). And in your claim is the ugliest of impossible things and the clearest of misguidances. Because how can you claim that the earth being in His Grasp on the Day of Resurrection, and the heavens are folded up in His right Hand (means) that it on the Day of Resurrection will be in His Dominion? As if they before the Day of Resurrection were in the dominion of someone else (and) outside of His Dominion. So He – according to your claim – was overcome in it until it on the Day of Resurrection ended up in His Dominion. And why would they be folded up in His Dominion on the Day of Resurrection and not spread out in His Dominion? And I do not consider you not to be aware of, that His Words: **"Folded up"**, are refuting your interpretation.

ومما يزيده نقضا قوله في المكان الآخر:

And what increases it in refutation are His Words in another place:

﴿ يَوْمَ نَطْوِى السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ﴾

"That Day We will fold up the heaven like the folding of a scroll for records." (Al-Anbiyā 21:104)

وقول رسول الله ﷺ: «**يطوي الله السماء يوم القيامة بيمينه ثم يقول أنا الملك**» ففي قول الله:

And the words of the Messenger of Allāh ﷺ: ***"Allāh will fold up the heaven in His right Hand on the Day of Resurrection, and then He will say: 'I am the King.'"*** So in the Words of Allāh:

﴿ يَوْمَ نَطْوِى السَّمَاءَ ﴾

"That Day We will fold up the heaven." (Al-Anbiyā 21:104)

وحديث رسوله ﷺ بيان ومعنى مخالف قيلك لا شك فيه وكيف أقررت بالحديث في الأصبعين من أصابع الله وفسرتهما قدرتين وكذبت بحديث ابن مسعود في خمس أصابع وهو أجود إسنادا من حديث الأصبعين أفلا أقررت بحديث ابن مسعود ثم تأولته القدرة خمس قدرات كما تأولت في الأصبعين بقدرتين فإن النبي ﷺ قال: «**بين أصبعين من الأصابع**».

And in the *hadīth* of the Messenger of Allāh ﷺ there is an explanation which is in opposition to what you say without any doubt. And how did you acknowledge the *hadīth* regarding the two Fingers from the Fingers of Allāh and then interpret it as two powers, and (at the same time) you reject the *hadīth* of Ibn Mas'ūd (*radiAllāhu 'anhu*) regarding five Fingers, while it has a better chain of narration that the *hadīth* about the two Fingers? Why did you not also acknowledge the *hadīth* of Ibn Mas'ūd and then interpret it as (meaning): the power (and) five

powers, just like you interpreted the two Fingers as two powers? Because the Prophet ﷺ verily said: ***"Between two Fingers from the Fingers."***

فأما تكذيبك بحديث ابن مسعود عن النبي ﷺ أن حبرا من اليهود قام إليه فقال أبلغك أن الله يحمل يوم القيامة السموات على أصبع والجبال على أصبع والشجر على أصبع والماء والثرى على أصبع والخلائق على أصبع ثم يهزهن ويقول أنا الملك فضحك رسول الله ﷺ تعجبا لما قال الحبر وتصديقا له ثم قرأ:

As for your rejection of the *hadīth* of Ibn Mas'ūd from the Prophet ﷺ : That a rabbi from the Jews got up to him and said: *"I convey to you, that Allāh on the Day of Resurrection carries the heavens upon a Finger, the mountains upon a Finger, the trees upon a Finger, the water and the soil upon a Finger and the created beings upon a Finger. Then He will shake them and say: 'I am the King.'"* So the Messenger of Allāh ﷺ laughed surprised by what the rabbi said and as an affirmation of it. Then he recited:

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ﴾

"And they did not estimate Allāh with His true estimate. And all of the earth will be in His Grasp on the Day of Resurrection, and the heavens will be folded up in His Right Hand." (Az-Zumar 39:67)

فادعيت أن هذه نزلت تكذيبا لما قال الحبر. ثم قلت: أفتحتجون بقول اليهود.

So you claim that this verse was revealed as a rejection of what the rabbi said, and then you say: *"Are you using the words of the Jews as evidence?"*

فيقال لك أيها المريسي: قلما رأينا مفسرا ومتكلما أشد مناقضا لكلامه منك مرة تقول الحديث يروى عن النبي ﷺ وتفسره قدرتين ومرة تقول هو كذب وقول اليهود تقر به مرة وتنكر أخرى ولو قد كنت من أهل الحديث ورواته لعلمت أن الأثر قد جاء به تصديقا لليهودي لا تكذيبا له كما ادعيت.

So it is said to you, O Al-Marīsī: It is very rare that we see an interpreter and a speaker who contradicts himself more than you do. One time you say: The *hadīth* is narrated from the Prophet ﷺ and you interpret it as two powers. And another time you say: It is a lie. And one time you acknowledge the saying of the Jews and another time you reject it. But if you had been from the people of *hadīth* and its narrators, then you would have known that the narration verily brought the affirmation of the (words of the) Jew and not the rejection of it, as you have claimed.

حدثنا أحمد بن يونس عن فضيل بن عياض عن منصور عن إبراهيم عن عبيدة عن عبد الله رضي الله عنه عن النبي ﷺ أنه ضحك من قول الحبر تعجبا لما قال وتصديقا له.

81. Ahmad ibn Yūnus narrated to us, from Fudayl ibn ‘Iyyad, from Mansūr, from Ibrāhīm, from ‘Ubaydah, from ‘Abdullāh (*radiAllāhu ‘anhu*), from the Prophet ﷺ that he laughed due to the words of the rabbi out of surprise of what he said, and as an affirmation of it.[126]

فعمن رويت أيها المريسي أنه قال في حديث ابن مسعود أنه قال تكذيبا له؟ فأنبئنا به وإلا فإنك فيها من الكاذبين.

So from whom did you narrate, O Al-Marīsī, that he in the *hadīth* of Ibn Mas’ūd said: “As a rejection of it”? Then inform us about him, or else you are from the liars.

وأما تشنيعك على هؤلاء المقرين بصفات الله عز وجل المؤمنين بما قال الله أنهم يتوهمون فيها جوارح وأعضاء فقد ادعيت عليهم في ذلك زورا باطلا وأنت من أعلم الناس بما يريدون بها إنما يثبتون منها ما أنت له معطل وبه مكذب ولا يتوهمون فيها إلا ما عنى الله تعالى ورسوله ﷺ ولا يدعون جوارح ولا أعضاء كما تقولت عليهم.

And as for your slandering of those who acknowledge the Attributes of Allāh – *‘azza wa jalla* – and believe in what Allāh said, (by saying) that they falsely are imagining body parts and limbs regarding it, then you have verily claimed this about them in lie and falsehood. And you are among the people who best know what they intend with this. They are verily affirming that of it which you are invalidating and what you are rejecting. And they are not imagining anything regarding it, except what Allāh and His Messenger ﷺ have intended, and they do not claim body parts or limbs as you have fabricated in lie about them.

غير أنك لا تألو في التشنيع عليهم بالكذب ليكون أروج لضلالتك عند الجهال ولئن جزعت من حديث ابن مسعود عن النبي ﷺ في قصة الحبر ما لك راحة في رواية عائشة وأم سلمة وغيرهم مما يحقق حديث ابن مسعود ويثبت روايته.

This is only you doing an effort in slandering them with lies, in order for your misguidances to spread more among the ignorant. And if you fear the *hadīth* of Ibn Mas’ūd, from the Prophet ﷺ regarding the story of the rabbi, then you will find no rest in the narration of ‘Āishah, Umm Salamah and other than them, from that which affirms the *hadīth* of Ibn Mas’ūd and establishes its narration.

[126] It is *sahīh*. Narrated by Muslim (2786) from Ahmad ibn Yūnus, and Al-Bukhārī (4811, 7315, 7414) by way of Mansūr ibn Al-Mu’tamir. And Al-Bukhārī also narrated it (7415, 7451) by way of Al-A’mash, from Ibrāhīm.

حدثنا موسى بن إسماعيل أبو سلمة حدثنا حماد بن سلمة عن علي بن زيد عن أم محمد عن عائشة رضي الله عنها أن رسول الله ﷺ قال: «**قلوب العباد بين أصبعين من أصابع الله إذا أراد أن يقلب قلب عبد قلبه**».

82. Mūsā ibn Ismā'īl Abū Salamah narrated to us (and said): Hammād ibn Salamah narrated to us, from 'Alī ibn Zayd, from Umm Muhammad, from 'Āishah (*radiAllāhu 'anha*) that the Messenger of Allāh ﷺ said: ***"The hearts of the slaves are between two Fingers from the Fingers of Allāh. If Allāh wants to turn the heart of a slave, He turns it."***[127]

وحدثنا نعيم بن حماد حدثنا ابن المبارك أخبرناه حيوة بن شريح أخبرني أبو هانئ الخولاني أنه سمع أبا عبد الرحمن الحبلي يقول سمعت عبد الله بن عمرو بن العاص يقول سمعت رسول الله ﷺ يقول: «**قلوب بني آدم كلها بين أصبعين من أصابع الرحمن كقلب واحد يصرف كيف شاء**» ثم يقول رسول الله ﷺ: «**اللهم مصرف القلوب صرف قلوبنا على طاعتك**».

83. Nu'aym ibn Hammād narrated to us (and said): Ibn Al-Mubārak narrated to us (and said): Haywah ibn Shurayh informed us (and said): Abū Hāni Al-Khawlānī informed me that he heard Abū 'Abdir-Rahmān Al-Hablī say: I heard 'Abdullāh ibn 'Amr ibn Al-'Ās say: I heard the Messenger of Allāh ﷺ say: ***"Verily all of the hearts of the sons of Ādam are between two Fingers from the Fingers of Ar-Rahmān as one heart. He turns (or directs them) however He wants."*** Then the Messenger of Allāh ﷺ said: ***"O Allāh, the turner of the hearts. Turn our hearts to obeying You."***[128]

حدثنا نعيم بن حماد حدثنا ابن المبارك أخبرنا عبد الرحمن بن يزيد ابن جابر قال: سمعت بشر بن عبيد الله قال: سمعت أبا إدريس الخولاني يقول: سمعت النواس بن سمعان الكلابي يقول: سمعت رسول الله ﷺ يقول: «**ما من قلب إلا بين أصبعين من أصابع الرحمن إن شاء أقامه وإن شاء أزاغه**» وكان رسول الله ﷺ يقول: «**اللهم مقلب القلوب ثبت قلوبنا على دينك**».

84. Nu'aym ibn Hammād narrated to us (and said): Ibn Al-Mubārak narrated to us (and said): 'Abdur-Rahmān ibn Yazīd ibn Jābir informed us and said: I heard Busr ibn 'Ubayd-Allāh who said: I heard Abū Idrīs Al-Khawlānī say: I heard An-Nawwās ibn Sam'ān Al-Kilābī say: I heard the Messenger of Allāh ﷺ say: ***"There is no heart, except that it is between two Fingers from the Fingers of Ar-Rahmān. If He wants He makes it upright, and it He wants He makes it deviate."*** And the

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[127] Its *isnād* is weak, due to the weakness of 'Alī ibn Zayd ibn Jud'ān. And the *hadīth* after it testifies to it.

[128] This chain of narration is *hasan* (and not *sahīh*) due to Nu'aym ibn Hammād; there were different opinions regarding him. But the *hadīth* was narrated as *sahīh* by Muslim (2654), Ahmad (6569), Ibn Abī 'Āsim in "As-Sunnah" (222) and others, by way of Abū 'Abdir-Rahmān 'Abdullāh ibn Yazīd Al-Muqri, from Haywah ibn Shurayh.

Messenger of Allāh ﷺ used to say: ***"O Allāh, turner of the hearts. Make our hearts firm upon Your religion."***[129]

حدثنا عبد الله بن صالح عن ليث بن سعد عن يحيى بن سعيد عن خالد بن أبي عمران عن أبي عياش بن أبي مهران عن أبي هريرة قال: قال رسول الله ﷺ: «**إنما قلب ابن آدم بين أصبعين من أصابع الرحمن**».

85. 'Abdullāh ibn Sālih narrated to us, from Layth ibn Sa'd, from Yahyā ibn Sa'īd, from Khālid ibn Abī 'Imrān, from Abū 'Ayyāsh ibn Abī Mihrān, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Verily, the heart of the son of Ādam is between two Fingers from the Fingers of Ar-Rahmān."***[130]

حدثنا يزيد بن عبد ربه الحمصي حدثنا بقية بن الوليد عن عتبة ابن أبي حكيم عن يزيد الرقاشي عن أنس بن مالك قال: قال رسول الله ﷺ: «**والذي نفس محمد بيده لقلب ابن آدم بين أصبعين من أصابع الرحمن إذا شاء قال به هكذا** وأمال يده **وإذا شاء قال به هكذا** وأمال يده **وإذا شاء ثبته**».

86. Yazīd ibn 'Abdi Rabbihi Al-Humsī narrated to us (and said): Baqiyyah ibn Al-Walīd narrated to us, from 'Utbah ibn Abī Hakīm, from Yazīd Ar-Raqqāshī, from Anas ibn Mālik who said: The Messenger of Allāh ﷺ said: ***"By the One in whose Hand the soul of Muhammad is in. Verily, the heart of the son of Ādam is between two Fingers from the Fingers of Ar-Rahmān. If He wants He says (i.e. does) like this with it*** – and he tilted his hand – ***and if He wants He says (i.e. does) like this with it*** – and he tilted his hand (to the other side) – ***and if He wants He makes it firm."***[131]

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[129] This chain of narration is *hasan* due to Nu'aym ibn Hammād, but the *hadīth* is *sahīh*. It was narrated by Ibn Mājah (199), Ibn Abī 'Āsim in "As-Sunnah" (219) and others by way of Sadaqah ibn Khālid.

[130] The *hadīth* is *sahīh lighayrihi* due to *ahādīth* that testifies to it, from the previous and coming *ahādīth*. This *isnād* is weak, due to the weakness of 'Abdullāh ibn Sālih the writer of Al-Layth, and due to the unknown situation of Abū 'Ayyāsh. The text of the *hadīth* is in "Sahīh Muslim".

[131] This *isnād* is weak, but the text of the *hadīth* is *sahīh*. Yazīd ibn Abān Ar-Raqqāshī, despite of being devoted to worship, he was weak in *hadith*. And there is difference of opinion regarding 'Utbah ibn Abī Hakīm, and he is closer to being weak. Especially if the one narrating from him is Baqiyyah ibn Al-Walīd, just as Ibn Hibbān said in his biography of him in "Ath-Thuqāt" (8/271): *"His hadīth is taken into consideration, except the narration from Baqiyyah ibn Al-Walīd from him."* And Baqiyyah ibn Al-Walīd was described with *tadlīs* of the worst kind.
And the *hadīth* was narrated by At-Tirmidhī (2140) and he called it *hasan*, Ahmad (12107), Abū Ya'lā (3687) and others, by way of Abū Mu'āwiyah Ad-Darīr Muhammad ibn Khāzim. And At-Tirmidhī said: *"And in this issue (there are ahādīth) from An-Nawwās ibn Sam'ān, Umm Salamah, 'Abdullāh ibn 'Amr, 'Āishah and Abū Dharr. And this is a hasan hadīth. And several narrated it from Al-A'mash, from Abū Sufyān, from Anas. And some of them narrated it from Al-A'mash, from Abū Sufyān, from Jābir, from the Prophet (sallAllāhu 'alayhi wa sallam). And the hadīth of Sufyān, from Anas is more correct."*

حدثنا عمرو بن عون الواسطي أخبرني عبد الحميد بن بهرام عن شهر بن حوشب قال: سمعت أم سلمة رضي الله عنها تحدث أن رسول الله ﷺ قال: «**ما من بني آدم بشر إلا وقلبه بين أصبعين من أصابع الرحمن فإن شاء أقامه وإن شاء أزاغه**».

87. 'Amr ibn 'Awn Al-Wāsitī narrated to us (and said): 'Abdul-Hamīd ibn Bihrām informed me, from Shahr ibn Hawshab who said: I heard Umm Salamah (*radiAllāhu 'anhā*) narrated that the Messenger of Allāh ﷺ said: ***"There is no person from the sons of Ādam, except that his heart is between two Fingers from the Fingers of Ar-Rahmān. Then if He wants He makes it upright, and if He wants He makes it deviate."***[132]

فهذه ألفاظ رسول الله ﷺ في الحديث الذي رويته وثبته بلسان عربي مبين ففي أي لغات وجدت أنها قدرتان من القدر وهل من شيء ليس قدرة الله التي وسعت كل شيء حتى يخص رسول الله ﷺ القلوب من بينها بقدرتين؟

So these are the words of the Messenger of Allāh ﷺ in the *hadīth* which you affirmed and narrated in the clear Arabic language. So in which dialect did you find that these are two powers from all powers? And is there anything that is not under the Power of Allāh – which encompasses everything – in order for the Messenger of Allāh ﷺ to specify the hearts among it with two powers?!

فلم تدع ما إذا رجعت فيه إلى نفسك علمت أنه ضلال وباطل وضحكة وسخرية مع أن المعارض لم يقنع بتفسير إمامه المريسي حتى اخترق لنفسه فيه مذهبا خلاف ما قال إمامه وخلاف ما يوجد في لغات العرب والعجم فقال: أصبعاه نعمتاه، قال: وهذا جائز في كلام العرب.

So why do you claim something, that if you look within yourself regarding it, you know that it is misguidance, falsehood, ridiculous and a mocking? And the opposer was not convinced of (or satisfied with) the interpretation of his *imām*, so he invented a belief for himself in it which is different from what his *imām* said, and different from what exists in the dialects of the Arabs and the non-Arabs. So he said: *"His two Finger are His two blessings. And this is possible in the Arabic language."*

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[132] It is *hasan*, due to there being some talk regarding Shahr ibn Hawshab. It was narrated by Ahmad (26576), 'Abd ibn Humyad (1534 – Muntakhab) and others, by way of 'Abdul-Hamīd ibn Bihrām. And it was narrated by At-Tirmidhī (3522) and he declared it as *hasan*, At-Tiyālisī (1713), Ibn Abī 'Āsim in "As-Sunnah" (223) and others, by way of Abū Ka'b 'Abdi Rabbihi ibn 'Ubayd – the owner of silk – from Shahr ibn Hawshab.

فيقال لهذا المعارض: في أي كلام العرب وجدت إجازته وعن أي فقيه أخذته فاستند إليه وإلا فإنك من المفترين على الله ورسوله فلو كنت الخليل بن أحمد أو الأصمعي ما قبل ذلك منك إلا بحجة.

So it is said to this opposer: In which dialect of the Arabs did you find its possibility, and from which scholars did you take it? So bring the chain of narration back to him, or else you are among the inventors of lies about Allāh and His Messenger. And even if you had been Al-Khalīl ibn Ahmad[133] or Al-Asma'ī[134], this would not have been accepted from you, except with an argument (i.e. an evidence from the Qurān, the *Sunnah* or the narrations of the *Salaf*).

[133] He is Al-Khalil ibn Ahmad Al-Farāhīdī Abū 'Abdir-Rahmān Al-Basrī An-Nahwī. The posessor of Al-'Urūd (knowledge about poetry), and the author of "Kitāb Al-'Ayn" about language. He is among those from whom the knowledge of language and poetry originated. He died in year 170 after *hijrah*.

[134] He is 'Abdul-Malik ibn Qurayb Al-Asma'ī Al-Bāhilī Abū Sa'īd Al-Basrī. The scholar of language, grammar and the unclear. He is from the leaders of this type of knowledge. He died in year 216 after *hijrah*.

Chapter: Regarding the *Sūrah* (Image)

وأما إنكارك أيها المريسي على رسول الله ﷺ أنه قال: «إن الله يتراءى لعباده المؤمنين يوم القيامة في غير صورته فيقولون نعوذ بالله منك ثم يتراءى في صورته التي يعرفونها فيعرفونه فيتبعونه».

And as for your denial, O Al-Marīsī, of (the fact) that the Messenger of Allāh ﷺ said: ***"Verily Allāh will show Himself to His believing slaves on the Day of Resurrection in another (image) than His Image, so they will say: 'We seek refuge with Allāh from you.' Then He will show Himself in His Image which they will know, so they will recognize Him and follow Him."***

فزعمت أيها المريسي أن من أقر بهذا فهو مشرك. يقال لهم: أليس قد عرفتم ربكم في الدنيا فكيف جهلتموه عند العيان وشككتم فيه؟

So you claimed, O Al-Marīsī, that whoever acknowledges (and affirms) this, he is a *mushrik*. (And) it is said to them (i.e. *Ahlus-Sunnah*): *"Did you not know your Lord in dunyā? Then how will you not recognize Him when you see Him with your eyes, and doubt regarding Him?"*

قال أبو سعيد: فيقال لك أيها المريسي: قد صح عن رسول الله ﷺ من رواية الزهري؛

Abū Sa'īd said: So it is sad to you, O Al-Marīsī: This has verily been correctly narrated from the Messenger of Allāh ﷺ, from the narration of Az-Zuhrī.

حدثنا نعيم بن حماد عن ابن المبارك عن معمر عن الزهري عن عطاء بن يزيد الليثي عن أبي هريرة وأبي سعيد الخدري رضي الله عنهما عن النبي ﷺ. كأنك تسمع رسول الله ﷺ من جوده يقوله. فاحذر أن لا يكون قذفك بالشرك أن يقع إلى رسول الله ﷺ. وما ذنبنا إن كان الله قد سلب عقلك حتى جهلت معناه.

88. Nu'aym ibn Hammād narrated to us, from Ibn Al-Mubārak, from Ma'mar, from Az-Zuhrī, from 'Atā ibn Yazīd Al-Laythī, from Abū Hurayrah and Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhumā*), from the Prophet ﷺ.[135] It is as if you hear the Messenger of Allāh ﷺ say it, due to the excellence of the *isnād*. So beware that your accusation of *shirk* does not befall the Messenger of Allāh ﷺ. And what is our fault when Allāh has taken away your intellect so that you are ignorant of its meaning?

ويلك إن هذا ليس بشك وارتياب منهم ولو أن الله تجلى لهم أول مرة في صورته التي عرفهم صفاتها في الدنيا لاعترفوا بما عرفوا ولم ينفروا ولكنه يري نفسه في أعينهم لقدرته ولطف ربوبيته في صورة غير ما عرفهم الله صفاتها في الدنيا ليمتحن بذلك إيمانهم ثانية في الآخرة كما امتحن في الدنيا ليثبتهم أنهم لا يعترفون بالعبودية في الدنيا والآخرة إلا للمعبود الذي

[135] It has gone forth in number (25), and it is agreed upon.

عرفوه في الدنيا بصفاته التي أخبرهم بها في كتابه واستشعرتها قلوبهم حتى ماتوا على ذلك فإذا مثل في أعينهم غير ما عرفوا من الصفة نفروا وأنكروا إيمانا منهم بصفة ربوبيته التي امتحن قلوبهم في الدنيا فلما رأى أنهم لا يعرفون إلا التي امتحن الله قلوبهم تجلى لهم في الصورة التي عرفهم في الدنيا فآمنوا به وصدقوا وماتوا وبشروا عليه من غير أن يتحول الله من صورة إلى صورة ولكن يمثل ذلك في أعينهم بقدرته.

Woe to you! This is verily not doubt or uncertainty from them. And if Allāh had appeared to them the first time in His Image – the Attributes of which He informed them about in *dunyā* – then they would have acknowledged what they knew and they would not draw back. Rather, He will show Himself to their eyes – by His Power and the Grace of His Lordship – in another image than the one which Allāh taught them about in *dunyā*. (This,) in order to test their *īmān* one more time in the hereafter, just as it was tested in *dunyā*, to make them firm upon (the belief) that they will not acknowledge the '*ubūdiyyah* (servitude) in *dunyā* or *ākhirah*, except for the worshipped One whom they knew in *dunyā* by His Attributes which He informed them about in His Book and they were conscious of in their hearts, until they died upon this. So when He appeared to their eyes as something else than what they knew, they held back and rejected, due to their belief in the description of His *Rubūbiyyah* which tested their hearts in *dunyā*. Then when He saw that they do not know anything other than what Allāh tested their hearts with, He appeared to them in the Image which He taught them about in *dunyā*, which they then believed in, affirmed, died upon and were resurrected upon, without Allāh changing from one image to another. Rather, He makes it appear as such to their eyes, by His Power.

فليس هذا أيها المريسي بشك منهم في معبودهم بل هو زيادة يقين وإيمان به مرتين كما قال ابن مسعود رضي الله عنه «أنه قال لهم يوم القيامة: أتعرفون ربكم؟ فيقولون إنه إذا اعترف لنا عرفناه». يقولون: لا نقر بالربوبية إلا لمن استشعرته قلوبنا بصفاته التي أنبأنا بها في الدنيا فحينئذ يتجلى لهم في صورته المعروفة عندهم فيزدادون عند رؤيته إيمانا ويقينا وبربوبيته اغتباطا وطمأنينة.

So this, O Al-Marīsī, is not doubt from them regarding their worshipped One. Rather, this is the increase in certainty and belief in Him once more, just as Ibn Mas'ūd (*radiAllāhu 'anhu*) said: *"That He will say to them on the Day of Resurrection: 'Do you know your Lord? So they will say: 'Verily, when He comes to us, then we will know Him.'"*

They are saying: We do not acknowledge the *rubūbiyyah* (lordship) for anyone but the One whom our hearts are conscious about by His Attributes which He informed us about in *dunyā*. And then He appears to them in His Image which is known for them. So when they see Him, they increase in belief and certainty, and joy and tranquility with regard to His *Rubūbiyyah*.

وليس هذا من باب الشك على ما ذهبت إليه بل هو يقين بعد يقين وإيمان بعد إيمان ولكن الشك والريبة كلها ما ادعيت أيها المريسي في تفسير الرؤية أن رسول الله ﷺ قال: «**ترون ربكم يوم القيامة لا تضامون في رؤيته**» فادعيت أن رؤيتهم تلك أنهم يعلمون يومئذ أن لهم ربا لا يعتريهم في ذلك شك كأنهم في دعواك أيها المريسي لم يعلموا في الدنيا أنه ربهم حتى يستقينوا به في الآخرة. فهذا التفسير إلى الشك أقرب مما ادعيت في قول رسول الله ﷺ في الشك والشرك لا بل هو الكفر لأن الخلق كلهم مؤمنهم وكافرهم يعلمون يومئذ أن الله ربهم لا يعتريهم في ذلك شك ألا ترى أنه يقول:

And this is not from the aspect of doubt, as you believe. Rather, it is certainty (in *ākhirah*) after certainty (in *dunyā*), and belief after belief. All of the doubt and uncertainty lies in what you have claimed, O Al-Marīsī, regarding the *tafsīr* of the *ruyah*; that the Messenger of Allāh ﷺ said: ***"You will see your Lord on the Day of Resurrection, (and) you will have no difficulty in seeing Him."*** So you claimed that this *ruyah* of theirs is, that they know that they have a Lord and no doubt befalls them in this. As if they – in your claim, O Al-Marīsī – did not know in *dunyā* that He was their Lord until they became certain of Him in the hereafter. And this explanation is closer to doubt than what you have mentioned regarding the words of the Messenger of Allāh ﷺ regarding doubt and *shirk*. No, rather it is *kufr*. Because all of the creation – both the believers and disbelievers – know on that Day, that Allāh is their Lord, and no doubt befalls them in that. Do you not see that He says:

﴿ أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴾

"We have seen and heard, so return us (in order) **for us to make good deeds. We verily** (now) **believe with certainty."** (As-Sajdah 32:12)

فالشك في الله الذي تأولته أنت في الرؤية، لا ما قال رسول الله ﷺ.

So the doubt in Allāh is that what you have interpreted regarding the *ruyah*, and not what the Messenger of Allāh ﷺ said.

ويلك، إن الله لا تتغير صورته ولا تتبدل ولكن يمثل في أعينهم يومئذ. أولم تقرأ كتاب الله {وإذ يريكموهم إذ التقيتم في أعينكم قليلا ويقللكم في أعينهم ليقضي الله أمرا كان مفعولا}

Woe to you! Verily, the Image of Allāh does not change or become different. Rather, He appears (as such) to their eyes of that Day. Do you not read the Book of Allāh:

﴿ وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ﴾

"And when He made them appear – when you met – as few in your eyes, and He made you appear as few in their eyes, in order for Allāh to establish a matter already destined." (Al-Anfāl 8:44)

وهو الفعال لما يشاء كما مثل جبريل عليه السلام مع عظم صورته وجلالة خلقه في عين رسول الله ﷺ صورة دحية الكلبي وكما مثله لمريم بشرا سويا وهو ملك كريم في صورة الملائكة وكما شبه في أعين اليهود أن قالوا:

And He is the One who does whatever He wants, just like He made Jibrīl (*'alayhi as-salām*) – despite his mighty image and his grand creation – appear in the eye of the Prophet ﷺ in the image of Dihyah Al-Kalbī[136], and just like He made him appear to Maryam as a well-proportioned man while he is an honorable angel in the image of the angels, and just like He made it appear in the eyes of the Jews (that the man they crucified was 'Īsā), so they said:

﴿ إِنَّا قَتَلْنَا الْمَسِيحَ ﴾

"We have verily killed *Al-Masīh*." (An-Nisā 4:157)

فقال:

So He said:

﴿ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ﴾

"And they did not kill him, nor did they crucify him. But it was made to appear as such to them." (An-Nisā 4:157)

وما علمك أيها المريسي بهذا وما أشبهه غير أنه وردت عليك آثار لرسول الله ﷺ أخذت بحلقك ونقضت عليك مذهبك فالتمست الراحة منها بهذه المغاليط والأضاليل التي لا يعرفها أحد من أهل العلم والبصر بالعربية وأنت منها في شغل كلما غالطت بشيء أخذ بحلقك شيء فخنقك حتى تلتمس له أغلوطة أخرى.

And which knowledge would you, O Al-Marīsī, have about this and what is similar to it, other than that the narrations from the Messenger of Allāh ﷺ that grab on to your throat and refute your *madhhab* (already) have been narrated to you, so you seek relief in these mistakes and misguidances that no-one from the people of knowledge and insight in the Arabic language know of, while (only) you are occupied with it. Every time you make a mistake in an issue and something (from the evidences) grabs hold of your throat and strangles you, then (you are forced) to look for another doubious (or deceiving) argument.

ولئن جزعت من هذه الآثار فدفعتها بالمغاليط مالك راحة فيما يصدقها من كتاب الله عز وجل الذي لا تقدر على دفعه وكيف تقدر على دفع هذه الآثار وقد صحت عن رسول الله ﷺ ألفاظها بلسان عربي مبين ناقضة لمذاهبك وتفاسيرك قد تداولتها أيدي المؤمنين وتناسخوها يؤديها الأول إلى الآخر والشاهد إلى الغائب إلى أن تقوم الساعة ليقرعوا بها رؤوس

[136] Translator: Dihyah ibn Khalīfah Al-Kalbī is a man from the *Sahābah* (*radiAllāhu 'anhum*).

الجهمية ويهشموا بها أنوفهم وينبذ تأويلك في حش أبيك ويكسر في حلقك كما كسر في حلوق من كان فوقك من الولاة والقضاة الذين كانوا من فوقك مثل ابن أبي دؤاد وعبد الرحمن وشعيب بعده وغسان وابن رباح المفتري على القرآن.

And if you are scared of these narrations and then refute them with your mistakes, you will not find any relief in what affirms them from the Book of Allāh which you are not able to refute. And how would you be able to refute these narrations, when they verily correctly have been narrated from the Messenger of Allāh ﷺ, and their words are in the clear Arabic language. They refute your beliefs and your interpretations, and they are circulated between the hands of the believers and they have copied it from each other; the first one passing it on to the next, and the present to the absent until the Hour is established, in order for them to strike the heads of the Jahmiyyah with it, and break their noses into pieces. And this interpretation of yours is thrown away in the toilet of your father, and it is smashed into your throat just as it was smashed into the throats of those who were above you of leaders and judges; those who were above you (in authority), such as Ibn Abī Duād[137], 'Abdur-Rahmān[138], Shu'ayb[139] after him, Ghassān[140] and Ibn Rabāh[141] who invented lies against the Qurān.

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[137] He is the judge Ahmad ibn Farj ibn Harīz Al-Ayādī Al-Basrī and then Al-Baghdādī. The *jahmī* and enemy of Imām Ahmad. He was an inviter to (the belief that) the Qurān is created. He died in years 240 after *hijrah*. He used to be called Ahmad Al-Bid'ah, just like Ahmad ibn Hanbal was called Ahmad As-Sunnah.

[138] He is 'Abdur-Rahmān ibn Ishāq ibn Ibrāhīm ibn Salamah Ad-Dabbī, their *mawlā*. He was a judge in the west in the time of Al-Mu'tasim, and was removed from it in year 226 after *hijrah*, and it was said 228 after *hijrah*. He was among those who attended the testing of Imām Ahmad and who debated him. He used to believe in the belief of the Jahmiyyah regarding the Qurān being created. He died in year 232 after *hijrah*. See "Tārīkh Baghdād" (10/260-261).

[139] He is Shu'ab ibn Sahl ibn Kathīr Ar-Rāzī, and he is known as Shu'bawayh. He was appointed as a judge in the beginning of the reign of Al-Mu'tasim in the east, and removed from it in year 226 after *hijrah*. He wrote a writing on his *masjid* stating that the Qurān is created, and he used to hold the opinion of Jahm, hate the people of *Sunnah*, discriminate against them and undervalue them. He died in year 246 after *hijrah*. See "Tārīkh Baghdād" (9/243-244).

[140] He is Ghassān ibn Muhammad Al-Marwazī, the judge of Kūfah in the time of Al-Mu'tasim. He used to test the people. He is from the companions of Ibn Abī Duād and he was mentioned among those who debated Ahmad ibn Hanbal (Mihnah Al-Imām Ahmad ibn Hanbal, by 'Abdul-Ghanī Al-Maqdisī p. 90, 103) (Akhbār Al-Qudāh by Wakī' 3/191). And 'Abdullāh ibn Ahmad ibn Hanbal said in "Al-'Ilal" (3029): *"Ghassān was a jahmī."*

[141] He is Ahmad ibn Rabāh. Him and the one who was before him used to be presented every day to Imām Ahmad – during the testing of him – in order to debate him. And they are from the companions of Ibn Abī Duād. Imām Ahmad was verily asked about the appointment of Ibn Rabāh as a judge in the time of Al-Mutawakkil, so he said about him: *"He is a well-known jahmī. And even if he copies some of the affairs of the Muslims, then he would still be harmful against them in it."* (Siyar A'lām An-Nubalā 11/297).

فإن كنت تدفع هذه الآثار بجهلك فما تصنع في القرآن وكيف تحتال له وهو من أوله إلى آخره ناقض لمذهبك ومكذب لدعواك حتى بلغني عنك من غير رواية المعارض أنك قلت ما شيء أنقض لدعوانا من القرآن غير أنه لا سبيل لدفعه إلا مكابرة بالتأويل.

So if you (try to) refute these narrations with your ignorance, then what will you do about the Qurān, and how will you play a trick with it when it from its beginning to its end is refuting your *madhhab* and rejecting your claim. It has even reached me regarding you – from another source than the narration of the opposer – that you said: *"There is nothing that refutes our claims more than the Qurān, and there is no way of refuting it except by stubbornness by (false) interpretation."*

Chapter: The affirmation of the two Feet

ثم أنشأت أيها المريسي تطعن في حديث الرسول ﷺ بعدما صدقت به وعرفت أنه قد قاله ثم فسرته تفسيرا مخالفا لتفاسير أهل الضلالة وهو قوله ﷺ: «**لا تزال جهنم يلقى فيها وتقول هل من مزيد حتى يضع الجبار فيها قدمه فتزوى فتقول قط قط**».

Then you began – O Al-Marīsī – disapproving the *hadīth* of the Messenger ﷺ after you believed in it and knew that he verily said it. Then you explained it with an explanation which is in opposition to the explanation of the people of prayer. And that (*hadīth*) is his ﷺ words: ***"There will continue to be thrown (people) into Hellfire, and it will say: 'Are there more?' Until Al-Jabbār will put His Qadam (Foot) upon it, so it will withdraw and say: 'Enough, enough.'"***

وادعيت أيها المريسي أن الحديث حق ومعناه عندك أنها لا تمتلئ حتى يضع الجبار قدمه فيها فقلت معنى قدمه أهل الشقوة الذين سبق لهم في علمه أنهم صائرون إليها كما قال ابن عباس بباطل زعمك في تفسير قول الله تعالى:

So you claimed – O Al-Marīsī – that the *hadīth* is true, and that its meaning for you is that it will be filled until *Al-Jabbār* will put His Foot upon it. Then you said: *"The meaning of His Foot is the people of misery; those regarding whom it has gone forth in His knowledge that they will end up in it."* Just as Ibn 'Abbās said in your false claim, regarding the explanation of His – the Exalted – Words:

﴿ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ﴾

"And give the glad tidings to those who believe, that they will have *qadam sidq* (a respectable position) **with their Lord."** (Yūnus 10:2)

قال: ما قدموا من أعمالهم.

He said: *"What they have sent forth of their (good) deeds."*

فقد روينا أيها المريسي عن الثقات الأئمة المشهورين عن ابن عباس رضي الله عنهما في تفسير القدم خلاف ما ادعيت من تأويلك هذا.

Then we have verily narrated – O Al-Marīsī – from the well-known trustworthy leaders, from Ibn 'Abbās (*radiAllāhu 'anhu*) regarding the *tafsīr* of the *Qadam* (Foot), the opposite of what you have claimed in this interpretation of yours.

حدثنا عبد الله بن أبي شيبة ويحيى الحماني عن وكيع عن سفيان عن عمار الدهني عن مسلم البطين عن سعيد بن جبير عن ابن عباس قال: الكرسي موضع القدمين والعرش لا يقدره إلا الله عز وجل.

89. 'Abdullāh ibn Abī Shaybah and Yahyā Al-Himmānī narrated it to us, from Wakī', from Sufyān, from 'Ammar Ad-Duhnī, from Muslim Al-Batīn, from Sa'īd

ibn Jubayr, from Ibn ‘Abbās (*radiAllāhu ‘anhu*) who said: *“The Kursī (Footstool) is the place of the two Feet. And no-one can estimate the size of the Throne except Allāh ‘azza wa jalla.”*[142]

فهذا الذي عرفناه عن ابن عباس صحيحا مشهورا. فما بالك تحيد عن المشهور المنصوص من قوله وتتعلق بالمغمور منه الملتبس الذي يحتمل المعاني.

This is what we know from Ibn ‘Abbās which is correct and well-known. So why are you deviating from the correct and written down of his words, and hold on to the unclear and dubious of it, which can hold several meanings.

وكيف تدعي أنها لا تمتلئ حتى يلقي الله فيها الأشقياء الذين هم قدم الجبار عندك فتمتلئ بهم في دعواك وهل استزادت أيها التائه إلا بعد مصير الأشقياء إليها وإلقاء الله إياهم فيها فاستزادت بعد ذلك.

And how can you claim – O Al-Marīsī – that it will not be filled until Allāh throws the miserable ones therein; those who for you are the Foot of *Al-Jabbār*, and then by them it will be filled? And did it only ask for more – O you lost person – after the miserable ones ended up in it and Allāh threw them in it, so it asked for more after this.

أفيلقيهم فيها ثانية وقد ألقاهم فيها قبل فلم تمتلئ كأنه في دعواك حبس عنها الأشقياء وألقى فيها السعداء فلما استزادت ألقى فيها الأشقياء بعد حتى ملأها.

Should He then throw them therein a second time, when He already threw them in before and it was not filled by that? It is as if in your claim, that He withheld the miserable ones from it and threw in the happy ones, and then when it asked for more, He then threw in the miserable ones, until He filled it.

لو ادعى هذا من لم يسمع حرفا من القرآن ما زاد.

If someone who did not hear even a letter of the Qurān claimed this, it (i.e. the claim) would not increase (in stupidity, foolishness and ignorance).

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[142] Its chain of narration is *sahīh* and its narrators are trustworthy. It was narrated by ‘Abdullāh in “As-Sunnah” (586) from his father, from Wakī’, and in (1020) from his father, from Ibn Mahdī. And it was narrated by ‘Abdur-Razzāq in “At-Tafsīr” (3030), At-Tabarī in “At-Tafsīr” (4/538) by way of Abū Ahmad Az-Zubayrī. And it was narrated by Ad-Dāraqutnī in “As-Sifāt” (36) by way of Abū ‘Āsim An-Nabīl, from several people, from Sufyān Ath-Thawrī.

ثم رددت الحديث بعدما أقررت به أنه حق فقلت: يقال لهؤلاء المشبهة أليس من قال إن الله يخلف وعده كافر فإن قالوا نعم فقل لهم من زعم أن جهنم تمتلئ من غير الجنة والناس فقد كفر لأن الله تعالى قال:

Then you rejected the *hadīth* after having acknowledged that it was true, and you said: *"It is said to these Mushabbihah: 'Is not the one who says that Allāh breaks His Promise a kāfir?' Then if they say: 'Yes.' Then say to them: 'The one who claims that Jahannam will be filled with others than the jinn and mankind, he has verily committed kufr. Because Allāh – the Exalted – said:*

﴿ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴾

"I will verily fill up *Jahannam* with *jinn* and people all together."
(As-Sajdah 32:13)'"

ويلك أيها المريسي، إنما أنزل هذه الآية من أنزل التي في ق:

Woe to you, O Al-Marīsī! Verily, the One who revealed this verse is the One who revealed the one which is in (*sūrah*) Qāf:

﴿ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴾

"That Day We will say to *Jahannam*: 'Are you filled up?' And it will say: 'Are there more?'" (Qāf 50:30)

ويجوز في الكلام أن يقال لممتلئ استزاد كما يمتلىء الرجل من الطعام والشراب فيقول قد امتلأت وشبعت وهو يقدر أن يزداد كما يقال امتلأ المسجد من الناس وفيه فضل وسعة للرجال بعد وامتلأ الوادي ماء وهو محتمل لأكثر منه.

And it is possible (or allowed) in the language to say about someone who is full that he asks for more. Just as a man can be filled with food and drink, and then say: *"I am verily filled up and full"*, while he is capable of (eating and drinking) more. And just like it is said: *"The masjid is filled with people"*, while there is still room for more people. And *"The valley became filled with water"*, while it is capable of (containing) more of it.

وكما قال النبي ﷺ: «**يخرج المهدي فيملأ الأرض قسطا وعدلا كما ملئت جورا وظلما**». وفي الأرض سعة بعد لأكثر من ذلك الظلم وأكثر من ذلك القسط.

And just like the Prophet ﷺ said: ***"The Mahdī will emerge, and he will fill up the world with fairness and justice, just as it (before) was filled with oppression and injustice."***[143] While there is still room on earth for more of this injustice, and more of this fairness.

[143] Narrated by Abū Dāwūd (4285) and Al-Hākim (8671) with a small difference. It is *hasan*.

فتمتلئ جهنم بما يلقى فيها مما وعدها من الجنة والناس فتقول هل من مزيد لفضل فيها غضبا لله على الكفار حتى يفعل الجبار بها ما أخبر رسول الله ﷺ كما شاء وكما عنى رسول الله ﷺ فحينئذ تقول «حسبي حسبي».

So *Jahannam* will be filled with what Allāh throws in it of what He has promised of *jinn* and people, and then it says: *"Are there more?"* Due to the extra space it has and out of anger for the sake of Allāh against the *kuffār*. Until *Al-Jabbār* will do to it what the Messenger of Allāh ﷺ informed about, how He wants and How the Messenger of Allāh ﷺ meant. And then it will say: *"It is enough for me, it is enough for me."*

وكيف يستحيل أيها المريسي ما وصف رسول الله ﷺ من وضع القدم في جهنم وأنت تزعم أن الله بكماله في جهنم قبل أن يملأها وبعدما ملأها لأنك تزعم أنه لا يخلو منه مكان فجهنم من أعظم الأمكنة فأنت أول من كذب بالآية إذ تدعي أن جهنم ممتلئة من الجبار تبارك وتعالى عز وجل عن وصفك.

So why is it impossible – O Al-Marīsī – what the Messenger of Allāh ﷺ described of putting the Foot upon *Jahannam*? And you claim that Allāh in His Perfection is in *Jahannam* before He fills it up and after He fills it up. Because you claim that no place is free from Him, and *Jahannam* is from the biggest of places. So you are the first one to reject the verse, since you claim that *Jahannam* is filled up with *Al-Jabbār*. Blessed, Exalted, Mighty and Majestic is He from your description.

ثم ادعيت أن من تأول في هذا قدم الجبار فقد جعل الله من الجنة والناس ومن تبع إبليس إذ زعم أن شيئا منه يدخل جهنم والله يقول:

Then you claimed that whoever interprets (this *hadīth* as meaning) the Foot of *Al-Jabbār*, then he has made Allāh to be from the *jinn* and people, and those who followed Iblīs. Since you claim that a part of Him enters *Jahannam*, while Allāh says:

﴿ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴾

"I will verily fill up *Jahannam* with *jinn* and people all together."
(As-Sajdah 32:13)

فيقال لك أيها المريسي: فأنت أول من جعلته من الجنة والناس ومن تبع إبليس إذ تزعم أنه لا تخلو منه جهنم ولا شيء من الأمكنة أفبعض أوحش أم كل؟

So it said to you, O Al-Marīsī: Then you are the first one to make Him to be from the *jinn* and people, and those who followed Iblīs, since you claim that *Jahannam* is not free from (containing) Him, nor is any (other) place. So is a part more strange, or the whole?

ويلك إنما أراد الله بقوله:

Woe to you! Allāh verily meant with His Words:

﴿ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴾

"I will verily fill up *Jahannam* with *jinn* and people all together."
(As-Sajdah 32:13)

الذين حق عليهم العذاب.

Those who deserve the punishment.

ولها خزنة يدخلونها ملائكة غلاظ شداد غير معذبين بها وفيها كلاب وحيات وعقارب. وقال:

And it has gatekeepers who enters it; angels who are severe and stern, and who will not be punished in it. And there are dogs, snakes and scorpions in it. And He said:

﴿ عَلَيْهَا تِسْعَةَ عَشَرَ ۝٣٠ وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا ﴾

"(Guarding) **over it are nineteen** (angels)**. And we did not make the companions** (i.e. guardians) **of Hellfire anyone but the angels. And we did not make their number but a trial for those who disbelieve."** (Al-Muddaththir (74:30-31)

فلا يدفع هذه الآيات قوله:

And these verses do not disprove His Words:

﴿ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴾

"I will verily fill up Jahannam with jinn and people all together."
(As-Sajdah 32:13)"

كما لا يدفع هذه الآية قول النبي ﷺ: «يضع الجبار فيها قدمه».

Just like this verse does not disprove the words of the Prophet ﷺ: ***"Al-Jabbār will put His Qadam (Foot) upon it."***

فإذا كنت جهنم لا تضر الخزنة الذين يدخلونها ويقومون عليها فكيف تضر الذي سخرها لهم؟ فإن أنت أقررت بالخزنة وملائكة العذاب وما فيها من غير الجنة والناس كفرت في دعواك لأنك زعمت أن من ادعى أن جهنم تمتلئ من غير الجنة والناس فقد كفر وهذه الآثار التي رويت عن رسول الله ﷺ في ذكر القدم مما أنت مصدق محقق.

So if *Jahannam* does not harm the guardians who enter it and stand guard over it, then how will it harm the One who subdued it to them (i.e. Allāh)? So if you acknowledge the guardians and the angels of punishment, and whatever is in it

(i.e. *Jahannam*) besides *jinn* and people, then you have committed *kufr* according to your own claim. Because you claimed that the one who claims that *Jahannam* will be filled with others than *jinn* and people, he has verily committed *kufr*. And these narrations which were narrated from the Messenger of Allāh ﷺ regarding the mention of the Foot, are from that which you believe in and establish.

حدثنا سهل بن بكار البصري حدثنا أبان عن قتادة عن أنس رضي الله عنه قال: قال نبي الله ﷺ: «**لا تزال جهنم تقول هل من مزيد فيدلي فيها رب العالمين قدمه فينزوي بعضها إلى بعض فتقول قط بعزتك ولا يزال في الجنة فضل حتى ينشئ الله خلقا فيسكنهم فيها**».

90. Sahl ibn Bakkār Al-Basrī narrated to us (and said): Abān narrated to us, from Qatādah, from Anas (*radiAllāhu 'anhu*) who said: The Prophet ﷺ said: ***"Jahannam will continue to say: 'Are there more?' So the Lord of all the worlds will bring forward His Foot, so it will withdraw into itself. Then it will say: 'It is enough, by Your Might.' And there will continue to be extra room in Paradise until Allāh will create a creation and make them live therein."***[144]

حدثنا موسى بن إسماعيل حدثنا حماد وهو ابن سلمة عن عطاء ابن السائب عن عبيد الله بن عبد الله بن عتبة عن أبي سعيد الخدري رضي الله عنه أن النبي ﷺ قال: «**افتخرت الجنة والنار فقالت النار يا رب يدخلني الجبارون والملوك والأشراف وقالت الجنة يدخلني الفقراء والضعفاء والمساكين فقال الله للنار أنت عذابي أصيب بك من أشاء وقال للجنة أنت رحمتي وسعت كل شيء ولكل واحدة منكما ملؤها فأما النار فيلقى فيها وتقول هل من مزيد ثلاث مرات حتى يأتيها فيضع قدمه عليها وتقول قدي قدي ثلاثا**».

91. Mūsā ibn Ismā'īl narrated to us (and said): Hammād (i.e. ibn Salamah) narrated to us, from 'Atā ibn As-Sāib, from 'Ubayd ibn 'Abdillāh ibn 'Utbah, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) that the Prophet ﷺ said: ***"Paradise and Hellfire were boasting. So Hellfire said: 'O Lord. The giants, the kings and the honorable will enter me.' And Paradise said: 'The poor, the weak and the humble will enter me.' So Allāh said to Hellfire: 'You are My punishment and I afflict with you whomever I want.' And He said to Paradise: 'You are My mercy which encompasses everything. And for every one of you will be their share.' As for Hellfire then (jinn and people) will be thrown in it and it will say: 'Are there***

[144] Agreed upon. Narrated by Muslim in his "Sahīh" (2848) by way of Abān ibn Yazīd Al-'Attār, from Qatādah. And Al-Bukhārī narrated it in his "Sahīh" (4848) by way of Shu'bah ibn Al-Hajjāj, from Qatādah. And it was narrated with other *sahīh* chains of narration by Al-Bukhārī and Muslim.

more?' Three times. Until He will come to it and place His Foot upon it. And it will say: 'Enough, enough.' Three times."[145]

وقرأت على عثمان بن الهيثم المؤذن أن عوف بن أبي جميلة الأعرابي حدثه عن محمد بن سيرين عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «**اختصمت الجنة والنار وقالت النار أوثرت بالمتكبرين والمتجبرين وقالت الجنة مالي لا يدخلني إلا سفلة الناس وسقاطهم أو كما قالت فقال لهما قال للجنة أنت رحمتي أسكنك من أشاء من خلقي ولكل واحدة منكما ملؤها وأما جهنم فإنها لا تمتلئ حتى يضع الله قدمه فيها فينزوي بعضها إلى بعض قد قد وأما الجنة فإن الله ينشئ لها ما من خلقه**».

92. And I read for 'Uthmān ibn Al-Haytham Al-Muadhdhin that 'Awf ibn Abī Jamīlah Al-A'rābī narrated to him, from Muhammad ibn Sīrīn, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Paradise and Hellfire had a dispute, and Hellfire said: 'I have been given precedence with the arrogant and the tyrants.' And Paradise said: 'How come it is only the uncivilized and those of low status that will enter me?' Or as it said. So He spoke to them. He said to Paradise: 'You are My mercy. I will let whomever I want from My creation live in you. And every one of you will have its share.' As for Jahannam then it will not be filled until Allāh places His Foot in it. Then it will withdraw into itself (and say): 'Enough, enough, enough.' And as for Paradise, then Allāh will create for it whomever He wants from His creation."***[146]

فأخبرني عثمان بن الهيثم أن عوفا حدثه بذلك كما قرأت عليه

Then 'Uthmān ibn Al-Haytham informed me that 'Awf narrated to him the same as I had read for him.

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[145] It was narrated by Ahmad (11099, 11740), 'Abd ibn Humayd (908 –Muntakhib), Ibn Abī 'Āsim in "As-Sunnah" (528) and others, by way of Hammād ibn Salamah, from 'Atā ibn As-Sāib. And its men are trustworthy, except 'Atā ibn As-Sāib who used to mix (in the *isnād*) in his old days. So whoever heard from him before he started mixing, then this is *sahīh*, and whoever heard from him after the mixing, then this is nothing. And the narrator from him here is Hammād ibn Salamah, and he verily narrated from him both before and after the mixing.
But the *hadīth* has another way. It was narrated by Ahmad (11754), Abū Ya'lā (1172), Al-Lālakāī in "Sharh Usūl Al-I'tiqād" (2253), Al-Bayhaqī in "Al-Bath wan-Nushūr" (170) and others, by way of Jarīr, from Al-A'mash, from Abū Sālih As-Sammān, from Abū Sa'd. And this is a *sahīh isnād* and its narrators are trustworthy.

[146] It is *sahīh*. It was narrated by Ibn Khuzaymah in "At-Tawhīd" (1/207) by way of Ibn Sīrīn. And it was narrated by Al-Bukhārī (4850), Muslim (2846), Ahmad (8164) and others, by way of Hammām ibn Munabbih, from Abū Hurayrah. And it was narrated by Al-Bukhārī (7449) and Muslim (2864) by way of Al-A'raj, from Abū Hurayrah.

حدثنا عبد الله بن صالح أن معاوية بن صالح حدثه عن راشد بن سعد أن النبي ﷺ قال: «إن الله يطوي المظالم يوم القيامة فيجعلها تحت قدميه إلا ما كان من أجر الأجير وعقر البهيمة وفض خاتم بغير حق» يريد افتضاض الأبكار.

93. 'Abdullāh ibn Sālih narrated to us that Mu'āwiyah ibn Sālih narrated to him, from Rāshid ibn Sa'd, that the Prophet ﷺ said: ***"Verily, Allāh will fold up the injustices on the Day of Resurrection and put them under His two Feet, except what was from the wages of a worker, the harming a riding animal and breaking a ring without permission."***[147] He meant the defloration of virgins.

فانظر أيها المريسي في ألفاظ ما رويت عن رسول الله ﷺ الذي أقررت بأنه قاله هل تحتمل ألفاظه التأويل الذي ذهبت إليه.

So look – O Al-Marīsī – in the words of what you have narrated from the Messenger of Allāh ﷺ which you acknowledged that he said. Is it possible to interpret his words in the way which you believe in?

[147] It is weak due to its *irsāl* (i.e. when a *tābi'ī* omits the *sahābī* he heard the *hadīth* from), and due to the weakness of 'Abdullāh ibn Sālih the writer of Al-Layth. And the *hadīth* was narrated by Ibn Mandah in "Ar-Radd 'alā Al-Jahmiyyah" (1/20) by way of 'Abdullāh ibn Sālih.

Chapter: What was narrated regarding the *'Arsh* (Throne) and the *Kursī* (Footstool)

ثم انتدبت أيها المريسي مكذبا بعرش الله وكرسيه مطنبا في التكذيب بجهلك متأولا في تكذيبه بخلاف ما تعقله العلماء. فرويت عن ابن عباس رضي الله عنهما أنه قال:

Then you – O Al-Marīsī – rejected the Throne of Allāh and His *Kursī*. You exaggerated in your rejection due to your ignorance, and you used an interpretation in rejecting it which the scholars cannot imagine. So you narrated from Ibn 'Abbās (*radiAllāhu 'anhu*) that he said:

﴿ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ﴾

"His *Kursī* (Footstool) extends over the heavens and the earth."
(Al-Baqarah 2:256)

علمه.

(He said): *"His Knowledge."*

قلت: فمعنى الكرسي العلم، فمن ذهب إلى غير العلم أكذبه كتاب الله تعالى.

You said: *"So the meaning of the Kursī is: The knowledge. So whoever believes regarding it (that it is) something other than the knowledge, then the Book of Allāh – the Exalted – has refuted him."*

فيقال لهذا المريسي: أما ما رويت عن ابن عباس فإنه من رواية جعفر الأحمر وليس جعفر ممن يعتمد على روايته إذ قد خالفته الرواة الثقات المتقنون. وقد روى مسلم البطين عن سعيد بن جبير عن ابن عباس في الكرسي خلاف ما ادعيت على ابن عباس.

So it is said to this Al-Marīsī: As for what you have narrated from Ibn 'Abbās, then it is verily from the narration of Ja'far Al-Ahmar, and Ja'far is not among those upon whose narration one relies. Because the trustworthy and skillful narrators have opposed him. And verily did Muslim Al-Batīn narrate from Sa'īd ibn Jubayr, from Ibn 'Abbās the opposite of what you have claimed regarding the *Kursī*.

حدثناه يحيى وأبو بكر بن أبي شيبة عن وكيع عن سفيان عن عمار الدهني عن مسلم البطين عن سعيد بن جبير عن ابن عباس رضي الله عنهما قال: الكرسي موضع القدمين والعرش لا يقدر قدره إلا الله.

94. Yahyā and Abū Bakr ibn Abī Shaybah narrated it to us, from Wakī', from Sufyān, from 'Ammār Ad-Duhnī, from Muslim Al-Batīn, from Sa'īd ibn Jubayr,

from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) that he said: *“The Kursī is the place of the two Feet, and no-one can estimate the size of the Throne except Allāh.”*[148]

فأقر المريسي بهذا الحديث وصححه وزعم أن وكيعا رواه إلا أن تفسير القدمين هاهنا في دعواه الثقلين. قال: يضع الله علمه وقضاءه للثقلين يوم القيامة فيحكم به فيهم. فهل سمع سامع من العالمين بمثل ما ادعى هذا المريسي.

So Al-Marīsī acknowledged this *hadīth* and declared it to be *sahīh*, and he stated that Wakī’ narrated it, but the explanation of the two Feet here – according to his claim – is: the *thaqalayn* (i.e. mankind and *jinn*). He said: Allāh will place His Knowledge and judgment for the *thaqalayn* on the Day of Judgment, and then He will judge with it among them. So has anyone who can hear, ever heard of anything similar to what this Al-Marīsī has claimed?

ويلك عمن أخذته ومن أي شيطان تلقيته فإنه ما سبقك إليها آدمي نعلمه. أيحتاج الرب عز وجل أن يضع محاسبة العباد على كتاب علمه وأقضيته يحكم بما فيه بينهم ولا أراك مع كثرة جهلك إلا وستعلم أنك احتججت بباطل جعلته أغلوطة تغالط بها أغمار الناس وجهالهم.

Woe to you, O Al-Marīsī! From whom did you take this? And from which *shaytān* did you learn it? Because no human that we know of have ever said this before you. Should the Lord – *‘azza wa jalla* – be in need of putting the accounts of the slaves upon the book of His Knowledge and judgments, and then judge between them in accordance with what is in it (i.e. this book)? And I do not believe that you – despite of your abundant ignorance – not will know that you have argued with falsehood, and you have made it into some unclear words which you use to make the naive and ignorant of people fall in mistake.

وقد روي عن ابن عباس أيضا عن النبي ﷺ قال: «**آتي باب الجنة فأقرعه فيفتح لي فأرى ربي وهو على كرسيه فيتجلى لي فأخر ساجدا**»

And it was verily also narrated from Ibn ‘Abbās, from the Prophet ﷺ who said: ***“I will come to the door of Paradise and knock on it, and it will be opened for me. Then I will see my Lord who is upon His Kursī, and He will appear to me so I will fall down in prostration.”***[149]

[148] It has gone forth in number (89), and it is *sahīh*.

[149] It was narrated by Ahmad (2546), At-Tiyālisī (82711), ‘Abd ibn Humayd (695), Abū Ya’lā (2328), the author in “Ar-Radd ‘alā Al-Jahmiyyah” (91) and others. And the chains of narrations all evolve around ‘Alī ibn Zayd ibn Jud’ān, and he is weak.

فهل يجوز لك في تأويلك أنه يأتي ربه وهو على علمه إذ ادعيت أن من زعم أن الكرسي غير العلم أكذبه القرآن بما رويت فيه عن ابن عباس فهذا ابن عباس يخبر عن رسول الله ﷺ وعن نفسه خلاف ما رويت فيه فكيف تحيد عن هذا المشهور عن ابن عباس إلى المغمور عنه إلا من ظنة وريبة.

So is it possible (or allowed) for you in your interpretation that he will come to his Lord while He is upon His Knowledge? If you claim that the one who says that the *Kursī* is something other than the knowledge, has been refuted by the Qurān according to what you have narrated regarding it from Ibn ‘Abbās, then here is Ibn ‘Abbās who is informing from the Messenger of Allāh ﷺ and from himself, about something other than what you have narrated regarding it. So how do you turn away from the well-known from Ibn ‘Abbās towards the unclear from him, based upon only assumption and doubt?

وأما قولك من ذهب في الكرسي إلى غير العلم أكذبه كتاب الله، ويلك وأي آية من كتاب الله تكذبه؟ أأنزل على غياث اليهودي في تكذيبه آية لم تنزل على محمد ﷺ.

And as for your claim, that whoever believes regarding the *Kursī* that it means something else than the Knowledge, then the Qurān has refuted him. (Then) woe to you! And which verse from the Qurān is refuting him? Was a verse revealed to Ghiyāth the Jew regarding his rejection, which was not revealed to Muhammad ﷺ?

ويلك، وهل بقي أحد من نساء المسلمين وصبيانهم إلا وقد عقل أمر العرش والكرسي وآمن بهما إلا أنت ورهطك وليس العرش والكرسي مما ينبغي أن يسند في تثبيتهما الآثار ويؤلف فيهما الأخبار لولا أغلوطاتك هذه لما أن علمهما والإيمان بهما خلص إلى النساء والصبيان إلا إليك وإلى أصحابك طهر الله منكم بلاده وأراح منكم عباده. والعجب من استطالتك بجهالتك هذه وأغلوطاتك إذ تقول لمن هو أعلم بالله وبكتابه منك إن لم تعلموا تفسير ما قلنا وإلا فسلوا العلماء ولا تعجلوا بالقضاء.

Woe to you! And do anyone among the women and children of the Muslims remain, except that they understood the affair of the ‘*Arsh* and the *Kursī* and believed in them, while only you and your group (have not)? And the ‘*Arsh* and the *Kursī* are not from that where there is a need for mentioning narrations in order to affirm them, nor that books are written about it, even despite of these ambiguous words (that you have come with). Because the knowledge of it has reached the women and children, and only not to you and to your companions. May Allāh purify the countries from you, and relieve His slaves from you! And what is surprising from your prolonging of your ignorance and ambiguous words is, when you say to the one who is more knowledgeable about Allāh and His Book than you: *“If you do not know the explanation of what we have said, then ask the scholars and do not hasten.”*

ويلك أيها المريسي. قد سألنا العلماء وجالسنا الفقهاء فوجدناهم كلهم على خلاف مذهبك. فسم عالما ممن مضى وممن غبر يحتج بمثل هذه العمايات ويتكلم بها حتى نعرفه فنسأله، فإنا ما رأينا متكلما ينتحل الإسلام أظهر كفرا وأسمج كلاما وأقل إصابة في التأويل منك.

Woe to you, O Al-Marīsī. We have verily asked the scholars and sat with the people of understanding. And we found them all opposing your *madhhab* (belief). So name one scholar among those who have gone forth and passed away, who used something like these folishnesses as arguments and speaks about them, so we can know of him and ask him. Because we have never seen any speaker who ascribes to Islām, who is clearer in *kufr*, more repulsive in words and lesser correct in interpretation than you.

وقد عرضنا كلامك على كلام من مضى ومن غبر من العلماء فما فوجدنا أحدا على مذهبك وعرضناه على لغات العرب والعجم فلم يحتمل شيء منها شيئا من كلامك ولو كان عندك من ينصحك لحجر عليك الكلام فضلا أن يفتخر بحسن الكلام وسنذكر لك آثارا مما جاء عن رسول الله ﷺ وأصحابه في الكرسي لتنظر في ألفاظها هل تدل على شيء من أغلوطاتك هذه.

And we have verily compared your words with the words of those who have gone forth and passed away from the scholars. And we did not find anyone to be upon your *madhhab*. And we compared it with the language of the Arabs and non-Arabs, and none of your words were possible (to be correct) in any of them. And if you had someone with you who gave you advise, then he would verily prohibit you from speaking, instead of you boasting about being eloquent. And we will verily mention some narrations among what was narrated from the Messenger of Allāh ﷺ and his companions regarding the *Kursī*, in order for you to have a look in their wordings, whether or not they prove any of these ambiguous words of yours?!

حدثنا عبد الله بن أبي شيبة حدثنا أبو أسامة عن زكريا عن أبي إسحاق عن سعيد بن معبد قال حدثتني أسماء بنت عميس أن جعفرا رضي الله عنهما جاءها إذ هم بالحبشة وهو يبكي فقالت ما شأنك قال رأيت فتى مترفا من الحبشة شابا جسيما مر على امرأة فطرح دقيقا كان معها فنسفته الريح فقالت: أكِلك إلى يوم يجلس الملك على الكرسي فيأخذ للمظلوم من الظالم.

95. ‘Abdullāh ibn Abī Shaybah narrated to us (and said): Abū Usāmah narrated to us, from Zakariyyā, from Abū Ishāq, from Sa’īd ibn Ma’bad who said: Asmā bint ‘Umays narrated to me that Ja’far came to her when they were in Habashah while he was crying. So she said: *“What is the matter with you?”* He said: *“I saw a wealthy young man from Habashah who was an overweight young man. He passed by a women and he tossed some flour that she had and the wind blew it away. So she said: ‘I*

will entrust you to the Day of Resurrection, where the King will sit on the Kursī and He will take (the right) for the unjustly treated from the unjust.'"[150]

حدثنا يحيى الحماني حدثنا خالد بن عبد الله عن عطاء بن السائب عن عبد الله بن بريدة عن أبيه قال لما قدم جعفر من الحبشة قال له النبي ﷺ: «**ما أعجب ما رأيت بالحبشة**» قال رأيت امرأة على رأسها مكتل فيه طعام فجاء فارس فأذراه فجلست تجمعه ثم التفتت ثم قالت ويحك كيف تصنع لو قد وضع الملك كرسيه فأخذ للمظلوم من الظالم فضحك النبي ﷺ وعجب من ذلك وقال: «**ما قدس الله أمة لا يؤخذ لضعيفها من شديدها غير متعتع**».

96. Yahyā Al-Himmānī narrated to us (and said): Khālid ibn 'Abdillāh narrated to us, from 'Atā ibn As-Sāib, from 'Abdullāh ibn Buraydah, from his father who said: When Ja'far came from Habashah the Prophet ﷺ said to him: ***"What is the most astonishing you saw in Habashah?"*** He said: *"I saw a woman who had a large basket on her head containing food. Then a knight came and knocked it down. So she sat down to gather it. Then she turned and said: 'Woe to you. What will you do when the King has placed His Kursī, and He takes for the unjustly treated from the unjust?"* So the Prophet ﷺ laughed and he was surprised by that. And he said: ***"Allāh does not purify a nation where the right of the weak one cannot be taken from the strong one, without (the weak one) shaking (due to fearing the consequences)."***[151]

حدثنا هشام بن خالد الدمشقي حدثنا محمد بن شعيب بن شابور أخبرنا عمر بن عبد الله مولى غفرة قال: سمعت أنس بن مالك رضي الله عنه يقول قال رسول الله ﷺ: «**أتاني جبريل فقال إن ربك اتخذ في الجنة واديا أفيح من مسك أبيض فإذا كان يوم الجمعة من أيام الآخرة هبط الرب من عرشه إلى كرسيه وحف الكرسي بمنابر من نور فيجلس عليها النبيون وحف المنابر بكراسي من ذهب فيجلس عليها الصديقون والشهداء**».

97. Hishām ibn Khālid Ad-Dimashqī narrated to us (and said): Muhammad ibn Shu'ayb ibn Shābūr (who said): 'Umar ibn 'Abdillāh the *mawlā* of Ghafrah informed us and said: I heard Anas ibn Mālik (*radiAllāhu 'anhu*) say: The Messenger of Allāh ﷺ said: ***"Jibrīl came to me and said: 'Verily, your Lord has chosen a valley in Paradise which is more aromatic than white musk. Then when it is the day of Jumu'ah in the days of the ākhirah, the Lord descends from His 'Arsh to His Kursī. And He will surround the Kursī with pulpits of light,***

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[150] Narrated by Ibn Khuzaymah in "At-Tawhīd" (1/246). He said: Bishr ibn Khālid Al-'Askarī narrated to us and said: Abū Usāmah narrated to us… And he mentioned the rest of the *isnād* and the same *matn* (text). And this narration is *sahīh*, and the one that comes after testifies to it.

[151] Narrated by Ibn Abī 'Āsim in "As-Sunnah" (1/257) from 'Uthmān ibn Sa'īd Ad-Dārimī, and Al-Bayhaqī in "Al-Kubrā" (6/95) by way of Hāmid ibn Mahmūd Al-Marwazī Al-Muqrī. And it is weak due to the mixing 'Atā ibn As-Sāib, but it has witnesses – including the previous narration – that lifts its degree to at least *hasan*.

upon which the prophets will sit. And He will surround the pulpits with seats of gold, upon which the truthful and the martyrs will sit.'"[152]

حدثنا موسى بن إسماعيل حدثنا حماد وهو ابن سلمة عن عاصم عن زر عن ابن مسعود رضي الله عنه قال: بين السماء السابعة وبين الكرسي خمسمائة عام وبين الكرسي إلى الماء خمسمائة عام والعرش على الماء والله فوق العرش وهو يعلم ما أنتم عليه.

98. Mūsā ibn Ismā'īl narrated to us (and said): Hammād (i.e. ibn Salamah) narrated to us, from 'Āsim, from Zirr, from Ibn Mas'ūd (*radiAllāhu 'anhu*) who said: *"Between the seventh heaven and the Kursī there is (the travel distance of) five hundred years. And between the Kursī and the water, there is five hundred years. And the 'Arsh is upon the water. And Allāh is above the 'Arsh and He knows what you are upon."*[153]

حدثنا يحيى الحماني وأبو بكر قالا حدثنا وكيع عن سفيان عن عمار الدهني عن مسلم البطين عن سعيد بن جبير عن ابن عباس رضي الله عنهما قال: الكرسي موضع القدمين والعرش لا يقدر قدره إلا الله.

99. Yahyā Al-Himmānī and Abū Bakr both said: Wakī' narrated to us, from Sufyān, from 'Ammār Ad-Duhnī, from Muslim Al-Batīn, from Sa'īd ibn Jubayr, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"The Kursī (Footstool) is the place of the two Feet. And no-one can estimate the size of the Throne except Allāh."*[154]

حدثنا الحماني حدثنا الحكم بن ظهير عن عاصم عن زر عن عبد الله رضي الله عنه قال: ما السماوات والأرض في الكرسي إلا بمنزلة حلقة بأرض فلاة.

100. Al-Himmānī narrated to us (and said): Al-Hakam ibn Dhuhayr narrated to us, from 'Āsim, from Zirr, from 'Abdullāh (*radiAllāhu 'anhu*) who said: *"The heavens and the earth compared to the Kursī are like the state of a ring in a desert."*[155]

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[152] It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (75, 93) and Ad-Dāraqutnī in "Ruyah Allāh" (76) by way of Muhammad ibn Shu'ayb. And this *isnād* is weak due to 'Umar ibn 'Abdillāh the *mawlā* of Ghafrah. He was declared weak by Ibn Ma'īn and An-Nasāī. Then it is also *munqati'* between him and Anas. Abū Hātim Ar-Rāzī said about him: *"He did not meet Anas."* The *hadīth* has other ways (i.e. chains of narration) that at least lift its degree to *hasan*.

[153] It is *hasan*. Narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (33), Ibn Khuzaymah in "At-Tawhīd" (1/242-244), At-Tabarānī in "Al-Kabīr" (8987), Al-Bayhaqī in "Al-Asmā was-Sifāt" (858) and Abū Ash-Shaykh in "Al-'Adhamah" (2688).
Its *isnād* is *hasan* (and not *sahīh*) due to 'Āsim, and he is Ibn Abī An-Najūd. There is something with his memory. But this does not bring it down from the degree of *hasan*. Adh-Dhahabī said in "Al-'Uluw": *"Its isnād is sahīh."*

[154] It has gone forth in number (89) and it is *sahīh*.

[155] It is *munkar* (rejected) due to Al-Hakam ibn Dhuhayr. Al-Bukhārī said: *"(He is) munkar (rejected) in hadīth. They left him."* And Ibn 'Adī said: *"The majority of his ahādīth are not established."*

حدثنا يحيى الحماني حدثنا أبو معاوية عن الأعمش عن مجاهد قال: ما السماوات والأرض في الكرسي إلا بمنزلة حلقة بأرض فلاة.

101. Yahyā Al-Himmānī narrated to us (and said): Abū Mu'āwiyah narrated to us, from Al-A'mash, from Mujāhid who said: *"The heavens and the earth compared to the Kursī are like the state of a ring in a desert."*[156]

حدثنا عبد الله بن رجاء أخبرنا إسرائيل عن أبي إسحاق عن عبد الله بن خليفة قال أتت امرأة إلى النبي ﷺ فقالت: ادع الله أن يدخلني الجنة، فعظم الرب فقال **إن كرسيه وسع السماوات والأرض وإنه ليقعد عليه فما يفضل منه إلا قدر أربع أصابع** ومد أصابعه الأربع **وإن له أطيطا كأطيط الرحل الجديد إذا ركبه من يثقله**.

102. 'Abdullāh ibn Rajā narrated to us (and said): Isrāīl narrated to us, from Abū Ishāq, from 'Abdullāh ibn Khalīfah who said: A woman came to the Prophet ﷺ and said: *"Invoke Allāh and ask Him to enter me into Paradise."* So He exalted the Lord and said: ***"Verily His Kursī extends over the heavens and the earth. He verily sits on it, and nothing remains of it, except the size of four fingers*** – and he stretched out his four fingers – ***and it verily has a creak like the creak of a new saddle, when the one who rides on it puts his weight on it."***[157]

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[156] Its *isnād* is weak, due to Al-A'mash who was know for *tadlīs*; especially in what he narrated from Mujāhid.

[157] Narrated by At-Tabarī in "At-Tafsīr" (4/540), 'Abdullāh ibn Ahmad in "As-Sunnah" (593), Abū Ash-Shaykh in "Al-'Adhamah" (2/650), Al-Khatīb in "Tārīkh Baghdād" (8/589) and others, by way of Isrāīl ibn Abī Ishāq.

And it was narrated by At-Tabarī (4/540), Ibn Abī 'Āsim in "As-Sunnah" (574), Abū Ash-Shaykh in "Al-'Adhamah" (2/548), Ibn Battah in "Al-Ibānah" (3/178) and others, by way of Isrāīl, from Abū Ishāq, from 'Abdullāh ibn Khalīfah, from 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) who said: *"A woman came to the Prophet ﷺ …"* And he mentioned it.

And it was narrated by Ad-Diyā in "Al-Mukhtārah" (154) by way of Shu'bah, from Abū Ishāq, from 'Abdullāh ibn Khalīfah, from 'Umar ibn Al-Khattāb, from the Prophet ﷺ a similar *hadīth*.

Adh-Dhahabī said in "Al-'Arsh" (2/153): *"This hadīth is established from the hadīth of Abū Ishāq As-Sabī'ī, the leader of the people of Kūfah in his time. He heard from several of the Sahābah, and they (i.e. Al-Bukhārī and Muslim) narrated his hadīth in their two Sahīh. He died in year 127. Among the elders of the Tābi'ūn 'Abdullāh ibn Khalīfah was the only one to narrate this hadīth. We do not know his state in jarh (criticism) and ta'dīl (praise). But Abū Ishāq As-Sabī'ī narrated this hadīth while acknowledging it, just as other ahādīth regarding the Attributes. And Sufyān Ath-Thawrī, Abū Ahmad Az-Zubayrī, Yahyā ibn Abī Kathīr and Wakī' from Isrāīl also narrated this hadīth. And Abū 'Abdir-Rahmān 'Abdullāh ibn Ahmad ibn Hanbal narrated it in his book 'As-Sunnah war-Radd 'ala Al-Jahmiyyah', from his father, from 'Abdur-Rahmān ibn Mahdī, from Sufyān Ath-Thawrī, from Abū Ishāq As-Sabī'ī, from 'Abdullāh ibn Khalīfah, from 'Umar (radiAllāhu 'anhu). And its wording is: 'When the Lord sits upon the Kursī, a creak is heard similar to the creak of a new saddle.' And he also narrated it from his father (who said): Wakī' narrated the hadīth of Isrāīl to us, from Abū Ishāq, from 'Abdullāh ibn Khalīfah, from 'Umar: 'When the Lord sits upon the Kursī.' Then a man – whose name my father mentioned – shivered in front of Wakī' (when hearing this), so Wakī' became angry and said: 'We have experienced Al-A'mash and Sufyān narrating these ahādīth and they did not reject them.'"*

فهاك أيها المريسي خذها مشهورة مأثورة فصرها وضعها بجنب تأويلك الذي خالفت فيه أمة محمد ﷺ.

So here, O Al-Marīsī, take these well-known narrations, bundle them up and put them next to your interpretation by which you opposed the *Ummah* of Muhammad ﷺ.

ثم أنشأت أيها المريسي واعظا لمن اتعظ قبلك بمواعظ الله وقبلها عن الله وصدق فيها رسول الله ﷺ وانتهى فيها إلى ما أمر الله فانزجر عما نهى الله فقلت لهم لا تعتقدوا في أنفسكم أن لله شبها أو مثلا أو عدلا أو يدرك بحاسة وانفوا عن الله ما نفاه عن نفسه وصفوه بما وصف به نفسه في كتابه فإن من زعم أن الله شبها وعدلا فهو كافر.

Then you, O Al-Marīsī, began admonishing those who were admonished before you by the lessons of Allāh, who accepted them from Allāh, affirmed the Messenger of Allāh ﷺ in it, and stopped in it where Allāh commanded, so they kept away from what Allāh has forbidden. So you said to them: *"Do not believe that anyone is similar, equal or equivalent to Allāh, or that He can be sensed by any senses. And negate for Allāh what He negated for Himself, and describe Him with what He described Himself with in His Book. For verily, the one who claims that anyone is similar or equal to Allāh, he is a kāfir."*

فيقال لك أيها المريسي المدعي في الظاهر لما أنت له منتف في الباطن: قد قرأنا القرآن كما قرأت وعقلنا عن الله أنه ليس كمثله شيء وقد نفينا عن الله ما نفى عن نفسه ووصفناه بما وصف به نفسه فلم نعده، وأبيت أن تصفه بما وصف به نفسه ووصفته بخلاف ما وصف به نفسه.

So it is said you, O Al-Marīsī who claims something on the outside which you are empty of on the inside: We have verily read the Qurān, just as you have read it. And we have understood from Allāh, that nothing is similar to Him. And we have negated for Allāh what He has negated for Himself, and we have described Him with what He has described Himself with. And we did not transgress this. While you have refused to describe Him with what He has described Himself with, and you described Him with something other than what He has described Himself with.

أخبرنا الله في كتابه أنه ذو سمع وبصر ويدين ووجه ونفس وعلم وكلام وأنه فوق عرشه فوق سمواته فآمنا بجميع ما وصف به نفسه كما وصفه بلا كيف ونفيتها أنت عنه كلهات أجمع بعمايات من الحجج وتكييف

Allāh has informed us in His Book, that He possesses Hearing and Sight, two Hands, a Face, a *Nafs* (Self), Knowledge, Speech and that He is above His Throne above His heavens. So we have believed in everything which He has described Himself with, exactly as He has described it, and without (saying or describing) how. While you negated all of it for Him with arguments of blindness and *takyīf* (i.e. describing its condition).

فادعيت أن وجهه كله وأنه لا يوصف بنفس وأن سمعه إدراك الصوت إياه وأن بصره مشاهدة الألوان كالجبال والحجارة والأصنام التي تنظر إليك بعيون لا تبصر وأن يديه رزقاه موسعه ومقتوره وأن علمه وكلامه مخلوقان محدثان وأن أسماءه مستعارة مخلوقة محدثة وأن فوق عرشه منه مثل ما هو في أسفل سافلين وأنه في صفاته كقول الناس في كذا وكقول العرب في كذا تضرب له الأمثال تشبيها بغير شكلها وتمثيلا بغير مثلها فأي تكييف أوحش من هذا إذ نفيت هذه الصفات وغيرها عن الله تعالى بهذه الأمثال والضلالات المضلات.

So you claimed that His Face is all of Him and that He cannot be described as having a *Nafs*. And that His Hearing is the sound reaching Him. And that His Sight is the perceiving of the colors, just like the mountains, the stones and the idols who looks at you with eyes that do not see. And that His two Hands are His two provisions; the expanded and the constricted. And that His Knowledge and Speech are created and recent. And that His Names are created, made up and borrowed. And just like He is above His Throne, then He is also in the lowest of the low (places). And that He in His Attributes is just like the people say about such and such, and how the Arabs say about such and such. You give examples of Him in which you compare what cannot be compared, and liken what cannot be likened.[158] So which *takyīf* is more deserted than this; when you negated these (mentioned) Attributes and others from Allāh – the Exalted – with these examples, misguidances and misguiding arguments?

وادعيت في تأويلك أن معبودك أصم لا يسمع أبكم لا يتكلم أعمى لا يبصر أجذم لا يد له مقعد لا يقوم ولا يتحرك جاهل لا يعلم مضمحل ذاهب لا يوصف بحد ولا بنفس ولا يدرك بحاسة في دعواك،

And you claimed in your interpretation, that the one whom you worship is deaf and does not hear, mute and does not speak, blind and does not see, maimed who does not have a hand, stationary and does not get up or move, ignorant and does not have knowledge, fading and disappearing and is not described with a border or *Nafs*, and He is not perceived with any of the senses according to your claim.

وهذا خلاف صفة رب العالمين فالحمد لله الذي من علينا بمعرفته وطبع على قلبك بجهالته ولو قرأت القرآن وعقلت عن الله معناه لعلمت يقينا أنه يدرك بحاسة بينة في الدنيا والآخرة فقد أدرك منه موسى في الدنيا الصوت والكلام وهو من أعظم الحواس قال الله تعالى:

And this is opposite of the description of the Lord of all the worlds. So all praise is due to the One who bestowed the knowledge about Him upon us, and sealed your heart with the ignorance about Him. And if you had read the Qurān and

[158] Translator: The author here is referring to the previous mentioned examples and explanations mentioned and refuted in this book until now, from the words of Al-Marīsī and his companions.

understood the meaning of it from Allāh, then you would verily have known with certainty that He can be perceived clearly by the senses in both *dunyā* and *ākhirah*. For Mūsā verily perceived the Voice (or Sound) and Speech from Him in *dunyā*, and this (i.e. hearing) is from the greatest of senses. Allāh – the Exalted – said:

﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾

"And Allāh spoke to Mūsā directly." (An-Nisā 4:164)

ويدرك منه في المعاد الرؤية والكلام والنظر عيانا كما قال رسول الله ﷺ على رغمك وإن كرهت، قال الله تعالى:

And He will be perceived in the hereafter by the *ruyah* (seeing Him) and the Speech, and looking at Him with the eyes, just as the Messenger of Allāh ﷺ said (in a statement that serves) as a humiliation of you. Allāh – the Exalted – said:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

﴿ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ ﴾

"They will have no share in the hereafter, and Allāh will not speak to them and He will not look at them on the Day of Resurrection." (Ālu 'Imrān 3:77)

فهل من حواس أعظم من الكلام والنظر؟ غير أنكم جعلتم الحواس كلمة أغلوطة تغالطون بها الصبيان والعميان لأن قولكم لا تدركه الحواس معناه عندكم أنه لا شيء لما قد علمتم وجميع العالمين أن الشيء الذي يقع عليه اسم الشيء لا يخلو من أن يدرك بكل الحواس أو ببعضها وأن لا شيء لا يدرك بشيء من الحواس في الدنيا ولا في الآخرة فجعلتموه لا شيء، وقد كذبكم الله تعالى بذلك في كتابه فقال:

So are there any senses greater than speaking and seeing? Rather, you have made 'the senses' into being a dubious word with which you lead the children and blind people into error. Because your statement: *"He cannot be perceived by the senses"*, the meaning of it for you is that He is nothing. Due to what both you and everyone that exists know; that the thing which is described as something cannot be free from being perceived by all the senses or some of them, and that nothing cannot be perceived by the senses in *dunyā* nor in *ākhirah*. So you have described Him as nothing (i.e. non-existent). And Allāh verily refuted you in His Book when He said:

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

"Everything will be destroyed except His Face." (Al-Qasas 28:88)

وقال تعالى:

And He – the Exalted – said:

﴿ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ ﴾

"Say: 'Which thing is greatest in testimony?' Say: 'Allāh'." (Al-An'ām 6:19)

فجعل نفسه أعظم الأشياء وأكبر الأشياء وخالق الأشياء.

So He described Himself as the greatest of all things, the biggest of all things and the Creator of all things.

فإن أنكرت ما قلنا ولم تعقله بقلبك فسم شيئا من الأشياء شيئا صغيرا أو كبيرا يقع عليه اسم الشيء لا يدرك بشيء من الحواس الخمس غير ما ادعيتم على الأكبر الأكبر والأعظم الأعظم والأوجد الأوجد الذي لم يزل ولا يزال فجعلتم الخلق الفاني موجودا والقيم الدائم الباقي غير موجود ولا يدرك بحاسة في الدنيا والآخرة.

Then, if you reject what we have said and you do not understand it with your heart, then name a thing among things – either small or big – which is described with the name 'thing' but cannot be perceived by the five senses, besides what you have claimed about the Greatest of everything great, the Mightiest of everything mighty and the most Unique of everything unique, who always was and always will be. So you described the disappearing creation as existing, and the Self-Sustaining, the Eternal and the Remaning as non-existent, and that He cannot be perceived by the senses in *dunyā* or *ākhirah*.

وادعيتم على غيركم ممن لا يكيف التكييف وعلى من لا يشبه التشبيه، وأنتم دائبون تكيفون وتشبهون بأقبح الأشياء وأبطل الأمثال، فمرة تكيفه فتشبهه بأعمى ومرة بأقطع. فكان وعظك هذا لهؤلاء كقول القائل كلمة حق يبتغى بها باطل.

And you accused those others than yourself – among those who do not describe the condition and those who do not liken and compare (the Attributes of Allāh) – while you yourself persistently (and falsely) described the condition and liken it with the worst of things and the most false of examples. So one time you describe His condition by likening Him with someone who is blind, and one time with someone maimed. So your admonishing to (and accusations against) those, is like the saying of the one who says a word of truth while he intends falsehood by it.

والعجب من إعجابك بهذه المقلوبات من تفاسيرك والمحالات من شرحك وتعبيرك حتى رويت عن مجاهد أنه قال: للحديث جهابذة كجهابذة الورق. وصدقت أيها المريسي وما أنت والله منهم، لا من رجالهم ولا من رواته ولا من جهابذته. فقد وجدنا الزيوف عندك جائزة نقادة والنقادة نفاية فكيف تستطيل بمعرفتها وأنت المنسلخ عنها.

And something astonishing from your satisfaction with these upside-down (arguments) among your interpretations and the impossibilities among your explanations and expressions is, that you narrated from Mujāhid that he said: *"The hadīth has great scholars, just like the silver have great scholars."* And you have spoken the truth, O Al-Marīsī. But you, by Allāh, are not from them, nor from its men, nor from its narrators, nor from its great scholars. For we have verily found out that the false silver is allowed to be used and is circulated around you, while this type of money is rejected. So how can you stick your neck out (i.e. boasting about) having knowledge regarding it, when it has been taken away from you?

ثم ادعى المعارض أنه انتهى إلى هاهنا السماع من بشر قال ثم ابتدأنا بعون الله في حكايات ابن الثلجي.

Then the opposer said that this was all that he heard from Bishr. He said: *"Now we begin – with the aid of Allāh – with the statements of Ath-Thaljī."*

فيقال لهذا المعارض المعجب بضلالات هذين الضالين: فرغت من كلام بشر بسخط الرحمن وابتدأت في كلام ابن الثلجي بعون الشيطان ومثل فراغك من كلام بشر وشروعك في كلام ابن الثلجي كمثل المستجير من الرمضاء بالنار، فرغت من احتجاج كافر إلى احتجاج جهمي خاسر، فعلى أي جنبيك وقعت منهما لم تنجبر وبأيهما استعنت لم تظفر وبأيهما استنصرت لم تنصر.

So it is said to this opposer who is satisfied with the misguidances of these two misguided persons: You finished with the words of Bishr with the dissatisfaction of *Ar-Rahmān*, and you began with the words of Ibn Ath-Thaljī with the help of the *Shaytān*. And the example of you finishing with the words of Bishr and you beginning with the words of Ibn Ath-Thaljī, is like the one who seeks the protection against the extreme heat with fire. You finished with the argumentation of a *kāfir* (and continued) to the argumentation of a *jahmī* loser. So no matter which of your two sides you end up on, you will not be set correctly. And no matter which one of them you seek help from, then you will not be successful (or prevail). And no matter which one of them you seek to support yourself with, you will not be supported.

وكذلك قال الأوزاعي لبعض أهل البدع إذا انتقلوا من رأي إلى رأي: «إنكم لا ترجعون عن بدعة إلا تعلقتم بأخرى هي أضر عليكم منها».

And likewise did Al-Awzā'ī say to some of the people of innovation when they changed from one opinion to the other: *"You do not retract from one innovation, except that you attach yourselves to another one which is worse for you than it (i.e. the first one)."*

حدثناه عبد الله بن صالح عن الهقل بن زياد عن الأوزاعي

103. 'Abdullāh ibn Sālih narrated it to us, from Al-Hiql ibn Ziyād, from Al-Awzā'ī.[159]

. وسننقض على الثلجي من ضلالاته كما نقضنا من ضلالات المريسي إن شاء الله بعون الله وتوفيقه.

And we will refute for Ath-Thaljī his misguidances, just like we refuted the misguidances of Al-Marīsī, if Allāh wills and by His help and success.

حكيت أيها المعارض عن ابن الثلجي أنه قال: ناظرت بشرا المريسي في العرش أن الله فوقه فقال لي بشر: لا أقول إنه على عرشه كمخلوق على مخلوق.

You conveyed, O opposer, from Ibn Ath-Thaljī that he said: *"I debated Bishr Al-Marīsī regarding the Throne (and) that Allāh is above it, so Bishr said to me: 'I do not say that he is upon His Throne, just like a created being is upon something created.'"*

فيقال لهذا الثلجي الغوي: أول غوايتك سؤالك المريسي عن تفسير العرش إذ عقل أمره النساء والصبيان.

So it is said to this deviating Ath-Thaljī: The first thing you narrate is your question to Al-Marīsī regarding the explanation of the Throne, when the women and children (already) have understood this issue.

ويلك، أما وجدت شيخا من أهل الإسلام وأهل العلم الذين أدركت أجود إيمانا بالعرش من بشر وأحسن معرفة له حتى تناظره فيه من بينهم؟ تستحسن تفسيره وترويه لأهل الغفلة عنه فيما يعتقدونه دينا وكان أكفر أهل زمانه بالعرش وأشدهم له إنكارا ممن ينتحل الإسلام. فيكفي بهذا منك دليلا وظنة على الريبة أن يكون المختار عندك من جميع العلماء في تفسير العرش بشر بن غياث المريسي.

Woe to you! Did you not find a scholar from the people of Islām and the people of knowledge – those whom you found to have more superior *īmān* in the Throne than Bishr and better knowledge about it – in order for you to debate him among them (instead of Bishr)? You approve of his explanation and you narrate it to those who unaware of it in order for them to believe in it as their religion, while he is the worst in *kufr* among the people of his time regarding the (issue of) the Throne and the one of them who rejects it the most among those who ascribe themselves to Islām. So this is evidence enough from you and an accusation of suspicion (against you); that the one you choose among all of the scholars to explain the (meaning of) the Throne is Bishr ibn Ghiyāth Al-Marīsī.

[159] The narration is *sahīh* from Al-Awzā'ī, and Al-Hiql ibn Ziyād are from those most established (in knowledge) about Al-Awzā'ī.

أوما سمعت بشرا وسوء مذهبه وافتضاحه في بلده وأهل مصره وأنت له جار قريب؟ ولكن يعتبر بالإمام المأموم والصاحب بالصاحب.

Did you not hear about Bishr and his evil *madhhab*, and about how he was exposed in his country and among the people of his city, while you are a near neighbor to him? Rather, the follower is assumed to be as the followed, and the companion as his companion.

أولم يكفك أيها الثلجي ما قص الله في كتابه من ذكر العرش وتفسيره وما روي فيه عن الرسول ﷺ فلم تقنع بهما حتى اضطررت إلى مناظرة المريسي والمناظرة في العرش ريبة لا شك فيه لأن الإيمان به قد خلص إلى النساء والصبيان الذين لا فقه لهم ولا علم. فكيف إلى من يدعي معرفة العلم.

Is it not enough for you, O Ath-Thaljī, what Allāh informed about in His Book when He mentioned the Throne and the explanation of this, and what was narrated regarding it from the Messenger of Allāh ﷺ, but you were not convinced by it so you felt the need to debate Al-Marīsī (regarding it)? And debating about the Throne is an uncertainty (regarding the truth), there is no doubt regarding that. Because the *īmān* in it has reached the women and children – those who have no understanding and knowledge – so how about the one who claims to have knowledge?

فأما إذا أبيت إلا مناظرته فإنه يقال له: أيها المريسي لا يقال إن الله على عرشه كمخلوق على مخلوق ولكنه ملك كريم خالق غير مخلوق وعلى عرش عظيم مخلوق جسيم على رغمك وأنت ملوم، فمن لم يؤمن أنه كذلك فقد كفر بما أنزل الله وجحد آيات الله ورد أخبار الرسول ﷺ.

But if you insist on debating him, then it is said to him: O Al-Marīsī, it is not said: *"Verily, Allāh is upon the Throne, just like something created upon something created."* Rather a Generous King and a Creator who is not created upon a mighty and great created Throne. As an humiliation to you, and you are the blameworthy. So the one who does not believe it is as such, he has disbelieved in what Allāh has revealed, denied the verses of Allāh and rejected the narrations of the Messenger of Allāh ﷺ.

وقولك ككذا على كذا وكمخلوق على مخلوق، تشبيه ودلسة وكلفة، لم نكلف ذلك في ديننا، ولكن نقول كما قال:

And your statement: *"Just like such and such, upon such and such."* And: *"Just like something created upon something created."* (This is) *tashbīh* (likening) and falsehood, and it is a burden which has not been put upon us in our religion. Rather, we say just like He said:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

"*Ar-Rahmān*, He rose up upon the Throne." (Tā-Hā 20:5)

وكما قال الرسول المصطفى ﷺ: «**إنه فوق عرشه الأعلى فوق سمواته العلى**». وتلك العروة الوثقى من انتهى إليها اكتفى ومن عدل عن ذلك اعتدى.

And just like the Chosen Messenger ﷺ said: ***"He is verily above His highest Throne, above His highest heavens."*** And this is the most trustworthy handhold, and whoever stops at (or reaches) it then this is enough. And whoever deviates from it has transgressed.

ثم انتدب المعارض متكلما من قبل نفسه في العرش متأولا في تفسيره ومعناه خلاف ما تأوله أهل العلم بالله وكتابه وآياته فقال:

Then the opposer started saying some things from himself regarding the Throne, while interpreting in the explanation and meaning of it, something other than what the people of knowledge about Allāh, His Book and His verses interpreted. So he said:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

"*Ar-Rahmān*, He rose up upon the Throne." (Tā-Hā 20:5)

ليس له تأويل إلا على أوجه نصفها ونكل علمها إلى الله. قال بعضهم: العرش أعلى الخلق والله عليه وعلى كل شيء وبكل مكان غير محوي ولا ملازق ولا ممازج ولا بائن باعتزال وبفرجة بينه وبين خلقه، لا يتوهم أنه على العرش كجسم على جسم.

"It (i.e. the Throne) does not have any interpretation, except according to some aspects which we will describe, and we leave the knowledge of it to Allāh. Some of them said: The Throne is the highest of the creation and Allāh is upon it and upon everything, and (He is) in every place without being contained, without touching anything, without being mixed with anything, and He is not separated (from the creation) by isolation or by a distance between Him and His creation. It is not falsely imagined that He is upon the Throne (in reality), just like a body upon a body."

فيقال لهذا المعارض: ما تركت أنت ولا إمامك هذا من التكذيب بالعرش غاية ولا من الافتراء على الله فيه نهاية، أوله أنك قلت وحكيت أن العرش أعلى الخلق والله مكذبك في كتابه إذ يقول:

So it is said to this opposer: You and your *imām* (leader) did not leave any extent in rejecting the Throne, nor did you have a limit for the amount you invent lies about Allāh.

The first is, that you said and conveyed that the Throne is the highest (point) of the creation.[160] And Allāh has refuted you in His Book when He said:

﴿ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ ﴾

"And His Throne was upon the water." (Hūd 11:7)

فكيف يمكن أن العرش أعلى الخلق وكان العرش على الماء قبل الخلق إذ لا أرض ولا سماء ولا خلق غير العرش والماء؟ ومما يزيدك تكذيبا قول الله تعالى:

Then how can it be possible is the highest (point) of the creation when the Throne was upon the water before the creation, when there was no earth, no heaven and no creation, except the Throne and the water? And what increases you in rejection are the Words of Allāh the Exalted:

﴿ وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ ﴾

"And you see the angels surrounding the Throne." (Az-Zumar 39:75)

وقال:

And He said:

﴿ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ﴾

"Those who carry the Throne, and those who are around it, glorify the praises of their Lord." (Ghāfir 40:7)

أفتحمل الملائكة في دعواك أعلى الخلق أو أسفله أو شيئا من الخلق؟ وقال:

Would the angels – according to your claim – carry the highest (point) of the creation, or the lowest of it, or anything of the creation? And He said:

﴿ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ ﴾

"And that Day eight will lift Throne of your Lord." (Al-Hāqqah 69:17)

أيحملون يومئذ أعلى الخلق ويتركون أسفله أم الملائكة تحمل الناس يوم القيامة والسموات لأنها أعلى الخلق؟ فهل سمع سامع بمحال من الحجج أبين من هذا مع ما فيه من التكذيب بالعرش نصا ودفعه رأسا لأنه إن يكن العرش في دعواه أعلى الخلق

[160] Translator: Regarding his words: 'The highest of the creation', then the intended with the creation here is the heavens and the earth and whatever is between them, and that the Throne in its reality and essence is a part of this and the highest point of it, but the description of it has not been narrated. And what comes after it will make it clearer.

فقد بطل العرش الذي هو أعلى لأن العرش غير ما سواه من الخلق إذ كان مخلوقا على الماء قبل الخلق. ففي أي كلام العرب وجدت هذا أيها المعارض أن العرش أعلى الخلق فبينه لنا وإلا فإنك من المبطلين والله مكذبك في كتابه إذ يقول:

Will they on that Day carry the highest of the creation and leave the lowest of it? Or do the angels carry the people on the Day of Resurrection and the heavens, because they are the highest of the creation? Has anyone who can hear ever heard a more obvious impossible argument than this? Along with what is in it of rejection and denial of the texts (mentioning) the Throne. Because if the Throne – in your claim – is the highest of the creation, then this verily invalidates the Throne which is higher. For the Throne is something other than what is besides it from the creation, because it was created upon the water before (the creation of) the creation. So in which words of the Arabs did you find, O opposer, that the Throne is the highest point of the creation? Clarify this for us, or else you are from the false-doers. And Allāh refutes you in His Book when He says:

﴿ قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴾

"Say: 'Who is the Lord of the heavens and the earth, and the Lord of the mighty Throne?'" (Al-Muminūn 23:86)

فميز الله بين أعلى الخلق وبين العرش العظيم وجعله غير السموات السبع فما دونها.

So Allāh distinguished between the highest point of the creation (i.e. the heavens and the earths) and the mighty Throne, and He described it to be something other than the seven heavens and what is besides them.

ومما يزيدك تكذيبا قوله:

And what (furthermore) increases you in rejection are His Words:

﴿ ذُو الْعَرْشِ الْمَجِيدُ ﴾

"Owner of the Throne, the Glorious." (Al-Burūj 85:15)

و:

And:

﴿ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴾

"There is no-one worthy of worship besides Him, the Lord of the honorable Throne." (Al-Muminūn 23:116)

وأي مجد وكرم لأعلى الخلق ما ليس لأوسطه وأسفله؟ فلذلك قلنا إن تأويلك هذا تكذيب بالعرش صراحا وإنكاره نصا.

So which nobility and honorability is there for the highest of the creation which is not for the middle of it and the lowest of it? And due to this we say: Verily, this interpretation of yours is a clear rejection of the Throne and denying the texts regarding it.

وأما قولك إن الله غير محوي ولا ملازق ولا ممازج، فهو كما ادعيت.

And as for your statement: *"Verily, Allāh is not contained, He is not in (physical) touch with anything and He is not mixed with anything"*, then it is as you have said.

وأما قولك غير بائن باعتزال ولا بفرجة بينه وبين خلقه، فقد كذبت فيه وضللت عن سواء السبيل بل هو بائن من خلقه فوق عرشه بفرجة بينة والسموات السبع فيما بينه وبين خلقه في الأرض. وهو يعلم من فوق عرشه ما هم عاملون لا يخفى عليه منهم خافية كما أنبأنا الله تعالى ورسوله وأصحاب رسوله ﷺ.

And as for your statement: *"He is not separated (from the creation) by isolation or by a distance between Him and His creation"*, then you have verily lied in it and become misguided from the Straight Path. Rather, He is separated from His creation above His Throne, by a clear distance. And the seven heavens are among that which is between Him and His creation upon earth. And He knows from above the Throne what they are doing. Nothing from them is hidden from Him, just as Allāh – the Exalted – and His Messenger and the companions of His Messenger ﷺ informed us.

وأما قولك كجسم على جسم فإنا لا نقول إنه كجسم على جسم لكنا نقول رب عظيم وملك كبير نور السموات والأرض وإله السموات والأرض على عرش مخلوق عظيم فوق السماء السابعة دون ما سواها من الأماكن، من لم يعرفه بذلك كان كافرا به وبعرشه.

And as for your statement: *"Like a body upon a body"*, then we verily do not say: He is verily like a body upon a body. Rather, we say: A Mighty Lord, A Great King, the Light of the heavens and the earth, the *Ilāh* of the heavens and the earth (who is) upon a great created Throne, above the seventh heaven and not in other places than that. Whoever does not know Him as such, he is a disbeliever in Him and His Throne.

والأنوار المخلوقة ليس منها نور إلا وله ضوء ساطع ومنظر رائع فكيف النور الأعظم خالق الأنوار الذي ليس كمثله شيء.

And among the created lights, there is no light, except that it has a shining glow and a wonderful sight, so how about the Greatest Light, the Creator of (all) lights whom no-one is similar to?!

وزعمت أيها المعارض أن الله لم يصف نفسه أنه بموضع دون موضع ولكنه بكل مكان وتأولت في ذلك بما تأول به جهم قبلك فقلت:

And you claimed, O opposer, that Allāh did not describe Himself as being in one specific place, and that He rather is in all places. And regarding this you made the same interpretation as Jahm interpreted before you. So you said:

﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ ﴾

"There is no *Najwā* (secret council) **of three except that He is the fourth of them, nor five except that He is the sixth of them."** (Al-Mujādilah 58:7)

الآية ثم رويت عن أبي موسى عن النبي ﷺ أنه قال لأصحابه وقد رفعوا الصوت بالتكبير: «**إنكم لا تدعون أصم ولا غائبا إنه أقرب إليكم من رؤوس رواحلكم**».

Then you narrated from Abū Mūsā, from the Prophet ﷺ that he said to his companions when they raised their voices while saying the *takbīr*: ***"You are verily not invoking someone who is deaf or absent. He is verily nearer to you than their heads of your riding animals."***[161]

فيقال لهذا المعارض: هو كما وصف نفسه ووصفه الرسول ﷺ مع كل ذي نجوى وأقرب إلى أحدهم من حبل الوريد وأقرب منها بعلم ومنظر ومسمع من فوق العرش لا يخفي عليه منهم خافية ولا يحجبهم منه شيء، علمه بهم من فوق العرش محيط وبصره فيهم نافذ وهو بكماله فوق عرشه والسموات ومسافة ما بينهن وبينه وبين خلقه في الأرض فهو كذلك معهم رابعهم وخامسهم وسادسهم يعلم ما عملوا من شيء ثم يثيبهم يوم القيامة بما عملوا. كذلك هو مع كل ذي نجوى لا كما ادعيتم أنه مع كل بائل ومحدث ومجامع في كنفهم وحشوشهم ومضاجعهم

So it is said to this opposer: He is just as He described Himself, and how the Messenger ﷺ described Him; (He is) with every secret council. And He is closer to one of them than the jugular vein, and even closer. (All this) by knowledge, viewing and hearing from above the Throne. Nothing from them is hidden for Him, and nothing can veil them from Him. His Knowledge about them from above the Throne encompasses them and He sees them with His Sight, all while He in His Completeness is above His Throne. (And despite of) the heavens and the distance between them and Him, and between His creation upon earth, then He is with them; the Fourth of them, the Fifth of them and the Sixth of them. He knows what they have made of deeds, and then He will inform them on the Day of Resurrection about what they have done. As such He is with every secret council, and not as you have claimed; that He is (on earth) with everyone who

[161] It has gone forth in number (64) and it is agreed upon. Except His words: ***"He is nearer…"*** Muslim verily narrated as similar *hadīth* (4/2088).

urinates, passes stools, and those who sleep with their women in their private places, their gardens and on their mattresses.

وإنما يعرف فضل الربوبية وعظم القدرة بأن الله تعالى من فوق عرشه وبعد مسافة السموات والأرض يعلم ما في الأرض وما تحت الثرى وهو مع كل ذي نجوى ولذلك قال:

The superiority of the *Rubūbiyyah* and the greatness of the Power (of Allāh) is verily known by, that Allāh – the Exalted – from above His Throne and the great distance of the heavens and the earth, knows what is upon the earth and under the soil, and He knows about every secret council. And due to this He said:

﴿ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ﴾

"The Knower of the unseen and the seen." (Ar-Ra'd 11:9)

ولو كان في الأرض كما ادعيتم بجنب كل ذي نجوى ما كان بعجب أن ينبئهم بما عملوا يوم القيامة فلو كنا نحن بتلك المنزلة منهم لنبأنا كل عامل منهم بما عمل وقال وناجى به أصحابَه، فما فضل علام الغيوب على المخلوق الذي لا يعلم الغيب في دعواك.

And if He was on earth – as you have claimed – next to every secret council, then it would not be surprising that He, on the Day of Resurrection, will inform them about what they used to do. And if we had been in this position next to them, we would verily (also be able to) inform everyone among them making deeds about what he had made, said and in secret conferred to his companion. What is then – according to your claim – the superiority of the Knower of the unseen over the created being who does not know the unseen?

وأما قولك إن الله لم يصف نفسه أنه في موضع دون موضع، فإن كنت أيها المعارض ممن يقرأ كتاب الله ويفهم شيئا من العربية علمت أنك كاذب على الله في دعواك لأنه وصف أنه في موضع دون موضع ومكان دون مكان ذكر أنه فوق العرش والعرش فوق السموات وقد عرف ذلك كثير من النساء والصبيان فكيف من الرجال. قال الله تعالى:

As for your statement: *"Verily, Allāh did not describe Himself as being specifically in one place."* Then if you, O opposer, was among those who read the Book of Allāh and understood a bit of the Arabic language, then you would know that you are lying against Allāh in your claim. Because He described Himself as being specifically in one place, and specifically in one location. He mentioned that He is above the Throne, and the Throne is above the heavens. And verily does many of the woman and children know this, so how many from the men (also know this)?! Allāh – the Exalted – said:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

"*Ar-Rahmān*, He rose up upon the Throne." (Tā-Hā 20:5)

﴿ أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ ﴾

"Do you feel secure (against) **the One who is in the heaven?"** (Al-Mulk 67:16)

﴿ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ﴾

"And He is the Irresistible above His slaves." (Al-An'ām 6:18)

﴿ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ ﴾

"They fear their Lord from above them." (An-Nahl 16:50)

﴿ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ ﴾

"I will verily take you and raise you to Me." (Ālu 'Imrān 3:55)

﴿ ذِي الْمَعَارِجِ ۝ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ ﴾

"*Dhīl-Ma'ārij* (The Owner of aboveness and abundant blessings)**. The angels and the spirit ascend to Him."** (Al-Ma'ārij 70:3-4)

من الأرض السافلة. وقال:

From the low earth. And He said:

﴿ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ﴾

"To Him the good word ascends, and the good deeds elevates it." (Fātir 35:10)

ولم يقل ينزل إليه تحت الأرض.

And He did not say: It descends to Him, to below the earth.

فهذه الآي كلها تنبئك عن الله أنه في موضع دون موضع وأنه على السماء دون الأرض وأنه على العرش دون ما سواه من المواضع، قد عرف ذلك من قرأ القرآن وآمن به وصدق الله بما فيه. فلم تحكم على الله تعالى أيها العبد الضعيف بما هو مكذبك في كتابه ويكذبك الرسول ﷺ؟

So all of these verses inform you from Allāh that He is in a specific place, that He is above the heaven and not on earth, and that He is upon the Throne and not in any other place than it. The one who reads the Qurān verily knows this and believes in it, and He affirms (the description of) Allāh according to what is in it. Why do you then judge upon Allāh the Exalted – O you weak slave – with what He has refuted you with in His Book? And (also) the Messenger of Allāh ﷺ refuted you.

أولم يبلغك حديث النبي ﷺ أنه قال للأمة السوداء: «**أين الله**» فقالت: في السماء، قال: «**اعتقها فإنها مؤمنة**».

Did the *hadīth* of the Prophet ﷺ not reach you, in which he said to the black female slave: ***"Where is Allāh?"*** So she said: ***"In the heaven."*** He said ***"Release her, for she is verily a believer."***

فهذا ينبئك أنه في السماء دون الأرض. فكيف تترك ما قال الله تعالى ورسوله وتختار عليهما في ذلك قول بشر والثلجي ونظرائهما من الجهمية.

This informs you that He is in the heaven and not on earth. So how do you leave what Allāh – the Exalted – and His Messenger have said, and choose against them in this, the opinion of Bishr, Ath-Thaljī and their likes among the Jahmiyyah?

وأما قولك إنه غير محوي ولا محاط به، فكذلك هو عندنا وفي مذهبنا لما أنه فوق العرش في هواء الآخرة حيث لا خلق معه هناك غيره ولا فوقه سماء.

As for your statement: *"He is not contained nor does anything encompass Him"*, then it is also as such in our *madhhab*. Because He is above the Throne in the *hawā* (void) of the *ākhirah*, where there is no creation with Him there, nor is there any heaven above Him.

وفي قياس مذهبك ومذاهب أصحابك محوي محاط به ملازق مماس قد اعترفت بذلك من حيث لا تشعر لأنكم تزعمون أنه في كل مكان من السموات والأرض والسموات فوق بعضه وأنه في كل بيت مغلق وفي كل صندوق مقفل، فهو في دعواكم محاط به مماس ولا يكون شيء في كل مكان إلا وذلك الشيء مما بين الأمكنة قد أحاطت به الأرض في دعواكم والسماء وحيطان البيوت والأغلاق والأقفال.

And in the analogy of your *madhhab* and the *madhhab* of your companions, then He is contained, encompassed, touching and being touched, and you have verily acknowledged this without being aware of it. Because you claim that He is in every place from the heavens and the earth, while the heavens are above one another. And (you claim) that He is in every locked house and in every sealed box. So He – according to your claim – is encompassed and touched. And a thing cannot be in every place, except that this thing is touching these places. The earth

– according to your claim – verily encompasses Him, and (so does) the heavens, the walls of the houses, bolts and locks.

ونحن نبرأ إلى الله أن نصفه بهذه الصفة بل هو على عرشه فوق جميع الخلائق في أعلى مكان وأطهر مكان كما قال الله تعالى:

We declare ourselves free in front of Allah from describing Him with this description. Rather, He is upon His Throne, above all of His creations in the highest and purest place. Just as Allah – the Exalted – said:

﴿ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ﴾

"And He is the Irresistible above His slaves." (Al-An'ām 6:18)

يعلم من فوق عرشه ما في السموات وما في الأرض وما تحت الثرى يدبر منه الأمر يعرج إليه في يوم كان مقداره خمسين ألف سنة كما قال لا يحيط به شيء ولا يشتمل عليه حائط ولا سقف بيت ولا تقلة أرض ولا تظله سماء كما ادعيت أيها المبتلى أنه في كل حجر وزاوية وفي كل حش وكنيف ومرحاض حيث مقيل الشيطان ومبيتهم تعالى الله عن وصفك.

He knows, from above the Throne, what is in the heavens, what is on earth and what is beneath the soil. From there He arranges the affairs which ascends to Him on a Day which is fifty thousand years long, just as He said. Nothing encompasses Him, nor does any wall or roof consist of (or include) Him. He is not carried by any ground, nor does the heaven cast its shade upon Him, just as you have claimed, O you afflicted one, that He is in every rock and corner, and in every grass, lavatory and toilet, where the *shaytān* rests and spends the night. Exalted is Allāh (and free) from your description.

وادعى المعارض على قوم من أهل الجماعة أنهم يقولون: علم الله تعالى من ذاته، وهو في الأرض بائن منه. فإنا لا نقول كما ادعيت أيها المعارض ولا نقول إن بعض ذاته في الأرض منزوع مجسم بائنا منه.

And the opposer claimed about a group from the people of the *Jamā'ah* that they say: *"The Knowledge of Allāh – the Exalted – is from His Dhāt (Being). And that it (i.e. the Knowledge of Allāh) is on earth separated from Him."*

ولكنا نقول علمه وكلامه معه كما لم يزل غير بائن منه، فهو بعلمه الذي كان في نفسه عالم من فوق عرشه بكل ذي نجوى أي لا يخفى عليه منهم خافية لأنهم منه بمنظر ومسمع وهو أقرب إليهم من حبل الوريد لا يخفى عليه من جسد ظاهرا وباطنا قيس خردلة من مخ أو عظم أو عرق داخل أو خارج لقوله تعالى:

We verily do not say as you have claimed, O opposer. And we do not say: Verily some of His Being is upon earth as a removed body which is separated from Him. Rather we say: His Knowledge and Speech is with Him just as it has always

been, and not separated from Him. So He, by the Knowledge which was (and is) in His *Nafs*, is Knowledgeable from above His Throne about every secret council. This means that nothing from them is hidden from Him. Because they are within His Sight and Hearing, and He is closer to them than the jugular vein. No body, whether apparent or hidden, is hidden from Him, even the size of a mustard seed of brain (or bonemarrow), bones or sweat, both internal and external, based on His – the Exalted – Words:

﴿ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴾

"And We are closer to Him than you, but you do not see." (Al-Wāqi'ah 56:85)

أي نحن نعلم منه ما ظهر وما بطن وما غيب منه الجلود ووراه الجوف وأخفته الصدور وأنتم لا تبصرون فنحن أقرب إليه منكم بالعلم بذلك لا بأن علمه منزوع منه بائن مجسم في الأرض كما ادعيت بجهلك فعلى هذا التأويل ندعي أن علمه في الأرض لا ما ادعيت علينا من الباطل وكيف يتوجه لحجة غيره ممن لا يتوجه لحجة نفسه ولا يدري ما ينطق به لسانه.

Which means: We know about him (both) what is apparent and what is hidden, what the skins conceal, what the inside has kept a secret and what the chests has hidden. While you do not see (any of this). So We are closer to you than him, by the knowledge about all of this. (And it does not mean) that His Knowledge is separated from Him as a removed body which is upon earth, just as you have claimed due to your ignorance. So based upon this interpretation it is said that His Knowledge is on earth, and not as you falsely have claimed against us. And how would anyone be come to (the understanding of) the argument of someone else, when he is among those who do not come to (the understanding of) his own argument and he does not know what his tongue is uttering?

وقل ما رأيت من أهل الإسلام متكلما في العرش أكثر لجاجة في إبطاله وإدخال الحشو من الكلام والحجج الداحضة فيه من هذا المعارض وكلما أكثر من ذلك كان أدحض لحجته وأكشف لعورته.

And it is rare that I see anyone from the people of Islām (i.e. ascribing to Islām) speaking about the Throne, who is more determined in invalidating it and entering unnecessary (and redundant) words and arguments which refute it, than this opposer. And every time he increases in this, he becomes more refutable in his arguments and more exposed in his secrets.

فاقصر أيها المعارض فإن العرش لا يعطل بإكثار حشوك وخرافات كلامك وكلام المريسي والثلجي إذ عقل أمره النساء والصبيان فكيف الرجال.

So stop, O opposer. For verily, the Throne cannot be invalidated by your unnecessary and untrue words, and the words of Al-Marīsī and Ath-Thaljī, since the affair of it is understood by women and children, so how about the men?

ويحك، هذا المذهب أنزه لله من السوء أم مذهب من يقول فهو بكماله وجلاله وعظمته وبهائه فوق عرشه فوق سمواته وفوق جميع الخلائق في أعلى مكان وأطهر مكان حيث لا خلق هناك من إنس ولا جان، فتفكر أي الحزبين أعلم بالله وبمكانه وأشد له تعظيما وإجلالا.

Woe to you! Is this *madhhab* (of yours) more removing of an evil (description) from Allāh, or the *madhhab* of the one who says: He, in His Completeness, Magnificence, Greatness and Splendor, is above the Throne, above His heavens and above all of the creations in the highest place and cleanest place, where there is no creation, neither human or *jinn*. So think; which of the two parties are most knowledgeble about Allāh and His location, and more exalting and glorifying of Him?

وأما ما رويت عن ابن الثلجي من غير سماع منه من حديث السدي عن أبي مالك عن ابن عباس رضي الله عنهما في قوله تعالى:

As for what you have narrated from Ibn Ath-Thaljī – without having heard it from him – of the *hadīth* of As-Suddī, from Abū Malik, from Ibn ʻAbbās (*radiAllāhu ʻanhu*) regarding His – the Exalted – Words:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

"*Ar-Rahmān*, He rose up upon the Throne." (Tā-Hā 20:5)

قال: ارتفع ذكره وثناؤه على خلقه. وعن ابن عباس أنه قال: استوى له أمره وقدرته فوق بريته. عن ابن الثلجي أيضا من حديث جويبر عن الكلبي عن أبي صالح عن ابن عباس

He said: *"His Mention and Praise rose above His Creation."*[162] And from Ibn ʻAbbās that he said: *"His Command and Power rose above His creation."* From Ath-Thaljī also, from the *hadīth* of Juwaybir, and from Al-Kalbī, from Abū Sālih, from Ibn ʻAbbās:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

"*Ar-Rahmān*, He rose up upon the Throne." (Tā-Hā 20:5)

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[162] Ibn Al-Qayyim said in his book "Ijtimā' Al-Juyūsh Al-Islāmiyyah" when he mentioned the opinion of the people of *tafsīr* and the opinion of their leader, the interpreter of the Qurān, Ibn ʻAbbās (*radiAllāhu ʻanhumā*) (p. 251): *"And in the tafsīr of As-Suddī, from Abū Mālik and Abū Sālih, from Ibn ʻAbbās:* **"*Ar-Rahmān*, He rose up upon the Throne."** (Tā-Hā 20:5) *He said: 'He sat.'"*
So this is what is correct from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) in the *tafsīr* of As-Suddī, and not what this misguided inventor of lies has claimed. And Ahmad Shākir commentated on the correctness of this *isnād* in his commentary upon the *tafsīr* of Ibn Jarīr (1/156-160). And all help is sought from Allāh.

قلت: ثم قطع الكلام فقال استوى له ما في السموات وما في الأرض ينفي عن الله الاستواء ويجعله لما في السموات والأرض.

I said: Then he stopped speaking. Then he said: *"Whatever is in the heavens and on earth rose up for Him."* He negated the *istiwā* (rising above) for Allāh and ascribed it to what is in the heavens and on earth.

فيقال لك أيها المعارض: لو قد سمعت هذا من ابن الثلجي ما قامت لك به حجة في قيس تمرة وهذه الروايات كلها لا تساوي بعرة وما يحتج بها في تكذيب العرش إلا الفجرة. وأول ما فيه من الريبة أنك ترويه عن ابن الثلجي المأبون المتهم في دين الله.

So it is said to you, O opposer: If you (really) heard this from Ibn Ath-Thaljī, then you do not have an argument for (the correctness) of this on even the size of a date. And all of these narrations do not even equal the dung of animals, and only the wicked use these as arguments for rejecting the Throne. The first thing which it contains of suspicion is that you narrate it from Ibn Ath-Thaljī who is suspected and accused in the religion of Allāh.

والثاني أنه عن الكلبي –هو بزعم الثلجي– وعن جويبر. ولو صح ذلك عن الكلبي وجويبر من رواية سفيان وشعبة وحماد بن زيد لم يكترث بهما، لأنهما مغموزان في الرواية لا تقوم بهما الحجة في أدنى فريضة، فكيف في إبطال العرش والتوحيد.

The second is that it is from Al-Kalbī – according to the claim of Ibn Ath-Thaljī – and Juwaybir. And if this is correct from Al-Kalbī and Juwaybir, from the narration of Sufyān, Shu'bah and Hammād ibn Zayd, then (the narrations of) these two are (still) not taken into consideration because they are accused in their narration. An argument for even the smallest of obligatory acts of worship cannot be established through them, so how about the invalidation of the Throne and Tawhīd?

ومع ذلك لا نراه إلا مكذوبا على جويبر والكلبي. ولكن من يريد أن يعدل عن المحجة يحتج لمذهبه بما لا تقوم به الحجة.

Despite of this, we consider it to be lies against Juwaybir and Al-Kalbī. However, the one who wants to deviate from the clear path, he will use as argument what the argument cannot be established by.

والعجب ممن يدفع ما روى الزهري عن عطاء بن يزيد الليثي عن أبي هريرة وأبي سعيد عن النبي ﷺ وعن زيد بن مسلم عن عطاء بن يسار عن أبي سعيد وسعيد المقبري وثابت البناني من رواية معمر وسفيان وشعبة ومالك بن أنس وحماد بن زيد ونظرائهم من أعلام المسلمين ويتعلق برواية الثلجي والمريسي ونظرائهم من أهل الظنة في دين الله إذا وجد في شيء منها أدنى متعلق يدخل بها دلسة على الجهال.

And the astonishing from those who reject what Az-Zuhrī narrated from ʻAtā ibn Yazīd Al-Laythī, from Abū Hurayrah and Abū Sa'īd, from the Prophet ﷺ, and from Zayd ibn Aslam, from ʻAtā ibn Yasār, from Abū Sa'īd, Sa'īd Al-Maqburī and Thābit Al-Bunānī, from the narration of Ma'mar, Sufyān, Shu'bah, Mālik ibn Anas, Hammād ibn Zayd and their equals among the leaders of the Muslims, and then hold on to the narration of Ath-Thaljī, Al-Marīsī and their equals among the people of suspicion in the religion, is that as soon as he finds the slightest of it which he holds onto, he introduces it as ambiguous (or deceiving) words to the ignorant.

وسنبين لهم من ذلك ما دلس إن شاء الله تعالى.

And we will verily explain that of it which has been made ambiguous (and unclear), if Allāh – the Exalted – wills.

ادعى المعارض أن بعض الناس قال في قوله:

The opposer claimed that some of the people said regarding His Words:

﴿ اسْتَوَى عَلَى الْعَرْشِ ﴾

"He *istawā* (rose above) the Throne." (Al-A'rāf 7:54)

قال: استولى. قال: وقال بعضهم: استولى عليه أي هو عال عليه يقال للرجل علا الشيء أي ملكه وصار في سلطانه كما يقال غلب فلان على مدينة كذا ثم استوى على أمرها يريد استولى ولا يريد الجلوس وهذه تأويلات محتملة.

He said (that this means): *"Istawlā (take possession of, rule or reign over)."* He said: *"And some of them said: 'istawlā 'alayhi', which means: that He owns it. It can be said about a man: 'He is above something', meaning: he owns it and it has become in his possession. Just as it is said: 'Fulān conquered this and this city, and then he istawlā its affairs.' Here meaning: ruling over and not sitting. And these interpretations are possible."*

فيقال لهذا المعارض العامه التائه المأبون الذي يهذي ولا يدري: هذه تأويلات محتملة لمعان هي أقبح الضلال وأفحش المحال ولا يتأولها من الناس إلا الجهال وكل راسخ في الضلال.

So it is said to this blind, lost and accused opposer, who is delirious and does not know: These interpretations are possible for meanings which are the dirtiest of misguidances and most immoral of impossibilities, and among people only the ignorant and those who are firmly planted in misguidance use such interpretations.

ويحك وهل من شيء لم يستول الله عليه في دعواك ولم يعلمه حتى خص العرش به من بين ما في السموات وما في الأرض، وهل نعرف من مثقال ذرة في السموات وفي الأرض ليس الله مالكه ولا هو في سلطانه حتى خص العرش بالاستيلاء عليه من بين الأشياء، وهل نازع الله من خلقه أحد أو غالبه على عرشه فيغلبه الله ثم يستوي على ما غالبه عليه مغالبة ومنازعة؟ مع أنك قد صرحت بما قلنا إذ قسته في عرشه بمتغلب على مدينة فاستوى عليها بغلبة.

Woe to you! And is there anything that Allāh has not taken possession over in your claim, and that He does not own, in order for Him to specify the Throne with regards to this among whatever is in the heavens and on earth? Do we know of anything (even) at the size of an atom in the heavens and on earth which is not owned by Allāh and not under His rule (or dominion), in order for Him to specify the Throne in taking it into possession among all things? And did anyone from His creation contest with Allāh or overpower Him regarding His Throne, whom Allāh then reached and then reclaimed what he overpowered Him in, through struggle and contest? And you have already clearly stated what we have said, when you compared Him with regard to His Throne, with a conqueror who overtook a city and then ruled over it by defeating it.

ففي دعواك لم يأمن الله أن يُغلب لأن الغالب المستولي ربما غلب وربما غُلب.

So in your claim Allāh is not safe from being defeated. Because the one who conquers and then takes possession (or rules), he might win and he might be defeated.

فهل سمع سامع بجاهل أجهل بالله ممن يدعي أن الله استولى على عرشه مغالبة ثم يقيسه في ذلك بمتغلب فيقول: ألا ترى أنه يقال للرجل غلب على مدينة واستولى على أهلها. وأين ما انتحلت أنه لا يجوز لأحد أن يشبه الله بشيء من خلقه أو يتوهم فيه ما هو موجود في الخلق وقد شبهته بمتغلب غلب على مدينة بغلبة فاستولى عليها؟ لو ولدتك أمك أصم أخرس كان خيرا لك من أن تتأول هذا وما أشبهه في الله تعالى وفي عرشه.

So have anyone who can hear ever heard someone who is more ignorant than the one who claims that Allāh took possession over His Throne by fighting (for it). And then he compares Him with a conqueror and says: *"Do you not see that it is said about a man: 'He conquered a city and then ruled their people?'"* And where is what you falsely claimed; that it is not allowed for anyone to compare Allāh with anything from His creation, or to falsely consider Him according to what is present in the creation, when you verily compared Him with a conqueror who conquered a city through fighting and then ruled over it? If your mother had given birth to you deaf and mute, this would have been better for you than interpreting this and what is similar to this regarding Allāh – the Exalted – and His Throne.

فاقصر أيها المرء الضعيف، فإنك لن تدفع العرش والكرسي بمثل هذا الحشو والخرافات والعمايات، لأن الإيمان بهما قد خلص إلى كل من عرف الله من عالم أو جاهل.

So stop, O weak person. For you will verily not refute the Throne and *Kursī* with unnessacery words, false and blind arguments. Because the belief in it has verily (already) reached everyone who knows Allāh; both the scholar and the ignorant.

وأعجب من ذلك كله قياسك الله بمقياس العرش ومقداره ووزنه من صغر أو كبر وزعمت كالصبيان العميان إن كان الله أكبر من العرش أو أصغر منه أو مثله فإن كان الله أصغر فقد صيرتم العرش أعظم منه وإن كان أكبر من العرش فقد ادعيتم فيه فضلا على العرش وإن كان مثله فإنه إذا ضم إلى العرش السموات والأرض كانت أكبر، مع خرافات تكلم بها وترهات تلعب بها وضلالات تضل بها.

And more astonishing than all of this, is you measuring Allāh by the measurements of the Throne, its size and its weight, from small or big. And you claimed like the blind young boys: *"If Allāh is bigger than the Throne, or smaller than it, or the same (size) as it? Then if He is smaller, then you have made the Throne bigger than Him. And if He is bigger than the Throne, then you have claimed excess for Him over the Throne. And if He is the same, then if the heavens and the earth is combined with the Throne, then they are bigger (than Him)."* Along with words of falsehood he speaks of, words of slandering he plays with and misguidances he misguides with.

لو كان من يعمل عليه لله لقطع ثمرة لسانه. والخيبة لقوم هذا فقيههم والمنظور إليه مع هذا التمييز كله وهذا البصر وكل هذه الجهالات والضلالات.

If the one endulging in this (i.e. this kind of talk) has done it for Allāh, then he would verily cut off the produce of his of his tongue. And the humiliating failure is for those who takes him as their scholar and the one who is looked up to, along with all of this opposition, all of these (evil) views, and all of these (statements of) ignorance and misguidances.

فيقال لهذا البقباق النفاج: إن الله أعظم من كل شيء وأكبر من كل خلق ولم يحتمله العرش عظما ولا قوة، ولا حملة العرش احتملوه بقوتهم ولا استقلوا بعرشه بشدة أسرهم ولكنهم حملوه بقدرته ومشيئته وإرادته وتأييده لولا ذلك ما أطاقوا حمله.

So it is said to this arrogant proud person who speaks a lot: Allāh is verily Greater than everything and Bigger than every creation. And the Throne does not carry Him out of greatness and strength, nor do the carriers of the Throne carry it by their strength and they were not singled out for His Throne due to (the nature of) their enormous creation. Rather, they carry it by His Power, Will,

Desire and Aid, and had it not been for this, then they would not have been able to carry it.

وقد بلغنا أنهم حين حملوا العرش وفوقه الجبار في عزته وبهائه ضعفوا عن حمله واستكانوا وجثوا على ركبهم حتى لقنوا لا حول ولا قوة إلا بالله فاستقلوا به بقدرة الله وإرادته لولا ذلك ما استقل به العرش ولا الحملة ولا السموات والأرض ولا من فيهن.

It has verily reached us that when they carry the Throne while Al-Jabbār is upon it in all His Might and Splendor, they are too weak to lift it and they surrender and kneel upon their knees. Until they are instructed (to say): 'There is no might or power except by Allāh.' And then they are singled out for it (i.e. made able to carry it) by the Power of Allāh and His Will. And had it not been for this, then the Throne would not be able to carry Him, nor the carriers (of the Throne), nor the heavens and the earth and whoever is in them.

ولو قد شاء لاستقر على ظهر بعوضة فاستقلت به بقدرته ولطف ربوبيته فكيف على عرش عظيم أكبر من السموات السبع والأرضين السبع وكيف ينكر أيها النفاج أن عرشه يقله والعرش أكبر من السموات السبع والأرضين السبع ولو كان العرش في السموات والأرضين ما وسعته ولكنه فوق السماء السابعة.

And had He willed it, then He would verily have settled upon the back of a mosquito, and it would have carried Him by His Power and the favor of His *Rubūbiyyah*. So how about a mighty Throne which is bigger than the seven heavens and the seven earths? And how can you deny, O you arrogant one, that His Throne carries Him, or that the Throne is bigger than the seven heavens and the seven earths? And if the Throne was in the heavens and the earths, they would not be big enough to contain it. Rather, it is above the seventh heaven.

فكيف تنكر هذا وأنت تزعم أن الله في الأرض وفي جميع أمكنتها والأرض دون العرش في العظمة والسعة فكيف تقله الأرض في دعواك ولا يقله العرش الذي أعظم منها وأوسع؟ وأدخل هذا القياس الذي أدخلت علينا في عظم العرش وصغره وكبره على نفسك وعلى أصحابك في الأرض وصغرها حتى تستدل على جهلك وتفطن لما تورد عليك حصائد لسانك فإنك لا تحتج بشيء إلا وهو راجع عليك وآخذ بحلقك.

So how can you deny this, when you claim that Allāh is on earth and in all places, while the earth is lesser that the Throne in greatness and size? And how can earth carry Him – according to your claim – while the Throne, which is bigger than it and more spacious, cannot carry Him? And introduce this *qiyās* (analogy) which you introduced to us, regarding the size of the Throne and its smallness or greatness, upon yourself and your companions with regards to the earth and its small size, in order for you to argue against your ignorance and gain insight in what the results of your tongue has brought against you (of

arguments invalidating your claim). For you will verily not use anything as an argument, except that it will return to you and grab hold of your throat.

وقد حدثنا عبد الله بن صالح قال حدثني معاوية بن صالح أنه قال: أول ما خلق الله حين كان عرشه على الماء حملة عرشه، فقالوا: ربنا لما خلقتنا؟ فقال: خلقتكم لحمل عرشي، قالوا: ربنا ومن يقوى على حمل عرشك وعليه عظمتك وجلالك ووقارك فيقول لهم: إني خلقتكم لذلك، قالوا: ربنا ومن يقوى على حمل عرشك وعليه عظمتك وجلالك ووقارك؟ قال: فيقول خلقتكم لحمل عرشي، قال: فيقولون ذلك مرارا، قال: فقال لهم: قولوا لا حول ولا قوة إلا بالله فيحملكم والعرش قوة الله.

104. 'Abdullāh ibn Sālih verily narrated to us and said: Mu'āwiyah ibn Sālih narrated to me that he said: *"The first thing Allāh created when His Throne was upon the water were the carriers of the Throne. So they said: 'Our Lord, why did you create us?' So He said: 'I have created you for carrying My Throne.' They said: 'Our Lord, and who has the power to carry Your Throne, while Your Greatness, Your Splendor and Your Honorableness is upon it?' So He said to them: 'I have verily created you for that.' They said: 'Our Lord, and who has the power to carry Your Throne, while Your Greatness, Your Splendor and Your Honorableness is upon it?'"* He said: *"So He said: 'I have created you for carrying My Throne.' So they will say that several times."* He said: *"Then He said: 'Say: There is no power nor might, except by Allāh. Then the Power of Allāh will carry you and the Throne.'"*[163]

أفلا تدري أيها المعارض أن حملة العرش لم يحملوا العرش ومن عليه بقوتهم وشدة أسرهم إلا بقوة الله وتأييده. وقد بينا لك ما جهلت من أمر العرش بشواهده من كتاب الله تعالى وشواهده من معقول الكلام ومما مضى عليه أهل الإسلام. وسنقص عليك فيه آثار رسول الله ﷺ المأثورة وأخباره المشهورة ما لو عرضتها على قلبك وتدبرت ألفاظ رسول الله ﷺ فيها علمت إن شاء الله تعالى أن ما تأولته في تفسير العرش باطل.

Do you not know, O opposer, that the carriers of the Throne do not carry the Throne and the One who is upon it by the greatness of their creation (i.e. their own strength), except by the Power of Allāh and His aid? And we have verily clarified for you what you were ignorant about from the issue of the Throne, with its evidences from the Book of Allāh the Exalted, the evidences from what can be understood from the (spoken) words, what the people of Islām has gone forth upon (i.e. believed in). And we will narrate the well-known narrations from the Messenger of Allāh ﷺ and their chains of narrations to you, and the famous informations (i.e. *ahādīth*). If you presented this to your heart and pondered over the words of the Messenger of Allāh ﷺ regarding it, then you

[163] Narrated by Adh-Dhahabī in "Al-'Uluw" (p. 97) and Ibn Al-Qayyim in "Ijtimā' Juyūsh Al-Islāmiyyah" (p. 346).

would verily know – *in shā Allāhu ta'ālā* – that what you have interpreted with regard to the explanation of the Throne is falsehood.

حدثنا محبوب بن موسى الأنطاكي أخبرنا أبو إسحاق الفزاري عن الأعمش عن جامع بن شداد عن صفوان بن محرز عن عمران بن حصين رضي الله عنهما قال أتيت رسول الله ﷺ فجاءه نفر من أهل اليمن فقالوا أتيناك لنتفقه في الدين ولنسألك عن أول هذا الأمر كيف كان قال: «**كان الله لم يكن شيء غيره وكان عرشه على الماء ثم كتب في الذكر كل شيء ثم خلق السموات والأرض**».

105. Mahbūb ibn Mūsā Al-Antākī narrated to us (and said): Abū Ishāq Al-Fazārī informed us, from Al-A'mash, from Jāmi' ibn Saddād, from Safwān Mahriz, from 'Imrān ibn Husayn (*radiAllāhu 'anhu*) who said: I came to the Messenger of Allāh ﷺ when a group of people from Yemen came to him and said: *"We have come to you in order to gain understanding of the religion, and for us to ask you about the first of this affair (i.e. the creation) and how it was."* He said: ***"Allāh was, and there was nothing other than Him. And His Throne was upon the water. Then He wrote everything in the dhikr (mentioning). Then He created the heavens and the earth."***[164]

فهذا قول رسول الله ﷺ أن عرشه كان على الماء قبل أن يخلق السموات والأرض التي هي أعلى الخلق. فقول رسول الله ﷺ تكذيب لدعواك وإبطال لتأويلك.

So these are the words of the Messenger of Allāh ﷺ (stating) that His Throne verily was upon the water before He created the heavens and the earth, which is the highest (point) of the creation. So the words of the Messenger of Allāh ﷺ are a refutation of your claim and an invalidation of your interpretation.

حدثنا عبد الله بن أبي شيبة حدثنا عبد الله بن بكر السهمي حدثنا بشر بن نمير عن القاسم عن أبي أمامة رضي الله عنه أن رسول الله ﷺ قال: «**خلق الله الخلق وقضى القضية وأخذ ميثاق النبيين وعرشه على الماء**».

106. 'Abdullāh ibn Abī Shaybah narrated to us (and said): 'Abdullāh ibn Bakr As-Sahmī narrated to us (and said): Bishr ibn Numayr narrated to us, from Al-Qāsim, from Abū Umāmah (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ said: ***"Allāh created the creation, He decreed the decrees and He took the covenant from the prophets, while His Throne was upon the water."***[165]

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[164] Narrated by Al-Bukhārī (3190), Ahmad (19822, 19876, 19886, 19910), the author in "Ar-Radd 'alā Al-Jahmiyyah" (13), Ibn Hibbān (2140, 6142), At-Tabarānī in "Al-Kabīr" (18/204) and others.

[165] The *isnād* is very weak. Bishr ibn Numayr Al-Qashīrī is left (in *hadīth*), and he narrates rejected narrations from 'Abdur-Rahmān the companion of Abū Umāmah.

حدثنا محمد بن كثير العبدي أخبرنا سفيان الثوري حدثنا أبو هاشم عن مجاهد عن ابن عباس رضي الله عنهما قال: إن الله كان على عرشه قبل أن يخلق شيئا.

107. Muhammad ibn Kathīr Al-'Abdī narrated to us (and said): Sufyān Ath-Thawrī informed us (and said): Abū Hāshim narrated to us, from Mujāhid, from Ibn 'Abbās (*radiAllāhu 'anhu*) who said: *"Verily Allāh was upon His Throne before He created anything."*[166]

فهذا ابن عباس يخبر أن الله كان على عرشه قبل أن يخلق شيئا من خلقه من سماء وأرض. وادعيت أنت وصاحبك أن العرش أعلى الخلق تكذيبا لرسول الله ﷺ ولأصحابه. وروي عن مجاهد أنه قال: بدء الخلق العرش.

So here is Ibn 'Abbās informing that Allāh was upon His Throne before He created anything from His creation of heaven and earth. While you and your companion claimed that the Throne is the highest of the creation as a rejection of the Messenger of Allāh ﷺ and his companions. And it was narrated from Mujāhid that he said: *"The beginning of the creation was the Throne."*

حدثنا موسى بن إسماعيل حدثنا أبو عوانة عن أبي بشر عن مجاهد قال: بدء الخلق العرش والماء.

108. Mūsā ibn Ismā'īl narrated to us (and said): Abū 'Awānah narrated to us, from Abū Bishr, from Mujāhid who said: *"The beginning of the creation was the Throne and the water."*[167]

حدثنا أبو بكر بن أبي شيبة حدثنا وكيع عن سفيان عن الأعمش عن المنهال عن سعيد بن جبير عن ابن عباس:

109. Abū Bakr ibn Abī Shaybah narrated to us (and said): Wakī' narrated to us, from Sufyān, from Al-A'mash, from Al-Minhāl, from Sa'īd ibn Jubayr, from Ibn 'Abbās (regarding):

﴿ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ ﴾

"And His Throne was upon the water." (Hūd 11:7)

قال: على أي شيء قال: على متن الريح.

He said: *"Upon what?"* He said: *"Upon the back of the wind."*[168]

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[166] It is *sahīh*. It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (16) and At-Tabarī in "At-Tafsīr" (13/326) by way of Ibn Mahdī, from Sufyān.

[167] It is *sahīh* and its narrators are trustworthy. It was narrated by Ibn Abī Shaybah in "Al-Musannaf" (36905), At-Tabarī (10/245) and Al-Bayhaqī in "Al-Asmā was-Sifāt" (813) by way of Abū 'Awānah.

حدثني محمد بن بشار بندار حدثنا وهب بن جرير حدثنا أبي قال: سمعت محمد بن إسحاق يحدث عن يعقوب بن عتبة وجبير بن محمد بن جبير بن مطعم عن أبيه عن جده قال: قال رسول الله ﷺ: «**إن الله فوق عرشه فوق سمواته فوق أرضه مثل القبة** –وأشار النبي ﷺ مثل القبة– **وإنه ليئط به أطيط الرحل بالراكب**».

110. Muhammad ibn Bashār Bundār narrated to me (and said): Wahb ibn Jarīr narrated to us (and said): My father narrated to us and said: I heard Muhammad ibn Ishāq narrated from Ya'qūb ibn 'Utbah and Jubayr ibn Muhammad ibn Jubayr ibn Mut'im, from his father, from his grandfather who said: The Messenger of Allāh ﷺ said: ***"Verily, Allāh is above His Throne above His heavens above His earths, just like a dome*** – and the Prophet ﷺ showed the example of a dome with his hand – ***and it verily creaks due to Him (as) the creak of the riders saddle."***[169]

وهذا أيها المعارض ناقض لتأويلك أن العرش إنما هو أعلى الخلق يعني السموات فما دونها من السقوف والعرش وأعالي الخلائق، ورسول الله ﷺ يقول إنه فوق السموات العلى فكفى خيبة وخسارة برجل أن يضاد قوله قول رسول الله ﷺ ويكذب دعواه.

And this, O opposer, is a refutation of your interpretation that the Throne is the highest (point) of the creation; meaning the heavens and what is besides it of roofs, thrones and (other) high points of the creations, while the Messenger of Allāh ﷺ says: He is verily above the highest heavens. So it is enough humiliating failure and loss for a man, that he says the opposite of what the Messenger of Allāh ﷺ says, and belies his statement.

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[168] It is *sahīh* and its narrators are trustworthy. It was narrated by 'Abdur-Razzāq in "Al-Musannaf" (9089), At-Tabarī in "At-Tafsīr" (12/333), Ibn Abī Hātim in "At-Tafsīr" (6/2005), Ibn Abī 'Āsim in "As-Sunnah" (584), Al-Hākim (2/367) and he declared it as *sahīh*, and others.

[169] Its *isnād* is weak. It was narrated by Abū Dāwūd (4726), the author in "Ar-Radd 'alā Al-Jahmiyyah" (24), At-Tabarānī in "Al-Kabīr" (1547), Al-Baghawī in "Sharh As-Sunnah" (92), Ad-Dāraqutnī in "Al-'Ilal" (3320), Ibn Khuzaymah in "At-Tawhīd" (147) and others. Jubayr ibn Muhammad is acceptable if he is followed up upon (in his narrations), or else he is soft. And he was the only one to narrate this narration, while no-one followed him up upon it. And Ibn Ishāq is *mudallis* and he verily *'an'ana* (which is when the narrator says: *fulān* narrated from *fulān*, from *fulān*). But there are many narrations that testify to the correctness of the meaning of this *hadīth*.

حدثنا موسى بن إسماعيل حدثنا حماد بن سلمة عن عاصم عن زر عن ابن مسعود رضي الله عنه قال: ما بين السماء الدنيا والتي تليها مسيرة خمسمائة عام وبين كل سمائين مسيرة خمسمائة عام وبين السماء السابعة وبين الكرسي خمسمائة عام والعرش على الماء والله فوق العرش وهو يعلم ما أنتم عليه.

111. Mūsā ibn Ismā'īl narrated to us (and said): Hammād ibn Salamah narrated to us, from 'Āsim, from Zirr, from Ibn Mas'ūd (*radiAllāhu 'anhu*) who said: *"Between the lowest heaven and the one that comes after it is the (travel) distance of five hundred years. And between every two heavens there is the distance of five hundred years. And between the seventh heaven and the Kursī is five hundred years. And the Throne is upon the water, and Allāh is above the Throne, and He knows what you are upon."*[170]

قال أبو سعيد: أفلا ترى أيها المعارض أن ابن مسعود كيف ميز بين العرش والكرسي وبين السموات فما دونها التي هي أعلى الخلائق في دعواك وسميتها عرشا دون عرش الرحمن الذي هو العرش على ألسن العالمين.

Abū Sa'īd said: Do you not see, O opposer, how Ibn Mas'ūd differentiated between the Throne and the *Kursī*, and between the heavens and whatever is besides them, which according to your claim are the highest points of the creation, while you called it a throne not consisting of the Throne of *Ar-Rahmān* which is (understood as) the Throne (of Allāh in reality) in all languages of the worlds.

حدثنا موسى بن إسماعيل حدثنا عبد الواحد بن زياد حدثنا عبيد بن مهران وهو المكتب حدثنا مجاهد قال: قال عبد الله بن عمر: خلق الله أربعة أشياء بيده العرش والقلم وعدن وآدم، ثم قال لسائر الخلق كن فكان.

112. Mūsā ibn Ismā'īl narrated to us (and said): 'Abdul-Wahid ibn Ziyād narrated to us (and said): 'Ubayd ibn Mihrān – and he is Al-Muktib – narrated to us (and said): Mujāhid narrated to us and said: 'Abdullāh ibn 'Umar said *"Allāh created four things with His Hand: the Throne, the pen, (the Garden of) Eden and Ādam. Then He said to the rest of the creation: 'Be' and then it was."*[171]

وفي قول ابن عمر تكذيبا لما ادعيت أيها المعارض إذ خلقه الله بيده خصوصا ثم قال لما هو أعلى الخلائق عندك:

In the saying of Ibn 'Umar: *"Allāh created the Throne with His Hand, and then He said to the rest of the creation: 'Be' and then it was"*, there is a refutation of what you have claimed, O opposer, because Allāh created it specifically with His Hand. Then He said to what is the highest (point) of the creations for you:

[170] It is *hasan* and it has gone forth in number (98).
[171] It is *sahīh* and it has gone forth in number (44).

﴿ ائْتِيَا طَوْعًا أَوْ كَرْهًا ﴾

"Come to Us, either voluntarily or by force." (Fussilat 41:11)

وإذا كان العرش في دعواك ودعوى إمامك السموات فما بال حملة العرش وما يصنع بهم في رفع السموات وقد قال الله تعالى:

So if the Throne – according to your claim and the claim of your leader – was the heavens, then what about the carriers of the Throne, and what should they be used for regarding to the upholding of the heavens, when Allāh – the Exalted – verily said:

﴿ اللَّهُ الَّذِى رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ ﴾

"Allāh is the One who raised the heavens without any pillars." (Ar-Ra'd 13:2)

ففي معرفة الناس لحملة العرش واستفاضته فيهم وعلى ألسنتهم تكذيب دعواك ودعوى صاحبك. ثم ما روي فيهم عن رسول الله ﷺ وعن أصحابه سنذكر منها بعض ما حضر إن شاء الله تعالى.

So in the acquaintance of the people with the carriers of the Throne and the abundance of it (i.e. this explanation) among them and upon their tongues, there is a refutation of your claim and the claim of your companion. And after that (in) what was narrated regarding it from the Messenger of Allāh ﷺ and his companions. We will mention some of this, *in shā Allāhu ta'ālā*.

حدثنا محمد بن الصباح حدثنا الوليد بن أبي ثور عن سماك عن عبد الله بن عميرة عن الأحنف بن قيس عن العباس بن عبد المطلب رضي الله عنه قال كنت بالبطحاء في عصابة فيهم رسول الله ﷺ فذكر رسول الله ﷺ السموات حتى عد سبع سموات قال: **وفوق السابعة بحر بين أسفله وأعلاه مثل ما بين السماء إلى السماء وفوق ذلك ثمانية أوعال ما بين أظلافهن وركبهن مثل ما بين السماء إلى السماء وعلى ظهورهم العرش أسفله وأعلاه ما بين السماء إلى السماء ثم الله فوق ذلك**.

113. Muhammad ibn As-Sabbāh narrated to us (and said): Al-Walīd ibn Abī Thawr narrated to us, from Simāk, from 'Abdullāh ibn 'Amīrah, from Al-Ahnaf ibn Qays, from 'Al-'Abbās ibn 'Abdil-Muttalib (*radiAllāhu 'anhu*) who said: I was in a large area of flat land with a group in which the Messenger of Allāh ﷺ was. Then the Messenger of Allāh ﷺ mentioned the heavens, until he counted seven heavens. He said: ***"And above the seventh (heaven) there is an ocean. (The distance) between its lowest and highest (point) is the same as (the distance) between one heaven and another heaven. And above this there are eight mountain goats. Between their hoofs and their haunches there is the same as between one heaven to another heaven. And upon their backs is the Throne. (The***

distance between) the lowest and highest (point) of it, is as between one heaven to another. Then Allāh is above (all of) this."[172]

حدثنا موسى بن إسماعيل حدثنا حماد وهو ابن سلمة عن الزبير أبي عبد السلام عن أيوب بن عبد الله الفهري أن ابن مسعود قال: إن ربكم ليس عنده ليل ولا نهار نور السموات من نور وجهه وإن مقدار كل يوم من أيامكم عنده ثنتا عشرة ساعة فتعرض عليه أعمالكم بالأمس أول النهار اليوم فينظر فيها ثلاث ساعات فيطلع فيها على ما يكره فيغيظه ذلك فأول من يعلم بغضبه الذين يحملون العرش يجدونه يثقل عليهم فيسبحه الذين يحملون العرش وسرادقات العرش والملائكة المقربون وسائر الملائكة.

114. Mūsā ibn Ismā'īl narrated to us (and said): Hammād (i.e. ibn Salamah) narrated to us, from Az-Zubayr Abū 'Abdis-Salām, from Ayyūb ibn 'Abdillāh Al-Fihrī that Ibn Mas'ūd (*radiAllāhu 'anhu*) said: *"Verily, your Lord does not have any night and day with Him. The light of the heavens is from the Light of His Face. And verily the measure of each day from your days for Him is twelve hours. So your deeds from yesterday are presented to Him in the beginning of the day. Then He looks into it for three hours, and He discovers in it what He hates, and this angers Him. And the first to know of His anger are those carrying the Throne. They find that it becomes heavier for them, so those who carry the Throne, the pavilions of the Throne, the near angels and the rest of the angels (all) praise Him."*[173]

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[172] It is weak. It was narrated by Abū Dāwūd (4724), At-Tirmidhī (3320), Ibn Mājah (193), Ahmad (1770), the author in "Ar-Radd 'alā Al-Jahmiyyah" (25), Al-Bayhaqī in "Al-Asmā was-Sifāt" (854) and others, from the *hadīth* of 'Abdullāh ibn 'Amirah Al-Kūfī. And he is unknown and only Simāk ibn Harb narrated from him, just as Muslim mentioned this in "Al-Wahdān". And Adh-Dhahabī said in "Al-Mīzān" (2/469): *"There is some unknowingness regarding him."* And Al-Bazzār said in his "Musnad" (4/137): *"We do not know that anyone else than Simāk narrated from him."*
And At-Tirmidhī said: *"Hasan gharīb."*
And there is *inqitā'* between him and his *shaykh* Al-Ahnaf ibn Qays, since Al-Bukhārī said in "At-Tārīkh Al-Kabīr": *"And we do not know that he heard from Al-Ahnaf."*

[173] It was narrated by Abū Dāwūd in "Az-Zuhd" (168), Ibn Abī Hātim in "At-Tafsīr" (2/590), At-Tabarānī in "Al-Kabīr" (9/179), and from him Abū Nu'aym ibn "Al-Hilyah" (1/137), Abū Ash-Shaykh in "Al-'Adhamah" (2/477) and others than them, by way of Hammād ibn Salamah. And in it is Az-Zubayr Abū 'Abdis-Salām who was mentioned by Al-Bukhārī in "Al-Tarikh Al-Kabīr" where he said: *"Hammād ibn Salamah narrated marāsīl (pl. mursal) from him."* And Ibn Abī Hātim mentioned him in "Al-Jarh wat-Ta'dīl" and he did not say anything about him. And Ad-Dāraqutnī said, as it is mentioned in "Ad-Du'afā" by Ibn Al-Jawzī: *"Hammād ibn Salamah narrates from him, where he narrates rejected narrations from Ayyūb ibn 'Abdillāh ibn Mukriz, from Ibn Mas'ūd."*

حدثنا موسى بن إسماعيل حدثنا حماد عن علي بن زيد عن يوسف بن مهران عن ابن عباس رضي الله عنهما قال: لحملة العرش قرون لها كعوب ككعوب القنا ما بين أخمص أحدهم إلى كعبه مسيرة خمسمائة عام ومن كعبه إلى ركبته مسيرة خمسمائة عام ومن ركبته إلى أرنبته مسيرة خمسمائة عام ومن أرنبته إلى ترقوته مسيرة خمسمائة عام ومن ترقوته إلى موضع القرط خمسمائة عام.

115. Mūsā ibn Ismā'īl narrated to us (and said): Hammād narrated to us, from 'Alī ibn Zayd, from Yūsuf ibn Mihrān, from Ibn 'Abbās (*radiAllāhu 'anhu*) who said: *"The carriers of the Throne verily have horns that have points like the points of spears. Between the toe of one of them and his heel is the distance of five hundred years, and from his heel to his knee is the distance of five hundred years, and from his knee to the tip of his nose is the distance of five hundred years, and from the tip of his nose to his collar bone is the distance of five hundred years, and from his collar bone to his earlobe is the distance of five hundred years."*[174]

حدثنا موسى بن إسماعيل حدثنا حماد عن هشام بن عروة عن عروة قال: حملة العرش منهم من صورته على صورة الإنسان ومنهم من صورته على صورة النسر ومنهم من صورته على صورة الثور ومنهم من صورته على صورة الأسد.

116. Mūsā ibn Ismā'īl narrated to us (and said): Hammād narrated to us, from Hishām ibn 'Urwah, from 'Urwah who said: *"The carriers of the Throne; among them are those whose image (or shape or form) is the image of a human. Among them are those whose image is the image of an eagle. Among them are those whose image is the image of a bull. And among them are those whose image is in the image of a lion."*[175]

حدثنا عمرو بن محمد الناقد حدثنا إسحاق بن منصور السلولي عن معاوية بن إسحاق وعن سعيد بن أبي سعيد المقبري عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «**إن الله قد أذن لي أن أحدثكم عن ملك قد مرقت رجلاه الأرض السابعة والعرش على منكبه وهو يقول سبحانك أين أنت أو حيث تكون**».

117. 'Amr ibn Muhammad An-Nāqid narrated to us (and said): Ishāq ibn Mansūr As-Salūlī narrated to us, from Isrāīl, from Mu'āwiyah ibn Ishāq, from Sa'īd ibn Abī Sa'īd Al-Maqburī, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Verily, Allāh has allowed for me narrate about an***

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[174] It is weak. It was narrated by Al-Hākim in "Al-Mustadrak" (4/569) in its full length, At-Tabarī in "At-Tafsīr" (19/261), Ibn Abī Hātim in "At-Tafsīr" (8/2682), the author in "Ar-Radd 'alā Al-Jahmiyyah" (73) all by way of 'Alī ibn Zayd ibn Jud'ān. And he was verily declared weak by Ahmad, Ibn Ma'īn and An-Nasāī. And Abū Zur'ah said: *"He is not strong."* And Ibn Khuzaymah said: *"I do not use him as an argument due to his bad memory."*

[175] Its *isnād* is *sahīh*. It was narrated by Ibn Khuzaymah in "At-Tawhīd" (1/206) from the saying of Hishām. And it has a witness in the *hadīth* of Ibn 'Abbās with an *isnād* of trustworthy narrators, except Muhammad ibn Ishāq. And this *hadīth* is *hasan*, and it was narrated by Ibn Khuzaymah in "At-Tawhīd" (1/202). And Ibn Abī Shaybah narrated in "Al-Musannaf" (26415) and from him 'Abdullāh ibn Ahmad in "As-Sunnah" (1168), Ibn Abī 'Āsim in "As-Sunnah" (579) and others.

angel (from the carriers of the throne) whose two feet has reached the seventh earth, and the Throne is upon his shoulder. And he says: 'Glorified are You, wherever You are or wherever You will be.'"[176]

حدثنا إسماعيل بن عبد الله الرقي أبو الحسن السكري حدثنا شريك عن سماك بن حرب عن عبد الله بن عميرة عن الأحنف بن قيس عن العباس بن عبد المطلب رضي الله عنه في قوله تعالى:

118. Ismā'īl ibn 'Abdillāh Ar-Raqqī Abū Al-Hasan As-Sukkarī narrated to us (and said): Sharīk narrated to us, from Simāk ibn Harb, from 'Abdullāh ibn 'Amīrah, from Al-Ahnaf ibn Qays, from Al-'Abbās ibn 'Abdil-Muttalib (*radiAllāhu 'anhu*) regarding His – the Exalted – Words:

﴿ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ ﴾

"And on that Day eight (angels) **will carry the Throne of your Lord."**
(Al-Hāqqah 69:17)

قال: ثمانية أملاك على صورة الأوعال.

He said: *"Eight angels in the image of mountain goats."*[177]

حدثنا الحكم بن موسى البغدادي حدثنا الهقل بن زياد عن الأوزاعي عن حسان بن عطية قال: حملة العرش ثمانية أقدامهم في الأرض ورؤوسهم قد جاوزت السماء وقرونهم مثل طولهم عليها العرش.

119. Al-Hakam ibn Mūsā Al-Baghdādī narrated to us (and said): Al-Hiql ibn Ziyād narrated to us, from Al-Awzā'ī, from Hassan ibn 'Atiyyah who said: *"The carriers of the Throne are eight. Their feet are upon earth and their head verily surpasses the heaven. And their horns are (the same height) as their height, and the Throne is upon them."*[178]

حدثنا أبو صالح الحراني حدثنا ابن لهيعة عن الحارث بن يزيد عن علي بن رباح عن رجل سمع عبادة بن الصامت يقول إن النبي ﷺ خرج فقال: «**إن الله رفعني يوم القيامة في أعلى غرفة من جنات النعيم ليس فوقي إلا حملة العرش**».

120. Abū Sālih Al-Harrānī narrated to us (and said): Ibn Lahī'ah narrated to us, from Al-Hārith ibn Yazīd, from 'Alī ibn Rabāh, from a man who heard 'Ubādah

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[176] It is *hasan*. It was narrated by Abū Ya'lā (6619) from 'Amr An-Nāqid, and in his narration he said: **"*Glorified are You; where am I and where are You.*"** And by At-Tabarānī in "Al-Awsat" (7324) and Abū Ash-Shaykh in "Al-'Adhamah" (524) by way of Al-Fadl ibn Sahl, and both of them from Ishāq ibn Mansūr. And 'Ubayd-Allāh ibn Mūsā followed up upon Ishāq in his narration from Isrāīl, just as this was narrated by Al-Hakim (4/330) and he declared it *sahīh*.

[177] It has gone forth in number (113) and it is weak.

[178] Its *isnād* is *sahīh* and its narrators are trustworthy. It was narrated by Abū Ash-Shaykh in "Al-'Adhamah" (479) by way of 'Umar ibn 'Abdil-Wāhid, from Al-Awzā'ī.

ibn As-Sāmit say: The Prophet ﷺ verily came out and said: ***"Verily, Allāh will raise me to the highest room in the Gardens of Bliss on the Day of Resurrection. There will be nothing above me, except the carriers of the Throne."***[179]

وفي العرش وحملة العرش أخبار كثيرة عن رسول الله ﷺ وأصحابه والتابعين اختصرنا منها هذه الأحاديث ليعلم من نظر فيها مخالفتكم رسول الله وأصحابه والتابعين وإن لم تكن تؤمن بها أنت وأصحابك فقد آمن بها من هو خير منكم وأطيب.

And there are many narrations about the Throne and the carriers of the Throne from the Messenger of Allāh ﷺ, his companions and the *Tābi'ūn*. We shortened it to these (aforementioned) *ahādīth*, in order for those who look into them to know your opposition to the Messenger of Allāh ﷺ, his companions and the *Tābi'ūn*. And if you and your companions do not believe in them, then those who are better than you have verily believed in them.

واعلموا يقينا أن قول هؤلاء ألهم لهم وأصح عند الله مما يروي المريسي وابن الثلجي من خرافاتهم وترهاتهم التي لا تنقاس في كتاب ولا سنة ولا في شيء من لغات العرب والعجم.

And know with certainty, that the opinion of these (i.e. the *Salaf*) is more binding and more correct with Allāh, than what Al-Marīsī and Ath-Thaljī narrate of their stories and false statements which cannot be measured by any (verse from the) Book, any *Sunnah* nor by any *lughah* (language, dialect or manner of speaking) of the Arabs or the non-Arabs.

[179] The *hadīth* is weak with this *isnād*, due to the narrator from 'Ubadah (*radiAllāhu 'anhu*) is unknown, and the weakness of Ibn Lahī'ah. It was narrated by Adh-Dhahabī in "Al-'Uluw" (124) and he declared it weak.

Chapter: Regarding the *ayniyyah* (where-ness) and the location

وادعيت أيضا على قوم أعلم بالله وبكتابه وسنة نبيه ﷺ منك ومن أصحابك أنهم يقولون علم الله غيره، والعلم بمعزل منه، العالم في السماء، والعلم في الأرض منه بمعزل.

And you also claimed against a people who have more knowledge about Allāh, His Book and the *Sunnah* of His Prophet ﷺ than you and your companions, that they say: *"The Knowledge of Allāh is someone (or something) else than Him, and the Knowledge is separated from Him. The One who knows is in the heaven while the knowledge is on earth separated from Him."*

فيقال لهذا المعارض الباهت: مثل هذا لا يتفوه به إلا جاهل مثلك، ولكنهم يقولونه على معنى لا يتوجه له أمثالك، يقولون: العالم بكماله وبجميع علمه فوق عرشه وعلمه غير بائن منه، يعلم بعلمه الذي في نفسه ما في السموات وما في الأرض وما تحت الثرى على بعد مسافة ما بينهن. فمعنى قولهم إن علمه في الأرض على هذا التأويل لا على ما ادعيت عليهم من الزور أنهم يزعمون أن علم الله منزوع منه مجسم في الأرض، إذًا هم في الجهل والضلال مثلك ومثل أئمتك المريسي وابن الثلجي ونظرائهم.

So it is said to this opposing slanderer: No-one but a *jāhil* like you utters these words. Rather what they say is with a meaning that the likes of you do not understand. They say: The One who knows, in His Completeness and with all of His Knowledge is above the Throne. And His Knowledge is not separated from Him. He knows, by His Knowledge, what is in Himself, what is in the heavens, what is on earth and what is beneath the soil, despite of the long distance which there is between them. So the meaning of what they say is that His Knowledge is upon earth according to this (aforementioned) interpretation, and not according to what you claimed about them of falsehood; that they say that the Knowledge of Allāh is separated from Him and embodied on earth. In that case, they would be equal in ignorance and misguidance to you and your leaders Al-Marīsī, Ibn Ath-Thaljī and their likes.

وادعيت عليهم أيضا أنهم يزعمون أن كلام الله من صفاته وذاته، والكلام هو الفعل بزعمك، وزعم هؤلاء أنه من الذات.

And you also claimed about them (i.e. *Ahlus-Sunnah*) that they say that the Speech of Allāh is from His Attributes and His *Dhāt* (Being), and the speech – according to your claim – is the deed, while these (i.e. *Ahlus-Sunnah*) say that it is from the *Dhāt*.

فيقال لهذا المعارض: أما ما يزعم هؤلاء من ذلك فسنبينه لك وإن جهلت، غير أنك ترددت وراوغت ووالست ودالست، تقدم رجلا وتؤخر أخرى، كيف تصرح بالقرآن أنه مخلوق؟ فلم تزل عندك ودونك تلجلج بها في صدرك حتى صرحت بها في هذه المسألة فزعمت أنه فعل، والفعل عندك مخلوق لا شك فيه.

So it is said to this opposer: As for what these people claim of this, then we will verily clarify it for you, even if you are ignorant. But you hesitate, dodge, deceive and cheat. You put forth one foot and hold the other one back. (All this while trying to figure out) how to say that the Qurān is created. So it continued to stumble around in your chest until you (finally) uttered it in this *masalah* (issue), when you claimed that it (i.e. the Speech) is the deed, while the deed for you is created without any doubt.

وأما دعواك علينا أنا نقول إن كلام الله من صفاته، فإنا نقول علانية غير سر وهو الحق المبين، وليس شيء من صفاته مخلوقا وكل كلام صفة كل متكلم به، خالق أو مخلوق، غير أنه لا يقاس به من الخالق والمخلوق سائر الصفات من اليد والوجه والنفس والسمع والبصر وما أشبهها من الصفات التي إذا بانت من الموصوف واستبان مكانها منه قام البائن منه بعينه في مكان آخر، لأنك ترى المتكلم من الناس يتكلم نهاره أجمع وكلامه يخرج منه وصفا لا ينقص من كلامه شيء الذي يخرج منه، متى شاء عاد في مثله من الكلام. ولا الكلام يقوم بعينه جسما يرى وينظر إليه دونه وينشر كلامه في الآفاق على لسان غيره، فينسب إليه حيا وميتا كما ينسب اليوم أشعار الشعراء فيقال شعر لبيد والأعشى، ولو قطعت يده لاستبان موضع قطعه منه واستبان المقطوع في مكان آخر. فلذلك قلنا إن الكلام له حال خلاف حال هذه الصفات الأخر لا يقاس بشيء منها ولا يشك فيها أنها صفة المتكلم لأنه منه خرج.

And as for your claim regarding us; that we say: Verily the Words of Allāh are from His Attributes (and not created), then we verily say this out loud and not in secret, and this is the clear truth. None of His Attributes are created. And every speech is an attribute of the one who utters it, whether Creator or created, except that the other attributes are not measured as such, among the hand, face, self, hearing and seeing, and what is similar to these of attributes, which if they are separated from the one described with it and their place becomes separated from him, then that which is separated from him in itself ends up in a different place.[180] Because you see a speaker among the people who speaks all day, and his words exits from him as an attribute that does not decrease his speech at all. If he for example wanted to, then he would just return to saying the same words (again), and the words do not become a body in itself which can be seen and looked at next to him, and his words (can still be) spread to the horizons upon the tongues of others. So they would be ascribed to him whether he is alive or dead, just as the poetry of the poets is ascribed (to them), so it is said: *"The poem of Labīd and Al-A'shā."* But if his hand would have been cut off, then the place of its cutting would have been clear upon him, and that which was cut off would (now) be in another place. Therefore we say: Verily, the speech has a state which

[180] Translator: What is meant here is the differentiation between an attribute such as speech, which does not get separated from the one speaking when he speaks, versus an attribute – such as a hand – which if it is separated from the owner, then it physically is separated from him and is no longer a part of him. And the following words clarifies this further.

is different than the other attributes and it is not measured (or compared) by any of it. And there is no doubt that it (i.e. the speech) is an attribute of the one who speaks, because it exits from him.

وأما قولك كلام الله فعله، فقد صرحت بأنه مخلوق وادعيت أن أفاعيل الله زائلة عنه مخلوقة والكلام أحد أفاعيله عندك فقلت فيه قولا أفحش مما قال إمامك المريسي، زعم المريسي أنه مجعول وكل مجعول مخلوق، وزعمت أنت أنه مفعول وكل مخلوق مفعول. وأنتما وإن اختلفت منكما الألفاظ فإن المعنى فيه منكما متفق كما اتفق القول من إمامك المريسي مع الوليد بن المغيرة المشرك المخزومي إذ قال:

As for your statement: *"The Speech of Allāh is His Deed"*, then you have verily (by this) clearly said that it is created, and you have claimed that the Deeds of Allāh are separated from Him and created. And the Speech is one of His Deeds for you, so by this you have said something which is more hideous than your leader Al-Marīsī. Al-Marīsī claimed that it is made and (that) everything made is created, while you claimed that it is performed and (that) everything performed is created. And you two, even if the words you say are different, then the meaning from you both agree. Just like the opinion of your leader Al-Marīsī agrees with Al-Walīd ibn Al-Mughīrah Al-Makhzūmī the *mushrik* when he said:

﴿ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴾

"This is nothing but the speech of a human." (Al-Muddaththir 74:25)

وكذا الذي قال:

And likewise the one who said:

﴿ إِنْ هَذَا إِلَّا اخْتِلَاقٌ ﴾

"This is nothing but an invention." (Sād 38:7)

فزعم إمامك أنه مجعول وزعمت أنه مفعول، فاتفقت المعاني واختلفت الألفاظ منكما جميعا. ولئن كان أهل الجهل من مرادكم في شك إن أهل العلم منكم لعلى يقين.

So your leader claimed that it is made and you claimed that it is performed. The meanings are the same while the words from you are different. But if the ignorant are in doubt regarding what you mean, then the people of knowledge are verily certain regarding you.

فكان من صنع الله لمن بين ظهريك أن صرحت بالمخلوق بعد تستر وانقباض منه مخافة الفضيحة حتى صرحت بها، فاستدلوا على مذهبك ليحذروا مثلها من زلاتك ويجتنبوا أخواتها من سقطاتك. ثم صرحت بها ثانية في آخر كتابك فادعيت أن من قال القرآن غير مخلوق فقد جاء بالكفر عيانا.

It is from the Making of Allāh for the one who is near to you, that you clearly stated that it is created after having hidden and abstained from this, due to fearing being exposed, until you clearly stated it. Then they inquired about your *madhhab* in order for them to be aware of similar things among your mistakes, and to avoid its sisters among your faults. Then you clearly stated it again in the end of your book, when you claimed that the one who says that the Qurān is not created, he has verily clearly committed *kufr*.

أولم تزعم أيها المعارض في صدر كتابك هذا أن من قال القرآن مخلوق فقد ابتدع، ثم ادعيت أن من قال غير مخلوق فهو كافر. فإن كان الذي قال غير مخلوق كافرا عندك إن الذي يقول مخلوق مؤمن موفق مصيب في دعواك، فلم تنسبه إلى البدعة وهو في دعواك موفق مصيب في دعواك. ولكنك موهت بالأول لئلا يفطن الجهال منك الأخرى وقد صرحت وأوضحت وأفصحت به حتى لم تدع لمتأول عليك موضع شبهة. ثم صرحت أيضا بمذهب كبير فاحش من قول الجهمية فقلت: إذا قالوا لنا أين الله فإنا لا نقول بالأينية بحلول المكان، إذا قيل أين هو؟ قيل: على العرش وفي السماء.

Did you not claim, O opposer, in the middle of your book, that the one who says that it is not created, he is a *kāfir*? So if the one who says that it is not created is a *kāfir* for you, then the one who says that it is created he is a believer who has been given success (in belief) and correct – according to your claim – so why do you ascribe him to innovation when he in your claim has been given success and is correct. Rather, you disguised it in the beginning, in order for the ignorant not to become aware of you in the end of it. But you have verily stated it clearly, clarified it and expressed yourself purely, until you did not leave any doubt for anyone (trying) to interpret regarding you.

Then you also clearly stated a *madhhab* big and hideous from the opinion of the Jahmiyyah when you said: *"If they say to us: 'Where is Allāh?' Then we do verily not say (i.e. acknowledge) the ayniyyah (whereness) by being in a place. If it is said: 'Where is He?' Then it is said: 'Upon the Throne and in the heaven.'"*

فيقال لك أيها المعارض: ما أبقيت غاية في نفي استواء الله على العرش واستوائه إلى السماء إذ قلت لا نقول إنه على العرش وفي السماء بالأينية. ومن لم يعرف أن إلهه فوق عرشه فوق سمواته فإنما يعبد غير الله ويقصد بعبادته إلى إله في الأرض، ومن قصد بعبادته إلى إله في الأرض كان كعابد وثن لأن الرحمن على العرش والأوثان في الأرض، كما قال لجبريل:

So it is said to you, O opposer: You did not leave any mean in the negation of the *istiwā* (rising above) of Allāh upon the Throne and His *istiwā* to the heaven, when you said: *"We do not say that He is upon the Throne and in the heaven with ayniyyah."* And the one who does not know that his *Ilāh* is above His Throne and above His heavens, then he is verily worshipping someone else than Allāh, and he is directing his worship to an *ilāh* which is upon earth. And the one who directs his worship to an *ilāh* upon earth, he is like the worshipper of an idol.

Because *Ar-Rahmān* is upon the Throne, and the idols are upon earth. Just as He said about Jibrīl:

﴿ عِنْدَ ذِى الْعَرْشِ مَكِينٍ ۝ مُطَاعٍ ثَمَّ أَمِينٍ ﴾

"With the Owner of the Throne. Obeyed there (and) **trustworthy."**
(At-Takwīr 81:20-21)

ففي قوله دليل على البينونة والحد بقوله {ثم}، لا هاهنا في الكنف والمراحيض كما ادعيتم.

So in His Words: **"there"**, there is an evidence for the separation and the border. His Words: **"there"** (means) not here in the toilets and lavatories, as you claim.

وإن أبيت أيها المعارض أن تؤين الله تعالى وتقر به أنه فوق عرشه دون ما سواه، فلا ضير على من أينه إذ رسوله ونبيه صلوات الله عليه وسلامه قد أينه فقال للأمة السوداء: أين الله؟ قالت: في السماء، قال: أعتقها فإنها مؤمنة. وكذلك أينه رسول الله ﷺ وخليله إبراهيم أنه في السماء.

And if you, O opposer, reject to describe Allāh as being in a place and acknowledge that He is above His Throne and not what is besides it, then this does not harm the one who states where He is. Because His Messenger and Prophet (*salawātullāhi 'alayhi*) verily stated where He is, when he said to the black female slave: ***"Where is Allāh?"*** She said: *"In the heaven."* He said: ***"Free her, for she is verily a believer."*** And likewise did the Messenger of Allāh ﷺ and His close friend Ibrāhīm describe Him as being in the heaven.

حدثناه أبو هاشم الرفاعي حدثنا إسحاق حدثنا أبو جعفر الرازي عن عاصم بن بهدلة عن أبي صالح عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «**لما ألقي إبراهيم في النار قال اللهم إنك في السماء واحد وأنا في الأرض واحد أعبدك**».

121. Abū Hāshim Ar-Rifā'ī narrated it to us (and said): Ishāq ibn Sulaymān narrated to us (and said): Abū Ja'far Ar-Rāzī narrated to us, from 'Āsim ibn Bahdalah, from Abū Sālih, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"When Ibrāhīm was thrown in the fire, he said: 'O Allāh, You are verily One in the heaven, and on earth I am only one (person) worshipping you.'"***[181]

[181] It is weak. It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (28), Abū Ya'lā as it is stated in "Ittihāf Al-Khiyarah" (6275), Al-Bazzār (16/19), Abū Nu'aym in "Al-Hilyah" (1/19), Al-Khatīb in "At-Tārīkh" (10/346) and others, by way of Abū Hāshim Ar-Rifā'ī. And this *isnād* is weak due to Abū Hishām Ar-Rifā'ī whose name is Muhammad ibn Yazīd. Several declared him as weak. And Al-Bukhārī said: *"I found them agreeing upon him being weak, and likewise the shaykh of his shaykh Abū Ja'far Ar-Rāzī."* Ahmad said: *"He is not strong in hadīth."* He was furthermore the only one to narrate this *hadīth*.

حدثنا مسلم بن إبراهيم عن أبان بن يزيد العطار عن يحيى ابن أبي كثير عن هلال بن أبي ميمونة عن عطاء بن يسار عن معاوية بن الحكم السلمي أن النبي ﷺ قال للأمة السوداء: «**أين الله؟**» قالت: في السماء، قال: «**أعتقها فإنها مؤمنة**».

122. Muslim ibn Ibrāhīm narrated to us, from Abān ibn Yazīd Al-'Attār, from Yahyā ibn Abī Kathīr, from Hilāl ibn Maymūnah, from 'Atā ibn Yasār, from Mu'āwiyah ibn Al-Hakam As-Sulamī that the Prophet ﷺ said to the black female slave: ***"Where is Allāh?"*** She said: *"In the heaven."* He said: ***"Free her, for she is verily a believer."***[182]

فما نصنع بقولك أيها المعارض وقول إمامك المريسي مع قول محمد رسول الله وإبراهيم خليل الله صلى الله عليهما وسلم إلا أن ينبذ في الحش. والقرآن يصدق ما قالا ويحققه من أوله إلى آخره، إذ يقول:

So what should we do with your opinion, O opposer, and the opinion of your leader Al-Marīsī when we have the statement of Muhammad the Messenger of Allāh and Ibrāhīm the close friend of Allāh (*sallAllāhu 'alayhimā wa sallam*), other than to throw it in the grass. And the Qurān – from the beginning of it to the end of it – affirms and establishes what they said, since He says:

﴿ أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ ﴾

"Do you feel secure (against) **the One who is in the heaven?"** (Al-Mulk 67:16)

﴿ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ ﴾

"To Him the good word ascends." (Fātir 35:10)

﴿ مِنَ اللَّهِ ذِي الْمَعَارِجِ ۝ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴾

"*Dhīl-Ma'ārij* (The Owner of aboveness and abundant blessings)**. The angels and the spirit ascend to Him on a day, the measure of which is fifty thousand years."** (Al-Ma'ārij 70:3-4)

﴿ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ﴾

"And He is the Irresistible above His slaves." (Al-An'ām 6:18)

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[182] It is *sahīh* and its narrators are trustworthy. It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (18), At-Tiyālisī in his "Musnad" (1201) and from him Al-Bayhaqī in "Al-Asmā was-Sifāt" (899), Abū 'Awānah in his "Musnad" (1727), Ibn Abī 'Āsim in "As-Sunnah" (489) and Al-Lālakāī in "Sharh Usūl Al-I'tiqād" (652), all by way of Abān ibn Yazīd. And Muslim (537) narrated it from the *hadīth* of Hajjāj As-Sawwāf, from Yahyā ibn Abī Kathīr.

﴿ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ ﴾

"I will verily take you and raise you to Me." (Ālu 'Imrān 3:55)

وما أشبهها من القرآن.

And what is similar to this from the Qurān.

وزعمت أيها المعارض أنك لا تصف الله بحلول في الأماكن. فلو شعرت أيها المعارض أنك وصفته بأقبح حلول في الأماكن أفحش مما عبت على غيرك، لأنا قد أينا له مكانا واحدا، أعلى مكان وأطهر مكان وأشرف مكان على عرشه العظيم المقدس المجيد فوق السماء السابعة العليا حيث ليس معه هناك إنس ولا جان ولا بجنبه حش ولا مرحاض ولا شيطان؛

And you also claimed, O opposer, that you do not describe Allāh as being in any place. But if you think about it, O opposer, (you would realize) that you have described Him with being in the worst of places and that which is more hideous that what you criticize others for. Because we verily described Him as being in one place; the highest, most clear and honorable place; His Mighty, Holy and Majestic Throne, above the highest seventh heaven, where there is no human or *jinn* along with Him, and next to Him there is no garbage, toilet or *shaytān*.

وزعمت أنت والمضلون من زعمائك أنه في كل مكان وفي كل حش ومرحاض وبجنب كل إنسي وجان. أفأنتم تشبهونه بالحلول في الأماكن أم نحن؟ هذا واضح بين مذهبكم ودعواكم صرحت بها أيها المعارض في غير موضع من كتابك. ولكنك تقول الشيء فتنساه ثم تنقضه على نفسك وأنت لا تشعر به حتى يأخذ بحلقك. والحمد لله الذي أعاننا عليك بالنسيان وكثرة الهذيان.

While you and your misguided leaders claim, that He is in every place, in every place of garbage and toilet, and next to every human and *jinn*. So is it you who liken Him to being in places or is it us? This is clear from your *madhhab* and your claim. You have clearly stated this, O opposer, in several places in your book, but you say something and then forget it. Then you refute it (i.e. what you said and forgot) yourself while you are not aware, until it grabs hold of your throat. And all praise is due to Allāh who aided us against you by (you) forgetting and your abundant irrationality.

ثم ذهبت تنكر النزول وتدفعه بضروب من الأباطيل والأضاليل من كلام المريسي وابن الثلجي ونظرائهم من الجهمية،

Then you went on to rejecting the *nuzūl* (descent), (trying to) refute it with examples of falsehood and misguidance from the words of Al-Marīsī, Ibn Ath-Thaljī and the likes of these from the Jahmiyyah.

وقد صح عن رسول الله ﷺ في غير خبر كأنك تسمع رسول الله ﷺ يقوله، وقلَّ حديث روي عن النبي ﷺ أنقض لدعواكم من الله في كل مكان من حديث النزول لما أنكم تقولون لا يخلو منه، فكيف ينزل من مكان إلى مكان من هو في كل مكان؟

It (i.e. the descent) has verily correctly been narrated from the Messenger of Allāh ﷺ in more than one narration, so it is as if you hear the Messenger of Allāh ﷺ say it. And little is what was narrated from the Prophet ﷺ which is more refuting of your claim that Allāh is in every place, than the *hadīth* about the descent. Because you say: *"There is no place which is free from Him."* So how does One who is in every place descend from one place to another place?!

فكان من أعظم حجج المعارض لدفع حديث رسول الله ﷺ في النزول حكاية حكاها عن أبي معاوية الضرير لعلها مكذوبة عليه أنه قال نزوله أمره وسلطانه وملائكته ورحمته وما أشبهها.

Among the greatest of arguments of the opposer in order to refute the *hadīth* of the Messenger of Allāh ﷺ regarding the descent; is the statement which he narrated from Abū Mu'āwiyah Ad-Darīr – which might be a lie fabricated about him (i.e. about Abū Mu'āwiyah) – in which he said: *"His descent (is): His Command, His Dominion, the angels and His Mercy."* And what is similar to this.

فقلنا له: أيها المعارض، أما لفظ رسول الله ﷺ فينقض ما حكيت عن أبي معاوية فإن قاله فالحديث يكذبه ويبطل دعواه لأن لفظ الحديث «**إذا مضى ثلث الليل أو شطر الليل نزل الله إلى السماء الدنيا فيقول هل من داع فأجيب هل من مستغفر أغفر له هل من سائل فأعطيه حتى ينفجر الفجر**». وقد جئنا بالحديث بإسناده في صدر هذا الكتاب.

So we say to him: O opposer, as for the words of the Messenger of Allāh ﷺ, then they refute what you have narrated from Abū Mu'āwiyah. So if he (really) said that, then the *hadīth* refutes him and invalidates his claim. Because the wording of the *hadīth* is: ***"When a third of the night has passed, or in the middle of the night, Allāh descends to the lowest heaven and says: 'Is there anyone invoking so I can answer? Is there anyone asking for forgiveness so I can forgive him? Is there anyone asking so I can give him?' Until the breaking of dawn."***

And we have verily brought the *hadīth* along with its chain of narration in the beginning of this book.[183]

فلو كان على ما حكيت عن أبي معاوية وادعيته أنت أيضا أنه أمره ورحمته وسلطانه ما كان أمره وسلطانه يتكلم بمثل هذا ويدعو الناس إلى استغفاره وسؤاله دون الله ولا الملائكة يدعون الناس إلى إجابة الدعوة وإلى المغفرة منها لهم وإلى إعطاء السؤال لأن الله تعالى ولي ذلك دون سواه.

[183] See: "Chapter: The Descent".

So if it was according to what you have narrated from Abū Mu'āwiyah, and what you also claim yourself; that it is: His Command, His Mercy and His Dominion, then His Command and His Dominion would not say something like this and invite the people to ask it for forgiveness and asking it (for their needs) besides Allāh. Nor would the angels suggest to the people that they can answer their invocations, bestow forgiveness upon them from themselves and giving them what they ask for. Because Allāh – the Exalted – is the One responsible (and capable) of this, and no-one else.

وأخرى أن أمره وملائكته ورحمته وسلطانه دائبا ينزل آناء الليل وآناء النهار وفي كل ساعة لا يفتر ولا ينقطع. فما بال ثلث الليل خص بنزوله ورحمته وأمره من بين أوقات الليل والنهار حتى وقّت رسول الله ﷺ لذلك وقتا آخر فقال: «**إلى أن ينفجر الفجر**» ففي دعواك تنزل رحمته على الناس في ثلث الليل فإذا انفجر الفجر رُفعت في دعواك، هذا والله تفسير محال وتأويل ضلال يشهد عليه ظاهر لفظ الحديث بالإبطال.

Another thing is, that His Command, angels, Mercy and Dominion constantly descend during the night and throughout the day and at every point in time without slowing down or stopping. So why would the third of the night be specified for the descent of His Mercy and Command among all times of the night and day? And the Prophet ﷺ also specified another time for this when he said: ***"Until the breaking of dawn."*** So in your claim His Mercy descends upon people in a third of the night, and at the breaking of dawn it is lifted, according to your claim. This, by Allāh, is verily an impossible explanation and a misguided interpretation and the apparent words of the *hadīth* testify to its invalidity.

وأما ما رويت في صدر كتابك عن المريسي أن الله بكل مكان عن ابن عيينة عن عمرو بن دينار عن ابن عمر أنه قال لرجل: لا تقل الله حيث كان فإنه بكل مكان.

123. As for what you narrated in the beginning of your book from Al-Marīsī: that Allāh is in every place, from Ibn 'Uyaynah, from 'Amr ibn Dīnār, from Ibn 'Umar that he said to a man: *"Do not say: Allāh is where He was, because He is verily in every place."*[184]

[184] It was narrated by Ibn Abī Shaybah in his "Musannaf" (3/92) who said: Ibn 'Uyaynah narrated to us, from 'Amr that Ibn 'Umar: *"Used to hate to hear a man saying: 'No, Allāh is where He was.' For He is verily in every place."* And the chain of narration is *sahīh*.

وعن أبي الأحوص عن زيد بن جبير عن أبي البختري مثله.

124. And from Abū Al-Ahwas, from Zayd ibn Jubayr, from Abū Al-Bakhtarī the same narration.[185]

فتأويل هذا أيها المعارض على ما فسرنا أنه من فوق عرشه بكل مكان بالعلم به، ومع كل صاحب نجوى وأقرب من حبل الوريد كما قال الله تعالى؛ لا على أن نفسه في كل مكان مما بين الخلق في الأرض والأمكنة وبجنب كل مصل وقائم وقاعد فهو من فوق عرشه مع من بالمشرق كما هو مع من بالمغرب ومع من في الأرض السابعة كما هو مع من هو في السماء السابعة، ولا يبعد عنه شيء في الأرض ولا في السماء ولا يخفى عليه خافية من خلقه.

Then the interpretation of this, O opposer, is according to what we have explained; that He from above His Throne is in every place by having knowledge regarding it, and with every person in a secret council and closer than the jugular vein. Just like Allāh – the Exalted – said, and not that He Himself is in every place among what is between the creation on earth and (other) places, and next to every praying, standing or sitting person. So He, from above His Throne, is with the one who is in the east, just like He is with the one who is in the west. And (He is) with the one who is on the seventh (lowest) earth, just like He is with the one who is in the seventh (highest) heaven. Nothing of His creation is hidden from Him.

والعجب منك ومن إمامك المريسي إذ يحتج في ضلاله بالتمويه عن ابن عمر وعن أبي البختري ويدع المنصوص المفسر عن ابن عمر في الرؤية والعرش خلاف ما موّه من كتاب الله ورواية بضع وعشرين رجلا من الصحابة رضي الله عنهم أجمعين عن رسول الله ﷺ في النزول وفي أن الله تعالى في السماء دون الأرض. هذا إلى الابتداع أقرب منه إلى الاتباع وإلى الجهل أقرب منه إلى العدل؛ غير أن المصيب يتعلق من الآثار بكل واضح مشهور والمريب يتعلق بكل متشابه مغمور.

And the astonishing from you and your leader Al-Marīsī is that you argue for your misguidance with these distorted words from Ibn ‘Umar and Abū Al-Bakhtarī, and you leave the text (which is) explained in detail from Ibn ‘Umar regarding the *ruyah* and the Throne, which is opposite of what you distorted from the Book of Allāh. And (you also leave) the narration of twenty-odd men from the *Sahābah* (*radiAllāhu ‘anhum ajma’īn*) from the Messenger of Allāh ﷺ regarding the descent and that Allāh is in the heaven and not on earth. This is closer to innovation than it is to following, and closer to ignorance than it is to justice. The one who is correct adheres to the narrations in everything which is

[185] It was narrated by Abū Nu’aym in “Al-Hilyah” (4/380) by way of Abū Al-Ahwas. And the chain of narration is *sahīh*. And Ibn Abī Shaybah narrated in his “Musannaf” (3/92) and said: Jarīr narrated to us from Mughīrah, from Ibrāhīm who said: *“He (i.e. Ibn ‘Abbās) used to hate that (a man) says: ‘I will verily come to you while Allāh is where He was.’ He said: ‘Allāh is in every place.”* And the chain of narration is *sahīh*.

clear and well-known, while the doubter adheres to everything ambiguous and unclear.

وأعجب من ذلك قولك فيما ادعيت على أبي معاوية في تفسير هذا النزول ثم قلت: ويحتمل ما قال أبو معاوية أن نزوله أمره وسلطانه.

What is even more astonishing is your statement regarding what you claimed about Abū Mu'āwiyah regarding the explanation of this descent. Then you said: *"And it is possible in what Abū Mu'āwiyah said: that His descent is His Command and Dominion.*

كما تروون أن القرآن يجيء يوم القيامة شافعا مشفعا وماحلا مصدقا، فقالوا: معنى ذلك أنه ثوابه، فإن جاز لهم هذا التأويل في القرآن جاز لنا أن نقول إن نزوله أمره ورحمته.

125. *Just like you believe, that the Qurān comes on the Day of Resurrection as an intercessor and one who is allowed to intercede, one who argues on behalf of the person and an affirmer (of his good deeds).*[186] *So they (i.e. Ahlus-Sunnah) said: 'The meaning of this is the reward of it (i.e. reading the Qurān).' So if it is allowed for them to interpret this regarding the Qurān, then it is also allowed for us to say: Verily His descent is His Command and Mercy."*

فيقال لهذا المعارض: لقد قست بغير أصل ولا مثال لأن العلماء قد علموا أن القرآن كلام والكلام لا يقوم بنفسه شيئا قائما حتى تقيمه الألسن ويستلين عليها وإنه بنفسه لا يقدر على المجيء والتحرك والنزول بغير منزل ولا محرك إلا أن يؤتى به وينزل،

So it is said to this opposer: You have verily compared without any basis and no (previous) example. Because the scholars verily knew that the Qurān is speech. And speech does not become something established on its own until the tongues establish it by uttering it. And (they knew) that it on its own would not be able to come, to move or to descend without anyone bringing it down or moving it, except if someone came with it and brought it down.

والله تعالى حي قيوم ملك عظيم قائم بنفسه في عزه وبهائه يفعل ما يشاء كما يشاء وينزل بلا منزل ويرتفع بلا رافع ويفعل ما يشاء بغير استعانة بأحد ولا حاجة فيما يفعل إلى أحد، ولا يقاس الحي القيوم الفعال لما يشاء بالكلام الذي ليس له عين قائم حتى تقيمه الألسن ولا له أمر ولا قدرة ولا إرادة ولا يستبين إلا بقراءة القراء.

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[186] It was narrated by 'Abdur-Razzāq in his "Musannaf" (3/372-373) and from his way At-Tabarānī in "Al-Kabīr" (9/141), from Ath-Thawrī, from Abū Ishāq and others, from 'Abdur-Rahmān ibn Yazīd, from Ibn Mas'ūd (*radiAllāhu 'anhu*) who said: *"Verily the Qurān is an intercessor who will be allowed to intercede, an arguer on behalf of a person and an affirmer (of his good deeds)…"* Until the end of the narrations. And Ad-Dāraqutnī mentioned in "Al-'Ilal" (5/102) the disagreement regarding Al-A'mash in it. And he declared this *isnād* as *sahīh* and that is *mawqūf* upon Ibn Mas'ūd.

While Allāh – the Exalted – is Alive and Self-Sustaining, A Mighty King, Established in Himself in His Might and Splendor. He does what He wants, however He wants. He descends without anyone bringing Him down, He rises without anyone bringing Him up, and He does what He wants without using the help of anyone and without having the need for anyone in it. The Alive, Self-Sustaining and the One who does whatever He wants is not compared with words which are not established until the tongue establishes them, nor does it have a command, power, will, and it does not become evident except by the recitation of the reciters.

أرأيت إن كان نزوله أمره ورحمته فما بال أمره ورحمته ولا ينزل إلا في ثلث الليل ثم إلى السماء الدنيا وما بال أمره ورحمته في دعواك لا ينزل إلى الأرض حيث مستقر العباد ممن يريد الله أن يرحمه ويجيب ويعطي، فما بالها تنزل إلى السماء الدنيا ثم لا تجوزها وما بال رحمته تبقى على عباده من ثلث الليل إلى انفجار الفجر ثم ترجع من حيث جاءت بزعمك.

Have you considered if His descent was His Command and Mercy, then why do His Command and Mercy only descend in the third of the night and to the lowest heaven? Why do His Command and Mercy – according to your claim – not descend to the earth where the slaves live, among (whom are) those who want Allāh to show them mercy, to answer and to give? So why do they descend to the lowest heaven and then stop there? And why does His Mercy only remain upon the slaves in a third of the night until the dawn breaks, and then it returns to where it came from, according to your claim?

وما باله إذ الله بزعمك في الأرض فإذا استرحمه عباده واستغفروه وتضرعوا إليه بعد عنهم رحمته إلى السماء الدنيا مسيرة خمسمائة عام ولا يغشيهم إياها وهو معهم في الأرض بزعمك إذ زعمت أن نزوله تقريب رحمته إياهم كقوله الآخر «من تقرب مني شبرا تقربت منه ذراعا ومن تقرب مني ذراعا تقربت منه باعا» فقلت هذا تقرب بالرحمة.

And does all of this occur, if Allāh – according to your claim – is on earth, so when His slaves ask Him for mercy, ask Him for forgiveness and humbles themselves before Him, then He distances His Mercy from them to the lowest heaven which is the distance of five hundred years, instead of covering them with it when He is with them on earth, according to your claim? Because you claimed that His Descent is bringing His Mercy close to them, just like His other Words: **"Whoever seeks nearness to Me with a hand span, then I seek nearness to him with and arm's length. And whoever seeks nearness to Me with an arm's length, then I seek nearness to him with the length of outstretched arms."** So you said: *"This is nearness by Mercy."*

ففي دعواك في تفسير النزول من تقرب إليه شبرا تباعد هو عنه مسيرة ما بين الأرض إلى السماء وكلما ازداد العباد إلى الله اقترابا تباعد هو برحمته عنهم بعد ما بين السماء والأرض بزعمك.

So in your claim regarding the explanation of the *nuzūl* (descent), then the one who seeks nearness to Him with a hand span, then He distances Himself from him with the distance of what is between the earth and the heaven. And every time the slaves increase in nearness to Allāh, then He distances Himself by His Mercy from them, with the distance of what is between the heaven and the earth, according to your claim.

لقد علمت أيها الجاهل أن هذا تفسير محال يدعو إلى ضلال، والحديث نفسه يبطل هذا التفسير ويكذبه. غير أنه أغيظ حديث للجهمية وأنقض شيء لدعواهم لأنهم لا يقرون أن الله فوق عرشه فوق سمواته ولكنه في الأرض كما هو في السماء فكيف ينزل إلى السماء الدنيا من هو تحتها في الأرض وجميع الأماكن منها. ونفس الحديث ناقض لدعواهم وقاطع لحججهم.

You already know, O you ignorant one, that this is an impossible explanation which invites to misguidance, and the *hadīth* itself invalidates this explanation and refutes it. And it is the most infuriating *hadīth* for the Jahmiyyah and it refutes their claim the most. Because they do not acknowledge that Allāh is above His Throne, above His heavens, rather (they say that) He is on earth just like He is in the heaven. So how does anyone descend to the lowest heaven when he (already) is below it on earth and in all places of it? And the same *hadīth* refutes their claim and cuts off their arguments.

وأخرى أنه قد عقل كل ذي عقل ورأي أن القول لا يتحول صورة لها لسان وفم ينطق ويشفع، فحين اتفقت المعرفة من المسلمين أن ذلك كذلك علموا أن ذلك ثواب فيصوره الله بقدرته صورة رجل يبشر به المؤمنين، لأنه لو كان القرآن صورة كصورة الإنسان لم يتشعب أكثر من ألف ألف صورة فيأتي أكثر من ألف ألف شافعا وماحلا لأن الصورة الواحدة إذا هي أتت واحدا زالت عن غيره فهذا معقول لا يجهله إلا كل جهول.

126. Another thing is, that everyone of sane mind understands that the (spoken) words does not turn into an image (or shape or form) with a tongue and mouth that speaks and intercedes. So when the knowledge of the Muslims agree upon that it is as such, they know that this (i.e. the Qurān mentioned in the *hadīth*) is the reward (of its recitation) which Allāh by His Power turns into the image of

man who gives glad tidings to the believers.[187] Because if the Qurān had an image like that of a human, then it would have more than a million branches (i.e. different appearances) and then more than a million intercessors and arguers would come. Because when one image comes to a person, then it no longer comes to another, and this is something understood which only a very ignorant person does not know about.[188]

وهذا كحديث الأعمش عن المنهال عن زاذان عن البراء بن عازب رضي الله عنهما عن النبي ﷺ: «**أن الرجل إذا مات تأتيه أعماله الصالحة في صورة رجل في أحسن هيئة وأحسن لباس وأطيب ريح فيقول له من أنت فيقول أنا عملك الصالح كان حسنا وكذلك تراني حسنا وكان طيبا فكذلك تراني طيبا وكذلك العمل السيء يأتي صاحبه فيقول له مثل ذلك ويبشره بعذاب الله**».

127. And this is like the *hadīth* of Al-A'mash from Al-Minhāl, from Zādān, from Al-Barā ibn 'Azib (*radiAllāhu 'anhumā*), from the Prophet ﷺ : ***"Verily, when a man dies, then his good deeds come to him in the image of a man with the most beautiful appearance, the most beautiful clothing and the best of scents. So he says to him: 'Who are you?' So he says: 'I am your righteous deeds that were good so therefore you see me as good, and they were pure so therefore you see me as pure.' And likewise will the bad deeds come to the one who performed them, so he will say the same thing to him, and he will give him the tidings of the punishment of Allāh."***[189]

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[187] This was verily narrated in the *hadith*. And this is what was narrated by Al-Bukhārī in "Khalq Af'āl Al-'Ibād (*hadīth* no. 301) where he said: 'Abdullāh ibn 'Amr (*radiAllāhu 'anhumā*) said, from the Prophet ﷺ: ***"The Qurān will appear in the image of a man and intercede for his companion."*** Zuhayr ibn Harb narrated it to me and said: Ya'qūb ibn Ibrāhīm narrated to us and said: My father narrated to us, from Ibn Ishāq who said: 'Amr ibn Shu'ayb ibn Muhammad ibn 'Abdillāh ibn 'Amr narrated to me, from his father, from his grandfather (who said): I heard the Prophet ﷺ say this. And it was also narrated by Ibn Abī Shaybah in his "Musannaf" (10/391-392) and Al-Bazzār in his "Musnad" (3/98) by way of Ibn Ishāq in full length. And this *hadīth* is *sahīh*.

[188] Translator: The point here is, that the deeds of the slaves and their amount of following and reciting the Qurān differs. So the image that comes to each individual person to intercede and argue for him is different according to his level of deeds, while the Qurān itself is one and does not differ.

[189] Narrated by Ibn Al-Mubārak in "Az-Zuhd" (1219), Abū Dāwūd At-Tiyālisī in his "Musnad" (753), Ibn Abī Shaybah in his "Musannaf" (3/380,382), Ahmad in his "Musnad" (3/287,288), Abū Dāwūd in his "Sunan" (3/546), 'Abdullāh ibn Ahmad in "As-Sunnah" (2/603,605,607) and others. Al-Hakim said: *"This hadīth is sahīh according to the conditions of the two shaykh (i.e. Al-Bukhārī and Muslim)."* Al-Bayhaqī said in "Kitāb Al-Ithbāt 'Adhāb Al-Qabr" (p. 39): *"This is a great hadīth with a sahīh isnād."*

وإنما عملهما الصلاة والزكاة والصيام وما أشبهها من الأعمال الصالحة وعمل الآخر الزنا والربا وقتل النفس بغير حقها وما أشبهها من المعاصي قد اضمحلت وذهبت في الدنيا فيصور الله بقدرته للمؤمن والفاجر ثوابها وعقابها يبشر بهما إكراما للمؤمن وحسرة على الكافر.

And verily, their deeds are the prayer, the *zakāh*, the fasting and what is similar to these of good deeds. And the deeds of the other one is fornication, usury, killing a person without right and similar to these of acts of disobedience which have perished and gone forth in *dunyā*. So Allāh, by His Power, makes the reward and punishment for it (i.e. these deeds) appear as in image for the believer and the wicked which will give them tidings; honorability for the believer and regret for the disbeliever.

وهذا المعنى أوضح من الشمس قد علمتم ذلك إن شاء الله لكن تغالطون وتدلسون وعليكم أوزاركم وأوزار من تضلون.

And this meaning is clearer than the sun. You already know this, if Allāh wills, but you mislead and cheat, and upon you are your own burdens and the burdens of those you misguide.

ثم أكد المعارض دعواه في أن الله في كل مكان بقياس ضل به عن سواء السبيل. فقال: ألا ترى أنه من صعد الجبل لا يقال له إنه أقرب إلى الله.

After that the opposer affirmed his claim regarding Allāh being in every place with an analogy (or comparison) by which he deviated from the true path. So he said: *"Do you not see that it is not said about the one who climbs a mountain, that he is closer to Allāh the Exalted."*

فيقال لهذا المعارض المدعي ما لا علم له: من أنبأك أن رأس الجبل ليس بأقرب إلى الله تعالى من أسفله لأنه من آمن بأن الله فوق عرشه فوق سماواته علم يقينا أن رأس الجبل أقرب إلى الله من أسفله وأن السماء السابعة أقرب إلى عرش الله تعالى من السادسة والسادسة أقرب إليه من الخامسة ثم كذلك إلى الأرض.

So it is said to this opposer who states what he has no knowledge of: Who has informed you that the top of the mountain is not closer to Allāh – the Exalted – than the bottom of it? Because the one who believes that Allāh is above His Throne, above His heavens, he knows with certainty that the top of the mountain is closer to Allāh than the bottom of it, and that the seventh heaven is closer to the Throne of Allāh – the Exalted – than the sixth. And the sixth is closer to it than the fifth. And then as such until earth.

كذلك روى إسحاق بن إبراهيم الحنظلي عن ابن المبارك أنه قال: رأس المنارة أقرب إلى الله من أسفلها.

128. This is what Ishāq ibn Ibrāhīm Al-Handhalī narrated from Ibn Al-Mubārak that he said: *"The top of the minaret is closer to Allāh than the bottom of it."*[190]

وصدق ابن المبارك لأن كل ما كان إلى السماء أقرب كان إلى الله أقرب، وقرب الله إلى جميع خلقه أقصاهم وأدناهم واحد لا يبعد عنه شيء من خلقه وبعض الخلق أقرب من بعض على نحو ما فسرنا من أمر السموات والأرض وكذلك قرب الملائكة من الله فحملة العرش أقرب إليه من جميع الملائكة الذين في السموات والعرش أقرب إليه من السماء السابعة وقرب الله إلى جميع ذلك واحد.

And Ibn Al-Mubārak spoke the truth. Because everything which is closer to the heaven, it is closer to Allāh. And the nearness of Allāh to all of His creations, both the far and near ones, is the same. None of His creation is further away from Him while some of the creation is closer than others, in accordance with what we have explained from the issue of the heavens and the earth. And likewise is the nearness of the angels to Allāh. So the carriers of the Throne are closer to Him than all of the angels who are in the heavens. And the Throne is closer to Him than the seventh heaven. And the nearness of Allāh to all of this is equal.

هذا معقول مفهوم إلا عند من لا يؤمن أن فوق العرش إلها ولذلك سمى الملائكة المقربين وقال:

This is comprehensible and understood (for everyone), except the one who does not believe that there is an *Ilāh* above the Throne. Due to this He called the angels *Al-Muqarrabūn* (those who are brought near). And He said:

﴿ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴾

"Verily, those who are with your Lord, they are not too arrogant to worship Him and they praise Him and they prostrate themselves to Him." (Al-A'rāf 7:206)

فلو كان الله في الأرض كما ادعت الجهمية ما كان لقوله:

So if Allāh was on earth as the Jahmiyyah have claimed, then there would be no meaning to His Words:

﴿ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ ﴾

"Verily, those who are with your Lord." (Al-A'rāf 7:206)

[190] This narration is *sahīh* from Ibn Al-Mubārak.

معنى إذ كل الخلق عنده ومعه في الأرض بمنزلة واحدة مؤمنهم وكافرهم ومطيعهم وعاصيهم وأكثر أهل الأرض من لا يسبح بحمده ولا يسجد له. ولو كان في كل مكان ومع كل أحد لم يكن لهذه الآية معنى لأن أكثر من في الأرض لا يؤمن به ولا يسجد له ويستكبر عن عبادته.

Since all of the creation are close to Him and with Him on earth at the same level; the believer and disbelievers among them, and the obedient and disobedient. And most of the people on earth are from those who do not glorify His praise and do not prostrate to Him. So if He was in every place and with everyone, then this verse would have no meaning, because the majority of those on earth do not believe in Him, do not prostrate to Him and they are too arrogant to worship Him.

فأي منقبة إذا فيه للملائكة إذ كل الخلق عند الجهمية في معناهم في تفسير هذه الآية.

So which virtue do the angels then have, when all of the creation for the Jahmiyyah are included in their meaning in the explanation of this verse.

ثم فسر المعارض هذا المذهب تفسيرا أشنع من هذا دفعا بأن يقال إن الله في السماء فقال: يحتمل التأويل أن يكون في السماء على أنه مدبرها ومتقنها كما يقال للرجل هو في صلاته وعمله وتدبير معيشته، وليس هو في نفسها وفي جوفها، وفي نفس المعيشة بالحقيقة، ولكن بالمجاز على دعواه.

Then the opposer explained this *madhhab* with an explanation with is more hideous than this, in order to repel that anyone says: *"Verily, Allāh is in the heaven."* So he (i.e. the opposer) said: *"It is possible that the interpretation of Him being in the heaven is, that He is the One who arranges its affairs and perfected it. Just like it is said about a man: 'He is in his prayers, his work and the arrangement of his livelihood', while he himself is not literally inside it or inside the livelihood in reality, rather this meant metaphorically about him."*

فيقال لهذا المعارض: قد قلنا لك إنك تهذي ولا تدري تتكلم بالشيء ثم تنقضه على نفسك، أليس قد زعمت أن الله تعالى في السماء وفي الأرض وفي كل مكان بنفسه فكيف تدعي هاهنا أنه ليس في السموات منه إلا تدبيره وإتقانه كتدبير الرجل في معيشته وليس بداخل فيها.

So it is said to this opposer: We have verily already said to you that you are speaking nonsense and you have no clue (what you are talking about). You say something and then you refute it against yourself. Did you not claim that Allāh – the Exalted – is in the heaven and on earth and in every place Himself? Then how can you here claim that He is not in the heavens, rather only His arrangement and perfection, just as a man who arranges his livelihood while he is not inside it?

ما أولاك أيها المعارض أن تعض على لسانك ولا تحتج بشيء لا تقدر أن تقوده أو تتخلص منه بحجة حتى تنقضه على نفسك بنفس كلامك. ولو كان لك ناصح لحجر عليك الكلام، ولولا أنه يشير إليك بعض الناس ببعض النضرة في العلم ما اشتغلنا بالرد على مثلك لسخافة كلامك ورثاثة حججك ولكنا تخوفنا من جهالتك ضررا على الضعفاء الذين بين ظهريك فأحببنا أن نبين لهم عورة كلامك وضعف احتجاجك كي يحذروا مثلها من رأيك. وقد فضحناك في ذلك ولو استقصينا عليك في الاحتجاج لطال به الكتاب، غير أنا أحببنا أن نفسر منها قليلا يدل على كثير ولولا أنك بدأتنا بالخوض فيه وفي إذاعة كلام بشر المريسي الملحد في توحيد الله تعالى المعطل لصفات الله المفتري على الله لم نعرض لشيء من هذا وما أشبهه لأنه لا يحل لمسلم عنده شيء من بيان أو برهان يكون ببلدة ينشر فيها كلام المريسي في التوحيد ثم لا ينقضه.

It is verily better for you, O opposer, to bite your tongue and not argue with something which you are not able to steer or get rid of with an argument, without you refute it against yourself by your own words. If you had someone who gave you sincere advice, he would verily forbid you from speaking. And had it not been for some people pointing to you for some support in knowledge, then we would not have spent time answering someone like you, due to your ridiculous words and worn out arguments. Rather, we feared that your ignorance would cause harm upon the weak ones who live among you, so we liked to clarify the reality of your words and the weakness of your argumentation for them, in order for them to be aware of something similar from your opinion. And we have verily exposed you in this. If we had gone into detail with the argumentation against you, then the book would verily become long, so we preferred to explain a little of it which points out much (of it). If you had not begun with speaking about it and spreading the words of Bishr Al-Marīsī – the rejecter of the Tawhīd of Allāh, the invalidator of His Attributes, the fabricator of lies about Allāh – then we would not have engaged in any of this and what is similar to it. Because it is not allowed for a Muslim who has some proof and clear evidence to be present in a city where the words of Al-Marīsī regarding Tawhīd is spread, without he refutes them.

ثم عاد المعارض إلى مذهبه الأول ناقضا على نفسه فيما تأول في المسألة الأولى فاحتج ببعض كلام جهم والمريسي فقال: إن قالوا لك أين الله فالجواب لهم: إن أردتم حلولا في مكان دون مكان وفي مكان يعقله المخلوقون فهو المتعالي عن ذلك لأنه على العرش وبكل مكان لا يوصف بأين.

After that, the opposer returned to his first *madhhab* while refuting himself in what he interpreted regarding the first issue. So he used some of the words of Jahm (ibn Safwān) and Al-Marīsī as an argument. He said: *"If they say: 'Where is Allāh?' Then the answer to them is: 'If you mean (Him) being in one place and not another, and in a place which the created beings can comprehend, then He is Exalted from*

being as such. Because He is upon the Throne and in every place, and He is not described with where.'"

فيقال لهذا المعارض: أما قولك كالمخلوق فهذه كلفة منك وتلبيس لا يقوله أحد من العلماء ولكنه بمكان يعقله المخلوقون المؤمنون بآيات الله وهو على العرش فوق السماء السابعة دون ما سواها من الأمكنة وعلمه محيط بكل مكان وبمن هو في كل مكان، من لم يعرفه بذلك لم يؤمن بالله ولم يدر من يعبد ومن يوحد.

So it is said to this opposer: As for your statement: *"Just as a created being"*, then this is a burden from yourself and a deception that no-one from the scholars have said. Rather, He is in a place which is comprehended by the created beings who believe in the verses of Allāh. He is upon the Throne, above the seventh heaven and not in the remaining places. His Knowledge encompasses every place and those who are in every place. The one who does not know Him as such, he has not believed in Allāh and he does not know who he is worshipping and who he singles out in worship.

مع أنك أيها المعارض أقررت بأنك تعقل مكانه لأنك ادعيت أنه في كل مكان من سماء ومن أرض.

(This) despite that you, O opposer, acknowledged that you comprehend His place. Because you claimed that He is in every place in the heaven and on earth.

وأما اشتراطك على من سألك أين الله، فتقول له إن كنت تريد كذا وكذا فهذا شرط باطل لم يشترط ذلك أحد من الأمة على أحد أراد أن يعرف الله، لأن النبي ﷺ حين سأل الأمة السوداء: «أين الله» لم يشترط عليها النبي ﷺ كما اشترطت أنت إن كنت تريد حلولا كحلول كذا وكذا ولكن قالت: في السماء، فاكتفى منها النبي ﷺ بذلك ولم يقل لها كيف كينونته في السماء وكيف حلوله فيها.

And as for the conditions you stipulate upon the one who asks you: *"Where is Allāh?"* And you say to him: *"If you mean this and that…"* Then this is a false condition. No-one from the *Ummah* has stipulated this upon anyone who wanted to know Allāh. Because the Prophet ﷺ when he asked the black female slave: ***"Where is Allāh?"*** She did not stipulate upon the Prophet ﷺ as you have stipulated (saying): *"If you mean (Him) being, just as being such and such."* Rather she said: *"In the heaven."* And the Prophet ﷺ considered this enough from her and he did not say: *"How is His existence there, and how does He dwell there?"*

وأما قولك لا يوصف بأين فهذا أصل كلام جهم وهو خلاف ما قال الله عز وجل ورسوله ﷺ والمؤمنون لأن الله تعالى قال:

And as for your statement: *"He is not described with where."* Then this is the basis of the words of Jahm, and it is the opposite of what Allāh – *'azza wa jalla* – His Messenger ﷺ and the believers said. Because Allāh – the Exalted – said:

﴿ أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ ﴾

"Do you feel secure (against) **the One who is in the heaven?"** (Al-Mulk 67:16)

وقال للملائكة:

And He said about the angels:

﴿ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ ﴾

"They fear their Lord from above them." (An-Nahl 16:50)

وقال:

And He said:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

"*Ar-Rahmān*, He rose up upon the Throne." (Tā-Hā 20:5)

فقد أخبر الله العباد أين الله وأين مكانه، وأيّنه رسول الله ﷺ في غير حديث.

So Allāh verily informed the slaves where Allāh is, and where His location is. And the Messenger of Allāh ﷺ described where He is in more than one *hadīth*.

فقال: «**من لم يرحم من في الأرض لم يرحمه من في السماء**».

129. He said: ***"The one who is not merciful to those on earth, then the One in the heaven will not be merciful to him."***

حدثناه مسدد حدثنا أبو الأحوص عن أبي إسحاق عن أبي عبيدة عن عبد الله عن النبي ﷺ.

Musaddad narrated it to us (and said): Abū Al-Ahwas narrated to us, from Abū Ishāq, from Abū 'Ubaydah, from 'Abdullāh, from the Prophet ﷺ.[191]

قال: «**ارحموا أهل الأرض يرحمكم أهل السماء**».

And he said: ***"Be merciful to the inhabitants of earth, then the inhabitant of the heaven will be merciful to you."***

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[191] It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (84) from Musaddad. And it was narrated by Abū Dāwūd At-Tiyālisī in his "Musnad" (335), Abū Ya'lā in his "Musnad" (8/474) from 'Abdullāh ibn Abān, Al-Baghawī in "Sharh As-Sunnah" (13/38) by way of 'Abdullāh ibn 'Umar and Al-Fadl ibn Dukayn, and all three from Abū Al-Ahwas Salām ibn Salīm with the wording: ***"Be merciful to those on earth, then the One who is in the heaven will be merciful to you."***
It is *munqati'*; Abū 'Ubaydah did not hear from his father. But the *hadīth* has witnesses that testify to its correctness. Among those is the *hadīth* of 'Abdullāh ibn 'Amr which will come in number (131).

فلو لم يوصف بأين كما ادعيت أيها المعارض لم يكن رسول الله ﷺ يقول للجارية «**أين الله**» فيغالطها في شيء لا يؤين. وحين قالت هو في السماء لو قد أخطأت فيه لرد رسول الله ﷺ عليها وعلمها. ولكنه استدل على إيمانها بمعرفتها أن الله في السماء. وكذلك روي لنا عن ابن المبارك.

So if He is not described with where (He is) – just as you claim, O opposer – then the Messenger of Allāh ﷺ would not say to the female slave: ***"Where is Allāh"***, and make her commit a mistake in an issue where one should not describe where (Allāh is). And when she said: *"He is in the heaven"* and this was a mistake from her, then the Messenger of Allāh ﷺ would have answered her back and taught her. Instead, he used her knowledge of Allāh being in the heaven as an evidence for her *īmān*, and the same was narrated to us from Ibn Al-Mubārak.

حدثناه الحسن بن الصباح حدثنا علي بن الحسن الشقيقي قال: قيل لابن المبارك: بأي شيء نعرف ربنا؟ قال: بأنه في السماء على العرش بائن من خلقه، قلت: بحد؟ قال: بحد.

130. Al-Hasan ibn As-Sabbāh narrated to us (and said): 'Alī ibn Al-Hasan Ash-Shaqīqī narrated to us and said: It was said to Ibn Al-Mubārak: *"How do we know our Lord?"* He said: *"That He is in the heaven, upon the Throne and separated from His creation."* I said: *"With a border?"* He said: *"With a border."*[192]

فهذا القرآن ينطق بأن الله تعالى يوصف بأين، وهذا رسول الله ﷺ قد وصفه. وعليه درج أهل المعرفة من أهل الإسلام.

So this is the Qurān stating that Allāh – the Exalted – is described with where (He is), and the Messenger of Allāh ﷺ described Him (as such), and the people of knowledge from the people of Islām died upon this.

فمن أنبأك أيها المعارض غير المريسي أن الله لا يوصف بأين فأخبرنا به، وإلا فأنت المفتري على الله الجاهل به وبمكانه.

So who informed you, O opposer, other than Al-Marīsī, that Allāh is not described with where? Inform us about this, or else you are the inventor of lies about Allāh, the ignorant one regarding Him and His place.

ثم نقضت على نفسك دعواك أنه في السماء على أنه مدبرها كما يكون الرجل في عمارة داره خارجا منها وليس بداخل فيها، فتركت المذهب الأول. ثم ادعيت أخيرا فقلت هو في السموات وفي الأرض وفي كل مكان تحتج بالشيء ثم تنساه حتى تنقضه على نفسك وأنت لا تشعر.

Then you refuted your own claim that He is in the heaven (along with being on earth as well, by saying) that He is the arranger of it affairs, just as a man is in the (process of) building his house outside of it and not inside of it. So you left the first *madhhab*. And then in the end you claimed and said: *"He is in the heavens and*

[192] It is *sahīh*, and it has gone forth in number (33).

on earth and in every place." You argue with something, then you forget it so you end up refuting it against yourself while you are not aware?!

وسنذكر في إبطال حججك في هذه المسألة أخبارا صحيحة يستدل بها من وقفه الله تعالى على إلحادك فيها إن شاء الله تعالى.

And we will mention some *sahīh* narrations regarding the invalidation of your arguments which are used as evidences by those given success by Allāh – the Exalted – against your disbelief in it, *in shā Allāhu ta'ālā.*

حدثنا مسدد حدثنا سفيان عن عمرو وهو ابن دينار عن أبي قابوس عن عبد الله بن عمرو رضي الله عنه قال: قال رسول الله ﷺ: «**الراحمون يرحمهم الرحمن، ارحموا أهل الأرض يرحمكم أهل السماء**».

131. Musaddad narrated to us (and said): Sufyān narrated to us, from 'Amr (i.e. ibn Dīnār), from Abū Qābūs, from 'Abdullāh ibn 'Amr (*radiAllāhu 'anhu*) (who said): The Messenger of Allāh ﷺ said: ***"Ar-Rahmān will show mercy to those who are merciful. Show mercy to the inhabitants of the earth, then the inhabitant of the heaven will show mercy to you."***[193]

حدثنا سعيد بن أبي مريم المصري أخبرنا الليث عن زيادة بن محمد الأنصاري عن محمد بن كعب القرظي عن فضالة بن عبيد عن أبي الدرداء رضي الله عنه قال: قال رسول الله ﷺ: «**إذا اشتكى أحدكم شيئا أو اشتكى أخ له فليقل ربنا الله الذي في السماء تقدس اسمك أمرك في السماء والأرض كما رحمتك في السماء فاجعل رحمتك في الأرض واغفر لنا حوبنا وخطايانا أنت رب الطيبين أنزل شفاء من شفائك ورحمة من رحمتك على هذا الوجع فيبرأ**».

132. Sa'īd ibn Abī Maryam Al-Misrī narrated to us (and said): Al-Layth narrated to us, from Ziyādah ibn Muhammad Al-Ansārī, from Muhammad ibn Ka'b Al-Quradhī, from Fadālah ibn 'Ubayd, from Abū Ad-Dardā (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"If one of you complains about something (i.e. a disease or suffering), or a brother complains to him, then let him say: 'Our Lord who are in the heaven. Holy is Your Name. Your Command is in the heaven and on earth. Just as Your Mercy is in the heaven, then let Your Mercy be on earth. And forgive us for our wrongdoings and mistakes. You are the Lord of the***

[193] It is *sahīh li ghayrihi*. It was narrated by Ahmad (6494), Abū Dāwūd (4943), At-Tirmidhī (1924), the author in "Ar-Radd 'alā Al-Jahmiyyah" (22), Al-Humaydī (591), Al-Bayhaqī (9/41) and others, all by way of Abū Qābūs the *mawlā* of 'Abdullāh ibn 'Amr. Adh-Dhahabī said in "Al-Mīzān" (10522): *"He is unknown."* And he said in "Al-Kāshif" (6784): *"He was declared trustworthy."* And Ibn Abī Hātim mentioned him in "Al-Jarh wat-Ta'dīl" without mentioning any praise or criticism regarding him. At-Tirmidhī said: *"This is a hasan sahīh hadīth."* And Al-Hākim also declared it as *sahīh*.

good people. Send down a cure from Your cures and mercy from Your Mercy upon this suffering.' Then he will become cured."[194]

أفلا ترى أيها المعارض رسول الله ﷺ كيف حدّه في السماء دون الأرض بقوله: «**ربنا الذي في السماء**». وكذلك روي عن عمرو بن الخطاب رضي الله عنه.

Do you not see, O opposer, how the Messenger of Allāh ﷺ specified Him to be in the heaven and not on earth with his saying: ***"Our Lord who is in the heaven."*** And the same was narrated from 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*).

حدثنا أبو بكر بن أبي شيبة حدثنا وكيع حدثنا سعيد بن عبد العزيز التنوخي عن إسماعيل بن عبيد الله عن عبد الرحمن بن غنم قال: قال عمر بن الخطاب رضي الله عنه: ويل لديان الأرض من ديان السماء يوم يلقونه.

133. Abū Bakr ibn Abī Shaybah narrated to us (and said): Wakī' narrated to us (and said): Sa'īd ibn 'Abdil-'Azīz At-Tanūkhī narrated to us, from Ismā'īl ibn 'Ubayd-Allāh, from 'Abdur-Rahmān ibn Ghanam who said: 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: *"Woe to the rulers of the earth from the Ruler in the heaven, on the Day they meet Him."*[195]

حدثنا عبد الله بن صالح حدثني الليث حدثني عقيل عن ابن شهاب قال أخبرني سالم بن عبد الله أن كعبا قال لعمر رضي الله عنه: ويل لسلطان الأرض من سلطان السماء، قال عمر إلا من حاسب نفسه، قال كعب: إلا من حاسب نفسه، فكبر عمر وخر ساجدا.

134. 'Abdullāh ibn Sālih narrated to us (and said): Al-Layth narrated to us (and said): 'Uqayl narrated to me, from Ibn Shihāb who said: Sālim ibn 'Abdillāh informed me that Ka'b said to 'Umar (*radiAllāhu 'anhu*): *"Woe to the ruler of the earth from the Ruler in the heaven."* 'Umar said: *"Except the one who holds himself to account."* Ka'b said: *"Except the one who holds himself to account."* Then 'Umar said '*Allāhu Akbar*' and fell down in prostration.[196]

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[194] Its *isnād* is *munkar* (rejected). It was narrated by Abū Dāwūd (3892), An-Nasāī in "'Amal Al-Yawm wal-Laylah" (1045), the author in "Ar-Radd 'alā Al-Jahmiyyah" (23), At-Tabarānī in "Al-Awsat" (8636), Ibn Hibbān in "Al-Majrūhīn" (1/386), Ibn 'Adī in "Al-Kāmil" (4/145), all of them from the *hadīth* of Ziyādah ibn Muhammad who was alone in narrating it. Al-Bukhārī said: *"He is rejected in hadīth."*

[195] It was narrated by Ibn Abī Shaybah in his "Musannaf" (7/229,230) and he added: *"Except the one who establishes justice, judges with the truth and do not judge based upon desire or kinship, nor due to aspiration or fear. And he lets the Book of Allāh be a mirror right in front of him."*
And it was narrated by Al-Bayhaqī in "Al-Kubrā" (10/117) by way of Sa'īd ibn 'Abdil-'Azīz At-Tanūkhī. And the narration is *sahīh*.

[196] It was narrated with the same *isnād* by the author in "Ar-Radd 'ala Al-Jahmiyyah" (89), and Al-Kharāitī narrated it in "Fadīlah Ash-Shukr" (68) by way of Yahyā ibn 'Abdillāh ibn Bukayr, from Al-Layth. And the narration with this *isnād* is *sahīh*.

ففي هذا بيان بين للحد وأن الله في السماء دون الأرض لأنه هناك على العرش دون ما سواه من الأمكنة.

So in this there is a clear clarification of the border, and that Allāh is in the heaven and not on earth. Because He is there upon the Throne, and not in other existing places.

حدثنا محمد بن بشار حدثنا وهب بن جرير حدثنا أبي قال: سمعت محمد بن إسحاق يحدث عن يعقوب بن عتبة وجبير بن محمد بن جبير ابن مطعم عن أبيه عن جده قال: قال رسول الله ﷺ: «**إن الله فوق عرشه فوق سمواته وسمواته فوق أرضه مثل القبة وإنه ليئط به أطيط الرحل بالراكب**».

135. Muhammad ibn Bashshār narrated to us (and said): Wahb ibn Jarīr narrated to us (and said): My father narrated to us and said: I heard Muhammad ibn Ishāq narrate from Ya'qūb ibn 'Utbah and Jubayr ibn Muhammad ibn Jubayr ibn Mut'im, from his father, from his grandfather who said: The Messenger of Allāh ﷺ said: ***"Verily, Allāh is above His Throne, above His heavens, and His heavens are above His earth just like a dome. And it (i.e. the Throne) verily creaks due to Him, just as the creaking of the riders saddle."***[197]

حدثنا عبد الله بن أبي شيبة حدثنا محمد بن فضيل عن أبيه عن نافع عن ابن عمر رضي الله عنهما قال لما قبض رسول الله ﷺ قال أبو بكر رضي الله عنه أيها الناس إن كان محمد إلهكم الذي تعبدون فإنه قد مات وإن كان إلهكم الله الذي في السماء فإن إلهكم لم يمت ثم تلا:

136. 'Abdullāh ibn Abī Shaybah narrated to us (and said): Muhammad ibn Fudayl narrated to us, from his father, from Nāfi', from Ibn 'Umar (*radiAllāhu 'anhu*) who said: When the Messenger of Allāh ﷺ died, Abū Bakr (*radiAllāhu 'anhu*) said: *"O people, if Muhammad is your ilāh whom you worship, then he has verily died. But if your Ilāh is Allāh who is in the heaven, then your Ilāh verily has not died."* Then he recited:

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ﴾

"Muhammad is nothing but a messenger. Verily, messengers before him have passed away. If he then dies or is killed, will you then turn your backs on your heels?" (Ālu 'Imrān 3:144)

حتى ختم الآية.

Until he completed the verse.[198]

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[197] It is *sahīh*, and it has gone forth in number (110).

[198] It was narrated by author in "Ar-Radd 'alā Al-Jahmiyyah" (78) and Al-Bukhārī in his "Tārīkh" (1/1/201,202). And this *isnād* is *sahih* according to the conditions of Al-Bukhārī and Muslim.

حدثنا موسى بن إسماعيل حدثنا حماد بن سلمة عن عاصم عن زر عن ابن مسعود رضي الله عنه قال: ما بين السماء الدنيا والتي تليها مسيرة خمسمائة عام وبين كل سمائين مسيرة خمسمائة عام وبين السماء السابعة وبين الكرسي مسيرة خمسمائة عام وبين الكرسي إلى الماء مسيرة خمسمائة عام والعرش على الماء والله فوق العرش وهو يعلم ما أنتم عليه.

137. Mūsā ibn Ismā'īl narrated to us (and said): Hammād ibn Salamah narrated to us, from 'Āsim, from Zirr, from Ibn Mas'ūd (*radiAllāhu 'anhu*) who said: *"The distance between the lowest heaven and the one that comes after it, is the (travel) distance of five hundred years. And between every two heavens there is the distance of five hundred years. And between the seventh heaven and the Kursī there is the distance of five hundred years. And between the Kursī and the water, there is five hundred years. And the Throne is upon the water. And Allāh is above the Throne and He knows what you are upon."*[199]

حدثنا النفيلي حدثنا زهير وهو ابن معاوية حدثنا عبد الله بن عثمان ابن خثيم حدثنا عبد الله بن عبد الله بن أبي مليكة أنه حدثه ذكوان حاجب عائشة أن ابن عباس دخل على عائشة رضي الله عنهما وهي تموت فقال لها: كنت أحب نساء رسول الله ﷺ إلى رسول الله ﷺ ولم يكن رسول الله ﷺ يحب إلا طيبا وأنزل الله براءتك من فوق سبع سموات، جاء بها الروح الأمين فأصبح ليس مسجد من مساجد الله يذكر فيه اسم الله إلا وهي تتلى فيه آناء الليل وآناء النهار.

138. An-Nufaylī narrated to us (and said): Zuhayr (i.e. ibn Mu'āwiyah) narrated to us (and said): 'Abdullāh ibn 'Uthmān ibn Khuthaym narrated to us (and said): 'Abdullāh ibn 'Abdillāh ibn Abī Mulaykah narrated to us, that Dhakwān the gatekeeper of 'Āishah narrated to him, that Ibn 'Abbās (*radiAllāhu 'anhu*) entered upon 'Āishah (*radiAllāhu 'anhā*) when she was dying. Then he said to her: *"You were the most beloved woman of the Messenger of Allāh ﷺ to the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ would only love the good (and pure). And Allāh revealed your innocence from above the seven heavens. The trustworthy spirit (i.e. Jibrīl) came with it, so there in the end were no masjid among the masājid of Allāh where the Name of Allāh is mentioned, except that it was recited therein during the night and throughout the day."*[200]

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[199] It is *sahīh*, and it has gone forth in number (98).

[200] It is *sahīh*. It was narrated by Al-Bukhārī (4753), Ahmad (2496, 3262), the author in "Ar-Radd 'alā Al-Jahmiyyah" (36), Abū Ya'lā (2648), At-Tabarānī in "Al-Kabīr" (10783), Al-Hākim (4/9) and other, by way of 'Abdullāh ibn 'Uthmān ibn Khuthaym. And An-Nufaylī is: Abū Ja'far 'Abdullāh ibn Muhammad ibn 'Alī ibn Nufayl.

حدثنا نعيم بن حماد حدثنا ابن المبارك أخبرنا سليمان بن المغيرة عن ثابت البناني قال حدثنا رجل من أهل الشام وكان يتبع عبد الله بن عمرو بن العاص ويسمع منه قال: كنت معه فلقي نوفا فقال نوف: ذكر لنا أن الله قال لملائكته: ادعوا لي عبادي، قالوا: يا رب فكيف والسموات السبع دونهم والعرش فوق ذلك، قال: إنهم إذا قالوا لا إله إلا الله فقد استجابوا.

139. Nu'aym ibn Hammād narrated to us (and said): Ibn Al-Mubārak narrated to us (and said): Sulaymān ibn Al-Mughīrah informed us, from Thābit Al-Bunānī who said: A man from the people of Shām narrated to us – and he used to follow 'Abdullāh ibn 'Amr ibn Al-'Ās and hear from him – and said: I was with him when he met Nawf. Then Nawf said: *"It was mentioned to us that Allāh said to the angels: 'Call My slaves for Me.' They said: 'O Lord, how when the seven heavens are between (us and) them, and the Throne is above that?' He said: 'Verily, when they say: Lā ilāha illa Allāh, then they have answered.'"*[201]

حدثنا موسى بن إسماعيل أبو سلمة حدثنا أبو هلال حدثنا قتادة قال: قالت بنو إسرائيل: يا رب أنت في السماء ونحن في الأرض فكيف لنا أن نعرف رضاك وغضبك؟ قال: إذا رضيت عنكم استعملت عليكم خياركم وإذا غضبت عليكم استعملت عليكم شراركم.

140. Mūsā ibn Ismā'īl Abū Salamah narrated to us (and said): Abū Hilāl narrated to us (and said): Qatādah narrated to us and said: Banū Isrāīl said: *"O Lord, You are in the heaven and we are upon earth. So how can we know Your Pleasure and Your Anger?"* He said: *"When I am pleased with you, I put the best of you in charge of you. And when I am angry with you, I put the worst of you in charge of you."*[202]

فهذا رسول الله ﷺ وصاحباه أبو بكر وعمر رضي الله عنهما وخيار أصحاب رسول الله ﷺ والتابعين حتى بنو إسرائيل كلهم قد قالوا بخلاف مذهبك في أن الله في كل مكان. وهذا باب طويل والآثار فيه كثيرة ولكن يكفي العاقل ما ذكرنا من ذلك.

So this is the Messenger of Allāh ﷺ, his two companions Abū Bakr and 'Umar (*radiAllāhu 'anhumā*), and the best of the companions of the Messenger of Allāh ﷺ and the *Tābi'ūn*, and even *Banū Isrāīl*, all of them say the opposite of your *madhhab* regarding Allāh being in every place. This is a long issue and there are many narrations regarding this, but what we have narrated of it is enough for the sane person.

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[201] It is *sahīh*, and its narrators are trustworthy. It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (38) in a more complete narration than this, Ibn Mājah (801), Ahmad (6750, 6752, 6860) and Ibn Al-Mubārak in "Az-Zuhd" (7). And the unnamed man is Abū Ayyūb Al-Azdī Yahyā ibn Malik, just as this was clearly stated in the narration of Ibn Mājah and Ahmad. And Nawf is: Nawf ibn Fadālah Al-Bikālī son of the wife of Ka'b Al-Ahbār.

[202] Its *isnād* is *hasan*. It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (39). Adh-Dhahabī said in "Al-'Uluw" (336): *"This (saying) is established from Qatādah."*

Chapter: Regarding those who said: The Qurān is not created

ثم رأيناك أيها المعارض بعدما فرغت من إظهار حجج الجهمية من كلام بشر المريسي ونظرائه تقلدت كلام ابن الثلجي الذي كان يستتر به من التجهم بعدما لم تدع للجهمية من كبير حجة إلا قمت بها وأظهرتها وزينتها في أعين الجهال ودعوتهم إليها وبعدما صرحت بأن القرآن مخلوق في مواضع كثيرة من كتابك هذا ومن قال غير مخلوق فهو عندك كافر وأن الله في كل مكان بزعمك.

Then we saw you, O opposer – after finishing with presenting the arguments of the Jahmiyyah from the words of Bishr Al-Marīsī and his equals – undertaking the words of Ibn Ath-Thaljī who used to hide behind him in *tajahhum*. (This,) after you did not leave any major argument of the Jahmiyyah, except that you established it, presented it and beautified it in the eyes of the ignorant, and you invited them towards it. And after you clearly stated that the Qurān is created in several places in this book of yours, and the one who says: *"It is not created"*, then he is a *kāfir* for you, and that Allāh is in every place – according to your claim.

ثم أنشأت طاعنا على من يزعم أنه غير مخلوق فسطرت فيه الأساطير وأكثرت من المناكير وغلطت في كثير. فادعيت أن قول الناس في القرآن إنه "مخلوق"، "غير مخلوق" بدعة، إذ لم يكن يخاض فيه على عهد رسول الله ﷺ وأصحابه فإنهم كانوا يكرهون الخوض في القرآن. فحكمت أيها المعارض على نفسك بالبدعة وشهدت بها على نفسك لما أنك صرحت بأنه مخلوق وهو قولك: كلام الله غير الله وهو من أفاعيله، والأفاعيل بزعمك زائلة عنه مخلوقة فحكمت على نفسك بما تخوفت على غيرك.

Then you started slandering the one who says that it is not created, you made up stories about him, you said many unacceptable things and you made many mistakes. So you claimed that when people say: *"Created"* (or) *"Not created"* it is an innovation, since no-one spoke about this in the time of the Messenger of Allāh ﷺ and his companions. Because they used to hate saying (things not mentioned in the Qurān and *Sunnah*) about the Qurān. So you judged, O opposer, upon yourself with (being upon) innovation and you testified to it upon yourself, because you verily clearly stated that it is created. And this (i.e. you saying that it is created) is your statement: *"The Words of Allāh are something other than Allāh, and it is from His deeds."* While the deeds – according to your claim – are separated from Him and created. So you judged upon yourself with what you try to frighten others with

فأما قولك إن السلف كانوا يكرهون الخوض في القرآن، فقد صدقت وأنت المخالف لهم لما أنك قد أكثرت فيه الخوض وجمعت على نفسك كثيرا من النقض. فمثلك فيما ادعيت من كراهية الخوض فيه

As for your statement: "*Verily the Salaf used to hate speaking about the Qurān"*, then you have verily spoken the truth (in this), while you yourself are opposing them.

Because you have verily spoken a lot about it and you gathered much contradiction against yourself. So someone like you, in what you have claimed of hating speaking about it…

كما قال علي بن أبي طالب رضي الله عنه للخوارج حين قالوا: لا حكم إلا لله، فقال: كلمة حق يبتغى بها باطل.

141. …is like what ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) said about the Khawārij when they said: *"All judgment belongs to Allāh."* So he said: *"A word of truth with which falsehood is sought."*[203]

فقد خضت فيها أيها المعارض بأقبح خوض وضربت له أمثال السوء وصرحت بأنه مفعول كما قال إمامك المريسي مجعول، وكل مجعول عندك مخلوق لا شك فيه.

Because you have verily spoken about it, O opposer, with the most hideous of words, you have given evil examples regarding it, and you clearly stated that it is made, just like your leader Al-Marīsī said: *"(It is) made"*, while everything made for you is created, no doubt about it.

ويحك، إنما كره السلف الخوض فيه مخافة أن يتأول أهل البدع والضلال وأغمار الجهال ما تأولت فيه أنت وإمامك المريسي. فحين تأولتم فيه خلاف ما أراد الله وعطلتم صفات الله وجب على كل مسلم عنده بيان أن ينقض عليكم دعواكم فيه. ولم يكره السلف الخوض في القرآن جهالة بأن كلام الخالق غير مخلوق ولا جهالة أنه صفة من صفاته حتى لو قد ادعى مدع في زمانهم أنه مخلوق ما كان سبيله عندهم إلا القتل.

Woe to you! The *Salaf* verily hated speaking about it out of fear for the people of innovation and misguidance, and the naive ignorant people to interpret what you and your leader Al-Marīsī have interpreted regarding it. But when you interpreted something other than what Allāh wanted regarding it and you invalidated His Attributes, then it became obligatory upon every Muslim who has evidence (and insight) to refute your claim regarding it. And the *Salaf* did not hate speaking about the Qurān due to ignorance about the Speech of the Creator not being created, nor due to ignorance about it being an Attribute from His Attributes. And if a person in their time would claim that it is created then their treatment of him would be nothing else than killing him.

كما همّ عمر بن الخطاب رضي الله عنه بصبيغ أن يقتله إذ تعمق في السؤال عن القرآن. فيما كان أيسر من كلامكم هذا. فلما لم يجترئ كافر أو متعوذ بالإسلام أن يظهر شيئا من هذا وما أشبهه في عصرهم لم يجب عليهم أن يتكلفوا لنقض كفر لم يحدث بين أظهرهم فيكونوا سببا لإظهاره، وإنما كانت هذه كلمة كفر تكلم بها بدءا كفار قريش منهم الوحيد الوليد بن المغيرة المخزومي فقال:

[203] Narrated by Muslim in his "Sahīh" (2/749).

142. Just like 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) intended to kill Sabīgh[204] when he went in depth in his questions regarding the Qurān in what was lesser (evil) that what you are saying. But since no *kāfir*, or anyone using Islām as his protection, had the courage to utter any of this and what is similar to it in their time, then it was not obligatory upon them to speak in order to negate a *kufr* that had not occurred among them, and then be the reason for it becoming apparent (and known). Verily, these were words of *kufr* that were first uttered by the *kuffār* of Quraysh. Among them was Al-Wahīd Al-Walīd ibn Al-Mughīrah Al-Makhzūmī who said:

﴿ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴾

"This is nothing but the speech of a human." (Al-Muddaththir 74:25)

ومنهم النضر بن الحارث فقال:

And among them were An-Nadr ibn Al-Hārith who said:

﴿ لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴾

"If we wanted to, we would verily have some something like this. Verily, this is only tales of the ancient." (Al-Anfāl 8:31)

كما قال جهم والمريسي إنه مخلوق لأن قول البشر مخلوق لا شك فيه. وكذلك قالت طائفة منهم:

Just like Jahm said: *"It is verily created."* Because the speech of the humans is created, no doubt about it. Likewise a group among them said:

﴿ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴾

"Verily, this is only tales of the ancient." (Al-An'ām 6:25)

كما قال جهم والمريسي سواء لا فرق بينهما في اللفظ والمعنى إن هذا إلا مخلوق، فأنكر الله عليهم قولهم فقال للوحيد:

The exact same as what Jahm and Al-Marīsī said. There is no difference between the two in wording and meaning (when they said): *"Verily, this is nothing but (something) created."* And He negated their statement for them. So He said about Al-Wahīd:

﴿ سَأُصْلِيهِ سَقَرَ ﴾

"I will cast him into Hellfire." (Al-Muddaththir 74:26)

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[204] The story about Sabīgh is well-known and *sahīh*. It was narrated by Ad-Dārimī in his "Sunan" (1/66-67), Al-Ājurrī in "Ash-Sharī'ah" (p.73) and Ibn Waddāh in "Al-Bida'" (p. 63).

لما قال:

When he said:

﴿ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴾

"This is nothing but the speech of a human." (Al-Muddaththir 74:25)

وقال للذي قال:

And He said to the one who said:

﴿ لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴾

"If we wanted to, we would verily have some something like this. Verily, this is only tales of the ancient." (Al-Anfāl 8:31)

﴿ فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴾

"Then bring a chapter which is equal to it, and bring your witnesses besides Allāh if you (really) **are truthful."** (Al-Baqarah 2:23)

ولن يفعلوا.

And they will never do so.

ثم لم يزل هذا الكفر بعد كفار قريش دراسا طامسا لما قد طمسه الله بتنزيله حتى مضى النبي ﷺ وأصحابه والتابعون. فكان أول من أظهره في آخر الزمان الجعد بن درهم بالبصرة وجهم بخراسان فقتلهما الله بشر قتلة وفطن الناس لكفرهما حتى كان سبيل من أظهر ذلك في الإسلام القتل صبرا حتى كانوا يسمونهم بذلك الزنادقة.

Then this *kufr*, after the *kuffār* of Quraysh, remained erased and extinct, because Allāh made it extinct with His revelation. Until the Prophet ﷺ, his companions and the *Tābi'ūn* passed away. After this, the first to utter (or show) it in the later times in Islām was Al-Ja'd ibn Dirham in Basrah and Jahm in Khurasān. So Allāh killed them with the worst type of killing and He made the people aware of their *kufr*. Until the treatment of the one who openly showed some of this in Islām was getting killed *sabran*[205], and due to this they would call them *zanādiqah*.

ثم لم يزل طامسا دارسا حتى درج العلماء وقلّت الفقهاء ونشأ نشء من أبناء اليهود والنصارى مثل بشر بن غياث المريسي ونظرائه، فخاضوا في شيء منه وأظهروا طرفا منه وجانبهم أهل الدين والورع وشهدوا عليهم بالكفر حتى هم بهم وبعقوبتهم قاضي القضاة يومئذ أبو يوسف حتى فرّ منه المريسي إمامك ولحق بالبصرة بزعمك وبروايتك عنه. فلم يزالوا أذلة مقموعين

[205] *Al-Qatlu sabran* is an expression covering the person who is killed but not in war or due to accident or unintentionally.

لا يقبل لهم قول ولا يلتفت لهم إلى رأي حتى ركنوا إلى بعض السلاطين الذين لم يجالسوا العلماء ولم يزاحموا الفقهاء فاختدعوهم بهذه المحنة الملعونة حتى أكرهوا الناس عليه بالسيوف والسياط،

Then it remained extinct and erased until the scholars passed away, the people of understanding become few and some juveniles from the sons of Jews and Christians emerged who engaged in some of this talk and showed an aspect of it. So the people of religion and fear (of Allāh) avoided them and testified upon them with *kufr*. And Abū Yūsuf, the judge of the judges in that time, intended to punish them, but your leader Al-Marīsī fleed from him and went to Basrah – according to your own words and your narration from him. So they remained humiliated and suppressed. No words were accepted from them, and they were not turned to for an opinion. Then they relied on some of the rulers[206] who had not sat with the scholars or mingled with the people of understanding. So they deceived them with this cursed affliction, until they forced the people to (believe in and utter) it with the sword and whip.

فلم تزل الجهمية سنوات يركبون فيها أهل السنة والجماعة بقوة ابن أبي دؤاد المحاد لله ولرسوله حتى استخلف المتوكل رحمة الله عليه فطمس الله به آثارهم وقمع به أنصارهم حتى استقام أكثر الناس على السنة الأولى والمنهاج الأول،

So the Jahmiyyah continued for years to have the upper hand over *Ahlus-Sunnah wal-Jamā'ah* by the power of Ibn Abī Duād, the opposer of Allāh and His Messenger, until Al-Mutawakkil[207] – may the Mercy of Allāh be upon him – was declared *khalīfah*. Then Allāh made their influence extinct through him, and destroyed their sights through him, until most of the people became firm upon the first *Sunnah* and the first *manhaj*.

واحتال رجال ممن كانوا لا يؤمنون باعتقاد التجهم حيلة لترويج ضلالتهم في الناس ولم يمكنهم الإفصاح به مخافة القتل والفضيحة والعقوبة من الخليفة المنكر لذلك، فاستتروا بالوقف من محض التجهم إذ لم يكن يجوز من إظهاره مع المتوكل ما كان يجوز لهم مع من قبله،

Some men among those who believe in doctrine of *tajahhum* played a trick in order to spread their misguidance among the people. They were not capable of expressing it out of fear for getting killed, being exposed and being punished by the *khalīfah* who rejected this (belief). So they hid behind refraining from the essence of *tajahhum*, because they were not able to openly show with Al-Mutawakkil what was allowed for them (to show) with those who were before him.

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[206] From Banū Al-'Abbās, and they are: Al-Mamūn, Al-Mu'tasim and Al-Wāthiq.

[207] Ja'far ibn Al-Mu'tasim Al-'Abbāsī Al-Khalīfah. He became the *khalīfah* after his brother Al-Wāthiq. He was killed in year 247 after *hijrah*.

فانتدبوا طاعنين على من أنكر التجهم ودان بأن كلام الله غير مخلوق، فانتدب هؤلاء الواقفة منافحين عن الجهمية محتجين لمذاهبهم بالتمويه والتدليس منتفين في الظاهر من بعض كلام الجهمية متابعين لهم في كثير من الباطن مموهين على الضعفاء والسفهاء بما حكيت عنهم أيها المعارض أن أبا أسامة وأبا معاوية وبعض نظرائهم كرهوا الخوض في المخلوق وغير المخلوق.

So they began slandering those who rejected *tajahhum* and believed that the Speech of Allāh is not created. So these Wāqifah began defending the Jahmiyyah and arguing for the *madhāhib* with deception and trickery, while outwardly negating some of the words of the Jahmiyyah and following them in a lot of it inwardly. They deceived the weak and foolish with what you narrated from them, O opposer; that Abū Usāmah and Abū Mu'āwiyah and some of their equals hated speaking about the created and the non-created.

فقلنا لك أيها المعارض: إنما كره من كره الخوض من هؤلاء المشايخ إن صحت روايتك لما أنه لم يكن يخوض فيه إلا شرذمة أذلة سرا بمناجاة بينهم وإذا العامة متمسكون منهم بالسنن الأولى والأمر الأول. فكره القوم الخوض فيه إذ لم يكن يخاض فيه علانية وقد أصابوا في ترك الخوض فيه إذ لم يعلن.

So we say to you, O opposer: Verily, whoever hated to speak about this among these *mashāyikh* – if your narration from them is correct – hated this because no-one would speak about this except a group of humiliated persons who would speak about this secretly among themselves. And the average people would adhere to the first *Sunan* and the first affair. So the people hated to speak about this, because this was not spoken about openly, and they were verily in the right when not speaking about this, when it was not made public.

فلما أعلنوه بقوة السلطان ودعوا العامة إليه بالسيوف والسياط وادعوا أن كلام الله مخلوق أنكر ذلك عليهم من غبر من العلماء وبقي من الفقهاء فكذبوهم وكفروهم وحذروا الناس أمرهم وفسروا مرادهم من ذلك،

But when they made it public through the authority of the ruler, and they invited the ordinary people to it with the swords and whips, and they claimed that the Speech of Allāh is created, then this was rejected for them by those who passed away of the scholars and those who remained from the people of understanding. They belied them, declared *takfīr* upon them, they warned the people about their affair and they explained what they intended with that (statement).

فكان هذا من الجهمية خوضا فيما نهوا عنه ومن أصحابنا إنكارا للكفر البين ومنافحة عن الله عز وجل كيلا يسبّ وتعطل صفاته وذبا عن ضعفاء الناس كيلا يضلوا بمحنتهم هذه من غير أن يعرفوا ضدها من الحجج التي تنقض دعواهم وتبطل حججهم.

So from the Jahmiyyah this was engaging (in speech) which they were prohibited from, and from our companions it was a rejection of the clear *kufr* and standing

up for Allāh – *'azza wa jalla* – in order for Him not to be cursed and His Attributes (not to be) invalidated. And (also) a defense of the weak people in order for them not to go astray due to their (i.e. the Jahmiyyah) affliction, without them knowing the opposite of it from the arguments which refute their claim and invalidate their arguments.

فقد كتب إلي علي بن خشرم أنه سمع عيسى بن يونس يقول: لا تجالسوا الجهمية وبينوا للناس أمرهم كي يعرفوهم فيحذروهم.

143. Verily did 'Alī ibn Khashram write to me that he heard 'Īsā ibn Yūnus say: *"Do not sit with the Jahmiyyah and clarify their affair to the people, in order for them to know them and be aware of them."*[208]

وقال ابن المبارك: لأن أحكي كلام اليهود والنصارى أحب إلي من أن أحكي كلام الجهمية.

144. And Ibn Al-Mubārak said: *"That I relate the words of the Jews and the Christians is more beloved to me, than relating the words of the Jahmiyyah."*[209]

فحين خاضت الجهمية في شيء منه وأظهروه وادعوا أن كلام الله مخلوق أنكر ذلك ابن المبارك وزعم أنه غير مخلوق، فإن من قال:

So when the Jahmiyyah spoke about some of this, they made it public and they claimed that the Speech of Allāh is created, then Ibn Al-Mubārak rejected this and said that it is not created. For verily the one who says that (the verse):

﴿ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا ﴾

"Verily there is no-one worthy of worship besides Me." (Tā-Hā 20:14)

مخلوق فهو كافر.

…is created, he is a *kāfir*.

حدثنيه يحيى الحماني عن الحسن بن الربيع عن ابن المبارك. فكره ابن المبارك حكاية كلامهم قبل أن يعلنوه، فلما أعلنوه أنكر عليهم وعابهم ذلك.

145. Yahyā Al-Himmānī narrated it to me, from Al-Hasan ibn Ar-Rabī', from Ibn Al-Mubārak.[210] So Ibn Al-Mubārak hated to relate their words before they made

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[208] It is *sahīh*, and it has gone forth in number (2).

[209] It is *sahīh*, and it has gone forth in number (1).

[210] It is *sahīh*, but this *isnād* is weak due to Al-Himmānī who is accused. It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (191). And this meaning has verily correctly been narrated from Ibn Al-Mubārak. See "As-Sunnah" by 'Abdullāh ibn Ahmad (19) and "Ath-Thuqāt" by Ibn Hibbān (9/65).

them public. And when they made it public he rejected this for them and criticized them.

وكذلك قال ابن حنبل: كنا نرى السكوت عن هذا قبل أن يخوض فيه هؤلاء، فلما أظهروه لم نجد بدا من مخالفتهم والرد عليهم.

146. And likewise did Ibn Hanbal say: *"We used to believe in remaining silent regarding this before these (Jahmiyyah) engaged in this talk. So when they made it public we did not find any escape from opposing them and refuting them."*[211]

لم يقل أبو أسامة وأبو معاوية إنه متى ما أظهرت الجهمية محنتهم وأذاعوا كفرهم ودعوا الناس إليها فأمسكوا عن الإنكار عليهم حتى يستمر في الناس كفرهم وتدرس سنن رسول الله ﷺ وأصحابه، ولكن قالوا أمسكوا عن الخوض فيه ما لم ينصب القوم الكفر إماما، فإذا نصبوه إماما فمن يعقل تدليسهم وتمويههم، لولا أن من الله على أهل الإسلام ببعض من ناقضهم فرد عليهم كفرهم وضلالهم.

Abū Usāmah and Abū Mu'āwiyah did not say that when the Jahmiyyah made their affliction public, spread their *kufr* and invited the people towards it, then withhold from rejecting this for them in order for their *kufr* to continue (spreading) among people and the *Sunan* of the Messenger of Allāh ﷺ and his companions to disappear. Rather, they said: Withhold from speaking about it as long as the people do not appoint the *kufr* as their leader. But when they appoint it as their leader, then whoever understands their trickery and deception (must speak out), if not Allāh (already) bestowed upon the people of Islām some people who can oppose them (i.e. the Jahmiyyah) who refuted their *kufr* and misguidance.

فالمبتدع الضال من الحزبين من نصب رأي جهم إماما وأذاعه في الناس بدءا، والمتبع من أنكر عليه وناقضه.

Because the misguided innovator among the two parties, is the one who appoints the opinion of Jahm as a leader and spreads it among the people, while the follower is the one who rejects it and refutes it.

فمن أجرى الناقض للبدعة والراد للكفر مجرى من شرعها فقد جمع بين ما فرق الله وفرق بين ما جمع الله وليس بأهل أن يسمع منه ويقبل.

So whoever make the one who opposes the innovation and refutes the *kufr* equal to the one who invented it, he has verily gathered between what Allāh has seperated, and separated between what Allāh has gathered, and he is not a person who deserves to be listened to and accepted from.

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[211] *Al-Imām* Ahmad ibn Hanbal is among the *shuyūkh* of Ad-Dārimī. And Abū Dāwūd narrated a similar narration in his "Masāil li-Ahmad" (p.263-264).

أوطمعتم معشر الجهمية والواقفة أن تنصبوا الكفر للناس إماما تدعونهم إليه ويسكتوا أهل السنة عن الإنكار عليكم حتى يتروج على الناس ضلالكم بما حكيتم عن أبي بكر بن عياش وأبي أسامة وأبي معاوية –إن صدقت دعواكم– حتى تضمحل مذاهب أهل السنة وتستفيض مذاهب الجهمية في العامة؟ لقد أسأتم بأهل السنة الظن ونسبتموهم إلى العجز والوهن. وإن يك ابو أسامة وأبو بكر وأبو معاوية جبنوا عن الخوض فيه إذ لم يكن يخاض فيه في عصرهم فقد جسر على الرد عليهم من كان أعلم منهم مثل ابن المبارك وعيسى بن يونس وغيرهم.

Do you want, O Jahmiyyah and Wāqifah, to appoint the *kufr* as a leader for the people and invite them towards it, while the people of *Sunnah* are quiet and do not criticize you, so you can spread your misguidance among the people with what you have narrated from Abū Bakr ibn ‘Ayyāsh[212], Abū Usāmah and Abū Mu’āwiyah – if your narration from them is correct – and so the *madhāhib* of the people of *Sunnah* can fade away and the *madhāhib* of the Jahmiyyah can be spread among the ordinary people? You have verily thought poorly of the people of *Sunnah*, and you have ascribed them to incapability and weakness. And if Abū Usāmah, Abū Bakr and Abū Mu’āwiyah were too scared to speak about it, since this was not spoken about in their time, then those who were more knowledgeable than them would (still) have the courage to refute them; such as Ibn Al-Mubārak, ‘Īsā ibn Yūnus and others.

وأما ما ادعيت على أبي يوسف من رواية ابن الثلجي لم يقم لك به حجة، فكيف إذا لم نسمعه، لأنه المعروف في دينه المأبون في روايته. فإن لم تعرفه بذلك فسم رجلا صالحا رضي بالثلجي في الفتيا والرواية إماما أو رضي به في السنة نظاما أو روى عنه شيئا أو حمد له مذهبا. فإن كنت محتجا بحق فعليك بغير ابن الثلجي ونظرائه كمن روينا عنهم من أعلام الناس وأئمتهم. ولكن الغرِق يتعلق بكل عود.

As for what you have claimed regarding Abū Yūsuf[213] from the narration of Ibn Ath-Thaljī, then this is no argument for you, and how would it be when we have never heard about it. Because he (i.e. Ibn Ath-Thaljī) is known in his religion, and accused in his narration. But if you do not know him as such, then name for us a righteous man who was pleased with Ath-Thaljī as a leader in *fatwā* and

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[212] It was narrated in “Khlaq Af’āl Al-‘Ibād” by Al-Bukhārī (p.31) that he said: And it was said to Abū Bakr ibn ‘Ayyāsh: *“Verily some people in Baghdād say that it (i.e. the Qurān) is created.”* So he said: *“Woe to you! Who said that? Upon the one who says: ‘The Qurān is created’, is the curse of Allāh and he is a kāfir. Do not sit with them.”*

And Abū Dāwūd narrated in his “Masāil li-Ahmad” (p. 267) and said: Hamzah ibn Sa’īd Al-Marwazī said: I asked Abū Bakr ibn ‘Ayyāsh and said: *“O Abū Bakr, it has verily reached you what occurred from the affair of Ibn ‘Ulayyah regarding the Qurān. So what do you say about it?”* So he said: *“Listen to me. Woe to you! Whoever claims that the Qurān is created, then for us he is a kāfir zindīq an enemy of Allāh. Do not sit with him and do not speak with him.”*

And with this their claim against Abū Bakr ibn ‘Ayyāsh is invalidated.

[213] He is Ya’qūb ibn Ibrāhīm Al-Ansārī Al-Kūfī, the companion of Abū Hanīfah.

narration, or he was pleased with him in the *sunnah* he was performing, or he narrated anything from him or he praised any of his beliefs. So if you want to use the truth as an argument, then you have to find someone else than Ibn Ath-Thaljī and his equals, such as those from whom we have narrated among the well-known of people and their leaders. Rather, the drowning man holds on to every stick (he can find).

وأما أبو يوسف فإن صح فيه ما روى ابن الثلجي فمردود عليه غير مقبول منه. فإنه لم يكن من التابعين ولا من أجلة أتباع التابعين فينصب إماما يقتدى به في ترك الصلاة خلف من يناقض الجهمية ويرد المحدثات من كفرهم ويزعم أن كلام الله غير مخلوق فيجهد أبي يوسف أن يقيم حديثه في العلماء حتى يتفرع للنهي عن الصلاة خلف العلماء الذين يزعمون أن كلام الله غير مخلوق.

As for Abū Yūsuf, then if what Ibn Ath-Thalji narrated from him is correct, then it is rejected for him and not accepted from him. Because he was not from the *Tābi'ūn*, nor from the most important of the *Tābi' At-Tābi'īn*, so that he would be assigned as a leader who is followed in leaving the prayer behind the one who opposes the Jahmiyyah and refutes the newly invented matters of their *kufr* and say that the Speech of Allāh is not created. So it would be a catastrophe for Abū Yūsuf that his *hadīth* would be established regarding the scholar, so that the result would be the prohibition of the prayer behind the scholars who say that the Speech of Allāh is not created.

وكيف تحتج بأبي يوسف في ترك الصلاة خلف من يدعي أن كلام الله غير مخلوق ولا تحتج به على نفسك فيما رويت عن المريسي من ضلالاته وقد رويت عن أبي يوسف أنه همّ بعقوبته وأخذه فيها حتى فر من مجلسه إلى البصرة.

And how do you use Abū Yūsuf as an argument for leaving the prayer behind the one who say that the Speech of Allāh is not created, while you do not use it as an argument against yourself regarding what you have narrated from Al-Marīsī of his misguidances. And you verily narrated from Abū Yūsuf that he intended to punish him and hold him accountable, until he fled from his gathering to Basrah.

فإن كنت محتجا علينا بأبي يوسف فهو عليك أحج لما أنك به أعجب وبإمامته أرضى ممن يزعم أن القرآن غير مخلوق. فمن لم يستيقن أن القرآن غير مخلوق لم يؤمن بعد بأنه نفس كلام الله لأنه لو آمن بأنه نفس كلام الله لعلم يقينا أن الكلام صفة المتكلم والله بجميع صفاته وكلامه غير مخلوق.

So if you use Abū Yūsuf as an argument against us, then he (in reality) is more of an argument against yourself, because he is more beloved to you and his leadership is more preferred by you than (the leadership of) the one who says that the Qurān is not created. So the one who is not certain that the Qurān is not created, he has not believed that it in itself is the Words of Allāh. Because if he

believed that it in itself is the Words of Allāh, then he would verily know with certainty that the words is an attribute of the one speaking. And Allāh, with all of His Attributes and His Speech, is not created.

فإن طلبتم منا فيه آثارا مأثورة مسندة منصوصة فيه عن الصحابة والتابعين فقد أخبرناكم أنه كفر لم يحدث في عصرهم فيروى عنهم فيه. غير أنه كفر معقول تكلم به مشركو قريش عند مخرج النبي ﷺ فقالوا:

After that you requested some written down narrations with their chains of narration from the *Sahābah* and the *Tābi'ūn.* And we have verily informed that this is a *kufr* which did not occur in their time so that it could be narrated from them regarding it. But it is (words of) *kufr* which were said. The *mushrikūn* of Quraysh uttered words about it when the Prophet ﷺ was sent. They said:

﴿ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴾

"This is nothing but the speech of a human." (Al-Muddaththir 74:25)

فأنكر الله ذلك عليهم ثم طُمس حتى ظهر في العصر الذي أنبأناكم به في عصر جهم والجعد ثم المريسي ونظرائهم. فروينا لكم عمن أنكر ذلك عليهم وخالفهم فيه من فقهاء أهل زمانهم مثل جعفر بن محمد وعمرو بن دينار وابن المبارك وعيسى بن يونس ووكيع بن الجراح ويزيد بن هارون والمعافى بن عمران وبقية بن الوليد وغيرهم.

So Allāh rejected this for them, and it disappeared until it emerged (again) in the time of those whom we have informed you about. In the time of Jahm, Al-Ja'd and then Al-Marīsī and their equals. So we have narrated to you from those who rejected this for them and opposed them in this, among the scholars of the people of their time, such as Ja'far ibn Muhammad, 'Amr ibn Dīnār, Ibn Al-Mubārak, 'Īsā ibn Yūnus, Wakī' ibn Al-Jarrāh, Yazīd ibn Hārūn, Al-Mu'āfā ibn 'Imrān, Baqiyyah ibn Al-Walīd and others.

وهذا كفر معقول لا يحتاج فيه إلى أثر ولا خبر كما لو أن رجلا ادعى أن ملك الله وسلطانه وقدرته وعلمه ومشيئته وإرادته ووجهه وسمعه وبصره ويديه أن شيئا منها مخلوق؛ قيل له كفرت وكذبت بل كلها غير مخلوق

And this is an understood *kufr* that has no need for a narration nor an information (in order to be understood), just as if a man claimed (regarding) the Dominion of Allāh and His Authority, His Power, His Knowledge, His Will, His Desires, His Face, His Hearing, His Sight and His Two Hands, that any of these are created.

Then it would be said to him: *"You have committed kufr and you have lied. Rather, all of it is not created."*

فإن طلبت منا في شيء منها أثرا منصوصا بتسمية ذلك الشيء بعينه قلنا له أنت مريب كافر، ومن يشتبه عليه هذا وما أشبهه حتى يطلب فيها الآثار؟ وكذلك كلام الله مثل هذه الأشياء سواء غير مخلوق لا يشتبه إلا على من لا فهم له ولا عقل.

Then if you request from us, regarding any of this, a written narration that names any of these things specifically, then we say to you: *"You are a doubting kāfir."* And for who does this and what is similar to it become unclear in order for him to request a narration regarding it? And the Speech (or Words) of Allāh are equal to these things; not created (and) they are not unclear, except for the one who has no understanding and no intellect.

وأخرى أن كل مخلوق محدث، لا شك فيه، فالله بزعمكم كان بلا كلام حتى خلق لنفسه كلاما ثم انتحله اضطرارا إلى كلام غيره فتمت به ربوبيته ووحدانيته وأمره ونهيه بزعمكم، فمن يحتاج في مثل هذا المعقول إلى أثر.

Another thing is, that everything created is recent, no doubt about it. So Allāh, according to your claim, was without any Speech, until He created Speech for Himself. Then out of need He ascribed it to the speech of someone else, and by that His *Rubūbiyyah,* His Oneness, His Command and Prohibition became complete, according to your claim. Then who needs a narration (to clarify the *kufr*) in a statement like that?!

وأخرى أن الكلام لا يقوم بنفسه شيئا يرى ويحس إلا بلسان متكلم به فالكلام من الخالق والمخلوق صفتهما فالخالق بجميع صفاته غير مخلوق والمخلوق بجميع صفاته مخلوق ولا شك فيه.

Another thing is that the speech does not become something seen or sensed except by the tongue of the one who utters it. So the speech from the Creator and the created is an attribute of theirs. So the Creator with all of His Attributes is not created, and the created with of his attributes is created, no doubt about it.

فلينظر هذا الشاك في القرآن، فإن كان الله المتكلم به عنده فلا يشكن أن الله لم يتكلم بمخلوق من الكلام ولم يضطر إلى شيء مخلوق قط من الكلام وغيره ولم يكن له به حاجة، وإن ابتدعه مخلوق وأضافه إلى الله تعالى فلا يشكن هذا الشاك في صفات المخلوقين وكلامهم أنها مخلوقة كلها وأن مبتدعها والمتكلم بها من المخلوقين كافر إذ يقول:

So let this doubter look in the Qurān. Then if it is Allāh speaking in it for him, then he should not doubt that Allāh never spoke with created words, He was never forced to (use) anything created from words or other things, nor did He ever have a need for it. And if it was a created being who originated the speech (and then) ascribed it to Allāh the Exalted, then this doubter should not doubt regarding the attributes of the created being and their speech, that all of it is created, and that the one who originated it and utters it among the created beings is a *kāfir*, because he says:

﴿ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴾

"Verily, I am Allāh the Lord of all the worlds." (Al-Qasas 28:30)

And:

﴿ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾

"There is no-one worthy of worship besides Me, so worship Me."
(Al-Anbiyā 21:25)

و:

And:

﴿ إِنِّي أَنَا رَبُّكَ ﴾

"Verily, I am your Lord." (Tā-hā 20:12)

قائل هذا القول غير الله كافر مثل فرعون الذي قال:

The one besides Allāh who says this, is a *kāfir*[214], just like Fir'awn who said:

﴿ أَنَا رَبُّكُمُ الْأَعْلَى ﴾

"I am your lord the most high." (An-Nāzi'āt 79:24)

و:

And:

﴿ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي ﴾

"I do not know of any other *ilāh* for you than me." (Al-Qasas 28:38)

[214] Translator: The words here are a logical argument and the intended with it is: If the reality of your saying is, that Allāh does not speak, then the Words in the Qurān must have originated from the speech of something or someone created, and whatever originates from something created then it itself is created. Furthermore if the words – as you claim – originated from someone other than Allāh, then this someone is a *kāfir* for uttering the words mentioned in the verses which are only befitting for Allāh – the Exalted – to say. This also would not make any sense in the context of the religion as a whole; that the one who brought the words of the Book which the Muslims follow, is a *kāfir*.

وادعيت أيها المعارض أن من قال القرآن هو الله فهو كافر ومن قال هو غير الله فقد أصاب ومن قال غير مخلوق فقد جهل وكفر.

And you claimed, O opposer, that the one who says: *"The Qurān is Allāh"*, he is a *kāfir*, and the one who says: *"It is other than Allāh"*, he is correct, and the one who says: *"It is not created"*, he is verily ignorant and have committed *kufr*.

فيقال لهذا المعارض: لم تدع من صريح المخلوق شيئا إذ زعمت أن من قال القرآن غير الله فقد أصاب ومن قال غير مخلوق فقد جهل لما أن كل من زعم أن القرآن غير الله فقد أقر بأنه مخلوق، لأن كل شيء غير الله فهو مخلوق لا شك فيه.

So it is said to this opposer: You have not left out any way of clearly stating (that it is) created, when you claimed that who says: "*The Qurān is (something) other than Allāh"*, he is correct, and the one who says: *"It is not created"*, he is ignorant. Because everyone who claims that the Qurān is other than Allāh, he has verily acknowledged that it is created. Since everything besides Allāh is created, no doubt about it.

ولا يقال أيها المعارض: إن القرآن هو الله فيستحيل ولا هو غير الله فيلزم القائل أنه مخلوق، ولكن يقال: كلام الله علم من علمه وصفة من صفاته وأن الله بجميع صفاته إله واحد غير مخلوق لا شك فيه.

And one does not say, O opposer: *"Verily the Qurān is Allāh."* This is impossible. Nor (is it said): *"It is (something) other than Allāh"*, for this will necessitate for the one saying it that it is created. Rather, it is said: The Words of Allāh is Knowledge from His Knowledge, an Attribute from His Attributes, and that Allāh with all of His Attributes is One *Ilāh* and not created, no doubt about it.

فافهم وما أراك تفهمه لأنك تقول لا يجوز إلا أن يقال هو الله أو غير الله، فإن قال رجل هو الله أكفرته وإن قال غير الله قلت له أقررت بأنه مخلوق وصوبت مذهبي لأن كل شيء غير الله مخلوق.

So understand it. But we do not think that you will understand. Because you say: *"It is only possible (or allowed) that one says: It is Allāh or (something) other than Allāh."* Then if a man says: *"It is Allāh"*, will you then declare *takfīr* upon him, and if he says: *"Other than Allāh"*, will you then say to him: *"You have acknowledged that it is created and you have declared my madhhab as being correct."* Because everything besides Allāh is created.

فيقال لك: أخطأت الطريق وغلطت في التأويل لأنه لا يقال القرآن هو الله أو غير الله كما لا يقال علم الله هو الله وقدرة الله هي الله وكذلك عزته وملكه وسلطانه وقدرته لا يقال لشيء منها هو الله بعينه وكماله ولا غير الله ولكنها صفات من صفاته غير مخلوق وكذلك الكلام فافهم.

It is said to you: Your path is wrong and you are mistaken in your interpretation. Because it is not said: *"The Qurān is Allāh or (something) other than Allāh."* Just like it is not said: The Knowledge of Allāh is Allāh, and the Power of Allāh is Allāh, and likewise His Might, His Dominion, His Authority, His Power, then it is not said about any of it: This in itself is Allāh and His Completeness, nor that it is other than Allāh. Rather, they are Attributes from His Attributes and not created. And likewise is the Speech, so understand.

وادعى المعارض أيضا أن بعض علمائه وزعمائه قال إن كلام الله مضاف إليه كما أضيف إليه روح الله وبيت الله. وهذا من قديم حجج الجهمية وليس من حجج الواقفية. فليكشف المعارض عن اسم هذا العالم الذي قال، فإنه لا يكشفه إلا عن جهمي خبيث.

And the opposer also claimed that some of his scholars and leaders said: *"Verily, the Words of Allah are ascribed to Him (and not from Him), just like the rūh (spirit) of Allah is ascribed to Him and the House of Allah."* And this is from the old arguments of the Jahmiyyah and not from the arguments of the Wāqifah. So let the opposer disclose the name of this scholar who said this, and he will only (be able to) disclose the name of a dirty *jahmī*.

وإنه لا يقاس روح الله وبيت الله وعبد الله المجسمات المخلوقات القائمات المستقلات بأنفسهن اللاتي كن بكلام الله وأمره لم يخرج شيء منها من الله ككلامه الذي خرج منه، لأن هذا المخلوق قائم بنفسه وعينه وحليته وجسمه لا يشك أحد في شيء منها أنه غير الله وأنه ليس شيء منها لله صفة،

Verily, the spirit of Allāh, the House of Allāh, the slave of Allāh – all of which are created bodies, established and independent in themselves, and who existed by the Speech of Allāh and His Command, and none of which came out from Allāh – are not compared with His Words which came out from Him. Because these created things in themselves, their appearance and bodies, no-one doubts regarding any of it that they are something other than Allāh, and that none of it are an Attribute of Allāh.

والقرآن كلامه الذي منه خرج وبه تكلم لم يقم بنفسه جسما غير الله قائما يحس، إنما يحس حين تقيمه القراءة والألسن، فإذا زالت عنه القراءة خفي فلم يحس منه بشيء فلم يقم له عين إلا أن يبين بكتاب يكتب، فبين روح الله وبيت الله وعبد الله والقرآن الذي هو نفس كلام الله الخارج من ذاته بون بعيد.

And the Qurān is His Speech which came out from Him and He spoke it. It did not become an established body in itself besides Allāh which is sensed. Rather, it is verily sensed when the reciters and tongues recite it. And no eye can see it, except if it is written in a book. So between the spirit of Allāh, the House of Allāh, the slave of Allāh and the Qurān which in itself is the Words of Allāh that came out from His Being, there is a great distance (i.e. difference).

فكيف تقلدت أيها المعارض كلام الواقفة بدءا ثم فرعت منه إلى أفحش كلام الجهمية أنه كعبد الله وبيت الله ثم إدخال الحجج على تعطيل ما سواها من الصفات. إنما تقول الواقفة إن القرآن كلام الله ولا تقول مخلوق ولا غير مخلوق، ثم لا يعرضون لهذه الحجج التي عرضت لها واحتججت بها، فلذلك قلنا إنك تشير بالوقف منافح عن التجهم حتى صرحت به في غير مكان من كتابك ولو لم يكن إلا تشبيهك إياه ببيت الله أو عبد الله وبقولك إنه غير الله وإنه مفعول وإن من قال غير مخلوق فهو كافر عندك لاكتفينا بهذا دون ما سواه.

So how did you, O opposer, undertake the words of the Wāqifah to begin with, and from there you continued to the worst words of the Jahmiyyah; that it (i.e. His Words) is like the slave of Allāh and the House of Allāh, and then introducing the arguments for invalidating what is besides it of Attributes? The Wāqifah verily say: *"Verily, the Qurān is the Word of Allāh."* And they do not say created or not created. And they (also) do not present these arguments which you present and use as evidence. So due to this we say: You are hiding behind stopping (i.e. not saying created or not created) while defending *tajahhum*, until you clearly stated this in several places in your book. And had it not been for you comparing it with the House of Allāh or slave of Allāh, and with your saying: *"It is (something) other than Allāh"* and *"It is performed (or made)"*, and that the one who says that it is not created, he is a *kāfir* for you, then only this would have been enough for us, and nothing else.

ثم تعلقت بعده بالوقف مستترا به عن التجهم تتقدم إلى هؤلاء برجل وتتأخر عنهم بأخرى فمرة تحتج بحجج الواقفة ومرة بحجج الجهمية كأنك تلاعب الصبيان وتخاطبهم.

After that you attached yourself to stopping (from saying created or not created) while hiding behind it from (showing your) *tajahhum*. You proceed to the people with one foot and withhold another one from them. So one time you argue with the arguments of the Wāqifah, and another time with the arguments of the Jahmiyyah, as if you are playing with and addressing young boys.

وكذلك تأولت في العرش كما تأول جهم بن صفوان وكنيت عن بعض علمائك وزعمائك ولم تصرح باسمه أن تفسير قوله:

And likewise you interpreted the same regarding the Throne as Jahm ibn Safwān, and you wrote from some of your scholars and leaders without mentioning their names, that the interpretation of His Words:

﴿ اسْتَوَى عَلَى الْعَرْشِ ﴾

"He *istawā* (rose above) **the Throne."** (Al-A'rāf 7:54)

استولى عليه، تري من بين ظهريك أن هذا الذي رويت عنه هذا التفسير أحد العلماء ولا يدري من حولك أنه أحد السفهاء. وقد فسرنا لك تفسيره في صدر هذا الكتاب وبينا لك فيه استحالة هذا المذهب وبعده من الحق والمعقول.

…is that He *istawlā* (take possession of, rule or reign over) it. You show those who are present with you, that the one whom you narrated this interpretation from is one of the scholars, while those around do not know that it is one of the fools. And we verily explained its interpretation for you in the beginning of this book, and we clarified the impossibility of this *madhhab* for you, and how far it is from the understood truth.

فاكشف عن رأس هذا المفسر حتى نعرفه أمن العلماء هو أم من السفهاء، فإنك لا تأثره إلا عن المريسي أو عمن هو أخبث منه. والعجب من المريسي صاحب هذا المذهب أنه يدعي توحيد الله بمثل هذا المذهب وما أشبهه وقد عطل جميع صفات الواحد الأحد فادعى في قياس مذهبه أن واجده الذي يوحّده إله مجدع منقوص مشوه مشيج مقصوص لا تتم وحدانيته إلا بمخلوق ولا يستغني عن مخلوق من الكلام والعلم والاسم.

So disclose the head (i.e. identity) of this interpreter in order for us to know who he is. Is he from the scholars or from the fools? Because (in reality) you are only narrating it from Al-Marīsī, or from someone who is dirtier than him. And the astonishing from Al-Marīsī – the owner of this *madhhab* – is that with this *madhhab* and what is similar to it, he claims the Tawhīd of Allāh, while he verily invalidated all of the Attributes of *Al-Wāhid Al-Ahad*. So he claimed in the analogy of his *madhhab* that the one he worships is a maimed, deficient, distorted, disfigured and severed *ilāh*, whose oneness is not completed except by a creation, and he is not free from having the need of a creation in speech, knowledge and name.

ويلك إنما الموحد الصادق في توحيده الذي يوحد الله بكماله وبجميع صفاته في علمه وكلامه وقبضه وبسطه وهبوطه وارتفاعه الغني عن جميع خلقه بجميع صفاته من النفس والوجه والسمع والبصر واليدين والعلم والكلام والقدرة والمشيئة والسلطان القابض الباسط المعز المذل الحي القيوم الفعال لما يشاء.

Woe to you. Verily, the *muwahhid* (Islamic monotheist) who believes in His Tawhīd and who unifies Allāh in His Completeness and in all of His Attributes; His Knowledge, Speech, Grasp and Outstretching (of His Hand), Descent, Ascent and the One who is in no need for all of His creation in all of His Attributes of Being, Face, Hearing, Seeing, Two Hands, Knowledge, Speech, Power, Will, Authority, Grasping and Letting go, Honoring and Humiliating, the Alive and Self-Sustaining and the One who does whatever He wants.

هذا إلى التوحيد أقرب من هذا الذي يوحد إلها مجدعا منقوصا مقصوصا، لو كان عبدا على هذه الصفة لم يكن يساوي تمرتين فكيف يكون مثله إلها للعالمين تعالى الله عن هذه الصفة. واحتج المعارض أيضا لمذهبه ببعض حجج الجهمية وليست

هذه من حجج الواقفة فقالوا أتقولون يا رب القرآن افعل بنا كذا وكذا، أم يصلي أحد للقرآن كما يصلي لله؟ يعني أن القرآن مخلوق مربوب.

This is closer to Tawhīd than this one who unifies an *ilāh* who is maimed, deficient and severed. If a slave had this description he would not be worth two dates, so how should someone like him be the lord of all the worlds? Exalted is Allāh above this description. And the opposer also used the arguments of the Jahmiyyah for his *madhhab*, and these are not (the same as) the arguments of the Wāqifah. So he said: *"Do you say: 'O lord – the Qurān – do such and such with us?' Or does anyone pray to the Qurān, just like he prays to Allāh?'"* Meaning that the Qurān is created and *marbūb* (raised).

فيقال لهذا التائه الحائر الذي لا يدري ما ينطق به لسانه: إنه لا يصلى للقرآن ولكن يصلى به لله الواحد الذي هذا القرآن كلامه وصفته، لا يخص بالصلاة قرآن ولا غيره كما أن علمه وقدرته وسلطانه وعزه وجلاله لا يصلى لشيء منها مقصودا بالصلاة إليها وحدها ولكن يصلى للواحد الأحد الذي هو إله واحد بجميع صفاته من العلم والكلام والملك والقدرة وغيرها. فاعقله وأنى لك العقل مع هذا الاحتجاج والخرافات.

So it is said to this confused lost person who does not know what his tongue is uttering: One does not pray to the Qurān, rather one prays by it to Allāh *Al-Wāhid* whose Words and Attribute this Qurān is. The Qurān is not specified in the prayer nor in anything else, just like His Knowledge, Power, Authority, Might, Splendor is not prayed to while intending any of these (Attributes) alone. Rather, one prays to *Al-Wāhid Al-Ahad* who is One *Ilāh* with all of His Attributes, such as Knowledge, Speech, Dominion, Power and other things. So understand this. And how should you have an intellect along with this argumentation and these imagined stories.

أرأيتك إن عرضت بالقرآن أنه مخلوق مربوب لما أنه قد قال بعض الناس يا رب القرآن فجعلته مخلوقا بذلك فقد قال الله تعالى:

147. Have you considered yourself if you claim that the Qurān is created and raised, because some of the people said: *"O Lord of the Qurān."*[215]

So you made it created based upon this. Allāh – the Exalted – verily said:

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[215] Ibn Abī Hātim narrated in his "Ar-Radd 'alā Al-Jahmiyyah" and said: My father narrated to me and said: As-Suhaybī the son of the uncle of 'Alī ibn 'Āsim and 'Alī ibn Sālih narrated to us, from 'Imrān ibn Jadīr, from 'Ikrimah who said: Ibn 'Abbās was at a funeral when he heard a man saying: *"O Lord the Qurān, have mercy upon him."* So Ibn 'Abbās said: *"Stop (saying that). The Qurān is from Him. The Qurān is the Speech of Allāh, and it is not raised. From Him it came out and to Him it will return."* And the narration is *sahīh*.

﴿ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴾

"Praised is your Lord, the Lord of Honor, (free) **from what they describe."** (As-Sāffāt 37:180)

أفتحكم على عزة الله بقوله:

Will you then judge the Honor of Allāh in His saying:

﴿ رَبِّ الْعِزَّةِ ﴾

"The Lord of Honor." (As-Sāffāt 37:180)

كما حكمت على القرآن؟ ويحك إنما قوله: {رب العزة} يقول ذي العزة وكذلك ذو الكلام كقوله:

Just as you judged regarding the Qurān?

Woe to you! His saying: **"The Lord of Honor"** means the Owner (or Possessor) of Honor. And similarly He is the Owner of Speech, just like His Words:

﴿ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾

"The Owner (or Possessor) **of Majesty and Honor."** (Ar-Rahmān 55:27)

ومما يدل على اعتقاد هذا المعارض رأي الجهمية لا رأي الواقفة أن ذبه ومنافحته واحتجاجه عن غير الواقفة وأنه أظهر بلسانه الإنكار على الفريقين جميعا على من يقول مخلوق وغير مخلوق تمويها به ودنوًّا به إلى العامة، ثم لم يكثر الطعن على من قال مخلوق كما أطنب في الطعن على من قال غير مخلوق حتى جاوز فيهم الحد والمقدار فنسبتهم فيه إلى الكفر البين والبدعة الظاهرة والضلالة والجهل وقلة العلم والتمييز وسوء الديانة وسوء مراقبة الله وأنهم في قولهم غير مخلوق مطيعون للشيطان وجنوده مقدمون بين يدي الله ورسوله نشهد عليهم بالكفر أن قالوا القرآن غير مخلوق.

And what proves that the belief of this opposer is the opinion of the Jahmiyyah and not the Wāqifah is his defense, his standing up for and his argumentation by other than the (arguments of the) Wāqifah, and that he uttered the rejection with his tongue of both parties; those who say created and (those who say) not created, as a deception from him in order to come closer to the ordinary people. But he did not criticize the one who says that it is created much, and he exaggerated in the criticism of the one who says that it is not created so much, that he exceeded the limits and extent regarding them. So he ascribed them to clear *kufr*, obvious innovation, misguidance, ignorance, little knowledge and insight, evilness in religion and poorness in being aware of Allāh, and that they in their saying: *"Not created"* are obeying the *Shaytān* and his soldiers (and) prioritizing them over Allāh and His Messenger ﷺ. (And they said:) *"We testify that they are upon kufr because they said: 'The Qurān is not created.'"*

ولم ينسب من قال مخلوق إلى جزء من ألف جزء مما نسب إليه الذين خالفوهم، حتى بلغ من شدة طعنه عليهم أن روى عن أبي يوسف من روايات ابن الثلجي ولم يسمعه بزعمه من ابن الثلجي أنه لا يصلي خلف من يقول القرآن غير مخلوق.

But he did not ascribe the one who says: *"Created"* to a part of a thousandth of what he ascribed to those who opposed them. Until he reached a level of severity in his slander against them where he narrated from Abū Yūsuf from the narrations of Ibn Ath-Thaljī – and he claims that he did not hear it from Ibn Ath-Thaljī – that he does not pray behind the one who says that the Qurān is not created.

فلو سمع هذا المعارض من أبي يوسف نفسه لم تقم له به حجة، وجرَّ إلى أبي يوسف بها فضيحة.

And (even) if this opposer had heard this from Abū Yūsuf himself, then this would not establish any evidence for him, and he would only drag a scandal to Abū Yūsuf by it.

فاجتهاد هذا المعارض في الطعن على من يقول غير مخلوق وصفحه عمن يقول مخلوق فهذا يدل منه على أسوأ الريبة وأقبح الظنة وأن إلبه وميله إلى من يصفح عنه. ومما يدل على ظنته أن احتجاجه فيه بالمقذوفين المتهمين في دين الله تعالى مثل المريسي واللؤلؤي وابن الثلجي ونظرائهم.

So the striving of the opposer in the criticism of the one who says: *"Not created"*, and his leniency (or tolerance) with the one who says: *"Created"*, proves the worst suspicion and dirtiest assumption regarding him, and that his inclination and leaning is towards the one he was lenient with. And among what proves the assumption regarding him, is his argumentation regarding it, with those who are rejected and accused in the religion of Allāh – the Exalted – such as Al-Marīsī, Al-Luluī, Ibn Ath-Thaljī and their equals.

فأين هو عن الزهري والثوري والأوزاعي ومالك بن أنس وشعبة ومعمر وابن المبارك ووكيع ونظرائهم، وأين هو عمن كان في عصر ابن الثلجي من علماء أهل زمانه مثل ابن حنبل وابن نمير وابن أبي شيبة وأبي عبيد ونظرائهم إن كان متبعا مستقيم الطريقة،

Why is he not using Az-Zuhrī, Ath-Thawrī, Al-Awzā'ī, Mālik ibn Anas, Shu'bah, Ma'mar, Ibn Al-Mubārak, Wakī' and their equals? And why is he not using those who lived in the time of Ibn Ath-Thaljī from the scholar of his time, such as Ibn Hanbal, Ibn Numayr, the two sons of Abū Shaybah, Abū 'Ubayd and their equals, if he really is a follower on the correct path?

ولكن لا يمكنه عن أحد منهم في مذهبه حكاية ولا رواية وإنما يتعلق بالمغموزين المغمورين إذ لم يمكنه التعلق بهؤلاء المشهورين كيما يروج ضلالته على الناس بأهل الريب الذين لا قبول لهم ولا عدالة عند أهل الإسلام.

But he is not able to bring any narration or information from any of them regarding his *madhhab*. Rather, he holds on to the unknown and accused, since he is not able to hold on to these well-known (scholars), in order to spread his misguidance upon the people through the people of doubt; those who are not accepted nor do they have any authority (or justice) for the people of Islām.

ثم تقلدت أيها المعارض أفحش حجج الجهمية في نفي الكلام عن الله تعالى لما ادعيت أن الله قد نسب الكلام إلى الجبال والشجر والشمس والقمر فشبهت الله تعالى في كلامه بالجبال والشجر والشمس والقمر التي لا تقدر على الكلام ولا لها أسماع ولا أبصار. وهذا من أعظم حجج الجهمية يجعلون الله الحي القيوم المتكلم بالكلام السميع البصير القابض الباسط كالمدر والحجارة والجبال والتلال الصم البكم التي ليس لها كلام ولا أسماع ولا أبصار.

After this, O opposer, you undertook the dirtiest argument of the Jahmiyyah regarding the negation of the Speech for Allah the Exalted. When you claimed that Allāh verily ascribed the speech to the mountain, the tree, the sun and the moon, so you compared Allah in His Speech with the mountain, the tree, the sun and the moon, that are not capable of speaking nor do they have hearing and sight. And this if from the biggest of the arguments of the Jahmiyyah, in which they make Allāh the Living and Self-Sustaining, the One who Speaks with Words, the Hearing and Seeing, the One who graps and lets go, as the mud, stone, mountain and the hills which are all deaf and mute and has no words, no hearings and no sights.

فقال: كما يجوز عندنا في المجاز أن ينسب الكلام إلى هذه الأشياء الصم يجوز في المجاز أن ينسب الكلام إلى الله تعالى، من غير أن يقدر الله على الكلام في دعواهم إلا كقدرة الجبال والشجر والشمس والقمر. فهل من شيء أشبه بالكفر البين من هذا المذهب بل هو الكفر صراحا أن يكون منزلة كلام الله تعالى عندهم ككلام الجبال والشجر والحجر والشمس والقمر والأشياء المخلوقة البينة.

So he said: *"Just like it is allowed (and possible) for us in the metaphorical (of the language) to ascribe speech to these deaf things, then it is also allowed (and possible) to ascribe speech to Allāh without Allāh being able to speak – in their claim – except as the capability of the mountain, the tree, the sun and the moon."* So is there anything more similar to *kufr* than this *madhhab*? Rather, this is clear *kufr*; that the level of the Words of Allāh for them is as the speech of the mountain, the tree, the stone, the sun, the moon and the clear created things.

هذا كلام ليس له نظام ولا هو عن مذاهب الإسلام ولا يحتاج إلى نقيضه من الكلام لأن مع كل كلمة منها نقيضها من نفس كلام المعارض. ومن ادعى أن كلام الله والقرآن مضاف إلى الله كبيت الله وكروح الله وكعبد الله أو شبّهه بكلام الجبال والشجر فقد صرح بأنه مخلوق اختلقه في دعواه بَشر كذاب كما قال الوحيد:

These words have no basis and they are not from the *madhāhib* of Islām, and there is no need to refute it with words. Because along with every word of it comes its refutation from the words of the opposer himself. And whoever claims that the Words of Allāh and the Qurān is ascribed to Allāh, just like the House of Allāh, the spirit of Allāh and the slave of Allāh, or compares it with the words of a mountain and a tree, he has verily clearly stated that it is created, and that they – in his claim – were produced by lying humans. Just like Al-Wahīd said:

﴿ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴾

"This is nothing but the speech of a human." (Al-Muddaththir 74:25)

لما أن الله لم يخلق لنفسه كلامه يدعو إلى الله وإلى توحيده وطاعته، فإما أن يكون المتكلم به الله عندكم فهو كلام نفسه بحقيقة منه ومنه خرج ولا يجهل ذو عقل أنه لا يخرج من الله كلام مخلوق وإما أن يكون المتكلم به عندكم غير الله ثم أضافه كذبا وزورا وبهتانا إلى الله فهذا المتكلم به المضيف إلى الله كذاب مفتر كافر بالله إذ يقول:

Because Allāh did not create His Words for Himself which then invited to Allāh, His Tawhīd and the obedience towards Him. So either the one saying it for you is Allāh, and then it is His Speech in reality from Him and it came from Him – and a person of intellect is not ignorant regarding the fact that no created words come out from Allāh – or else the one saying it for you is other than Allāh, who then in lie, fraud and slander ascribed it to Allāh. In this case the one saying it (i.e. the words of the Qurān) and ascribing it to Allāh is a liar, fabricator and a disbeliever in Allāh, because he is saying:

﴿ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴾

"Verily I am Allāh, the Lord of all the worlds." (Al-Qasas 28:30)

أو يقول:

Or he says:

﴿ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ﴾

"Verily there is no-one worthy of worship besides Me, so worship Me." (Tā-Hā 20:14)

أو يقول لموسى:

Or he says to Mūsā:

﴿ أَنَا رَبُّكَ ﴾

"I am your Lord." (Tā-hā 20:12)

فمن ادعى شيئا من هذا أو قاله غير الله فهو كافر كفرعون الذي قال:

Whoever claims any of these things, or someone else than Allāh says this, then he is a *kāfir*, just like Fir'awn who said:

﴿ أَنَا رَبُّكُمُ الْأَعْلَى ﴾

"I am your lord the most high." (An-Nāzi'āt 79:24)

لا يستحق قائل هذا أن يجعل قوله قرآنا يضاف إلى الله ويقام به دين الله. هذا أوضح من الشمس وأضوأ منها إلا عند كل مدلس.

The one who says as such does not deserve that his words should be made a recitation which then is ascribed to Allāh, and that the religion is established by it. This is clearer than the sun and more shining than it, except for every deceiver.

ولو لم يُذع هذا المعارض هذا الكلام ولم ينشره في الناس لم نتعرض لمناقضته والإدخال عليه، مع أنا لم نقصد بالنقض إليه ولكن إلى ضعفاء من بين ظهريه الذين لا علم لهم بهذا المذهب سمعوا به منه ولم يسمعوا ضد كلامه من كلام أهل السنة واحتجاجهم فيضلون به إذ لا يهتدون بضده وما ينقضه عليه.

And if this opposer had not presented these words and he did not spread it among the people, then we would not have engaged in refuting it and engaging with it. But with our refutation we do not intend him, rather we intend the weak ones who are among him; those who have no knowledge about this *madhhab*. They heard about it from him and they did not hear the opposite of his words from the words of the people of *Sunnah* and their argumentation. So they go astray by it if they are not shown the opposite of it and what refutes it.

فلو أنه ألف لهم كتبا في معالم دينهم من نحو الوضوء والصلاة والزكاة ونحوها كان أولى به وأسلم لدينه وأنفع لمن حواليه من المسلمين. غير أني أظنه اضطمر هذا الرأي قديما وكان يجيش في صدره لا يمكنه كظمه، حتى هم بإظهاره فيما بلغني مرة فأنكرها عليه علماؤها وفقهاؤها واستتابوه فتاب وعاهدهم أن لا يعود في شيء منه. ثم عيل صبره بعد وفاة هؤلاء العلماء حتى عرّف بما صدره فافتضح وفضح أئمته وضل وأضل وجهل فلم يعقل.

If he had written a book for them regarding the milestones of their religion, such as the ablution, the prayer, the *zakāh* and similar to this, then this would be more suitable for him, safer for his religion and more beneficial for those around him from the Muslims. But I think that he hid this opinion for a long time and it would simmer in his chest, and he was no longer able to suppress it so he intended to make it public, according to what reached me once. But his scholars and *fuqahā* rejected it for him and requested him to repent from it, so he repented. And he promised them not to return to anything of it. After that his

patience came to an end after the death of these scholars, so he made known what was in his chest and he became exposed and he exposed his leaders. So he went astray and misguided (others), and he was ignorant without understanding.

وهو في ذلك معجب بالإصابة غافل عما عليه في ذلك من الإثم والعار والنقص من كتاب الله وآثار رسول الله ﷺ ومذاهب الصالحين. ولو علم بذلك لكان أن يكون أخرس أحب إليه من أن يتكلم بهذا وما أشبهه، فكان يستتر من الافتضاح به حتى أنطق الله به لسانه وصرح بالمخلوق أيضا في كلام مموه عند السفهاء مكشوف عند الفقهاء،

And in all of this he was impressed with being correct (in his *madhhab*) while being unaware of what is upon him of sin, dishonor and fault from the Book of Allāh, the narrations from the Messenger of Allāh ﷺ and the *madhāhib* of the righteous. If he had known this, then being mute would have been more beloved to him than speaking about this and what is similar to it. So he used to hide from this being revealed until Allāh made his tongue speak. And he also clearly stated that it is created in some words, disguised for the fools and uncovered for the people of understanding.

فادعى أيضا أن كلام الله يحتمل أن يكون من أفاعيله وأن أفاعيله زائلة عنه وكل زائل عن الله مخلوق في دعواه. فلم يزل يغيب هذا القول ويلجلج به في صدره حتى صرح به وهو يرى أنه ليس معه بالبلاد من يفطن لمذهبه.

So he also claimed that it is possible that the Words of Allāh are from His deeds, and that His deeds are separated from Him. And everything separated from Allāh is created in his claim. So he continued to hide this opinion and hesitate in his chest until he clearly stated it while he thought than there was no-one with him in the cities who would be aware of his *madhhab*.

فيقال لهذا المعارض: من زعم أن القرآن فعل الله الزائل منه، فقد رجع عن قوله كلام الله لأن القول غير الفعل عند جميع الناس والمفعولات كلها مخلوقة لا شك فيه، فقد صرح بالمخلوق مرة بعد مرة ومرة بعد مرة بعدما عاب من قاله، فرجع عيبه عليه من حيث لا يشعر.

So it is said to this opposer: Whoever claims that the Qurān is the deed of Allāh and separated from Him, he has verily retracted his saying: *"The Words of Allāh."* Because the word is something else than the deed according to all people. And everything made is created, no doubt about it. So he clearly stated that it is created again and again, and again and again, after he criticized others for saying it. So his criticism returned upon himself without him being aware.

أرأيتك أيها المعارض إذا ادعيت في بعض كلامك أنه لا يجوز أن تقول مخلوق ولا غير مخلوق ولا يزاد على أن يقال كلام الله ثم يسكت عما وراء ذلك لما أنه لم يخص فيه على عهد رسول الله ﷺ وأصحابه فمن خاض فيه كان بزعمك مقدما بين يدي الله ورسوله فكيف تركت فيه قول الله تعالى ومنهاج السلف ورجعت عن كلام الله فجعلته فعلا له مخلوقا.

Have you considered yourself, O opposer, if you claim in some of your words that it is not possible (or allowed) to say: *"Created or not created"* and one should not add anything to saying: *"The Word of Allāh"*, and then remain silent regarding what comes after it, because this was not specified in the time of the Messenger of Allāh ﷺ and his companions. So whoever speaks about this he – according to your claim – is preferring (something other) over Allāh and His Messenger ﷺ. Then how did you (after saying all this) leave the Word of Allāh – the Exalted – and the *manhaj* of the *Salaf* in it, and retracted (your saying): *"The Word of Allāh"*, and (suddenly) made it a created deed of His?

أوما تخشى على نفسك ما تخوفت على غيرك؟ لقد ارتطمت فيما تخوفت على غيرك وأنت لا تشعر وصرحت بالمخلوق بعدما نسبت إلى البدعة من قالها وبؤت بما عبت على غيرك من التقدم بين يدي الله ورسوله وبايعت جهما والمريسي في دعواهما، زعم هذان أنه مجعول وزعمت أنت أنه مفعول وكلا المعنيين سواء. وقد كان هذا رأس حجج المريسي وأصحابه من الجهمية وأوثقها في أنفسهم حتى تأولوا فيها على الله من كتابه خلاف ما أراد فقالوا قال الله تعالى:

Do you not fear for yourself what you are scaring others with? You have verily clashed with what you have scared others with without you being aware, and you clearly said: *"Created"* after having ascribed the one saying this to innovation. So you returned with what you criticized others for of prioritizing over Allāh and His Messenger ﷺ. And you followed Jahm and Al-Marīsī in their claim. These two claimed that it is made, while you claimed that it is performed, and they both hold the same meaning. This was the head of the arguments of Al-Marīsī and his companions from the Jahmiyyah and the most reliable for them. So they interpreted (something) from the Book of Allāh regarding Allāh in the opposite of what He meant. So they said (that) Allāh – the Exalted – said:

﴿ حم ۝ وَالْكِتَابِ الْمُبِينِ ۝ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴾

"*Hā-Mīm*. By the Clear Book. We have verily made it an Arabic Qurān, in order for you to understand." (Az-Zukhruf 43:1-3)

و:

And:

﴿ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا ﴾

"We made it a light with which We guide whomever we want from Our slaves."
(Ash-Shūrā 42:52)

فادعوا أنه لا يقال لشيء {جعلناه} إلا وذلك الشيء مخلوق، فضلوا بهذا التأويل عن سواء السبيل وجهلوا فيه مذاهب أهل الفقه والبصر بالعربية.

And they claimed that it is not said about anything: **"We made it"**, except that this thing is created. So they went astray with this interpretation from the straight path, and they were ignorant in it regarding the *madhāhib* of the people of understanding and insight in Arabic (language).

فقلنا لهم: ما ذنبنا إن كان الله سلب منكم معرفة الكتاب والعلم به وبمعانيه وبمعرفة لغات العرب حتى ادعيتم أن كل شيء يقال جعلناه فهو خلقناه؟ أرأيتم أيها الجهلة قول الله تعالى:

So we say to them: What is our fault if Allāh has taken the acquaintance of the Book and the knowledge of it and its meaning and the meaning of the dialects of the Arabs away from you, so you claimed that everything about which it is said: *"We made it"*, then this (means): *"We created it."* Do you see, O ignoramuses, the Words of Allāh the Exalted:

﴿ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ ﴾

"And we made prophethood and the book to be in his offspring."
(Al-Hadīd 57:26)

أهو خلقنا في ذريته النبوة والكتاب؟ وكذلك:

Is this: 'We created the prophethood and the book in his offspring?' And likewise:

﴿ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ ﴾

"And He made it (i.e. *Lā ilāha illa Allāh*) **a Word lasting among his offspring."**
(Az-Zukhruf 43:28)

لا إله إلا الله أهو خلقها؟

Lā ilāha illa Allāh – did He create that?

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴾

"And whoever fears Allāh, then He will make a way out for him."
(At-Talāq 65:2)

و:

And:

﴿ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴾

"He will make his affairs easy for him." (At-Talāq 65:4)

أهو يجعل له مخرجا؟ أم قوله:

Is it that He created a way out for him? Or His Words:

﴿ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ﴾

"And We made the compassion and mercy to be in the hearts of those who followed him." (Al-Hadīd 57:27)

أهو خلقنا؟ أم قوله:

Is this: 'We created?' Or His Words:

﴿ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ۝ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً ﴾

"We carried you in the ship. In order for Us to make it a reminder for you." (Al-Hāqqah 69:11-12)

أم قوله:

Or His Words:

﴿ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا ﴾

"And do not make (i.e. put) **hatred in our hearts."** (Al-Hashr 59:10)

أم قوله:

Or His Words:

﴿ لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا ﴾

"Do not make us an affliction for those who disbelieve." (Al-Mumtahanah 60:5)

هو في دعواكم لا تخلقنا بعدما خلقهم مرة؟ أم قوله:

Is this, in your claim: 'Do not create us', after He (already) created them one time? Or His Words:

﴿ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴾

"Make my mention honorable among the later generations."
(Ash-Shu'arā 26:84)

أيقول اخلق لي؟ أم قوله:

Is he saying: 'Create for me?' Or His saying:

﴿ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴾

"And make us leaders for the God-fearing." (Al-Furqān 25:74)

أي اخلقنا؟ أم قوله:

Meaning: 'Create us?!' Or His Words:

﴿ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴾

"We will verily return him to you, and make him to be from the messengers."
(Al-Qasas 28:7)

أيجوز أن يقال: وخالقوه من المرسلين بعدما فرغ من خلقه، أم قوله:

Is it possible (or allowed) to say: 'And create him as being from the messengers', after He finished creating him? Or His Words:

﴿ اجْعَلْ هَذَا الْبَلَدَ آمِنًا ﴾

"Make this city safe." (Ibrāhīm 14:35)

أم قوله:

Or His Words:

﴿ وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ﴾

"And you verily made Allāh your Guarantor." (An-Nahl 16:91)

أم قوله:

Or His Words:

﴿ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا ﴾

"And they made the angels whom are the slaves of *Ar-Rahmān* to be female."
(Az-Zukhruf 43:19)

أم قوله:

Or His Words:

﴿ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴾

"And make me from those who inherited the Paradise of Bliss."
(Ash-Shu'arā 26:85)

أهو اخلقني وقد فرغ من خلقه؟ أم قول الرجل للرجل: جعلك الله بخير؟

Does this mean: 'Create me', while He already finished His creation. Or the saying of a man to another man: *"May Allāh make you to be in a good state."*

وكل ما عددنا من هذه الأشياء وما يشبهها مما لم يعدد يستحيل أن يصرف جعلنا منها إلى خلقنا. وأشدها استحالة ما ادعيتم به على الله تعالى في قوله {إنا جعلناه قرآنا عربيا} أنه خلقناه، فلم تفقهوا معناه من قلة علمكم بالعربية.

And all of what we have counted of these things and what is similar to it among what we have not counted, makes it impossible to turn 'we made' into 'we created'. And the most impossible is what you claimed about Allāh – the Exalted – regarding His Words: **"We made it an Arabic Qurān."** That this should mean: 'We created it.' But you have not understood its meaning due to your little knowledge about Arabic.

ويلكم، إنما الكلام لله بدءا وأخيرا وهو يعلم الألسنة كلها ويتكلم بما شاء منها. إن شاء تكلم بالعربية وإن شاء بالعبرانية وإن شاء بالسريانية. فقال جعلت هذا القرآن من كلامي عربيا وجعلت التوراة والإنجيل من كلامي عبرانيا لما أنه أرسل كل رسول بلسان قومه كما قال فجعل كلامه الذي لم يزل له كلاما لكل قوم بلغاتهم في ألسنتهم.

Woe to you! Verily the Speech belongs to Allāh to begin with and in the end. He knows all the languages and He speaks in whichever of them He wants. If He wants to He speaks in Arabic, if He wants to He speaks in Hebrew and if He wants to He speaks in Syriac. So He said: "I have made this Qurān from My Words in Arabic, and I made the Tawrāh and Injīl from My Words in Hebrew." Because He sent every messenger in the language of his people, just as He said. So He made His Words, which continues to be His Words, for every people in their languages and their spoken tongue.

فقوله {جعلناه} صرفناه من لغة إلى لغة أخرى، ليس أنا خلقناه خلقا بعد خلق في دعواكم، فهو مع تصرفه في كل أحواله كلام الله غير مخلوق. وأما قوله:

So His saying: **"We made it"** (means): We changed it from one language to another language, and not that We created it as a creation after another creation, as you claim. So it (i.e. the Words of Allāh) along with its change (from one

language to another) in all of its states are the Words of Allāh and not created. As for His Words:

﴿ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا ﴾

"We made it a light with which We guide whomever we want from our slaves."
(Ash-Shūrā 42:52)

يقول: تستنير به القلوب وتنشرح له، لا أنه نور مخلوق له ضوء قائم يرى بالأعين مثل ضوء الشمس والقمر والكواكب فافهمه ولا أراك تفهمه.

He says: The hearts are enlightened by it and opened up to it. Not that it is a created light that has an established shine which is seen by the eyes, just like the light of the sun, the moon and the stars. So understand this, even though I do not think you will understand.

واحتج المعارض أيضا لتحقيق قوله أنه مخلوق بحديث النبي ﷺ: «**يجيء القرآن يوم القيامة شفيعا لصاحبه**».

And the opposer also used as an argument for establishing his statement that it is created, the *hadīth* of the Prophet ﷺ: ***"The Qurān will come on the Day of Resurrection as an intercessor for its companion."***[216]

فقال لأهل السنة: إن قلتم بهذا الحديث كان نقضا لما ادعيتم أن القرآن غير مخلوق، لأنه لا يتراءى شيء في صورة إلا وذلك المترائي والمتكلم في قياس مذهبه مخلوق.

So he said to the people of *Sunnah*: *"If you believe in this hadīth, then this is a refutation of what you have claimed (when you say) that the Qurān is not created. Because it manifests itself in an image."* And this manifested speaker in the analogy of his *madhhab* is created.

فقد فسرنا هذا لهذا المعجب بجهالته في كتابنا هذا أن القرآن كلام الله ليس له صورة ولا جسم ولا يتحول صورة أبدا له فم ولسان ينطق به ويشفع، قد عقل ذلك جميع المسلمين فلما كان المعقول ذلك عندهم علموا أن ذلك ثواب يصوره الله في أعين المؤمنين جزاء لهم عن القرآن الذي قرأوه واتبعوا ما فيه ليبشر به المؤمنين، ونفس القرآن كلام غير مجسم في كل أحواله إنما يحس به إذا قرئ فإذا زالت عنه القراءة لم يوقف له على جسم ولا صورة إلا أن يرسم بكتاب، هذا معقول لا يجهله إلا كل جهول، قد علمتم ذلك إن شاء الله ولكنكم تغالطون والعلماء بمغالطتكم عالمون ولضلالتكم مبطلون. ويكفي العاقل أقل مما بينا وشرحنا عن مذاهبكم غير أن في تكرير البيان شفاء لما في الصدور.

We already explained this to him who is impressed with his own ignorance, in this book of ours; that the Qurān is the Word of Allāh which does not have an image or body, and it never changes into an image (or form) where it has a

[216] It is *sahih*, and it has gone forth in number (125).

mouth and a tongue that it speaks and intercedes with. All of the Muslims have verily understood this. So when this is understood for them, then they know that this is the reward which Allāh makes appear as an image to the eyes of the believers. A reward for them for the Qurān which they recited and their following of what is in it, in order for Him to give glad tidings to the believers by it. But the Qurān itself is the Word of Allāh and it never becomes embodied under any circumstances. It is verily sensed when it is recited, but if it is no longer recited, then it does not become a body nor an image. Except if it is written in a book. This is understood, and only a very ignorant person is ignorant about this. You have verily learned this – *in shā Allāh* – but you are deceiving. And the scholars are aware of your deception, and they invalidate your misguidance. And lesser than what we have clarified and explained of your *madhāhib* is enough for an intellectual person, except that in repeating the clarification there is a cure for what is in the chests (of doubts, deviation and misguidance).

وأما دعواك أيها المعارض أنه لم يسبق من السلف في القرآن قول ولا خوض أنه غير مخلوق فسنقص عليك إن شاء الله عنهم ما يكذب دعواك وسنحكيه لك عن قوم منهم أعلى وأعلم ممن حكيت عنهم مذهبك نحو المريسي وابن الثلجي ونظرائهم.

And as for your claim, O Opposer, that no statement or talk regarding the Qurān has gone forth from the *Salaf* stating that it is not created, then we will verily narrate to you – *in shā Allāh* – from them and prove that your claim is a lie. And we will inform you from a group of people among them who are higher (in degree) and more knowledgeable than those from whom you narrated your *madhhab*, such as Al-Marīsī, Ibn Ath-Thaljī and their likes.

حدثنا علي بن المديني حدثنا موسى بن داود حدثنا معبد قال علي وهو ابن راشد عن معاوية بن عمار قال: قيل لجعفر بن محمد: القرآن خالق أو مخلوق؟ قال: ليس بخالق ولا مخلوق ولكنه كلام الله.

148. ‘Alī ibn Al-Madīnī narrated it to us (and said): Mūsā ibn Dāwūd narrated to us (and said): Ma’bad narrated to us – ‘Alī said: And he is Ibn Rāshid – from Mu’āwiyah ibn ‘Ammār who said: It was said to Ja’far ibn Muhammad: *“Is the Qurān a creator or something created?”* He said: *“It is not a creator nor something created. Rather it is the Word of Allāh.”*[217]

[217] Its *isnād* is *hasan*. It was narrated by the author in “Ar-Radd ‘alā Al-Jahmiyyah” (179), Al-Bukhārī in “Khalq Af’āl Al-‘Ibād” (95), ‘Abdullāh ibn Ahmad in “As-Sunnah” (134), Al-Bayhaqī in “Al-Asmā was-Sifāt” (543) and Al-Lālakāī in “Sharh Usūl Al-I’tiqād” (397) by way of Ma’bad ibn Rāshid.

وسمعت إسحاق بن إبراهيم الحنظلي يقول: قال سفيان بن عيينة: قال عمرو بن دينار: أدركت أصحاب النبي ﷺ فمن دونهم منذ سبعين سنة يقولون: الله الخالق وما سواه مخلوق والقرآن كلام الله منه خرج وإليه يعود.

149. And I heard Ishāq ibn Ibrāhīm Al-Handhalī say: Sufyān ibn 'Uyaynah said: 'Amr ibn Dīnār said: *"I met the companions of the Prophet ﷺ and people besides them, and for the last seventy years they have been saying: 'Allāh is the Creator and whatever besides Him is created. And the Qurān is the Word of Allāh; from Him it came and to Him it will return.'"*[218]

حدثني محمد بن منصور الطوسي من أهل بغداد قال: حدثني علي بن مضاء مولى خالد القسري قال: سمعت محمد بن المبارك بالمصيصة وسأله رجل عن القرآن قال: هو كلام الله غير مخلوق.

150. Muhammad ibn Mansūr At-Tūsī – from the people of Baghdād – narrated to me and said: 'Alī ibn Maddā, the *mawlā* of Khālid Al-Qasrī, narrated to me and said: I heard 'Abdullāh ibn Al-Mubārak in Missīsah, when a man asked him about the Qurān, he said: *"It is the Word of Allāh and not created."*[219]

حدثني محمد بن منصور عن علي بن مضاء قال: سمعت بقية بن الوليد يقول: القرآن كلام الله غير مخلوق.

151. Muhammad ibn Mansūr narrated to me, from 'Alī ibn Madā who said: I heard Baqiyyah ibn Al-Walīd say: *"The Qurān is the Word of Allāh and not created."*[220]

حدثني محمد بن منصور حدثنا علي بن مضاء قال: سمعت عيسى بن يونس يقول: القرآن كلام الله غير مخلوق.

152. Muhammad ibn Mansūr narrated to me (and said): 'Alī ibn Maddā narrated to us and said: I heard 'Īsā ibn Yūnus say: *"The Qurān is the Word of Allāh and not created."*[221]

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[218] It is *sahīh*. It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" as well. And Al-Bayhaqī narrated it from him in "As-Sunan" (10/205). And it was narrated by Al-Khallāl in "As-Sunnah" (1860) and Ibn 'Abdil-Barr in "At-Tamhīd" (24/186), both by way of Ibn Rāhūyah. And Al-Lālakāī narrated it in "Sharh Usūl Al-I'tiqād" (381) by way of Al-Hakam ibn Muhammad Al-Āmilī, from Sufyān ibn 'Uyaynah.

[219] This narration is *sahīh* from Ibn Al-Mubārak and it has been narrated with *tawātur* from him. See "Al-Asmā was-Sifāt" (549) by Al-Bayhaqī, "Sharh Usūl Al-I'tiqād" (426) by Al-Lālakāī and "As-Sunnah" (144) by 'Abdullāh.

[220] It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (347) and it is *sahīh* from Baqiyyah.

[221] It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (348) and its *isnād* is *sahīh* just as the previous. And I did not find anyone who narrated it with this *isnād* besides the author.

حدثني محمد بن منصور حدثنا علي بن مضاء قال: سمعت القاسم الجزري يقول: القرآن كلام الله غير مخلوق.

153. Muhammad ibn Mansūr narrated to me (and said): ʻAlī ibn Maddā narrated to us and said: I heard Al-Qāsim Al-Jazarī say: *"The Qurān is the Word of Allāh and not created."*[222]

حدثني محمد بن منصور حدثنا علي بن مضاء قال: حدثنا هشام بن بهرام قال: سمعت المعافى بن عمران يقول: القرآن كلام الله غير مخلوق.

154. Muhammad ibn Mansūr narrated to me (and said): ʻAlī ibn Maddā narrated to us and said: Hishām ibn Bahrām narrated to us and said: I heard Al-Mu'āfā ibn ʻImrān say: *"The Qurān is the Word of Allāh and not created."*[223]

قال هشام: وأنا أقول كما قال المعافى. قال علي: وأنا أقول كما قال هشام. قال محمد بن منصور: وأنا أقول كما قال خمسين مرة.

Hishām said: *"And I say the same as Al-Mu'āfā said."* ʻAlī said: *"And I say the same as Hishām said."* Muhammad ibn Mansūr said: *"And I say the same as he said fifty times."*

قال عثمان بن سعيد: وأنا أقول كما قالوا. قال الصرام: وأنا أقول كما قالوا. قال رواة الصرام: ونحن نقول كما قالوا. وقال لنا إسحاق: ونحن نقول كما قالوا.

And ʻUthmān ibn Sa'īd said: *"And I say the same as they said."* As-Sarrām[224] said: *"And I say the same as they said."* And the narrators from As-Sarrām said: *"And we say the same as they said."* And Ishāq[225] said to us: *"And we say the same as they said."*

فكل هؤلاء قد قالوا إنه غير مخلوق. وليسوا بدون من رويت عنهم أنهم كرهوا الخوض فيه فيقولون هو غير مخلوق مثل أبي أسامة وأبي معاوية ومنصور بن عمار إن صدقت عليهم في دعواك، وأخسهم عند الناس منزلة أعلى من المريسي واللؤلؤي وابن الثلجي ونظرائهم الذين ادعوا أنه مخلوق حتى لقد أكفرهم كثير من العلماء بقولهم وكثير منهم أوجب عليهم به القتل ولم يوجبوا عليهم القتل بذلك إلا وأن قولهم كان عندهم كفرا.

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[222] It was narrated by the author in "Ar-Radd ʻalā Al-Jahmiyyah" (183) and its *isnād* is *sahīh* just as the previous. And I did not find anyone who narrated it with this *isnād* besides the author.

[223] Its *isnād* is *sahīh*. It was narrated by the author in "Ar-Radd ʻalā Al-Jahmiyyah" (184). And ʻAbdullāh ibn Ahmad narrated it in "As-Sunnah" (512) from Muhammad ibn Mansūr At-Tūsī, without mentioning the statement of Muhammad ibn Mansūr in it: *"Fifty times."*

[224] He is Abu 'Abdillāh Muhammad ibn Ibrahim As-Sarrām, the narrator of the book from Abū Sa'īd Ad-Dārimī.

[225] He is Abū Ya'qūb Ishāq ibn Abī Ishāq Al-Qarrāb Al-Hāfidh, one of the narrators of the book.

So all of these said: *"It is not created."* And they are not excluded from those about whom you narrated, that they hated to speak about it and say: *"It is not created"*, such as Abū Usāmah, Abū Mu'āwiyah and Mansūr ibn 'Ammār – if what you have claimed regarding them is true. And the lowest of them in status with the people, is (still) higher (in status) than Al-Marīsī, Al-Luluī, Ibn Ath-Thaljī and their likes; those who claimed that it is created. And many of the scholars declared their *kufr* due to their statement, and many of them obliged that they should be killed, and they would not oblige that they should be killed due to this, except if this statement of theirs was considered as *kufr* for them.

حدثنا يحيى الحماني أن أبا بكر بن عياش حدثهم عن حصين عن سويد بن غفلة أن عليا رضي الله عنه قتل زنادقة ثم أحرقهم ثم قال: صدق الله ورسوله.

155. Yahyā Al-Himmānī narrated to me that Abū Bakr ibn 'Ayyāsh narrated to them from Husayn, from Suwayd ibn Ghafalah, that 'Alī (*radiAllāhu 'anhu*) killed the *zanādiqah*, then he burned them and then he said: *"Allāh and His Messenger have spoken the truth."*[226]

فالجهمية عندنا أخبث الزنادقة لأن مرجع قولهم إلى التعطيل كمذهب الزنادقة سواء.

And the Jahmiyyah for us are the dirtiest of the *zanādiqah*, because their statement returns to *ta'tīl* (invalidation) just as the *madhhab* of the *zanādiqah*.

حدثنا القاسم بن محمد المعمري البغدادي: حدثنا عبد الرحمن بن محمد بن حبيب بن أبي حبيب عن أبيه عن جده حبيب بن أبي حبيب قال: خطبنا خالد بن عبد الله القسري بواسط يوم أضحى فقال: أيها الناس ارجعوا فضحوا تقبل الله منا ومنكم فإني مضح بالجعد بن درهم، إنه زعم أن الله لم يتخذ إبراهيم خليلا ولم يكلم موسى تكليما، سبحانه وتعالى عما يقول الجعد بن درهم علوا كبيرا؛ ثم نزل إليه فذبحه.

156. Al-Qāsim ibn Muhammad Al-Ma'marī Al-Baghdādī narrated to us (and said): 'Abdur-Rahmān ibn Muhammad ibn Habīb ibn Abī Habīb narrated to us, from his father, from his grandfather Habīb ibn Abī Habīb who said: Khālid ibn 'Abdillāh Al-Qasrī held a sermon for us on the Day of Sacrifice. He said: *"O people, return and make a sacrifice (slaughtering), may Allāh accept from us and from you! For I am verily slaughtering Al-Ja'd ibn Dirham. He verily claims that Allāh did not take Ibrāhīm as a close friend, and that He did not speak to Mūsā directly. Glorified*

[226] It is *hasan*. It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (198). And Yahyā Al-Himmānī, even if there is some talk about him, then Khallād ibn Aslam followed up upon him, just as Al-Bazzār narrated in his "Musnad" (570). And Khallād was declared trustworthy by Ad-Dāraqutnī, An-Nasāī and others. And Abū Bakr ibn 'Ayyāsh is at least *sadūq* (truthful), and the rest of the narrators are trustworthy.

and Exalted is Allāh far above what Al-Ja'd ibn Dirham says." Then he descended and slaughtered him.[227]

حدثنا موسى بن إسماعيل قال: قلت لإبراهيم بن سعد: ما تقول في الزنادقة، ترى أن نستتيبهم؟ قال: لا، قلت فبم تقول ذاك؟ قال: كان علينا وال بالمدينة فقتل منهم رجلا ولم يستتبه فسقط في يده فبعث إلى أبي فقال له أبي لا يهتديك فإنه قول الله:

157. Mūsā ibn Ismā'īl narrated to us and said: I said to Ibrāhīm ibn Sa'd: *"What do you say about the zanādiqah, do you believe we should ask them to repent?"* He said: *"No."* I said: *"Then what do you say about that?"* He said: *"We had a governor in Madīnah. He killed a man among them, and he did not ask him to repent (first). Then he fell by his hand, and he sent for my father. So my father said to him: 'May your opinion not change, for it is verily the Words of Allāh:*

﴿ فَلَمَّا رَأَوْا بَأْسَنَا ﴾

"Then when they saw Our punishment."

قال السيف:

He said: 'The sword.'

﴿ قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ۝٨٤ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا ﴾

"They said: 'We have believed in Allāh alone, and we have rejected what we used to associate as partners besides Him.' But their īmān would not benefit them after they had seen Our punishment." (Ghāfir 40:84-85)

قال: السيف سنة القتل.

He said: 'The sword is the Sunnah in killing.'"[228]

وسمعت الربيع بن نافع أبا توبة يقول: قلت لأحمد بن حنبل: ما ترى في قتل هؤلاء الجهمية؟ قال: يستتابون، فقلت: لا أما خطباؤهم فلا يستتابون وتضرب أعناقهم.

158. And I heard Ar-Rabī' ibn Nāfi' Abū Tawbah say: I said to Ahmad ibn Hanbal: *"What do you say about killing those Jahmiyyah?"* He said: *"They are asked to*

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[227] It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (1), Al-Bukhārī in "At-Tārīkh Al-Kabīr" (1/64) and "Khalq Af'āl Al-'Ibād" (p. 19), Al-Bayhaqī in "As-Sunan Al-Kubrā" (10/205-206) and "Al-Asmā was-Sifāt" (569) and others. And there is weakness in the chain of narration, but none of the leaders rejected this story and they received it with acceptance. And Allāh knows best.

[228] It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (203) and it is *sahīh*.

repent." So I said: *"No. As for their preachers, then they are not asked to repent and they are beheaded."*[229]

حدثنا يحيى بن بكير المصري: حدثنا مالك بن أنس عن زيد بن أسلم أن رسول الله ﷺ قال: «من غير دينه فاضربوا عنقه» قال مالك: ومعنى حديث النبي ﷺ هذا فيما نرى والله أعلم أنه من خرج من الإسلام إلى غيره مثل الزنادقة وأشباههم فإن أولئك يقتلون ولا يستتابون لأنه لا تعرف توبتهم وأنهم قد كانوا يسرون الكفر ويعلنون بالإسلام فلا أرى أن يستتاب هؤلاء ولا يقبل قولهم.

159. Yahyā ibn Bukayr Al-Misrī narrated to us (and said): Mālik ibn Anas narrated to us, from Zayd ibn Aslam that the Messenger of Allāh ﷺ said: ***"Whoever changes his religion, then behead him."***[230]

Mālik said: *"And the meaning of the hadīth of the Prophet ﷺ is – according to what we believe, and Allāh knows best – that whoever exits from Islām to another religion, such as the zanādiqah and their likes, then these people are killed and they are not asked to repent. Because their tawbah is not known (whether to be correct or not), and because they used to hide their kufr and show Islām openly. So I do not believe that they should be asked to repent and their words are not accepted."*[231]

حدثنا يوسف بن يحيى البويطي عن الشافعي في الزنديق: يقبل قوله إذا رجع ولا يقتل.

160. Yūsuf ibn Yahyā Al-Buwaytī narrated to us, from Ash-Shāfi'ī regarding the *zindīq*: *"His words (i.e. tawbah) are accepted if he retracts (his zandaqah), and he is not killed."*[232]

حدثنا محمد بن المعتمر السجستاني وكان من أوثق أهل سجستان وأصدقهم عن زهير بن نعيم البابي أنه سمع سلام بن أبي مطيع يقول: الجهمية كفار. قال: وسمعت زهير بن نعيم يقول: سئل حماد بن زيد وذكر له شيء عن بشر المريسي فقال: ذاك كافر.

161. Muhammad ibn Al-Mu'tamir As-Sijistānī narrated to us – and he was among the most trustworthy and truthful people from Sijistān – from Zuhayr ibn Nu'aym Al-Bābī that he heard Sallām ibn Abī Mutī' say: *"The Jahmiyyah are*

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[229] It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (204) and its *isnād* are leaders (in the *Sunnah*).

[230] It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (205) and by Mālik in "Al-Muwatta" (2/736). And the *hadīth* is *mursal* from all of the narrators from Mālik. And Al-Bukhārī narrated it in his "Sahīh" (Al-Fath 6/149) with a connected chain of narration by way of Ayyūb, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhumā*).

[231] Imām Mālik said this in "Al-Muwatta" after narrating the previous *hadīth*.

[232] It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (207) and it is *sahīh* from Ash-Shāfi'ī.

kuffār."[233] He said: And I heard Zuhayr ibn Nu'aym say: Hammād ibn Zayd was asked and some (of the words) of Bishr Al-Marīsī was mentioned to him, so he said: *"He is a kāfir."*[234]

حدثنا يحيى الحماني حدثنا الحسن بن الربيع قال: سمعت ابن المبارك يقول من زعم أن قول الله:

162. Yahyā Al-Himmānī narrated to us (and said): Al-Hasan ibn Rabī' narrated to us and said: I heard ibn Al-Mubārak say. *"Whoever claims that:*

﴿ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا ﴾

"Verily, I am Allāh, there is no-one worthy of worship besides Me."
(Tā-Hā 20:14)

مخلوق فهو كافر.

…is created, then he is a kāfir."[235]

وسمعت محبوب بن موسى الأنطاكي إنه سمع وكيعا يكفر الجهمية.

163. And I heard Mahbūb ibn Mūsā Al-Antākī (say) that he heard Wakī' declare *takfīr* upon the Jahmiyyah.[236]

وكتب إلي علي بن خشرم أن ابن المبارك كان لا يعد الجهمية في عداد المسلمين.

164. And 'Alī ibn Khashram wrote to me that Ibn Al-Mubārak did not consider the Jahmiyyah to be included in number of Muslims.[237]

وسمعت يحيى بن يحيى يقول: القرآن كلام الله من شك فيه أو زعم أنه مخلوق فهو كافر.

165. And I heard Yahyā ibn Yahyā say: *"The Qurān is the Word of Allāh. Whoever doubts this or claims that it is created, then he is a kāfir."*[238]

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[233] It is *sahīh*. It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (188), 'Abdullāh ibn Ahmad in "As-Sunnah" (9), Al-Lālakāī in "Sharh Usūl Al-I'tiqād" (517), Al-Khallāl (1700) and others, by way of Ahmad ibn Ibrāhīm Ad-Dawraqī, from Zuhayr ibn Nu'aym. And 'Abdullāh ibn Ahmad declared Zuhayr as trustworthy.

[234] It is *sahīh*. It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (189).

[235] It has gone forth in number (145) and it is *sahīh* from Ibn Al-Mubārak.

[236] It has gone forth in number (3) and it is *sahīh* from Wakī'.

[237] It has gone forth in number (4) and it is *sahīh* from Ibn Al-Mubārak.

[238] It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (188) and by Al-Lālakāī in "Sharh Usūl Al-I'tiqād" (47).

فهؤلاء الذين أكفروهم في آخر الزمان، وعلي بن أبي طالب وابن عباس في أول الزمان، وأنزلاهم منزلة من بدل دينه فاستحق بتبديله القتل.

So these (names) are those who declared *takfīr* upon them from the later times, while ʻAlī ibn Abī Tālib and Ibn ʻAbbās (*radiAllāhu ʻanhum*) (declared *takfīr* upon them) in the earlier times, and they considered them as having the status of those who changed their religion and deserved to be killed due to changing.

حدثنا سليمان بن حرب عن حماد بن زيد وجرير بن حازم عن أيوب عن عكرمة أن علي بن أبي طالب رضي الله عنه أتي بقوم من الزنادقة فحرقهم فبلغ ذلك ابن عباس فقال: أما أنا فلو كنت لقتلتهم لقول رسول الله ﷺ ولما حرقتهم لنهي رسول الله ﷺ، قال رسول الله ﷺ: «**من بدل دينه فاقتلوه**» وقال: «**لا تعذبوا بعذاب الله**».

166. Sulaymān ibn Harb narrated to us, from Hammād ibn Zayd and Jarīr ibn Hāzim, from Ayyūb, from ʻIkrimah that a group of the *zanādiqah* was brought to ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*), so he burned them. Then this reached Ibn ʻAbbās, so he said: *"If it had been me, then I would have killed them (by the sword), due to the words of the Messenger of Allāh ﷺ and I had not burned them due to the prohibition of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said:* ***'Whoever changes his religion, then kill him.'*** *And he said:* ***'Do not punish (anyone) with the punishment of Allāh.'***"[239]

فادعى المعارض أن من روينا عنهم من الفقهاء والعلماء المشهورين في إكفار الجهمية وقتلهم عليه وقولهم القرآن غير مخلوق أن هذه الروايات وما أشبهها ليس أثرا عنده، لما أن أبا يوسف قال: الأثر ما روي عن النبي ﷺ والصحابة، وما بعد هؤلاء ليس بأثر.

So the opposer claimed that those from whom we narrated among the people of understanding and well-known scholars regarding declaring *takfīr* upon the Jahmiyyah and killing them for this (belief), and their statement: *"The Qurān is not created"*, all of these narrations and what is similar to them are not (valid) narrations for him, due to what Abū Yūsuf said: *"The narration is what was narrated from the Prophet ﷺ and the Sahābah. And whatever comes after these, then it is not a narration."*

فيقال لهذا المعارض: فكيف جعلت أنت أثرا ما رويت في رد مذهبنا عن أبي حنيفة وأبي يوسف وأبي أسامة وأبي معاوية والمريسي واللؤلؤي والثلجي؟ فإن لم يكن ما روينا من ذلك عن جعفر بن محمد وعمرو بن دينار وبقية بن الوليد وابن

[239] Narrated by Al-Bukhārī in his "Sahīh" (3017), Abū Dāwūd (4351), An-Nasāī (7/104), the author in "Ar-Radd ʻalā Al-Jahmiyyah" (187), Al-Bayhaqī in "Al-Kubrā" (8/202) and others, by different ways from Ayyūb.

المبارك ووكيع وعيسى بن يونس ونظرائهم أثرا عندك فأبعد من الأثر ما احتججت في رده عن المريسي والثلجي واللؤلؤي ونظرائهم،

So it is said to this opposer: Then how did you consider as a narration what you narrated from Abū Hanīfah, Abū Yūsuf, Abū Usāmah, Abū Mu'āwiyah, Al-Marīsī, Al-Luluī and Ath-Thaljī regarding the refutation of our *madhhab*? Because if what we have narrated from Ja'far ibn Muhammad, 'Amr ibn Dīnār, Baqiyyah ibn Al-Walīd, Ibn Al-Mubārak, Wakī', 'Īsā ibn Yūnus and their likes are not narrations for you, then what you have used as arguments to refute it from Al-Marīsī, Ath-Thaljī, Al-Luluī and their likes is further away from being narrations.

فكيف أقمت أقاويل هؤلاء المتهمين لنفسك أثرا ولا تقيم أقاويل هؤلاء المتميزين لنا أثرا مع أن أبا يوسف إن قال ليست أقاويل التابعين بأثر فقد أخطأ

So how did you establish the statements of these accused ones as narrations for yourself, but you did not establish the statements of these distinguished ones among us as narrations? And if Abū Yūsuf (really) said: *"The statements of the Tābi'ūn are not narrations"*, then he is verily mistaken.

إنما يقال: ليس اختلاف التابعين سنة لازمة كسنن النبي ﷺ وأصحابه، فأما أن لا يكون أثرا فإنه لا شك فيه وأقاويلهم ألزم للناس من أقاويل أبي يوسف وأصحابه لأن الله تعالى أثنى على التابعين في كتابه فقال:

It is verily said: The disagreement of the *Tābi'ūn* is not a binding *sunnah* equal to the *Sunan* of the Prophet ﷺ and his companions. But (saying and believing) that (their statements) are not narrations, then they verily are narrations without the slightest doubt. And their statements are more binding upon the people than the statements of Abū Yūsuf and his companions. Because Allāh – the Exalted – praised the *Tābi'ūn* in His Book when He said:

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

"And the first forerunners (in *īmān*) **among the *Muhājirīn* and the *Ansār* and those who followed them in goodness. Allāh is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment."**
(At-Tawbah 9:100)

فشهد باتباع الصحابة واستيجاب الرضوان من الله تعالى باتباعهم أصحاب محمد ﷺ.

He testified that they followed the *Sahābah* and the necessity of the Pleasure from Allāh – the Exalted – due to them following the companions of Muhammad ﷺ.

واجتمعت الكلمة من جميع المسلمين أن سموهم التابعين ولم يزالوا يأثرون عنهم بالأسانيد كما يأثرون عن الصحابة ويحتجون بهم في أمر دينهم ويرون آراءهم ألزم من آراء من بعدهم للاسم الذي استحقوا من الله تعالى ومن جماعة المسلمين الذين سموهم تابعي أصحاب محمد ﷺ.

And the word of all the Muslims agreed upon naming them the *Tābi'ūn*, and they continue to narrate their narrations with their chains of narration, just as they narrate the narrations from the *Sahābah*. And they use them as arguments in the affairs of their religion and they consider their opinions more binding upon them than the opinions of those who came after them. (All this) due to the name which they deserved from Allāh – the Exalted – and from the *Jamā'ah* of the Muslims; those who named them: 'The followers of the companions of Muhammad ﷺ.'

حتى لقد قال أبو سلمة بن عبد الرحمن للحسن البصري: ولا تفت الناس برأيك، فقال: رأينا لهم خير من آرائهم لأنفسهم.

To the extent that Abū Salamah ibn 'Abdir-Rahmān verily said to Al-Hasan Al-Basrī: *"And do not give the people fatwā with your opinion."* So he said: *"Our opinion is better for them than their opinions for themselves."*[240]

فإن لم يكن عند أبي يوسف ما روي عن التابعين أثرا فبئس ما أثنى على زعيمه وإمامه أبي حنيفة إذ يشهد عليه أن عامة فتياه بغير أثر، لأن عظم ما أفتى وأخذ به أبو حنيفة مما رواه عن حماد عن إبراهيم وكان من أتباع التابعين. فقد شهد على أبي حنيفة أنه كان يفتي بغير أثر وعلى نفسه أنه تبعه في فتياه من غير نظر. فإن لم يكن ما روى عن التابعين آثار عند أبي يوسف وعندكم فكيف سميت رأي إبراهيم آثار أبي حنيفة؟ وإنما إبراهيم من أتباع التابعين. كذبتم إذا فيما ادعيتم من ذلك لأبي حنيفة أنه أثر وليس كذلك عندكم.

So if what is narrated from the *Tābi'ūn* is not a narration for Abū Yūsuf, then evil is what he praised his leader and *imām* Abū Hanīfah with, when he testifies that most of his *fatāwā* are not based upon narration. Because most of what Abū Hanīfah believed in and gave *fatwā* based upon, is what he narrated from Hammād, from Ibrāhīm, and he was from the followers of the *Tābi'ūn*. And he testified for Abū Hanīfah that he used to give *fatwā* without any narrations, and (he testified) for himself that he would follow him blindly in his *fatwā*. So if what is narrated from the *Tābi'ūn* is not narrations for Abū Yūsuf and for you, then how can you name the opinion of Ibrāhīm: 'The narrations of Abū Hanīfah?' While Ibrāhīm verily was from the followers of the *Tābi'ūn* (and not from the *Tābi'ūn* themselves).

[240] Ibn Sa'd narrated these words in "At-Tabaqāt" (9/166) with a *sahīh isnād*.

فتفهم أيها المعارض ثم تكلم ولا تنطقن بما لا تعلم. فإن كنت لا تحسن فتعلم ولا ترسل من رأسك ما يأخذ منك بالكظم فينقض عليك وتظلم وتعد في عداد من لا يفهم.

Then you have lied in what you have claimed about Abū Hanīfah that (what he narrated) are narrations, for it is not as such for you.[241] So seek to understand, O opposer, and then speak. And do not utter what you have no knowledge about, and if you do not know, then seek knowledge. And do not throw from your head what then will grab a chokehold on you and refute you, and you will be slapped and considered from those who do not understand.

[241] Translator: Ad-Dārimī is saying: You are contradicting yourselves. First you say that the narrations are only what is narrated from the Prophet ﷺ and the *Sahābah* (*radiAllāhu 'anhum*), and everything after this is not from the narrations. Then after that you call what Abū Hanīfah narrated from Hammād, from Ibrāhīm – who was from the followers of the *Tābi'ūn* and thereby not from the *Sahābah* (*radiAllāhu 'anhum*) – narrations. So is it only when the narration contains something that speaks in advantage for your falsehood that you accept it as a narration?

Chapter: The encouragement to seeking (knowledge of) the *hadīth*, and the refutation of the one who claims that the *hadīth* was not written down in the time of the Prophet ﷺ, and the defense of the companions of the Prophet ﷺ and the people of *hadīth* and the people of the *Sunnah*, and their precedence over others

وادعى المعارض عن أبي يوسف قوله: إن الأثر ما روي عن النبي ﷺ وعن أصحابه رضي الله عنهم أجمعين. ثم أنشأ طاعنا على الآثار.

The opposer claimed the saying of Abū Yūsuf from him: *"Verily, the narration is (only) what was narrated from the Prophet ﷺ and his companions (radiAllāhu 'anhum ajma'īn)."* And then he began slandering the narrations.

وروى عن أبي يوسف: "الآثار تصد الناس عن طلبها وتزهدهم فيها" بتأويلٍ ضلال يُري من بين ظهريه أنه فيما يدعي من ذلك مصيب.

And he narrated from Abū Yūsuf that he said: *"The narrations prevent the people from seeking it (i.e. the narations from the Prophet ﷺ and the Sahābah) and they make them lose interest in it."* "With an interpretation of misguidance, and it is obvious to see that he himself is afflicted by what he claimed.

فكان مما تأول في ردها أن روى عن النبي ﷺ أنه قال: «**سيفشو الحديث عني فما وافق منها القرآن فهو عني وما خالفه فليس عني**».

176. And from what he interpreted regarding its refutation is that it was narrated from the Messenger of Allāh ﷺ that he said: ***"The hadīth from me will be widespread. So whatever agrees with the Qurān, then it is from me. And whatever opposes it, then it is not from me."***[242]

فيقال لهذا المعارض: لقد تأولت حديث رسول الله ﷺ على خلاف ما أراد. إنما قال رسول الله ﷺ: «سيفشو الحديث عني» على معنى أنه يتداوله الحفاظ من الناس والصادق والكاذب والمتقن والمغفل. وصدق رسول الله ﷺ، قد تبين ما قال في الروايات، ولذلك ينتقدها أهل المعرفة بها فيستعملون فيها رواية الحفاظ المتقنين ويدفعون رواية الغفلاء الناسين ويزيفون منها ما روى الكذابون. وليس إلى كل أحد الاختيار منها ولا كل الناس يقدر أن يعرضها على القرآن فيعرف ما وافقه منها مما خالفه، إنما ذلك إلى الفقهاء العلماء الجهابذة النقاد لها العارفين بطرقها ومخارجها، خلاف المريسي واللؤلؤي والثلجي ونظرائهم المنسلخين منها ومن معرفتها ومما يصدقها من كتاب الله تعالى.

[242] It was narrated by At-Tabarānī in "Al-Kabīr" (12/316) from the *hadīth* of Ibn 'Umar, and in its chain of narration is Abū Hādir 'Abdul-Malik ibn 'Abdi Rabbihi who is rejected in *hadīth*.

So it is said to this opposer: You have verily interpreted the *hadīth* of the Messenger of Allāh ﷺ in opposition to what he intended. The Messenger of Allāh ﷺ verily said: ***"The hadīth from me will be widespread"***, with the meaning that the memorizers among the people, the truthful, the liar, the skilled and the unskilled (all) will circulate (and narrate) it. And the Messenger of Allāh ﷺ spoke the truth. He verily clarified what he said in (several) narrations. And due to this they (i.e. the *ahādīth*) are scrutinized by the people with knowledge regarding it. So with regard to it (i.e. the *ahādīth*) they use the narrations of the memorizers and skillful, and they repel the narrations of the unskilled and those who forget. And they declare that of it which was narrated by the liars as false. And it is not for everyone to choose (whatever they want) from it (i.e. all versions and narrations of a *hadīth*), nor are all people capable of presenting a *hadīth* to the Qurān and then know which part of it that agrees with the Qurān and what opposes it. Rather, this is for the people of understanding and the scholars specialized in finding mistakes therein; those who know their ways (i.e. chains of narration) and where they originated from. Not like Al-Marīsī, Al-Luluī, Ath-Thaljī and their likes who are stripped from it (i.e. the *hadīth*), its knowledge and that from the Book of Allāh – he Exalted – that confirms it.

فقد أخذنا بما قال رسول الله ﷺ فلم نقبل منها إلا ما روى الفقهاء الحفاظ المتقنون مثل معمر ومالك بن أنس وسفيان الثوري وابن عيينة وزهير بن معاوية وزائدة وشريك وحماد بن زيد وحماد بن سلمة وابن المبارك ووكيع ونظرائهم الذين اشتهروا بروايتها ومعرفتها والتفقه فيها –خلاف تفقه المريسي وأصحابه– فما تداول هؤلاء الأئمة ونظراؤهم على القبول قبلنا وما ردوه رددناه وما لم يستعملوه تركناه، لأنهم كانوا أهل العلم والمعرفة بتأويل القرآن ومعانيه وأبصر بما وافقه منها مما خالفه من المريسي وأصحابه. فاعتمدنا على رواياتهم وقبلنا ما قبلوا وزيفنا منها ما روى الجاهلون من أئمة هذا المعارض مثل المريسي والثلجي ونظرائهم، فأخذنا نحن بما قال النبي ﷺ في حديثك الذي رويته عنه وتركته أنت لأنك احتججت في رد ما روى هؤلاء الأعلام المشهورون العالمون ما وافق منها كتاب الله مما خالفه بأقاويل هؤلاء الجهلة المغمورين. والشاهد عليك بما أقول كتابك هذا الذي ألفته على نفسك لا على غيرك.

We verily took what the Messenger of Allāh ﷺ said, and we did not accept any of it, except what was narrated by the skillful scholars of memorization, such as: Ma'mar, Mālik ibn Anas, Sufyān Ath-Thawrī, Ibn 'Uyaynah, Zuhayr ibn Mu'āwiyah, Zāidah, Sharīk, Hammād ibn Zayd, Hammād ibn Salamah, Ibn Al-Mubārak, Wakī' and their likes; those who became known for their narration, their knowledge, and their understanding in it, unlike the (false) understanding of Al-Marīsī and his companions. So whatever was put in circulation (or spread) by these leaders and their equals with acceptance, then we (also) accept it. And whatever they rejected, then we (also) reject it. And whatever they did not use, then we leave it. Because they were the people of knowledge and understanding of the interpretation of the Qurān and its meanings. And they had the most

insight with regard to what agrees with it (i.e. the Qurān) from it (i.e. the *hadīth*) and what opposes it (of narrations) from Al-Marīsī and his companions. So we depend upon their narration and we accept whatever they accepted. And we declare that of it which was narrated by the ignoramuses among the leaders of this opposer as false, such as Al-Marīsī, Ath-Thalji and their likes. So we took (i.e. accepted) what the Prophet ﷺ said in your *hadīth* which you narrated from him, but you yourself left it because you use as an argument in the refutation of what these well-known scholars said – those who know what agrees with the Book of Allāh from what opposes it – the statements of these obscure ignoramuses. And what testifies against you for what I am saying, is your own book which you wrote against yourself, and not against anyone else.

واحتججت أيضا في رد آثار رسول الله ﷺ التي رويت عن أبي يوسف أنها رأس الآثار وألزمها للناس بكذب ادعيته، زعمت أنه صح عندك أنه لم تكتب الآثار وأحاديث النبي ﷺ في زمن النبي ﷺ والخلفاء بعده إلى أن قتل عثمان رضي الله عنه فكثرت الأحاديث وكثر الطعن على من رواها.

And you also used as an argument for the rejection of the narrations of the Messenger of Allāh ﷺ – which you narrated from Abū Yūsuf that they are the head of the narrations and those most binding upon the people – with a lie that you claimed. You claimed that it is correct for you that the narrations and the *ahādīth* of the Prophet ﷺ were not written down in the time of the Prophet ﷺ and the *Khulafā* after him, until 'Uthmān (*radiAllāhu 'anhu*) was killed. Then (after that) the *ahādīth* became plenty and the criticism of those narrating them became plenty.

فيقال لهذا المعارض: دعواك هذه كذب لا يشوبه شيء من الصدق. فمن أين صح عندك أن الأحاديث لم تكن تكتب عن رسول الله ﷺ والخلفاء بعده إلى أن قتل عثمان ومن أنبأك بهذا فهلم إسناده وإلا فإنك من المسرفين على نفسك القائلين فيما لا يعلم. فقد صح عندنا أنها كتبت في عهد رسول الله ﷺ والخلفاء بعده،

So it is said to this opposer: This claim of yours is a lie, and it contains absolutely no truthfulness. Because from where was it correctly narrated to you that the *ahādīth* were not written from the Messenger of Allāh ﷺ and the *Khulafā* after him, (only) until 'Uthmān was killed? And who informed you of this? Go on, bring the chain of narration. Or else you are from those who transgress against themselves, (and from) those who speak about what they do not know. Because it is verily correct for us that they were written down in the time of the Messenger of Allāh ﷺ and the *Khulafā* after him.

كتب علي بن أبي طالب رضي الله عنه منها صحيفة وهو أحد الخلفاء من رسول الله ﷺ فقرنها بسيفه فيها أمر الجراحات وأسنان الإبل، وفيها «**المدينة حرام ما بين عير إلى ثور فمن أحدث فيها حدثا أو آوى محدثا فعليه لعنة الله والملائكة والناس أجمعين**» وإذا فيها: «**المؤمنون تكافأ دماؤهم ويسعى بذمتهم أدناهم وهم يد على من سواهم**» وإذا فيها: «**لا يقتل مسلم بكافر ولا ذو عهد في عهده**». رواه الأعمش عن إبراهيم التيمي عن أبيه عن علي.

168. ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) wrote down some of it in a scroll – and he is one of the *Khulafā* – from the Messenger of Allāh ﷺ – and he attached it to his sword. In it there were some (judgments) about blood money and the punishments for crimes. And it said: ***"Al-Madīnah is sacred, what is between ʻĪr and Thawr. So whoever invents an innovation in it, or shelters an innovator in it, then the curse of Allāh, the angels and all people is upon him."*** And it said in it: ***"The believers are equal in their blood and (even) the lowest of them strive in their protection. And they are one hand against those besides them."*** And it said in it: ***"A Muslim is not killed for a kāfir, nor is a person who has a pact (with the Muslims) during his pact."*** Al-Aʻmash narrated it from Ibrāhīm At-Taymī, from his father, from ʻAlī.[243]

فهذا إسناد جيد قد جئناك به في خلاف دعواك. فعمن رويت الحديث الذي ادعيت أنه صح عندك فأظهره حتى نعرفه كما عرفنا هذا.

This is a good chain of narration which we have brought to you containing the opposite of what you claim. So from whom did you narrate the *hadīth* that you claimed is correct for you? Expose him so we can know who he is, just as we have informed you about this one.

حدثنا الحماني حدثنا سفيان بن عيينة عن محمد بن سوقة عن منذر الثوري عن محمد بن الحنفية قال: جاءت سعاة عثمان إلى علي يشكونه فقال لي: خذ هذه الصحيفة فإن فيها سنن رسول الله ﷺ فاذهب بها إلى عثمان، قال: فذهبت بها إلى عثمان فقال: لا حاجة لنا فيها، وأتيت بها عليا وأخبرته فقال: ضعها مكانها.

169. Al-Himmānī narrated to us (and said): Sufyān ibn ʻUyaynah narrated to us, from Muhammad ibn Sūqah, from Mundhir Ath-Thawrī, from Muhammad ibn Al-Hanafiyyah who said: The messengers of ʻUthmān came to ʻAlī complaining about him. So he said to me: *"Take this scroll. It verily contains the Sunan of the Messenger of Allāh ﷺ. So bring it to ʻUthmān."* He said: So he brought it to ʻUthmān

[243] It was narrated by Al-Bukhārī in his "Sahīh" (1870, 3172, 3179, 6755, 7300) and Muslim in his "Sahīh" (1370) by way of Al-Aʻmash.

who then said: *"We have no need for it."* And I brought it back to 'Alī and informed him, so he said: *"Put it back in its place."*[244]

فهذا علي بن أبي طالب رضي الله عنه وهو أحد الخلفاء صح عندنا أنه كتب عن رسول الله ﷺ وبعث بها إلى عثمان رضي الله عنه قبل أن يقتل عثمان.

So this is 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) and he is one of the *Khulafā*. It is correctly narrated for us that he wrote down from the Messenger of Allāh ﷺ and sent it to 'Uthmān (*radiAllāhu 'anhu*) before 'Uthmān was killed.

فمن أين صح عندك أيها المعارض أنه لم يكتب الحديث في زمن رسول الله ﷺ والخلفاء بعده حتى قتل عثمان؟ فأسنده كما أسندنا لك وإلا فلم تدعي ما لا تعقله ولا تفهمه فيسمع به منك سامع من الجهال يحسب أنك مصيب في دعواك وأنت فيها مبطل. وإنما قال عثمان لا حاجة لنا في الصحيفة على معنى أنا نحسنها ونعرف منها ما في الصحيفة.

So from where has it been correctly narrated to you, O opposer, that the *hadīth* was not written down in the time of the Messenger of Allāh ﷺ and the *Khulafā* after him, until 'Uthmān was killed? And bring the chain of narration (for your evidence) just as we have provided our chain of narration to you. And if you cannot, then why do you claim what you do not comprehend, nor understand? Then a listener from among the ignorant will hear it from you and think that you are correct in your claim, while you are stating falsehood regarding it. And 'Uthmān verily said: *"We have no need for the scroll"*, with the meaning: We are aware of it and we know what is stated in the scroll.

ثم كتب عن رسول الله ﷺ عبد الله بن عمرو فأكثر واستأذنه في الكتاب عنه فأذن له.

Furthermore did 'Abdullāh ibn 'Amr write down much from the Messenger of Allāh ﷺ, and he asked him for permission to write down for him and he allowed him to do so.

حدثنا علي بن المديني حدثنا سفيان بن عيينة عن عمرو بن دينار عن وهب بن منبه عن أخيه قال: سمعت أبا هريرة رضي الله عنه يقول: ما أحد من أصحاب النبي ﷺ أكثر حديثا عن رسول الله ﷺ مني إلا ما كان من عبد الله بن عمرو فإنه كان يكتب وأنا كنت لا أكتب.

170. 'Alī ibn Al-Madīnī narrated it to us (and said): Sufyān ibn 'Uyaynah narrated to us, from 'Amr ibn Dīnār, from Wahb ibn Munabbih, from his brother who said: I heard Abū Hurayrah (*radiAllāhu 'anhu*) say: *"There is no-one from the companions of the Prophet ﷺ that (knows) more hadīth from the Messenger of Allāh ﷺ*

[244] Narrated by Al-Bukhari in his "Sahīh" (3111), 'Abdur-Razzāq in "Al-Musannaf" (6795) and from him Ahmad (1196) by way of Sufyān.

than me. Except that which is from 'Abdullāh ibn 'Amr. Because he used to write down, and I did not write down."[245]

حدثنا أحمد بن صالح حدثنا ابن وهب حدثني عبد الرحمن بن سلمان عن عقيل عن المغيرة بن الحكم قال: سمعت أبا هريرة رضي الله عنه يقول لم يكن أحد من أصحاب رسول الله ﷺ أحفظ لحديثه إلا عبد الله بن عمرو فإنه يكتب واستأذن النبي ﷺ أن يكتب فكان يكتب بيده ويعي بقلبه وكنت أنا أعي بقلبي.

171. Ahmad ibn Sālih narrated to us (and said): Ibn Wahb narrated to us (and said): 'Abdur-Rahmān ibn Salmān narrated to me, from 'Uqayl, from Al-Mughīrah ibn Hakīm who said: I heard Abū Hurayrah (*radiAllāhu 'anhu*) say: *"There was no-one from the companions of the Messenger of Allāh ﷺ who memorized his hadīth more than 'Abdullāh ibn 'Amr. Because he verily used to write down. And he asked the Prophet ﷺ if he could write it down. So he would write with his hand and memorize in his heart. And I would (only) memorize in my heart."*[246]

وكتب أبو بكر الصديق رضي الله عنه كتاب الصدقات عن النبي ﷺ.

And Abū Bakr As-Siddīq (*radiAllāhu 'anhu*) wrote the book of *sadaqāt* (alms) from the Prophet ﷺ.

حدثنا موسى بن إسماعيل عن حماد بن سلمة قال: أخذت عن ثمامة بن عبد الله بن أنس كتابا زعم أن أبا بكر كتبه لأنس وعليه خاتم رسول الله ﷺ حين بعثه مصدقا وكتب له: بسم الله الرحمن الرحيم هذا فريضة الصدقة.. وساق أبو سلمة الحديث بطوله.

172. Mūsā ibn Ismā'īl narrated to us, from Hammād ibn Salamah who said: I took a book from Thumāmah ibn 'Abdillāh ibn Anas which he claimed that Abū Bakr had written for Anas, and upon it was the stamp of the Messenger of Allāh ﷺ when he sent him as a gatherer of *zakāh*. And he wrote to him: *"In the Name of Allāh Ar-Rahmān Ar-Rahīm. This is the obligation of the sadaqah…"* And Abū Salamah narrated the *hadīth* in his full length.[247]

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[245] It was narrated by Al-Bukhārī in his "Sahīh" (113) from Ibn Al-Madīnī. And 'Abdur-Razzāq narrated a similar narration in his "Musannaf" (11/259) from Ma'mar, from Hammām ibn Munabbih.

[246] Its narrators are trustworthy except 'Abdur-Rahmān ibn Salmān. Al-Bukhārī said: *"One can look into him (i.e. his state)."* Abū Hātim said: *"He is good in hadīth."* An-Nasāī said: *"There is no harm in him."* And Al-'Uqaylī also narrated it in "Ad-Du'afā" (2/333) with the same *isnād* and Al-Khatīb in "Taqyīd Al-'Ilm" (83).

[247] It is *sahīh*. Narrated by Abū Dāwūd in his "Sunan" (1567) from Mūsā ibn Ismā'īl. And it was narrated by An-Nasāī in his "Sunan" (5/20, 28) from two ways from Hammād ibn Salamah. And it was narrated by Al-Bukhārī in his "Sahīh" (1448) by way of Thumāmah ibn 'Abdillāh.

حدثنا عبد الله بن صالح عن ليث بن سعد عن يونس عن ابن شهاب في الصدقات نسخة كتاب رسول الله ﷺ وهي عند آل عمر بن الخطاب رضي الله عنه، أقرأنيها سالم بن عبد الله فوعيتها على وجهها.. وساقه أبو صالح بطوله.

173. 'Abdullāh ibn Sālih narrated to us, from Layth ibn Sa'd, from Yūnus, from Ibn Shihāb regarding "As-Sadaqāt" the copy of the book of the Messenger of Allāh ﷺ. And it is with the family of 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*). (Ibn Shihāb said:) *"Sālim ibn 'Abdillāh read it for me and I memorized it as it was…"* And Abū Sālih mentioned it in its full length.[248]

حدثنا الحكم بن موسى حدثنا يحيى بن حمزة عن سليمان بن داود عن الزهري عن أبي بكر بن محمد بن عمرو بن حزم عن أبيه عن جده أن رسول الله ﷺ كتب إلى أهل اليمن بكتاب فيه الفرائض والسنن والديات وبعث به مع عمرو بن حزم.

174. Al-Hakam ibn Mūsā narrated to us (and said): Yahyā ibn Hamzah narrated to us, from Sulaymān ibn Dāwūd, from Az-Zuhrī, from Abū Bakr Muhammad ibn 'Amr ibn Hazm, from his father, from his grandfather: *"That the Messenger of Allāh ﷺ wrote a letter to the people of Yemen in which there was the obligatory acts of worship, the Sunan and the blood money. And he sent it with 'Amr ibn Hazm."*[249]

حدثنا نعيم بن حماد عن ابن المبارك عن معمر عن عبد الله ابن أبي بكر بن حزم عن أبيه عن جده أن النبي ﷺ كتب لعمرو بن حزم في خمس من الإبل شاة.. وساق نعيم الحديث بطوله.

175. Nu'aym ibn Hammād narrated to us, from Ibn Al-Mubārak, from Ma'mar, from 'Abdullāh ibn Abī Bakr ibn Hazm, from his father, from his grandfather that the Prophet ﷺ wrote to 'Amr ibn Hazm: ***"For every five camels there is a sheep (to be payed in zakāh)…"*** And Nu'aym narrated the *hadīth* in its full length.[250]

فهذا رسول الله ﷺ والخلفاء الراشدون بعده أبو بكر وعمر وعثمان وعلي رضي الله عنهم قد صح أنه كتبت الأحاديث والآثار في عصرهم وزمانهم، قد أسندنا لك أيها المعارض إليهم. فمن أين صح عندك ما ادعيت أنها لم تكتب في زمن النبي ﷺ والخلفاء بعده حتى قتل عثمان فكثرت الأحاديث بعده وكثر الطعن على رواتها، ومن طعن على الثقات من رواة الأحاديث عند مقتل عثمان؟

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[248] It was narrated by Abū Dāwūd in his "Sunan" (2/226) by way of Ibn Al-Mubārak from Yūnus. And this *isnād* is in accordance with the conditions of *sahīh*.

[249] It is weak. It was narrated by An-Nasāī (8/57) and Abū Dāwūd in "Al-Marāsīl" (p. 213) by way of Al-Hakam ibn Mūsā. Abū Dāwūd said some words the conclusion of which is, that this version has a mistake. Al-Hakam ibn Mūsā had *wahm* (false perception) in it and said Sulaymān ibn Dāwūd (i.e. Al-Khawlānī), while the correct is Sulaymān ibn Arqam. And the latter is left (in *hadīth*). And An-Nasāī pointed to the same in his "Sunan".

[250] Its *isnād* is *sahīh*. It was narrated by 'Abdur-Razzāq (6793) and by way of him Ibn Khuzaymah in his "Sahīh" (2269) from Ma'mar. And Ibn Zanjuwayh narrated it in "Al-Amwāl" (1395) from Sufyān ibn 'Abdil-Malik and 'Alī ibn Al-Hasan; both of them from Ibn Al-Mubārak.

So this is the Messenger of Allāh ﷺ and the righteous *Khulafā* after him: Abū Bakr, 'Umar, 'Uthmān and 'Alī (*radiAllāhu 'anhum*), and it was correctly narrated that the *ahādīth* and narrations were written in their time and period. We have verily provided you with the chains of narrations until them, O opposer, so from whom is it correctly narrated for you what you claim; that nothing was written down in the time of the Prophet ﷺ and the *Khulafā* after him, until 'Uthmān was killed. And (thereafter) the *ahādīth* became plenty and the discrediting of its narrators (also) became plenty. And who discredited the trustworthy from the narrators of the *ahādīth* when 'Uthmān was killed?!

وأما أهل الظنة والغفلة فيها فلم يزالوا مطعونا عليهم ليس منهم أبو هريرة وعبد الله بن عمرو ومعاوية بن أبي سفيان ونظرائهم من أصحاب محمد ﷺ ورضي عنهم أجمعين أنهم هم المطعونون عليهم فيها

But as for the people of assumption and neglectfulness (in the narration), then the discrediting of them continues to exist. But Abū Hurayrah, 'Abdullāh ibn 'Amr, Mu'āwiyah ibn Abī Sufyān and their equals from the companions of Muhammad ﷺ are not from those who have been discredited in it (i.e. the narration of the *ahādīth*). And may Allāh be pleased with them all.

حتى ادعيت في ذلك كذبا على عمر بن الخطاب أنه قال: أكذب المحدثين أبو هريرة. وهذا مكذوب على عمر. فإن تك صادقا في دعواك فاكشف عن رأس من رواه، فإنك لا تكشف عن ثقة. فكيف يستحل مسلم يؤمن بالله واليوم الآخر أن يرمي رجلا من أصحاب رسول الله ﷺ بالكذب من غير صحة ولا ثبت،

You even claimed a lie in this about 'Umar ibn Al-Khattāb; that he said: "*The one who lies the most among the narrators of hadīth is Abū Hurayrah.*" And this is a lie against 'Umar (*radiAllāhu 'anhu*). So if you really are truthful in this claim of yours, then expose the one who narrated it. And if you do not expose someone trustworthy, then how does a Muslim who believes in Allāh and the Last Day allow to accuse a man from the companions of Muhammad ﷺ of lying without (basing this upon) anything correct nor anything established.

وقد قال رسول الله ﷺ: «**لا تسبوا أصحابي**»

176. And the Messenger of Allāh ﷺ verily said: ***"Do not insult my companions."***[251]

[251] Agreed upon from the *hadīth* of Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*). It was narrated by Al-Bukhārī (3673) and Muslim (2541).

و «**احفظوني في أصحابي**»

177. And: ***"Protect me in (or regarding) my companions."***[252]

و «**الله الله في أصحابي**»

178. And: ***"Allāh, Allāh, regarding my companions."***[253]

و «**من سب أصحابي فعليه لعنة الله**»

179. And: ***"Whoever insults my companions then the curse of Allāh is upon him."***[254]

فأي سب لصاحب رسول الله ﷺ أعظم من تكذيبه في الرواية عن رسول الله ﷺ، وإنه لمن أصدق أصحاب رسول الله ﷺ وأحفظهم عنه وأرواهم لنواسخ أحاديثه والأحدث فالأحدث من أمره، لأنه أسلم قبل وفاة النبي ﷺ بنحو من ثلاث سنين بعدما أحكم الله لرسوله ﷺ أكثر أمر الحدود والفرائض والأحكام.

So which insult of a companion of the Messenger of Allāh ﷺ is greater than claiming he is a liar in his narration from the Messenger of Allāh ﷺ?! And he (i.e. Abū Hurayrah) is verily among the most truthful of the companions of the Messenger of Allāh ﷺ and among those who memorized most from him, who narrated the most of the written down *hadīth* from him and the newest and most recent of his affairs. Because he became a Muslim about three years before the death of the Messenger of Allāh ﷺ, after Allāh had perfected most of the affairs of the punishments, obligations and judgments for His Messenger ﷺ.

وكيف يتهمه عمر بالكذب على رسول الله ﷺ وهو يستعمله على الأعمال النفيسة ويوليه الولايات. ولو كان عند عمر كما ادعى المعارض لم يكن بالذي يأتمنه على أمور المسلمين ويوليه أعمالهم مرة بعد مرة حتى دعاه آخر ذلك إلى العمل فأبى عليه.

And how would 'Umar accuse him of lying about the Messenger of Allāh ﷺ while he himself would use him in important work and appoint him in roles of leadership? If he had been in the eyes of 'Umar as the opposer has claimed, then he would not be from those whom he would entrust the affairs of the Muslims

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[252] Its *isnād* is *sahīh*. It was narrated by Ibn Mājah (2363), An-Nasāī in "Al-Kubrā" (9182), Al-Hākim (1/199), Ibn Battah in "Al-Ibānah" (116) and others, from the *hadīth* of 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*).

[253] It was narrated by At-Tirmidhī (3862) and others with a weak *isnād*.

[254] It was narrated by Ibn Abī Shaybah (32959), Ibn Al-Ja'd (2010), Ahmad in "Fadāil As-Sahābah" (10) and others, from the *mursal hadīth* of 'Atā ibn Abī Rabāh, and its *isnād* is *sahīh*. And it was also narrated with a connected chain of narration which is weak.

to, and put him in (a position of) responsibility for their deeds time after time. He even invited him to work (for him) again after all this, but he denied.

حدثناه موسى بن إسماعيل عن أبي هلال الراسبي عن محمد ابن سيرين عن أبي هريرة رضي الله عنه عن عمر رضي الله عنه.

180. Mūsā ibn Ismā'īl narrated it to us, from Abū Hilāl Ar-Rāsibī, from Muhammad ibn Sīrīn, from Abu Hurayrah (*radiAllahu 'anhu*), from 'Umar (*radiAllāhu 'anhu*).[255]

ثم عرفه أصحاب النبي ﷺ بكثرة الروايات عن النبي ﷺ وثبتوه في ذلك، منهم طلحة بن عبيد الله وابن عمر وغيرهما. وروى عنه غير واحد من الصحابة آثارا عن رسول الله ﷺ، منهم عبد الله بن عباس وجابر بن عبد الله وابن عمر وأنس بن مالك رضي الله عنهم. ولو كان عندهم من عداد الكذابين كما ادعيت عليه لم يكونوا يستحلون الرواية عنه.

Furthermore did the companions of the Prophet ﷺ know him (i.e. Abū Hurayrah) for his abundance in narrating from the Prophet ﷺ and they established him as being as such. Among them are Talhah ibn 'Ubaydillāh, Ibn 'Umar and others. And several people from the *Sahābah* narrated narrations from the Messenger of Allāh ﷺ from him. Among them are 'Abdullāh ibn 'Abbās, Jābir ibn 'Abdillāh, Ibn 'Umar and Anas ibn Mālik (*radiAllāhu 'anhum*). If they had considered him to be among the liars – just as you have claimed regarding him – then they would not allow to narrate from him.

ثم قد روى عنه من أعلام التابعين من أهل المدينة ومكة وبصرة والكوفة والشام واليمن عدد كثير لا يحصون، منهم سعيد بن المسيب وأبو سلمة بن عبد الرحمن وعروة بن الزبير وعبيد الله بن عبد الله بن عتبة وعطاء وطاووس ومجاهد وعلقمة بن قيس وقيس بن أبي حازم والشعبي وإبراهيم وأبو إدريس الخولاني من أهل الشام ومن لا يحصون من هذه الكور.

After that a great number that cannot be counted from the prominent of the *Tābi'ūn* from the people of Madīnah, Makkah, Basrah, Kūfah, Shām, Yemen narrated from him. Among them are Sa'īd ibn Al-Musayyib, Abū Salamah ibn 'Abdir-Rahmān, 'Urwah ibn Az-Zubayr, 'Ubaydullāh ibn 'Abdillāh ibn 'Utbah, 'Atā, Tāwūs, Mujāhid, 'Alqamah ibn Qays, Qays ibn Abī Hazim, Ash-Sha'bī, Ibrāhīm, Abū Idrīs Al-Khawlānī from the people of Shām, and (more) people that cannot be counted from these places.

وقد رووا الكثير عن أبي هريرة واحتجوا به واستعملوا روايته، ولو عرفوا منه ما ادعى المعارض ما حدثوا المسلمين عن أكذب المحدثين. فاتق الله أيها المعارض واستغفره مما ادعيت على صاحب رسول الله ﷺ المعروف بخلاف ما رميته. ولو كان لك

[255] It is *sahīh*. It was narrated by 'Abdur-Razzāq (20659 – Jāmi' Ma'mar), Abū Nu'aym in "Al-Hilyah" (1/380) by way of Ayyūb As-Sikhtiyānī, Abū 'Ubayd in "Al-Amwāl" (667) by way of Ibn 'Awn, and Al-Hākim (2/378) by way of Hishām ibn Hassān. All three of them from Ibn Sīrīn, from Abū Hurayrah with the story of 'Umar when Abū Hurayrah rejected for him to employ him (*radiAllāhu 'anhum*).

سلطان صارم يغضب لأصحاب رسول الله ﷺ لأوجع بطنك وظهرك وأثر في شعرك وبشرك حتى لا تعود تسب أصحاب رسول الله ﷺ ولا ترميهم بالكذب من غير ثبت.

They verily narrated much from Abū Hurayrah, they used him as an argument and they used his narrations. If they had known him as how the opposer have claimed, then they would not narrate to the Muslims from the most lying of narrators. So fear Allāh, O opposer, and ask Him for forgiveness for what you have claimed against the companion of the Messenger of Allāh ﷺ who is known for the opposite of what you have accused him of. And if you had a stern ruler who would get angry for the sake of the companions of the Messenger of Allāh ﷺ, then he would verily hurt your stomach and your back. And he would leave marks in your hair and on your body. In order for you not to return to insulting the companions of the Messenger of Allāh ﷺ and not to accuse them of lying without (basing this upon) anything established.

حدثنا أبو الأصبغ عبد العزيز بن يحيى الحراني عن محمد بن سلمة عن محمد بن إسحاق عن محمد بن إبراهيم بن الحارث عن مالك بن أبي عامر عن طلحة بن عبيد الله رضي الله عنه قال: والله ما أشك أن أبا هريرة سمع من رسول الله ﷺ ما لم نسمع، كنا نحن قوم لنا عناء وبيوتات وكنا إنما نأتي رسول الله ﷺ طرفي النهار، وكان مسكينا لا أهل له ولا مال وإنما يده مع رسول الله ﷺ يأكل معه حيث كان، فوالله ما نشك أنه سمع منه ما لم نسمع، ولا نجد أحدا فيه خير يقول على رسول الله ﷺ ما لم يقل.

181. Abū Al-Asbagh ‘Abdul-‘Azīz ibn Yahyā Al-Harrānī narrated to us, from Muhammad ibn Salamah, from Muhammad ibn Ishāq, from Muhammad ibn Ibrāhīm ibn Al-Hārith, from Mālik ibn Abī ‘Āmir, from Talhah ibn ‘Ubaydillāh (*radiAllāhu ‘anhu*) who said: *“By Allāh, I do not doubt that Abū Hurayrah heard from the Messenger of Allāh ﷺ what we did not hear. We used to be a people who had exhaustion after work and business establishments. And we would come to the Messenger of Allāh ﷺ at the end of the day. And he was a poor man who had no family, nor any money. And his hand would be with the hand of the Messenger of Allāh ﷺ. He would eat with him wherever he was. So by Allāh, we do not doubt that he heard from him what we did not hear. And we do not find any man of goodness who says anything about the Messenger of Allāh ﷺ that he did not say.”*[256]

[256] It was narrated by At-Tirmidhī (3837) by way of Muhammad ibn Salamah, and by Abū Ya’lā (636) and Al-Hākim (3/585) by way of Jarīr ibn Hāzim. Both of them from Muhammad ibn Ishāq. Al-Hākim said: *“This hadīth is sahih according to the conditions of the two shaykh (Al-Bukhārī and Muslim) and they did not narrate it.”* At-Tirmidhī said: *“This hadīth is hasan gharīb. We do not know it, except from the hadīth of Muhammad ibn Ishāq. And verily did Yūnus ibn Bukayr and others narrate it from Muhammad ibn Ishāq.”*

حدثنا أحمد بن يونس عن عاصم بن محمد العمري عن أبيه عن ابن عمر أنه كان إذا سمع حديث أبي هريرة قال: والله إنا لنعرف ما يقول أبو هريرة ولكن نجبن ويجترئ.

182. Ahmad ibn Yūnus narrated to us, from ‘Āsim ibn Muhammad Al-‘Umarī, from his father, from Ibn ‘Umar that when he heard the *hadīth* of Abū Hurayrah he used to say: *“By Allāh, we verily know what Abū Hurayrah says, but we are cowardly and he is courageous.”*[257]

حدثنا مسدد حدثنا هشيم عن يعلى بن عطاء عن الوليد بن عبد الرحمن عن ابن عمر أنه مر بأبي هريرة وهو يحدث فقال: لم يشغلني عن رسول الله ﷺ غرس الودي ولا سفق بالأسواق، إنما كنت أطلب من رسول الله ﷺ أكلة يطعمنيها أو كلمة يعلمنيها، فقال ابن عمر: صدقت يا أبا هريرة كنت ألزمنا لرسول الله ﷺ وأعلمنا بحديثه.

183. Musaddad narrated to us (and said): Hushaym narrated to us, from Ya’lā ibn ‘Atā, from Al-Walīd ibn ‘Abdir-Rahmān, from Ibn ‘Umar that he passed by Abū Hurayrah while he was narrating, so he (i.e. Abū Hurayrah) said: *“Planting the seeds and slamming the marketplaces (i.e. trade) would not keep me occupied from the Messenger of Allāh ﷺ. I used to seek from the Messenger of Allāh ﷺ a meal he could feed me or a word he could teach me.”* So Ibn ‘Umar said: *“You have spoken the truth, O Abū Hurayrah. You were the one of us who adhered the most to the Messenger of Allāh ﷺ and the one of us with most knowledge about his hadīth.”*[258]

حدثنا موسى بن إسماعيل عن إسماعيل بن جعفر المزكي عن عمرو بن أبي عمرو عن سعيد المقبري عن أبي هريرة رضي الله عنه قال: قلت يا رسول الله من أسعد الناس بشفاعتك؟ فقال رسول الله ﷺ: «**ظننت يا أبا هريرة أن لا يسألني عن هذا الحديث أحد أول منك لما رأيت من حرصك على الحديث، أسعد الناس بشفاعتي يوم القيامة من قال لا إله إلا الله خالصا من قبل نفسه**».

184. Mūsā ibn Ismā’īl narrated to us, from Ismā’īl ibn Ja’far Al-Muzakkī, from ‘Amr ibn Abī ‘Amr, from Sa’īd Al-Maqburī, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: I said: *“O Messenger of Allāh, who are the happiest of people with your intercession?”* So the Messenger of Allāh ﷺ said: ***“O Abū Hurayrah, I did not***

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[257] This *isnād* is *sahīh*. Similar words were narrated by Abū Dāwūd (1261), Ibn Khuzaymah (1120), Al-Hākim (3/583) and others. Al-Hākim narrated in his “Mustadrak” (3/510) with a *sahīh isnād* from Al-A’mash, from Abū Wāil, from Hudhayfah (*radiAllāhu ‘anhu*) who said: A man said to Ibn ‘Umar: *“Verily, Abū Hurayrah narrates many ahādīth from the Messenger of Allāh ﷺ.”* So Ibn ‘Umar said: *“I seek refuge with Allāh for you (that He may protect you) from doubting what he comes with. Rather he is courageous and we are cowards.”*

[258] It is *sahīh*. It was narrated by At-Tirmidhī (3836) and he declared it as *hasan*, ‘Abdur-Razzāq (6270), Ahmad (4453) and Ar-Rāmahurmuzī in “Al-Muhaddith Al-Fāsil” (p. 557) by way of Hushaym. And it was narrated by At-Tiyālisī (2704) from Shu’bah, from Ya’lā ibn ‘Atā. And the foundation of the *hadīth* around which this story evolves – the *hadīth* about the one who prays a funeral prayer will have a *qīrāt* – is in the two “Sahīh”.

think anyone would ask me about this hadīth before you, due to what I saw of desire for (learning) the hadīth. The happiest of people with my intercession of the Day of Resurrection is the one who says: Lā ilāha illa Allāh sincerely from within himself."[259]

أفلا يراقب امرؤ ربه فيكف لسانه ولا يكذب رجلا أحفظ أصحاب رسول الله ﷺ فيرميه بالكذب من غير ثبت ولا صحة. وكيف يصح عند هذا المعارض كذبه وقد ثبّته مثل طلحة بن عبيد الله وعبد الله بن عمر؟ لو عض هذا الرجل على حجر أو على جمرة حتى يحرق لسانه كان خيرا له مما تأول على صاحب رسول الله ﷺ.

Is a slave then not attentive of his Lord, so he withholds his tongue and does not describe a man as a liar who are from those who memorized the most from the Messenger of Allāh ﷺ, but (instead) he accuses him of lying without any established or correct (evidence for his accusation). And how can it be correct for this opposer that he (i.e. Abū Hurayrah) lies, while the likes of Talhah ibn ʻUbaydillāh and ʻAbdullāh ibn ʻUmar established him (i.e. approved of his narration and memorization from the Prophet ﷺ). If this man bit in a stone or a piece of burning coal until his tongue burned, then this would have been better for him than what he interprets against the companion of the Messenger of Allāh ﷺ.

وادعى المعارض أنه سمع أبا الصلت يذكر أنه كان لمعاوية بن أبي سفيان بيت يسمى بيت الحكمة فمن وجد حديثا ألقاه فيه، ثم رويت بعده. فهذه حكاية لم نعرفها ولم نجدها في الروايات، فلا ندري عمن رواها أبو الصلت فإنه لا يأتي به عن ثقة، فقد كان معاوية معروفا بقلة الرواية عن رسول الله ﷺ ولو شاء لأكثر إلا أنه كان يتقي ذلك ويتقدم إلى الناس ينهاهم عن الإكثار على رسول الله ﷺ حتى إن كان ليقول: «اتقوا من الروايات عن رسول الله ﷺ إلا ما كان يذكر منها في زمن عمر فإن عمر رضي الله عنه كان يخوف الناس في الله».

And the opposer also claimed that he heard Abū As-Salt mention, that Muʻāwiyah ibn Abī Sufyān used to have a house that was called ʻThe house of wisdom'. So whoever found a *hadīth* he would place it therein, and then it would be narrated after that. We do not know this story and we did not find it in the narrations. And we do not know from whom Abū As-Salt narrated it, because he verily did not narrate it from someone trustworthy. Because Muʻāwiyah was verily known for not having many narrations from the Messenger of Allāh ﷺ. And if he wanted, he could have narrated more. But he would have fear in this issue, and he would go to people and prohibit them from narrating much from the Messenger of Allāh ﷺ, to the extent that he said: *"Be careful with the narrations*

[259] It was narrated by Al-Bukhārī in his "Sahīh" (6570), Ahmad (8858) and others by way of Ismāʻīl ibn Jaʻfar. And it was narrated by Al-Bukhārī (99) by way of ʻAmr ibn Abī ʻAmr.

from the Messenger of Allāh ﷺ, except what was mentioned of it in the time of 'Umar. For verily 'Umar (radiAllāhu 'anhu) used to encourage the people to fear Allāh."

حدثناه ابن صالح عن معاوية بن صالح، وساقه بإسناده.

185. Ibn Sālih narrated it to us, from Mu'āwiyah ibn Sālih, and he narrated it with its chain of narration.[260]

وهذا طعن كثير من المعارض أنه كان يجمع أحاديث الناس عن غير ثبت فيجعلها عن رسول الله ﷺ. ولو استحل معاوية هذا المذهب لافتعلها من قبل نفسه ونحلها رسول الله ﷺ فكان يقبل منه لما أنه عرف بصحبة رسول الله ﷺ، ولم يكن ينحله قول غيره من عوام الناس.

And this is a great slander from the opposer; that he (i.e. Mu'āwiyah) would gather the *ahādīth* of the people without establishing them first, and then make them (all) to be from the Messenger of Allāh ﷺ. And if Mu'āwiyah (in reality) had allowed this methodology, then this would verily have been from himself, and then he falsely ascribed it to the Messenger of Allāh ﷺ, and then it would be accepted from him because he was known for his companionship with the Messenger of Allāh ﷺ, and none of the words of the ordinary people would have (been able to) reduce him in strength.

ويدلك قلة رواية معاوية عن النبي ﷺ –وكان كاتبه– على تكذيب ما رويت عن أبي الصلت. فإن كنت صادقا فاكشف عن إسناده فإنك لا تسنده إلى ثقة.

The few narrations of Mu'āwiyah from the Messenger of Allāh ﷺ – and he was his writer – proves to you the falsification of what you have narrated from Abū As-Salt. So if you are truthful then expose its chain of narration, because you are verily not narrating it from someone trustworthy.

وكذلك ادعيت على عبد الله بن عمرو بن العاص وكان من أكثر أصحاب النبي ﷺ رواية عنه معروفا بذلك؛ فزعمت أنه أصاب يوم اليرموك زاملتين من كتب أهل الكتاب فكان يرويها للناس عن النبي ﷺ فكان يقال له: ألا تحدثنا عن الزاملتين.

And you also claimed (something) about 'Abdullāh ibn 'Amr ibn Al-'Ās, and he was among those from the companions of the Messenger of Allāh ﷺ who narrated the most from him, and well known for this. So you claimed that he on the day of Yarmūk found two scrolls from the books of the people of the

[260] It was narrated by Muslim in his "Sahīh" (1037), Ahmad in his "Musnad" (16910) and others, from the *hadīth* of Mu'āwiyah ibn Sālih, from Rabī'ah ibn Yazīd, from 'Abdullāh ibn 'Amr Al-Yahsabī who said: *"I heard Mu'āwiyah when he was upon the pulpit in Dimashq."* And he mentioned it.

scripture and he would narrate it to the people (claiming it was) from the Prophet ﷺ. And they used to say: *"Will you not narrate to us from the two scrolls."*

ويحك أيها المعارض. إن كان عبد الله بن عمرو أصاب الزاملتين من حديث أهل الكتاب يوم اليرموك فقد كان مع ذلك أمينا عند الأمة علي حديث النبي ﷺ أن لا يجعل ما وجد في الزاملتين عن رسول الله ﷺ، ولكن كان يحكي عن الزاملتين ما وجد فيهما وعن النبي ﷺ ما سمع منه، لا يحيل ذاك على هذا ولا هذا على ذاك كما تأولت عليه بجهلك، والله سائلك عنه.

Woe to you, O opposer! If 'Abdullāh ibn 'Amr found two scrolls containing the narrations of the people of the scripture on the day of Yarmūk, then along with this, he is still trustworthy for the *Ummah* in the *hadīth* of the Prophet ﷺ; that he would not make what he found in the two scrolls to be from the Messenger of Allāh ﷺ. Rather, he would tell from the two scrolls what he found in them, and from the Prophet ﷺ what he heard from him. This would not change that, nor would that change this, (in opposition to) how you interpreted it against him by your ignorance. And Allāh will ask you about this (claim).

فاقصر أيها الرجل من طعنك على أصحاب رسول الله ﷺ في الروايات، فإنهم لو كانوا عند الأمة في موضع الجرح كما ادعيت عليهم وليسوا كذلك ما كانت لك حجة على ألف سواهم من المهاجرين والأنصار ممن لا تجد سبيلا إلى الطعن عليهم وقد رووا من ذلك ما يغيظك.

So refrain, O man, from your slandering of the companions of the Messenger of Allāh ﷺ in the narrations. Because if they in the eyes of the *Ummah* had been in the state of criticism as you have claimed against them – and they are not – then you would (still) not have an argument against thousands besides them from the *Muhājirūn* and the *Ansār*, from those where you cannot find a way of slandering them. And they verily narrated from it what will enrage you.

وقد اجتمعت الكلمة من جميع الفقهاء أن شهادات العدول إذا شهد معهم من ليس بعدل لا يسقط،

And the word of all the scholars verily agreed upon, that the testimonies of the righteous does not become invalid when someone who is not righteous testifies along with them.

ولا يجعل مثل السوء بأصحاب رسول الله ﷺ، وكلهم بحمد الله عدول يؤتمنون على عهد رسول الله ﷺ، والمجروح من جرحهم. ولا يزيف مائة ألف حديث مشهورة محفوظة مأثورة عن الثقات إذ وجد فيها مائة حديث منكرة ويجرح ألف رجل من أهل الإتقان والحفظ في الرواية إذ وجد فيهم عشرون رجلا ينسبون إلى الغفلة والنسيان وقلة الإتقان.

But the bad example is not made with the companions of the Messenger of Allāh ﷺ, and they are all righteous. They are trusted in (conveying) the pact of the Messenger of Allāh ﷺ and the criticized is the one who criticizes them. And

hundred thousand well-known memorized *hadīth* narrated with their chains of narrations from the trustworthy (narrators) are not falsified if a hundred rejected *hadīth* is found among them. Nor are thousand men from the people of skill and memorization in narrations discredited if there among them are twenty men who are ascribed to neglectfulness, bad memory and little skill.

فاربح العناء فيما ليس لك فيه شفاء. وكما لا يبهرج مائة دينار إذا وجد ديناران زائفان ولا نحكم على جماعة المسلمين بالجرح إذ وجد فيهم مجروحان ولكن نزيف الزائفة منها ونروج المنتقدة.

So save yourself the trouble of what there is no cure for you in. And just like a hundred *dirham* are not falsified if there among them are found two false *dirham*, then we (also) do not judge the *Jamā'ah* of the Muslims with criticism (and discredit them) if there are two among them who deserve criticism (and being discredited). Rather, we declare that of it which is false as false, and we inform about those who are discredited (in their narration).

فما تصنع بهذه العمايات والأغلوطات التي لا تجدي عليك شيئا، فإنه لا يترك طلب العلم والآثار بخرافاتك هذه. ولو كان المذهب فيه ما تأولت لحرم طلب العلم على أهله

So what will you do with these blindnesses and errors that will not benefit you in anything? Because seeking the knowledge and the narrations is not forsaken due to your imagined stories. And if the (correct) *madhhab* was in what you have interpreted, then seeking knowledge had been forbidden for its people.

ولكان يدل قول رسول الله ﷺ: «**طلب العلم فريضة على كل مسلم**» أن تركه فريضة على كل مسلم،

186. And then the words of the Messenger of Allāh ﷺ: ***"Seeking knowledge is an obligation for every Muslim"***[261], would have pointed to, that leaving it is an obligation for every Muslim.

ويدل قوله: «**تضع الملائكة أجنحتها لطالب العلم رضا بما يطلب**» أنها تضعهما سخطا بما طلب،

187. And his words: ***"The angels place their wings over the seeker of knowledge due to being pleased with what he is seeking"***[262], means that they place them due to being dissatisfied with what he is seeking.

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[261] It was narrated from several among the *Sahābah*, and none of the ways are free from weakness. Ishāq ibn Rāhūyah said: *"The information of it is not correct."* (Jāmi' Bayān Al-'Ilm (1/52))

[262] Narrated by At-Tiyālisī in his "Musnad" (1165), Ahmad in his "Musnad" (4/239,240,21), At-Tirmidhī in his "Sunan" (5/545,546), Ibn Mājah his "Sunan" (1/82), Ibn Khuzaymah in his "Sahīh" (1/97), Ibn Hibbān in his "Sahīh" (1/285) and others. At-Tirmidhī said: *"This hadīth is hasan sahīh."*

ويدل قوله: «**يستغفر لطالب العلم كل شيء حتى الحوت في البحر**» أنها تلعنه وتدعو عليه؛

188. And his words: ***"Everything asks for forgiveness for the seeker of knowledge, even the fish (or whale) in the sea"***[263], points out that they curse him and invoke (Allāh) against him.

فينقلب في دعواك معاني الحق إلى الباطل والمعروف إلى المنكر. وقد علمنا أن رسول الله ﷺ لم يعن بطلب العلم عمايات أصحاب الكلام وأهل المقاييس ولكن عنى به ما يؤثر عنه.

So in your claim the meanings of truth are inverted to falsehood, and the good to evil. And we verily know that the Messenger of Allāh ﷺ did not intend the blindnesses of the people of *kalām* (philosophy) and the people of analogies when he spoke about the seeker of knowledge, rather he meant what was narrated from him.

أوليس قد ادعيت أن الزنادقة قد وضعوا اثني عشر ألف حديث دلسوها على المحدثين، فدونك أيها الناقد البصير الفارس النحرير فأوجدنا منها اثني عشر حديثا، فإن لم تقدر عليها فلمَ تُهجّن العلم والدين في أعين الجهال بخرافاتك هذه، لأن هذا الحديث إنما هو دين الله بعد القرآن وأصل كل فقه، فمن طعن فيه فإنما يطعن في دين الله تعالى.

Did you not claim that the *zanādiqah* fabricated twelve thousand *ahādīth* which they falsely attributed to the narrators of *hadīth*? So besides yourself, O you skillful, insightful knight of a *nāqid*[264], then find for us twelve *hadīth* (from them). But if you are not capable of this, then do not belittle the religion and the knowledge in the eyes of the ignoramuses with these imagined stories of yours. Because this *hadīth* (i.e. the *ahādīth* in general) is the religion of Allāh after the Qurān, and the foundation for every understanding. So whoever discredits it, he is verily discrediting the religion of Allāh the Exalted.

أولم تسمع قول رسول الله ﷺ أنه جعل حديثه أصل الفقه.

Have you not heard the words of the Messenger of Allāh ﷺ, when he made the *hadīth* the foundation of (all correct) understanding.

فقال: «**نضر الله عبدا سمع مقالتي فوعاها فرب حامل فقه إلى من هو أفقه منه ورب حامل فقه غير فقيه**»

189. So he said: ***"Allāh has enlightened and purified the one who hears my statements and then memorized it. Because he perhaps carries the understanding***

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[263] It was narrated from several among the *Sahābah*, and none of the ways are free from weakness, but the *hadīth* is correct when gathering it all together.

[264] Translator: A *nāqid* is a person with knowledge about the *hadīth* and its narrators, who is able to determine whether a *hadīth* is *sahīh*, *hasan*, *da'īf* etc. And Ad-Dārimī is obviously being sarcastic here.

(in religion) to someone who understands it better than him. And perhaps is someone carrying the understanding without understanding it himself."[265]

فجعل رسول الله ﷺ أصل الفقه كله بعد القرآن حديثه الذي تدفعه أنت وإمامك المريسي.

So the Messenger of Allāh ﷺ made the foundation for all understanding – after the Qurān – to be the *hadīth* which you and your *imām* Al-Marīsī are repelling.

حدثنا أحمد بن يونس حدثنا زائدة عن هشام بن حسان عن ابن سيرين قال: إن هذا الحديث دين فانظروا عمن تأخذونه.

190. Ahmad ibn Yūnus narrated to us (and said): Zāidah narrated to us, from Hishām ibn Hassan, from Ibn Sīrīn who said: *"Verily this hadīth is religion, so look to whom you are taking it from."*[266]

فما ظنك أيها المعارض إذا لقيت الله تعالى وقد طعنت في دينه ثم لم تقنع بجرح أصحاب رسول الله ﷺ في الروايات حتى تعرضت في التابعين.

So how do you think it will be, O opposer, if you meet Allāh – the Exalted – and you have discredited His religion. And discrediting the companions of the Messenger of Allāh ﷺ in the narrations was not sufficient for you, so you (also) opposed regarding the *Tābi'ūn*.

فقلت: ألا ترى أن ابن عمر قال لغلامه: انظر ألا تكذب علي كما كذب عكرمة على ابن عباس. توهم من حواليك من الجهال أنه إذا قيل هذا في مثل عكرمة فقد بطلت الروايات كلها ويظن برواتها كلها ما ظن ابن عمر بعكرمة.

191. So you said: Do you not see that Ibn 'Umar said to his boy servant: *"Be aware that you do not lie about me, just as 'Ikrimah lied about Ibn 'Abbās."*[267] And by that you deceive those around you from the ignoramuses (into believing) that something like this is said about a man like 'Ikrimah, and so all of the narrations

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[265] This has been narrated from several among the *Sahābah* with correct chains of narrations. And it is *mutawātir*. It was narrated by At-Tirmidhī (2658), Ibn Mājah (232) and others.

[266] It is *sahīh*. It was narrated by Muslim in the introduction of his "Sahīh" (1/14), Abū Muhammad Ad-Dārimī (397) by way of Hishām. And it was narrated by Ibn Abī Shaybah (27047), Al-'Uqaylī in "Ad-Du'afā" (1/7), Abū Nu'aym in "Al-Hilyah" (2/278) and Al-Khatīb in "Al-Jāmi'" (1/129) by way of 'Abdullāh ibn 'Awn.

[267] And you have lied, O Al-Marīsī you *jahmī*, about ibn 'Umar in this claim of yours. Because this narration from him is false, and it is from the narration of Abū Khalaf 'Abdullāh ibn 'Īsā Al-Khazzāz, from Yahyā Al-Bakkā. And Abū Zur'ah said about this Abū Khalaf: *"He is rejected in hadīth."* And An-Nasāī said: *"He is not trustworthy."* And as for Yahyā Al-Bakkā, then Ahmad ibn Hanbal, Abū Dāwūd and An-Nasāī said about him: *"He is not trustworthy."* And An-Nasāī said in his "Du'afā": *"He is left in hadīth."*
And it is verily established from Ibn 'Abbās (*radiAllāhu 'anhumā*) that he said: *"Whatever 'Ikrimah narrates to you from me, then believe him. Because he verily does not lie against me."* And regarding the defense of 'Ikrimah one can look into "At-Tamhīd" by Ibn 'Abdil-Barr (2/27/35).

(from him) are false and those narrating them are considered equally to how Ibn ‘Umar considered ‘Ikrimah (according to this false narration).

فيقال لهذا المعارض: إن كان ابن عمر يجوّز الوهم على عكرمة في دعواك فما لك راحة في رواية غيره عن ابن عباس وغيره مما يغيظك ممن لا تجد السبيل إلى الطعن عليهم، مثل سعيد بن جبير وعطاء وطاووس ومجاهد وعبيد الله بن عبد الله وجابر بن زيد ونظرائهم. والعجب منك إذ تطعن في رواية عكرمة عن ابن عباس فيما يبطل دعواك وتحتج لإقامة دعواك برواية بشر المريسي عن أبي شهاب الخولاني عن نعيم بن أبي نعيم الذين لا يُدرى من هم، وعن الكلبي عن أبي صالح عن ابن عباس وما أشبهه من الأسانيد التي أجمع أهل العلم على تركها.

So it is said to this opposer: If Ibn ‘Umar – according to your claim – allows the evil assumption about ‘Ikrimah, then you will find no rest in the narrations of others than him – from Ibn ‘Abbās and others than him – among that which will enrage you, and from whom you will find no way of discrediting, such as: Sa’īd ibn Jubayr, ‘Atā, Tāwūs, Mujāhid, ‘Ubaydullāh ibn ‘Abdillāh, Jābir ibn Zayd and their equals. And what is surprising from you is, that you discredit the narration of ‘Ikrimah from Ibn ‘Abbās in what invalidates your claim, and then you use as an argument for the establishment of your claim, the narration of Bishr Al-Marīsī from Ibn Shihāb Al-Khawlānī, from Nu’aym ibn Abī Nu’aym whom no-one knows who are. And (narrations) from Al-Kalbī, from Abū Sālih, from Ibn ‘Abbās, and what has similar chains of narrations which the people of knowledge agreed upon leaving.

أفكل ما وافق من ذلك رأيك وإن كان ضعيفا صار عندك في حد القبول وما خالف رأيك منها صار متروكا عندك وإن كان عند الفقهاء في حد القبول: هذا ظلم عظيم وجور جسيم.

So every time some of this agrees with your opinion – even if it is weak – then for you it becomes on the level of accept. And whatever of it opposes your opinion, then it becomes deserted by you, even if it for the scholars are on the level of accept. This is a great injustice and a major transgression.

وادعيت أيضا في دفع آثار رسول الله ﷺ ضحكة لم يسبقك إلى مثلها عاقل من الأمة ولا جاهل، فزعمت أنه لا تقوم الحجة من الآثار الصحيحة التي تروى عن رسول الله ﷺ إلا كل حديث لو حلف رجل بطلاق امرأته أنه كذب طلقت امرأته.

And you also claimed in the refutation of the narrations of the Messenger of Allāh ﷺ something absurd that no intelligent or ignorant person from this *Ummah* ever has said before you. So you claimed that the *hujjah* (argument, evidence) from the correct narrations which are narrated from the Messenger of Allāh ﷺ is not established, except by every *hadīth* where a man (i.e. the narrator)

swears to divorce his wife; (meaning) if it (i.e. the *hadīth* which he is claiming to be true) (in reality) is a lie, then his wife is divorced from him.

ثم قلت: ولو حلف رجل بهذه اليمين على حديث لرسول الله ﷺ صحيح عنه أنه كذب ما طلقت امرأته.

And then you said: *"But if a man swears to this (i.e. divorcing his wife), with regards to a correct hadīth of the Messenger of Allāh ﷺ (and says) that it is a lie, then his wife is not divorced from him."*

فيقال لهذا المعارض الناقض على نفسه: قد أبطلت بدعواك هذه جميع الآثار التي تروى عن النبي ﷺ، ما احتججت منها لضلالتك وما لم تحتج. ولو كنت ممن يلتفت إلى تأويله لقد سننت للناس سنة وحددت لهم في الأخبار حدا لم يستفيدوا مثلها من أحد من العالمين قبلك ولوجب على كل مختار من الأئمة في دعواك ألا يختار منها شيئا حتى يبدأ باليمين بطلاق امرأته فيحلف أن هذا الحديث صدق أو كذب البتة، فإن كان شيئا طلقت به امرأته استعمله وإن لم تطلق تركه.

So it is said to this opposer who is refuting himself: By this claim of yours you have invalidated all of the narrations which are narrated from the Prophet ﷺ; that from it which you have used as an argument for your misguidance and that of it which you have not used as an argument. And if you had been among those whose interpretation one takes into consideration, then you had verily legislated a *sunnah* for the people, and you had defined a standard for them regarding the narrations which they did not learn from anyone among all of the worlds before you. And then it had been obligatory upon every chooser among the leaders – according to your claim – that he would not choose anything of it, until he began by swearing that he would divorce his wife; so he would swear that this *hadīth* is true or a lie by all means, and then if it was something by which his wife became divorced from him (if he was lying) then he would use it (due to being certain about it), and if she would not become divorced then he would leave it.[268]

[268] Translator: This here is a trap made up by the opposer. He starts out by laying down two rules. The first rule is, that a man must be able to swear that he will divorce his wife if the *hadīth* he is claiming to be *sahīh* is indeed otherwise. The opposer knows that this is not the methodology of the scholars, but in front of the ignorant then this rule will eliminate many of the correctly narrated *ahādīth* because the scholars do not swear with this kind of condition, and whoever would swear to this would be very careful which eventually would make the usable *ahādīth* very few. The second rule is, that if it is the other way around – i.e. that a man swears that a *hadīth* is false while it indeed is *sahīh* – then his wife does not become divorced by this. And this rule opens the doors for using false *ahādīth* and it does not contain any consequences for the liar. Ad-Dārimī then says: 'If the people were to follow these two rules, then they would end up leaving many of the *sahīh ahādīth* and they would open the door for lying about the *hadīth*.' And read what comes after it.

ويلك، إن العلماء لم يزالوا يختارون هذه الآثار ويستعملونها وهم يعلمون أنه لا يجوز لأحد منهم أن يحلف على أصحها أن النبي ﷺ قاله البتة وعلى أضعفها أن النبي ﷺ لم يقله البتة، ولكنهم كانوا لا يألون الجهد في الأخبار الأحفظ منها والأمثل فالأمثل من رواتها في أنفسهم، ويرون أن الأيمان التي ألزمتهم فيها بطلاق نسائهم مرفوعة عنهم حتى ابتدعتها أنت من غير أن يسبقك إليها مسلم وكافر،

Woe to you! The scholars verily continue to choose these narrations and use them, and they know that it is not allowed for anyone of them to swear upon the most correct of it that the Prophet ﷺ have said it under all circumstances, and upon the weak of it that the Prophet ﷺ under no circumstance have said it. And they would not spare any effort in (establishing) the most memorized of the narrations, and then the best after that from its narrators among themselves. And they consider that the oath which you obligated upon them regarding it of divorcing their wives was never obligated upon them, until you innovated it without any Muslim or *kāfir* ever having said this before you.

ففي دعواك يجب على القضاة والحكام أن لا يحكموا بشهادة العدول عندهم إلا بشيء يمكن القاضي أن يحلف عليه بطلاق امرأته أن الشاهد به قد صدق أو أنه إن حلف عليها بطلاق امرأته أنها كذب لم تطلق امرأته.

Because in your claim it is obligatory for the judges and the rulers that they do not judge according to the testimony of the four witnesses present, except according to something that makes it possible for the judge to swear upon the divorce of his wife that the witness has spoken the truth, or that he swears upon the divorce of his wife that it is a lie, and his wife does not become divorced.

ويحك من سبقك إلى هذا التأويل من أمة محمد ﷺ في اتباع الرويات واختيار ما يجب منها؟ إنما يجب على القاضي أن يفحص عن الشهود ويحتاط فمن عدل عنده منهم حكم بشهادته وإن كان كاذبا في شهادته في علم الله بعدما لم يطلع القاضي منه على ذلك، وترد شهادة المجروح وإن كان صادقا في شهادته في علم الله بعدما لم يطلع القاضي على صدقه. وكذلك المذهب في استعمال هذه الآثار وقبولها من رواتها لا ما تأولت أنت فيها من هذه السخرية بنفسك والضحك.

Woe to you! Who from the *Ummah* of Muhammad ﷺ has preceded you in this interpretation regarding following the narrations and choosing which of them are obligatory (to follow)? It is verily obligatory for the judge to investigate the witnesses and be cautious. So whoever is considered just for him, then he accepts his testimony, even if he is lying in his testimony in the Knowledge of Allah after this, as long as the judge is not aware of this from him. And the testimony of the discredited is rejected, even if he is truthful in his testimony in the Knowledge of Allāh after this, as long as the judge is not aware of his truthfulness. And likewise is the *madhhab* with regard to adopting (or using) these narrations and accepting them from their narrators, and not what you have interpreted regarding them, from this mockery and laughing at yourself.

وادعى المعارض أن من الأحاديث التي تروى عن رسول الله ﷺ أحاديث منكرة مستشنعة جدا لا يجوز إخراجها، فألف منها أحاديث بعضها موضوعة وبعضها مروية تروى وتوقف لا يتقدم على تفسيرها، يوهم من حواليه من الأغمار أن آثار رسول الله ﷺ كلها ما روي منها مما يغيظ الجهمية في الرؤية والنزول، والصفات التي رواها العلماء المتقنون ورأوها حقا سبيلها سبيل هذه المنكرات التي لا يجوز إخراجها ولا الاعتماد عليها. ثم أقبل عليها بعدما أقر أنها منكرات مستشنعة يفسرها ويطلب لها مخارج يدعو إلى صواب التأويل في دعواه.

And the opposer claims that among the *ahādīth* that are narrated from the Messenger of Allāh ﷺ there are rejected and very abhorrent *ahādīth* that are not allowed to be narrated. Then he gathered some *ahādīth* – some of them are fabricated while some of them are (correctly) narrated narrations – and he stopped without continuing to their interpretation, and the naive people around him falsely thinks that all of the narrations of Messenger of Allāh ﷺ – that which is narrated of it which enrages the Jahmiyyah regarding the *ruyah* (Seeing Allāh), the decent and the Attributes which the skillful scholars narrated and considered to be the truth – their way is the (same) way as these rejected (narrations) which it is forbidden to narrate and to depend upon. And after having established that they are rejected and considered abhorrent, he turns to it and explains them and seeks results for them which invites to the correct interpretation according in his claim.

ويحك أيها المعارض وما يدعوك إلى تفسير أحاديث زعمت أنها مستشنعة لا أصل لها عندك ولا يجوز التحدث بها؟ فلو دفعتها بعللها وشنعها عندك كان أولى بك من أن تستنكرها وتكذب بها ثم تفسرها ثانية كالمثبت لها على وجوه ومعان من المحال والضلال الذي لم يسبقك إلى مثلها أحد من العالمين.

Woe to you, O opposer! And why do you interpret *ahādīth* which you claim are considered abhorrent and has no foundation for you and that it is not allowed to narrate?! If you have repelled them due to their mistakes and ugliness for you, then it is more suitable for you that you do not (first) disapprove of them and reject them, and then after that you interpret it again as someone who believes in them but from angles and with meanings that are impossible and a misguidance that no-one from all of the created beings have ever preceded you in.

فادعيت أن من تلك المنكرات ما روى أبو أسامة عن هشام بن عروة عن أبيه عن عبد الله بن عمرو قال: خلق الله الملائكة من نور الذراعين والصدر. قلتَ: وقال بعضهم: من شعر الذراعين والصدر.

192. So you claimed that among these rejected narrations is what Abū Usāmah narrated from Hishām ibn ‘Urwah, from his father, from ‘Abdullāh ibn ‘Amr

who said: *"Allāh created the angels from the light of the two Arms and the Chest."*[269] I (i.e. the opposer) said: And some of them said: *"From the Hair on the two Arms and the Chest."*[270]

فيقال لهذا المعارض: إذا كان هذا الحديث عندك من المنكرات التي تترك من أجله جل الروايات فلم فسرته كأنك تثبته. فقلت تأويله عندنا محتمل على ما يقال في أسماء النجوم الذي يسمى منها الذراع والجبهة.

So it is said to this opposer: If this *hadīth* for you is among the rejected *hadīth* due to which the majority of the narrations are forsaken, then why do you interpret it as if you establish (i.e. believe in) it? So you said: *"Its interpretation for us is possible to be according to what is said regarding the names of the stars, some of which are called the arms and the forehead."*[271]

ويحك أيها المعارض، استنكرت الحديث وتفسيرك أنكر منه. أخلق الله الملائكة من نور النجوم وشعورها التي يسمى منها الذراع والجبهة أم للنجوم شعور فيخلق منها الملائكة؟ لقد أغربت بهذا التفسير على جميع المفسرين وأندرت وكدت أن تقلب العربية ظهرها لبطنها إن جازت عليك هذه المستحيلات أن الله خلق الملائكة من شعور النجوم التي تسمى ذراعا.

Woe to you, O opposer. You rejected the *hadīth*, and your interpretation is even more rejected. Did Allāh create the angels from the stars and their hairs which are called the arms and the forehead, or does the stars (even) have hairs for the angels to be created from them? With this interpretation you have verily alienated yourself from all of the interpreters, you have showed your deficiency and you have almost turned the Arabic language upside down, if these impossibilities are allowed (or possible) for you; That Allāh created the angels from the hairs of the stars which are called arms.

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[269] It is *sahīh*. Narrated by 'Abdullāh in "As-Sunnah" (1084, 1195) from his father Imām Ahmad, Ibn Mandah in "Ar-Radd 'alā Al-Jahmiyyah" (p. 92), Abū Ya'lā Al-Farrā in "Ibtāl At-Tawīlāt" (1/221) and others.
Translator: This narration establishes the Attribute of two Arms and a Chest for Allāh. This does not mean that the angels are created from something of Allāh's uncreated Light. Rather, just like whatever Allāh has created with His two Hands does not consist of anything from Allāh, then whatever Allāh created with His Light also do not consist of any of His Light.

[270] I have not been able to find the claim of the opposer: *"And some of them said: From the Hair."* This is perhaps from what he has fabricated and lied about.

[271] Translator: What the opposer means here is, that the arms and the chest are names of stars, and that Allāh created the angels from stars.

واحتججت في رد آثار رسول الله ﷺ وكراهية طلبها والاشتغال بجمعها بحكاية حكيتها عن سفيان الثوري أنه قال: ليس هذا الحديث من عدد الموت.

Then, regarding the rejection of and the dislike towards seeking and occupying one's self with gathering the narrations of the Messenger of Allāh ﷺ, you used a statement which you narrated from Sufyān Ath-Thawrī; that he said:

193. *"This hadīth is not from the things by which you prepare for death."*[272]

وبقول شعبة: إن هذا الحديث يصدكم عن ذكر الله وعن الصلاة فهل أنتم منتهون.

194. And the statement of Shu'bah: *"Verily this hadīth is preventing you from the remembrance of Allāh and from the prayer. So will you refrain?"*[273]

وبقول ابن المبارك: اللهم اغفر لي رحلتي في الحديث.

195. And the statement of Ibn Al-Mubārak: *"O Allāh, forgive me for my travelling to seek the hadīth."*[274]

فتوهمت أن قولهم هذا طعن في الآثار وكراهية منهم لجمعها واستعمالها، وقد أخطأت الطريق وغلطت في التأويل لأنه ليس تأويل هذه الحكايات عنهم أنهم لم يعدوا هذه الآثار من أصول الدين وأنهم لم يروا طلبه أفضل الأعمال ولكن خافوا أن يكون قد خالط ذلك بعض الرياء والعجب والاستطالة به على من دونهم فيه أو أنهم إذا جمعوها وكتبوها لم يقوموا بالعمل بها الذي يجب عليهم ويصير حجة عليهم فإنما أزروا فيما حكيت عنهم بأنفسهم لا بالعلم والأحاديث كما تفعله أنت وأصحابك.

So you falsely imagined that their statements is a disapproval of the narrations and their dislike for gathering them and using them. But you are verily mistaken on your path and your interpretation is wrong. Because this is not the interpretation of these statements from them; that they did not consider these

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[272] It is *sahīh*. It was narrated by Abū Nu'aym in "Al-Hilyah" (6/364) and Ibn 'Abdil-Barr in "Jāmi' Bayān Al-'Ilm wa Fadlihi" (2/1025).

[273] It was narrated by Ya'qūb ibn Sufyān in "Al-Marifah wat-Tārīkh" (2/284), Al-Khatīb in "Sharaf Ashāb Al-Hadīth" (p. 114), Ibn 'Abdil-Barr in "Jāmi' Bayān Al-'Ilm wa Fadlihi" (2/1029) and Abū Nu'aym in "Al-Hilyah" (7/156).
Ibn Hāni said in his "Masāil li-Imām Ahmad" (2/193): And he was asked about the statement of Shu'bah: *"Verily this hadīth prevents you from the remembrance of Allāh and from the prayer…"* So he said: *"Perhaps Shu'bah was fasting, and when he would seek the hadīth and strive in this he would become weak and then not fast. Or he intended some of the deeds – the deeds of righteousness – which he was not able to perform due to seeking (the hadīth). So this is the meaning of it."*

[274] I did not find this narration. And Al-Khatīb narrated in "Ar-Rihlah fī Talab Al-Hadīth" (p. 90, no. 16) with his chain of narration until Zakariyyā ibn 'Adī who said: I saw Ibn Al-Mubārak in a dream, so I said to him: *"What did Allāh do with you?"* He said: *"He forgave me for travelling to seek the hadīth."*

narrations to be from the fundamental principles of this religion, and that they did not consider seeking them to be from the best of deeds. Rather they feared that a person might have mixed this with some *riyā* (showing off), *'ujb* (being amazed with one's self) and extending in it more than other people also occupied with it. Or that when they gathered it and wrote it down, then they did not act upon that of it which was obligatory upon them, and thus it would become an argument against them. Because in that which you have narrated from them, they verily belittled themselves and not the knowledge and the *hadīth*, unlike how you and your companions are doing.

ولو كانت هذه الروايات عنهم من سيء الأعمال كما ادعيت عليهم ما صنفوها ونقلوها إلى الأنام ولا دعوهم إلى استعمالها والأخذ بها فيشركوهم في إثم ما وقعوا فيه، ومن يظن بهم ذلك إلا جاهل مثلك بعد الذي رووا عن النبي ﷺ أنه قال:

And if these narrations for them were from the bad deeds – just as you have claimed against them – then they would not write them down in books and convey them to the people. Nor would they invite them to use them and follow them, and by that make them partners in the sin which they themselves had fallen in. And who would think this about them, except a *jāhil* like yourself after what they narrated from the Prophet ﷺ, that he said:

«حدثوا عني ولا حرج»

196. ***"Narrate from me and there is no harm in that."***[275]

وقال: **«نضر الله عبدا سمع مقالتي فوعاها وبلغها غيره»**

197. And he said: ***"May Allāh enlighten a slave who hears my statement, memorizes it and conveys it to others."***[276]

وقوله: **«ليبلغ الشاهد منكم الغائب»**

198. And his words: ***"In order for it to reach the one who is present among you and the one who is absent."***[277]

وقوله: **«طلب العلم فريضة على كل مسلم»**

199. And his words: ***"Seeking knowledge is an obligation upon every Muslim."***[278]

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[275] It is *sahīh*. Narrated by Muslim (3004).

[276] It has gone forth in number (189) and it is *sahīh mutawātir*.

[277] It is *sahīh*. Narrated by Al-Bukhārī (104) and Muslim (1354).

[278] It has gone forth in number (186).

وقوله: «**ما سلك رجل طريقا يبتغي فيها علما إلا سهل الله به طريقا إلى الجنة**»

200. And his words: ***"No man traverses a path upon which he seeks knowledge, except that Allāh due to it makes the path to Paradise easy for him."***[279]

وقوله: «**إن الملائكة لتضع أجنحتها لطالب العلم رضا بما يطلب**».

201. And his words: ***"Verily, the angels lower their wings over the seeker of knowledge, due to being pleased with what he is seeking."***[280]

وهي هذه الآثار وهي أصول الدين وفروعه بعد القرآن. فمن سمع شيئا من هذه الأحاديث التي حض النبي ﷺ على طلبها وإبلاغها وأدائها إلى من يسمعها علم يقينا أن ما حكيت عن سفيان وشعبة وابن المبارك على خلاف ما تأولته. ويحك، إنما قال القوم هذا تخوفا على أنفسهم أن يكونوا قد أوتوا منه الكثير فلم يوفقوا لاتباعه كما يجب ولم يتخلقوا بأخلاق العلماء الصالحين قبلهم من السكينة والوقار والورع والعبادة ولم يتأدبوا بأحسن آدابهم.

And these are the narrations, and they are the fundamental principles of this religion and its branches after the Qurān. So whoever hears anything from these *ahādīth* which the Prophet ﷺ specified regarding seeking, conveying and delivering them to the one who hears it, he will verily know with certainty that what you have mentioned from Sufyān Ath-Thawrī, Shu'bah and Ibn Al-Mubārak is different from how you have interpreted it. Woe to you! The people verily said this out of fear for themselves that they had been given much of it (i.e. knowing many *ahādīth* and narrations), but had not been granted success in following it as obligated, and that they had not behaved with the behavior of the righteous scholars before them – (a behavior) of tranquility, dignity, fear and worship – and that they had not behaved with the best of their manners.

فقد سمعت يحيى بن يحيى يقول: قال ابن المبارك: طلبنا العلم فأصبنا منه شيئا فطلبنا الأدب فإذا أهله قد ماتوا.

202. And I verily heard Yahyā ibn Yahyā say: Ibn Al-Mubārak said: *"We sought the knowledge and we acquired some of it. Then we sought the manners, but its people had already died."*[281]

وكما قال الشعبي: زين العلم حلم أهله.

203. And just as Shu'bah said: *"The leniency of the people (of knowledge) beautifies the knowledge."*[282]

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[279] It is *sahīh*. Narrated by Muslim (2699).

[280] It has gone forth in number (187) and it is *sahīh*.

[281] The narration is *sahīh* from Ibn Al-Mubārak.

[282] Its chain of narration is *sahīh*. It was narrated by Ad-Dārimī in his "Sunan" (1/152) and Abū Nu'aym in "Al-Hilyah" (4/318).

وكما قال ابن سيرين: ذهب العلم وبقي منه غبرات في أوعية سوء.

204. And just as Ibn Sīrīn said: *"The knowledge has disappeared and only some remainder of it remains in evil containers."*[283]

وكان تخوفهم على أنفسهم بالحكايات التي حكيتها عنهم عسى أن لم يرزقوا هذه الآداب وما يحتاج إليه العلم حتى يخلص لوجه الله تعالى وكان ذلك منهم إعظاما للعلم وإجلالا له لا استخفافا به وتعريضا لإبطاله كما فعلت أنت.

And their fear for themselves used to be (uttered) in statements (such as those) which you have narrated from them; that they perhaps had not been provided with these manners and other things that the knowledge requires, in order for a person to become sincere for the Face of Allāh the Exalted. So this from them, was a veneration of the knowledge and an honoring of it, and not a belittlement of it and an insinuation of invalidating it, just as you have made it to be.

وسمعت الطيالسي أبا الوليد أنه سمع ابن عيينة يقول: طلبت هذا العلم يوم طلبته لغير الله فأعقبني منه ما ترون.

205. And I heard At-Tiyālisī Abū Al-Walīd (say) that he heard Ibn 'Uyaynah say: *"I sought this knowledge at a time when I sought for something else than Allāh. Then due to that, what you can see pursued me."*[284]

قال أبو سعيد: يقول لم أعرف لنفسي يوم طلبته تلك النية الخالصة فأعقبني منه أني اشتغلت بتحديث الناس به لا بالعمل به والزهادة في الدنيا والعبادة.

Abū Sa'īd said: He is saying: *"I do not know my soul to have held this pure intention at the time when I sought it. And thus it pursued me that I occupied myself with narrating it to the people, and not acting upon it, abstaining from dunyā and (performing) acts of worship."*

وقد روي عن الشعبي أنه قال: وددت أني لم أُسأل عن شيء. أي لما أن الذي سئلت عنه صار علي حجة.

206. And it was verily narrated from Ash-Sha'bī that he said: *"I wish that I had not been asked about anything."*[285] Meaning: Because that which I was asked about became an argument against me.

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[283] Its chain of narration is *sahīh*. It was narrated by Ibn 'Abdil-Barr in "Jāmi' Bayān Al-'Ilm wa Fadlihi" (1/595).

[284] The narration is *sahīh*. It was narrated by Abū Nu'aym in "Al-Hilyah" (6/371) and Ibn 'Abdil-Barr in "Jāmi' Bayān Al-'Ilm wa Fadlihi" (1/750).

[285] The narration is *sahīh*. It was narrated by Abū Nu'aym in "Al-Hilyah" (4/313) and Al-Khatīb in "Sharaf Ashāb Al-Hadīth" (p. 118).

وقال الشعبي أيضا: إنا لسنا بفقهاء ولكنا رواة الحديث.

207. And Ash-Sha'bī also said: *"Verily, we are not scholars. Rather, we are narrators of hadīth."*[286]

وكما قال الحسن: هل رأيت فقيها قط، إنما الفقيه الزاهد في الدنيا الراغب في الآخرة لا يداري ولا يماري بنشر حكم الله، فإن قبلت منه حمد الله وإن ردت حمد الله.

208. And just as Al-Hasan said: *"Have you ever seen a scholar? Verily the scholar is the one who abstains from dunyā, the one who longs for the hereafter. He does not flatter or argue when he is spreading the judgment of Allāh. If it is accepted from him then he praises Allāh. And if it is rejected he praises Allāh."*[287]

فتخوف القوم أنهم لم يكونوا من أهله وقد كانوا أهله، وما زادهم تخوفهم من هذا وما أشبهه في قلوب المؤمنين إلا حبا وعظما وللعلم توقيرا وإجلالا إذ خافوا أن لا يكونوا من صالحي أوعيته.

So the people worried (and feared) that they were not from its (i.e. knowledge) people, while they (indeed) were from its people. And their worry and fear for this, and what is similar to it, only increased them in love and respect in the hearts of the believers, and (it increased them) in respect and veneration of the knowledge when they feared that they were not from the righteous of its carriers.

وروى المبارك بن فضالة عن الحسن قال: ما رأيت فيما مضى وفيما بقي مؤمنا ازداد إحسانا إلا ازداد شفقة ولا مضى منافق ولا بقي ازداد إساءة إلا ازداد بالله غرة.

And Al-Mubārak ibn Fadālah narrated from Al-Hasan who said: *"I have not seen a believer among those who have gone forth and those who remain who increased in goodness, except that he (also) increased in kindness. And no hypocrite has gone forth nor remained who increased in wrongdoing, except that he (also) increased in heedlessness of Allāh."*

حدثناه سعدويه عن المبارك بن فضالة عن الحسن.

209. Sa'dawayh narrated it to us, from Al-Mubārak ibn Fadālah, from Al-Hasan.[288]

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[286] It was narrated by Ibn Abī Shaybah in his "Musannaf" (14/48), Ad-Dārimī in his "Sunan" (1/318) and Abū Nu'aym in "Al-Hilyah" (4/311).

[287] The narration is *sahīh*. It was narrated by Ahmad in "Az-Zuhd" (1604), Ad-Dārimī in his "Sunan" (1/101) and Ibn Abī Shaybah in his "Musannaf" (13/498).

[288] It was narrated by At-Tabarānī in "Al-Awsat" (579) in the end of the story of the killing of 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*). Al-Haythamī said in "Al-Majma'" (9/76): *"Its isnād is hasan."*

واحتج المعارض أيضا لمذهبه الأول بحديث مستنكر تعجب الجهال منه ويوهمهم أن ما روى أهل السنة من الروايات الصحاح المشهورة ومما ينقض بها على الجهمية في الرؤية والنزول وسائر صفات الله تعالى مستنكر مجهول مهجور مثل هذا الحديث،

And the opposer also used as an argument for his first *madhhab* a rejected *hadīth* that the ignoramuses were astonished by, and he deceives them into believing that what the people of *Sunnah* narrated of correct and well-known narrations that refute the Jahmiyyah in (their beliefs regarding) the *ruyah*, the descent and the rest of the Attributes of Allāh the Exalted, are rejected, unknown and forsaken just as this *hadīth*.

فزعم أن حماد بن سلمة روى عن أبي المهزم عن أبي هريرة قال: قيل يا رسول الله مم ربنا؟ فقال: «**من ماء مرور لا من أرض ولا من سماء خلق خيلا فأجراها فعرقت فخلق نفسه من ذلك العرق**».

210. So he claimed that Hammād ibn Salamah narrated from Abū Al-Muhazzim, from Abū Hurayrah who said: It was said: *"O Messenger of Allāh. From what is our Lord?"* So he said: ***"From flowing water. Not from earth, nor from heaven. He created a horse and made it run. Then it began to sweat, so He created Himself from that sweat."***[289]

فيقال لهذا المعارض: لو كان لك فهم وعقل لم تكن تذيع في الناس مثل هذا الحديث الذي لا أصل له عند العلماء ولم يروه عن حماد إلا كل مقروف في دينه فيظن بعض من يسمعه منك أن له أصلا فيضل به أو يضل. وهذا الحديث لا يعرف له أصل في كتاب ابن سلمة ولا ندري من أين وقع إلى المعارض. ومما يستنكر هذا الحديث أنه محال المعنى بل هو كفر لا ينقاد ولا ينقاس، فكيف خلق الخيل التي عرقت قبل أن تكون نفسه في دعواك.

So it is said to this opposer: If you had any understanding and intellect, then you would not announce a *hadīth* like this to the people, which has no foundation with the scholars. And none of them narrated it from Hammād, except every detested person in his religion. And then some of those who hear it from you think that it has a foundation, so he misguide others by it or becomes misguided himself. This *hadīth* is not known to have a foundation in the book of Ibn Salamah, nor do we know from where the opposer got it from? And among that which renders the *hadīth* rejected is that it is impossible in its meaning. Furthermore, it is *kufr*, so it is not followed nor is it taken into consideration.

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[289] This *hadīth* is fabricated. It was narrated by Ibn 'Adī in "Al-Kāmil" (6/291) in his biography of Muhammad ibn Shujā' Ath-Thaljī who narrated this *hadīth*. Ahmad ibn Hanbal said: *"He is an innovator and follower of desires."* Al-Qawārīrī said: *"He is a kāfir."* Ibn 'Adī said: "*He used to fabricate ahādīth regarding tashbīh and then ascribe it to the people of hadīth in order to slander them."* And Mūsā ibn Al-Qāsim Al-Ashyab said: *"He was a dirty liar."* And Muhammad ibn Shujā' Ath-Thaljī was from the companions of Bishr Al-Marīsī.

Because how did He create the horse that began to sweat before He Himself even existed, as you claim?

ويحك أيها المعارض، إنا نكفر من يقول إن كلام الله مخلوق فكيف من قال نفسه. لا جزاك الله خيرا عما تورد على قلوب الجهال مما لا حاجة لهم إليه. فعمن رويته عن حماد وممن سمعته فسمّه لنا نعرفه، فإنا لا نعرف إلا أن الله الأول قبل كل شيء، فكيف كان هذا العرق قبله حتى خلق منه نفسه. وهذا الحديث لا يحتاج إلى تفسيره فإن الشاهد منه يدل على أنه باطل.

Woe to you, O opposer! We verily declare *takfīr* upon the one who says: *"Verily, the Word of Allāh is created"*, so how about the one who says He Himself (is created)? May Allāh not reward you with any good! What are you bringing upon the hearts of the ignorant, from that which they have no need for, and from whom did you narrate it? From Hammād? And from whom did you hear it? Name him to us so we can know of him. We verily do not know anything other than Allāh being the First before everything. So how can this sweat exist before Him, in order for Him to create Himself from it? And this *hadīth* has no need of any explanation, because the apparent of it points out that it is false.

ثم لم ترض بما قلت ورويت مما تشنعه حتى ادعيت له تفسيرا عن إمامك الثلجي أنه قال: يحتمل تأويل هذا الحديث أن يكون الكفار سألوا النبي ﷺ عن آلهتهم التي كانوا يعبدونها من دون الله عز وجل وذلك أن كبراءهم وأحبارهم كانوا عندهم كالأرباب قال تعالى:

After that you were not pleased with what you said and narrated – from that which you describe as detested (and abhorrent) – before you claimed that it had an explanation from your *imām* Ath-Thaljī; that he said: *"It is possible that the interpretation of this hadīth is, that the kuffār asked the Prophet ﷺ about their deities which they worshipped besides Allāh 'azza wa jalla. And this it that their elders and their monks were like lords for them. Allāh – the Exalted – said:*

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ ﴾

"They took their monks and their priests as lords besides Allāh."
(At-Tawbah 9:31)"

فيقال لهذا الثلجي الجاهل: ويلك يخلق الله أولئك الأحبار والرهبان الذين اتخذوهم أربابا من عرق الخيل الذي أجرى، وفي الحديث أنه خلق من ماء لا من أرض ولا من سماء، فهل شك أحد من ولد آدم أن الله خلق آدم من الأرض وذريته من نسله.

So it is said to this ignorant Ath-Thaljī: Woe to you! Should Allāh create these monks and priests whom they took as lords from the sweat of a running horse? And in the *hadīth* (it says) that he was created from water, and not from earth nor

heaven. So does anyone from the children of Ādam doubt that Allāh created Ādam from the earth and his offspring from his descendants?

أولم يعلم –أيها الثلجي– رسولُ الله ﷺ مما خلق الله الأحبار والرهبان الذين اتخذوهم أربابا من دون الله؛ أولم يدر النبي ﷺ أنهم من ولد آدم حتى يقول خلقهم الله من عرق الخيل ولم يخلقهم من أرض ولا سماء؟ لقد ضل هذا الثلجي بهذا التفسير وضل به من اتبعه. ولو فسر هذا صبي لم يبلغ الحنث ما زاد على هذا جهلا واستحالة، هو كفر أضافه هذا الثلجي إلى رسول الله ﷺ.

Did the Messenger of Allāh ﷺ not know, O Ath-Thaljī, from what Allāh created the monks and the priests whom they took as lords besides Allāh? Was the Prophet ﷺ not aware that they are from the sons of Ādam, and this made him say: *"Allāh created them from the sweat of the horse, and He did not create them from earth nor from heaven"*? This Ath-Thaljī has verily gone astray with this explanation, and those who follow him have gone astray along with him. And if a young boy who have not yet reached (the age of) responsibility would had come with this explanation, then it would not increase in ignorance and impossibility. It is *kufr* which this Ath-Thaljī ascribed to the Messenger of Allāh ﷺ.

ويلك، نحن ندفع الحديث ونستنكره وأنت تستشنعه ثم تثبته وتفسره وتلتمس له المخارج كي تصونه. ولئن كان هذا الحديث منكرا فتفسيرك له أنكر.

Woe to you! We repel the *hadīth* and reject it, and you consider it to be detested, and then you (still) establish it, explain it and look for solutions to it in order for you to defend it. And if this *hadīth* is rejected, then your explanation of it is even more rejected.

واحتج المعارض أيضا في دفع آثار رسول الله ﷺ وتقليد رواتها من العلماء بحكاية حكاها عن بشر بن غياث المريسي كان يحكيها عن عامر الشعبي. فقال معجبا بسؤاله: سألت بشر بن غياث عن التقليد في العلم فقال: حرام محرم للعلماء حتى يعرف هذا العالم أصله ومعرفته من الكتاب والسنة والإجماع، وإنما التقليد للجهال الذين لا يعلمون.

And the opposer also used a statement as an argument for the rejection of the narrations of the Messenger of Allāh ﷺ and following its narrators from the scholars, which he narrated from Bishr ibn Ghiyāth Al-Marīsī, which he used to narrate from ʻĀmir Ash-Shaʼbī. So he said while being amazed by his own question: I asked Bishr ibn Ghiyāth about *taqlīd* (following) in knowledge, so he said: *"It is forbidden for the scholars, until that scholar knows his fundamental principles. And the knowledge of that is from the Book, the Sunnah and the ijmā'. The taqlīd (following) is verily for the ignorant people who do not know."*

وافتخر المعارض بسؤال بشر عن هذا كأنه سأل عنها الحسن وابن سيرين. ولا يعلم أنه إنما سأل عنها جهميا جاهلا بالكتاب والسنة مخالفا للإجماع؛ إن أخطأ فعليه خطؤه وإن أصاب لم يلتفت لإصابته لأنه المأبون في دين الله المتهم على كتاب الله الطاعن في سنة رسول الله ﷺ. وكيف تستفتي المريسي وقد رويت عن أبي يوسف أنه همّ بأخذه وتنكيله في هذه الضلالات حتى فر منه إلى البصرة،

And the opposer was proud of asking Bishr about this, as if he had asked Al-Hasan or Ibn Sīrīn about it. And he does not know that he asked a *jahmī* who is ignorant about the Book and the *Sunnah*, and who is opposing the *ijmā'*. If he is mistaken then (the burden of) his mistake is upon him, and if he is correct then his correctness is not taken into consideration. Because he is mistaken in the religion of Allāh, accusing the Book of Allāh and discrediting the *Sunnah* of the Messenger of Allāh ﷺ. So how can you ask Al-Marīsī for *fatwā*, when you verily narrated that Abū Yūsuf intended to take him and make an example of him (by punishing him) for these misguidances, until he fled from him to Basrah?

فإن يكن ما قال بشر حقا فبؤسا لك ولأصحابك الذين قلدتم دينكم أبا حنيفة وأبا يوسف ومحمد بن الحسن في أكثر ما تفتون مما لا تقعون من أكثره على كتاب ولا سنة. غير أنا نقول: إن على العالم باختلاف العلماء أن يجتهد ويفحص عن أصل المسألة حتى يعقلها بجهده ما أطاق، فإذا أعياه أن يعقلها من الكتاب والسنة فرأي من قبله من علماء السلف خير له من رأي نفسه.

And if what Bishr said is true, then misery to you and your companions who followed in your religion Abū Hanīfah, Abū Yūsuf and Muhammad ibn Al-Hasan in most of what you give as *fatwā*, from that where you in the most of it do not base it upon anything from the Book and the *Sunnah*. But we say: It is verily obligatory upon the scholar, when it comes to the disagreement of the scholars, to strive and investigate in the foundation of the issue, until he understands it with all of his efforts which he is capable of. If he is unable to understand it from the Book and the *Sunnah*, then the opinion of those before him from the scholars of the *Salaf* is better for him than his own opinion.

كما قال ابن مسعود رضي الله عنه ألا لا يقلدن رجل منكم دينه رجلا إن آمن آمن وإن كفر كفر فإن كنتم لا بد فاعلين فالأموات فإن الحي لا يؤمن عليه الفتنة.

211. Just as Ibn Mas'ūd (*radiAllāhu 'anhu*) said: *"Verily, no man among you should follow another man blindly in his religion. If he believes he also believes, and if he commits kufr he also commits kufr. But if you must do so, then (follow) the dead. Because the living is verily not safe from fitnah."*[290]

[290] Its *isnād* is *sahīh*. Narrated by At-Tabarānī in "Al-Kabīr" (8764) and Abū Nu'aym from him in "Al-Hilyah" (1/136).

وقال ابن مسعود أيضا: من عرض له منكم قضاء فليقض بما في كتاب الله فإن لم يجد في كتاب الله ففي سنة رسول الله ﷺ فإن لم يجد في سنة رسول الله ففيما قضى به الصالحون قبله.

212. And Ibn Mas'ūd also said: *"If judgment is presented to any of you, then let him judge with what is in the Book of Allāh. And if he does not find (the judgment) in the Book of Allāh, then in the Sunnah of the Messenger of Allāh ﷺ. And if he does not find in the Sunnah of the Messenger of Allāh ﷺ, then (he finds it) in what the righteous before him gave as judgment."*[291]

فأباح ابن مسعود التقليد للأموات وقضاء الصالحين على التحري والاحتياط. فمن هذا المريسي الضال الذي يحظره على الأمة ومن هو حتى يُستحل بقوله شيء أو يحرم.

So Ibn Mas'ūd allowed following the dead, and the judgments of the righteous are based upon investigation and diligence. So who is this misguided Al-Marīsī who is forbidding him (i.e. forbidding to following him and the scholars) for the *Ummah*? And who is he, so that something would be considered lawful or prohibited based upon his words?

وقال شريح وابن سيرين: لن نضل ما تمسكنا بالأثر.

213. And Shurayh ibn Sīrīn said: *"We will not go astray as long as we adhere to the athar (narration)."*[292]

وقال إبراهيم: ما الأمر إلا الأمر الأول، لو بلغنا أنهم لم يغسلوا إلا الظفر ما جاوزناه، كفى إزرا على قوم أن تتخالف أعمالهم.

214. And Ibrāhīm said*: "The affair is nothing else than the first affair. If it reached as that they would not wash anything but the nail, then we would not transgress this. It is enough criticism of a people that we would oppose their deeds."*[293]

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[291] Narrated by An-Nasāī (8/230), 'Abdur-Razzāq (15295), Ad-Dārimī Abū Muhammad (167) and Al-Hākim (4/106) who declared it as *sahīh*, and Adh-Dhahabī agreed with him.

[292] This narration was narrated from the words of Ibn Mas'ūd by way of Al-Musayyib. But Al-Musayyib did not hear from any of the companions of the Messenger of Allāh ﷺ, except Al-Barā ibn 'Āzib and Abū Iyās 'Amir ibn 'Abdah.

But it was narrated by Ad-Dārimī in his "Sunan" (1/22), Ibn Battah in "Al-Ibānah" (1/356-357), Al-Ājurrī in "Ash-Sharī'ah" (p. 18), Al-Lālakāī in "Sharh Al-I'tiqād (1/87) and others, by way of Ibn 'Awn from Ibn Sīrīn that he said: *"They used to consider that a man would be upon the (right) path as long as he was following the narration."* And this narration is *sahīh* from Ibn Sīrīn.

[293] It is weak. Narrated by Ad-Dārimī in his "Sunan" (1/83).

والاقتداء بالآثار تقليد. فإن كان لا يجوز في دعوى المريسي أن يقتدي الرجل بمن قبله من الفقهاء، فما موضع الاتباع الذي قال الله تعالى:

So adhering to the narrations is *taqlīd* (following). And if it is not allowed in the claim of Al-Marīsī to follow a man who came before him among the scholars, then where is the place of the following which Allāh – the Exalted – mentioned:

﴿ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ ﴾

"And those who followed them in goodness." (At-Tawbah 9:100)

وما يصنع بآثار الصحابة والتابعين بعدهم بعد أن لا يسع الرجل استعمال شيء منها إلا ما استنبطه بعقله في خلاف الأثر؟ إذًا بطلت الآثار وذهبت الأخبار وحرم طلب العلم على أهله ولزم الناس المعقول من كفر المريسي وأصحابه والمستحيلات من تفاسيرهم، فقد عرضنا كلامهم على الكتاب والسنة فأخطأوا في أكثرها الكتاب والسنة ولم يصيبوا السنة.

And what should a person do with the narration of the *Sahābah* and those who came after them, when it is not allowed for a man to use any of it, except what he derives from his intellect regarding the opposition to the narration? In this case the narrations are invalidated and the information has disappeared. And seeking knowledge has been made forbidden for its people. And the people adhere to that which comes from the intellect (and not the evidences) from the *kufr* of Al-Marīsī and his companions, and the impossibilities from their explanations. Because we have verily presented their words to the Book and the *Sunnah*, and in most of it they are not in agreement with the Book and the *Sunnah*, nor did they agree with the *Sunnah*.

فقد حدثنا عبد الله صالح المصري عن الهقل بن زياد عن الأوزاعي قال: ما رأي امرئ في أمر بلغه عن رسول الله ﷺ إلا اتباعه، ولو لم يكن فيه عن رسول الله ﷺ وقال فيه أصحابه من بعده كانوا أولى فيه بالحق منا، لأن الله تعالى أثنى على من بعدهم باتباعهم إياهم فقال:

215. Verily did 'Abdullāh ibn Sālih Al-Masrī narrated to us, from Al-Hiql ibn Ziyād, from Al-Awzā'ī who said: *"The opinion of a person in an issue that has reached him from the Messenger of Allāh ﷺ is nothing but following him. And if there is nothing about it (i.e. the issue) from the Messenger of Allāh ﷺ and his companions said something about it after him, then they are more entitled to be correct in it than us. Because Allāh – the Exalted – praised those who came after them for following then when He said:*

﴿ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ ﴾

"And those who followed them in goodness." (At-Tawbah 9:100)

وقلتم أنتم: بل نعرضها على رأينا في الكتاب فما وافقه منها صدقناه وما خالفه تركناه؛ وتلك غاية كل محدث في الإسلام: رد ما خالف رأيه من السنة.

While you said: 'Rather, we present it to our opinions regarding the Book. Then whatever of it agrees with it we believe in, and whatever disagrees with it we leave.' And this is the goal of everything innovated in Islām; to reject everything from the Sunnah that contradicts his opinion."[294]

وقال أبو سلمة بن عبد الرحمن للحسن البصري: لا تفت الناس برأيك، فقال الحسن: رأينا لهم خير من آرائهم لأنفسهم.

And Abū Salamah ibn 'Abdir-Rahmān said to Al-Hasan Al-Basrī: *"Do not give fatwā to the people with your opinion."* So Al-Hasan said: *"Our opinion if better for them than their own opinions for themselves."*[295]

وكيف تسأل أيها المعارض بشرا عن التقليد وهو لا يقلد دينه قائل القرآن ومنزله ولا الرسول الذي جاء به، حتى عارضهما في صفات الله عز وجل وكلامه بخلاف ما عنيا وفسر عليهما برأيه خلاف ما أرادوا.

And how do you, O opposer, ask Bishr about *taqlīd* (following), when he does not follow in his religion the One who spoke (the Words of) the Qurān and revealed it, nor (does he follow) the Messenger who came with it. And he even opposed them both in the Attributes of Allāh – *'azza wa jalla* – and His Words by (believing) something other than what they intended. And he explained from his opinion against them something other than what they wanted.

وأعجب من ذلك قولك: إني سألت بشرا المريسي عن قول الله تعالى:

And what is even more astonishing than this, is your statement: *"I asked Bishr Al-Marīsī about the Words of Allāh the Exalted:*

﴿ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

"Verily, Our Word to something if We want it (to exist or occur) **is that We say to it: 'Be', and then it is."** (An-Nahl 16:40)

فقال بشر: كونه كما شاء بغير كن.

So Bishr said: 'He made it exist however He wanted, without (saying): Be.'"

[294] It is *sahīh*. It was narrated by Al-Harawi in "Dhamm Al-Kalām" (3/11) by way of the author.
[295] It was narrated by Ibn Sa'd in "At-Tabaqāt" (7/165) with a correct *isnād*.

أوما وجدت أيها المعارض فيمن رأيت من المشايخ شيخا أرشد من بشر وأعلم بتأويل هذه الآية من بشر الذي كفر برب قال قولا لشيء قط كن فكان؛ وهذا المشهور من مذهبه المعروف في كل مصر أن الله لم يتكلم بكلمة قط ولا يتكلم بها قط. فسؤالك بشرا عن هذه الآية من بين المشايخ دليل منك على الظنة والريبة القديمة وأنك لم تسأله عن ذلك إلا عن ضمير متقدم. أفلا سألت عنه من أدركت من المشايخ مثل أبي عبيد وأبي نعيم ونظرائهم من أهل الدين والفضل والمعرفة بالسنة؟

Did you not find a scholar, O opposer, among those whom you saw of the scholars, who was more guided than Bishr, and more knowledgeable about the interpretation of this verse than Bishr who rejected a Lord that ever said the word 'Be' to something and then it existed? And this is the well-known from his *madhhab* and what is known in every country; (his belief) that Allāh never said any word and that He never will say any word. So you asking Bishr among of all the scholars about this word, is an evidence from you for the accusation and old doubt, and that you only asked about this with a preexisting intention. Why did you not ask those whom you met of the scholars about this, such as Abū 'Ubayd, Abū Nu'aym and their likes from the people of religion, righteousness and knowledge about the *Sunnah*?!

ثم ادعيت أن بشرا قال معناه أن يكونه حتى يكون من غير قول يقول له كن ولكن يكونه على ما أراد.

Then you claimed that Bishr said: *"Its meaning is that He brings it into existence so that it exists; meaning without saying the word 'Be' to it. Rather, He brings it into existence in accordance with what He wants."*

ثم فسرت قول بشر هذا فزعمت أنه عنى بذلك أن الأشياء ليست مخلوقة من كن ولكن الله كونها على ما أراد من غير كيفية. وللكلام وجوه بزعمك.

Then you explained this statement of Bishr, and you claimed that with this he meant that the things are not created from 'Be'. Rather, Allāh brings it into existence in accordance with what He wants, without any (described) condition (of the creation process), and that the speech has different aspects according to your claim.

فيقال لهذا المعارض: قد افتريتما على الله جميعا فيما تأولتما من ذلك وجحدتما قول الله تعالى:

So it is said to this opposer: You have verily both invented lies against Allāh in what you have interpreted in this. And you have rejected the Words of Allāh the Exalted:

﴿ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

"Verily, Our Word to something if We want it (to exist or occur) **is that We say to it: 'Be', and then it is."** (An-Nahl 16:40)

إذ ادعيتما أن الأشياء لا تكون بقوله كن ولكن بكونه بإرادته من غير قول كن؛ وهذا هو الجحود بما أنزل الله لأن الله تعالى جمع فيه القول والإرادة فقال: {إذا أردناه} فسبقت الإرادة قبل كن ثم قال كن فكان بقوله وإرادته جميعا. فكيفية هذا كما قال أصدق الصادقين أنه إذا قال كن فكان، لا ما تأوله أكذب الكاذبين.

When you claimed that things do not exist by Him saying 'Be', rather He brings them into existence with His Will without saying 'Be'. And this is a rejection of what Allāh has revealed. Because Allāh gathered both the Word and the Will in it (i.e. the verse) when He said: **"If We want it."** So the Will came before 'Be'. Then He said: 'Be', so it existed by both His Word and His Will together. So the condition of this is just as the Most Truthful said; that when He said 'Be' then it was, and not as the most lying of all liars interpreted it.

وليست هذه المسألة مما يحتاج الناس فيها إلى تفسير ولا هي من العويص الذي يجهلها العوام فكيف الخاص من العلماء، وليس هذا مما يشكل على رجل رزق شيئا من العقل والمعرفة حتى يسأل عنه مثل المريسي الذي لا يعرف ربه فكيف يعرف قوله.

And this issue is not from that regarding which the people need an explanation, nor is it from the difficult which the ordinary people are ignorant about, so how about the specific among the scholars? And it is not from what is difficult for a man (to understand) who has been given some intellect and knowledge, in order for him to ask someone like Al-Marīsī about it who does not know his Lord, so how is he (i.e. Al-Marīsī) supposed to know His Word?

وإنما امتنع المريسي وأصحابه من أن يقروا بهذا أنهم قالوا متى أقررنا أن الله قال لشيء كن كلاما منه، لزمنا أن نقر بالقرآن والتوراة والإنجيل أنه نفس كلامه؛ فامتنعوا من أجل ذلك لأن الله في دعواهم لم يتكلم بشيء ولا يتكلم. والدليل على هذا المعارض بسؤال بشر عن هذه الآية قديما في شبابه وقد عرف مذهب بشر أنه اضطمر هذا الرأي في أول دهره وليس برأي استحدثه حديثا.

Al-Marīsī and his companions verily refused to acknowledge this and they said: *"When we acknowledge that Allāh said 'Be' to something – as Speech from Him – then we are necessitated (to say and believe) that the Qurān, then Tawrāh and the Injīl all are His Words itself."* And so they rejected it due to this, because Allāh – according to their claim – have never said anything, nor does He speak (in general). And the evidence against this opposer in his question to Bishr about this verse is old from his young days, because he verily knew the *madhhab* of Bishr and that he secretly

had this opinion in the beginning of his life, and that it is not an opinion that he made up recently.

وروى أبو ذر عن النبي ﷺ أنه قال: «**قال الله إن رحمتي كلام وعذابي كلام وغضبي كلام إنما قولي لشيء إذا أردت أن أقول له كن فيكون**»

216. And Abū Dharr narrated from the Prophet ﷺ that he said: ***"Allāh said: 'Verily, My mercy is speech. And My punishment is speech. And My Anger is speech. Verily, My Word to something if I want to say to it: 'Be' and then it exists.'"***[296]

ادعى هذا المعارض أيضا في قول الله تعالى لعيسى ابن مريم {روح الله وكلمته} فقال: يقول أهل الجرأة في معنى كلمته أي بكلمته، وإن سئلوا عن المخرج منه لم يقدروا عليه وتأولوا على الله برأيهم.

The opposer also claimed the same regarding the Words of Allāh – the Exalted – to ʻĪsā ibn Maryam: **"The soul of Allāh and His word."** So he said: *"The people of boldness say regarding the meaning of 'His word' that it means: by His Word. And if they are asked about the solution to this, then they are not able to provide it. And they interpreted against Allāh with their opinion."*

فيقال لهذا المعارض: أويحتاج في هذا إلى تفسير ومخرج؟ قد عقل تفسيره عامة من آمن بالله أنه إذا أراد شيئا قال له كن فيكون ومتى لا يقول له كن لا يكون، فإذا قال كن كان فهذا المخرج من أنه كان بإرادته وبكلمته لا أنه نفس الكلمة التي خرجت منه ولكن بالكلمة كان فالكلمة من الله كن غير مخلوقة والكائن بها مخلوق.

So it is said to this opposer: And does this have a need for an explanation and a solution? The ordinary of the people who believe in Allāh verily understand its explanation; that when He wants something (to exist) then He says 'Be' to it and then it exists. And when He does not say 'Be' to it, then it does not exist. So when He said 'Be' to him (i.e. ʻĪsā) then he existed. And this is the solution; that he existed by His Will and His Word, and not that he is the word himself which came out from Him. Rather, due to (or by) the Word he existed. So the Word 'Be' from Allāh is not created, while the one who exists due to it is created.

وقول الله في عيسى {روح الله وكلمته} فبين الروح والكلمة فرق في المعنى، لأن الروح الذي نُفخ فيها مخلوق امتزج بخلقه والكلمة من الله غير مخلوقة لم تمتزج بعيسى ولكن كان بها –وإن كره– لأنها من الله أمر. فعلى هذا التأويل قلنا لا على ما ادعيت علينا من الكذب والأباطيل.

And the Words of Allāh regarding ʻĪsā: **"The soul of Allāh and His word."** There is a difference between the soul and the Word in the meaning. Because the

[296] It is weak. It was narrated by Ahmad (21367), Hannād in "Az-Zuhd" (905), At-Tabarānī in "Ad-Du'ā" (15) and others.

soul which He blew into it is created and mixed with his created form, while the Word is from Allāh and not created, and it did not mix with ʻĪsā. Rather, he existed by it even if you dislike (this explanation), because it was a command from Allāh. So this is the interpretation which we state, and not in accordance with what you claimed against us of lies and falsehood.

ثم عاد المعارض أيضا إلى إنكار ما عنى الله تعالى بقوله:

Then the opposer returned to rejecting what Allāh – the Exalted – intended with His Words:

﴿ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴾

"And your Lord will come and the angels in rows." (Al-Fajr 89:22)

فادعى أن المجيء والانتقال من مكان إلى مكان صفة المخلوق والله يأتي في ظلل من الغمام فتثبت الظلل ومجيئها لأنها مخلوقة، فقال:

So he claimed that the coming (of Allāh) and the moving from one place to another place is the description (or attribute) of something created. And Allāh will come in the shade of clouds. So the shade and its coming is established because it is created. He (i.e. the opposer) said:

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ ﴾

"Are they waiting for anything other than that Allāh comes to them in a shade of the clouds?" (Al-Baqarah 2:210)

يعني يأتيهم أمره في ظلل من الغمام على إضمار أمره كما قال:

"Meaning: His Command will come to them in a shade of the clouds while leaving out (the mention of the words) 'His Command'. Just as He said:

﴿ وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا ﴾

"And ask the town which we were in and the caravan in which we came." (Yūsuf 12:82)

يريد أهل العير بإضمار الأهل، فكذلك قوله:

He means: The people of the caravan while leaving out 'the people of'. And likewise are His Words:

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ ﴾

"Are they waiting for anything other than that Allāh comes to them in a shade of the clouds?" (Al-Baqarah 2:210)

بإضمار أمره. وكذلك:

Leaving out 'His Command'[297] *And likewise (His Words):*

﴿ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴾

"And your Lord will come and the angels in rows." (Al-Fajr 89:22)

يريد أن الملائكة هي الصفوف دونه جاءون بأمره، ففسروا جاء الملائكة صفا صفا وربك فيهم مدبر محكم كما قال في سورة النحل:

He means that the angels are in rows without Him and that they are coming with His Command. So they explained it as: The angels comes in rows and your Lord will be the One arranging and perfecting them. Just like He said in Sūrah An-Nahl:

﴿ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ ﴾

"Other than that the angels come to them." (An-Nahl 16:33)

وقال في سورة الأنعام:

And He said in Sūrah Al-An'ām:

﴿ أَوْ يَأْتِيَ رَبُّكَ ﴾

"Or your Lord comes." (Al-An'ām 6:158)

فبين الأمر هاهنا وأضمره في سورة الأنعام.

So He explained the issue here, and He left it out in Sūrah Al-An'ām."[298]

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[297] Translator: The Jahmiyyah are saying that Allāh means that His Command descends and comes with the angels and not Himself. So according to them the meaning of the verse would be: "Are they waiting for anything other than that (the Command of) Allāh comes to them in a shade of the clouds." And this is a false interpretation.

[298] Translator: Here, the false explanation of the opposer ends. He is claiming that Allāh one place in the Qurān clarified that it is only the angels coming on the Day of Judgment with His command, and that when Allāh mentioned this other places in the Qurān, He left out mentioning these details.

فيقال لهذا المعارض المفتري على الله: قد فسرت هذه الآية على خلاف ما عنى وفسرها رسول الله ﷺ وعلى خلاف ما فسرها أصحابه، قد روينا تفسيرها عنهم في صدر هذا الكتاب بأسانيدها المعروفة المشهورة على خلاف ما فسرت وادعيت عن هؤلاء المفسرين. فمن مفسروك هؤلاء الذين تحكي عنهم أنهم قالوا فيها كذا وقال آخرون فيها كذا؟

So it is said to this opposer who is inventing a lie about Allāh: You have verily explained this verse different from what He meant and (different from) how His Messenger ﷺ explained it, and different from how his companions explained it. We have verily narrated its explanation from them in the beginning of this book along with its well-known and acknowledged chains of narration; (an explanation) which is different from what you explained and claimed regarding these *mufassirūn*. So who are your *mufassirūn* from whom you narrate that they have said such and such about it, while others said such and such?

فمن هؤلاء الأولون والآخرون فاكشف عن رؤوسهم وسمهم بأسمائهم فإنك لا تكشف إلا عن زنديق أو جهمي لا يؤمن بالله ولا باليوم الآخر. ولا يحكم لك بتفسير هؤلاء المعنعنين على تفسير هؤلاء المكشوفين الذين سميناهم لك من أصحاب رسول الله ﷺ والتابعين أصحاب التفسير معروفون من أصحاب النبي ﷺ والتابعين عند الأمة مثل ابن عباس وابن عمر وزيد بن ثابت وأبي ابن كعب ونظرائهم رضي الله عنهم ومن التابعين مثل سعيد بن جبير ومجاهد وأبي صالح الحنفي والسدي وقتادة وغيرهم. فعن أيهم تحكي هذه التفاسير التي ترد بها على رب العالمين. فإنا لما وجدناهم مخالفين لما ادعيت على الله في كتابه أتيناك بها عنهم في صدر هذا الكتاب منصوصة مفسرة فعمن تروي هذه الضلالات وإلى من تسندها فصرح بهم كما صرحت ببشر المريسي وابن الثلجي.

So who are they, the first of them and the last of them? Reveal them to us and name them by their names. But you will verily not reveal (or name) anyone else than a *zindīq jahmī* who does not believe in Allāh nor the Last Day. And the judgment will not be in your advantage by the *tafsīr* of these unknown people against the *tafsīr* of these known people whom we have named for you, from the companions of the Prophet ﷺ and the *Tābi'ūn* from the *Ummah*, such as: Ibn 'Abbās, Ibn 'Umar, Zayd ibn Thābit, Ubay ibn Ka'b and the likes of these (*radiAllāhu 'anhum*). And from the *Tābi'ūn*, such as: Sa'īd ibn Jubayr, Mujāhid, Abū Sālih Al-Hanafī, As-Suddī, Qatādah and others. So from whom do you narrate these explanations which you are narrating regarding the Lord of all the worlds? Because we verily found them (i.e. the *Salaf*) disagreeing with what you have claimed about Allāh in His Book. We have brought it to you from them in the beginning of this book in clear text and explained. So from whom do you narrate these misguidances and what is your chain of narration? Mention them openly, just like you mentioned Bishr Al-Marīsī and Ibn Ath-Thaljī.

وما نراك صرحت ببشر وابن الثلجي وكنيت عن هؤلاء المفسرين إلا وأنهم أسوأ منزلة عند أهل الإسلام وأشد ظنة في الدين منهما، لولا ذلك لكشفت عنهم كما كشفت عن بشر. وقد فسرنا لك أمر إتيان الله ومجيئه والملك صفا صفا في صدر هذا الكتاب، لم نحب أن نعيده ها هنا فيطول الكتاب.

And we do not believe that you openly mentioned Bishr and Ibn Ath-Thaljī while hiding the names of these *mufassirūn*, except due to them having an even worse status with the people of Islām and greater accusations against them in the religion than them. If it had not been for this, then you would have revealed who they are just as you revealed Bishr. And we have verily explained the issue of the arrival of Allāh and His coming and the angels in rows in the beginning of this book, so we dislike to repeat it here again so the book would become long.

وأما ما ادعيت من انتقال مكان إلى مكان أن ذلك صفة المخلوقين، فإنا لا نكيف مجيئه وإتيانه أكثر مما وصف الناطق من كتابه ثم ما وصف رسوله ﷺ.

As for what you have claimed regarding moving from one place to another place being an attribute of the created beings, then we verily do not describe the condition of His coming and arrival with any more than what it states in His Book, and after that how the Messenger of Allāh ﷺ described it.

وقد روي عن ابن عباس رضي الله عنهما في تفسيرها أن السماء تشقق لمجيئه يوم القيامة وتنزل ملائكة السموات، فيقول الناس: أفيكم ربنا فيقولون: لا وهو آت حتى يأتي الله في أهل السماء السابعة وهم أكثر من دونهم. وقد ذكرنا هذا الحديث بإسناده في صدر هذا الكتاب وهو مكذب لدعواك أنه إتيان الملائكة بأمره دون مجيئه، لكنه فيهم مدبر.

Verily did Ibn ʻAbbās (*radiAllāhu ʻanhu*) narrate regarding its explanation, that the heaven will split apart due to His coming of the Day of Resurrection, and the angels will descend from the heavens. So the people will say: *"Is our Lord among you?"* So they will say: *"No, but He will come."* Until Allāh comes among the inhabitants of the seventh heaven, and they are greater in numbers than others than them. And we verily mentioned this *hadīth* with its chain of narration throughout this book, and it refutes your claim that it is the angels (alone) that come along with His Command, and that He does not come, rather He is arranging them.

ويلك لو كانت الملائكة هي التي تجيء وتأتي دونه ما قالت الملائكة لم يأت ربنا وهو آت، والملائكة آتية نازلة حين يقولون ذلك. أرأيتم دعواكم أن الله في كل مكان من الأرض والسماء، أولم يكن قبل السماء والأرض على العرش فوق الماء فكيف صار بعد في السماء والأرض في دعواكم؟ وفي دعوانا استوى إلى السماء دون الأرض، فكما قدر على ذلك فهو القادر على أن يجيء ويأتي متى شاء وكيفما شاء.

Woe to you! If the angels were those who come and they come without Him, then the angels would not have said: *"Our Lord has not come, but He will come."* And the angels (themselves) are coming and descending when they are saying this. Have you considered your claim that Allāh is in every place of the earth and the heaven. Before the heavens and the earth, was He not then upon the Throne above the water? Then how did He after that end up being in the heaven and on earth (at the same time) according to your claim? And we say that He rose up to the heaven and not (that He resided) on earth. So just as He is capable of this, then He is also capable of coming and arriving whenever He wants and however He wants.

أرأيتك إذا فسرت قوله:

Have you considered that if you explain His Words:

﴿ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ ﴾

"Allāh comes to them in a shade of the clouds?" (Al-Baqarah 2:210)

فزعمت أن الله أضمر في ذلك أمره كما أضمر في القرية والعير أهلها، أولست قد ادعيت أيها المعارض في صدر كتابك أن لا يوصف بالضمير فإن الضمير ينفى عن الله تعالى ومن وصف الله بشيء وهو عنه منفي فهو الكافر عندك؟ فكيف نفيت عنه هذا الضمير هناك وثبته له ههنا؟ أولم تخش على نفسك ما تخوفت على غيرك من الكفر ولكنك تدعي الشيء فتنساه حتى تدعي بعد خلافه فيأخذ بحلقك. غير أني أظنك تكلمت بما تكلمت به بالخراف وأنت آمن من الجواب.

And you claim that Allāh in this (verse) left out the words 'His Command' just as He left out 'the people of' regarding the town and the caravan. Did you not claim, O opposer, in the beginning of your book that He is not described with a pronoun, and that the pronoun is negated from Allāh – the Exalted – and whoever describes Allāh with something which is negated from Him, then he is a *kāfir* for you. How do you then negate this pronoun (i.e. He) from Him over there and then affirm it for Him here (i.e. when you say '<u>His</u> Command')? Do you not fear for yourself what you have frightened others with of *kufr*? Rather, you claim something and then you forget about it until you after it claim the opposite of it, and it then grabs hold of your throat. And I think that you said this among sheep where you felt safe from having to answer (questions regarding it).

وادعيت أيضا أن الزنادقة قد وضعوا اثني عشر ألفا من الحديث روجوها على رواة الحديث وأهل الغفلة منهم.

And you also claimed that the *zanādiqah* fabricated twelve thousand *hadīth* which they put in circulation among the people of *hadīth* and the people of negligence among them.

فيقال لك أيها المعارض: ما أقل بصرك بأهل الحديث وجهابذته، ولو وضعت الزنادقة اثني عشر ألف حديث ما تروج لهم على أهل البصر بالحديث منها حديث واحد ولا تقديم كلمة ولا تأخيرها ولا تبديل إسناد مكان إسناد، ولو قد صحفوا عليهم في حديث لاستبان ذلك عندهم وردّ في نحورهم.

So it is said to you, O opposer: How little insight you have about the people of *hadīth* and its scholars. If the *zanādiqah* fabricated twelve thousand *hadīth*, then not even a single *hadīth* would spread among the people of insight in *hadīth*. And a single word would never come before (its correct place in the *hadīth*) nor after. And a chain of narration would never be exchanged with another chain of narration. And even if they distorted the *hadīth* for them, then this would verily become clear for them, and it would be rejected and returned to their throats.

ويلك، هؤلاء ينتقدون على العلماء المشهورين تقديم رجل من تأخيره وتقديم كلمة من تأخيرها ويحصون عليهم أغاليطهم ومدلساتهم. أفيجوز للزنادقة عليهم تدليس إذ هم في الغفلة مثل زعمائك هؤلاء – ضرب المريسي ونظرائه إذ هم دلسوا عليه عن ابن عباس أن الله لا يدرك بشيء من الحواس. فإن كان شيء من وضع الزنادقة فهو هذا لأن فيه تعطيل ذي الجلال والإكرام، لأن شيئا لا يدرك بشيء من الحواس فهو لا شيء، وهذا مذهب الزنادقة، فقد روجوه. وهذا تكذيب لكتاب الله تعالى، قال الله تعالى:

Woe to you! These people find faults with the famous scholars when they put a man (in the chain of narration) before or after (where his correct place in the chain is), and when they put a word before or after. And they list those among them who make mistakes and conceal something. So is it possible for the *zanādiqah* to conceal something from them? Because they (i.e. the *zanādiqah*) in negligence are just like your leaders, such as Al-Marīsī and his peers. Because they falsely narrated to him from Ibn ʻAbbās: "*That Allāh cannot be perceived by any of the senses.*"[299] And if there is anything that has been fabricated by the *zanādiqah* then it is this (narration). Because it contains *ta'tīl* (invalidation) of *Dhul-Jalāl wal-Ikrām*. Because something that cannot be perceived by the senses, it is nothing. And this is the *madhhab* of the *zanādiqah*, so they verily put it into circulation. And this is a rejection of the Book of Allāh the Exalted.

Allāh – the Exalted – said:

﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾

"And Allāh spoke to Mūsā directly." (An-Nisā 4:164)

[299] It has gone forth in "Chapter: Regarding hearing the Words of Allāh and seeing Him" and it is an invented and fabricated narration.

فأخبر أن موسى أدركه منه الكلام وهو من أعظم الحواس وأخبر أن أولياءه يدركون منه بالحواس النظر إليه وهو قوله تعالى:

So He informed that Mūsā perceived the Speech from Him, and this is from the mightiest of senses. And He informed that His close friends will perceive Him with the senses – by looking at Him – and this is His – the Exalted – Words:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

والنظر أحد الحواس وقال:

And looking is one of the senses. And He said:

﴿ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ ﴾

"And Allāh will not speak to them on the Day of Resurrection."
(Al-Baqarah 2:174)

وقال رسول الله ﷺ للمؤمنين: «**ما منكم من أحد إلا سيكلمه ربه يوم القيامة**» رواه عنه عدي بن حاتم.

And the Messenger of Allāh ﷺ said to the believers: ***"There is none of you, except that his Lord will speak with him on the Day of Resurrection."*** 'Adī ibn Hātim narrated this from him.[300]

فهل من حواس أبين من الكلام والنظر، فلذلك قلنا إن هذا من وضع الزنادقة روجوه على المريسي وتروجه أنت أيها المعارض على من حواليك من الجهال، وما إخالك إلا وستعلم أنه لا يجوز للزنادقة على أهل العلم بالحديث تدليس، غير أنك تريد أن تهجر العلم وأهله وتزري بهم من أعين من حواليك من السفهاء بمثل هذه الحكايات كيما يرتاب فيها جاهل فيراك صادقا في دعواك. فدونك أيها المعارض فأوجدنا عشرة أحاديث دلسوها على أهل العلم كما أوجدناك مما دلسوا على إمامك المريسي أو جرب أنت فدلس عليهم منها عشرة حتى تراهم كيف يردونها في نحرك.

So are there any senses more clear than the speech and the sight? And due to this we say: This is verily from the fabrication of the *zanādiqah* which they spread to Al-Marīsī, and you spread it, O opposer, among those who are around you of the ignorant. And I do not consider you ignorant about (the fact) that it is not possible for the *zanādiqah* to conceal anything from the people of *hadīth*, but it is you who want to forsake the knowledge and its people, and belittle them in the eyes of those who are around you of the fools by these stories. Then the ignorant will have doubts regarding it and then consider you truthful in your claim. So besides yourself (i.e. what you have claimed) then find for us ten *ahādīth* which

[300] It has gone forth in number (9) and it is agreed upon.

they have concealed and entered upon the people of knowledge, just as we have found for you what they concealed for your *imām* Al-Marīsī. Or try yourself to conceal ten (false *ahādīth*) from them, in order for you to see how they will return them to your throat.

وكيف دلس الزنادقة على أهل الحديث اثني عشر ألفا ولم يبلغ ما روي عن رسول الله ﷺ وأصحابه اثني عشر ألف حديث بغير تكرار إن شاء الله؟ إذًا رواياتهم كلها من وضع الزنادقة في دعواك.

And how would the *zanādiqah* conceal twelve thousand (false *ahādīth*) for the people of *hadīth*, when that which was narrated from the Messenger of Allāh ﷺ and his companions does not reach twelve thousand *hadīth* without repeating (some of them), *in shā Allāh*? In that case, then all of their narrations would be from the fabrication of the *zanādiqah*, according to your claim.

ورويت أيها المعارض عن حريز بن عثمان عن شبيب أبي روح عن أبي هريرة رضي الله عنه أن النبي ﷺ قال: «**الإيمان يمان والحكمة يمانية وأجد نفس ربكم من قبل اليمن**»

217. And you narrated, O opposer, from Harīz ibn 'Uthmān, from Shabīb Abū Rawh, from Abū Hurayrah (*radiAllāhu 'anhu*), that the Prophet ﷺ said: ***"Īmān is from Yemen, wisdom is Yemeni and I find the breath of your Lord coming from Yemen."***[301]

فقلتَ كالمنكر لهذا –تعالى الله عما نحله المبطلون– بأن ذلك نفس يخرج من جوف. فممن سمعت أيها المعارض أن هذا نفس يخرج من جوف الله تعالى؟

So you said as one who rejects this – Exalted is Allāh from what the false-doers falsely ascribe to Him – that this is a breath that comes out from a *jawf* (inside). From whom did you hear, O opposer, that this is a breath that comes out from the *jawf* of Allāh?

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[301] It was narrated by Ahmad (10978), Ibn Abī 'Āsim in "Al-Āhād wal-Mathānī" (2276) and At-Tabarānī in "Ash-Shāmiyyīn" (1083). All the narrators in the chain of narration are trustworthy. And there are other *ahādīth* that testify to the correctness of this *hadīth*. It was verily narrated by An-Nasāī in "Al-Kubrā" (10705), 'Abdullāh ibn Ahmad in "As-Sunnah" (1196) and Al-Hākim (2/298) from the *hadīth* of Ubay ibn Ka'b (*radiAllāhu 'anhu*) that the Prophet ﷺ said: ***"Do not curse the wind, for it is verily from the breath (i.e. relief) of Ar-Rahmān."*** And this *isnād* is correct and its narrators are trustworthy. Al-Hākim declared it as *sahīh* and Adh-Dhahabī said in "At-Talkhīs": *"It is in accordance with the conditions of Al-Bukhārī."*
And it was narrated by Al-Bukhārī in "At-Tārīkh Al-Kabīr" (4/70), Al-Bazzār (9/150), At-Tabarānī in "Al-Kabīr" (6358) and others, from the *hadīth* of Salamah ibn Nufayl As-Sukūnī (*radiAllāhu 'anhu*) that the Prophet ﷺ said while he was turning his back towards Yemen: ***"I verily find the breath (i.e. relief) of Ar-Rahmān from Yemen."*** And this also has a *sahīh isnād*.

وهذا الحديث معروف معقول المعنى جهلت معناه فصرفته إلى غيره مما لم نر أحدا يقوله أو يذهب إليه، إنما فسره العلماء على الروح الذي يأتي بها الريح من نحو اليمن لأن مهب الريح من هناك من عندهم، فأما أن يقول أحد هو نفس يخرج من جوف الرحمن فما سمعنا أحدا يقوله قبلك، وأدنى ما عليك فيه الكذب أن ترمي قوما مشنعا عليهم ثم لا تقدر أن تثبته عليهم وهذا كقول النبي ﷺ: «**الإيمان يمان والحكمة يمانية**» أي أنه جاء من قبل مكة.

And this *hadīth* is known and understood in meaning. You were ignorant about its meaning, so you changed it to something other than what we have ever seen anyone say before or believe in. The scholars verily explained it as being the mercy (or relief) that the wind from Yemen brings. Because the wind direction comes from them over there. But as for if anyone would say: *"It is a breath that comes out from the inside of Ar-Rahmān"*, then we have never heard anyone say this before you. And the lowest (of burdens) which is upon you for that (statement) is lying and accusing people and slandering them. But after that you are not able to establish this against them, and this is as the words of the Prophet ﷺ: ***"Īmān is from Yemen and wisdom is Yemeni."*** Meaning: That it came from the direction of Makkah.

وادعى المعارض أيضا أن المقرئ حدث عن حرملة بن عمران عن أبي يونس عن أبي هريرة رضي الله عنه عن النبي ﷺ: «أنه قرأ:

218. And the opposer also claimed that Al-Muqri narrated from Harmalah ibn ʻImrān, from Abū Yūnus, from Abū Hurayrah (*radiAllāhu ʻanhu*), from the Prophet ﷺ that he recited:

﴿ سَمِيعًا بَصِيرًا ﴾

"All-Hearing, All-Seeing." (An-Nisā 4:58)

فوضع إبهامه على أذنه والتي تليها على عينه».

And then he put his thumb upon his ear, and the one (i.e. finger) following it upon his eye.[302]

وقد عرفنا هذا من رواية المقري وغيره كما روى المعارض، غير أنه ادعى أن بعض كتبة الحديث ثبتوا له بصرا بعين كعين وسمعا كسمع جارحا مركبا.

And we verily already know this from the narration of Al-Muqri, and others than him, just as the opposer has narrated. Only he claimed that some of the writers of the *hadīth* established a sight for Him with an eye just like an (created) eye, and a hearing like a (created) hearing, as an attached limb.

[302] It has gone forth in number (63), and the *hadīth* is *sahīh* according to the conditions of Muslim.

فيقال لهذا المعارض: أما دعواك عليهم أنهم ثبتوا له سمعا وبصرا فقد صدقت. وأما دعواك عليهم أنه كعين وكسمع فإنه كذب ادعيت عليهم، لأنه ليس كمثله شيء ولا كصفاته صفة.

So it is said to this opposer: As for your claim against them that they established a hearing and a sight for Him, then you have verily spoken the truth. And as for your claim against them that it is as an (created) eye and as a (created) hearing, then this is a lie that you have stated about them. Because nothing is like Him, nor is any attribute like His Attributes.

وأما دعواك أنهم يقولون جارح مركب فهذا كفر لا يقوله أحد من المسلمين، ولكنا نثبت له السمع والبصر والعين بلا تكييف كما أثبته لنفسه فيما أنزل من كتابه وأثبته له الرسول ﷺ. وهذا الذي تكرره مرة بعد مرة جارح وعضو وما أشبهه حشو وخرافات وتشنيع لا يقوله أحد من العالمين. وقد روينا روايات السمع والبصر والعين في صدر هذا الكتاب بأسانيدها وألفاظها عن رسول الله ﷺ فنقول كما قال ونعني بها كما عنى؛ والتكييف عنا مرفوع وذكر الجوارح والأعضاء تكلف منك وتشنيع.

And as for your claim that they say: *"An attached limb"*, then this is *kufr* that no-one from the Muslims would say. Rather, we establish the Hearing, the Sight and the Eye for Him without *takyīf* (describing the condition). Just as He established it for Himself in what He revealed of the Book and as the Messenger ﷺ established it for Him. And this what you repeat again and again (when you say) limb, body part and what is similar to this, is waste, stories and slandering that no-one from all of the worlds say. We have verily mentioned the verses regarding the Hearing, the Sight and the Eye in the beginning of this book, along with the chains of narration and words from the Messenger of Allāh ﷺ. So we say the same as he said, and we specify in it the same as he specified and (the burden of) describing the condition of it is lifted from us, while mentioning the limbs and body parts is a burden made up by you and slandering.

وادعى المعارض أن عبد الرحمن بن مهدي روى عن معاوية بن صالح عن العلاء بن الحارث عن زيد بن أرطأة عن جبير بن نفير قال: قال رسول الله ﷺ: «**إنكم لن تقربوا إلى الله بشيء أفضل مما خرج منه**» يعني القرآن.

219. And the opposer also claimed that 'Abdur-Rahmān ibn Mahdī narrated, from Mu'āwiyah ibn Sālih, from Al-'Alā ibn Al-Hārith, from Zayd ibn Artaah, from Jubayr ibn Nufayr who said: The Messenger of Allāh ﷺ said: ***"You can verily not seek nearness to Allāh with anything better than what came out from Him."*** Meaning: The Qurān.[303]

[303] It is *mursal*. It was narrated by At-Tirmidhī (2912), Abū Dāwūd in "Al-Marāsīl" (538) and 'Abdullāh ibn Ahmad in "As-Sunnah" (109).

فادعى المعارض أن الثلجي قال في هذا من كتاب لم أسمعه من الثلجي قال: ذهبت المشبهة في هذا إلى ما يعقلون من الكلام من الجوف فناقضوا إذ صححوا أنه الصمد والصمد الذي لا جوف له فاحتمل أنه خرج منه أي من عنده من غير خروج منه كما يقال خرج لنا من فلان كذا وكذا من الخير وخرج العطاء من قبله لا أنه خرج من جوفه.

So the opposer claimed that Ath-Thaljī – in a book which I did not hear (about) from Ath-Thaljī – said regarding this: *"The Mushabbihah believe regarding this what they understood from the words of al-jawf (inside). So they contradicted themselves when they declared it correct that He is As-Samad, because As-Samad is the one who has no jawf (inside). So it is possible that it came out from Him, meaning from around Him, without coming out from Him, just as it is said: 'Such and such good came out from fulān to us', and 'the gifts came out from him', without this (actually) coming out from his inside."*

فيقال لهذا المعارض ولإمامه الثلجي: قد فهمنا مرادك إنما تريد نفي الكلام عن الله تعالى مشنعا بذكر الجوف، فأما خروجه من الله فلا يشك فيه إلا من أنكر كلامه لأن الكلام يخرج من المتكلم لا محالة، وأما أن نصفه بالجوف كما ادعيت علينا زورا فإنا نجله عن ذلك وهو المتعالي عنه لأنه الأحد الصمد كما قال.

So it is said to this opposer and to his *imām* Ath-Thaljī: We have verily understood what you intend to say. You verily intend to negate the Speech for Allāh the Exalted, making this ugly by mentioning the *jawf* (inside). And as for it coming out from Allāh, then no-one doubts this except the one who rejects that He speaks. Because the speech inevitably comes out from the one speaking. And as for us describing Him with the *jawf* – as you have falsely claimed against us – then we verily exalt Him above this, and He is the One who is far above this, because He is *Al-Ahad As-Samad*, just as He said.

ومن زعم أنه لم يخرج منه إلا كخروج عطاء الرجل من قبله فقد أقر بأنه كلام غيره وكلام غيره مخلوق لا يجوز أن يضاف إليه صفة ولو جاز ذلك لجاز أن يقول كل ما تكلم به الناس من الغناء والنوح والشعر كله كلام الله وهذا محال يدعو إلى الضلال.

And whoever claims that it has not come out from Him, except as the coming out of gifts from a man, he has verily acknowledged that it is the speech of someone else than Him, and the speech of others than Him is created. It is not allowed to ascribe any (created) description (i.e. speech in this case) to Him, and if this had been allowed then it would be allowed to say: Everything that the people utter of singing, crying and poetry, all of it is the words of Allāh. And this is impossible and invites to misguidance.

وفي هذا القياس الذي ذهبتم إليه يجوز أن يقال قول اليهود عزير ابن الله والنصارى المسيح ابن الله ثالث ثلاثة قبل أن يخبر الله عنهم كان كلام الله، فإن كان القرآن عندكم كلام الله فمنه خرج بلا شك والجوف منفي عنه، وإن لم يخرج منه فليس بكلامه ولكن كلام غيره في دعواكم.

And in this analogy which you believe in, then it is allowed (or possible) to say: The saying of the Jews that 'Uzayr is the son of Allāh, and the Christians that Al-Masīh is the son of Allāh and the third of three – before Allāh informed this about them – was the words of Allāh. So if the Qurān for you is the Words of Allāh, then it came out from Him without a doubt. And the *jawf* (inside) is negated from Him. And if it did not come out from Him then it is not His Words. Rather, then it is the words of someone else than Him, according to your claim.

فقل لهذا الثلجي يرد هذا التفسير على شيطانه الذي ألقاه على لسانه. وما يصنع في هذا بقول الثلجي مع ما يرويه سفيان بن عيينة عن عمرو بن دينار قال: أدركت الناس منذ سبعين سنة يقولون الله الخالق وما سواه مخلوق والقرآن كلام الله منه خرج وإليه يعود. حدثناه إسحاق بن إبراهيم الحنظلي عن سفيان بن عيينة.

So say to this Ath-Thaljī to return this explanation to his *shaytān* who threw it upon his tongue. And what can the saying of Ath-Thaljī be used for in this, along with what Sufyān Ath-Thawrī narrated, from 'Amr ibn Dīnār who said: *"For the last seventy years I have met the people saying: 'Allāh is the Creator and whatever is beside Him is created. And the Qurān is the Word of Allāh. From Him it came out and to Him it will return."*

220. Ishāq ibn Ibrāhīm Al-Handhalī narrated it to us, from Sufyān ibn 'Uyaynah.[304]

وأما أن يقاس الكلام من المتكلم بالخير الذي يأتي من قبله والعطاء الذي يخرج من عنده فإنه لا يقيس به إلا جاهل مثل الثلجي، لأن الخلق قد علموا أن الكلام يخرج من المتكلم بلا شك وأن إعطاء العطاء وبذل المال لا يخرج من نفس المعطي والباذل ولكن من شيء موضوع عنده بعينه، والكلام غير بائن من المتكلم والمال والعطاء بائن منه لأنه متى شاء عاد في مثل كلامه الذي تكلم به قبلُ من غير أن يرد الكلام الخارج منه إلى نفسه ثانية، ولعله لا يقدر على رد المال والعطاء الذي خرج منه إلا أن يعود فيه بعينه. فمن قاس هذا بذاك فقد ترك القياس الذي يعرفه أهل القياس والمعقول الذي يعرفه أهل العقل.

And as for measuring (or comparing) the speech of the speaker with the goodness that comes from him and the gifts which comes out from him, then only a *jāhil* just like Ath-Thaljī would compare this. Because the people verily know that the speech comes out from the one speaking without a doubt, and that giving gifts and spending money (in charity) does not come out from the one

[304] It has gone forth in number (149) and it is *sahīh*.

giving and spending. Rather it is something which is in his possession specifically, while the speech is not separated from the speaker, but the money and the gifts are separate from him. Because whenever the speaker wants to, he returns to saying the same words which he said before without (there is a need for) returning the words that came out from him again. But perhaps he is not able to return (to giving out) the money and the gifts which came out from him, except if (once again) takes possession of the exact same things. So whoever compares this with that, he has verily left the *qiyās* which is known by the people of (acceptable) *qiyās* (analogy), and (he has left) the understood which the people of intellect know of.

Chapter: Regarding the Hand of Allāh

وروى المعارض أيضا عن ابن عباس: الركن يمين الله في الأرض يصافح به خلقه. فروى عن هذا الثلجي من غير سماع منه أنه قال: يمين الله نعمته وبركته وكرامته لا يمين الأيدي.

221. And the opposer also narrated from Ibn ʻAbbās: *"The rukn (i.e. the Black Stone) is the right (Hand) of Allāh on earth. With it He greets His slaves."*[305] Then he narrated from Ath-Thaljī without having heard it from him himself, that he said: *"The right (Hand) of Allāh is His Favor, Blessing, and Honor, and not the right of the Hands."*

فيقال لهذا الثلجي الذي يريد أن ينفي عن الله بهذه الضلالات يديه اللتين خلق بهما آدم: ويلك أيها الثلجي، إن تفسيره على خلاف ما ذهبت إليه. وقد علمنا يقينا أن الحجر الأسود ليس بيد الله نفسه وأن يمين الله معه على العرش غير بائن منه، ولكن تأويله عند أهل العلم كأن الذي يصافح الحجر الأسود ويستلمه كأنما يصافح الله كقوله تعالى:

So it is said to this Ath-Thaljī, who with this misguidance wants to negate the two Hands for Allāh that He created Ādam with: Woe to you, O Ath-Thaljī! Verily, the explanation of this (narration) is different from what you believe in. And we verily know with full certainty that the Black Stone is not the Hand of Allāh itself, and that the right Hand of Allāh is with Him upon the Throne and not separated from Him. Rather, its interpretation for the people of knowledge is: that just as the one who greets the Black Stone and touches it, then it is as if He is greeting Allāh, just as His – the Exalted – Words:

﴿ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ﴾

"Verily, those who pledge allegiance to you, they are verily pledging allegiance to Allāh. The Hand of Allāh is above their hands." (Al-Fath 48:10)

فثبت له اليد التي هي اليد عند ذكر المبايعة إذ سمى اليد مع اليد واليد معه على العرش، وكقول النبي ﷺ: «إن الصدقة تقع في يد الرحمن قبل يد السائل» فثبت بهذا أنه اليد التي هي اليد وإن لم يضعها المتصدق في نفس يد الله،

So He established the Hand for Him which is a hand (in reality) in the mention of the pledge, since He named the Hand with the hand. And the Hand is with Him upon the Throne. And just like the words of the Prophet ﷺ: ***"Verily the charity falls in the Hand of Ar-Rahmān before it falls in the hand of the beggar."***[306] By

[305] It was narrated by ʻAbdur-Razzāq (8919), Al-Azraqī in "Akhbār Makkah" (1/323, 324, 326) and others. None of the chains of narration are free from some words (of criticism), but they strengthen one another.

[306] It has gone forth in number (51) from Ibn Masʻūd. It is *sahīh mawqūf* and it has the same judgment as being ascribed to the Prophet ﷺ.

this he established the Hand which is a hand (in reality and not blessing or favor), even if the one giving charity did not put it in the Hand of Allāh itself.

وكذا تأويل الحجر الأسود إنما هو إكرام للحجر الأسود وتعظيم له وتثبيت ليد الرحمن ويمينه لا النعمة كما ادعى الثلجي الجاهل في تأويله. وكما يقدر أن يكون مع كل صاحب نجوى من فوق عرشه كذلك يقدر أن تكون يده فوق أيديهم من فوق عرشه. وكذلك ادعى الجاهل الثلجي أن الله خلق آدم بيده قال: بنعمته التي أنعم بها عليه فخصه بما خص من كراماته.

And likewise is the interpretation of (the narration regarding) the Black Stone. It is verily an honoring of the Black Stone and a veneration of it, and an affirmation of the Hand for *Ar-Rahmān* and His right Hand. It is not the blessing, just as the *jāhil* Ath-Thaljī has claimed in his interpretation. And just like He is able to be with every member of a secret council from above His Throne, then His Hand is also able to be above their hands from above His Throne. The *jāhil* Ath-Thaljī also claimed (regarding) that Allāh created Ādam with His Hand. He said: *"(He created him) with His blessing which He bestowed upon him. Because He specified him in the things he is unique in, of honorable distinctions."*

فيقال لهذا الثلجي البقباق النفاج: لو كنت ممن يعقل شيئا من وجوه الكلام لعلمت أن هذا تأويل محال من كلام ليس له نظام. ويلك، وأي شيء من خلق الله من كلب أو خنزير أو قرد أو إنسان أو بهيمة لم ينعم الله عليه في خلقه إذا خلقه حتى خص بنعمته آدم ومنّ عليه بذلك من بين هؤلاء الخلائق، وأي منقبة لآدم فيها إذ كل هؤلاء خلقوا بنعمته كما خلق آدم؟ وأعجب من ذلك قول الثلجي الجاهل فيما ادعى في تأويل حديث رسول الله ﷺ: «**المقسطون يوم القيامة عن يمين الرحمن وكلتا يديه يمين**».

So it is said to this babbling boasting Ath-Thaljī: If you had been from those who understands some of the aspects of speech, then you would have known that this interpretation is impossible in the speech and it has no foundation. Woe to you! And which things from the creation of Allāh, among the dog, the pig, the monkey, the human or the cattle, did Allāh not bless in its creation when He created it, in order for Him to specify Ādam with His blessing and that He (specifically) bestowed this upon him among these other creations. And which specific status does Ādam have in this, when all of these (creations) were created by His blessing the same way Ādam was created? And even stranger than this is the saying of the *jāhil* Ath-Thaljī regarding what he claimed in the interpretation of the *hadīth* of the Messenger of Allāh ﷺ: ***"The muqsitūn (people of justice) on the Day of Resurrection will be at the right Hand of Ar-Rahmān. And both His Hands are right."***[307]

[307] It has gone forth in number (35) and it is *sahīh*. It was narrated by Muslim and others.

فادعى الثلجي أن النبي ﷺ تأول كلتا يديه يمين أنه خرج من تأويل الغلوليين أنها يمين الأيدي، وخرج من معنى اليدين إلى النعم. يعني بالغلوليين أهل السنة يعني أنه لا يكون لأحد يمينان ولا يوصف أحد بيمينين ولكن يمين وشمال بزعمه.

So Ath-Thaljī claimed that the Prophet ﷺ in his interpretation of (the words) ***"Both His Hands are right"*** exited from the interpretation of the (so-called) extremists who said that it is right Hands, and he exited from it having the meaning of two Hands to (meaning) the blessing. And with extremists he means the people of *Sunnah*. He means that no-one can have two right hands, nor is anyone described as having two right hands. Rather a right and a left hand, according to his claim.

قال أبو سعيد: إنما عنى رسول الله صلى الله عليه وسلم ما قد أطلق على التي في مقابلة اليمين الشمال، ولكن تأويله: «وكلتا يديه يمين»؛ أي: منزه على النقص والضعف؛ كما في أيدينا الشمال من النقص وعدم البطش، فقال: «كلتا يدي الرحمن يمين»؛ إجلالا لله، وتعظيما أن يوصف بالشمال، ويلك أيها المعارض إنما عنى رسول الله ﷺ باليدين فقال: «كلتا يدي الرحمن يمين» إجلالا لله وتعظيما أن يوصف بالشمال، وقد وصفت يداه بالشمال واليسار،

Abū Sa'īd said: Woe to you, O opposer! The Messenger of Allāh ﷺ verily meant with the two Hands what is normally said while intending the right and the left. But its interpretation of ***"And both of His Hands are right"*** is, that they are free from weakness, just as there in our left hands are deficiency and lack in grabbing. So he said: ***"Both of the two Hands of Ar-Rahmān are right."*** As an exaltation and veneration of Allāh from being described with left.

222. But His two Hands have verily been described with *shimāl* and *yasār* (both meaning left).[308]

[308] I was narrated by Muslim in his "Sahīh" (2788), 'Abd ibn Humayd in "Al-Muntakhab" (2/14), Abū Ya'lā in his "Musnad" (5558) Al-Bazzār in his "Musnad" (12/287-288) and others, from Ibn 'Umar (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Allāh will fold up the heavens on the Day of Resurrection. Then He will take them with His right Hand. Then He will say: 'I am the King. Where are the tyrants? Where are the arrogant ones?' Then He will fold the earths. Then He will take them with His shimāl (left) Hand. Then He will say: 'I am the King. Where are the tyrants? Where are the arrogant ones?'"***
And it was narrated by Ahmad in his "Musnad" (27488), 'Abdullāh ibn Ahmad in "As-Sunnah" (1059), Al-Firyābī in "Al-Qadar" (32) and Al-Bazzār in his "Musnad" (2144) from Abū Ad-Dardā (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"Allāh created Ādam when He created him. Then He struck his right shoulder and brought out white offspring as if they were pearls. And He struck his left shoulder and brought out black offspring as if they were dry lava. Then He said to those in His right Hand: 'To Paradise and I do not care.' And He said to those in His yusrā (left) Hand: 'To Hellfire and I do not care."*** And its narrators are trustworthy and it is a s*ahīh hadīth.*

وكذلك لو لم يجز إطلاق الشِّمال واليسار؛ لما أطلق رسول الله صلى الله عليه وسلم، ولو لم يجز أن يُقال: كلتا يدي الرحمن يمين؛ لم يقله رسول الله صلى الله عليه وسلم، وهذا قد جوزه الناس في الخلق؛ فكيف لا يجوز ابن الثلجي في يدي الله أنهما جميعا يمينان، وقد سمي من الناس ذا الشمالين، فجاز نفي دعوى ابن الثلجي أيضا، ويخرج ذو الشمالين من معنى أصحاب الأيدي

And likewise, if it had not been allowed to use the words *shimāl* and *yasār*, then the Messenger of Allāh ﷺ had not used them. And if it had not been allowed to say: *"Both of the Hands of Ar-Rahmān are right"*, then the Messenger of Allāh ﷺ had not said it. And the people verily allowed (using the language like this) regarding the creation, so how does Ath-Thaljī not allow it regarding the Hands of Allāh; (i.e. saying) that they are both right? And verily were some of the people named *Dhū Ash-Shimālayn* (the one with the two left hands), so it is also possible in the claim of Ath-Thaljī that *Dhū Ash-Shimālayn* exited from the meaning of people with hands.

ثم ادعى الجاهل أن هذا من النعم والأفضال كقول الشاعر:

Then the *jāhil* also claimed that this is from the blessing and good characteristics, just as the saying of the poet:

سأبكيك للدنيا وللعين إنني ** رأيت يد المعروف بعدك شلت

I will cry to you for the dunyā and for the eye, because verily

after you I saw that the hand of goodness had become lame.

نفس المعروف ليس له يد، وإنما المعطي له يد حقيقة، فهي التي تشل. ويلك أيها الثلجي، أتعلّم بوجه العربية ولغات العرب وأشعارهم من هو أعلم بها منك؟

The goodness itself does not have a hand. It is rather the one who gives who in reality has a hand, and that is what becomes lame. Woe to you, O Ath-Thaljī! Are you teaching an aspect of the Arabic language and a method of the Arabs and their poetry to someone who is more knowledgeable about it than you?

هذا هاهنا في المعروف جائز في المجاز لا يستحيل، وفي يدي الله تعالى اللتين يقول خلقت بهما آدم يستحيل أن يصرف إلى غير اليد لأن المعروف ليس له يدان يقبض بهما ويبسط ويخلق ويبطش فيقال يد المعروف مثلا ولا يقال فعل المعروف بيديه كذا وخلق بيديه كذا وكتب بيديه كذا كما يقال خلق الله آدم بيده وكتب التوراة بيده، ذاك في سياق القول بين معقول وهذا في سياق القول بين معقول؛ من صرف منهما شيئا إلى غير معناه المعقول جهل ولم يعقل.

This here regarding the goodness (of giving) is possible metaphorically, and it is not impossible. But regarding the two Hands of Allāh – the Exalted – about which He says: "I created Ādam with them" it is impossible to change (the

meaning) to something other than the Hand. Because goodness (in giving) does not have two hands with which it grabs and lets go, and creates and destroys. So it is said: *"The hand of goodness"*, for example. And it is not said: *"The goodness did this and that with its hands"* and *"it created this and that with its hands"* and *"it wrote this and that with its hands"*, just as it is said: *"Allāh created Ādam with His Hand"* and *"He wrote the Tawrāh with His Hand."* The first thing is clear and understood from the context of the words, and the last thing is clear and understood from the context of the words. Whoever changes any of it to something else than its understood meaning, he is ignorant and has not understood (it correctly).

أولم يكفك أيها المعارض كثرة ما نسبت إلى الله وإمامك المريسي في نفي اليدين عنه بهذه الأغلوطات وما حسدتما أباكما آدم في خلقته بيدي الرحمن تبارك وتعالى في صدر كتابك حتى عدت لأقبح منها في آخر الكتاب فادعيت أن يدي الله اللتين خلق بهما آدم نعمته وقدرته فامتن على آدم بما ركب فيه.

Is it not enough for you, O opposer, all of the many things which you and your *imām* Al-Marīsī have ascribed to Allāh regarding the negation of the two Hands from Him with these false arguments? And how you were envious of your father Ādam in him being created by the two Hands of Ar-Rahmān – the Blessed and Exalted – in the beginning of your book, so you returned to something even worse than it in the end of the book. So you claimed that the two Hands of Allāh with which He created Ādam are His blessing and His Power, and then He granted Ādam (blessings) by how He created Him.

ويحك، وهل بقي أحد من خلق الله لم يخلقه بقدرته حتى تمتن على آدم بهذه النعمة من بين الخلائق؛ هذا محال لا يستقيم في تأويل بل هو أبطل الأباطيل.

Woe to you! Do anyone from the creation of Allāh remain, who are not created by His Power, in order for Him to bestow this blessing upon Ādam among all of the created beings? This is impossible and is not upright in terms of interpretation. Rather, it is from the most false of falsehoods.

وأشد منه استحالة ما ادعيت في حديث سلمان الفارسي: إن الله خمر طينة آدم ثم خلقها بيده فخرج كل طيب بيمينه وكل خبيث بشماله ثم مسح إحدى يديه بالأخرى.

And what is even more impossible is, what you claimed regarding the *hadīth* of Salmān Al-Fārisī: *"Verily, Allāh fermented the clay of Ādam. Then He mixed it with His Hand, so all of the good of it came out in His right Hand and all the dirty in His left Hand. Then He wiped one of His Hands with the other."*[309]

[309] It has gone forth in number (52) and it is a *sahīh mawqūf* narration.

فادعيت أيها المعارض أن له تفسيرا من قبلك أنه لما امتن الله على آدم بنعمته كانت تلك النعمة مخالطة لقدرته وقال بيديه: بنعمته وقدرته هكذا.

Then you claimed, O opposer, that it has an explanation from yourself; that when Allāh bestowed upon Ādam with His blessings, then this blessing was mixed with His Power. And He said with His two Hands: (meaning) with His blessing and His Power, like this.

فيقال لهذا المعارض: إذا خلط قدرته بنعمته فسماها يديه في دعواك فما بال هذه المنة وضعت على آدم من بين الخلائق وكل الخلق في نعمته وقدرته بمنزلة واحدة إذ كل خلق في دعواك بنعمته وقدرته لا بيديه، وكيف يجوز أن يخلط القدرة بالنعمة والقدرة غير مخلوقة والنعمة كلها مخلوقة؟ هذا كلام لا يخرج من جوف عاقل وما يوفق لمثله إلا كل جاهل.

So it is said to this opposer: If His Power is mixed with His blessing and He names them His two Hands – according to your claim – then what is this bestowing which was given to Ādam among all of the creations, when all of the creation with regard to His blessing and His Power are on the same level? Because according to your claim, then all of them were created by His blessing and His Power, and not His two Hands. And how is it possible for the Power to mix with the blessing, when the Power is not created and all of the blessings are created? These words do not emerge from a sane person, and no-one is guided to something like this except a *jāhil*.

ثم رويت عن الحسن البصري كذبا أنه قال في قول الله تعالى:

Then you narrated a lie from Al-Hasan Al-Basrī; that he should have said regarding the Words of Allāh the Exalted:

﴿ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ﴾

"The Hand of Allāh is above their hands." (Al-Fath 48:10)

قال: نِعم الله.

He said: *"The blessing of Allāh."*

فعمن رويت هذا عن الحسن؟ فاكشف عن رأسه فإنك لا تكشف عن ثقة. وقد أكثرنا النقض عليك وعلى إمامك المريسي والثلجي في تفسير اليد في صدر كتابنا هذا غير أنك أعدته في آخر الكتاب فأعدناها.

So from whom did you narrate this from Al-Hasan? Reveal who he is. And you will verily not reveal anyone trustworthy. And we have verily refuted you and your leaders Al-Marīsī and Ath-Thaljī abundantly regarding the explanation of the Hand in the beginning of this book. But you returned to it in the end of the book, so we (also) returned to it.

Chapter: Regarding the affirmation of the Face of Allāh *'azza wa jalla*

ثم لما فرغت من إنكار اليدين ونفيها عن الله ذي الجلال والإكرام أقبلت قبل وجه الله تبارك وتعالى لتنفيه عنه بمثل هذه العمايات كما نفيت عنه اليدين.

Then when you finished with rejecting the two Hands and negating them for Allāh, the Owner of Majesty and Honor, you continued towards the Face of Allah – *tabāraka wa ta'ālā* – in order to negate it for Him with these blindnesses, just as you negated the two Hands for Him.

فزعمت أن وكيعا روى عن الأعمش عن أبي وائل عن حذيفة: أن العبد إذا قام يصلي أقبل الله عليه بوجهه فلا يصرفه عنه حتى يكون هو الذي ينصرف أو يحدث حديث سوء.

223. So you claimed that Wakī' narrated from Al-A'mash, from Abū Wāil, from Hudhayfah: *"That when the slave stands up to pray, then Allāh turns to him with His Face. And then He does not turn it away from him until he is the one who turns his back or he does (or says) something bad."*[310]

ثم قلت أيها المعارض: إن هذا يحتمل أن الله يقبل عليه بنعمته وإحسانه وأفعاله وما أوجب للمصلي من الثواب كما قال:

Then you said, O opposer: *"It is verily possible that Allāh turns to him with His blessings, goodness and deeds, and with what He obliges for the one who prays of reward. Just as He said:*

﴿ فَثَمَّ وَجْهُ اللَّهِ ﴾

"Then there is the Face of Allāh." (Al-Baqarah 2:115)

و:

And:

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

"Everything will be destroyed except His Face." (Al-Qasas 28:88)

وكقوله:

And as His Words:

[310] It is *sahīh* and it has the judgment of being ascribed to the Prophet ﷺ, because this is not something that Hudhayfah (*radiAllāhu 'anhu*) would say from himself. And Allāh knows best. It was narrated by 'Abdur-Razzāq (1689) from Ath-Thawrī, and Ibn Abī Shaybah (7524) narrated it from Wakī', both of them from Al-A'mash.

﴿ ابْتِغَاءَ وَجْهِ اللَّهِ ﴾

"Seeking the Face of Allāh." (Al-Layl 92:20)

وكقوله:

And as His Words:

﴿ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾

"And the Face of your Lord, the Owner of Majesty and Honor, will remain." (Ar-Rahmān 55:27)

أي يبقى الله وحده؛ فإن قال قائل: ولله وجه قيل له: إن كنت تريد:

Meaning: That only Allāh alone will remain.

So if someone says: 'And does Allāh have a Face?' Then it is said to him: If you mean:

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

"Everything will be destroyed except His Face." (Al-Qasas 28:88)

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾

"Everything on it will perish. And the Face of your Lord, the Owner of Majesty and Honor, will remain." (Ar-Rahmān 55:26-27)

﴿ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ﴾

"Then no matter where you turn, then there is the Face of Allāh." (Al-Baqarah 2:115)

فقوله الحق، وإن أردت عضوا كما ترى من الوجه فهو الخالق هذه الوجوه، فقد يحتمل أن يقال هذا وجه الشيء ووجه الأمر ويقول هذا وجه الثوب ووجه الحائط، فقوله {وجه ربك} ما توجه به إلى ربك من الأعمال الصالحة، وقوله {فأينما تولوا فثم وجه الله} يقول ثم قبلة الناس يتوجهون إليها، وقوله {ثم وجه الله} ثم قبلة الله.

Then His Words are the truth. But if you mean a body part as the faces that you see, then He is the Creator of these faces. Because it is possible to say: This is the face (i.e. surface) of something and the face of the issue. And you say: This is the face of the garment and the face of the wall. So His Words: **"The Face of your Lord."** *Then this is what he turns to his Lord with of good deeds. And His Words:* **"Then no matter where you turn, then there is the Face of Allāh."** *He is saying: There is the qiblah of the people which they are turning towards. And His Words:* **"Then there is the Face of Allāh."** *There is the qiblah of Allāh."*

فيقال لهذا المعارض: لم تدع غاية في إنكار وجه الله ذي الجلال والإكرام والجحود به وبآياته التي تنطق بالوجه حتى ادعيت أن وجه الله الذي وصفه بالجلال والإكرام مخلوق لأنك ادعيت أنها أعمال مخلوقة يوجه بها إليه ونعم وإحسان، والأعمال كلها مخلوقة لا شك فيها، فوجه ربك ذي الجلال والإكرام في دعواك مخلوق،

So it is said to this opposer: You did not leave any extent in rejecting the Face of Allāh, the Owner of Majesty and Honor, and disbelieving in it and His verses that mentions the Face. Until (the extent) that you claimed that the Face of Allāh which He described with Majesty and Honor is created. Because you claimed that it is created deeds by which a person turns to Him, and blessings and goodness. And there is no doubt that all deeds are created. So the Face of your Lord, the Owner of Majesty and Honor, is created according to your claim.

فزعمت أيضا أنها قبلة الله والقبلة أيضا مخلوقة فادعيت أن كل ما ذكر الله تعالى في كتابه من ذكر وجهه وجه مخلوق ليس لله منها وجه معه ولا هو ذو وجه في دعواك.

You also claimed that it (i.e. the Face of Allāh) is the *qiblah* of Allāh. And the *qiblah* is also created. So you claimed that everything that Allāh – the Exalted – mentioned in His Book regarding the mention of His Face is a created face. Allāh does not have a face along with it and He does not have a face at all in your claim.

وكتاب الله المكذب لك في دعواك وهو ما تلوت أيها المعارض من هذه الآيات التي كلها ناقضة لمذهبك وآخذة بحلقك أو تأثر تفسيرك هذا عن رسول الله ﷺ بأثر مأثور منصوص مشهور ولن تفعله أبدا لما قد روي عنه خلافه وهو قوله:

The Book of Allāh is refuting you in your claim, and (that refutation) is what you recited, O opposer, of these verses that all are refuting your belief, and they grab hold of your throat. Are you narrating this *tafsīr* of yours from the Messenger of Allāh ﷺ with a well-known written down narration along with its chain of narration? You will never be able to do this, due to what has been narrated from him of the opposite. And that is His Words:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

"For those who do good is the best (reward) **and extra."** (Yūnus 10:26)

قال: «**النظر إلى وجه الله**».

He said: ***"Looking at the Face of Allāh."***[311]

[311] It will come with its chain of narration in number (228), and it is a *sahīh hadīth*.

أفيجوز أن يتأول هذا أنه قال الزيادة النظر إلى الكعبة أو إلى أعمال المخلوقين؟ وكان يدعو «**اللهم إني أسألك لذة النظر إلى وجهك**» فيجوز في تأويلك أن يقول اللهم إني أسألك لذة النظر إلى الأعمال الصالحة من أعمال خلقك أم إلى القبلة.

Is it allowed (or possible) to interpret this to him saying: The extra is looking at the Ka'bah, or at the deeds of the created beings? And he used to invoke: ***"O Allāh, I verily ask you for the pleasure of looking at Your Face."***[312] So it is allowed in your interpretation that he is saying: O Allāh, I verily ask you for the pleasure of looking at the good deeds from the deeds of your creations, or at the *qiblah*?

ويلكم ما سبقكم إلى مثل هذه الفرية على الله إنس ولا جان ولا فرعون من الفراعنة ولا شيطان.

Woe to you! No human or *jinn* has preceded you in this lie that you have invented about Allāh, nor has any *fir'awn* among the *farā'inah* or any *shaytān*.

وأعظم من ذلك دعواك أن وجه الله كوجه الثوب والحائط والميت الذي لا يوقف منها على وجه ولا ظهر، ما تركتم من الكفر بوجه الله غاية. ولو قد تكلم بهذا رجل بالمغرب لوجب على أهل الشرق أن يغزوه حتى يقتلوه غضبا لله وإجلالا لوجهه ذي الجلال والإكرام.

And even worse than that is your claim that the Face of Allāh is like the face of a garment and a dead wall that to begin with has no face (or front) or back. You did not leave any extent in the disbelief in the Face of Allāh. And if a man in the west had spoken these words, then it would verily become obligatory for the people of the east to attack him until they kill him out of anger for the sake of Allāh, and as an Exaltation of His Face, the Owner of Majesty and Honor.

أرأيتك أيها الجاهل إن كان وجه الله عندك قبلته والأعمال التي ابتغي بها وجهه وكوجه الثوب والحائط أفيجوز أن يقال للقبلة والأعمال والعباد ذو الجلال والإكرام فقد علم المؤمنون من خلق الله أنه لا يقدس وجه بذي الجلال والإكرام غير وجه الله.

Have you considered, O *jāhil*, that if the Face of Allāh for you is His *qiblah* and the deeds by which His Face is sought, is just like the face of the garment and the wall, is it then allowed (or possible) to say to the *qiblah* and the deeds of the slaves: *"The owner of majesty and honor?"* The believers from the creation of Allāh verily know, that no face but the Face of Allāh is glorified with majesty and honor.

[312] It will come with its chain of narration in number (226), and it is a *sahīh hadīth*.

وأما تكريرك وتهويلك علينا بالأعضاء والجوارح وهذا ما يقوله مسلم، غير أنا نقول كما قال الله تعالى:

And as for you repeating and trying to intimidate us by (mentioning) the limbs and body parts, then this is (still) what a Muslim says (i.e. that Allah has a Face). Rather, we (only) say as Allah – the Exalted – said:

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ۝٢٦ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾

"Everything on it will perish. And the Face of your Lord, the Owner of Majesty and Honor, will remain." (Ar-Rahmān 55:26-27)

أنه عنى به الوجه الذي هو الوجه عند المؤمنين لا الأعمال الصالحة ولا القبلة ولا ما حكيت من الخرافات كاللاعب بوجه الله عز وجل، وكذلك قوله:

That He with this meant the Face which (in reality) is a face for the believer, and not the good deeds or the *qiblah*. Nor is it what you have mentioned of imagined stories as one who plays with the Face of Allah *'azza wa jalla*. And likewise His Words:

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

"Everything will be destroyed except His Face." (Al-Qasas 28:88)

يقول كل وجه هالك إلا وجه نفسه الذي هو أحسن الوجوه وأجمل الوجوه وأنور الوجوه الموصوف بذي الجلال والإكرام الذي لا يستحق هذه الصفة غير وجهه وأن الوجه منه غير اليدين واليدين منه غير الوجه على رغم الزنادقة والجهمية.

He is saying that every face will be destroyed except His Face which is the best of faces, most beautiful of faces and the most radiant of faces which is described as the Owner of Majesty and Honor. And none but His Face deserves these descriptions. And His Face is something other than the two Hands, and His two Hands are something other than the Face, even if the *zanādiqah* and Jahmiyyah hate it.

وسنذكر في ذكر الوجه آيات وآثارا مسندة ليعرضها أهل المعرفة بالله على تفسيرك هل يحتمل شيئا منها شيء منه. فإن كنت لا تؤمن بها فخير منك وأطيب من عباد الله المؤنين من قد آمن بها وأيقن. قال الله تعالى:

And we will mention verses and narrations with their chains of narrations regarding the Face, in order for the people of knowledge about Allāh to present it to your explanation (and ask) if any of it is possible in any of them? And if you do not believe in it, then there are better and more pure believing slaves of Allāh who verily believe in and are certain about it. Allāh – the Exalted – said:

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ۝٢٦ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾

"Everything on it will perish. And the Face of your Lord, the Owner of Majesty and Honor, will remain." (Ar-Rahmān 55:26-27)

و:

And:

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

"Everything will be destroyed except His Face." (Al-Qasas 28:88)

وقوله:

And His Words:

﴿ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴾

"Except seeking the Face of his Lord the Most High." (Al-Layl 92:20)

و:

And:

﴿ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ﴾

"Then no matter where you turn, then there is the Face of Allāh." (Al-Baqarah 2:115)

﴿ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ ﴾

"We verily feed you seeking the Face of Allāh." (Al-Insān 76:9)

فالخيبة لمن كفر بهذه الآيات كلها أنها ليست بوجه الله نفسه وأنها وجوه مخلوقة.

So the humiliating failure is for the one who disbelieves in all of these verses (by saying) that they are not (referring to) the Face of Allāh Himself, and that they are created faces.

ومما يوافقه من صحاح أحاديث رسول الله ﷺ ما حدثنا عثمان بن أبي شيبة حدثنا جرير عن الأعمش عن عمرو بن مرة عن أبي عبيدة عن أبي موسى الأشعري رضي الله عنه قال قام فينا رسول الله ﷺ بأربع كلمات فقال: «**إن الله لا ينام ولا ينبغي له أن ينام يخفض القسط ويرفعه يرفع إليه عمل الليل قبل عمل النهار وعمل النهار قبل عمل الليل حجابه النور لو كشفها لأحرقت سبحات وجهه كل شيء أدركه بصره**».

224. And among that which agrees with this from the correct *ahādīth* of the Messenger of Allāh ﷺ is what ‘Uthmān ibn Abī Shaybah narrated to us (and said): Jarīr narrated to us, from Al-A’mash, from ‘Amr ibn Murrah, from Abū ‘Ubaydah, from Abū Mūsā Al-Ash’arī (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh stood up among us and said four words (i.e. things): ***“Verily Allāh does not sleep, nor is it suitable for Him to sleep. He lowers the scales and raises them. The deeds of the night are raised to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His veil is light. If He removes it, then the glory of His Face would burn everything which His Sight befalls from His creation.”***[313]

أفيستقيم أيها المعارض أن يتأول هذا أنه أحرقت سبحات وجهه الأعمال الصالحة ووجه القبلة كل شيء أدركه بصره؟ ما يشك مسلم في بطوله واستحالته.

Would it be correct, O opposer, to interpret this as the face of the good deeds and the face of the *qiblah* would burn everything that its sight befalls? No Muslim doubts in this being false and impossible.

أم قول رسول الله ﷺ الذي حدثناه سليمان بن حرب عن حماد بن زيد عن عمرو بن دينار عن جابر بن عبد الله رضي الله عنهما قال لما نزلت:

225. Or the saying of the Messenger of Allāh ﷺ which was narrated to us by Sulaymān ibn Harb, from Hammād ibn Zayd, from ‘Amr ibn Dīnār, from Jābir ibn ‘Abdillāh who said: When it was revealed:

﴿ قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ ﴾

“Say: ‘He is the One who is Capable of sending a punishment to you from above you or from below your feet.’” (Al-An’ām 6:65)

قال رسول الله ﷺ: «**أعوذ بوجهك**».

The Messenger of Allāh ﷺ said: ***“I seek refuge with Your Face.”***[314]

أفيجوز أيها المعارض أن يتأول هذا أعوذ بثوابك والأعمال التي يبتغى بها وجهك وبوجه القبلة؟ فإنه لا يجوز أن يستعاذ بوجه شيء غير وجه الله تعالى وبكلماته، لا يستعاذ بوجه مخلوق.

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[313] It is *sahīh* and its narrators are trustworthy. It was narrated by Muslim (179), Ibn Mājah (195, 196), Ahmad (19587, 19632), the author in “Ar-Radd ‘alā Al-Jahmiyyah” (47), Ibn Hibbān (266), Abū Ya’lā (7262), At-Tiyālisī (493) and others.

[314] It is *sahīh*. It was narrated by Al-Bukhārī (4628, 7406, 7313), At-Tirmidhī (3065), Ahmad (14316) and Ibn Abī ‘Āsim (300).

Is it possible, O opposer, that this is interpreted as: I seek refuge with Your reward and the deeds by which Your Face is sought, and (I seek reuge) with the *qiblah*? It is verily not allowed to seek refuge with the face of anything other than the Face of Allah – the Exalted – and with His Words. One does not seek refuge with the face of something created.

ومن ذلك ما حدثنا سليمان بن حرب عن حماد بن زيد عن عطاء بن السائب عن أبيه عن عمار بن ياسر أن رسول الله ﷺ كان يدعو «**اللهم إني أسألك لذة النظر إلى وجهك**».

226. And from this is what Sulaymān ibn Harb narrated to us, from Hammād ibn Zayd, from ʻAtā ibn As-Sāib, from his father, from ʻAmmār ibn Yāsir, that the Messenger of Allāh ﷺ used to invoke (Allāh by saying): ***"O Allāh, I verily ask You for the pleasure of looking at Your Face."***[315]

أفيجوز لك أن تقول في هذا لذة النظر إلى قبلتك وإلى الأعمال التي ابتغي بها وجهك.

Is it possible (or allowed) for you to say regarding this: The pleasure of looking at Your *qiblah* and at the deeds by which Your Face is sought?

ومن ذلك ما حدثنا يحيى الحماني وأبو بكر بن أبي شيبة عن شريك عن أبي إسحاق عن سعيد بن نمران عن أبي بكر الصديق رضي الله عنه في قوله تعالى:

227. And from this is what Yahyā Al-Himmānī and Abū Bakr ibn Abī Shaybah narrated to us, from Sharīk, from Abū Ishāq, from Sa'īd ibn Nimrān, from Abū Bakr As-Siddīq (*radiAllāhu ʻanhu*) regarding His – the Exalted – Words:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

"For those who do good is the best (reward) **and extra."** (Yūnus 10:26)

قال: الزيادة النظر إلى وجه الله تعالى.

He said: *"The extra is: Looking at the Face of Allāh the Exalted."*[316]

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[315] It is *sahīh*. It was narrated by the author in "Ar-Radd ʻalā Al-Jahmiyyah" (95, 104), An-Nasāī (3/54) and in "Al-Kubrā" (1228, Ibn Hibbān (1971), Ibn Abī ʻĀsim in "As-Sunnah" (129, 425), Al-Bazzār (1393), ʻAbdullāh ibn Ahmad in "As-Sunnah" (279) and others. And this *isnād* is *sahīh* and its narrators are trustworthy, except that ʻAtā ibn As-Sāib used to mix (in the *isnād*) in the later part of his life. But Hammād ibn Zayd was among those who narrated from him before he started to mix, just as Yahyā ibn Sa'īd Al-Qattān and others said.

[316] It is weak. It was narrated by the author in "Ar-Radd ʻalā Al-Jahmiyyah" (97), Ad-Dāraqutnī in "Ruyah Allāh" (221) and At-Tabarī in "At-Tafsīr" (15/68).
And this *isnād* is weak due to Sa'īd ibn Nimrān being unknown, just as he said in "Lisān Al-Mīzān".

أفيجوز أن يتأول هذا أنه النظر إلى الأعمال التي ابتغي بها وجه الله وإلى وجه القبلة. وكذلك قاله رسول الله ﷺ :

Is it possible to interpret this as looking at the deed by which the Face of Allāh is sought, or at the face of the *qiblah*? And the Messenger of Allāh ﷺ said the same:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

"For those who do good is the best (reward) **and extra."** (Yūnus 10:26)

قال: «**النظر إلى وجه الله تعالى**».

He said: ***"Looking at the Face of Allāh the Exalted."***

حدثناه موسى بن إسماعيل وغيره عن حماد بن سلمة عن ثابت البناني عن عبد الرحمن بن أبي ليلى عن صهيب رضي الله عنه عن النبي ﷺ.

228. This was narrated to us by Mūsā ibn Ismā'īl and others than him, from Hammād ibn Salamah, from Thābit Al-Bunānī, from 'Abdur-Rahmān ibn Abī Laylā, from Suhayb (*radiAllāhu 'anhu*) from the Prophet ﷺ.[317]

وحدثنا أحمد بن يونس عن أبي شهاب الحناط عن خالد بن دينار عن حماد بن جعفر عن ابن عمر رضي الله عنهما رفعه إلى النبي ﷺ: «**إن أهل الجنة إذا بلغ النعيم منهم كل مبلغ وظنوا أن لا نعيم أفضل منه تجلى لهم الرب فنظروا إلى وجه الرحمن فنسوا كل نعيم عاينوه حين نظروا إلى وجه الرحمن**».

229. And Ahmad ibn Yūnus narrated to us, from Abū Shihab Al-Hannāt, from Khālid ibn Dīnār, from Hammād ibn Ja'far, from Ibn 'Umar (*radiAllāhu 'anhu*) who ascribed it to the Prophet ﷺ: ***"That the people of Paradise when the blessings have reached them in complete abundance, and they think that there is no blessing better than it, then the Lord appears to them. Then they look at the Face of Ar-Rahmān, and they forget all the blessing that they have experienced when they look at the Face of Ar-Rahmān."***[318]

أفيجوز أن تتأول هذا أنه يتجلى لأهل الجنة فنظروا إلى وجه قبلته وإلى الأعمال الصالحة، كأن النظر إلى وجه القبلة في دعواك آثر عندهم مما هم فيه من نعيم الجنة.

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[317] It is *sahīh*. It was narrated by Muslim (181), the author in "Ar-Radd 'alā Al-Jahmiyyah" (82), At-Tirmidhī (2552), Ahmad (23925), An-Nasāī in "Al-Kubrā" (11170), Al-Bazzār (2087), At-Tabarānī in "Al-Awsat" (756), Ibn Abī Hātim in "At-Tafsīr" (6/1945) and others.

[318] It is weak. It was narrated by the author in the author in "Ar-Radd 'alā Al-Jahmiyyah" (96), 'Abd ibn Humayd (851 – Muntakhab), Ibn Abī Ad-Dunyā in "Sifah Al-Jannah" (342), Ad-Dāraqutnī in "Ar-Ruyah" (193). And this *isnād* is weak and *munqati'*. For verily Hammād ibn Ja'far – if it is him from Basrah – is soft in *hadīth*. And Ibn 'Adī said: *"He is rejected in hadīth."* Not to mention the *inqitā'*, because he did not hear from Ibn 'Umar. And if it someone else, then he is unknown. And Allāh knows best.

Is it possible (or allowed) to interpret this as that He appears to the people of Paradise, and then they look at the face of His *qiblah* and at the good deeds? As if looking at the face of the *qiblah* – according to your claim – is more preferred for them than what they already are in of the blessings of Paradise.

ومن ذلك ما حدثنا عبد الله بن رجاء البصري عن المسعودي عن عبد الله بن المخارق عن أبيه قال: قال عبد الله بن مسعود: إن العبد إذا قال الحمد لله وسبحان الله ولا إله إلا الله والله أكبر وتبارك الله حط عليهن ملك فضمهن تحت جناحه فصعد بهن لا يمر على قوم من الملائكة إلا استغفروا لقائلهن حتى يُحَيّا بهن وجه الرحمن، وقرأ:

230. And from this is what 'Abdullāh ibn Rajā Al-Basrī narrated to us, from Al-Mas'ūdī, from 'Abdullāh ibn Al-Mukhāriq, from his father who said: 'Abdullāh ibn Mas'ūd said: *"Verily, when the slave says: 'Alhamdulillāh, SubhānAllāh, Lā ilāha illa Allāh, Allāhu Akbar and TabārakAllāh', then an angels descends to them (i.e. these words) and embraces them under its wings and ascends with them. He does not pass by any people from the angels, except that they ask for forgiveness for the one who said it, until he greets the Face of Ar-Rahmān with them."* And he recited:

﴿ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ﴾

"The good word ascends to Him, and the good deeds raises it up."
(Al-Fātir 35:10)[319]

أفيجوز لك أن تتأول هذا الملك يصعد بهن حتى يحيا وجه القبلة في السماء والقبلة في الأرض؟ قد علمت أيها المعارض وعلم كل ذي فهم أن هذه تفاسير مقلوبة ومغاليط لا يستقيم شيء منها في القياس فكيف في الأثر ولا يهدي شيء منها إلى هدى ولا يرشد إلى تقى.

Is it allowed for you to interpret that this angel ascends with them (i.e. these words) until he greets the face of the *qiblah* in the heaven and the *qiblah* on earth? You and everyone with understanding verily know, O opposer, that these explanations are turned upside down, and they are mistakes that cannot be correct in the *qiyās* (analogy), so how about in the narration? None of it points towards guidance nor does any of it guide to *tuqā* (fear of Allāh).

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[319] It is *sahīh*. It was narrated by At-Tabarānī (3144) by way of Abū Nu'aym Al-Fadl ibn Dukayn, and Al-Hākim (2/461) – and he declared it as *sahīh* – by way of Ishāq ibn Sulaymān, and both of them from Al-Mas'ūdī. And this *isnād* is correct.
Al-Mas'ūdī here is 'Abdur-Rahmān ibn 'Abdillāh ibn 'Utbah ibn 'Abdillāh ibn Mas'ūd and he used to mix (in the *isnād*) two years before he died. But this does not harm us in this case because the one who narrated from him here is 'Abdullāh ibn Rajā and Abū Nu'aym. And the first is from Basrah and the second is from Kūfah, while Imām Ahmad verily said: *"Al-Mas'ūdī verily mixed in Baghdad, and those who heard from him in Kūfah and Basrah then what they heard is good."*

ومن ذلك ما حدثنا عبد الله بن أبي شيبة عن وكيع عن سفيان عن أبي إسحاق عن عامر بن سعد و عن مسلم بن يزيد عن حذيفة رضي الله عنه:

231. And from it is what ‘Abdullāh ibn Abī Shaybah narrated to us, from Wakī’, from Sufyān, from Abū Ishāq, from ‘Āmir ibn Sa’d and Muslim ibn Yazīd, from Hudhayfah (*radiAllāhu ‘anhu*):

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

“For those who do good is the best (reward) **and extra.”** (Yūnus 10:26)

قال: الحسنى الجنة والزيادة النظر إلى وجه الله.

He said: *“The best (reward) is Paradise, and the extra is looking at the Face of Allāh.”*[320]

وعن أبي معاوية عن جويبر عن الضحاك.

232. And from Abū Mu’āwiyah, from Juwaybir, from Ad-Dahhāk.[321]

وعن جرير عن ليث عن عبد الرحمن بن سابط.

233. And from Jarīr, from Layth, from ‘Abdur-Rahmān ibn Bāsit.[322]

وحدثناه الحماني عن وكيع عن أبي بكر الهذلي عن أبي تميمة الهجيمي عن أبي موسى الأشعري.

234. And Al-Himmānī narrated it to us, from Wakī’, from Abū Bakr Al-Hudhalī, from Abū Tamīmah Al-Hujaymī, from Abū Mūsā Al-Ash’arī.[323]

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[320] It was narrated by in the author in “Ar-Radd ‘alā Al-Jahmiyyah” (191), Ibn Abī ‘Āsim in “As-Sunnah” (473), Ad-Dāraqutnī in “Ar-Ruyah” (206), Ibn Rāhūyah in his “Musnad” (881), ‘Abdullāh ibn Ahmad in “As-Sunnah” (473), Ibn Khuzaymah in “At-Tawhīd” (264) and others.
And the narrators of the narration are trustworthy. But Muslim ibn Yazīd (or some say Nadhīr) is called Abū ‘Iyād. He narrated from ‘Alī and Hudhayfah (*radiAllāhu ‘anhumā*). Ziyād ibn Fayyad, Abū Ishāq As-Sabī’ī an ‘Ayyāsh Al-‘Āmirī narrated from him. Abū Hātim Ar-Rāzī said: *“There is no harm in his hadīth.”* (Al-Jarh wat-Ta’dīl 4/1/297) And Ibn Hibbān mentioned him in “Ath-Thuqāt” (5/398). So the narration is correct.

[321] It is very weak due to Juwaybir ibn Sa’īd who is left in *hadīth*.

[322] It is weak due to Layth ibn Abī Sālim who is weak in *hadīth*.

[323] It is very weak due to Abū Bakr Al-Hudhalī who is left in *hadīth*.

قال أبو سعيد: كلهم قالوا: الزيادة النظر إلى وجه الله تعالى. ولم يقل أحد منهم إلى وجه الكعبة ووجوه الأعمال الصالحة كما ادعيت. وعلى تصديق هذه الآثار والإيمان بها أدركنا أهل الفقه والعلم. ولو لم يكن إلا ما رويت أيها المعارض عن وكيع عن الأعمش عن أبي وائل عن حذيفة أن العبد إذا قام يصلي أقبل الله عليه بوجهه. فادعيت أنه يقبل عليه بنعمته وثوابه وأنه قد يقال وجه الله في المجاز كما يقال وجه الحائط ووجه الثوب.

Abū Sa'īd said: All of them said: *"The extra is looking at the Face of Allāh the Exalted."* And none of them said: At the face of the Ka'bah and the faces of the good deeds, just as you have claimed. And upon the affirmation of these narrations and the belief in them, we met the people of understanding and knowledge. And even if there only existed what you narrated, O opposer, from Wakī', from Al-A'mash, from Abū Wāil, from Hudhayfah: *"That when the slave stands up to pray, then Allāh turns to him with His Face"*[324] (then your interpretation is still wrong). And you claimed that He turns to him with His blessing and reward, and that it is said: *"The Face of Allāh metaphorically"*, just as it is said: *"The face of the wall and the face of the garment."*

ويلك، فهذا مع ما فيه من الكفر محال في الكلام فإنه لا يقال لشيء ليس من ذوي الوجوه أقبل بوجهه على إنسان أو غيره إلا والمقبل بوجهه من ذوي الوجوه، وقد يجوز أن يقال للثوب وجه وللحائط، ولا يجوز أن يقال أقبل الثوب بوجهه على المشتري وأقبل الحائط بوجهه على فلان؛ لا يقال أقبل بوجهه على شيء إلا من له القدرة على الإقبال.

Woe to you! This (interpretation) – along with what it contains of *kufr* – is impossible in the speech. Because it is verily not said about a thing that does not have a face, that it turned to a person – or something else – with its face, except if the one who is turning with his face is from those who (in reality) have a face. And it is verily possible to say: *"The garment and the wall have a face"*, but it is not possible to say: *"The garment turned with its face towards the buyer"* or *"The wall turned with its face towards fulān."* It is not said: *"He turned towards something with his face"*, except about someone who has the ability to turn.

وكل قادر على الإقبال ذو وجه، هذا معقول مفهوم في كلام العرب فإن جهلته فسم شيئا من الأشياء ليس من ذوي الأوجه يجوز أن تقول أقبل بوجهه على فلان فإنك لا تأتي به. فافهم وما أراك ولا إمامك تفهمان هذا وما أشبهه.

And everyone capable of turning has a face. This is comprehended and understood in the speech of the Arabs. But if you do not know this, then name a thing among the things that have no face, where it is possible to say: *"It turned with its face towards fulān."* But you will never be able to name it, so understand. And I do not think that you and your *imām* understand this and what is similar to it.

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[324] It has gone forth in number (223) and the narration is *sahīh* and it has the judgment of being ascribed to the Prophet ﷺ.

ولولا كثرة من يستنكر الحق ويستحسن الباطل ما اشتغلنا كل هذا الإشتغال بتثبيت وجه الله ذي الجلال والإكرام. ولو لم يكن فيه إلا اجتماع الكلمة من العالمين "أعوذ بوجه الله العظيم، وأعوذ بوجهك يا رب"، "وجاهدت ابتغاء وجه الله، وأعتقت لوجه الله" لكان كافيا مما ذكرنا إذ عقله النساء والصبيان والبر والفاجر والعربي والعجمي غير هذه العصابة الزائغة الملحدة في أسماء الله المعطلة لوجه الله ولجميع صفاته عز وجل وجهه وتقدست أسماؤه. لقد سببتم الله بأقبح ما سبه اليهود:

And had it not been for the abundancy of those who disapprove of the truth and approve of the falsehood, we would not have occupied ourselves – with such a great effort – with establishing the Face of Allāh, the Owner of Majesty and Honor. And if there had only been the gathering of the word from all of the worlds (when they say): *"I seek refuge with the Face of Allāh the Great"*, and *"I seek refuge with Your Face, O my Lord"*, and *"I strived seeking the Face of Allāh"*, and *"I freed (a slave) seeking the Face of Allāh"*, then this would be sufficient (as evidence) from what we have mentioned. Because the women and children, the righteous and the sinner, the Arab and the non-Arab all understand this, except this group of deviant rejecters of the Names of Allāh. Those who invalidate the Face of Allāh and all of His Attributes. But His Face is Mighty and Majestic, and His Names are Holy.

You have verily insulted Allāh with a worse insult than that of the Jews:

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ﴾

"And the Jews said: 'The Hand of Allāh is tied.'" (Al-Māidah 5:64)

وقلتم أنتم يد الله مخلوقة لما ادعيتم أنها نعمته ورزقه لأن النعمة والأرزاق مخلوقة كلها،

While you said: *"The Hand of Allāh is created"*, based upon what you claimed of it being His blessing and provision. Because all of the blessings and provisions are created.

ثم زدتم على اليهود فادعيتم أن وجه الله مخلوق إذ ادعيتم أنه وجه القبلة ووجوه الأعمال الصالحة وكوجه الثوب والحائط وهذه كلها مخلوقة فادعيتم أن علمه وكلامه وأسماءه محدثة مخلوقة كما هي لكم، فما بقي إلا أن تقولوا هو بكماله مخلوق فلذلك قلنا إنكم سببتم الله بأقبح ما سبته اليهود.

After that you surpassed the Jews and claimed that the Face of Allāh is created, when you claimed that it is the face of the *qiblah* and the faces of the good deeds, and that it is as the face of a garment and a wall. And all of these are created. So you claimed that His Knowledge, Speech and Names are recent and created, as it is for you. So there is nothing left for you to say (besides): *"He in His entirety is created."* And due to this we say: You have verily insulted Allāh with a worse insult than that of the Jews.

Chapter: Regarding the Image of *Ar-Rahmān*

وروى المعارض عن شاذان عن حماد بن سلمة عن قتادة عن عكرمة عن ابن عباس رضي الله عنهما عن النبي ﷺ قال: «**دخلت على ربي في جنة عدن شاب جعد في ثوبين أخضرين**».

235. And the opposer narrated from Shādhān, from Hammād ibn Salamah, from Qatādah, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhumā*), from the Prophet ﷺ who said: ***"I entered upon my Lord in the Garden of Eden. A young man with curly hair wearing two green garments."***[325]

وليس هذا من الأحاديث التي يجب على العلماء نشره وإذاعته في أيدي الصبيان، فإن كان منكرا عند المعارض فكيف يستنكره مرة ثم يثبته أخرى فيفسره تفسيرا أنكر من الحديث. والله أعلم بهذا الحديث وبعلته، غير أني استنكرته جدا لأنه يعارضه حديث أبي ذر أنه قال لرسول الله ﷺ هل رأيت ربك فقال: «**نور أنى أراه**»

This (*hadīth*) is not from the *ahādīth* that is obligatory for the scholars to spread and place in the hands of the young boys. So if it is rejected for the opposer, then how does he reject it at one point and then establish it another time and explain it with an explanation that is more rejected than the *hadīth*? And Allāh knows best about this *hadīth* and its '*illah* (defect), but I (personally) rejected it with a severe rejection. Because it opposes the *hadīth* of Abū Dharr who said that he said to the Messenger of Allāh ﷺ: *"Did you see your Lord?"* So he said: ***"(He was covered by) light. How should I see Him?"***[326]

ويعارضه قول عائشة رضي الله عنها من زعم أن محمدا رأى ربه فقد أعظم على الله الفرية؛ وتلت:

And it opposes the statement of 'Āishah (*radiAllāhu 'anhā*): *"Whoever claims that Muhammad saw his Lord, he has verily invented a great lie about Allāh."* And she recited:

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[325] It was narrated by Al-Bayhaqī in "Al-Asmā was-Sifāt" (947) by way of Aswad ibn 'Āmir Shādhān and it says: ***"Green robe"*** instead ***"two garments."*** And it was narrated by Al-Khatīb (12/55) by way of Hammād and it say: ***"Red robe"*** instead of ***"two green garments."*** And it was narrated by Ahmad (2580), and from him his son 'Abdullāh in "As-Sunnah" (1116) from Aswad ibn 'Āmir, except that its wording is: ***"I saw my Lord, the Blessed and Exalted."*** And it was narrated by 'Abdullāh ibn Ahmad in "As-Sunnah" (1167), Ibn Abī 'Āsim in "As-Sunnah" (433, 440), Al-Ājurrī in "Ash-Sharī'ah" (1033), Ad-Dāraqutnī in "Ar-Ruyah" (264, 267) and others, also by way of Hammād ibn Zayd with the wording: ***"I saw my Lord, the Blessed and Exalted."*** And wordings similar to this, without the mentioned details in this narration.
This *hadīth* was declared *sahīh* by Ahmad, Abū Zur'ah Ar-Rāzī, Ibn Sadaqah, Al-Khallāl, Abū Al-Hasan ibn Bashār, Abū Tālib Al-'Ishārī, At-Tabarānī and Abū Ya'lā.

[326] It has gone forth in number (80) and it is *sahīh*. It was narrated by Muslim and others.

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ﴾

"The sights do not perceive Him, while He perceives all sights."
(Al-An'ām 6:103)[327]

فهذا هو الوجه عندنا فيه والتأويل، والله أعلم لا ما ادعيت أيها المعارض أن تفسيره أني دخلت على ربي في جنة عدن كقول الناس أتيناك ربنا شعثا غبرا من كل فج عميق لتغفر لنا ذنوبنا،

So this is the (correct) aspect and interpretation for us in this (issue) – and Allāh knows best – and not what you have claimed, O opposer, that the explanation of it is: "That I entered upon my Lord in the Garden of Eden", is like when the people say: *"Our Lord, we have come to You untidy and covered in dust, from every distant mountain passage, in order for You to forgive our sins for us."*[328]

وهذا تفسير محال لا يشبه ما شبهت لأن في روايتك أنه قال رأيته شابا جعدا في ثوبين أخضرين ويقول أولئك أتيناك شعثا غبرا أي قصدنا إليك نرجو عفوك ومغفرتك ولم يقولوا أتيناك فرأيناك شابا جعدا في ثوبين أخضرين لتغفر لنا، هؤلاء قصدوا الثواب والمغفرة ولم يصفوا الذي قصدوا إليه بما في حديثك من الحلية والكسوة والمعاينة، فلفظ هذا الحديث بخلاف ما فسرت وتفسيرك أنكر من نفس الحديث. فافهم واقصر عن شبه هذا الضرب من الحديث فإن الخطأ فيه كفر ورأي الصواب مرفوعا عنك.

And this explanation is impossible and does not resemble what you have compared it with. Because in your narration he said: ***"I saw a young man with curly hair wearing two green garments."*** And these people say: *"We have come to You untidy and covered in dust"*, meaning: We have sought You longing for Your pardon and forgiveness. And they did not say: *"We came to you and we saw You as a young man with curly hair wearing two green garments, in order for You to forgive us."* These people were seeking the reward and forgiveness, and they did not describe the One they sought it with, with what is in your *hadīth* of adornments, clothing and seeing this. So the wording of this *hadīth* is different from what you have explained, and your explanation is even more rejected than the *hadīth* itself. So understand, and stop with (bringing more of) this type of *hadīth*. Because making a mistake in it is *kufr*, and you are not obliged to have a correct opinion.[329]

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[327] It will come in number (247) with its chain of narration, and it is agreed upon.

[328] Translator: Ad-Dārimī, depite of rejecting the *hadīth*, refutes the explanation of the opposer who interpreted the *hadīth* as a request for forgiveness from Allāh, or something similar, and not that the Prophet ﷺ saw Allāh in the described image.

[329] Translator: This means that he is not obliged to come with an explanation of the *hadīth*, even if he should be correct in the explanation that he comes with.

ومن الأحاديث أحاديث جاءت عن النبي ﷺ قالها العلماء ورووها ولم يفسروها ومن فسرها برأيه اتهموه.

And among the *ahādīth* which were narrated from the Prophet ﷺ, that the scholars agreed with and narrated without explaining them, and whenever someone would explain them then they would accuse him, are:

فقد كتب إلي علي بن خشرم أن وكيعا سئل عن حديث عبد الله بن عمرو: الجنة مطوية معلقة بقرون الشمس، فقال وكيع: هذا حديث مشهور قد روي فهو يروى. فإن سألوا عن تفسيره لم نفسر لهم، ونتهم من ينكره وينازع فيه، والجهمية تنكره.

236. 'Alī ibn Khashram wrote to me that Wakī' was asked about the *hadīth* of 'Abdullāh ibn 'Amr: *"Paradise is folded up and hung up on the horns of the sun."*[330] So Wakī' said: *"This hadīth is well-known. It was verily narrated and so it is narrated. And if they ask about its explanation, then we do not explain it for them. And we accuse the one who reject it or dispute regarding it. And the Jahmiyyah reject it."*

فلو اقتديت أيها المعارض في مثل هذه الأحاديث الضعيفة المشكلة المعاني بوكيع كان أسلم لك من أن تنكره مرة ثم تثبته أخرى ثم تفسره تفسيرا لا ينقاس في أثر ولا قياس عن ضرب المريسي والثلجي ونظرائهم، ثم لا حاجة لمن بين ظهريك من الناس إلى مثل هذه الأحاديث. ثم فسرته تفسيرا أوحش من الأول فقلت: يحتمل أن يكون هذا الحديث أن النبي ﷺ قال: «**دخلت على ربي في جنة عدن شابا جعدا**» أن النبي ﷺ رأى شابا في الجنة من أولياء الله وافاه رسوله في جنة عدن فقال: «دخلت على ربي». فقد ادعى المعارض على رسول الله ﷺ كفرا عظيما أنه دخل الجنة فرأى شابا من أولياء الله فقال: رأيت ربي.

If you, O opposer, followed Wakī' with regard to *ahādīth* that are weak and problematic in meaning, then this would be safer for you than rejecting it at one point and then establish it at another (point in time), and then explain it with an explanation that cannot be compared with the narration or an analogy from the likes of Al-Marīsī, Ath-Thaljī and their equals. Furthermore, the people that are around you have no need for *ahādīth* like this. After that you (also) explained it (i.e. this *hadīth*) with an explanation that is even more deserted (or strange) than the first. So you said: *"It is possible that this hadīth means that the Prophet ﷺ said:* ***'I entered upon my Lord in the Garden of Eden (and saw) a young man with curly hair.'*** *(Meaning) that the Prophet ﷺ saw a young man in Paradise from the awliyā of Allāh that His Messenger came across in the Garden of Eden, so he said: 'I entered upon my Lord.'"*

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[330] It was narrated by Ibn Abī Shaybah (34974), At-Tabarānī in "Al-Kabīr" (13/349), Abū Nu'aym in "Al-Hilyah" (1/289-290), Al-Bayhaqī in "Al-Ba'th wan-Nushūr" (207) and others from the *hadīth* of 'Abdullāh ibn 'Amr ibn Al-'Ās.

So the opposer claimed a mighty *kufr* against the Messenger of Allāh ﷺ; that he entered Paradise and saw a young man from the *awliyā* of Allāh and then he said: ***"I saw my Lord."***

ثم بعدما فسر هذه التفاسير المقلوبة قال: ويحتمل أن يكون هذا من الأحاديث التي وضعتها الزنادقة فدسوها في كتب المحدثين.

Then after he explained these upside down explanations he said: *"It is possible that these ahādīth are from what the zanādiqah fabricated and slipped into the books of the narrators of hadīth."*

فيقال لهذا المعارض الأحمق الذي تتلعب به الشياطين: وأي زنديق استمكن من كتب المحدثين مثل حماد بن سلمة وحماد بن زيد وسفيان وشعبة ومالك ووكيع ونظرائهم فيدسوا مناكير الحديث في كتبهم، وقد كان أكثر هؤلاء أصحاب حفظ ومن كان منهم من أصحاب الكتب كانوا لا يكادون يطلعون على كتبهم أهل الثقة عندهم فكيف الزنادقة.

So it is said to this stupid opposer whom the *shayātīn* are playing with: And which *zindīq* took possession of the books of the narrators of *hadīth*, such as Hammād ibn Salamah, Hammād ibn Zayd, Sufyān, Shu'bah, Malik, Wakī' and their equals, and then slipped rejected *ahādīth* into their books? Most of these were people of memorization, and whoever among them that were people of (written down) books they would almost not show their books to people that were trustworthy for them, so how about the *zanādiqah*?

وأي زنديق كان يجترئ على أن يتراءى لأمثالهم ويزاحمهم في مجالسهم. فكيف يفتعلون عليهم الأحاديث ويدسوها في كتبهم؟

And which *zindīq* had the courage to appear in front of the likes of them and be present among them in their gatherings? So how should they be able to fabricate *ahādīth* for them and slip them into their books?

أرأيتك أيها الجاهل إن كان الحديث عندك من وضع الزنادقة فلم تلتمس له الوجه والمخارج من التأويل والتفسير كأنك تصوبه وتثبته، أفلا قلت أولا إن هذا من وضع الزنادقة فتستريح وتربح العنا والاشتغال بتفسيره ولا تدعي في تفسيره على رسول الله ﷺ أنه دخل الجنة فرأى شابا من أولياء الله تعالى فقال: هذا ربي. غير أنك خلطت على نفسك فوقعت في تشويش وتخليط لا تجد لنفسك مفزعا إلا بهذه التخاليط ولن يجدي عنك شيئا عند أهل العلم والمعرفة، وكلما أكثرت من هذا وشبهه ازددت به فضيحة، لأن أحسن حجج الباطل تركه والرجوع عنه.

Have you considered, O *jāhil*, that if the *hadīth* for you is from the fabrication of the *zanādiqah*, then why are you seeking an explanation and solutions for it from the interpretation and explanation as if you are considering it to be correct and establishing it? Did you not say to begin with: *"Verily, this is from the fabrication of the zanādiqah"*, and you rested yourself and others from the burden of it and

occupying one's self with its explanation. And do not claim in your explanation of it about the Messenger of Allāh ﷺ, that he entered Paradise and saw a young man from the *awliyā* of Allāh – the Exalted – and said: *"This is my lord."* So you mixed up (the issues) for yourself, and you fell into confusion and mixing, and you do not find any shelter for yourself except by these mix-ups. But none of this will benefit you anything with the people of knowledge and understanding. And every time you increase in this and what is similar to it, then you increase in scandal (or disgrace), because the best argument of falsehood is leaving it and retracting it.

وروى المعارض أيضا عن عبد الله بن صالح عن معاوية بن صالح عن أبي يحيى عن أبي يزيد عن أبي سلام عن ثوبان رضي الله عنه أن النبي ﷺ قال: «**أتاني ربي في أحسن صورة فقال يا محمد فيم يختصم الملأ الأعلى فقلت لا علم لي يا رب فوضع كفه بين كتفي حتى وجدت برد أنامله في صدري فتجلى لي ما بين السماء والأرض**».

237. And the opposer also narrated from 'Abdullāh ibn Sālih, from Mu'āwiyah ibn Sālih, from Abū Yahyā, from Abū Yazīd, from Abū Salām, from Thawbān (*radiAllāhu 'anhu*) that the Prophet ﷺ said: ***"My Lord came to me in the best Image. Then He said: 'O Muhammad, what are the highest angels disputing about?' So I said: 'I have no knowledge (about this), O my Lord.' Then He placed His Palm between my two shoulders so that I felt the coolness of His Fingertips in my chest. Then everything between the heaven and earth appeared for me."***[331]

فادعى المعارض أن هذا يحتمل أن يقول أتاني ربي من خلقه بأحسن صورة فأتتني تلك الصورة وهي غير الله والله فيها مدبر وضع كفه بين كتفي حتى وجدت برد أنامله في صدري يعني تلك الصورة التي هي من خلقه والأنامل لتلك الصورة منسوبة إلى الله على معنى أن الخلق كله لله.

So the opposer claimed that it is possible (or allowed) that he said: *"My Lord sent the best of images from His creation to me. So that image came to me, and it (i.e. the*

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[331] It was narrated by Ibn Abī 'Āsim in "As-Sunnah" (470), At-Tabarānī in "Ad-Du'ā" (1417), Ibn Mandah in "Ar-Radd 'alā Al-Jahmiyyah" (73) and Al-Baghawī in "Sharh As-Sunnah" (4/38), all of them by way of 'Abdullāh ibn Sālih.
And 'Abdullāh ibn Wahb followed up upon it, just as Ibn Khuzaymah narrated in "At-Tawhīd" (1/543) and Ad-Dāraqutnī in "Ar-Ruyah" (253) by way of Ibn Wahb, from Mu'āwiyah ibn Sālih.
There is *inqitā'* in it, for verily Abū Salam Al-Habashī – and his name is Mamtūr – did not hear from Thawbān, just as Ibn Al-Madīnī, Ibn Ma'īn and Ahmad mentioned.
And this *hadīth* was narrated with different versions, and the scholars disagree regarding it being *sahīh* or weak. At-Tirmidhī (3235) declared it as *sahīh* from the *hadīth* of Abū Salām, but from 'Abdur-Rahmān ibn 'Ayyāsh, from Mālik ibn Yukhāmir, from Mu'ādh ibn Jabal. And he said: I asked Al-Bukhārī about it, so he said: *"This hadīth is hasan sahih."*
And as for Ad-Dāraqutnī then after he spoke about the chains of narrations for this *hadīth* of Mu'ādh in "Al-'Ilal" (6/57) he said: *"There is no sahīh among them, and they are all mudtaribah (muddled, confused, disturbed)."*

image) is not Allāh, while Allāh is the One arranging it. It put its palm between my two shoulders until I felt the coolness of its fingertips in my chest." Meaning: This image which is from His creation and the fingertips of this image which are ascribed to Allāh, has the meaning that all of the creation belongs to Allāh.

فيقال لهذا المعارض: كم تدحض في قولك وترتطم فيما ليس لك به علم. أرأيتك إذا ادعيت أن هذه كانت صورة من خلق الله سوى الله أتته فيقال له هل تدري يا محمد فيم يختصم الملأ الأعلى، أفتتأول على رسول الله ﷺ أنه أجاب صورة غير الله لا يا رب لا أدري فدعاها ربا دون الله أم أتته صورة مخلوقة فقال النبي ﷺ: «**أتاني ربي**». إن هذا لكفر عظيم ادعيته على رسول الله ﷺ. وأية صورة تضع أناملها وكفها في كتف النبي ﷺ فيتجلى له بذلك ما بين السماء والأرض غير الله.

So it is said to this opposer: How much are you refuting your own statement, and you clash with what you have no knowledge about. Have you not considered yourself when you claim that this was an image from the creation of Allāh and not Allāh (Himself) that came to him, and it was said to him: *"Do you know, O Muhammad, what the highest angels are disputing about?"* Do you interpret about the Messenger of Allāh ﷺ that he answered an image that is not Allāh (with the words): ***"No my Lord, I do not know."*** And (by that) called it a lord besides Allāh. Or did a created image come to him, so the Messenger of Allāh ﷺ said: ***"My Lord came to me"***? This is verily a mighty *kufr* which you have claimed about the Messenger of Allāh ﷺ (or accused him with). And which image – other than Allāh – places its fingertips and palm upon the shoulder of the Prophet ﷺ and then by this everything between the heaven and the earth appears to him?

ففي دعواك ادعيت على رسول الله ﷺ أنه أقر بالربوبية لصورة مخلوقة غير الله لأن في روايتك أن الصورة قالت له هل تدري يا محمد فقال لها يا رب وهل يمكن أن تكون صورة مخلوقة تضع أناملها في كتف نبي مثل محمد فيتجلى له بذلك فيما بين السموات والأرض أمور لم يكن يعرفها قبل أن تضع تلك الصورة كفها بين كتفيه.

So in your claim against the Messenger of Allāh ﷺ is, that he acknowledged the *Rubūbiyyah* (Lordship) for a created image besides Allāh. Because in your narration it states that the image said to him: *"Do you know, O Muhammad?"* So he said to it: ***"O Lord."*** And is it possible that a created image places it fingertips upon the shoulder of a prophet such as Muhammad ﷺ, and then by this some issues from what is between the heaven and the earth appears to him, that he did not know about before this image placed its palm between his two shoulders?

ويحك لا يمكن هذا جبريل ولا ميكائيل ولا إسرافيل ولا يمكن هذا غير الله. فكم تجلب على نفسك من الجهل والخطأ وتتقلد من تفاسير الأحاديث الضعيفة ما لم يرزقك الله معرفتها ولا تأمن من أن يجرك ذلك إلى الكفر كالذي تأولت على

رسول الله ﷺ أن صورة مخلوقة كلمته فأجابها محمد: يا رب، أم الله صورة لم يعرفها فقال: «أتاني ربي» لما أن الله في تلك الصورة مدبر، ففي دعواك يجوز لك كلما رأيت كلبا أو حمارا أو خنزيرا قلت هذا ربي لما أن الله مدبر في صورهم في دعواك، وجاز لفرعون في دعواك أن يقول:

Woe to you! Not even Jibrīl, Mīkāīl or Isrāfīl are capable of this. This is only Allāh who is capable of this. So how much ignorance and mistake you bring about for yourself, and you assume some explanations of difficult *ahādīth* that Allāh did not provide you with the knowledge of. And do not feel safe from this dragging you to *kufr*, just as what you interpreted about the Messenger of Allāh ﷺ; that a created image spoke to him, and then Muhammad answered: ***"O Lord."*** Or does Allāh have an image that he does not know of and then he said: ***"My Lord came to me"***, due the fact that Allāh is arranging it? So in your claim, then it is allowed for you every time you see a dog, donkey or a pig, to say: *"This is my lord"*, due to the fact that Allāh is arranging their images according to your claim. And it was allowed for Fir'awn – according to your claim – to say:

﴿ أَنَا رَبُّكُمُ الْأَعْلَى ﴾

"I am your lord the most high." (An-Nāzi'āt 79:24)

لما أن الله مدبر في صورته بزعمك؛ وهذا أبطل باطل لا ينجع إلا في أجهل جاهل. ويلك، إن تأويل هذا الحديث على غير ما ذهبت إليه لما أن رسول الله ﷺ قال في حديث أبي ذر أنه لم ير ربه.

Because Allāh is the One arranging his image, as you claim. And this is the most false of falsehood, and it is only wholesome for the most ignorant of people. Woe to you! The interpretation of this *hadīth* is not according to what you believe in. Because the Messenger of Allāh ﷺ said in the *hadīth* of Abū Dharr that he did not see his Lord.[332]

وقال رسول الله ﷺ: «**لن تروا ربكم حتى تموتوا**»

238. And the Messenger of Allāh ﷺ said: ***"You will not see your Lord until you die."***[333]

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[332] It has gone forth in number (80) and it is a *sahīh hadīth*. It was narrated by Muslim and others.

[333] It was narrated by Ahmad (22864), the author in "Ar-Radd 'ala Al-Jahmiyyah" (89), An-Nasāī in "Al-Kubrā" (7716), At-Tabarānī in "Ash-Shāmiyyīn" (1157), Al-Bazzār (2681), Abū Nu'aym in Al-Hilyah (5/157, 221) and others, from the *hadīth* of 'Ubādah ibn As-Sāmit, and its chain of narration is *hasan*.

And it was narrated by Al-Bukhārī (3337, 7127), Muslim (2931), Abū Dāwūd (4759), At-Tirmidhī (2235), Ahmad (6365), the author in "Ar-Radd 'ala Al-Jahmiyyah" (94) and other, from the *hadīth* of 'Abdullāh ibn 'Umar (*radiAllāhu 'anhu*) and it says: ***"None of you will see his Lord until he dies."***

وقالت عائشة رضي الله عنها: من زعم أن محمدا رأى ربه فقد أعظم على الله الفرية. وأجمع المسلمون على ذلك مع قول الله تعالى:

And ʻĀishah (*radiAllāhu ʻanhā*) said: *"Whoever claims that Muhammad saw his Lord, he has verily invented a great lie about Allāh."*[334] And the Muslims agreed upon this along with the Words of Allāh the Exalted:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ ﴾

"The sights do not perceive Him." (Al-An'ām 6:103)

يعنون أبصار أهل الدنيا، وإنما هذه الرؤية كانت في المنام وفي المنام يمكن رؤية الله تعالى على كل حال وفي كل صورة.

They mean the sight of the people of *dunyā*. And verily, this seeing was during sleep. And during sleep it is possible to see Allāh – the Exalted – in every situation and in every image.[335]

روى معاذ بن جبل عن النبي ﷺ أنه قال: «**صليت ما شاء الله من الليل ثم وضعت جنبي فأتاني ربي في أحسن صورة**»

Likewise did Mu'ādh ibn Jabal (*radiAllāhu ʻanhu*) narrate from the Prophet ﷺ that he said: ***"I prayed as much as Allāh wanted of the night. Then I laid down on my side, and then my Lord came to me in the best of images."***[336]

فحين وجد هذا لمعاذ كذلك صرفت الروايات التي فيها إلى ما قال معاذ. فهذا تأويل هذا الحديث عند أهل العلم، لا ما ذهبت إليه من الجنون والخرافات فزعمت أن الله بعث إلى النبي ﷺ صورة في اليقظة كلمته فقال لها النبي ﷺ يا رب. غير أني أظنك لو دريت أنه يخرجك تأويلك إلى مثل هذه الضلالات لأمسكت عن كثير منها، غير أنك تكلمت على حد الحوار آمنا من الجواب غارا أن ينتقد عليك.

So when this (wording) also exists from Mu'ādh, then the narrations regarding this issue are interpreted in accordance with what Mu'ādh said. So this is the interpretation of this *hadīth* for the people of knowledge, and not what you believe in of insanity and imagined stories. So you claimed that Allāh sent an image to the Prophet ﷺ while he was awake, that spoke to him so the Prophet ﷺ said to it: ***"O Lord."*** And I do think, that if you had been aware of these

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[334] It will come in number (247) with its chain of narration, and it is agreed upon.

[335] And this is also said regarding the *hadīth* of Ibn ʻAbbās (*radiAllāhu ʻanhumā*) that went forth in number (235); that it was a seeing during sleep. And this is more suitable than rejecting it when it is *sahīh*. And by this, all of the *ahādīth* agree with each other and they do not contradict or disagree. And verily did Muslim narrate in his "Sahīh" (176) from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) about the Prophet ﷺ that: *"He saw his Lord with his heart two times."*

[336] It was narrated by At-Tirmidhī (3235), Ahmad (22109), Ibn Khuzaymah in "At-Tawhīd" (2/540), Al-Hākim (1/702) and others. At-Tirmidhī said: *"This hadīth is hasan sahīh."* And he said: *"I asked Muhammad ibn Ismā'īl (Al-Bukhārī) about this hadīth, so he said: 'This hadīth is hasan sahīh.'"*

misguidances that your interpretation pushes you out in, then you would have withheld many of them. But you spoke about it in a conversation where you felt safe from being answered back, and while deceiving in order to avoid criticism.

وقد روى المعارض أيضا عن الأعمش عن أبي وائل قال: بينما عبد الله يمجد ربه إذ قال معضد: نعم المرء ربنا، فقال عبد الله: إني أجله عن ذلك ولكن ليس كمثله شيء.

239. And the opposer also narrated from Al-A'mash, from Abū Wāil who said: While 'Abdullāh was praising his Lord then Mi'dad said: *"Such a good person our Lord is."* So 'Abdullāh said: *"I verily declare Him as exalted above this (description). Rather, nothing is similar to Him."*[337]

فادعى المعارض في تفسيره تخليطا من الكلام، غير أنه قال الشخص في قوله شيء ولا يجوز أن يوصف الله إلا بما وصف به نفسه، فأظن به أنه يعني الشيء لا يخلو من أن يكون شخصا والله لا يوصف بأنه شيء.

So the opposer claimed some mixed words in his explanation of this. And he said: *"The person in his statement is something, and it is not allowed to describe Allāh with anything but what He described Himself with. So I think about it that he means that a thing is not free from being a person*[338]*, and Allāh is not described as being something."*

فإن كان هذا المعارض ذهب إلى هذا التأويل فهذا محض الزندقة، لأن الله أكبر الأشياء وأعظم الأشياء وخالق الأشياء:

If the opposer believed in this interpretation, then this is the pure *zandaqah*, because Allāh is the Biggest of all things, the Mightiest of all things and the Creator of all things:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾

"Nothing is similar to Him." (Ash-Shūrā 42:11)

«نور السموات والأرض من نور وجهه» كما قال ابن مسعود رضي الله عنه.

"The light of the heavens and the earth comes from the Light of His Face." Just as Ibn Mas'ūd (*radiAllāhu 'anhu*) said.

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[337] It was narrated by Al-Bayhaqī in "Al-Asmā was-Sifāt" (634) with a *sahīh* chain of narration from Al-A'mash.

[338] It has verily been established that Allāh is described with *Shakhs* (Person). Muslim narrated in his "Sahīh" (1499) and Al-Bukhārī mentioned it in his commentary in his "Sahīh" (Al-Fath 13/399) and Ad-Dārimī in his "Sunan" (2227) by way of 'Abdul-Malik ibn 'Umayr, from Warrād, from Al-Mughīrah ibn Shu'bah (*radiAllāhu 'anhu*), and he mentioned the *hadīth*. And in it is: ***"And there is no person that has more protective jealousy than Allāh. And there is no person that loves to excuse more than Allāh."***

حدثناه موسى بن إسماعيل عن حماد بن سلمة عن الزبير أبي عبد السلام عن أيوب بن عبد الله الفهري عن ابن مسعود.

240. Mūsā ibn Ismā'īl narrated it to us, from Hammād ibn Salamah, from Az-Zubayr Abū 'Abdis-Salām, from Ayyūb ibn 'Abdillāh Al-Harawī, from Ibn Mas'ūd (*radiAllāhu 'anhu*).[339]

وإنه ليس من نور مخلوق إلا وله مرأى ومنظر فكيف النور الأعظم خالق الأنوار.

And there is verily no created light, except that it is visible and seen, so how about the biggest of lights, the Creator of all lights.

وذكر المعارض أيضا عن ابن عيينة عن حميد الأعرج عن مجاهد قال: يقول داود يوم القيامة: أدنني فيقال له: أدنه، فيدنو حتى يمس ركبته.

241. And the opposer also mentioned from Ibn 'Uyaynah, from Humayd Al-A'raj, from Mujāhid who said: *"Dāwūd will say on the Day of Resurrection: 'Bring me close.' So it will be said to him: 'Come closer.' So he will come closer until he touches His Knee."*[340]

فادعى المعارض أن تأويله أنه يدنيه إلى خلق من خلقه ذي ركبة حتى يمس ركبة داود ركبة ذلك، قال: ويحتمل أن يتقرب إليه بالعمل الصالح. فلو كان لهذا المعارض من يقطع لسانه كان قد نصحه.

So the opposer claimed that its interpretation is, that He brings him closer to a creation among His creations that has a knee, until the knee of Dāwūd touches the knee of this (created being). He said: "*It is also possible that (it means) that he seeks nearness to Him with the good deeds."* So if this opposer had someone who would cut off his tongue, then he had verily done him a favor.

ويلك، أي زنديق تروي عنه هذه التفاسير ولا تسميه وأي درك لداود إذا استغفر الله لذنبه ولجأ إليه واستعاذ به في أن يدنيه إلى خلق سواه فيمس ركبته، وما يجزئ عن داود ركبة ذلك المخلوق الذي إذا مس داود النبي ركبته غفر ذنبه وآمن روعته؟ إن ذلك خلق كريم على ربه أكرم من داود ومن جميع الأنبياء في دعواك إذ جعله مفزعا للأنبياء ومعولا عليه في ذنوبهم، يحكم على الله في مغفرته فيغفر لمن يشاء ويرحم من يشاء يوم القيامة دون الله،

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[339] It has gone forth in its full length in number (114) and the *hadīth* is weak and *munqati'*.

[340] It was narrated by 'Abdullah in "As-Sunnah" (1085, 1181), Abū Nu'aym in "Al-Hilyah" (3/274) and Ibn Abī Ad-Dunyā in "At-Tawbah" (38). 'Ubayd ibn Umayr was mentioned in this *isnād*, and he did not mention the knee. And this chain of narration is *sahīh*. And it was narrated with a chain of narration that is even more correct. And this is what was narrated by Ibn Abī Shaybah in his "Musannaf" (11699), 'Abdullāh ibn Ahmad in "As-Sunnah" (1080, 1186) and Abū Bakr Al-Khallāl in "As-Sunnah" (320), by way of Wakī' ibn Al-Jarrāh, from Sufyān Ath-Thawrī, from Mansūr ibn Al-Mu'tamir, from Mujāhid, from 'Ubayd ibn 'Umayr (about the verse): "**And verily for him is nearness with Us."** (Sād 38:25) He said: *"The Lord – 'azza wa jalla – will say to Dāwūd: 'Come close.' Until he places some of himself upon some of Him."*

Woe to you! Which *zindīq* do you narrate these explanations from without mentioning his name? And which attainment is there for Dāwūd, if he asked Allāh for forgiveness for his sin, sought protection with Him and sought refuge with Him in order for Him to bring him closer to a creation besides Him, whose knee he would then touch? And what will the knee of this created being benefit him, so that (according to what you claim) when the knee of the prophet Dāwūd touches his knee, then his sins will be forgiven and he will feel safe from everything he fears. This is verily an honorable creation with his Lord and more honorable than Dāwūd and all of the prophets, according to your claim. Since He made him a shelter for the prophets and He entrusted him with their sins, (in a way that) he judges for Allāh in His forgiveness, and forgives whomever he wants and shows mercy to whomever he wants on the Day of Resurrection besides Allāh!!

ولا بد لمثل هذا الخلق أن يكون سبق له من الله اسم في الملائكة أو في النبيين، فما اسمه أيها الجاهل؟ لو تكلم بهذا شيطان أو مدمن خمر سكران ما زاد عليك جهلا فكيف إنسان.

And for such a creation a name from Allāh must have gone forth among the angels or the prophets, so what is his name you *jāhil*? If a *shaytān* or someone drunk on intoxicants had said this, then it would not increase you in ignorance, so how about a human being!

وأعجب من ذلك قولك إنه يتقرب إليه يومئذ بالعمل الصالح لا بالدنو منه. أولم تعلم أيها المعارض أن يوم القيامة ليس بيوم عمل إنما هو يوم جزاء للأعمال التي يتقرب بها إلى الله في الدنيا، فكيف رفع الله العمل يومئذ عن جميع المسلمين وأوجبه على داود؟

Even more astonishing are your words: *"He verily seeks nearness to Him on that Day by the good deeds, and not by approaching Him (physically)."* Do you not know, O opposer, that the Day of Resurrection is not a day of (making) deeds? It is verily the Day of reward for the deeds by which nearness was sought to Allāh in *dunyā*. So how did Allāh on that Day lift the (obligation of) deeds from all of the Muslims and then obligate it upon Dāwūd (alone)?

قلت: وكذلك ما روى المسعودي عن المنهال بن عمرو عن أبي عبيدة عن عبد الله أن الرب يبدو لأهل الجنة في كل جمعة على كثيب من كافور فيكونون منه في القرب على قدر تسارعهم إلى الجمعة في الدنيا.

242. I said: And likewise what Al-Mas'ūdī narrated from Al-Minhāl ibn 'Amr, from Abū 'Ubaydah, from 'Abdullāh: *"That the Lord appears to the people of Paradise on every Jumu'ah upon a hill of kāfūr (camphor). Then they will be in nearness*

to Him in accordance with their amount of hurrying to the Jumu'ah (prayer) in dunyā."[341]

فادعيت أن تفسير قوله هذا من القرب أنه يبدو لهم بظهور الدلالات وبذل الكرامات لأوليائه فيظهر بما فعل دلالاته وعلاماته لا هو بنفسه.

So you claimed that the explanation of when he said nearness here is, that He appears to them by the appearance of the evidences and the bestowal of generous rewards upon His *awliyā*. So He becomes visible by (the appearance) of what He has done, His evidences and His signs, but not Himself.

فيقال لك أيها المعارض: بئسما أثبتّ على أولياء الله أنهم لم يعرفوا الله بدلالاته وعلاماته وبرسالات نبيه وما أنزل في كتبه في الدنيا قبل مقامهم حتى يعرفوه بها في الآخرة إذ ماتوا كفارا في دعواك جهالا بالله وبدلالاته، فإن كانوا كذلك في دعواك لم يكونوا إذا أولياء الله إذ لم يموتوا على حقيقة معرفة الله تعالى ولا استحقوا الكرامات من الله ولم يكونوا أهلا في دعواك أن يبدو لهم في كثيب من كافور، بل يحتجب عنهم إذ لم يعرفوه بدلالاته وعلاماته ورسالات نبيه إلا يوم لا ينفع نفسا إيمانها لم تكن آمنت من قبل؛ إذ كل كافر ومنافق يعرفه يومئذ بدلالاته وعلاماته فما فضل المؤمن عندك في هذا على الكافر.

So it is said to you, O opposer: Evil is what you established for the *awliyā* of Allāh; that they do not know Allāh through His evidences, signs, the messages of His prophet and what He revealed in His Books in *dunyā* before their state (in the hereafter), so they (by this knowledge they acquired in *dunyā*) would be able to know Him in the hereafter. Because they died as *kuffār* according to your claim, ignorant about Allāh and His evidences. So if they are as such in your claim, then they would not be the *awliyā* of Allāh, because they did not die upon the reality of knowledge about Allāh – the Exalted – and they did not deserve the generous bestowals from Allāh. And they would not be deserving – according to your claim – of Him appearing to them upon a hill of camphor. Rather, He would veil Himself from them, because they did not know Him by His evidences, signs and messages of His prophet, except on the Day where the *īmān* of a soul will not benefit it unless it believed before. Since every *kāfir* and *munāfiq* will know Him on that Day by His evidences and signs, so what is the precedence of the believer over the *kāfir* in this for you?

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[341] It was narrated by Ibn Al-Mubarak in "Az-Zuhd" (2/131) from Al-Mas'ūdī, and by way of him 'Abdullāh ibn Ahmad in "As-Sunnah" (476) and Ad-Dāraqutnī in "Ar-Ruyah" (165). And it was narrated Ibn Khuzaymah in "At-Tawhīd" (2/893) by way of Abū Dāwūd At-Tiyālisī, and At-Tabarānī in "Al-Kabīr" (9/238) by way of Abū Nu'aym, and both of them from Al-Mas'ūdī. And this chain of narration is weak due to its *inqitā'*. Because Abū 'Ubaydah ibn 'Abdullāh ibn Mas'ūd did not hear from his father.

ثم فسرت قول عبد الله إنهم يكونون في القرب منه على قدر تسارعهم إلى الجمعة أن ذلك تقرب إليه بالعمل الصالح كما قال الله تعالى: «**من تقرب إلي شبرا تقربت منه ذراعا**». ويلك أيها الحيران، إنما قال الله «**من تقرب إلي شبرا تقربت منه ذراعا**» في الدنيا بالأعمال الصالحة لا في الآخرة يوم ترفع الأعمال عن العباد.

After that you explained the words of 'Abdullāh: "*Then they will be in nearness to Him in accordance with their amount of hurrying to the Jumu'ah (prayer) in dunyā.*" That this is the seeking of nearness to Him by the good deeds, just as Allāh – the Exalted – said: ***"Whoever seeks nearness to Me by a hand span, then I will seek nearness to him with an arm's length."*** Woe to you, O confused one! Allāh verily said: ***"Whoever seeks nearness to Me by a hand span, then I will seek nearness to him with an arm's length."*** In *dunyā* by the good deeds, and not in the hereafter where the (obligation of performing) deeds is lifted from the slaves.

لقد تقلدت أيها المعارض من تفاسير هذه الأحاديث أشياء لم يسبقك إلى مثلها فصيح ولا أعجمي. ولو قد عشت سنين لقلبت العربية على أهلها إن شاء الله تعالى.

You have verily followed, O opposer, in the explanations of these *ahādīth*, things that no-one knowledgeable about the Arabic language nor any non-Arab has ever said before you. And if you live for many years, you would verily turn the Arabic language upside down for its people, if Allāh – the Exalted – willed.

ثم قلت: هذا كقول ابن عمر عن النبي ﷺ في النجوى «**إنه يدنو المؤمن من ربه حتى يضع كنفه عليه فيقرره بذنوبه فيقول: سترتها عليك في الدنيا وأنا أغفرها لك اليوم**»

243. Then you said: This is like the saying of Ibn 'Umar (*radiAllāhu 'anhu*) from the Prophet ﷺ regarding the secret conversation: ***"The believer verily approaches his Lord until He places His Kanaf over him (i.e. veils him from the people with His Side) and He makes him acknowledge his sins. Then He will say: 'I have covered over you in dunyā, and today I forgive it for you.'"***[342]

قلتَ: فتفسير كنفه نعمته وستره وعافيته. فتأويل هذا أنه على الستر مع القرب والدنو والمناجاة التي قالها النبي ﷺ، وأنت لجميعها منكر وعلى من آمن بها مغتاظ.

You said: *"The explanation of 'His Kanaf' is His blessing, His cover and His safety (without actually being close to Allāh)."* But the interpretation of this is that it means a cover along with nearness, closeness and the private conversation which the Prophet ﷺ mentioned. But you are rejecting all of this, and you are furious with the one who believes in it.

[342] It is *sahīh*. It was narrated by Al-Bukhārī (2441) and Muslim (2768) and others.

Chapter: Regarding the veils of Allāh

ثم طعن المعارض في الحجب التي احتجب الله تعالى بها عن خلقه فقال: روى وكيع عن سفيان عن عبيد المكتب عن مجاهد عن ابن عمر: احتجب الله من خلقه بأربع بنار ونور وظلمة ونور. ففسره المعارض تفسيرا يضحك منه فقال: يحتمل أن تكون تلك الحجب آيات يعرفونها ودلائل على معرفته أنه الواحد المعروف إذ عرفهم بدلالاته، فهي آيات لو قد ظهرت للخلق لكانت معرفتهم كالعيان بها.

After that, the opposer slandered the veils by which Allāh – the Exalted – veiled Himself from His creation. So he said: Wakī' narrated, from Sufyān, from 'Ubayd Al-Muktib, from Mujāhid, from Ibn 'Umar: *"Allāh veiled Himself from His creation with four (veils): Fire, light, darkness and light."*[343] And the opposer explained it with an explanation which is laughed at, so he said: *"It is possible that these veils are signs which they know, and evidences for the knowledge about Him being the One and Known. Because He taught them His evidences, and so they are signs which if they became apparent for the creation, then their knowledge about it is just like seeing them."*

فيقال لهذا المعارض: عمن رويت هذا التفسير ومن أي شيطان تلقفته ومن ادعى قبلك أن حجب الله آياته التي احتجب بها؟ فما معنى قول الله تعالى:

So it is said to this opposer: From whom did you narrate this explanation? And from which *shaytān* did you receive it? And who before you has claimed that the veils of Allāh are His signs by which He veiled Himself? And what is then the meaning of the Words of Allāh the Exalted:

﴿ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ ﴾

"And it is for no man that Allāh speaks with him, except through revelation, or from behind a veil." (Ash-Shūrā 42:51)

أمعناه عندك من وراء الدلالات والعلامات أم قوله:

Is the meaning of it for you: From behind the evidences and signs? Or His Words:

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴾

"No. Rather, that Day they will be veiled from their Lord." (Al-Mutaffifīn 83:15)

[343] It will come with its chain of narration in number (248) and the narration is *sahīh*.

أهو عندك أن لا يروا يومئذ آياته ودلائله ولا يعرفوا يومئذ أنه الواحد المعروف بالوحدانية وأنه ليس أحد يوم القيامة في دعواك عنه محجوب لما أن كلا يرى يومئذ دلالاته وعلاماته وآياته وكل يعرف يومئذ أنه الواحد الأحد؟ فما موضع الحجاب يومئذ وكيف صارت تلك الدلالات من نار ونور وظلمة وما يصنع بذكر النار والظلمة ها هنا في الدلالات والعلامات.

Is this for you: That they on that Day will not see His signs and evidences? And that they on that Day do not know that He is the One and Known for Oneness, and that no-one on the Day of Resurrection will be veiled from Him, since everyone on that Day will see His evidences, proofs, and signs? And everyone knows on that Day that He is the One and Single (God), so what is the point of the veil on that Day? And how did these evidences and signs turn into fire, light and darkness? And why would he mention fire and light here regarding the evidences and the signs?

قلت: وكذلك حديث أبي موسى عن النبي ﷺ: «إن الله لا ينام ولا ينبغي له أن ينام حجابه النار لو كشفها لأحرقت سبحات وجهه كل شيء أدركه بصره»

I said: And likewise is the *hadīth* of Abū Mūsā from the Prophet ﷺ: ***"Verily Allāh does not sleep, nor is it suitable for Him to sleep. He lowers the scales and raises them. The deeds of the night are raised to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His veil is light. If He removes it, then the subuhāt (glory) of His Face would burn everything which His Sight befalls from His creation."***[344]

ثم قلت: فتأويل الحجاب في هذا الحديث مثله في الحديث الأول، هي الدلالات التي ذكرها وعلى أن الدلالات كشف عن الشيء لا حجاب وغطاء.

Then you said: *"The interpretation of this hadīth is the same as the first hadīth. It (i.e. the veil) is the evidences which he mentioned, and that the evidences are a revealing of something, and not a veil and cover (in reality)."*

ثم قلت: فتأويل قوله: «**لو كشفها لأحرقت سبحات وجهه**» لو كشف تلك النار لأحرقت سبحات وجهه ذلك العلم الدال عليه.

Then you said: *"And the interpretation of his words:* ***'If He removes it then the subuhāt (glory) of His Face would burn.'*** *If He removes this fire, then the glory of His Face would burn this knowledge that is proving Him."*

[344] It has gone forth in number (224) and the *hadīth* is *sahīh*. It was narrated by Muslim and others.

قلت: ويحتمل قوله سبحات وجهه سبحات وجه ذلك العلم، وذلك العلم وجه يتوجه برؤيته إلى معرفة الله كقوله:

You said: *"And it is possible (and allowed) that his words: 'The glory of His Face' is the glory of the face of that knowledge, and that knowledge is a face which by seeing it, one turns towards the knowledge of Allāh. Just as His Words:*

﴿ فَثَمَّ وَجْهُ اللَّهِ ﴾

"Then there is the Face of Allāh." (Al-Baqarah 2:115)*"*

قلت: قبلة الله.

You said: *"The qiblah of Allāh."*

فيقال لهذا المعارض: نراك قد كثرت لجاجتك في رد هذا الحديث إنكارا منك لوجه الله تعالى؛ إذ تجعل ما أخبر رسول الله ﷺ بلسان عربي مبين معقول في سياق اللفظ أنه وجه الله نفسه فجعلته أنت وجه العلم ووجه القبلة وإذ قال رسول الله ﷺ: «**حجاب الله النار لو كشفها عن وجهه لأحرقت سبحات وجهه كل شيء أدركه بصره**»، فإن لم تتحول العربية عن معقولها إنه لوجه الله حقا كما أخبر رسول الله ﷺ. ولو كانت سبحات وجوه الأعلام لقال النبي ﷺ: حجابه النار لو كشفها لأحرقت النار سبحات وجوه الخلق كلها. وما بال تلك النار تحرق من العلم سبحاته وتترك سائره؟

So it is said to this opposer: We can see how your stubbornness have increased in the rejection of this *hadīth*, due to your rejection of the Face of Allāh the Exalted. Because you make what the Messenger of Allāh ﷺ informed about in the clear Arabic language, and from which it is understood from the context of the word that it is the Face of Allāh Himself, but you made it into being the face of knowledge and the face of the *qiblah*. When the Messenger of Allāh ﷺ said: ***"The veil of Allah is fire. If He removes it, then the subuhāt (glory) of His Face would burn everything which His Sight befalls."*** So if the Arabic language has not changed from what is understood from it, then it is verily a face in reality, just as the Messenger of Allāh ﷺ informed. And if it had been the glory of the faces of knowledge, then the Prophet ﷺ verily would have said: *"His veil is fire. If He removes it, then the fire would burn the glory of the faces of all of the creation."* So what kind of fire is this that burns the glory of the knowledge and then leaves everything else?

وإنما تفسير السبحات الجلال والنور، فأي نور لوجه الخلق حتى تحرقها النار منهم، وما للنار تحرق منهم سبحاتهم بعد أن يكشفها الله عن وجهه ولا تحرقها قبل الكشف؟ فلو قد أرسل منها حجابا واحدا لأحرقت الدنيا كلها، فكيف سبحات وجوه الخلق؟

Verily is the *tafsīr* (explanation) of *subuhāt*: The glory and the light. So which light from the faces of the creation is it that the fire will burn for them? And what kind

of fire is this that burns their glory after Allāh removes it from His Face, and does not burn them before the removal? And if Allāh had dropped (or sent) only one of them, then it would have burned all of *dunyā*, so how can it (only) be the glory of the faces of the creation?

ويحك إن هذا بين لا يحتاج إلى تفسير إنما نقول احتجب الله بهذه النار عن خلقه بقدرته وسلطانه، لو قد كشفها لأحرق نور الرب وجلاؤه كل ما أدركه بصره، وبصره مدرك كل شيء غير أنه يصيب ما يشاء ويصرفه عما يشاء، كما أنه حين تجلى لذلك الجبل خاصة من بين الجبال؛ ولو قد تجلى لجميع جبال الأرض لصارت كلها دكا كما صار جبل موسى، ولو قد تجلى لموسى كما تجلى للجبل جعله دكا، وإنما خر موسى صعقا مما هاله من الجبل مما رأى من صوته حين دك فصار في الأرض.

Woe to you! This is verily clear and does not need any explanation. We verily say: Allāh veiled Himself from His creation with this fire by His Power and His Authority. If He removed it, then the Light of the Lord and His Glory would burn everything that His Sight befell. And His Sight reaches everything, except that He lets it befall whatever He wants and removes it from whatever He wants. Just as when He appeared for that mountain specifically among mountains. And if He had appeared for all of the mountains of the earth, then they would all have turned into dust, just as what happened to the mountain of Mūsā. And if He had appeared to Mūsā just as He appeared to the mountain, then He would have made him into dust. Rather, Mūsā fell down unconscious due to what frightened him from the mountain of what he saw of the sound when it was crushed to dust and ended up on the ground.

وحدثنا موسى بن إسماعيل عن وهيب عن خالد الحذاء عن أبي قلابة عن النعمان بن بشير رضي الله عنهما عن النبي ﷺ في كسوف الشمس فقال: «**إنهما لا ينكسفان لموت أحد ولا حياته. ولكن الله إذا تجلى لشيء من خلقه خشع له**»

244. And Mūsā ibn Ismā'īl narrated to us, from Wuhayb, from Khalid Al-Hadhdhā, from Abu Qilābah, from An-Nu'mān ibn Bashīr (*radiAllahu 'anhu*), from the Prophet ﷺ regarding the eclipse of the sun and the moon. He said: ***"They verily do not eclipse due to the death of anyone, nor his life. Rather, when Allāh appear to something from His creation it humbles before Him."***[345]

وإنما كانت تحرق سبحات وجهه لو كشفها كل شيء في الدنيا لأن الله كتب الفناء عليها وركب ما ركب من جوارح الخلق للفناء فلا يحتمل نور البقاء فتحرق به أو تدك كما دك الجبل. فإذا كان يوم القيامة ركبت الأبصار والجوارح للبقاء فاحتملت النظر إلى وجهه وإلى سبحاته ونور وجهه من غير أن تحرق احدا، كما لو أن أجسم رجل وأعظمه وأكمله لو

[345] It is weak. It was narrated by An-Nasāī (1485), Ibn Mājah (1262), Ahmad (18365), Ibn Khuzaymah in "At-Tawhīd" (2/889) and others. And this chain of narration is *munqati'*. Abū Qilābah Al-Jarmī 'Abdullāh ibn Zayd did not hear from An-Nu'mān ibn Bashīr.

ألقي في الدنيا في تنور مسجور لصار رمادا في ساعة فهو يحترق في نار جهنم ألف عام وأكثر ونارها أشد حرا من نار الدنيا سبعين ضعفا لا يصير منها رمادا ولا يموت:

And verily would the glory of His Face burn everything in *dunyā* if He uncovered it. Because Allāh wrote for it that it will perish, and He assembled what He assembled of parts of the creation for it to perish. So they would not be able to endure the remaining Light (of Allāh) and they would be burned by it or turned into dust, just as the mountain turned into dust. But when it is the Day of Resurrection, then the sights and body parts are assembled to remain, so it is possible for them to look at His Face and at the glory and light of His Face without anyone burning. Just as if a fat, large and complete man would be thrown in *dunyā* in a filled oven, then he would turn into coals in an hour. But he will burn in the fire of *Jahannam* for thousands years and more, and its fire is more severe than the fire in *dunyā*, but he will not turn into coals due to it nor will he die.

﴿ كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ﴾

"Every time their skins are burned We exchange it with a new skin for them, in order for them to taste the punishment." (An-Nisā 4:56)

لأن أجسامهم وأبصارهم وأسماعهم تركب يومئذ للبقاء فاحتملت من عذاب جهنم ما لم تكن تحتمل جزءا من ألف جزء من عذاب الدنيا.

Because their bodies, their sights and their hearings are assembled on that Day to remain, and so they endure from the punishment of *Jahannam* what they could not endure a part from a thousand parts of the punishment of *dunyā*.

وكذلك أولياء الله تحتمل أبصارهم النظر إلى وجه الله يوم القيامة، ولو قد أدركهم شيء من سبحات وجهه في الدنيا لاحترقوا كما قال رسول الله ﷺ ولم تحتملها أبصارهم. فهذا تأويل حديث رسول الله ﷺ الذي تدل عليه ألفاظه، لا ما تأولت له من التفسير المقلوب الذي لا ينقاس للفظ الحديث إلا أن تقلب لفظه كما قلبت تفسيره. فاربح العناء فإن ظاهر ألفاظه تشهد عليك بالتكذيب بالتوحيد.

Likewise can the sights of the *awliyā* of Allāh endure looking at the Face of Allāh on the Day of Resurrection, but if some of the glory of His face had reached them in *dunyā* then they would have burned, just as the Messenger of Allāh ﷺ said, and their sights would not be able to endure it. So this is the interpretation of the *hadīth* of the Messenger of Allāh ﷺ which is pointed out by its wording, and not what you have interpreted it with of upside down interpretation which cannot be compared with the wording of the *hadīth*, except if you turn the wording upside down just as you turned its explanation upside down. So save yourself

the effort. Because the apparent from his words testifies against you with the rejection of Tawhīd.

وسنذكر بعض ما ذكر في القرآن وفي الروايات من أمر الحجب ليعرضها عاقل على قلبه هل ينقاس شيء منها على ما تأولت. أول ذلك ما رويته أيها المعارض عن أبي موسى عن النبي ﷺ.

And we will mention some of what was mentioned in the Qurān and in the narrations regarding the issue of the veils, in order for the intellectual to present it to his heart (and ask): Can any of it be compared with what you have interpreted? The first of this is what you, O opposer, narrated from Abū Mūsā, from the Prophet ﷺ.

حدثناه عثمان بن أبي شيبة حدثنا جرير عن الأعمش عن عمرو بن مرة عن أبي عبيدة عن أبي موسى رضي الله عنه قال: قام فينا رسول الله ﷺ بأربع فقال: «**إن الله لا ينام ولا ينبغي له أن ينام يخفض القسط ويرفعه يرفع إليه عمل الليل قبل عمل النهار وعمل النهار قبل الليل حجابه النور لو كشفها لأحرقت سبحات وجهه كل شيء أدركه بصره**».

245. ‘Uthmān ibn Abī Shaybah narrated it to us (and said): Jarīr narrated to us, from Al-A’mash, from ‘Amr ibn Murrah, from Abū ‘Ubaydah, from Abū Mūsā Al-Ash’arī (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh stood up among us and said four (things): ***“Verily Allāh does not sleep, nor is it suitable for Him to sleep. He lowers the scales and raises them. The deeds of the night are raised to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His veil is light. If He removes it, then the glory of His Face would burn everything which His Sight befalls.”***[346]

وحدثنا علي بن المديني حدثنا موسى بن إبراهيم بن كثير بن بشر الأنصاري قال: سمعت طلحة بن خراش يقول: سمعت جابر بن عبد الله رضي الله عنهما يقول: قال رسول الله ﷺ: «**إن الله لم يكلم أحدا إلا من وراء حجاب**».

246. And ‘Alī ibn Al-Madīnī narrated to us (and said): Mūsā ibn Ibrāhīm ibn Kathīr ibn Bishr Al-Ansārī narrated to us and said: I heard Talhah ibn Khirāsh say: I heard Jābir ibn ‘Abdillāh (*radiAllāhu ‘anhu*) say: The Messenger of Allāh ﷺ said: ***“Verily, Allāh does not speak with anyone, except from behind a veil.”***[347]

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[346] It has gone forth in number (224) and it is *sahīh hadīth*. It was narrated by Muslim and others.

[347] It is *hasan*. It was narrated by the author in “Ar-Radd ‘alā Al-Jahmiyyah” (52, 139), At-Tirmidhī (3010) and he said: *“Hasan gharīb”*, Ibn Mājah (190), Al-Hākim (3/204) and he declared it as *sahīh*, Ibn Abī ‘Āsim in “Al-Jihād” and in “As-Sunnah” (196) and others, by way of Mūsā ibn Ibrāhīm ibn Kathīr.

And Mūsā is truthful, and Ibn Hibbān mentioned him in “Ath-Thuqāt” and said: *“He was among those who made mistakes.”* So his *hadīth* is *hasan*, *in shā Allāhu ta’ālā*. Especially when many of the major scholars from the people of *hadīth* narrated it from him, just as At-Tirmidhī said.

حدثنا عمرو بن عون أخبرنا هشيم عن داود عن الشعبي عن مسروق عن عائشة رضي الله عنها قالت: من زعم أن محمدا رأى ربه فقد أعظم على الله الفرية، ثم تلت:

247. And ‘Amr ibn ‘Awn narrated to us (and said): Hushaym informed us, from Dāwūd, from Ash-Sha’bī, from Masrūq, from ‘Āishah (*radiAllāhu ‘anhā*) who said: *“Whoever claims that Muhammad saw his Lord, he has verily invented a great lie about Allāh.”* Then she recited:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ﴾

“The sights do not perceive Him, while He perceives all sights.”
(Al-An’ām 6:103)

و:

And:

﴿ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ ﴾

“And it is for no man that Allāh speaks with him, except through revelation, or from behind a veil.” (Ash-Shūrā 42:51)[348]

أفيجوز أن يتأول هذا أن الله لم يكلم بشرا إلا من وراء الآيات والعلامات؟

Is it possible (or allowed) to interpret that Allāh did not speak to any human, except from behind the evidences and the signs?

وحدثنا محمد بن كثير أخبرنا سفيان عن عبيد المكتب عن مجاهد عن ابن عمر قال: احتجب الله من خلقه بأربع بنار وظلمة ونور وظلمة.

248. And Muhammad ibn Kathīr narrated to us (and said): Sufyān informed us, from ‘Ubayd Al-Muktib, from Mujāhid, from Ibn ‘Umar (*radiAllāhu ‘anhumā*) who said: *“Allāh veiled Himself from His creation with four; with fire, darkness, light and darkness.”*[349]

[348] It is agreed upon. It was narrated by Al-Bukhārī (4612, 7380, 7531), Muslim (177) and others, by way of Ash-Sha’bī.

[349] It is *sahīh*. It was narrated by the author in “Ar-Radd ‘alā Al-Jahmiyyah” (55), Al-Hākim in “Al-Mustadrak” (2/320), Al-Bayhaqī in “Al-Asmā was-Sifāt” (699), Ibn Abī Az-Zamanīn in “As-Sunnah” (42), Abū Ash-Shaykh in “Al-‘Adhamah” (268), Ibn Battah in “Al-Ibānah” (3/301) and Al-Lālakāī in “Sharh Usūl Al-I’tiqād” (3/429).

أفيجوز أن يتأول على الله في هذا الحديث بأربع علامات وأربع دلائل ونار وظلمة ونور وظلمة.

Is it possible (or allowed) to interpret about Allāh in this *hadīth* with four signs and four evidences, and fire, darkness, light and darkness?

وحدثنا موسى بن إسماعيل عن حماد بن سلمة عن أبي عمران الجوني عن زرارة بن أوفى أن النبي ﷺ سأل جبريل: **هل رأيت ربك؟** فانتفض جبريل وقال: يا محمد إن بيني وبينه سبعين حجابا من نور لو دنوت من أدناها حجابا لاحترقت.

249. And Mūsā ibn Ismā'īl narrated to us, from Hammād ibn Salamah, from Abū 'Imrān Al-Jawnī, from Zurārah ibn Awfā that the Prophet ﷺ asked Jibrīl: ***"Did you see your Lord?"*** So Jibrīl shivered and said: *"O Muhammad. Verily between me and Him there are seventy veils of light. If I come close to the nearest of the veils (to me) then I would verily burn."*[350]

أفيجوز أن يتأول على جبريل أن يقول بيني وبين الله سبعين علامة ودلالة من نور لو دنوت من أدناها لاحترقت أم يجوز أن يتأول على جبريل أنه لا يستدل على معرفة الواحد لما رأى وشاهد من آياته وعلاماته إلا بهذه الأربعة الحجب التي ادعيت أنها دلائل على معرفة الواحد المعروف؟ أولم يكتف جبريل بما رأى وعاين من الدلالات والعلامات على معرفة الله وهو السفير بينه وبين رسله حتى يستدل عليه بالحجب التي ادعيت أنها آياته وعلاماته؟

Is it possible (or allowed) to interpret about Jibrīl that he is saying: *"Between me and Allāh there are seventy signs and evidences of light. If I come close to the nearest of them I would verily burn?"* Or is it allowed to interpret about Jibrīl that he does not use anything as evidence for the knowledge about the One (God) – along with what he has seen and witnesses of His signs and proofs – except these four veils which you have claimed is evidences for the knowledge of the One and Known (God)? Is it not enough for Jibrīl what he has seen of evidences and signs for the knowledge about Allāh, while he is the ambassador between Him and His messengers, so that he would (have a need for) using the veils as evidence for it, which you claimed are His evidences and signs?

ولو قد رزقت أيها المعارض شيئا من العقل علمت أن ما تدعي زور وباطل،

And if you had been provided with any intellect, O opposer, then you would know that what you are claiming is a lie and falsehood.

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[350] It is *mursal*. Zurārah ibn Awfā was a *tābi'ī*. It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (56), Abū Ash-Shaykh in "Al-'Adhamah" (2/677), Muhammad ibn 'Uthmān ibn Abī Shaybah in "Al-'Arsh" (77), Ibn Abī Az-Zamanīn in "As-Sunnah" (40), and it has a *mawsūl* (connected in its *isnād*) witness from the *hadīth* of Anas narrated by At-Tabarānī in "Al-Awsat" (6407), but it is weak.

ولكن قال رسول الله ﷺ: «**إن مما أدرك الناس من كلام النبوة الأولى إذا لم تستحي فاصنع ما شئت**».

250. Rather, the Messenger of Allāh ﷺ said: ***"Verily, among that which the people heard from the words of the early prophet-hood is: If you have no shame then do whatever you want."***[351]

حدثنا عبد الله بن صالح حدثني يحيى بن أيوب عن المثنى عن عمرو بن شعيب عن أبيه عن جده عن النبي ﷺ قال: «**احتجب ربنا عز وجل عن خلقه بأربع بنار وظلمة ثم بنور وظلمة من فوق السموات السبع والبحر الأعلى فوق ذلك كله تحت العرش**».

251. 'Abdullāh ibn Sālih narrated to us (and said): Yahyā ibn Ayyūb narrated to me, from Al-Muthannā, from 'Amr ibn Shu'ayb, from his father, from his grandfather, from the Prophet ﷺ who said: ***"Our Lord – 'azza wa jalla – veiled Himself from His creation with four: With fire and darkness, then with light and darkness, from above the seven heavens. And the highest sea is above that. All of this is below the Throne."***[352]

حدثنا موسى بن إسماعيل عن حبابة بنت عجلان الخزاعية عن أمها أم حفص عن صفية ابنة جرير عن أم حكيم بنت وداع الخزاعية قالت: سمعت النبي ﷺ يقول: «**دعاء الوالد يفضي إلى الحجاب**».

252. Mūsā ibn Ismā'īl narrated to us, from Hubābah bint 'Ajlān Al-Khuzā'iyyah, from her mother Umm Hafs, from Safiyyah ibnah Jarīr, from Umm Hakīm bint Waddā' Al-Khuzā'iyyah who said: I heard the Prophet ﷺ say: ***"The invocation of the parent reaches the veil."***[353]

ويحك أيها المعارض. قد علم كل ذي عقل أن ألفاظ هذه الروايات كلها مخالفة لما ادعيت من هذه التفاسير المقلوبة، وأن لله أكثر من ألف آية وعلامة، فكيف لم يحتجب منها إلا بأربع جعلها دلالة وعلامة على معرفته، وسائرها لا تدل في دعواك.

Woe to you, O opposer! Everyone with an intellect knows that the wordings of all of these narrations are in opposition to what you have claimed of these upside down explanations, and that Allāh has more than thousands signs and

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[351] It is *sahīh*. It was narrated by Al-Bukhārī (3483, 3484), Abū Dāwūd (4797) and others, from Abū Mas'ūd Al-Badrī (*radiAllāhu 'anhu*).

[352] It is weak. It was narrated by Abū Ash-Shaykh in "Al-'Adhamah" (2/682) by way of Abū Sālih 'Abdullāh ibn Sālih. And in it is Al-Muthannā ibn As-Sabbāh. More than one from the people of knowledge declared him weak, and An-Nasāī said: *"He is left."* And the *hadīth* is *sahīh* from the *mawqūf* narration of 'Abdullāh ibn 'Umar ibn Al-Khattāb, and it has the judgment of being ascribed to the Prophet ﷺ.

[353] It is weak. It was narrated by Ibn Mājah (3863), At-Tabarānī (25/163) and with Abū Nu'aym in "Al-Ma'rifah" (6/3486). And this *isnād* is weak due to Hubābah, her mother and Safiyyah being unknown.

evidences. So how did He not veil Himself except by four of them which He made an evidence and sign for the knowledge about Him? While the rest of them do not prove this, according to your claim?

Chapter: The affirmation of the Laugh

ثم أنشأ المعارض أيضا منكرا أن الله يضحك إلى شيء ضحكا هو الضحك طاعنا على الروايات التي نقلت عن رسول الله ﷺ يفسرها أقبح التفسير ويتأولها أقبح التأويل.

Then the opposer also began to reject that Allāh laughs towards something with a laugh that is a laugh (in reality), while slandering the narrations that were conveyed from the Messenger of Allāh ﷺ and explaining them with the worst of explanations, and interpreting them with the worst of interpretations.

فذكر منها حديث أبي موسى عن النبي ﷺ أنه قال: «**يتجلى ربنا ضاحكا يوم القيامة**».

253. So he mentioned from it the *hadīth* of Abū Mūsā, from the Prophet ﷺ that he said: ***"Our Lord will appear while laughing on the Day of Resurrection."***[354]

وأيضا حديث أبي رزين العقيلي أنه قال: يا رسول الله أيضحك الرب؟ فقال: **نعم**، فقال: لن نعدم من رب يضحك خيرا.

And also the *hadīth* of Abū Razīn Al-'Uqaylī that he said: *"O Messenger of Allāh, does the Lord laugh?"* So he said: ***"Yes."*** Then he said: *"We will not be deprived of good by a Lord who laughs."*[355]

أو حديث جابر أيضا عن النبي ﷺ في ضحك الرب.

254. And also the *hadīth* of Jābir from the Prophet ﷺ regarding the Laugh of the Lord.[356]

فادعى المعارض في تفسير الضحك أن ضحك الرب رضاه ورحمته وصفحه عن الذنوب، ألا ترى أنك تقول رأيت زرعا يضحك.

So the opposer claimed that the explanation of the laughing is, that the laughing of the Lord is His pleasure, His mercy, His pardoning of the sins. (He said:) *"Do you not see that you can say, that you see a plant laugh?"*

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[354] It is a part of a weak *hadīth*. It was narrated by the author in "Ar-Radd 'ala Al-Jahmiyyah" (87), Ahmad (19655), 'Abd ibn Humayd (540), Ya'qūb ibn Sufyān in "Al-Ma'rifah" (1/270), 'Abdullāh ibn Ahmad in "As-Sunnah" (277), Ad-Dāraqutnī in "As-Sifāt" (34) and others. In its *isnād* is 'Alī ibn Zayd ibn Jud'ān, and he is weak. And the books of *sahīh* there is sufficient from the weak.

[355] It will come with its chain of narration in number (256), and it is as *sahīh hadīth*.

[356] The author here is referring to a *sahīh hadīth* which he narrated in "Ar-Radd 'alā Al-Jahmiyyah" (92), and Muslim (191), Ahmad (15115), Abū 'Awānah (360) and others, from the *hadīth* of Abū Razīn who said: I asked Jābir about the *wurūd* (coming or arrival) on the Day of Resurrection… And in it is: *"Then He will appear to them while laughing, and they will follow Him."*

فيقال لهذا المعارض: قد كذبت فيما رويت عن النبي ﷺ في الضحك، شبهت ضحكه بضحك الزرع لأن ضحك الزرع ليس بضحك إنما هو خضرته ونضارته، فجعل مثلا للضحك. فعمن رويت هذا التفسير من العلماء أن ضحك الرب رضاه ورحمته فسمّه، وإلا فأنت المحرف قول رسول الله ﷺ بتأويل ضلال إذ شبهت ضحك الله الحي القيوم الفعال لما يشاء ذي الوجه الكريم والسمع السميع والبصر البصير بضحك الزرع الميت الذي لا ضحك له ولا قدرة له ولا يقدر على الضحك وإنما ضحكه يمثل وضحك الله ليس يمثل.

So it is said to this opposer: You have verily lied in what you narrated from the Prophet ﷺ regarding the laughing, and you have compared His laughing with the laughing of a plant. Because the laughing of a plant is not a laugh (in reality). Rather, it is it becoming green and blooming, and so it was made an example of laughing. So from whom among the scholars did you narrate this explanation; that the laughing of the Lord is His pleasure and mercy? Name him, or else you are the one distorting the words of the Messenger of Allāh ﷺ with an interpretation of misguidance, when you compared the laughing of Allāh – the Living and Self-Sustaining who does whatever He wants, and the Owner of an Honorable Face and a Hearing of One who hears and a Sight of One who sees – with the laugh of the dead plant that has no laugh, no power and it is not able to laugh (to begin with). And verily is its laugh an example which is given, while the laugh of the Lord is not an example.

ويحك، إن ضحك الزرع نضارته وزهرته وخضرته فهو أبدا ما دام أخضر ضاحك لكل أحد للولي والعدو ولمن يسقيه ولمن يحصده، لا يقصد بضحكه إلى شيء. والله يقصد بضحكه إلى أوليائه عندما يعجبه فعالهم ويصرفه عن أعدائه فيما يسخطه من أفعالهم.

Woe to you! Verily, the laughing of the plant, its beauty, its blooming and it becoming green, is continuous as long as it remains green (and) it will be laughing to everyone, both the ally and the enemy, and to the one who waters it and the one who plucks it. It does not turn to (or intend) anyone with its laugh, while Allāh, with His laugh, turns to (or intends) His *awliyā* when He is pleased with their deeds, and He turns it away from His enemies in what displeases Him from their deeds.

فالدليل من فعل الله أنه يضحك إلى قوم ويصرفه عن قوم أن ضحك الزرع مثلٌ على المجاز وضحك الله أصل وحقيقة للضحك، ويضحك كما يشاء والزرع أبدا نضارته وخضرته التي سميته ضحكا قائم أبدا حتى يستحصد.

So the evidence from the deed of Allāh – that He laughs to some people and He turns it away from others – is that the laughing of the plant (on the contrary) is metaphorical while the laughing of Allāh is a fundament and a reality for the (description of) laughing. He laughs however He wants, while the beauty and

the greenness of the plant, which you have called laughing, is continuously established until it becomes mature (and fades).

وأما قولك إن ضحكه رضاه ورحمته، فقد صدقت في بعض لأنه لا يضحك إلى أحد إلا عن رضى فيجتمع منه الضحك والرضا، ولا يصرفه إلا عن عدو. وأنت تنفي الضحك عن الله وتثبت له الرضا وحده. ولئن جزعت من حديث أبي موسى عن النبي ﷺ في الضحك حتى نفيته عن الله بمعنى ضحك الزرع ما لك من راحة فيما روى عنه ابن مسعود رضي الله عنه مما يكذب دعواك ويستحيل به تفسيرك.

And as for your statement: *"Verily His laughing is His pleasure and mercy"*, then you have verily spoken the truth in a part of it, because He does not laugh to anyone, except due to being pleased. And thus, the laughing and the pleasure from Him are gathered. And He does not turn it away from anyone but an enemy. But you negate the laughing for Allāh and establish the pleasure for Him alone. So if you feel unease (or worry or fear) due to the *hadīth* of Abū Mūsā, from the Prophet ﷺ regarding the laugh, to the extent that you negated it from Allāh with the meaning of the laughing of the plant, then you will find no rest in what Ibn Mas'ūd (*radiAllāhu 'anhu*) narrated from him of what will refute your claim and make your explanation impossible.

حدثناه موسى بن إسماعيل حدثنا حماد بن سلمة عن ثابت عن أنس عن عبد الله بن مسعود أن رسول الله ﷺ قال: «**آخر رجل يدخل الجنة يمشي يكبو على الصراط وتسفعه النار مرة فإذا جاوزها التفت إليها فقال: تبارك الذي أنجاني منك، فترفع له شجرة فيقول: يا رب أدنني منها، فيدنيه حتى إنه ليقول له: يا ابن آدم أيرضيك أن أعطيك الدنيا ومثلها معها؟ فيقول: يا رب أتستهزئ بي وأنت رب العالمين؟**». فضحك ابن مسعود ثم قال: ألا تسألني مم ضحكت؟ هكذا فعل رسول الله ﷺ ضحك ثم قال: «**ألا تسألوني مم أضحك**» فقالوا: مم تضحك؟ فقال: «**من ضحك رب العالمين منه حين يقول أتستهزئ بي فيقول الله إني لا أستهزئ بك ولكني على ما أشاء قادر، فيدخله الجنة**».

255. Mūsā ibn Ismā'īl narrated it to us (and said): Hammād ibn Salamah narrated to us, from Thābit, from Anas, from 'Abdullāh ibn Mas'ūd that the Messenger of Allāh ﷺ said: ***"The last man to enter Paradise will walk and stumble upon the Path (over Hellfire), and sometimes the fire will burn him. Then when he passes it he turns to it and says: 'Blessed is the One who saved me from you'. Then a tree is raised for him, so he says: 'O my Lord, bring me closer to it.' So He will bring him closer to it, until He verily says to him: 'O son of Ādam, will it please you if I give you the dunyā and the same as it along with it?' So he will say: 'O my Lord, are you mocking me while You are the Lord of all the worlds?'"*** Then Ibn Mas'ūd laughed. Then he said: Are you not going to ask me why I laughed? The Messenger of Allāh ﷺ did like this. He would laugh and then say: ***"Are you not going to ask me why I was laughing?"*** So they said: *"Why are you laughing?"*

So he said: ***"Due to the Lord of all the worlds laughing at him when he said: 'Are You mocking me?' So Allāh will say: 'I am verily not mocking you. Rather, I am Capable of whatever I want to do.' And then He enters him into Paradise."***[357]

أفلا تسمع أيها المعارض من قول رسول الله ﷺ: «**من ضحك رب العالمين منه**» أنه لا يشبه ضحك الزرع لأنه يقال للزرع يضحك ولا يقال يضحك من أحد ولا من أجل أحد. وإنا لم نجهل مجاز هذا في العربية ولكنه على خلاف ما ذهبت إليه فقد سمعنا قول الأعشى وفهمنا معناه وهو من معنى ضحك الرب بعيد إذ يقول:

Do you not hear, O opposer, from the words of the Messenger of Allāh ﷺ (that he said): ***"Due to the laughing of the Lord of all the worlds"***, and that this does not resemble the laughing of the plant. Because it is said about the plant that it laughs, but it is not said that it is laughing at someone and neither due to someone. We are verily not ignorant about the metaphors of this in the Arabic language, but it is different from what you believe in. Because we verily heard the words of (the poet) Al-A'shā and we understood its meaning, and it (i.e. this meaning) is far away from the meaning of the laughing of the Lord, when he said:

ما روضة من رياض الحزن معشبةٌ ** خضراءُ جاد عليها مسبل هطلُ

يضاحك الشمسَ منها كوكبٌ شرقٌ ** مؤزر بغميم النبت مكتهلُ

A garden from the fertile gardens are covered in green grass.

(They are) showered with heavy rain pouring down.

A shining star therefrom (i.e. the mirror of the sun in the water) exchanges laughs with the sun.

Surrounded by mature and complete plants.

فالزرع ما دام أخضر فهو مضاحك الشمس أبدا لا يخص بضحكه أحدا ولا يصرفه عن أحد، والله يضحك إلى قوم ويصرفه عن آخرين.

So as long as the plant is green then it is laughing towards the sun. It does not specify anyone with its laughter and it does not turn it away from anyone. While Allāh laughs to some people and turns it away from others.

[357] It is *sahīh*. It was narrated by Muslim (187), Ahmad (3714, 3899), Ibn Abī 'Āsim in "As-Sunnah" (557), Al-Bazzar (4/273) and others, by way of Hammād ibn Salamah.

وحدثنا موسى بن إسماعيل حدثنا حماد أخبرنا يعلى بن عطاء عن وكيع بن حدس عن أبي رزين العقيلي عن رسول الله ﷺ قال: «**ضحك ربنا من قنوط عباده وقرب غِيَرِه**» قال أبو رزين: أيضحك الرب يا رسول الله؟ قال: «**نعم**» قال: لن نعدم من رب يضحك خيرا.

256. Mūsā ibn Ismā'īl narrated to us (and said): Hammād narrated to us (and said): Ya'lā ibn 'Atā informed us, from Wakī' ibn Hudus[358], from Abū Razīn Al-'Uqaylī, from the Messenger of Allāh ﷺ who said: ***"Our Lord laughs at the despair of His slaves and the nearness of His change (of their difficult situations)."*** Abū Razīn said: *"Does the Lord laugh, O Messenger of Allāh?"* He said: ***"Yes."*** He said: *"We will not be deprived of good by a Lord that laughs."*[359]

فهذا حديثك أيها المعارض الذي رويته وثبته وفسرته وأقررت أن النبي ﷺ قد قاله، ففي نفس حديثك هذا ما ينقض دعواك وهو قول أبي رزين رضي الله عنه للنبي ﷺ أيضحك الرب. ولو كان تفسير الضحك الرضى والرحمة والصفح من الذنوب فقط كان أبو رزين في دعواك إذا جاهلا أن لا يعلم أن ربه يرحم ويرضى ويغفر الذنوب حتى يسأل رسول الله ﷺ أيرحم ربنا ويغفر ويصفح عن الذنوب، بل هو كافر في دعواك إذ لم يعرف الله بالرضى والرحمة والمغفرة وقد قرأ القرآن وسمع ما ذكر الله فيه من رحمته ومغفرته وصفحه عن الذنوب ما كان له فيه مندوحة عن رسول الله ﷺ أيغفر ربنا ويرحم؛ إنما سأله عما لا يعلم لا عما علم وآمن به قبل وقرأ القرآن فوجد فيه ذكره ولم يجد فيه ذكر الضحك.

So this is your *hadīth*, O opposer, that you narrated, established and explained. And you acknowledged that the Prophet ﷺ verily said those words. So in your *hadīth* itself there is what refutes your claim, and that is the words of Abū Razin (*radiAllāhu 'anhu*) to the Prophet ﷺ: *"Does the Lord laugh?"* And if the explanation of the laughing only was the pleasure, mercy and pardoning of the sins, then Abū Razīn in your claim was ignorant due to not knowing that his Lord shows mercy, becomes pleased and forgives the sins, in order for him to ask the Messenger of Allāh ﷺ: *"Does our Lord show mercy, forgive and pardon the sins?"* Is he a *kāfir* in your claim, because he did not know Allāh with pleasure, mercy and forgiveness when he verily read the Qurān and heard what Allāh mentioned in it of His mercy, forgiveness and His pardoning of the sins? And due to him having a free choice in asking the Messenger of Allāh: *"Does our Lord forgive and show mercy?"* He verily asked him about something he did not know, and not about something he knew and believed in before (asking), and (something) which he

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[358] At-Tirmidhī considered it more probable in his "Sunan" (5/288) that the correct name is 'Udus (and not Hudus). And Mūsā ibn Hārūn said the same, just as An-Naqqāsh narrated this from him, and Ibn Mākūlā conveyed this in "Al-Ikmāl" (2/400).

[359] It was narrated by At-Tiyālisī (1188), Ahmad (16187, 16201), 'Abdullāh ibn Ahmad in "As-Sunnah" (453), Ibn Abī 'Āsim in "As-Sunnah" (554) and others. And there is some talk about Wakī' ibn Hudus (or 'Udus). Ibn Hibbān mentioned him in "At-Thuqāt" and he said in his book "Mashāhīr 'Ulamā Al-Amsār" (*tarjumah* 973): *"He is from the firm ones."* And Al-Jūrqānī said in "As-Sihāh Al-Mashāhīr" (1/232): *"This Wakī', his kunyā is Abū Mus'ab. He is truthful and good in hadīth."*

had read in the Qurān and found its mention. And he did not find the mention of the laughing in it.

فلما أخبره النبي ﷺ أنه يضحك قال: لا نعدم من رب يضحك خيرا. ولو كان على تأويلك لاستحال أن يقول أبو رزين للنبي ﷺ: لا نعدم من رب يرحم ويرضى ويغفر خيرا لما أنه قد آمن وقرأ قبل في كتابه {إنه غفور رحيم} فاعقله وما أراك تعقله.

So when the Prophet ﷺ informed him that He laughs, he said: *"We will not be deprived of good by a Lord who laughs."* And if it (i.e. the laughing) has been according to your interpretation, then it would have been impossible for Abū Razin to say to the Prophet ﷺ: *"We will not be deprived of good by a Lord that shows mercy, becomes pleased and forgives."* Because he verily already believed (in this) and read before in His Book: **"Verily, Allāh is Forgiving (and) Merciful."** So understand it. And I do think that you understand.

ثم لم تأنف من هذا التأويل حتى ادعيت على قوم من أهل السنة أنهم يفسرون ضحك الله على ما يعقلون من أنفسهم. وهذا كذب تدعيه عليهم لأنا لم نسمع أحدا منهم يشبه شيئا من أفعال الله تعالى بشيء من أفعال المخلوقين، ولكنا نقول هو نفس الضحك يضحك كما يشاء وكما يليق به. وتفسيرك هذا منبوذ في حشك.

After this you did not abstain from this interpretation until you ended up claiming about a group from the people of *Sunnah* that they interpret the laughing of Allāh according to what they understanding in themselves. And this is a lie which you accuse them with. Because we have never heard any of them compare any of the deeds of Allāh – the Exalted – with any of the deeds of the created beings. Rather, we say: It is laughing (in reality). He laughs however He wants and however is suitable for Him. And this explanation of yours is thrown in the grass.

ثم فسرت الضحك تفسيرا أوحش من هذا أيضا فقلت: يحتمل أن يكون ضحكه أن يبدو له خلق من خلق الله ضاحكا يأتيهم مبشرا ومغيثا ودليلا إلى الجنة.

Then you explained the laughing with an explanation more strange (or deserted) than this. So you said: *"It is possible that His laughing is, that a creation from the creations of Allāh appears to them while laughing. He comes to them as a bearer of good news, an assistant and a guide towards Paradise."*

ويحك أيها المعارض ألا تسمع ما في حديثك الذي رويته وثبته عن أبي رزين قال: قلت: يا رسول الله أيضحك ربنا؟ قال: «نعم» ولم يقل: أيخلق الله خلقا يضحك. ثم قال: لا نعدم من رب يضحك خيرا ولم يقل: لا نعدم من رب يخلق الضاحك. فهذا في نفس حديثك لو قد عقلته وأنى لك العقل مع هذا التخليط.

Woe to you, O opposer. Do you not listen to the *hadīth* which you narrated yourself and establish from Abū Razīn who said: I said: *"O Messenger of Allāh, does the Lord laugh?"* He said: ***"Yes."*** And he did not say: *"Will Allāh created a creation that will laugh"*, and then after that say: *"We will not be deprived of a Lord who laughs."* And he did not say: *"We will not be deprived (of good) by a Lord who creates the laughing (creation)."* And this (argumentation) can be found in your *hadīth* itself, if only you would understand. But how would you have any intellect with all of this mixing?

وادعيت أيضا تفسيرا للضحك أبعد من هذا من الحق والمعقول. فزعمت أن الله يضحك من رجل أو من شيء تفسره أنه يضحكه ويسره فذلك ضحك الله تعالى على النسبة، يعني أن الخلق وضحكهم وكلامهم لله.

And you also claimed an explanation of the laughing which is further away from the truth and what is understood than this. So you claimed that when Allāh laughs at a man or at something, then you explain it (saying) that He makes him laugh and makes him happy. So this is the scope of the laughing of Allāh the Exalted, meaning that the creation, their laughing and their speech all belongs to Allah.

فيقال لك أيها المعارض: إذا تحولت العربية إلى لغتك ولغات أصحابك جاز فيها أنكر من هذا التأويل وأفحش من هذا التفسير. وهذا أيضا بين في نفس حديثك الذي رويته عن أبي رزين عن النبي ﷺ أنه قال له أيضحك ربنا يا رسول الله ولم يقل أيُضحِك ربنا، ولو قال كذلك لكان جاهلا إذ سأل رسول الله ﷺ أيضحك الرب الخلق وقد قرأ في كتاب الله تعالى:

So it is said to you, O opposer: If the Arabic language has changed into your language and the language of your companions, then an even more rejected interpretation and a stranger explanation than this would be allowed. And this is also clear in the same *hadīth* that you narrated from Abū Razin (*radiAllāhu 'anhu*), from the Prophet ﷺ that he said to him: *"Does our Lord laugh, O Messenger of Allāh?"* And he did not say: *"Does our Lord make (others) laugh?"* And if it had been as such, then he would have been ignorant, when he asked the Messenger of Allāh ﷺ if the Lord makes the creation laugh, when he verily already read in the Book of Allāh the Exalted:

﴿ وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ﴾

"And that He makes (people) **laugh and makes** (people) **cry."** (An-Najm 53:43)

فلو اشتغلت أيها المعارض فيما تتقلب فيه من مسائل أبي يوسف ومحمد بن الحسن ونظرائهم كان أعذر لك من أن تتعرض بمثل هذه الأحاديث الصعاب المعاني التي كان يستعفي من تفسيرها العلماء وأصحاب العربية البصراء فتفسرها بجهل وضلال. وسنذكر لك أيضا بعض ما روي عن النبي ﷺ في ضحك الرب تعالى مما ينقض دعواك حتى تضمه إلى حديث أبي رزين وأبي موسى رضي الله عنهما فتعلم أن الله لم يوفقك فيها لصواب من التأويل.

So if you, O opposer, occupied yourself with what you are turning over of *masāil* (issues) from Abū Yūsuf and Muhammad ibn Al-Hasan and their peers, this would be more excusable for you than you interfering with the likes of these *ahādīth* with difficult meanings which the scholars of the Arabic language would resign from explaining, while you explain them with ignorance and misguidance. And we will also mention some of what was narrated from the Prophet ﷺ regarding the laughing of the Lord – the Exalted – from that which will refute your claim, in order for you to add it to the *hadīth* of Abū Razīn and Abū Mūsā (*radiAllāhu 'anhumā*), so you can know that Allāh has not granted you success in reaching the correct interpretation regarding it.

حدثنا يحيى الحماني وأبو بكر بن أبي شيبة عن هشيم عن مجالد عن أبي الوداك عن أبي سعيد عن النبي ﷺ قال: «**ثلاثة يضحك الله إليهم يوم القيامة رجل قام من الليل والقوم إذا اصطفوا للقتال والقوم إذا اصطفوا للصلاة**».

257. Yahyā Al-Himmānī and Abū Bakr ibn Abī Shaybah narrated to us, from Hushaym, from Mujālid, from Abū Al-Waddāk, from Abū Sa'īd, from the Prophet ﷺ who said: ***"Allāh will laugh towards three (types of people) on the Day of Resurrection: A man who stood up (in prayer) in the night, a people who stand in rows for fighting, and a people who stand in rows for the prayer."***[360]

أفلا ترى أيها المعارض أن الضحك لا يشبه ضحك الزرع الذي تأولته لأن ضحك الزرع لا يخص أحدا ولا يصرفه عن أحد والله يضحك إلى قوم ويصرفه عن قوم.

Do you not see, O opposer, that the laughing (of Allāh) does not compare with the laughing of the plant that you interpreted. Because the laughing of the plant is not specific for anyone, nor is it turned away from anyone. And Allāh laughs towards some people and turn it away from others.

حدثنا هشام بن عمار الدمشقي حدثنا إسماعيل بن عياش حدثني بحير بن سعيد عن خالد بن معدان عن كثير بن مرة عن نعيم بن همار قال: جاء رجل إلى النبي ﷺ فقال أي الشهداء أفضل؟ قال: «**الذين يلقون في الصف ولا يلفتون وجوههم حتى يقتلوا أولئك الذين يتلبطون في العلى في الجنة يضحك إليهم ربك وإذا ضحك ربك إلى عبد في موطن فلا حساب عليه**».

258. Hishām ibn 'Ammar Ad-Dimashqī narrated to us (and said): Ismā'īl ibn 'Ayyāsh narrated to us (and said): Bahīr ibn Sa'd, from Khālid ibn Ma'dān, from Kathīr ibn Murrah, from Nu'aym ibn Hammār who said: A man came to the

[360] It is weak. It was narrated by Ibn Abī Shaybah (19545) and from him Ibn Abī 'Āsim in "Al-Jihād" (140), Ahmad (11761) and his son 'Abdullāh in "As-Sunnah" (1204), Abū Ya'lā (1004) and others. And the *isnād* is weak due to Mujālid ibn Sa'īd who is weak. Abū Hātim Ar-Rāzī was asked about whether his *hadīth* is used as an argument, so he said: *"No."* And Ibn Ma'īn said: *"He is weak and fragile in hadīth. His hadīth is not used as an argument."* And Hushaym ibn Bashīr is a *mudallis*.

Prophet ﷺ and said: *"Who among the martyrs are the best?"* He said: ***"Those who are thrown into the row, and they do not turn their faces until they are killed. Those are the ones who will be moving around in the highest part of Paradise while their Lord is laughing towards them. And when your Lord laughs towards a slave in a situation, then he will not be held to account."***[361]

حدثنا عبد الله بن صالح عن أبي شريح المعافري عن عبيد الله ابن المغيرة عن أبي فراس عن عبد الله بن عمرو بن العاص رضي الله عنهما قال: يضحك الله إلى صاحب البحر ثلاث مرات حين يركبه ويخلى من أهله وحين يميد متشحطا وحين يرى البر ليشرف له.

259. 'Abdullāh ibn Sālih narrated to us, from Abū Shurayh Al-Ma'āfirī, from 'Ubaydullāh ibn Al-Mughīrah, from Abū Firās, from 'Abdullāh ibn 'Amr ibn Al-'Ās (*radiAllāhu 'anhu*) who said: *"Allāh laughs towards the fisherman (or the one working on the sea) three times: When he enters (the ocean) and leaves his family, when he is shaken and tossed about, and when he sees land so he can overlook it."*[362]

حدثنا أحمد بن يونس أخبرنا إسرائيل عن أبي إسحاق عن أبي الأحوص وأبي الكنود عن عبد الله بن مسعود رضي الله عنه قال: إن الله يضحك إلى اثنين رجل قام من جوف الليل فتوضأ وصلى ورجل كان مع قوم فلقوا العدو فانهزموا وحمل عليهم فالله يضحك إليه.

260. Ahmad ibn Yūnus narrated to us (and said): Isrāīl informed us, from Abū Ishāq, from Abū Al-Ahwas and Abū Al-Kanūd, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) who said: *"Verily, Allāh laughs towards two (types of people): A man who gets up in the middle of the night and performs ablutions and prays, and a man who is with group of people and they meet the enemy, so they are defeated but he is (still) attacking them. So Allāh laughs towards him."*[363]

وروي عن النبي ﷺ أنه قال: «**إن الله يضحك من رجلين قتل أحدهما صاحبه كلاهما داخل الجنة مشرك قتل مسلما ثم يسلم فيستشهد بعد**».

And it was narrated from the Prophet ﷺ that he said: ***"Verily, Allāh laughs at two men, where one of them killed his companion and both of them will enter***

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[361] It was narrated by Ahmad (22476), Sa'īd ibn Mansūr in his "Sunan" (2566), Abū Ya'lā (6855), Ibn Abī 'Āsim in "Al-Āhād wal-Mathānī" (1277) and Al-Ājurrī in "Ash-Sharī'ah" (650). Its narrators are trustworthy, and Ismā'īl ibn 'Ayyāsh is trustworthy in his narration from the people of his country from Shām. And Bahīr ibn Sa'd is from them.

[362] It is *sahīh*. It was narrated by Ibn Abī Shaybah in his "Musannaf" (19483) and Ibn Khuzaymah in "At-Tawhīd" (343).

[363] It was narrated by Al-Ājurrī in Ash-Sharī'ah by way of Yahyā ibn Ādam, from Isrāīl. And there is a disagreement regarding Isrāīl. So Ahmad ibn Yūnus narrated it from him, from Abū Ishāq, from Abū Al-Ahwas and Abū Al-Kanūd. And Yahyā ibn Ādam narrated it from him, from Abū Ishāq, from Abū 'Ubaydah and Abū Al-Kanūd. And see "Al-'Ilal" (5/267) by Ad-Dāraqutnī.

Paradise. A mushrik who killed a Muslim, then he became a Muslim and then he becomes a martyr thereafter."

حدثناه محبوب بن موسى عن أبي إسحاق الفزاري عن سفيان بن حسين عن الزهري عن سعيد بن المسيب عن أبي هريرة رضي الله عنه عن النبي ﷺ.

261. Mahbūb ibn Mūsā narrated it to us, from Abū Ishāq Al-Fazārī, from Sufyān ibn Husayn, from Az-Zuhrī, from Sa'īd ibn Al-Musayyib, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ.[364]

وحدثناه القعنبي عن مالك بن أنس عن أبي الزناد عن الأعرج عن أبي هريرة عن النبي ﷺ.

262. And Al-Qa'nabī narrated it to us, from Mālik ibn Anas, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah, from the Prophet ﷺ.[365]

حدثنا محمد بن بكار البغدادي: حدثنا إسماعيل بن زكريا أبو زياد عن محمد بن أبي إسماعيل السلمي عن عبد الله ابن أبي الهذيل أنه سمع ابن مسعود يقول: إن الله يضحك ممن ذكره في الأسواق.

263. And Muhammad ibn Bakkār Al-Baghdādī narrated it to us (and said): Ismā'īl ibn Zakariyyā Abū Ziyād narrated to us, from Muhammad ibn Abī Ismā'īl As-Sulamī, from 'Abdullāh ibn Abī Al-Hudhayl that he heard Ibn Mas'ūd say: *"Verily, Allāh laughs at the one who mentions Him in the marketplaces."*[366]

حدثنا محمد بت عبيد الله بن نمير حدثنا يزيد بن هارون حدثنا إسماعيل حدثنا إسحاق بن راشد عن أسماء بنت يزيد بن السكن قالت: لما توفي سعد بن معاذ رضي الله عنه صاحت أمه فقال لها رسول الله ﷺ: «ألا يرقأ دمعك ويذهب حزنك؟ فإن ابنك أول من ضحك الله إليه».

264. Muhammad ibn 'Abdillāh ibn Numayr narrated to us (and said): Yazīd ibn Hārūn narrated to us (and said): Ismā'īl narrated to us (and said): Ishāq ibn Rāshid narrated to us, from Asmā bint Yazīd ibn As-Sakan who said: When Sa'd ibn Mu'ādh (*radiAllāhu 'anhu*) died, his mother screamed. So the Messenger of

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[364] It was narrated by Ahmad (10636) and Ibn Khuzaymah in "At-Tawhīd" (2/572). And see the one that comes after it.

[365] It is *sahīh*. It was narrated by A-Bukhārī (2826), Muslim (1890), An-Nasāī (6/38), Ibn Hibbān (215), Al-Ājurrī (630), Al-Lālakāī in "Sharh Usūl Al-I'tiqād" (723) and others.

[366] Its *isnād* is *hasan*. Ismā'īl ibn Zakariyyā is *muqārib* (average) in *hadīth*, just as *Imām* Ahmad said. And the rest of the narrators are trustworthy. Abū Dāwūd said in "Al-Marāsīl" (1/112): Ahmad ibn Ibrāhīm narrated to us (and said): Ahmad ibn Nasr narrated to us and said: I asked Sufyān ibn 'Uyaynah saying: *"O Abū Muhammad, I want to ask you something."* So he said: *"Do not ask."* I said: *"If I should not ask you, then who should I ask?"* He said: *"(Then) ask."* I said: *"What do you say about these ahādīth which were narrated regarding: The hearts are between Two Fingers, and that Allāh laughs at or is amazed by the one who mentions Him in the markets?"* So he said: *"Let them pass (i.e. accept them) just as they were narrated, without (describing) how."*

Allāh ﷻ said to her: ***"Should I not stop your tear from flowing and make your sorrow disappear? For verily, your son is the first whom Allāh laughed towards."***[367]

ولو كان تأويل ضحكه ما شبهت به أيها المعارض من ضحك الزرع ما كان يقول النبي ﷺ: «**أول من ضحك الله إليه**» لأن خضرة الزرع ونضارته بادية لأول ناظر إليها وآخر، لا يقصد بضحكه إلى تقي ولا يصرفه عن شقي. فكم تدحض في بولك وتعثر في قولك وتغر من حولك.

If the interpretation of His laugh was what you have compared it with, O opposer, of the laughing of the plant, then the Prophet ﷺ would not say: ***"The first whom Allāh laughed towards."*** Because the greenness of the plant and its beauty is apparent for the first one who looks at it and the last. With its laugh it does not turn towards a righteous man, nor does it turn it away from a disobedient man. So how much you are walking around in your own urine, stumbling in your speech and deceiving those around you.

أولم تقل في صدر كتابك هذا إن الله لا يقاس بالناس ولا يحل للرجل أن يتوهم في صفاته ما يعقله من نفسه؟ وأنت تقيسه في ضحكه بالزرع وتتوهم فيه ما يتوهم بالزرع.

Did you not say in the beginning of this book of yours, that Allāh is not measured (or compared) with people, and that it is not allowed for a man to falsely imagine regarding His Attributes what he understands from himself? And you compare Him in His laughing with a plant, and you falsely imagine regarding Him what you imagine regarding the plant.

وادعيت أيضا في صدر كتابك هذا أنه لا يجوز في صفات الله تعالى اجتهاد الرأي. وأنت تجتهد فيها أقبح الرأي حتى من قباحة اجتهادك تتخطى به الحق إلى الباطل والصواب إلى الخطأ.

And you also claimed in the beginning of this book of yours, that it is not allowed to make *ijtihād* with opinion regarding the Attributes of Allāh the Exalted. While you make *ijtihād* regarding it with the worst of opinions. It is even from the ugliness of your *ijtihād*, that you transgress from the truth to falsehood, and from what is correct to mistake.

أولم تذكر في كتابك أنه لا يحتمل في التوحيد إلا الصواب فقط فكيف تخوض فيه بما لا تدري أمصيب أنت أم مخطئ لأن أكثر ما نراك تفسر التوحيد بالظن والظن يخطئ ويصيب وهو قولك يحتمل في تفسيره كذا ويحتمل كذا تفسيرا ويحتمل في

[367] It was narrated by Ahmad (27581) and in "Fadāil As-Sahābah" (2/824), Ibn Abī ʻĀsim in "As-Sunnah" (559), Ibn Khuzaymah in "At-Tawhīd" (2/580) and others. Ibn Khuzaymah said regarding Ishāq ibn Rashid: *"I do not know this Rāshid, and I do not think that he is Al-Jazarī, the brother of An-Nu'mān ibn Rāshid."*

صفاته كذا ويحتمل خلاف ذلك ويحتمل في كلامه كذا وكذا، والاحتمال ظن عند الناس غير يقين ورأي غير مبين حتى تدعي لله في صفة من صفاته ألوانا كثيرة ووجوها كثيرة أنه يحتملها لا تقف على الصواب من ذلك فتختاره، فكيف تندب الناس إلى صواب التوحيد وأنت دائب تجهل صفاته وأنت تقيسها بما ليس عندك بيقين؟ ولكنا نظنك تقول الشيء فتنساه حتى يدخل عليك فيه ما يأخذ عليك فيه ما يأخذ بحلقك أو يكظمك.

Did you not mention in your book that regarding Tawhīd nothing (i.e. no interpretations or explanations) but the correct is allowed? Then how do you indulge in talk regarding it with what you have no knowledge about? Whether you are right or wrong? Because we mostly see you interpret the Tawhīd with assumptions, and an assumption can be wrong and right. And this (i.e. your interpretation with assumption) is when you say: *"It is possible that its explanation is this"* and *"It is possible to explain it as such"* and *"This is possible regarding His Attributes"* and *"The opposite of this and that is possible"* and *"This and that is possible regarding His Speech."* And the possibility is an assumption for the people and not certainty, and it is an opinion and nothing clear. Until you claim for Allāh regarding an Attribute of His Attributes, many colors and many aspects that are possible for it, without you stop at the correct (aspect) and choose it. So how are you supposed to assign the people to the correct Tawhīd, when you are an assigner that is ignorant about His Attributes and you compare them with what you have no certainty of? Rather, we believe that you say things and then forget about it, until some of it enters upon you and grabs hold of your throat and restrains you.

والعجب من رجل يدعي على قوم زورا وكذبا أنهم يشبهون الله بآدم في صورته فتدعي عليهم بذلك كفرا، وهو يشبهه في يده بأقطع من ذرية آدم وفي بصره بأعمى وفي سمعه بأصم وفي وجهه بوجه القبلة ووجوه الأعمال الصالحة وفي كلامه بأبكم حتى تتوهم في كلامه أنه ككلام الجبال والشجر وفي ضحكه بالزرع الأخضر.

265. And it is astonishing from a man who accuses some people with false speech and lie; that they are comparing Allāh with Ādam in His Image[368] and you accuse them with *kufr* for this, while he is comparing Him in His Hand with the amputee from the offspring of Ādam, in His Sight with a blind person, in His Hearing with a deaf person, in His Face with the face of the *qiblah* and the faces of the good deeds, in His Speech with a mute person to the extent that you falsely imagine that His Speech is like the speech of the mountain and tree, and in His Laugh with the green plant.

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[368] It has been correctly narrated in the *hadīth* that Allāh created Ādam in His Image. Among this is what Al-Bukhārī (6227) narrated from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) that the Prophet ﷺ said: ***"Allāh created Ādam in His Image."*** And Muslim (2612) narrated also from Abū Hurayrah (*radiAllāhu 'anhu*) that the Prophet ﷺ said: ***"If any of you fights with his brother, then let him avoid (striking) the face. For verily, Allāh created Ādam in His Image."***

فكيف تجيز لنفسك أيها المعارض من ذلك ما تجحده على غيرك لقد احتظرت واسعا، أوكلما احتججت لمذهبك من باطل احتمل، وما احتج عليك غيرك فيه من حق بطل؟ رويدك بالقضاء فلا تعجل فتنزل قدمك وتستجهل وتفتضح بها عند من عقل.

So how are you allowing for yourself, O opposer, what you are rejecting for others? You have made a wide warning (covering many aspects), but every time you use some falsehood as an evidence for your *madhhab* then it is (suddenly) possible (and allowed), and what others use as an evidence against you from the truth, then it is invalid. Be slow in making a judgment and do not hasten, because (if you hasten) then your foot will slip and you will be considered ignorant and be exposed by it with those who understand.

ولئن لم يكن للجهمية من الحجج إلا ما حكيت عنهم من هذه العمايات المستشنعة والتفاسير المقلوبة ما أسديت إليهم بذكرها نصيحة وقد زدتهم بها فضيحة على فضيحة إذ تضيف إليهم هذه الشنائع القبيحة، فكشفت عنهم الغطاء فيما كان بينهم هينمة في خفاء.

And if the Jahmiyyah did not have any other arguments than what you have narrated from them of these abhorrent blindnesses and upside down explanations, then you have not offered them any favor by mentioning it. And you have verily increased them in disgrace upon disgrace when you ascribe these abhorrent and detested (arguments) to them, and you opened the lid for what exists of silent speech between them in the hidden.

وروى المعارض أيضا عن الشعبي أنه قد ملأ العرش حتى إن له أطيطا كأطيط الرحل. ثم فسر قول الشعبي أنه قد ملأه آلاء ونعما حتى إن له أطيطا لا على تحميل جسم فقد حمّل الله السموات والأرض والجبال الأمانة فأبين أن يحملنها والأمانة ليست بجسم فكذلك يحتمل ما وصف على العرش.

266. And the opposer also narrated from Ash-Sha'bī that Allāh verily has filled the Throne, and that it has a creak like the creak of a saddle.[369] Then he explained the words of Sha'bī (by saying) that He verily filled it with favors and blessing until it had a creak (from this), and not due to lifting something. Because Allāh verily made the heavens, the earth and the mountains carry the *amānah* but they refused to carry it. And the *amānah* is not a body, so likewise it is possible what He described for the Throne.

[369] It was narrated by Abū Ash-Shaykh in "Al-'Adhamah" (224), Ibn Battah in "Al-Ibānah" (3/176) from Hammād ibn Salamah, from 'Atā ibn As-Sāib, from Ash-Sha'bī who said: *"Verily, Allāh – the Blessed and Exalted – is upon the Throne, and it verily has a creak as the creak of a new saddle."* And this narration is *hasan*.

فيقال لهذا المعارض: لجلجت ولبّست حتى صرحت بأن الله ليس على العرش إنما عليه آلاؤه ونعماؤه، فلم يبق من إنكار العرش غاية بعد هذا التفسير.

So it is said to this opposer: You have stuttered in your deceival, until you clearly stated that Allāh is not upon the Throne. Rather, His favors and blessings are upon it. So there is no further goal with rejecting the Throne along with this explanation.

ويلك فإن لم يكن على العرش بزعمك إلا آلاؤه ونعماؤه وأمره فما بال العرش يتأطط من الآلاء والنعماء؟ لكأنها عندك أعكام الحجارة والصخور والحديد فيتأطط منها العرش ثقلا، إنما الآلاء طبائع أو صنائع ليس لها ثقل ولا أجسام يتأطط منها العرش. مع أنك قد جحدت في تأويلك هذا أن يكون على العرش شيء من الله ولا من تلك الآلاء والنعماء إذ شبهتها بما حمل الله السموات والأرض والجبال من الأمانة فأبين أن يحملنها، فقد أقررت بأنه ليس على العرش شيء لأن السموات والأرض والجبال إذا أبين أن يحملن الأمانة لم يحمّلهن الله شيئا بل تركهن خلوا من تلك الأمانة وحملها الإنسان إنه كان ظلوما جهولا.

Woe to you! If only His favors, blessings and command is upon the Throne, then why would the Throne creak due to the favors and blessings? Rather, for you they (i.e. the favors and blessings) are bundles, stones, rocks and iron, and therefore the Throne creaks due to its weight. Verily, the favors are things and deeds that has no weight, nor are they bodies due to which the Throne creaks. And you with this interpretation has rejected that anything of Allāh is upon the Throne, nor any of these favors and blessings. Because you compared it with what Allāh made the heavens, earth and mountains carry the *amānah*, and they refused to carry it. So you have verily acknowledge that there is nothing upon the Throne. Because when the heavens, the earth and the mountains refused to carry the *amānah*, Allāh did not make them carry anything. Rather, He left them empty of this *amānah* and the human carried it. He (i.e. the human) is verily unjust and ignorant.

ففي دعواك ليس على العرش شيء من تلك الآلاء والنعماء التي ادعيت، كما ليس على السموات والأرض والجبال من تلك الأمانة شيء؛ فكما السموات والأرض والجبال خلو من الأمانة كذلك العرش عندك خلو من كل شيء عليه.

So in your claim there is none of these favors and blessings which you claimed upon the Throne, just as there is none of this *amānah* upon the heavens, the earth and the mountains. So just like the heavens, the earth and the mountains are empty of the *amānah*, then likewise the Throne is empty of everything that is upon it.

فانظر أيها الجاهل أن توردك هذه التفاسير من المهالك وماذا تجر إليه من الجهل والضلال فتشهد عليك بأقبح المحال. ولم تتأول في العرش في صدر كتابك تأويلا أفحش ولا أبعد من الحق من هذا.

So look, O you *jāhil*, how these explanations brings you to destruction and what it drags to you of ignorance and misguidance. And it testifies for you with the worst of impossibilities, and you have not brought any interpretation in the beginning of your book that is worse and further away from the truth than this one.

وادعيت أيضا أن قتادة روى عن النبي ﷺ قال: «**لما قضى الله خلقه استلقى ووضع إحدى رجليه على الأخرى ثم قال: لا ينبغي لأحد أن يفعله**»

267. And you also claimed that Qatādah narrated from the Prophet ﷺ who said: ***"When Allāh finished with His creation He istalqā (reclined or laid down on the back) and placed one of His Feet upon the other. Then He said: 'No one should do as such.'"***[370]

ثم فسره المعارض بأسمج التفسير وأبعده من الحق وهو مقر أن النبي ﷺ قد قاله.

Then the opposer explained it with the most disgusting and far away from the truth argument, while he acknowledges that the Prophet ﷺ verily said it.

فزعم أنه قيل في تفسير هذا الحديث «أن الله لما خلق الخلق استلقى» فتفسيره أنه ألقاهم وبثهم وجعل بعضهم فوق بعض وذلك قوله: «وضع إحدى رجليه على الأخرى» فيحتمل أنه أراد بالرجل الجماعة الكثيرة كقول الناس رجل من جراد، فنُسبت تلك الرجل إلى الله كما نسب روح عيسى إلى الله بالإضافة، فألقى رجلا على رجل أي جماعة على جماعة في دعواه.

So he claimed that it is said in the explanation of this *hadīth*: *"Verily, when Allāh created the creation, He istalqā."* And the explanation of this is that He threw them and spread them (i.e. the creations), and He made some of them to be above others. And that is his words: *"He put one of His Feet upon the other."* So it is possible that he with the foot meant a great amount of people, just as how the people say: *"A man of grasshoppers (i.e. many grasshoppers)."* And then this foot was ascribed to Allāh, just as the soul of 'Īsā was ascribed to Allāh by ascription. So He threw one foot upon another foot, meaning: a group of people upon another group of people, according to your claim.

فيقال لهذا المعارض: من يتوجه لنقيضة هذا الكلام من شدة استحالته وخروجه عن جميع المعقول عند العرب والعجم حتى كأنه ليس من كلام الإنس، ومع كل كلمة منها شاهد من نفسها ينطق لها حتى لا يحتاج إلى نقيضة. ويلك عمن أخذت

[370] It was narrated by Ibn Abī 'Āsim in "As-Sunnah" (568), At-Tabarānī (19/13) and Al-Bayhaqī in "Al-Asmā was-Sifāt" (767). After narrating the *hadīth* Al-Bayhaqī said: *"This hadīth is rejected, and I only wrote it down with this isnād. And Fulay ibn Sulaymān, despite of him being (acceptable) in the condition of Al-Bukhārī and Muslim, then they did not narrate this hadīth of his in the 'Sahīh'. And for some of the memorizers he is not used as an argument."*

هذا التفسير ومن علمك وعمن رويت هذا فسمّه حتى يرتفع عنك عاره ويلزم من قاله، فأغرب بها من ضحكة وأعظم بها من سخرية.

So it is said to this opposer: Who will (even) occupy himself with refuting these words, due to its great impossibiliy and its exit from everything understood for the Arabs and non-Arabs? It is even as if it is not from the speech of a human. And in every word of it there is an evidence in itself that utters for it, so that it does not even need to be refuted. Woe to you! From whom did you take this explanation? And who taught it to you? And from whom did you narrate it? Name him so his dishonor may be lifted from you and connected with the one who said it. Because, how big of a joke it is, and how mighty a mockery.

ويحك، أخلق الله خلقا فسماهم رجلا له ثم ألقى رجلا على رجل بعضهم على بعض؟ أحطبا كانوا فأخذهم فألقى بعضهم على بعض في الشمس وفي أي لغات العرب وجدت استلقى في معنى ألقى؟ فإنك لم تجده في شيء من لغاتهم.

Woe to you! Did Allāh create a creation and then name it 'His foot', and then placed one foot upon the other, some of them upon others? Were they (pieces of) wood so that He threw them on top of each other (and placed them) in the sun? And in which dialect of the Arabs did you find that *istalqā* has the meaning of 'He threw'? You will verily not find it in any of their dialects.

وأعجب من ذلك كله احتجاجك بجهلك لمقلوب تفسيرك هذا بقول الشاعر:

And stranger than all of this, is that you due to you ignorance about your upside down explanation, use the words of the poet as an argument:

فمر بنا رجل من الناس وانزوى ** إليهم من الرجل الثمانين أرجل

"Then a foot (i.e. a large number) from the people passed us by, and from the foot eighty feet withdrew with them."

ويلك، إنما قال رجل من الناس ورجل من الثمانين ولم يقل رجل من الله كما ادعيت أن الخلق رجل من الله تعالى ألقى بعضهم على بعض ثم انتحلت أنت فيه قول الشاعر بما بهته به، ولو تكلم بهذا مجنون ما زاده. فبؤسا لقرية مثلك فقيهها والمنظور إليه فيها.

Woe to you! He verily said: *"A foot from the people"*and *"A foot from eighty."* And he did not say: *"A foot from Allāh"*, just as you have claimed that the creation is a foot from Allāh – the Exalted – where He threw some of them upon others. And then you claimed the words of the poet regarding it, in what you falsely accused him with. And if a crazy person had said this it would not have increased it (in stupidity, impossibility and ignorance). So evil is the village in which you are the scholar and in which you are the one who is looked to (for knowledge).

Chapter: Regarding the *Janb*

وادعى المعارض أيضا زورا على قوم أنهم يقولون في تفسير قول الله:

And the opposer also claimed a lie about some people; that they say regarding the explanation of the Words of Allāh:

﴿ يَا حَسْرَتَا عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ ﴾

"What a regret for me what I have been neglectful in regarding the *Janb*[371] of Allāh." (Az-Zumar 39:56)

قال: يعنون بذلك الجنب الذي هو العضو، وليس على ما يتوهمونه.

He said: *"With this they means the side which is a body part, and it is not what you are falsely imagining."*

فيقال لهذا المعارض: ما أرخص الكذب عندك وأخفه على لسانك. فإن كنت صادقا في دعواك فأشر بها إلى أحد من بني آدم قاله، وإلا فلمَ تشنع بالكذب على قوم هم أعلم بهذا التفسير منك وأبصر بتأويل كتاب الله منك ومن إمامك. إنما تفسيرها عندهم تحسّر الكفار على ما فرطوا في الإيمان والفضائل التي تدعو إلى ذات الله واختاروا عليها الكفر والسخرية بأولياء الله فسماهم الساخرين؛

So it is said to this opposer: How cheap the lie is for you and how easy it is upon your tongue. If you really are truthful in your claim then point towards someone from the sons of Ādam who said this. And if not, then why are you, by a lie, slandering some people who are more knowledgeable about this explanation than you are, and who has more insight in the interpretation of the Book of Allāh than you and your *imām*? The explanation for them (i.e. the people of *Sunnah*) is verily the regret of the *kuffār* due to what they have been neglectful in of *īmān* and the noble characteristics that invites towards the *Dhāt* of Allāh. And over this they (i.e. the *kuffār*) chose *kufr* and mocking the *awliyā* of Allāh, so He named them the mockers.

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[371] Translator: Literally the word *janb* means side. In this context and use of the Arabic language it means command. At-Tabarī narrated with his chain of narration in his *tafsīr*: From Mujāhid regarding the Words of Allāh: **"For what I have been neglectful in regarding the *Janb* of Allāh."** He said: *"The Command of Allāh."* And with his chain of narration: From As-Suddī regarding the Words of Allāh: **"For what I have been neglectful in regarding the *Janb* of Allāh."** He said: *"(For what) I have left of the Command of Allāh."* (Tafsīr At-Tabarī)

فهذا تفسير الجنب عندهم. فما أنبأك أنهم قالوا جنب من الجنوب، فإنه لا يجهل هذا المعنى كثير من عوام المسلمين فضلا عن علمائهم.

So this is the *tafsīr* of the *Janb* for them. Then who informed you that they said: *"A janb (side) from the junūb (sides)."* Verily, many of the ordinary of the Muslims are not ignorant about this meaning, not to mention their scholars.

وقد قال أبو بكر الصديق رضي الله عنه: الكذب مجانب الإيمان.

268. Verily did Abū Bakr As-Siddiq (*radiAllāhu 'anhu*) say: *"Lying keeps the īmān away."*[372]

وقال ابن مسعود رضي الله عنه: لا يجوز من الكذب جد ولا هزل.

269. And Ibn Mas'ud (*radiAllāhu 'anhu*) said: *"In lying neither being serious nor joking is allowed."*[373]

وقال الشعبي: من كان كذابا فهو منافق. فاحذر أن تكون منهم.

270. And Ash-Sha'bī said: *"Whoever is a liar, he is a munāfiq (hypocrite)."*[374] So be aware that you are not from them.

[372] It is *sahīh*. It was narrated by Ibn Abī Shaybah in his "Musannaf" (25994), Ahmad (16) and from him his son 'Abdullāh in "As-Sunnah" (786) and others.
[373] It is *sahīh*. It was narrated by Ahmad (3896), Al-Bukhārī in "Al-Adab Al-Mufrad" (387), Ibn Al-Mubārak in "Az-Zuhd" (1/391), Ibn Abī Shayabh (25939) and others.
[374] It is *sahīh*. It was narrated by Ibn Abī Shaybah (25997) and Ibn Battah in "Al-Ibānah" (938).

Chapter: Regarding the *Ruyah* (seeing Allāh)

وروى المعارض أيضا عن إسرائيل عن ثوير بن أبي فاختة عن ابن عمر عن النبي ﷺ أنه قال: «**إن من أدنى أهل الجنة منزلة من ينظر إلى نعيمه وجناته مسيرة ألف سنة وأكرمهم على الله عز وجل من ينظر إلى وجهه غدوة وعشية**» ثم تلا:

271. And the opposer also narrated from Isrāīl, from Thuwayr ibn Abī Fākhitah, from Ibn 'Umar, from the Prophet ﷺ that he said: ***"Verily, those from the people of Paradise that have the lowest degree are those who looks at his blessings and gardens which has a distance of thousand years. And the most honorable of them for Allāh – 'azza wa jalla – are those who look at His Face in the morning and the evening."*** Then he recited:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)[375]

قال المعارض: فيحتمل أن يكون النظر إلى وجهه نظرا إلى ما أعد الله لهم من النظر إلى الجنة التي هي أعلى الجنان.

The opposer said: *"So it is possible that the looking at His Face is a looking at what Allāh has prepared for them of looking at the Paradise which is the highest of gardens."*

فيقال لهذا المعارض: قد جئت بتفسير طم على جميع تفاسيرك ضحكة وجهالة. ولو قد رزقك الله شيئا من معرفة العربية لعلمت أن هذا الكلام الذي رويته عن رسول الله ﷺ بهذه السياقة وهذه الألفاظ الواضحة لا يحتمل تفسيرا غير ما قال رسول الله ﷺ وتلا تصديق ذلك من كتاب الله.

So it said to this opposer: You have verily brought an explanation that has overflowed all of your explanations with shallowness and ignorance. And if Allāh had provided you with any knowledge about the Arabic language, you would verily have known that these words which you narrated from the Messenger of Allāh ﷺ in this context and with these clear words, cannot imply any explanation other than what the Messenger of Allāh ﷺ said. And he (even) recited the affirmation of this from the Book of Allāh.

[375] It was narrated by 'Abd ibn Humayd (819 – Muntakhib) and from him At-Tirmidhī (2553, 3330), Ahmad (4623) and from him his son 'Abdullah in "As-Sunnah" (461) and others. And Thuwayr ibn Abī Fākhitah is weak, just as Yahyā ibn Ma'īn, Abū Hātim and other said. And Ad-Dāraqutnī said: *"He is left."* And Ibn 'Adī said: *"He was ascribed to rafd (i.e. that was a rāfidī)."* So the hadīth is weak.

وإنما قال رسول الله ﷺ: «**إلى وجه الله**» ولم يقل إلى وجوه ما أعد الله لهم من الكرامات. ومن سمى من العرب والعجم ما أعد الله لأهل الجنة وجها لله قبلك وفي أي سورة من القرآن وجدت أن وجه الله أعلى جنته؟ ما لقي وجه الله ذي الجلال والإكرام من تفاسيرك، مرة تجعله ما أعد الله لأهل الجنة ومرة تجعله أعلى الجنة ومرة تجعله وجه القبلة ومرة تشبهه بوجه الثوب ووجه الحائط، والله سائلك عما تتلاعب بوجهه ذي الجلال والإكرام.

And the Messenger of Allāh ﷺ verily said: ***"At the Face of Allāh"***, and he did not say: *"At the faces of what Allāh has prepared for them of honoring."* And who before you from the Arabs and non-Arabs has ever named what Allāh has prepared for the people of Paradise a face of Allāh? And in which chapter of the Qurān did you find that the Face of Allāh is the highest part of His Paradise? What did the Face of Allāh, the Owner of Majesty and Honor encounter from your explanations?! One time you say it is what Allāh has prepared for the people of Paradise. Another time you say it is the highest part of Paradise. Another time you say it is the face of the *qiblah*. Another times you compare it with the face of a garment and the face of a wall. And Allāh will ask you about how you (in your explanations) play around with His Face, the Owner of Majesty and Honor.

فإن كان كما ادعيت أن أكرمهم على الله من ينظر إلى وجه ما أعد الله لهم من الكرامة التي يتوقعونها من الله أفليس قد قال رسول الله ﷺ في حديثك أيضا «إن أدناهم منزلة ينظرون إلى ما أعد الله لهم من جناته ونعيمه وكراماته مسيرة ألف سنة وإن الأدنين منهم يتوقعون من كرامات الله ما يتوقع أكرمهم وينظرون إلى أعلى الجنة كما ينظر أكرمهم». فما موضع تمييز رسول الله ﷺ الأدنى بالنظر إلى ملكه ونعيمه والأعلى إلى وجهه بكرة وعشية إذ كلهم عن النظر إلى ما أعد الله لهم فيها غير محجوبين ولا عن التوقع ممنوعين حتى تلا رسول الله ﷺ في الأكرمين منهم ما لم يتل في الأدنيين منهم تثبيتا لوجهه ذي الجلال والإكرام وتكذيبا لدعواك فقال:

And if it was as you have claimed; that the most honorable of them for Allāh are those who look at the face of what Allāh has prepared for them of honor which they are expecting from Allāh, did the Messenger of Allāh ﷺ then not also say in your *hadīth*: *"Verily, the lowest degree are those who looks at his blessings and gardens having a distance of thousand years. And verily the lowest among them are expecting the same honoring from Allāh which the most honorable of them are expecting. And they will be looking at the highest part of Paradise just as the most honorable one will look."* So why would the Messenger of Allāh ﷺ distinguish between the lowest, by him looking at his property and blessing, and the highest by him looking at His Face in the morning and evening? Since none of them are veiled from looking at what Allāh has prepared for them, nor are they prohibited from expecting (the reward). The Messenger of Allāh ﷺ even recited regarding the most honorable among them, what he did not recite regarding the lowest of them in degree as an affirmation of His Face, the Owner of Majesty and honor, and as a refutation of your claim. So he recited:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

ولم يقل إلى كراماتها ناظرة. فسبحان الله ما أوحشها من تأويل وأقبحها من تفسير وأشدها استحالة في جميع لغات العالمين. فسبحان من لم يرزقك من الفهم إلا ما ترى لو تكلم بهذا صبيان الكتاب لاستضحك الناس منهم، فكيف رجل يعد نفسه من عداد علماء بلاده.

And he did not say: *"Looking at their honoring."* So glory be to Allāh. How deserted is this interpretation, how ugly of an explanation is it, and it is the most impossible of them in all of the languages of the worlds. So glory be to Allāh who did not provide you with more understanding than what you can see. If the young boys from the schools would have said this then the people would laugh at them, so how about a man who considers himself among the scholars of his country?

وروى المعارض أن الحجاج بن محمد روى عن ابن جريج عن الضحاك عن ابن عباس أن محمدا رأى ربه مرتين في صورة شاب أمرد.

272. And the opposer narrated that Al-Hajjāj ibn Muhammad narrated from Ibn Jurayj, from Ad-Dahhāk, from Ibn 'Abbās that Muhammad saw his Lord two times in the image of a young hairless man.[376]

وروى حماد بن سلمة عن قتادة عن عكرمة عن ابن عباس أن النبي ﷺ رأى ربه جعدا أمرد عليه حلة خضراء.

273. And Hammād ibn Salamah narrated, from Qatādah, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhu*) that the Prophet ﷺ saw his Lord with curly hair (on the head) and hairless (on the body). He was wearing a green robe.[377]

فادعى المعارض أن أهل العلم فسروا هذا أن هذه صفة جبريل فعرف ربه برؤية جبريل علما بقلبه بإدراكه جبريل عيانا فهذا تفسير أنه رأى من خلقه وهو الصورة التي شاهد ببصره وكانت صورة جبريل.

So the opposer claimed that the people of knowledge explained this with, that this is the description of Jibrīl. So he recognized his Lord by seeing Jibrīl. (A recognition that manifested as) as a knowledge in his heart (that emerged) by him seeing Jibrīl with his eyes. So this is the explanation (that says) that he saw something from His creation, and that is the image which he witnesses with his sight, and this image was the image of Jibrīl.

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[376] It was narrated by At-Tabarānī in "Kitāb As-Sunnah" just as it says in "Al-Lālī Al-Masnū'ah" (1/33-34). And its *isnād* is *munqati'*, because Ibn Jurayj did not hear from Ad-Dahhāk.
[377] It has gone forth in number (235).

فقلنا لهذا المعارض المناقض: أليس قد زعمت في صدر كتابك أن هذا الحديث من وضع الزنادقة ثم تدعي ها هنا أن أهل العلم فسروه أنه صورة جبريل؟ وأي صاحب علم يفسر أحاديث الزنادقة يوهم الناس أنها عن رسول الله ﷺ إلا أن يكون زعماؤك هؤلاء المعطلون، وكيف تثبت الشهادة على حديث الزنادقة أن هذا تفسيره، أوليس قد أنبأناك في صدر كتابنا هذا أن هذا وما أشبهه من الروايات يعارضه حديث أبي ذر عن رسول الله ﷺ أنه قال: هل رأيت ربك؟ قال: «**نور أنى أراه**». وبقول عائشة رضي الله عنها: من زعم أن محمدا رأى ربه فقد أعظم على الله الفرية لأن الله قال:

So we say to this contradicting opposer: Did you not already claim throughout of your book that this *hadīth* is from the fabrication of the *zanādiqah*? Then you claim here that the people of knowledge explained it with, that it is the image of Jibrīl. And which scholar explains the *ahādīth* of the *zanādiqah* and makes the people believe that it is from the Messenger of Allāh ﷺ? Except if it is your leaders; those *mu'attilūn* (invalidators of the Attributes)? And how do you establish the testimony upon the *hadīth* of the *zanādiqah* (that states) that this is its explanation? Have we not already informed you in this book of ours that this, and what is similar to it, are from the narrations that are opposes by the *hadīth* of Abū Dharr, from the Messenger of Allāh ﷺ that he said (to him): *"Did you see your Lord?"* He said: ***"(He was covered by) light. How should I see him?"***[378] And the words of 'Āishah (*radiAllāhu 'anhā*): *"Whoever claims that Muhammad saw his Lord, he has verily invented a great lie about Allāh."* Because Allāh verily said:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ ﴾

"The sights do not perceive Him." (Al-An'ām 6:103)[379]

غير أنك فسرته تفسيرا شهدت فيه بالكفر على رسول الله ﷺ إذ ادعيت أنه رأى جبريل في صورته فظن أنه ربه وأنه قال لصورة مخلوقة شاهدها ببصره إنه ربه. فتفكر أيها المعارض فيما يجلب عليك تأويلك هذا من الفضائح حين تدعي أن رسول الله ﷺ لم يعرف جبريل من الله حتى يرى صورة جبريل في صورة شاب جعد فيدعي أنه ربه بزعمك.

But you (still) explained it with an explanation in which you testify with *kufr* for the Messenger of Allāh ﷺ. Because you claimed that he saw Jibrīl in his image, and then he thought that it was his Lord, and (you claimed) that he said to a created image which he saw with his sight that it is his Lord. So think, O opposer, about which scandals this interpretation of yours brings about for you, when you claimed that the Messenger of Allāh ﷺ did not know Jibrīl from Allāh, so that he saw Jibrīl in the image of a young man with curly hair and then he would say that it is his Lord, according to your claim.

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[378] It has gone forth in number (80) and it is *sahīh*. It was narrated by Muslim and others.

[379] It has gone forth in number (247) and it is agreed upon.

لو ولدتك أمك أبكم كان خيرا لك من أن تتعرض لهذا وما أشبهه. أرأيت قولك إن أهل العلم قالوا إن هذا صورة جبريل فمن أي أهل العلم سمعت هذا التفسير فأسنده إليه فإنك لا تسنده إلا إلى من هو أجهل منك.

If your mother had born you mute, then this would have been better for you than you engaging in this and what is similar to it. Regarding your statement: *"Verily the people of knowledge said that this is the image of Jibrīl"*, then from where did you hear this explanation? Mention its chain of narration until him. And you will verily only mention a chain until someone who is more ignorant than yourself.

وقد علمنا أنك إنما تغالط بمثل هذه الروايات لتدفع بها قول الله تعالى:

And we verily know, that you deceive (the people) in the likes of these narrations, in order to reject the Words of Allāh – the Exalted – by it:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

وقول رسول الله ﷺ: «**ترون ربكم كما ترون الشمس والقمر ليلة البدر**»

And the words of the Messenger of Allāh ﷺ: ***"You will see your Lord just as you see the sun and the moon of the night of full moon."***[380]

فتوهِم الناس أن هذه الأحاديث التي تستنكرها وتلتمس لها هذه العمايات كالتي يروون في الرؤية والنزول وما أشبهه، وأنه لا تدفع تلك بمثل هذا التفسير المقلوب لما أنها قد ثبتت عن النبي ﷺ بأسانيد كالصخور، فلا يدفع إلا بأثر مثله مأثور. فاربح العناء فقد علمنا حول ماذا تدور ولن تغر بمثلها إلا كل مغرور.

So you deceive the people into believing that these *ahādīth* which you call to be rejected and for which you seek these blindnesses (as explanations), are equal to the *ahādīth* which you narrate regarding the *ruyah*, the descent and what is similar to it.[381] And (we also know) that none of these are repelled with these upside down explanations, because they are established from the Prophet ﷺ with chains of narrations that are like rocks. So they are only repelled by a narrated narration similar to it. So save yourself the exhaustion. We verily know what you are circling around, and you will not (be able to) deceive anyone with something like this, except every (already) deceived person.

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[380] It has gone forth in number (25-29) and it is agreed upon.

[381] Translator: The author is saying: First you bring some rejected narrations and thereafter you bring some correct narrations mentioning the Attributes of Allāh. You do this in order to fool the people into thinking that they are on the same level and then to reject that which is correctly narrated from the Prophet ﷺ.

واحتج المعارض أيضا في إنكار الرؤية بحديث رواه أن خالد بن الوليد ضرب العزى بالسيف فقال له: كفرانك لا سبحانك إني رأيت الله قد أهانك.

274. And the opposer also used a *hadīth* as an argument for the rejection of the *ruyah* (i.e. seeing Allāh) which he narrated (saying) that Khālid ibn Al-Walīd struck Al-'Uzzā with the sword, and he said to it: *"Kufrānaka and no subhānaka. I verily see Allāh has humiliated you."*[382]

قال المعارض: فهذه رؤية علم لا رؤية بصر. قال يعني أن المؤمنين لا يرون ربهم يوم القيامة إلا كنحو ما رأى خالد بن الوليد في دنياه.

The opposer said: *"So this is a ruyah (seeing) of knowledge and not a seeing with the sight."* He said: *"This means that the believers will only see their Lord on the Day of Resurrection similar to what Khālid ibn Al-Walīd saw in his dunyā."*

قال المعارض: وفسر قوم أن الرؤية للشيء أن يكون على العلم كما يقال رأيت الخل شديد الحموضة ورأيت العود طيبا، يريد رائحته، كما قال:

The opposer said: *"And some people explained seeing something as being upon knowledge (regarding it), just as it is said: 'I saw that the vinegar was very bitter' and 'I saw that the perfume was good', while meaning its smell. Just as He said:*

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴾

"Have you not seen what your Lord did to the companions of the elephant?"
(Al-Fīl 105:1)

ولم يره إلا بالمعرفة، وكل شيء يدرك بالرؤية فله قلة وكثرة، فالله المتعالي عن ذلك إنما يرى بدلائله وآثار صنعه فهي شواهده، لا الذي يعرف بملاقاة ولا بمشاهدة حاسة، فإذا كان يوم القيامة ذهبت الشكوك وعرفوه عيانا لا بإدراك بصر.

And he did not see (what happened) except by knowing (what happened). And everything which can be perceived by seeing it, then it has less and much. And Allāh is exalted above this (description). Rather, what is seen is His evidences and the effects of His deeds, and these are His witnesses. Not what is known as a meeting or seeing with the senses. So when it is the Day of Resurrection, then the doubts disappear and they know Him visually but not by the perceiving of their eyesight."

[382] It was narrated by Ibn Abī Shaybah (36939), At-Tabarānī (3811) and from him Abū Nu'aym in "Al-Ma'rifah" (2/929). And the *sanad* of Ibn Abī Shaybah is *sahīh*, except that it is *mursal*.

ثم قال: فإن كان الروايات فهاهنا روايات أيضا معارضة وإن كان يحتمل التأويل فهاهنا ما يحتمل أيضا.

Then he said: *"So if it (i.e. this issue) is according to the narrations, then there are also conflicting narrations (to what the people of Sunnah say). And if it is possible to interpret these, then here there is also something possible (to interpret to our advantage)."*

فيقال لهذا المعارض: أما الروايات فما نراك تحتج في جميع ما تدعي إلا بكل أعرج مكسور بالتجهم مشهور وفي أهل السنة مغمور.

So it is said to this opposer: As for the narrations, then we only see you use every crippled and destroyed (argument) that is known for its *tajahhum*, and obscure (or unknown) for the people of *Sunnah*, as evidence for everything that you claim.

وأما المعقول الذي تدعيه من كلامك فقد أنبأناك أنه عند العرب مجهول وعند العلماء غير مقبول، لا يخفى تناقضه إلا على كل جهول. وأما ما احتججت به من قول خالد بن الوليد فمعقول بأن الله لما قال:

And as for the understood which you have provided as an argument from your words, then we have verily informed you that it (i.e. what you say) is unknown for the Arabs and it is not acceptable for the scholars. And its contradiction is not hidden for anyone but a very ignorant person. As for what you have used as an argument from the words of Khālid ibn Al-Walīd, then it is understood that when Allāh said:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ ﴾

"The sights do not perceive Him." (Al-An'ām 6:103)

وروى أبو ذر عن النبي ﷺ أنه قال: «**نور أنى أراه**» وقال النبي ﷺ: «**إنكم لن تروا ربكم حتى تموتوا**»؛ آمنا بما قال الله ورسوله وعلمنا أنه لا يرى في الدنيا، فلما قال:

And Abū Dharr narrated from the Prophet ﷺ that he said: ***"(He was covered by) light. How should I see Him?"***[383] And the Prophet ﷺ said: ***"You will not see your Lord until you die."***[384] Then we believe in what Allāh and His Messenger ﷺ said, and we know that He will not be seen in *dunyā*. And when He said:

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴾

"Have you not seen what your Lord did to the companions of the elephant?" (Al-Fīl 105:1)

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[383] It has gone forth in number (80) and it is *sahīh*. It was narrated by Muslim and others.

[384] It has gone forth in number (238) and it is *sahīh*. It was narrated by Muslim and others.

علمنا أن النبي ﷺ لم يدركه ولم يره لما أنه ولد عام الفيل فاستيقنا علما يقينا أن هذه رؤية علم لا رؤية بصر. وكذلك قوله:

Then we know that the Prophet ﷺ did not experience it, and he did not see it because he was born in the year of the elephant. So we are convinced with a certain knowledge that this was a *ruyah* (seeing) of knowledge and not a seeing with the sight. And likewise His Words:

﴿ أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ﴾

"Have you not seen your Lord how He spread the shadow?" (Al-Furqān 25:45)

فاستيقنا بقوله إنه لم ير ربه أن هذا ليس برؤية الله عيانا وأنه رؤية الفعل مدود الظل الذي يراه بكرة وعشيا. وكذلك قول خالد بن الوليد إني رأيت الله قد أهانك، لاجتماع الكلمة من الله ورسوله ومن جميع المؤمنين أن أبصار أهل الدنيا لا تدركه في الدنيا. فحين حد الله لرؤيته حدا في الآخرة بقوله:

Then we are convinced regarding His Words that he did not see his Lord, that this was not seeing Allāh with the eyes, and that this is seeing the deed and the spreading of the shadow which he sees in the morning and the evening. And likewise are the words of Khālid ibn Al-Walīd: *"I verily see Allāh has humiliated you."* Based upon the agreement of the words from Allāh and His Messenger ﷺ and from all of the believers that the sights of the people of *dunyā* cannot perceive Him in *dunyā*. So when Allāh specified a limit for when He is seen in the hereafter with His Words:

﴿ إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"Looking at their Lord." (Al-Qiyāmah 75:23)

علمنا أنها رؤية عيان. وكذلك النبي ﷺ حين سأله أبو ذر هل رأيت ربك فقال: «**نور أنى أراه**» فلما سأله أصحابه أنراه في الآخرة قال: «**نعم كرؤية الشمس والقمر ليلة البدر**».

Then we know that it is a seeing with the eyes. And likewise the Prophet ﷺ when Abū Dharr asked him: *"Have you seen your Lord?"* Then he said: ***"(He was covered by) light. How should I see Him?"*** So when his companions asked him: *"Will we see Him in the hereafter?"* He said: ***"Yes, just like seeing the sun and the moon on the night of full moon."***[385]

[385] It has gone forth in number (25-29) and it is agreed upon.

وأما تفسيرك أن رؤيته يوم القيامة رؤية آياته ودلائله فإذا رأوا آياته وذهبت الشكوك عنهم، فهذه أفحش كلمة ادعيتها على المؤمنين من أصحاب النبي ﷺ أنهم ماتوا شكّاكا لم يعرفوا ربهم حتى يروا آياته يوم القيامة فبها تذهب الشكوك عنهم يومئذ.

As for your explanation that the *ruyah* on the Day of Resurrection is seeing His signs and evidences, and not a perceiving by the sight, and when they see His signs all doubts disappear from them, then this is the most filthy (or immoral) thing you have accused the believers from the companions of the Prophet ﷺ with; that they died as doubters and did not know their Lord until they saw His signs on the Day of Resurrection. And then due to these the doubts disappear from them on that Day.

ويحك، أما علمت أنه لن يموت أحد وفي قلبه أدنى شك من خالقه إلا مات كافرا وكيف تعتري المؤمنين يومئذ الشكوك، والكفار يومئذ بربوبيته موقنون لا تعتريهم شكوك؟ فإن كانت الشكوك يومئذ تنزاح عن المؤمنين بما تصف من الدلائل والعلامات من غير إدراك بصر فكذلك الكفار كلهم قد رأوا يومئذ آياته وعلاماته من غير إدراك بصر فانزاحت عنهم الشكوك فصاروا كالمؤمنين في دعواك، فما فضل بشرى الله ورسوله المؤمنين على الكفار الذين قال في كتابه:

Woe to you! Do you not know that no-one who has the smallest amount of doubt in his heart about his Creator dies, except that he dies as a *kāfir*? And how will the doubts suddenly befall the believers on that Day, when the *kuffār* on that Day will be certain about His *Rubūbiyyah* without any doubts befall them? So if the doubts will be removed from the believers on that Day due to what you describe of evidences and signs, without any perceiving of the sight, then likewise will the *kuffār* also see His evidences and signs without any perceiving of the sight, and the doubts will be removed from them and they will become believers according to your claim. Then what is the precedence of the believers over the *kuffār* in the glad tidings from Allāh and His Messenger ﷺ? Those (*kuffār*) about whom He said in His Book:

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴾

"No. Rather, that Day they will be veiled from their Lord." (Al-Mutaffifīn 83:15)

ويحك، للغناء والعزف أحسن مما تدعي على الله ورسوله وما تقذف به المؤمنين أن الشكوك في وحدانيتة الله تعالى لا تذهب عنهم إلا في الآخرة يوم يرون آياته وعلاماته.

Woe to you! Singing and playing instruments is verily better than what you are claiming about Allāh and His Messenger ﷺ, and what you slander the believers with; that the doubts regarding the Oneness of Allāh – the Exalted – does not disappear from them until in the hereafter. On the Day where they see His evidences and signs.

فأما ما احتججت به من قول خالد بن الوليد حين قال "رأيت الله قد أهانك" فمثل هذا جائز فيما أنت منه على يقين أنه لم ير ولم يدرك ولم يمكن إدراكه، فأما ما يرجى إدراكه ببصر فلا يجوز في هذا المجاز إلا بحجة واضحة من كتاب مسطور أو أثر مأثور أو إجماع مشهور.

And as for what you have used as an argument from the words of Khālid ibn Al-Walīd when he said: *"I verily see Allāh has humiliated you."* Then this is possible (or allowed) regarding that which you are certain of; that he did not see, he did not perceive, and it was not possible to perceive Him (at all). But regarding what is wished to be perceived by the sight, then the metaphors are not allowed in this, except by a clear evidence from an inscribed Book, a narrated narration or a well-known *ijmā'*.

وقول خالد عندنا معناه كمعنى قول أبي بكر لعمر رضي الله عنهما يوم مات النبي ﷺ فقال عمر إن النبي ﷺ لم يمت فقال أبو بكر: ألم تسمع الله يقول:

And the meaning of the words of Khālid for us, is like the meaning of the words of Abū Bakr to 'Umar (*radiAllāhu 'anhumā*) on the day where the Prophet ﷺ died. Then 'Umar said: *"The Prophet ﷺ has not died."* So Abū Bakr said to him: "*Have you not heard that Allāh says:*

﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴾

"You will verily die, and they will verily die (as well)." (Az-Zumar 39:30)

﴿ وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمُ الْخَالِدُونَ ﴾

"And we have not made any human before you immortal. Then if you die, would they then live forever?" (Al-Anbiyā 21:34)"

إنما عنى أبو بكر ألم تسمع قوله في كتابه لما أن العلم من جميع العلماء قد أحاط بأنه لم يسمع كلام الله بشر من بني آدم غير موسى، فحين أحاط العلم بذلك علمنا أن أبا بكر عنى قوله لا السماع من الله؛ وهكذا قصة خالد بن الوليد وقوله:

Abu Bakr verily meant: *"Have you not heard His Words from His Book"*, because the knowledge from all of the scholars verily contain that no human from the sons of Ādam have ever heard the Speech of Allāh except Mūsā.[386] So when the knowledge contains this, then we know that Abū Bakr meant His Words and not

[386] As for Ādam (*'alayhis-salām*) then the Messenger of Allāh ﷺ was asked: *"Was Ādam a prophet?"* So he said: ***"Yes, (and he was) spoken to."*** And the *hadīth* was narrated by Ibn Hibbān in his "Sahīh" (2190) and Al-Hākim in "Al-Mustadrak" (2/262) and he said: *"It is in accordance with the condition of Muslim."* And likewise our Prophet Muhammad ﷺ was spoken to by his Lord, just as this was established in the story of the night journey.

hearing it (directly) from Allāh. And likewise is the story of Khālid ibn Al-Walīd. And His Words:

﴿ أَلَمْ تَرَ إِلَى رَبِّكَ ﴾

"Have you not seen your Lord?" (Al-Furqān 25:45)

لإحالة العلم أن ذلك لم يكن، فلا تدفع ما أحاط العلم أنه لم يكن ما أحاط العلم بأنه كائن.

Due to the knowledge containing that this did not occur. So that where the knowledge contains that it has not occurred does not repel that where the knowledge contains that it will occur (in the future).[387]

ومثله قول الكميت:

And similar to it are the words of (the poet) Al-Kumayt:

وجدت الله إذا سمى نزارا ** وأسكنهم بمكة قاطنينا

لنا جعل المكارم خالصات ** فللناس القفا ولنا الجبينا

I found Allāh when He named Nizār.

And made them live in Makkah as inhabitants.

He let the honoring be exclusively for us.

For the people have the back of the neck while we have the forehead.

فحين عرفنا يقينا أن أحدا من خلق الله لم يجده عيانا في الدنيا علمنا أن قول الكميت "وجدت الله" يريد به المكارم التي أعطاهم الله.

So when we know with certainty that no creation has ever found Allāh with his eyes in *dunyā,* then we know that Al-Kumayt with his word: *"I found Allāh"* intends the honoring which Allāh gave to them.

[387] Translator: This means: The issues where there is certain knowledge about the fact that it has never and will never occur – such as a normal human being hearing the Voice of Allāh or seeing Allāh in *dunyā* – do not automatically rule out the possibility of issues where there is certain knowledge that this will occur in the future – such as the slave speaking to Allāh on the Day of Resurrection and seeing Him in the hereafter.

Chapter: The affirmation of the Eye for Allāh

وادعى المعارض أيضا أن قوما زعموا أن لله عينا يريدون جارحا كجارح العين من الإنسان وأرادوا التركيب واحتجوا بقوله:

And the opposer also claimed that some people (i.e. the people of *Sunnah*) claim that Allāh has an Eye, and with this they mean a body part just as the body part of the eye of the human being. And they intended the *tarkīb*[388]. And they used His Words as evidence:

﴿ وَلِتُصْنَعَ عَلَى عَيْنِي ﴾

"For you to be made under My Eye." (Tā-Hā 20:39)

﴿ وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا ﴾

"And build the ship under Our Eyes." (Hūd 11:37)

﴿ وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ﴾

"And have patience with the judgment of your Lord, for you are verily under Our Eyes." (At-Tūr 52:48)

قال المعارض: والمعقول بيّن أن هذا يريد عين القوم يعني رئيسهم وكبيرهم ولا يريد جارحا ولكن يريد الذي يجوز في الكلام،

The opposer said: *"What is understood and clear is, that He means the eye of the people, meaning: Their leader and their chief, and not a body part. Rather, He means that which is allowed (or possible) in the speech.*

وقال ابن عباس في قوله {فإنك بأعيننا} يقول في كلاءتنا وحفظنا. ألا ترى إلى قول القائل: عين الله عليك، يقول أنت في حفظ الله وكلاءته.

275. *And Ibn 'Abbās said regarding His Words:* **"For you are verily under Our Eyes."** *He says: 'Under Our watch and protection.'*[389] *Have you not considered when*

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[388] Translator: Literally the word *tarkīb* means attaching or joining, but simply put, then what the Jahmiyyah mean with this word, is the belief of the people of *Sunnah* when they say that upon the Throne is the *Dhāt* (Being) of Allāh with His Attributes, such as His Face, His two Hands, His two Feet etc. Merely when hearing this, the Jahmiyyah accuse the people of *Sunnah* of *tarkīb* (i.e. describing Allāh with body parts – as they say).

[389] I did not find this anywhere. Rather Ibn Jarīr narrated in his "Tafsīr" (15/309) and Al-Bayhaqī in "Al-Asmā was-Sifāt" (282), with their chain of narration, from Ibn 'Abbās (*radiAllāhu 'anhumā*) that he said regarding the Words of Allāh: **"And build the ship under Our Eyes."** (Hūd 11:37) He said: *"Under the Eye of Allāh tabāraka wa ta'ālā."* And 'Abdur-Razzāq narrated in his "Tafsīr" (2/34) and Ibn Jarīr in his "Tafsīr" (15/309), with their chain of narration, from Qatādah regarding His Words: **"Under Our Eyes and revelation."** (Hūd 11:37) He said: *"Under the Eye of Allāh and His revelation."* And this narration is *sahīh*.

someone says: 'The Eye of Allāh is upon you', he is saying: 'You are under the protection of Allāh and His watch.'"

فيقال لهذا المعارض: أما ما ادعيت أن قوما يزعمون أن لله عينا فإنا نقوله لأن الله قاله ورسوله؛ وأما جارح كجارح العين من الإنسان على التركيب فهذا كذب ادعيته عمدا لما أنك تعلم أن أحدا لا يقوله، غير أنك لا تألو ما شنعت ليكون أنجع لضلالتك في قلوب الجهال، والكذب لا يصلح منه جد ولا هزل. فمن أي الناس سمعت أنه قال جارح مركب؟ فأشر إليه فإن قائله كافر.

So it is said to this opposer: As for what you have claimed about some people that they claim that Allāh has an Eye, then we verily say that, because Allāh and His Messenger ﷺ said it. And as for (you saying) a body part like the body part of the eye of the human being according to *tarkīb*, then this is a lie which you have claimed about us on purpose. Because you verily know that no-one says that, but you do not fail your own slandering, so that it may be more effective for (entering) your misguidances in the hearts of the ignorant people. And in lying, both being serious and joking is not correct. So from whom among the people did you hear that he said: *"An attached body part"*? Point towards him, for verily the one who says this is a *kāfir*.

فكم تكرر قولك جسم مركب وأعضاء وجوارح وأجزاء، كأنك تهول بهذا التشنيع علينا أن نكف عن وصف الله بما وصف نفسه في كتابه وما وصفه الرسول.

And you repeat your words often: *"A body joined together"* and *"body parts"* and *"limbs"* and *"portions"*, as if you are trying to frighten us with this slandering in order for us to refrain from describing Allāh with what He described Himself with in His Book, and with what the Messenger ﷺ described Him with.

ونحن وإن لم نصف الله بجسم كأجسام المخلوقين ولا بعضو ولا بجارحة لكنا نصفه بما يغيظك من هذه الصفات التي أنت ودعاتك لها منكرون، فنقول إنه الواحد الأحد الصمد الذي لم يلد ولم يولد ولم يكن له كفوا أحد ذو الوجه الكريم والسمع السميع والبصر البصير نور السموات والأرض.

And despite that we do not describe Allāh with a body like the body of the created beings, nor with limbs or body parts, then we do describe Him with what enrages you of these Attributes that you and your callers (to misguidance) are rejecting. So we say: He is the One, the Self-Sufficient who did not beget, nor is He begotten, and there is no-one who is similar to Him. He has an honorable Face, the Hearing of One who hears, the Sight of One who sees and He is the Light of the heavens and the earth.

وكما وصفه الرسول ﷺ في دعائه حين يقول: «اللهم أنت نور السموات والأرض» وكما قال أيضا «نور أنى أراه» وكما قال ابن مسعود رضي الله عنه: نور السموات والأرض من نور وجهه.

276. And just as the Messenger ﷺ described Him in his invocation when he said: ***"O Allāh, You are the Light of the heavens and the earth."***[390] And like he also said: ***"(He was covered by) light. How should I see Him?"***[391] And just like Ibn Mas'ūd (*radiAllāhu 'anhu*) said: *"The light of the heavens and the earth comes from the Light of His Face."*[392]

والنور لا يخلو من أن يكون له إضاءة واستنارة ومرآى ومنظرا وأنه يدرك يومئذ بحاسة النظر والكلام إذا كشف عنه الحجاب كما يدرك الشمس والقمر في الدنيا،

And the Light cannot be free from having a light, illumination, being visible and seen, and that it on that Day is perceived by the sense of seeing, when the veil is removed from Him, just as the sun and the moon are perceived in *dunyā*.

وإنما احتجب الله عن أعين الناظرين في الدنيا رحمة لهم لأنه لو تجلى في الدنيا لهذه الأعين المخلوقة الفانية لصارت كجبل موسى دكا وما احتملت النظر إلى الله تعالى لأنها أبصار خلقت للفناء لا تحتمل نور البقاء، فإذا كان يوم القيامة ركبت الأبصار للبقاء فاحتملت النظر إلى نور البقاء.

Allāh verily veiled Himself from the eyes of the people in *dunyā* as a mercy to them. Because if He appeared to these created and (eventually) destroyed eyes in *dunyā*, then they would verily become dust like the mountain of Mūsā. And they would not be able to endure looking at the Face of Allāh the Exalted, because they are sights that are created to perish and that cannot endure the remaining Light. Then, when it is the Day of Resurrection, they are equipped with sights that will remain (forever in the hereafter), and so they can endure to look at the remaining Light (of Allāh).

وأما تفسيرك عن ابن عباس في قوله {فإنك بأعيننا} أنه قال بحفظنا وكلاءتنا،

As for your *tafsīr* from Ibn 'Abbās regarding His Words: **"You are verily under Our Eyes"**, that he said: *"(This means) under Our protection and watch."*[393]

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[390] It is agreed upon. It was narrated by Al-Bukhārī (1120, 6317, 7385, 7442, 7499), Muslim (769) and others, by way of Tāwūs, from Ibn 'Abbās, from the Prophet ﷺ.

[391] It has gone forth in number (80). It was narrated by Muslim and others.

[392] It has gone forth in number (240), and the narration is weak.

[393] Rather, it was narrated that he said: *"Under the Eye of Allāh tabāraka wa ta'ālā."* See the footnote of number (275).

فإن صح قولك عن ابن عباس فمعناه الذي ادعيناه لا ما ادعيت أنت. يقول بحفظنا وكلاءتنا بأعيننا، لأنه لا يجوز في كلام العرب أن يوصف أحد بالكلاءة إلا وذلك الكالئ من ذوي الأعين. فإن جهلت فسم شيئا من غير ذوي الأعين يوصف بالكلاءة.

Then if your statement from Ibn ʻAbbās is correct, then it means what we have said and not what you have claimed. He is saying: *"Under Our protection and watch under Our Eyes."* Because it is not allowed (or possible) in the language of the Arabs that anyone is described with a watch, except that this watcher is someone who has eyes. But if you are ignorant (about this), then name something that does not have eyes which is described with a watch.

وإنما أصل الكلاءة من أجل النظر. وقد يكون الرجل كالئا من غير نظر ولكنه لا يخلو أن يكون من ذوي الأعين، وكذلك معنى قولك عين الله فافهم. وقد فسرنا لك بعض هذا الكلام في صدر كتابنا، غير أنك أعدته لحاجة منك واغتياظا على من يؤمن برؤية الله يوم القيامة كاغتياظك وإفراطك على من يزعم أن كلام الله غير مخلوق،

And verily is the foundation for a watch based upon the sight, and a man might be a watcher without having to look, but he is not free from being among those who have eyes. And likewise is the meaning of your words: *"The Eye of Allāh is upon you."* So understand. And we have verily explained some of these words for you throughout our book, but you returned to it (again) due to your stubbornness and enragement towards the one who believes in seeing Allāh on the Day of Resurrection. Just as your enragement and abuse towards the one who says that the Words of Allāh not are created.

فانتدبت مختلطا غضبانا تدعي أنهم قوم جهلة لا تمييز عندهم ولا نظر لديهم يقولون إنه يجب علينا أن نقول غير مخلوق فألزم بجهله من لا يقول ذلك الكفر، وهو الكافر عيانا فيما يتكلف مما لم يؤمر به ولم يتكلم فيه السلف، فجاء الظالم الجريء فهو آمن بجهله على نفسه ولا يرضى حتى ينسب المؤمن التقي الكاف عن الخوض فيه إلى الكفر.

So in anger and while mixing up (the different issues) you said that they are an ignorant people, and that they have no way of distinguishing (truth from falsehood) and no insight. They say: *"It is obligatory for us to say that it is not created."* And then he necessitated *kufr* for the one who does not say this.[394] While he himself is the *kāfir* due to burdening others with what he was not ordered to (burden them with), and the *Salaf* did not speak about it. So the unjust and bold person came, while – due to his ignorance – he felt safe for himself, and he was not pleased until he ascribed the righteous believer who refrains from indulging in talk regarding it with *kufr*.

[394] Translator: The opposer here has now turned on his heels and claims that it is an obligation to utter the words 'not created' about the Qurān and that whoever does not do this, then he is a *kāfir*.

ثم وصف أن الكلام من الناطق لا يسمى محدثا متى ما قاله، ولا يتركون من عرف وجه الكلام من الكتاب والسنة.

Then he described (as an accusation against the people of *Sunnah*) that the speech of the one who utters it is not called *muhdath* (recent, made, innovated) when he is saying it. (And he said) *"And they do not leave the one who knows the aspect of speech from the Book and the Sunnah (without criticizing them)."*

فيقال لهذا المعارض: لا كل هذا الأخلاط غيرة، غير أن الدليل عليك أنك لا تبدي هذا إلا عن حرقة، فأهل لك إنهم لا يرون الكلام من الناطق محدثا. قد فهمنا مرادك من هذا، تعني أنهم لا يرونه مخلوقا محدثا لله، فقد صدقت في دعواك عليهم لا يرونه محدثا لله كما ادعيت؛ ومن رآه محدثا لله عدوه كافرا، لأن مذهبه في ذلك أن الله كان ولا كلام له.

So it is said to this opposer: No, all of this mixing is zeal, and still, the evidence is against you (and not for you), because you only show this due to a burning, and you are deserving of that. They verily do not consider the speech of the one uttering it as *muhdath*, so we have verily understood what you want with this. You mean that they do not believe that it (i.e. His Speech) is something created and recent for Allāh. And you have verily spoken the truth in your claim against them; they do not consider it as something recent for Allāh, as you have claimed. And whoever considers it (i.e. the Word of Allāh) as something recent for Allāh, then they considered him to be a *kāfir*. Because their belief in this is, that Allāh was and He had no Speech.

وأما قولك لم يتكلم فيه السلف، فقد أنبأناك في صدر كتابنا هذا من تكلم فيه من السلف الذين كانوا أعلم بالله وبكتابه من سلفك الذين احتججت بهم مثل المريسي وابن الثلجي ونظرائهم. وأما ما تصف عن نفسك من الكف عن الخوض فيه، فقلما رأينا أسفق عينا منك ولا أقل حياء، أوليس كل ما ضمنت هذا الكتاب من هذه العمايات خوض كله؟ فإنا ما رأينا خائضا فيه أقبح منك خوضا وأوحش منك تأويلا وأقل منك إصابة. فمثلك في وعظك كالذين يأمرون الناس بالبر وينسون أنفسهم.

And as for your words: *"The Salaf did not speak about it"*, then we have verily informed you throughout this book of ours about who spoke about it from the *Salaf* who were more knowledgeable about Allāh and His Book than your *salaf* whom you used as an argument, such as Al-Marīsī, Ibn Ath-Thaljī and their peers. And as for what you describe from yourself of refraining from indulging in talk about it, then it is very rare that we have seen anyone more disrespectful than you nor anyone with lesser shame. Is not everything that you have included in this book of these blindnesses talking about it? We have verily never seen anyone indulging in any talk about it who was uglier in his speech than you, stranger in his interpretation and who was correct as few times as you. So the example of you in your preaching is like those who order the people to goodness and forget about themselves.

وأما قولك: لا يتركون من عرف وجوه الكلام. ما ضمنت هذا الكلام عن نفسك وعن إمامك المريسي والثلجي؛ فقد انقلبت لغات العرب فصار المنكر منها معروفا والمعروف منكرا والعربي عجميا والعجمي عربيا، لأن تفاسيركم هذه كلها مخالفة للغاتهم.

As for your words: *"They do not leave the one who knows the aspects of speech"*. What you have included in this 'speech' (which you are referring to here) is from yourself and from your *imām* Al-Marīsī and Ath-Thaljī (and not from the speech of the *Salaf*). Because the dialects of the Arabs have been turned upside down, so the evil became the good, and the good became the evil. And the Arab became a non-Arab, and the non-Arab became the Arab. Because all of your explanations are in opposition with their dialects.

وأما الكتاب والسنة، من أئمتك هؤلاء الذين تنسبهم إلى معرفة وجوه الكلام بالكتاب والسنة؟ لما أنهم لم يتركوا لأهل السنة حجة من كتاب الله على الجهمية والزنادقة إلا نقضوها بخرافات وعمايات، ولا تركوا للنبي ﷺ حديثا صحيحا ناقضا لمذهبهم إلا ردوه بتلك العمايات؛

And as for the Book and the *Sunnah*, (then) who are your leaders whom you ascribe to the knowledge of the aspects of the speech in the Book and the *Sunnah*, when they did not leave any argument of the people of *Sunnah* from the Book of Allāh against the Jahmiyyah and *zanādiqah*, except that they refuted it with imagined stories and blindnesses? And they did not leave any *sahīh hadīth* of the Prophet ﷺ that refutes their *madhhab*, except that they rejected it with these blindnesses.

لقد تركوا معرفة كتاب الله والسنة شرقا ومغربا، فمثل انتحالك لهؤلاء بحسن الكلام مما يوافق الكتاب والسنة

They verily left the knowledge of the Book of Allāh and the *Sunnah* in the east and the west. So your undue claim for these people that they have good words that agree with the Book and the *Sunnah*…

كما قال رسول الله ﷺ: «**المتشبع بما لم يعط كلابس ثوبي زور**»

277. …is like the Messenger of Allāh ﷺ said: ***"The one who gives an impression (of owning) what he has not been given, is like the one who wears two false garments."***[395]

[395] It is *sahīh*. It was narrated by Al-Bukhārī (5219) and Muslim (2130) and others, from the *hadīth* of Asmā bint Abī Bakr (*radiAllāhu 'anhumā*).

لأنهم لم يؤتوا فيها من البصر إلا خلاف ما مضى عليه أسلاف المسلمين من أهل البصر. فإن جحدته فهاهنا رواياتهم وتفاسيرهم إذا نظر فيها الناظر استيقن بضلال تفسيركم واستدل على قلة علمكم بالمستحالات منها. فما ندري أي زعمائك هؤلاء الذين يبصرون وجوه الكلام. فإن كان هؤلاء الذين حكيت عنهم هذه العمايات فقد أنبأناك بناقضها واستحالتها مما يجلب عليهم من أنواع الكفر الذي لا مخرج لهم منها. فمن هؤلاء الذين يبصرون وجوه الكلام من زعمائك؟ أهو المريسي المشهور بالتجهم، فقد أنبأناك عورة كلامه، وكذلك الثلجي وكذلك ضرار ذلك الزنديق الذي تنتحل بعض كلامه وتكني عنه. فإن كان أهل البصر هؤلاء وأحسن الكلام عندك ما حكيت عن هؤلاء فإلى الله نبرأ مما حكيت عنهم. للغناء والنوح ونباح الكلاب أحسن مما حكيت عنهم من هذه الحكايات التي لا تنقاس في كتاب ولا سنة ولا إجماع.

Because they have not been given any insight in it, except what is opposite of what the earlier generations of the Muslims from the people of insight used to believe in. And if you reject it, then here are there narrations and their explanations, which if anyone looks into it, he will be certain regarding the misguidance in your explanation. And he will use the impossible arguments in it as an evidence for the small amount of their knowledge. So we do not know who these leaders of yours are, that have insight in the aspect of the speech? If it are those from whom you have narrated these blindnesses, then we have verily informed you about its contradiction and impossibility, and what it brings about for them of types of *kufr* which they cannot escape from. So who is it from your leaders that have insight in the aspect of the speech? Is it Al-Marīsī who is known for *tajahhum*? We have verily informed you about the mistakes in his words. And likewise Ath-Thaljī. And likewise Dirār[396]; the *zindīq* some of whose words you claim while hiding over his name. So if any of these are from the people of insight, and the best of speech for you is from these people, then I verily declare myself free in front of Allāh from what you have narrated from them. Singing, wailing and the barking of dogs are better than what you have narrated from them of these narrations which cannot be compared with the Book, the *Sunnah* and the *ijmā'*.

أحسدتهم أيها المعارض فيما أصابوا بهذه العمايات من وجوه الحق أم فيما نالوا من المراتب السنية عند أهل الإسلام والثناء الحسن على ألسن المؤمنين حتى انتحلت مذهبهم واحتججت بكلامهم حتى تنال بذكرهم من شرف الدنيا مثل ما نالوا، إذ يدعى أحدهم زنديق والآخر جهمي والآخر ترس الجهمية، يعنون ابن الثلجي. وهنيئا لك ميراثهم غير محسود ولا مغبوط فبأي متكلم منهم تستطيل؟ أبالذي زعم أن كلام الله محدث مخلوق أم بالذي قال أسماء الله محدثة مستعارة مخلوقة أم بالذي زعم أن النبي ﷺ رأى جبريل في صورته فقال له يا رب، وما أشبهها من فضائح ما حكيت عنهم في كتابك هذا كثير.

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[396] He is Dirār ibn 'Amr, the *mu'tazilī* judge, from the leaders of the Mu'tazilah. They *shaykh* of the Dirāriyyah. He has some dirty statements. Al-Marwadhī said: Ahmad ibn Hanbal said: *"I witnessed against Dirār ibn 'Amr in front of Sa'īd ibn 'Abdir-Rahmān, so he ordered for him to be beheaded, so he ran away."* See "Siyar A'lām An-Nubalā" (10/544,546), "Ad-Du'afā" by Al-'Uqaylī (2/222), "Mīzān Al-I'tidāl" (2/328) and "Al-Lisān" (3/203).

Are you jealous of them, O opposer, in what they have achieved with these blindnesses from the aspect of the truth, or what they have achieved of splendid statuses with the people of Islām and the beautiful praise upon the tongues of the believers, so that you (ended up) claiming their *madhhab* and using their words as evidence, in order for you to achieve some of the honor in *dunyā* which they achieved?[397] When one of them is called '*zindīq*', another one '*jahmī*', and a third one 'the shield of the Jahmiyyah', with which they mean Ibn Ath-Thaljī. And you can enjoy their inheritance without anyone being jealous or holding a grudge against you. So which speaker among them do you prefer? Is it the one who claims that the Speech of Allāh is recent and created? Or the one who says that the Names of Allāh are recent, borrowed and created? Or the one who claims that the Prophet ﷺ saw Jibrīl in his image and then said to him: *"O Lord"*? And there is much more that is similar to this of scandals which you have narrated from them in your book.

هؤلاء عندك أهل البصر بالكلام وأهل المعرفة بالتمييز؟ فقد أخبرناك أن النوح والغناء ونباح الكلاب أحسن من كلامهم وتفاسيرهم.

Are these people from the people of insight in speech and people of knowledge about distinguishing (between truth and falsehood) for you? We have verily informed you that wailing, singing and the barking of the dogs are better than their words and their explanations.

ثم زعم المعارض أنه فرغ من الأحاديث المشتبهة وابتدأ في التوحيد بالمعقول ثم حكى في تفسير التوحيد كلاما ليس من كلام أهل الفقه والعلم ولم نجد شيئا منها في الروايات. فقال: يسأل الرجل هل عرفت الخلق بالله أو عرفت الله بالخلق؟ فيقال له: معبودك هذا ما هو ومن أي شيء هو وما صفته وما مثاله؟

Then the opposer claimed that he finished with the unclear *ahādīth* and he began with what is understood from Tawhīd. Then he said some words about Tawhīd that are not from the words of the people of understanding and knowledge, and we did not find any of it in the narrations. So he said: *"A man is asked: 'Do you know the creation through Allāh, or do you know Allāh through the creation?' So it is said to him: 'This worshipped one of yours, what is he? What is he made of? What is his description? And what is his example?'"*

ثم فسرها بتفاسير لا يؤثر شيء منها عن أحد موسوم بالعلم ممن مضى وممن غبر، فلم أجد لبعضها نقيضة أسلم من الإمساك عن جهل الجاهلين. وكثيرا منها قد فسرت في صدر كتابنا هذا. فإن لم يوحد الله من أمة محمد إلا من قام بهذه الخرافات وجوابها ما في أمة محمد عند هذا المعارض موحّد.

[397] Translator: The author he is obviously being sarcastic, and the following words testify to that.

Then he explained them (i.e. the answers to these questions) with explanations none of which were narrated from anyone labeled with knowledge among those who came before and those who died. So I did not find any refutation of it that was safer than refraining from (indulging in) the ignorance of the ignoramuses. And I verily explained much of it throughout this book of ours. So if no-one from the *Ummah* of Muhammad ﷺ has unified Allāh in worship, except the one who established these imagined stories and their answers, then for this opposer there is no *muwahhid* in the *Ummah* of Muhammad ﷺ.

وقد فسرنا للمعارض من تفسير التوحيد ما كان فيه مندوحة من هذه التخاليط أنه قول لا إله إلا الله وحده لا شريك له. هذا تفسيره المعقول. وهي كلمة التقوى والعروة الوثقى، من جاء بها مخلصا فقد وحد الله تعالى وإن لم يجئ بما فسر المعارض من هذه العمايات،

And we verily explained the *tafsīr* of Tawhīd for the opposer in which he has an alternative to these mix-ups. And that it is the statement: *Lā ilāha illa Allāh wahdahu lā sharīka lahu* (There is no-one worthy of worship besides Allāh alone who has no partner). This is the understood explanation of it, and it is the word of piety and the strongest handhold. Whoever sincerely comes with it, then he has unified Allāh – the Exalted – in worship, if he has not come with (i.e. believed in) any of what the opposer has explained and he does not master any of these blindnesses.

وهي الكلمة التي رضي بها محمد ﷺ من عمّه وهي الدليل على إيمان الرجل وإسلامه وتوحيده.

278. And it (i.e. *Lā ilāha illa Allāh*) is the word which Muhammad ﷺ would have been satisfied with from his uncle (if Abū Tālib had said it before he died)[398], and it is the evidence for the *īmān* of a man, and his Islām and his Tawhīd.

ويحك أيها المعارض، أولم تزعم أنه لا يجوز في التوحيد إلا الصواب؟ أفتأمن الجواب في هذه العمايات أن تجرك إلى الخطأ في التوحيد، والخطأ فيه كفر. فأين أنت عن نفسك لما ندبت إليه غيرك من الخوض فيه وما أشبهه.

Woe to you, O opposer. Have you not claimed that only the correct (beliefs and explanations) are allowed in Tawhīd? Do you feel safe, when answering with these blindnesses, from them dragging to you making a mistake in Tawhīd, while the mistake therein is *kufr*? And where are you regarding your soul (i.e.

[398] Al-Bukhārī (1360) and Muslim (24) both narrated from Ibn Shihāb Az-Zuhrī, from Sa'īd ibn Al-Musayyib, from his father who said: When Abū Tālib was about to die the Messenger of Allāh ﷺ came to him and he found Abū Jahl and 'Abdullāh ibn Abī Umayyah to be present with him. Then the Messenger of Allāh ﷺ said: ***"O uncle, say Lā ilāha illa Allāh; a word by which I can testify for you in front of Allāh."***

how neglectful you are towards it), when you have assigned someone else to speak for it when indulging in talk regarding this and what is similar to it?

ثم عاد المعارض إلى أسماء الله تعالى ثانية فادعى أنها محدثة كلها لأن الأسماء هي ألفاظ ولا يكون لفظ إلا من لافظ. إلا أن من معانيها ما هي قديمة ومنها حديثة.

Then the opposer returned to the Names of Allāh – the Exalted – once more. And he claimed that they are all recent (or created), because the Names are words, and a word can only come from one uttering it.[399] Except, that among its (i.e. the Names) meanings there are some that are old and others new.

وقد فسرنا للمعارض تفسير أسماء الله في صدر كتابنا هذا واحتججنا عليه بما تقوم به الحجة من الكتاب والسنة، فلم نحب إعادتها هاهنا ليطول به الكتاب. غير أن قوله "هي لفظ اللافظ" يعني أنه من ابتداع المخلوقين بألفاظهم لأن الله لا يلفظ بشيء في دعواك ولكن وصفه بها المخلوقون، فكلما حدث لله فعل في دعواه أعاره العباد اسم ذلك الفعل، يعني أنه لما خلق سموه خالقا وحين رزق سموه رازقا وحين خلق الخلق فملكهم سموه مالكا وحين فعل الشيء سموه فعالا.

And we have verily explained the Names of Allāh for the opposer throughout this book. And we used that by which the *hujjah* (argument) is established from the Book and the *Sunnah* as evidences for it. So we dislike to repeat it here so the book would become long. Except that his words: *"The words of the one uttering it"* means, that it is from the origination of the created beings by their words. Because Allāh does not utter anything – according to his claim – but it is the created beings that described Him with these (Names). So every time a deed occurs from Allāh – according to his claim – then the slaves borrow Him the name of that deed, meaning that when He created they called Him a *Khāliq* (Creator), and when He provided they called Him a *Rāziq* (Provider). And when He created the creation and owned them, then they called Him a *Mālik* (Owner). And whenever He did something, then they called Him *Fa'āl* (One who does).

ولذلك قالوا منها حديثة ومنها قديمة. فأما قبل الخلق فبزعمهم لم يكن لله تعالى اسم، وكان كالشيء المجهول الذي لا يعرف ولا يدرى ما هو حتى حدث الخلق فأحدثوا أسماءه، ولم يعرف الله في دعواهم لنفسه اسما حتى خلق الخلق فأعاروه هذه الأسماء من غير أن يتكلم الله منها بشيء فيقول {أنا الله رب العالمين} وأنا الله الرحمن الرحيم و {أنا التواب الرحيم}، فنفوا كل ذلك عن الله عز وجل مع نفي الكلام عنه، حتى ادعى جهم أن رأس محنته نفي الكلام عن الله تعالى فقال: متى نفينا عنه الكلام فقد نفينا عنه جميع الصفات من النفس واليدين والوجه والسمع والبصر، لأن الكلام لا يثبت إلا لذي نفس ووجه ويد وسمع وبصر، ولا يثبت كلام لمتكلم إلا من اجتمعت فيه هذه الصفات. وكذب جهم وأتباعه فيما نفوا عنه من الكلام وصدقوا فيما ادعوا أنه لا يثبت الكلام إلا لمن اجتمعت فيه هذه الصفات. وقد اجتمعت في الله –على رغم أعداء

[399] Translator: And for the Jahmiyyah Allāh does not speak, and therefore the pronounced Names of Allāh are the created speech of a creation and thus created in itself, according to their claim.

الله وإن جزعوا منه– بلا تكييف ولا تمثيل. وهو الذي أخبر عن نفسه بأسمائه في محكم كتابه المنزل على نبيه المرسل ووصف بها نفسه.

And due to this they said: *"Some of them are new and some of them are old."* As for before the creation, then according to their claim, Allāh – the Exalted – did not have a name, and He was like an unknown thing which is not known nor is anyone aware what it is, until He created the creation and they made up His Names. And Allāh – according to their claim – did not know any Name for Himself until (after) He created the creation. They then borrowed Him these Names without Allāh ever having spoken any of them. So He says: **"I am Allāh the Lord of all the worlds"** and **"I am Allāh, the Beneficent the Merciful"** and **"I am the Oft-Forgiving the Merciful."** But they negated all of this for Allāh – *'azza wa jalla* – when they negated the Speech for Him. Jahm even claimed that the highest point of his affliction is to negate the speech for Allāh – the Exalted – when he said: *"When we negate the Speech for Him, then we verily negate all of the Attributes for Him; from the Nafs (Self)*[400]*, the two Hands, the Face, the Hearing and the Sight. Because Speech is only established for someone who has a nafs, face, hand, hearing and sight. And the speech for anyone speaking is only established for the one who possesses these attributes."* And Jahm and his followers have lied when they negated the speech for Him, and they spoke the truth when they claimed that speech only is established for the one who possesses these attributes. And they are verily gathered in Allāh (i.e. Allāh possesses these Attributes) – despite of the hatred of the enemies of Allāh, and even if they are scared of them (i.e. establishing these Attributes) – without *takyīf* and *tamthīl*. And He is the One who informed about Himself by His Names in the clear (verses) of His Book which was revealed to His sent Prophet. And He described Himself with it.

وقوله ووصفه غير مخلوق على رغم الجهمية. غير أن الوصف من الله على لونين: أما ما وصف به نفسه فالوصف والواصف غير مخلوق؛ وأما ما وصف به خلقه من السموات والأرض والجبال والشجر والجن والإنس والأنعام وسائر الخلائق فالوصف منه غير مخلوق والموصوفات مخلوقات كلها.

And His Word and His description are not created, despite of the hatred of the Jahmiyyah. But the description from Allāh are of two types: As for what He described Himself with, then the description and the Describer are both not created. And as for what His creation from the heavens, the earth, the mountains, the trees, the *jinn*, the humans, the cattle and the rest of the creations describe Him with, then the description from Him is not created, and the described ones (in the abovementioned) are all created.

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[400] Translator: See the talk about the *Nafs* (Self) in the next chapter.

Chapter: Regarding the *Nafs* (Self) of Allāh

وادعى المعارض أيضا أن الله لا يوصف بالضمير والضمير منفي عن الله تعالى. وليس هذا من كلام المعارض، وهي كلمة خبيثة قديمة من كلام جهم، عارض بها جهم قول الله تعالى:

And the opposer also claimed that Allāh is not described with a *damīr* (pronoun), and that the pronoun is negated for Allāh. And this is not from the words of the opposer. This is an old dirty statement from the words of Jahm, by which Jahm opposed the Words of Allāh the Exalted:

﴿ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ﴾

"You know what is in myself and I do not know what is in Your *Nafs* (Self)."
(Al-Māidah 5:116)

يدفع بذلك أن يكون الله سبق له علم في نفسه بشيء من الخلق وأعمالهم قبل أن يخلقهم، فتلطف بذكر الضمير ليكون أستر له عند الجهال.

With this he rejects that any knowledge for Allāh has gone forth in His *Nafs* about anything from the creation and their deeds before He created them. Then he made it more agreeable by mentioning the pronoun in order for this to be more hidden from him in front of the ignoramuses.

فرد على جهم بعض العلماء قوله هذا وقالوا له: كفرت بها يا عدو الله من ثلاثة أوجه: وجه أنك نفيت عن الله تعالى العلم السابق في نفسه قبل حدوث الخلق وأعمالهم. والوجه الثاني أنك استجهلت المسيح أنه وصف الله تعالى بما لا يوصف بأن له خفايا علم في نفسه إذ يقول له {ولا أعلم ما في نفسك}. والوجه الثالث أنك طعنت به على محمد ﷺ إذ جاء به مصدقا لعيسى. فأفحم جهما.

Then some of the scholars refuted this statement for Jahm and they said: *"You have declared kufr by this, O enemy of Allāh, from three aspects:*

(The first) aspect: *That you negated the pre-existing knowledge for Allāh in His Nafs before the occurring of the creation and their deeds.*

The second aspect: *That you considered (or described) Al-Masīh as ignorant due to how he described Allāh with something that He is not described with; that He has hidden knowledge in His Nafs, when he said to Him:* **"I do not know what is in Your Nafs."**

And the third aspect: *That you with this slandered Muhammad ﷺ, since he came with it as a confirmation of 'Īsā."*

And so Jahm was silenced by the arguments.

وقول جهم "لا يوصف الله بالضمير" يقول: لم يعلم الله في نفسه شيئا من الخلق قبل حدوثهم وحدوث أعمالهم. وهذا أصل كبير في تعطيل النفس والعلم السابق. والناقض عليه بذلك قول الله تعالى:

And the words of Jahm: *"He is not described with a pronoun."* (With this) he is saying: Allāh did not know anything in His *Nafs* about the creation before they occurred and the occurrence of their deeds. And this is a major principle in invalidating the *Nafs* and the pre-existing knowledge. And that which refutes him in this, are the Words of Allāh the Exalted:

﴿ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ﴾

"You know what is in myself and I do not know what is in Your *Nafs* (Self)." (Al-Māidah 5:116)

فذكر المسيح أن لله علما سابقا في نفسه يعلمه الله ولا يعلمه هو. وقال الله تعالى:

So Al-Masīh mentioned that Allāh has pre-existing knowledge in His *Nafs* that Allāh knows about but he does not know about.

And Allāh – the Exalted – said:

﴿ وَاصْطَنَعْتُكَ لِنَفْسِي ﴾

"And I have chosen you for My *Nafs* (Self)." (Tā-Hā 20:41)

و:

And:

﴿ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ ﴾

"He enjoined mercy upon His *Nafs* (Self)." (Al-An'ām 6:12)

و:

And:

﴿ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ﴾

"And Allāh warns you about His *Nafs* (Self)." (Ālu 'Imrān 3:28)

وقال رسول الله ﷺ: «**لما خلق الله الخلق كتب بيده على نفسه إن رحمتي تغلب غضبي**».

And the Messenger of Allāh ﷺ said: ***"When Allāh created the creation, He wrote with His Hand upon His Nafs (Self): Verily My mercy overpowers My anger."***

حدثناه أحمد بن يونس عن سفيان الثوري عن الأعمش عن ذكوان عن أبي هريرة رضي الله عنه عن النبي ﷺ.

279. Ahmad ibn Yūnus narrated it to us, from Sufyān Ath-Thawrī, from Al-A'mash, from Dhakwān, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ.[401]

وحدثنا عثمان بن أبي شيبة حدثنا جرير عن الأعمش عن أبي صالح عن أبي هريرة قال: قال رسول الله ﷺ: «**قال الله أنا عند ظن عبدي بي إذا ذكرني في نفسه ذكرته في نفسي وإن ذكرني في ملأ ذكرته في ملأ خير منهم**».

280. And 'Uthmān ibn Abī Shaybah narrated to us (and said): Jarīr narrated to us, from Al-A'mash, from Abū Sālih, from Abū Hurayrah who said: The Messenger of Allāh ﷺ said: ***"I am as My slave thinks of Me. If he mentions Me in himself, then I mention him in My Nafs. And if he mentions Me in a group of people, then I mention him in a group better than them."***[402]

فقد أخبر رسول الله ﷺ أن الله يخفي ذكر العبد في نفسه إذا أخفى ذكره ويعلن ذكره إذا هو أعلن ذكره، ففرق بين علم الظاهر والباطن والجهر والخفى. فإذا اجتمع قول الله وقول الرسولين عيسى ومحمد صلى الله عليهما وسلم، فمن يكترث لقول جهم والمريسي وأصحابهما؟ فنفس الله هو الله. والنفس تجمع الصفات كلها. فإذا نفيت النفس نفيت الصفات، وإذا نفيت الصفات كان لا شيء.

So the Messenger of Allāh ﷺ verily informed that Allāh hides the mention of the slave in His *Nafs* when he hides His mention, and He pronounces his mention when he pronounces His mention. So he differentiated between the apparent and the secret mention, and between the pronounced and the hidden. So when the Words of Allāh and the words of the two messengers 'Īsā and Muhammad (*sallAllāhu 'alayhimā wa sallam*) agree, then who cares about the words of Jahm, Al-Marīsī and their companions? The *Nafs* of Allāh is Allāh (Himself). And the *Nafs* (Self) gathers all of the Attributes. So when you negate the *Nafs*, then you negate the Attributes. And when you negate the Attributes, then there is nothing (left).

وحدثنا محمد بن كثير أنبأ سفيان عن زيد بن جبير قال: سمعت أبا البختري قال: لا يقولن أحدكم اللهم أدخلني مستقر رحمتك، فإن مستقر رحمته نفسه.

281. And Muhammad ibn Kathīr narrated to us (and said): Sufyān informed us, from Zayd ibn Jubayr who said: I heard Abū Al-Bakhtarī who said: *"None of you*

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[401] *Sahīh*. It was narrated by Al-Bukhārī (7404) Muslim (2751), At-Tirmidhī (3543), Ibn Mājah (4295), Ahmad in his "Musnad" (9597), Ibn Khuzaymah in "At-Tawhīd" (7) and Ibn Hibbān in his "Sahīh" (6143).

[402] *Sahīh*. It was narrated by Al-Bukhārī (7405) and Muslim (2675).

should ever say: O Allāh, enter me into the place of Your Mercy. For verily, the place of His Mercy is His Nafs (Self)."[403]

فقد أخبر أبو البختري أن رحمة الله في نفسه. وكذلك قال الله تعالى:

So Abū Al-Bakhtarī verily informed that the Mercy of Allāh is in His *Nafs*, and due to this Allāh – the Exalted – said:

﴿ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا ﴾

"Verily, the Hour is coming. I am on the verge of hiding it (from My Self)**."**
(Tā-Hā 20:15)

فحدثنا ابن نمير حدثنا محمد بن عبيد عن إسماعيل بن أبي خالد عن أبي صالح الحنفي {أكاد أخفيها} قال: من نفسي.

282. Ibn Numayr narrated to us (and said): Muhammad ibn 'Ubayd narrated to us, from Ismā'īl ibn Abī Khālid, from Abū Sālih Al-Hanafī (regarding the Words): "**I am on the verge of hiding it."** He said: *"From My Nafs (Self)."*[404]

فأي مسلم سمع بما أخبر الله عن نفسه في كتابه وما أخبر عنه الرسول ﷺ ثم يلتفت إلى أقاويلهم إلا كل شقي غوي؟

Then which Muslim who has heard what Allāh has informed about His *Nafs* in His Book, and what the Messenger of Allāh ﷺ has informed about, then turns to their statement, except every miserable deviator.

ولو قد أظهر المعارض هذا وما أشبهه ببلد سوى بلده لظننا أنه كان ينفى عنها وجانبه من أهلها أهل الدين والورع.

And if the opposer openly declared this, and what is similar to it, in other countries than his own, then we verily think he would be expelled therefrom, and that the people of religion and fear (of Allāh) therein would avoid him.

ويحك إن الناس لم يرضوا من أبي حنيفة إذ أفتى بخلاف روايات رويت عن النبي ﷺ في:

Woe to you! The people are verily not pleased with Abū Hanīfah when he gave *fatwā* with the opposite of the narrations that were narrated from the Prophet ﷺ regarding:

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[403] This *isnād* is *sahīh*. Muhammad ibn Kathīr is trustworthy. Sufyān is Ath-Thawrī and he is a an *imām*, a mountain. Zayd ibn Jubyr ibn Hurmul is trustworthy. Abū Al-Bakhtarī At-Tāī, his name is Sa'īd ibn Fayrūz, and he is a *tābi'ī* who heard from Ibn 'Umar and Ibn 'Abbās (*radiAllāhu 'anhum*).
[404] It is *sahīh*. It was narrated by Ibn Jarīr in his "Tafsīr" (18/285, 286).

البيعين بالخيار ما لم يتفرقا.

283. ***"The two parties (i.e. buyer and seller) in a business transaction have the right to annul it, as long as they have not separated."*** [405]

وفي الوضوء من لحوم الإبل.

284. And regarding (performing) ablution due to (eating) the meat of the camel.[406]

وإشعار البدن.

285. And regarding marking the camels (for slaughtering by making a cut in one of its sides until the blood flows).[407]

وفي إسهام الفارس والراجل.

286. And regarding the shares of the knight and the foot soldier.[408]

وفي لبس المحرم الخفين إذا لم يجد النعلين.

287. And regarding the one in *ihrām* wearing two *khuffs* when he has no sandals.[409]

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[405] Narrated by Al-Bukhārī (2107). 'Abdullāh ibn Ahmad narrated in "As-Sunnah" (360) that Sufyān ibn 'Uyaynah said: *"Abū Hanīfah used to put forth similitudes (or examples) to the hadīth of the Messenger of Allāh ﷺ and then oppose it. It reached him that I narrated a hadīth from the Messenger of Allāh ﷺ where he said:* ***'The two parties (i.e. buyer and seller) in a business transaction have the right to annul it, as long as they have not separated.'*** *So Abū Hanīfah said: 'Then what if they are on a ship, how will they separate?'"* So Sufyān said: *"So have you ever heard anything more evil than this?"*

[406] Narrated by Muslim (360). Abū Hanīfah stated there is no harm in praying without renewing ablution after eating the meat of a camel, while the Prophet ﷺ enjoined this.

[407] Narrated by Al-Bukhārī (1696) and Muslim (1321). Abū Hanīfah stated that this is mutilation and torture of the animal, while the Prophet ﷺ did this.

[408] Narrated by Al-Bukhārī (2863) and Muslim (1762). The Prophet ﷺ declared that the horse used in *jihād* gets two shares of the war booty and its rider gets one share. Abu Hanīfah refused to declare that an animal gets a bigger share than a human.

[409] Narrated by Al-Bukhārī (1841) and Muslim (1178). 'Abdullāh ibn Ahmad narrated in "As-Sunnah" (297) that Hammād ibn Zayd said: I was sitting with Abū Hanīfah in Makkah when a man came to him and said: *"I have worn sandals."* Or he said: *"I have worn trousers while I was in ihram."* Or he said: *"I have worn khuff (thick socks from leather) while I was in ihram."* So Abū Hanīfah said: *"You must offer a sacrifice."* So I (Hammād) said to the man: *"Did you find any sandals or did you find a waist cloth?"* He said: *"No."* So I said: *'O Abū Hanīfah, this man claims that he could not find."* He (Abū Hanīfah) said: *"It doesn't matter if he could find or could not find."* Hammād said: So I said: Amr ibn Dīnār narrated to us from Jābir ibn Zayd, from Ibn 'Abbās (*radiAllāhu 'anhu*) that he said: I heard the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) say: ***"Trousers for the one who cannot find a waist cloth, and the khuff for the one who cannot find sandals."***

وما أشبهها من الأحاديث، حتى نسبوا أبا حنيفة فيها إلى رد حديث رسول الله ﷺ وناقضوه فيها ووضعوا عليه فيها الكتب.

And what is similar to it of *ahādīth*. They even described Abū Hanīfah in this to rejecting the *hadīth* of the Messenger of Allāh ﷺ, they contradicted him in this and they wrote books against him regarding this.

فكيف بمن ناصب الله في صفاته التي ينطق بنصها كتابه فينقضها على الله صفة بعد صفة وشيئا بعد شيء بعمايات من الحجج وخرافات من الكلام خلاف ما عنى الله، ولم يأت بشيء منها الروايات ولم يوجد شيء منها عن العلماء الثقات، بل كلها ضحك وخرافات. فإن كان أبو حنيفة استحق بما أفتى من خلاف تلك الروايات أن ينسب إلى رد حديث رسول الله ﷺ، استحققتم أنتم أن تنسبوا إلى رد ما أنزل الله. بل أنتم أولى بالرد من أبي حنيفة لأن أبا حنيفة قد وافقه على بعض فتياه بعض الفقهاء ولم يتابعكم على مذاهبكم إلا السفهاء وأهل البدع والأهواء ومن لا يعرف له إلها في السماء. فشتان ما بينكم وبين أبي حنيفة فيما أفتى. لأنه ليس من كفر كمن أخطأ، ولا هما في الإثم والعار سواء.

Then what about the one who opposes Allāh in His Attributes which the text of His Book clearly states, and rejects them for Allāh – attribute after attribute, and little by little – with blindnesses of arguments and imagined stories of speech that are the opposite of what Allāh intended, none of which came in the narrations and none of it can be found from the trustworthy scholars, rather, all of it is jokes and imagined stories? So if Abū Hanīfah deserved to be described with rejecting the *hadīth* of the Messenger of Allāh ﷺ for what he issued of *fatwā* that opposed these narrations, then you deserve to be described as rejecting what Allāh – *'azza wa jalla* – has revealed. Rather, you are more deserving of (being described with) rejection than Abū Hanīfah, because some of the scholars verily agree with Abū Hanīfah in some of his *fatāwā*, while none other than the fools from the people of innovation and desires have followed you in your *madhhab*. So what a great difference there is between you and Abū Hanīfah in what he issued as *fatwā*, because the one who commits *kufr* is not like the one who makes a mistake, and they are not equal in sin and disgrace.

ونحن قد عرفنا بحمد الله تعالى من لغات العرب هذه المجازات التي اتخذتموها دلسة وأغلوطة على الجهال تنفون بها عن الله حقائق الصفات بعلل المجازات.

And we verily know, by the praise of Allāh the Exalted, these metaphors from the dialects of the Arabs which you have used as a deceiving of and cause of error for the ignorant. With it you negate the realities of the Attributes for Allāh by the arguments of the metaphors.

غير أنا نقول: لا يحكم للأغرب من كلام العرب على الأغلب، ولكن نصرف معانيها إلى الأغلب حتى تأتوا ببرهان أنه عنى بها الأغرب. وهذا هو المذهب الذي إلى العدل والإنصاف أقرب؛ لا أن تعترض صفات الله المعروفة المقبولة عند أهل البصر فنصرف معانيها بعلة المجازات إلى ما هو أنكر، ونرد على الله بداحض الحجج وبالتي هي أعوج. وكذلك ظاهر القرآن وجميع ألفاظ الروايات تصرف معانيها إلى العموم حتى يأتي متأول ببرهان بيّن أنه أريد بها الخصوص. لأن الله تعالى قال:

But we say: The strange (and rare) in the speech of the Arabs is not judged in favor over the predominant. Rather, we interpret its meanings in accordance with the predominant, until you bring an evidence that He meant the rare. And this is the *madhhab* which is closer to justice and moderation, and not that the meanings of the well-known and accepted Attributes of Allāh for the people of insight, are changed by the argument of the metaphors to what is more rejected, and that they are rejected for Allāh with refuting evidences of what is even more crooked. And likewise is the apparent of the Qurān and all of the wordings of the narrations. Their meanings are interpreted to the general, until an interpreter brings a clear evidence for, that the specific is the intended. Because Allāh – the Exalted – said:

﴿ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴾

"In the clear Arabic language." (Ash-Shu'arā 26:195)

فأثبته عند العلماء أعمّه وأشده استفاضة عند العرب. فمن أدخل منها الخاص على العام كان من الذين يتبعون ما تشابه منه ابتغاء الفتنة وابتغاء تأويله، فهو يريد أن يتبع فيها غير سبيل المؤمنين.

So the most established of it for the scholars, is the most general of it and that which is most comprehensive (in meaning) for the Arabs. So whoever enters the specific into the general of it, then he is from those who follow that which is unclear while seeking affliction and seeking its interpretation. And with that he wishes to follow another way than that of the believers.

فمراد جهم بقوله لا يوصف الله بضمير، يقول: لا يوصف الله بسابق علم في نفسه؛ والله مكذبه بذلك ثم رسوله إذ يقول: «**سبق علم الله في خلقه فهم صائرون إلى ذلك**».

So what Jahm intend with his words: *"All is not described with a pronoun."* He is saying: Allāh is not described with having pre-existing knowledge in His *Nafs*. And Allah is refuting Him in this, and after that His Messenger ﷺ when he said: ***"The Knowledge of Allāh regarding His creation has gone forth, and they will end up in accordance with that."***

حدثناه نعيم بن حماد عن عبد العزيز بن أبي حازم عن العلاء بن عبد الرحمن الحرقي عن أبيه عن أبي هريرة رضي الله عنه عن النبي ﷺ.

288. Nu'aym ibn Hammād narrated it to us, from 'Abdul-'Azīz ibn Abī Hāzim, from Al-'Alā ibn 'Abdir-Rahmān Al-Huraqī, from his father, from Abū Hurayrah, from the Prophet ﷺ.[410]

وحدثنا نعيم بن حماد حدثنا ابن المبارك حدثنا الأوزاعي عن ربيعة بن يزيد عن عبد الله بن الديلمي عن عبد الله بن عمرو بن العاص رضي الله عنهما قال: سمعت رسول الله ﷺ يقول: «**جف القلم على علم الله**».

289. And Nu'aym ibn Hammād narrated to us (and said): Ibn Al-Mubārak narrated to us (and said): Al-Awzā'ī narrated to us, from Rabī'ah ibn Yazīd, from 'Abdullāh ibn Ad-Daylamī, from 'Abdullāh ibn 'Amr ibn Al-'Ās (*radiAllāhu 'anhu*) who said: I heard the Messenger of Allāh ﷺ say: ***"The pen has dried over the Knowledge of Allāh."***[411]

وحدثنا نعيم بن حماد حدثنا ابن المبارك أنبأ رباح بن يزيد عن عمرو بن حبيب عن القاسم بن أبي بزة عن سعيد بن جبير عن ابن عباس أنه كان يحدث أن رسول الله ﷺ قال: «**إن أول شيء خلقه الله القلم فأمره فكتب كل شيء يكون**»

290. Nu'aym ibn Hammād narrated to us (and said): Ibn Al-Mubārak narrated to us (and said): Rabāh ibn Yazīd narrated to us, from 'Amr ibn Habīb, from Al-Qāsim ibn Abī Murrah, from Sa'īd ibn Jubayr, from Ibn 'Abbās that he used to narrate from the Messenger of Allāh ﷺ that he said: ***"Verily, the first thing Allāh created was the pen. Then He commanded it, so it wrote everything that will exist."***[412]

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[410] Its *isnād* is *hasan*. It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (111) and Al-Lālakāī in "Sharh Usūl Al-I'tiqād" (677) by way of the author. And all of the narrators are trustworthy, except Al-'Alā ibn 'Abdir-Rahmān Al-Huraqī. An-Nasāī said: *"There is no harm in him."* And likewise did Abū Ma'īn said in what the author narrated from him.

[411] It is *sahīh*, and the words mentioned are *mawqūf* from 'Abdullāh ibn 'Amr (and not the words of the Prophet ﷺ). The Prophet ﷺ said: ***"Verily, Allāh created His creation in darkness, and He threw some of His light upon them. Then whoever was struck by any of this light, he is guided. And whoever it went by is misguided."*** And due to this I (i.e. 'Abdullāh ibn 'Amr) say: *"The pen has dried over the Knowledge of Allāh."* It was narrated by At-Tirmidhī in his "Sunan" (2642) Ibn Abī 'Āsim in "As-Sunnah" (244), Ibn Hibbān in his "Sahīh" (6169), Ahmad in his "Musnad "(6644), Al-Hākim in "Al-Mustadrak" (1/30), Al-Ājurrī in "Ash-Sharī'ah" (p. 175), Al-Lālakāī in "Sharh Usūl Al-I'tiqād" (677) and others.

[412] It is *sahīh* and its narrators are trustworthy. It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (118), At-Tabarī in "At-Tafsīr" (23/526), Abū Ya'lā in his "Musnad" (2329), Ibn Abī 'Āsim in "As-Sunnah" (108), Al-Bayhaqī in "Al-Asmā was-Sifāt" (9/3) and Ad-Diyā in "Al-Mukhtārah" (361).

فهل جرى القلم إلا بسابق علم الله في نفسه قبل حدوث الخلق وأعمالهم والله ما جرى القلم بما يجري حتى أجراه الله تعالى بعلمه وعلمه ما يكتب مما يكون قبل أن يكون.

So did then pen write anything other than the pre-existing knowledge of Allāh in His *Nafs* before the occurring of the creation and their deeds? By Allāh, the pen did not write what it wrote down, until Allāh – the Exalted – made it write His Knowledge, and He taught it what it should write from what will exist before it existed.

وقال رسول الله ﷺ: «**كتب الله مقادير أهل السموات والأرض قبل أن يخلقهم بخمسين ألف سنة**».

The Messenger of Allāh ﷺ said: ***"Allāh wrote the decrees of the inhabitants of the heavens and the earth, fifty thousand years before He created them."***

فهل كتب ذلك إلا بما علم فما موضع كتابه هذا إن لم يكن علمه في دعواهم.

So did He write this (in accordance) with anything other than what He knew? And what is the point of this Book of His if He did not know it (i.e. what and who will exist, and what will occur), in their claim?

حدثناه عبد الله بن صالح المصري حدثني الليث عن أبي هانئ حميد بن هانئ عن أبي عبد الرحمن الحبلي عن عبد الله بن عمرو قال: سمعت رسول الله ﷺ يقول: «**كتب الله مقادير كل شيء قبل أن يخلق السموات والأرض بخمسين ألف سنة**»

291. 'Abdullāh ibn Sālih Al-Masrī narrated it to us (and said): Al-Layth narrated to me, from Abū Hāni Humayd ibn Hāni, from Abū 'Abdir-Rahmān Al-Hublī, from 'Abdullāh ibn 'Amr who said: I heard the Messenger of Allāh ﷺ say: ***"Allāh wrote the decrees of the inhabitants of the heavens and the earth fifty thousand years before He created them."***[413]

والأحاديث عن رسول الله ﷺ في الإيمان بسابق علم الله تعالى كثير يطول إن ذكرناها وفيما ذكرنا من ذلك ما يبطل دعوى جهم في أغلوطته التي توهم على الله في الضمير.

And the *ahādīth* from the Messenger of Allāh ﷺ regarding the belief in the pre-existing Knowledge of Allāh – the Exalted – are many, and it (i.e. the book) will be long if we mention them all. And in what we have mentioned of this, there is what invalidates the claim of Jahm in his deceiving arguments (that cause people to go astray) which he falsely understood about Allāh regarding the pronoun.

[413] It is *sahīh*. It was narrated by Muslim (2653), At-Tirmidhī (2156), Ahmad (6579), Ibn Hibbān (2138), 'Abdullāh ibn Ahmad in "As-Sunnah" (856) and others.

Chapter: The Attributes of *Hubb* (Love), *Bughd* (Hate), *Ghadab* (Anger), *Ridā* (Pleasure), *Farah* (Rejoicing), *Kurh* (Disliking), *'Ajab* (Amazement), *Sakhat* (Displeasure), *Irādah* (Desire) and *Mashī'ah* (Will)

ثم عارض المعارض أيضا أشياء من صفات الله تعالى التي هي مذكورة في كتاب الله ونازع في الآيات التي ذكرت فيها ليغالط الناس في تفسيرها. فذكر منها الحب والبغض والغضب والرضى والفرح والكره والعجب والسخط والإرادة والمشيئة ليدخل عليها من الأغلوطات ما أدخل على غيرها مما حكيناه عنه، غير أنه قد أمسك عن الكلام فيها بعدما خلطها بتلك، فحين أمسك المعارض عن الكلام فيها أمسكنا عن جوابه وروينا ما روى فيها عن رسول الله ﷺ مما لا يحتمل أغلوطاته. فإلى الله نشكو قوما هذا رأيهم في خالقنا ومذهبهم في إلهنا.

Then the opposer also opposed some things from the Attributes of Allāh – the Exalted – which are mentioned in the Book of Allāh, and he disputed the verses that were mentioned regarding it, in order to lead the people into error regarding their *tafsīr*. So from it he mentioned: The *Hubb* (Love), the *Bughd* (Hate), the *Ghadab* (Anger), the *Ridā* (Pleasure), the *Farah* (Rejoicing), the *Kurh* (Disliking), the *'Ajab* (Amazement), the *Sakhat* (Displeasure), the *Irādah* (Desire) and the *Mashī'ah* (Will), in order to introduce dubious (or deceiving) arguments regarding them, just as he introduced them regarding other issues which we have mentioned from him. But he refrained from (mentioning) the Speech among them after having mixed it with them. So when the opposer refrained from the Speech in it, then we refrained from answering it, and we will narrate what was narrated from the Messenger of Allāh ﷺ which does not contain any possibility for his dubious arguments. And to Allāh we complain about a people who has this opinion regarding our Creator and (about) their *madhhab* regarding our *Ilāh*.

مع أنه عز وجهه وجل ذكره قد حققها في محكم كتابه قبل أن ينفيها عنه المبطلون وكذبهم في دعواهم قبل أن يدعوه وعابهم به قبل أن يحكوه، ثم رسوله المجتبى وصفيه المصطفى. فاستغنينا فيه بما ذكر الله في كتابه منها وسطر وسن رسوله المصطفى وأخبر، وردد من ذكرها وكرر، فمن يكترث لضلالتهم بعد قول الله تعالى:

Despite that He – Mighty is His Face and Majestic is His mention – established it all (i.e. these Attributes) in His Book before the invalidators negated it for Him. And He rejected them in their claim before they even claimed it. And He criticized them before they even uttered it. And after that His selected Messenger and His chosen friend ﷺ (did the same). So it is sufficient for us regarding it what Allāh mentioned and recorded of it in His Book, and what His chosen Messenger ﷺ legislated and informed, and he repeated its mention and clarified it. So who cares about their misguidance after the Words of Allāh the Exalted:

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا﴾

"Verily, Allāh loves those who fight in His cause in rows." (As-Saff 61:4)

﴿ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾

"Verily, Allāh loves those who repent often, and He loves those who purify themselves." (Al-Baqarah 2:222)

﴿ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ﴾

"Then Allāh will bring about some people whom He loves and they love Him." (Al-Māidah 5:54)

فجمع بين الحبين حب الخالق وحب المخلوق متقارنين. ثم فرق بين ما يحب وما لا يحب ليعلم خلقه أنهما متضادان غير متفقين فقال:

So He gathered between two (types of) love: The Love of the Creator (i.e. that Allāh loves) and the love of the created (i.e. that Allāh is loved), linked together. Then He differentiated between what He loves and what He does not love, in order for His creation to know that these two are opposites and not the same. So He said:

﴿ لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ ﴾

"Allāh does not love that evil words should be uttered openly." (An-Nisā 4:148)

و:

And:

﴿ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾

"Verily, He does not love those who waste (or overspend)**."** (Al-An'ām 6:141)

وقال تعالى:

And He – the Exalted – said:

﴿ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ ﴾

"It is verily evil what they have sent forth for themselves; that Allāh is displeased with them." (Al-Māidah 5:80)

ثم فرق بين سخطه وإسخاط العباد إياه فقال:

Then He differentiated between His Displeasure and the slaves making Him displeased, so He said:

﴿ ذَلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ ﴾

"That is because they followed what makes Allāh displeased, and they disliked His Pleasure." (Muhammad 47:28)

وقال:

And He said:

﴿ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ ﴾

"And Allāh became angry with them and cursed them." (Al-Fath 48:6)

ثم ذكر إغضاب الخلق إياه فقال تعالى:

Then He mentioned when the creation makes Him angry, when He – the Exalted – said:

﴿ فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ ﴾

"Then when they angered Us, We took vengeance upon them."
(Az-Zukhruf 43:55)

يقول أغضبونا، فذكر أنه يَغضب ويُغضَب. وقال تعالى:

He is saying: They made Us angry. So He mentioned that He becomes angry and that He is made angry. And He – the Exalted – said:

﴿ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ﴾

"Allāh is pleased with them and they are pleased with Him." (At-Tawbah 9:100)

﴿ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ ﴾

"Allāh disliked that they should go, so He made them lag behind."
(At-Tawbah 9:46)

فهذا الناطق من كتاب الله يستغنى فيه بظاهر التنزيل عن التفسير وتعرفه العامة والخاصة غير هؤلاء الملحدين في آيات الله الذين غالطوا فيها الضعفاء.

So these are the statements from the Book of Allāh in which the apparent of the revelation is sufficient from any *tafsīr* (explanation), and (statements) that are known by both the ordinary people and the scholars, except those who reject the verses of Allāh; those who cause the weak ones to make mistakes therein.

فقالوا نقر بها كلها لأنها مذكورة في القرآن لا يمكن دفعها غير أنا لا نقول يحب ويرضى ويغضب ويسخط ويكره في نفسه ولا هذه الصفات من ذاته على اختلاف معانيها، ولكن تفسير حبه ورضاه بزعمهم ما يصيب الناس من العافية والسلامة والخصب والدعة، وغضبه وسخطه بزعمهم ما يقعون فيه من البلاء والهلكة والضيق والشدة؛

So they said: *"We acknowledge all of this, because it is mentioned in the Qurān so it is not possible to reject it. But we do not say: He Himself loves, becomes pleased, angry, displeased and dislikes, nor are these Attributes, with all their different meanings, from His Dhāt (Being). But the tafsīr of His Love and Pleasure* – according to their claim – *is what befalls the people of good health, safety, fertility and kindness. And His Anger and Displeasure* – according to their claim – *is whatever they fall in of affliction, destruction, hardship and calamity."*

فإنما آية غضبه ورضاه وسخطه عندهم ما يتقلب فيه الناس من هذه الحالات وما أشبهها لا أن الله يحب ويبغض ويرضى ويسخط حالا بعد حال في نفسه.

For verily the sign of His Anger, His Pleasure and His Displeasure – for them – is what the people change to and from of these states, and what is similar to it, and not that Allāh loves, hates, becomes pleased or displeased as one state after another in His *Nafs*.

فيقال لهؤلاء الملحدين في آيات الله تعالى المكذبين بصفات الله: ما رأينا دعوى أبطل ولا أبعد من صحيح لغات العرب والعجم من دعواكم هذه، ففي دعواكم إذا كان أولياء الله المؤمنون من رسله وأنبيائه وسائر أوليائه في ضيق وشدة وعوز من المأكل والمشرب وفي خوف وبلاء كانوا في دعواكم في سخط من الله وغضب وعقاب، وإذا كان الكافر في خصب ودعة وأمن وعافية واتسعت عليه دنياه من مأكل الحرام وشرب الخمور كانوا في رضى من الله وفي محبة!

So it is said to these deniers of the verses of Allāh – the Exalted – and the rejecters of His Attributes: We have never seen a claim more false, nor further away from what is correct in the languages of the Arabs and non-Arabs, than this claim of yours. Because in your claim, then if the *awliyā* of Allāh – the believers among his messengers, prophets and the rest of His *awliyā* – are in (situations of) hardship and calamity, and lacking food and drink, and in fear and under affliction, then they – according to your claim – are in displeasure, anger and

punishment from Allāh. And if the *kāfir* is in (situations of) fertility, kindness, safety and good health, and his *dunyā* has become widened for him with forbidden food and drinks of alcohol, then they (i.e. the *kuffār*) are in pleasure and love from Allāh.

ما رأينا تأويلا أبعد من الحق من تأويلكم هذا. وبلغنا أن بعض أصحاب المريسي قال له: كيف تصنع بهذه الأسانيد الجياد التي يحتجون بها علينا في رد مذاهبنا مما لا يمكن التكذيب بها مثل سفيان عن منصور عن الزهري، والزهري عن سالم، وأيوب وابن عون عن ابن سيرين، وعمرو بن دينار عن جابر عن النبي ﷺ وما أشبهها.

We have never seen any interpretation that is further away from the truth, than this interpretation of yours. And it has reached us that some of the companions of Al-Marīsī said to him: *"What will you do with these goods chains of narration which they use as arguments against us in the rejection of our madhhab, among that which it is not possible to reject? Such as: Sufyān, from Mansūr, from Az-Zuhrī. And Az-Zuhrī, from Sālim and Ayyūb and Ibn 'Awn, from Ibn Sīrīn and 'Amr ibn Dīnār, from Jābir, from the Prophet ﷺ and what is similar to this?"*

قال: فقال المريسي: لا تردوه فتفتضحوا، ولكن غالطوهم بالتأويل فتكونوا قد رددتموها بلطف إذ لم يمكنكم ردها بعنف، كما فعل هذا المعارض سواء.

He said: So Al-Marīsī said: *"Do not reject them, because then you will be exposed. Rather, deceive them (or cause them to make mistakes) with the tawīl (interpretation), because then you have rejected them gently when you are not capable of rejecting them with severity."* Exactly as this opposer has done.

وسنقص عليه بعض ما روي في بعض هذه الأبواب من الحب والبغض والسخط والكراهية وما أشبهه.

And we will narrate some of what was narrated regarding these issues of Love, Hate, Displeasure, Disliking and what is similar to it.

حدثنا محمد بن كثير العبدي أخبرنا همام عن قتادة عن أنس بن مالك عن عبادة بن الصامت رضي الله عنهما أن النبي ﷺ قال: «**من أحب لقاء الله أحب الله لقاءه ومن كره لقاء الله كره الله لقاءه**»

292. Muhammad ibn Kathīr Al-'Abdī narrated to us (and said): Hammām informed us, from Qatādah, from Anas ibn Mālik, from 'Ubādah ibn As-Sāmit (*radiAllāhu 'anhu*) that the Prophet ﷺ said: ***"Whoever loves to meet Allāh, then Allāh loves to meet him. And whoever dislikes to meet Allāh, then Allāh dislikes to meet him."***[414]

[414] It is *sahīh*. It was narrated by Al-Bukhārī (6507) and Muslim (2683).

فذكر رسول الله ﷺ الكراهيتين معا من الخالق والمخلوق.

So the Messenger of Allāh ﷺ mentioned two (types of) disliking together from the Creator and the created.

وحدثنا مسدد حدثنا يحي وهو القطان عن زكريا بن أبي زائدة حدثني عامر الشعبي حدثني شريح بن هانئ قال حدثتني عائشة رضي الله عنها أن رسول الله ﷺ قال: «**من أحب لقاء الله أحب الله لقاءه ومن كره لقاء الله كره الله لقاءه والموت قبل لقاء الله**».

293. And Musaddad narrated to us (and said): Yahyā – and he is Al-Qattān – narrated to us, from Zakariyyā ibn Abī Zāidah (who said): ʻĀmir Ash-Shaʻbī narrated to me (and said): Shurayh ibn Hāni narrated to me and said: ʻĀishah (*radiAllāhu ʻanhā*) narrated to me that the Messenger of Allāh ﷺ said: ***"Whoever loves to meet Allāh, then Allāh loves to meet him. And whoever dislikes to meet Allāh, then Allāh dislikes to meet him. And death comes before the meeting with Allāh."***[415]

وحدثنا عمرو بن عون الواسطي أخبرنا خالد وهو ابن عبد الله عن سهيل بن أبي صالح عن أبيه عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «**إذا أحب الله عبدا دعا جبريل فقال إني أحب فلانا فأحبوه فيحبه أهل السماء ثم يوضع له القبول في الأرض وإذا أبغض عبدا دعا جبريل فقال إني أبغض فلانا فأبغضوه فيبغضه أهل السماء ويوضع له البغضاء في الأرض**».

294. And ʻAmr ibn ʻAwn Al-Wāsitī narrated to us (and said): Khālid – and he is Ibn ʻAbdillāh – informed us, from Suhayl ibn Abī Sālih, from his father, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"When Allāh loves a slave, then He calls Jibrīl and says: 'I verily love fulān, so love him (as well).' Then the inhabitants of the heaven will love him***." He said: ***"Then upon earth the acceptance is placed (in the hearts of the creations) for him. And when He hates a slave He calls Jibrīl and says: 'I verily hate fulān, so hate him (as well).' Then the inhabitants of the heaven will hate him, and upon earth hatred is placed (in the hearts of the creations) for him."***[416]

وحدثنا محمد بن كثير أخبرنا سفيان قال: ما أحب الله عبدا فأبغضه وما أبغض عبدا فأحبه وإن الرجل ليعبد الأوثان وهو عبد الله.

295. And Muhammad ibn Kathīr narrated to us (and said): Sufyān informed us and said: *"Allāh never loved a slave and then hated him (afterwards), and He never*

[415] It is *sahīh*. It was narrated by Muslim (2684), Al-Humaydī (227) and others.
[416] It is *sahīh*. It was narrated by Al-Bukhārī (7485), Muslim (2637) and At-Tirmidhī (3161).

hated as slave and then loved him (afterwards). And a man verily worships the idols while he is a slave of Allāh."[417]

حدثنا مسدد حدثنا يحيى عن ابن جريج قال: سمعت ابن أبي مليكة يحدث عن عائشة رضي الله عنها قالت قال رسول الله ﷺ: «**إن أبغض الرجال إلى الله الألد الخصم**».

296. Musaddad narrated to us (and said): Yahyā narrated to us, from Ibn Jurayj who said: I heard Ibn Abī Mulaykah narrate from ʻĀishah (*radiAllāhu ʻanhā*) who said: The Messenger of Allāh ﷺ said: ***"Verily, the most hated person for Allāh is the most quarrelsome."***[418]

حدثنا زكريا بن نافع الرملي عن نافع بن عمر الجمحي عن بشر ابن عاصم الثقفي عن أبيه عن عبد الله بن عمرو بن العاص قال: قال رسول الله ﷺ: «**إن الله يبغض البليغ من الرجال الذي يتخلل بلسانه تخلل الباقر بألسنتها**».

297. Zakariyyā ibn Nāfiʻ Ar-Ramlī narrated to us, from Nāfiʻ ibn ʻUmar Al-Jumahī, from Bishr ibn ʻĀsim Ath-Thaqafī, from his father, from ʻAbdullāh ibn ʻAmr ibn Al-ʻĀs who said: The Messenger of Allāh ﷺ said: ***"Verily, Allāh hates the eloquent among men who enlarges (his words) with his tongue, just as cows enlarge (their sound) with their tongues."***[419]

وحدثنا علي بن المديني حدثنا معاذ بن هشام حدثني أبي عن قتادة عن عبد الله بن بريدة عن أبيه قال: قال رسول الله ﷺ: «لا تقولوا للمنافق سيدنا فإنه إن يك سيدكم فقد أسخطتم ربكم».

298. And ʻAlī ibn Al-Madīnī narrated to us (and said): Muʻādh ibn Hishām narrated to us (and said): My father narrated to me, from Qatādah, from ʻAbdullāh ibn Buraydah, from his father who said: The Messenger of Allāh ﷺ said: ***"Do not say 'Our master (or leader)' to a munāfiq, for verily if he is your master, then you have made your Lord displeased."***[420]

حدثنا محمد بن كثير أخبرنا شعبة عن عمرو بن مرة قال: سمعت عبد الله بن الحارث عن أبي كثير عن عبد الله بن عمرو عن النبي ﷺ أن رجلا قال: يا رسول الله أي الهجرة أفضل؟ قال: «**أن تهجر ما كره ربك**».

299. Muhammad ibn Kathīr narrated to us (and said): Shuʻbah informed us, from ʻAmr ibn Murrah who said: I heard ʻAbdullāh ibn Al-Hārith, from Abū Bakr, from ʻAbdullāh ibn ʻAmr, from the Prophet ﷺ that a man said: *"O Messenger of*

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[417] It was narrated by Abū Nuʻaym in "Al-Hilyah" (7/29) and it is *sahīh* from Sufyān.
[418] It is *sahīh*. It was narrated by Al-Bukhārī (2457), Muslim (2668).
[419] It is sahīh. It was narrated by Abū Dāwūd (5005), At-Tirmidhī (2853), Ahmad (6543 and others.
[420] It is *sahīh*. It was narrated by Al-Bukhārī in "Al-Adab Al-Mufrad" (760), Abū Dāwūd (4977), Ahmad (22939) and others.

Allāh, which hijrah is the best?" He said: ***"That you make hijrah from (i.e. forsake) what your Lord dislikes."***[421]

حدثنا موسى بن إسماعيل حدثنا حماد وهو ابن سلمة أخبرنا عطاء بن السائب عن مرة الهمداني عن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله ﷺ: «عجب ربنا من رجلين رجل قام عن وطائه ولحافه من بين حبه وأهله إلى صلاته ورجل غزا في سبيل الله فانهزم فعلم ما عليه في الفرار وما له في الرجوع فرجع حتى أهريق دمه».

300. Mūsā ibn Ismā'īl narrated to us (and said): Hammād – and he is Ibn Salamah – narrated to us (and said): 'Atā ibn As-Sāib informed us, from Murrah Al-Hamadānī, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Our Lord is amazed with two (types of) men: A man who gets up from his mattress and quilt from the place of his love and family (and goes) to his prayer. And a man who attacks in the path of Allāh and then is defeated. And he knows what is upon him (or burdens) for fleeing and what he will have (of reward) if he returns. So he returns (to the battlefield) until his blood is spilled."***[422]

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[421] It is *sahīh*. It was narrated by An-Nasāī (7/144), Ahmad (6487), At-Tiyālisī (2386) and others.

[422] It was narrated by Al-Hākim in "Al-Mustadrak" (2/112), Abū Dāwūd in his "Sunan" (2536), Ahmad in his "Musnad" (3949), Ibn Abī 'Āsim in "As-Sunnah" (569), Abū Ya'lā in his "Musnad" (5272), Ibn Hibbān in his "Sahīh" (2557) and Al-Bayhaqī in "Al-Kubrā" (9/164).
Ad-Dāraqutnī said in "Al-'Ilal" (5/267): *"And the correct is that is mawqūf (i.e. from the words of Ibn Mas'ūd)."* And the narration that went forth in number (260) testifies to it.

حدثنا مسدد حدثنا يحيى عن سفيان حدثني أبو إسحاق عن علي بن ربيعة أنه كان ردف علي فقال علي رضي الله عنه: كنت ردف النبي ﷺ فقال: «**يعجب الرب –أو ربنا– إذا قال العبد سبحانك لا إله إلا أنت إني قد ظلمت نفسي فاغفر لي إنه لا يغفر الذنوب إلا أنت**».

301. Musaddad narrated to us (and said): Yahyā narrated to us, from Sufyān (who said): Abū Ishāq narrated to me, from ʻAlī ibn Rabīʼah that he was behind ʻAlī and then ʻAlī (*radiAllāhu ʻanhu*) said: I was behind the Prophet ﷺ when he said: ***"The Lord – or our Lord – becomes amazed when the slave says: 'Glorified are You, there is no-one worthy of worship besides You. I have verily wronged myself, so forgive me. It is verily only You who forgives the sins.'"***[423]

حدثنا سلام بن سليمان المدائني حدثنا شعبة عن محمد بن زياد عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: «**عجب ربنا من قوم جيء بهم في السلاسل حتى يدخلهم الجنة**».

302. Salām ibn Sulaymān Al-Madāinī narrated to us (and said): Shuʻbah narrated to us, from Muhammad ibn Ziyād, from Abū Hurayrah (*radiAllāhu ʻanhu*), from the Prophet ﷺ who said: ***"Our Lord is amazed by a group of people who are brought in chains until He enters them into Paradise."***[424]

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[423] It was narrated by Al-Muhāmilī in "Ad-Duʻā" (16) and from him Ad-Dāraqutnī in "Al-ʻIlal" (4/62-63), At-Tabarānī in "Ad-Duʻā" (781), ʻAbdur-Razzāq in his "Musannaf" (10/396-397), Abū Dāwūd At-Tiyālisī in his "Musnad" (132), Ahmad in his "Musnad" (753, 930, 1056), Abū Dāwūd in his "Sunan" (2602), At-Tirmidhī in his "Sunan" (3446), An-Nasāī in "Al-Kubrā" (7899), Ibn Hibbān in his "Sahīh" (2698), Al-Hākim in "Al-Mustadrak" (299) and Al-Bayhaqī in "Al-Asmā was-Sifāt" (981).

And the apparent from the mentioned *isnād* is that it is correct, except that Abū Ishāq did not hear from ʻAlī ibn Rabīʼah. Ad-Dāraqutnī said in "Al-ʻIlal" (4/61): *"And Abū Ishāq did not hear this hadīth from ʻAlī ibn Rabīʼah, and this is clarified in what ʻAbdur-Rahmān ibn Mahdī narrated from Shuʻbah who said: I said to Abū Ishāq: 'Did you hear it from ʻAlī ibn Rabīʼah?' So he said: 'Yūnus ibn Khabbāb narrated to me, from a man, from him.'"* So Abū Ishāq made *tadlīs* in it and did not mention two men in the chain of narration. One of them is Yūnus ibn Khabbāb. Al-Bukhārī said: *"He is rejected in hadīth."* And the other man is unknown.

But this *hadīth* was followed up upon and other chains of narration testifies to this *hadīth* and raises it at least to the degree of *hasan*. Among that is what was narrated by Al-Muhāmilī in "Ad-Duʻā" (23), At-Tabarānī in "Ad-Duʻā" (778), Al-Hākim in "Al-Mustadrak" (2/98) from two ways, from Fudayl ibn Marzūq, from Maysarah ibn Habīb, from Al-Minhāl ibn ʻAmr, from ʻAlī ibn Rabīʼah.

[424] It is *sahīh*. It was narrated by Al-Bukhārī (3010) and Ahmad (9889).

وحدثنا الطيالسي أبو الوليد حدثنا عبيد الله بن إياد بن لقيط حدثني إياد عن البراء قال: قال رسول الله ﷺ: «**كيف تقولون بفرح رجل انفلتت منه راحلته تجر زمامها بأرض قفر ليس بها طعام ولا شراب وعليها طعامه وشرابه فطلبها حتى شق عليه فمرت بجذل شجرة فتعلق زمامها به فوجدها متعلقة به**» قال: قلنا شديد يا رسول الله، قال: «**والله لله أشد فرحا بتوبة عبده من الرجل براحلته**».

303. And At-Tiyālisī Abū Al-Walīd narrated to us (and said): 'Ubaydullāh ibn Iyād ibn Laqīt narrated to us (and said): Iyād narrated to me, from Al-Barā who said: The Messenger of Allāh ﷺ said: ***"What do you say about the rejoicing of a man whose riding animal escaped from him while dragging its reins in a desert in which there is no food or drink, and it is carrying his food and drink. Then he runs after it until it becomes too hard for him (to continue). Then it passes buy the trunk of a tree and its reins gets stuck on it and he finds it tied to it?"*** He said: We said: *"(He would be) rejoicing severely, O Messenger of Allāh."* He said: ***"By Allāh, the rejoicing of Allāh is even more severe due to the repentance of His slave than a man (rejoicing) due to (finding) his riding animal."***[425]

حدثنا هدبة بن خالد حدثنا همام بن يحيى حدثنا قتادة عن أنس بن مالك رضي الله عنه أن رسول الله ﷺ قال: «**لله أشد فرحا بتوبة عبده من أحدكم يسقط على بعيره قد أضله في أرض فلاة**».

304. And Hudbah ibn Khālid narrated to us (and said): Hammām ibn Yahyā narrated to us (and said): Qatādah narrated to us, from Anas ibn Mālik (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ said: ***"The rejoicing of Allāh due to the repentance of His slave is more severe than (the rejoicing of) anyone of you who stumbles upon his camel that he had lost in a desert."***[426]

وحدثني يحيى الحماني حدثنا شريك عن سماك عن النعمان بن بشير رضي الله عنهما قال: قال رسول الله ﷺ: «**للرب تبارك وتعالى أفرح بتوبة أحدكم من رجل كان في فلاة من الأرض ومعه راحلته عليها زاده وماله فتوسد راحلته فغلبته عينه فنام ثم قام والراحلة قد ذهبت فصعد شرفا فلم ير شيئا ثم هبط فنظر فلم ير شيئا ثم قال لأعودن إلى المكان الذي نمت فيه حتى أموت قال فعاد فغلبته عينه فنام فاستيقظ والراحلة قائمة على رأسه**» فقال النبي ﷺ: «**لله أفرح بتوبة أحدكم من صاحب الراحلة بها حين وجدها**».

305. And Yahyā Al-Himmānī narrated to me (and said): Sharīk narrated to us, from Sammāk, from An-Nu'mān ibn Bashīr (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"The Lord – tabāraka wa ta'ālā – rejoices more due to the repentance of one of you, than a man who was in a desert along with his riding animal carrying his provision and wealth. Then he reclined against his riding animal and his eyes overpowered him and he fell asleep. Then he woke up***

[425] It is *sahīh*. It was narrated by Muslim (2746).
[426] It is *sahīh*. It was narrated by Al-Bukhārī (6309) and Muslim (2745).

and his riding animal had left. So he ascended a high place and looked, but he did not see anything. Then he went down again and looked, but he did not see anything. Then he said: 'I will verily return to the place where I slept until I die.'" He said: ***"So he returned and his eyes overpowered him and he fell asleep. Then he woke up and his riding animal was standing at his head."*** Then the Prophet ﷺ said: ***"Allāh rejoices more due to the repentance of one of you, than (the rejoicing of) the owner of the riding animal due to it when he found it."***[427]

وحدثنا عبد الله بن صالح حدثني الليث بن سعد حدثني سعيد ابن أبي سعيد المقبري عن أبي عبيدة عن سعيد بن يسار أنه سمع أبا هريرة رضي الله عنه قال: قال رسول الله ﷺ: «**لا يتوضأ أحد فيحسن وضوءه ويسبغه ثم يأتي المسجد لا يريد إلا الصلاة فيه إلا تبشبش الله كما يتبشبش أهل الغائب بطلعته**».

306. And 'Abdullāh ibn Sālih narrated to us (and said): Al-Layth ibn Sa'd narrated to me (and said): Sa'īd ibn Abī Sa'īd Al-Maqburī narrated to me, from Abū 'Ubaydah, from Sa'īd Ibn Yasār that he heard Abū Hurayrah (*radiAllāhu 'anhu*) say: The Messenger of Allāh ﷺ said: ***"None of you performs the ablution while he performs his ablution well and in the most complete manner, and then he comes to the masjid only intending to perform the prayer, except that Allāh tabashbasha (expresses deeds of rejoicing) due to him, just as the family of the absent expresses deeds of rejoicing when they see him."***[428]

وحدثنا عبد الله بن صالح حدثني الليث قال حدثني هشام بن سعد عن زيد بن أسلم عن عطاء بن يسار عن عبد الله بن عمرو أنه قال إن رسول الله ﷺ قال: «**إن نوحا النبي عليه الصلاة والسلام قال لابنه: اثنتان أوصيك بهما فإني رأيت الله يستبشر بهما وصالح خلقه ورأيتهما يكثران الولوج على الله سبحان الله وبحمده وقول لا إله إلا الله وأما اللتان أنهاك عنهما فإني رأيت الله يكرههما وصالح خلقه الكبر والشرك» فقلت: يا رسول الله أمن الكبر أن ألبس الحلة الحسنة؟ قال: «لا إن الله جميل يحب الجمال**»

307. And 'Abdullāh ibn Sālih narrated to us (and said): Al-Layth ibn Sa'd narrated to us and said: Hishām ibn Sa'd narrated to us, from Zayd ibn Aslam, from 'Atā ibn Yasār, from 'Abdullāh ibn 'Amr ibn Al-'Ās that he said: The Messenger of Allāh ﷺ verily said: ***"Verily, Nūh the prophet ('alayhis-salātu was-***

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[427] It was narrated by Muslim in his "Sahīh" (2740) as *mawqūf*. And the *hadīth* is agreed upon from the *hadīth* of 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) from the Messenger of Allāh ﷺ.

[428] This *isnād* is weak due to Abū 'Ubaydah being unknown. But the *hadīth* was narrated by Ahmad (8487, 8065, 9842) and Ibn Khuzaymah in his "Sahīh" (1491) by way of Al-Layth. And it was narrated by Ahmad (8350, 9841), Ibn Mājah (800), At-Tiyālisī (2455) and others, by way of Ibn Abī Dhib, from Sa'īd Al-Maqburī, from Sa'īd ibn Yasār, from Abū Hurayrah.
And the established is the narration of Al-Layth ibn Sa'd, just as Ad-Dāraqutnī described this in "Al-'Ilal" (11/9) and he clearly expressed that the Abū 'Ubaybah here is unknown, and he is the defect of the mentioned *hadīth*.

salām) said to his son: 'I advise you to two things, for I verily saw that Allāh rejoices due to it and (also) the righteous of His creation. And I saw these two things increase the access to Allāh. (Saying) SubhānAllāh wa bihamdidi and saying Lā ilāha illa Allāh. As for the two things I prohibit you from, then I verily saw that Allāh dislikes them and (also) the righteous of His creation: Arrogance and shirk (associating partners with Allāh in worship).'" So I said: *"O Messenger of Allāh, is it from arrogance if I wear a beautiful robe?"* He said: ***"No. Verily, Allāh is Beautiful and He loves beauty."***[429]

وفي هذه الأبواب روايات كثيرة أكثر مما ذكرنا، لم نأت بها مخافة التطويل وفيما ذكرنا منها دلالة ظاهرة على ما دلس هذا المعارض عن زعمائه الذين كنى عنهم من الكلام المموه المغطى، وهو يرى أنه يستخفي على من لا يفطن لمعناه ولا يدري. ونحن نكتفي منه باليسير الأدنى حتى تقع على الفرحة الكبرى.

And regarding these issues there are many more narrations than what we have mentioned, and we did not bring them (here) due to fearing prolonging (the book). But in what we have mentioned there is clear evidence for (the invalidity of) what this opposer has deceived with from his leaders – those whose names he did not mention clearly – of disguised and covered speech. And he thinks that he is concealing (his misguidance) for the one who is not aware of its meaning and does not know. And we are satisfied with the smallest amount of it (i.e. the clear evidences), in order for us to achieve the greatest rejoicing.

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[429] There was *ikhtilāf* regarding this *hadīth* at the point of Zayd ibn Aslam. At-Tabarānī narrated it in "Ad-Du'ā" (1714) by way of Hishām ibn Sa'd, and this *isnād* is weak. And it was narrated by Ahmad (6583), Al-Bukhārī in "Al-Adab Al-Mufrad" (548) and At-Tabarānī in "Al-Kabīr" (13/660), all of them by way of Sulaymān ibn Harb, from Hammād ibn Zayd, from As-Sa'qab ibn Suhayr, from Zayd ibn Aslam, but without the mentioning of the first place of evidence which is: ***"For I verily saw that Allāh rejoices due to it."***
As for his ﷺ saying: "***Verily, Allāh is Beautiful and He loves beauty***", then this was narrated by Muslim in his "Sahīh" (91).

Chapter: Regarding the Qurān

فلم يزل هذا المعارض يلجلج بأمر القرآن في صدره حتى كشف عن رأسه الغطاء وطرح جلباب الحياء، فصرح وأفصح بأنه مخلوق وأن من قال غير مخلوق كافر في دعواه. فلم يترك لمتأول عليه موضع تأويل ولا لمستنبط عليه موضع استنباط، لأنه إن كان الذي يزعم أنه غير مخلوق كافرا عنده فالذي يزعم أنه مخلوق مؤمن موفق راشد تابع للحق.

So this opposer continued to hesitate in his chest regarding the state of the Qurān, until he lifted the cover from his head and he threw away the garment of *hayā* (shyness). So he openly and clearly stated that it is created, and that whoever says that it is not created, he is a *kāfir* according to his claim. So he did not allow any space for an interpreter to make any interpretation (resulting in the opposite of his claim), nor for an extractor to make any extraction (of a judgment from the evidences). Because if the one who says that it is not created is a *kāfir* for him, then the one who says it is created is a successfully guided believers and a follower of the truth.

فحين يكشف عنه للناس إرادته وشهد عليه بها عبارته سقط في يده وكسر في درعه، فادعى أنه قصد بالإكفار إلى من يتوهم أن كلام الله ذلك بفم ولسان دون من سواهم، فقال: يسألون عن الكلام فإن ادعوا فما ولسانا فهو كفر لا شك فيه، وإن أمسكوا عن الجواب فيه كانوا بإمساكهم أن يدعوا فما ولسانا جهل لا يعذرون به.

So when we exposed his intention for the people and his own expression testified against him, he regretted it and his armor cracked. So he claimed that with the *ikfār* (i.e. declaring *takfīr*) he meant the one who falsely imagines (and believes) that this Speech of Allāh is with a mouth and a tongue, and not others than them. So he said: *"They are asked about the Speech. Then if they claim (that it is with) a mouth and a tongue, then there is no doubt that this is kufr. And if they refrain from answering, then with their refraining from claiming a mouth and a tongue (they are in a state of) ignorance which they are not excused in."*

فيقال لهذا المعارض المحتج بالمحال من الضلال: تفلتت منك الكلمة بلا تفسير ولا بحضرة من تدعي عليه فما ولسانا، أوَتقدر أن تشير إلى أحد من خلق الله أنه يتوهم ذلك؟ فتعلقك بهذا التفسير اليوم منك مواربة واعتذار منك إلى الجهال كيلا يفطنوا لمرادك منها. ولئن كان أهل الجهل في غلط من مرادك إنا منه لعلى يقين. ولئن جاز لك هذا التأويل إذًا يجوز لكل زنديق وجهمي أن يقول من زعم أن القرآن كلام الله فهو كافر، فإذا وبخ ووقف على دعواه قال إنما قصدت بالكفر قصد من يدعي به فما ولسانا، وهو لا يقدر أن يشير إلى أحد من ولد آدم أنه قاله.

So it is said to this opposer who uses the impossible of misguidance as an argument: The word verily slipped from you without any explanation, nor with the presence of the one whom you claim against (that he says) a mouth and a tongue. Are you able to point at anyone from the creation of Allāh who falsely imagines (and believes in) this? So you clinging on to this explanation today, is a

trickery (or dishonesty) and an excuse from you to the ignoramuses, in order for them not to become aware of what you intend with it (i.e. your statement). But if the people of ignorance are mistaken about your intention, then we are verily certain about it. And if this interpretation is allowed for you, then it is verily allowed for every *zindīq jahmī* to say: *"Whoever claims that the Qurān is the Word of Allāh, he is a kāfir."* So when he was rebuked and stopped in his claim, he said: *"I verily intended with (the ascription to) kufr the one who claims a mouth and a tongue."* But he is not able to point at anyone from the children of Ādam who said this.

فلم ينل المعارض عند الناس باعتذاره عذرا، بل حقق بما فسر وأكد من ذلك أنه كلام المخلوق، لأنه قال يُسأل من قال كلام الله غير مخلوق فإن ادعوا فما ولسانا لقد كفروا، وإن أمسكوا عن الجواب فقد جهلوا ولم يعذروا لما أن الكلام كله في دعواه لا يحتمل معنى إلا بفم ولسان وخروج من جوف، ومن لم يفقه ذلك فهو عند المعارض جاهل.

So with his excuses, the opposer did not achieve any excuse with the people. Rather, it became established through what he explained and ascertained of this, that it is created speech besides the Creator. Because he said: *"The one who says 'The Word of Allāh and not created' he is asked (about this statement). Then if they claim a mouth and a tongue, then they have verily committed kufr. And if they refrain from answering, then they are ignorant (about the correct answer) and they are not excused."* Because all of speech – in his claim – can only contain the meaning (that it emerged from) a mouth and a tongue, and that it exited from a *jawf* (inside). The one who does not understand this, then he is a *jāhil* for the opposer.

فإن كان كما ادعى فقد حقق أنه كلام البشر لم يخرج بزعمه إلا من الأجواف والألسن والأفواه المخلوقة؛ تعالى الله عن هذا الوصف وتكبر لأنه كلام الملك الأكبر نزل به الروح الأمين علي خير البشر صلوات الله وسلامه عليهما عدد من مضى وغبر، وعدد التراب والرمل وأوراق الشجر.

So if it is as he has claimed, then he has verily established that it (i.e. the Qurān) is the speech of the creation, and that it – according to his claim – only came out from created insides, tongues and mouths. Allāh is Exalted above and Greater than this description. Because it is the Speech of the Greatest King. *Ar-Rūh Al-Amīn* (i.e. Jibrīl) descended with it upon the best of the people, may the peace and blessing of Allāh be upon them both, the number of times some one went forth and passed away, and the number of times (equal to the amount of) the dirt, the sand and the leaves of the trees.

ثم قفى المعارض بكتاب آخر كالمعتذر لما سلف منه، مصدقا لبعض ما سبق من ضلالاته مكذبا لبعض، يريد أن ينال عند الرعاع لنفسه في زلاته وسقطاته عذرا فلم ينل به عذرا بل أقام على نفسه حجة بعد حجة، وكانت حجته التي احتج بها في كتابه أعظم من جرمه. وكذا الباطل ما ازداد المرء له احتجاجا إلا ازداد اعوجاجا، ولما خفي من ضمائره إخراجا.

Then the opposer followed up upon it with another book while excusing himself from what he had said earlier but still believing in some of what had gone forth of his misguidance and (now) rejecting some of it. He wanted to find an excuse for himself for his mistake and faults in front of the masses (of people), but he did not achieve any excuse due to it. Rather, he established argument after argument upon himself. And the argument which he used as evidence from his book was even worse than his crime. And such is the falsehood; a person will never increase in his argumentation for it, except that he increases in perversion (or distortion), and (he increases) in letting out what he hides in his mind.

فادعى أن من قال القرآن مخلوق فهو مبتدع، ومن قال غير مخلوق فهو يعني أنه الله فهو كافر، ومن قال هو غير الله فهو مصيب، ثم إن قال بعد إصابته إنه غير مخلوق فهو جاهل في قوله إنه غير مخلوق، وإن قال إنه خرج من جسم فهو كافر، وإن قال إنه جزء منه فهو كافر. قال: والكلام غير المتكلم والقول غير القائل والقرآن والمقروء والقارئ كل واحد منهما له معنى.

So he claimed that whoever says: *"The Qurān is created"*, he is an innovator. And the one who says: *"Not created and Him"* – meaning that it (i.e. the Qurān) is Allāh – then he is (also) a *kāfir*. And whoever says: *"It is something other than Allāh"*, then he is correct. Then, if he says after being correct: *"It is verily not created"*, then he is ignorant in his statement: *"It is verily not created."* And if he says: *"It verily came out from a body"*, then he is a *kāfir*. And if he says: *"It is a part of Him"*, then he is a *kāfir*. He said: "*The speech is something other than the speaker, the word is something other than the one saying (it), and the Qurān, the recited, and the reciter all have a (different) meaning."*

فيقال لهذا المعارض: ما أثبت بكلامك هذا الأخير عذرا ولا أحدثت من ضلالتك به توبة، بل حققت وأكدت أنه مخلوق بتمويه وتدليس وتخليط منك وتلبيس. وإن كنت قد موّهت على من لا يعقل بعض التمويه، فسنرده من ذلك إن شاء الله إلى تنبيه.

So it is said to this opposer: You have not established any excuse (for yourself) with these last words of yours, nor have you brought forth any repentance for your misguidances by them. Rather, you have established and ascertained that it is created, by disguising, deceiving, mixing and fraud. And if you have disguised (your misguidance) for some of those who do not understand some of the disguising, then we will verily return him – *in shā Allāh* – back to clarification.

وأما قولك الكلام غير المتكلم والقول غير القائل، فإنه لا يشك عربي ولا عجمي أن القول والكلام من المتكلم والقائل يخرج من ذواتهم سواه

As for your statement: *"The speech is something other than the speaker, and the word is something other than the one saying (it)"*, then verily no Arab or non-Arab doubt that the word and the speech equally comes out from the speaker and the one saying (it).

وأما قولك من زعم أن القرآن غير الله فقد أصاب، فهذا منك تأكيد وتحقيق بأنه مخلوق لأن كل شيء غير الله في دعواك ودعوانا مخلوق.

As for your statement: *"Verily whoever claims that the Qurān is something other than Allāh, then he is correct"*, then this is an assertion and affirmation from you of (your claim) that it is created. Because everything besides Allāh, in both your claim and our claim, is created.

ثم أكدت أيضا فقلت: من قال غير مخلوق فقد جهل، وقلت مرة فقد كفر. فأي توكيد أوكد في المخلوق من هذا؟ ثم راوغت فقلت في بعض كلامك: من قال إنه مخلوق فهو مبتدع، تمويها منك وتدليسا على الجهال الذين لا يعلمون، لأنه إن كان من قال غير مخلوق عندك جاهلا كافرا كان من قال مخلوق عندك عالما مؤمنا. فقولك مبتدع لا ينقاس لك في مذهبك، غير أنك تريد أن ترضي به من حولك من الأغمار.

Then you furthermore affirmed and said: *"Whoever says that it is not created, he is ignorant."* And another time you said: *"He has verily committed kufr."* So which affirmation is more certain in (claiming that it is) created than this. After that you played a trick and said in some of your words: *"Whoever says that it is created, he is an innovator"*, as a disguise and deception from you to the ignoramuses who do not know. Because if the one who says: *"Not created"* for you is an ignorant *kāfir*, then the one who says: *"Created"* is knowledgable and a believer. So when you say innovator, then this is not quantified in your *madhhab*, but you want to please the naive people around you.

وأما قول من زعم أنه خرج من جسم فهو كافر، فليس يقال كذلك ولا أراك سمعت أحدا يتفوه به كما ادعيت، غير أنا لا نشك أنه خرج من الله تبارك وتعالى دون من سواه؛ وذكر الجسم والفم واللسان خرافات وفضول مرفوعة عنا لم نكلفه في ديننا. ولا يشك أحد أن الكلام يخرج من المتكلم.

As for your statement: *"Whoever claims that it came out from a body, he is a kāfir"*, then it is not said as such, and I do not believe that you have (ever) heard anyone utter this, as you have claimed (that you have). But we do not doubt that it came out from Allāh – *tabāraka wa ta'ālā* – and no-one else but Him. And mentioning the body, the mouth and the tongue is imagined stories and curiosity that has

been lifted from us. We have not been enjoined with (or burdened with thinking or speaking about) this in our religion. And no-one doubts that the speech comes out from the speaker.

وأما قولك إنه جزء منه، فهذا أيضا من تلك الفضول وما رأينا أحدا بصفه بالأجزاء والأعضاء، جلّ عن هذا الوصف وتعالى. والكلام صفة المتكلم لا يشبه الصفات من الوجه واليد والسمع والبصر، ولا يشبه الكلام من الخالق والمخلوق سائر الصفات. وقد فسرنا لك في صدر هذا الكتاب تفسيرا فيه شفاء إن شاء الله.

As for your statement: *"It is a part of Him"*, then this is also from this curiosity. And we have never seen anyone describe Him with parts or limbs (because He is) Mighty and Exalted above this description. And the speech is an attribute of the speaker. It is not similar to the attributes of the face, hand, hearing and sight. And the speech of the Creator and the created is not similar to the rest of the attributes. We have verily explained this throughout this book with an explanation in which there is a cure, *in shā Allāhu ta'ālā*.

وأما قولك: إن قالوا القرآن هو الله فهو كفر، فإنا لا نقول هو الله كما ادعيت فيستحيل، ولا نقول هو غير الله فيلزمنا أن نقول كل شيء غير الله مخلوق كما لزمك، ولكنه كلام الله وصفة من صفاته خرج منه كما شاء أن يخرج؛ والله بكلامه وعلمه وقدرته وسلطانه وجميع صفاته غير مخلوق، وهو بكماله على عرشه.

As for your statement: *"If they say: The Qurān is Allāh, then he is a kāfir"*, then we verily do not say: *"It is Allāh"* just as you have claimed. And we do (also) not say: *"It is something other than Allāh"* because then it is a necessity for us to say: *"Everything besides Allāh is created"*, just as this is a necessity for you. Rather, it is the Word of Allāh and an Attribute from His Attributes. It came out from Him however He wanted for it to come out. And Allāh – with His Speech, Knowledge, Power, Authority and all of His Attributes – is not created, and He in His Perfectness (or Completeness) is upon the Throne.

وأما قولك في القراءة والقارئ والمقروء إن لكل شيء منه معنى على حدة فهذا أمر مذاهب اللفظية، لا ندري من أين وقعت عليه وكيف تقلدته؛ فمرة أنت جهمي ومرة واقفي ومرة لفظي. ولولا أن يطول الكتاب لبينا لك وجوه القارئ والقراءة والمقروء، غير أني قد طولت وأكثرت ومع ذلك اختصرت وتخطيت خرافات لم يستقم لكثير منها جواب. غير أنا ما فسرنا منه يدل على ما لم نفسر والله الموفق لصواب ما نأتي وما نذر.

As for your statement regarding the reciting, the recited and the recited: *"Verily, every single thing of these has a meaning of its own"*, then this is the *madhāhib* of the Lafdhiyyah, and we do not know from where you took this, and how you (suddenly) are following it? Sometimes you are a *jahmī*, sometimes a *wāqifī* and sometimes a *lafdhī*. And had it not been for that the book would be too long, we would verily have clarified the aspects of the reciter, the reciting and the recited.

Except that I have (already) made it long and mentioned many things, and despite of this I have (actually) summarized and skipped (or overlooked) some imagined stories, many of which are not suitable to be answered. But what we have explained proves (the invalidity) of what we have not explained. And Allāh is the One who grants success to the correct of what we bring and what we leave.

واعلموا أني لم أر كتابا أجمع لحجج الجهمية من هذا الكتاب الذي نسب إلى هذا المعارض ولا أنقض لعرى الإسلام منه. ولو وسعني لافتديت من الجواب فيه بمحال ولكن خفت ألا يسع أحدا عنده شيء من البيان يكون ببلد ينشر فيه هذا الكلام ثم لا ينقضه على ناشره ذبا عن الله تعالى ومحاماة عن أهل الغفلة من ضعفاء الرجال والنساء والصبيان أن يضلوا به ويفتتنوا أو يشكوا في الله وفي صفاته. ولم نألكم فيه والإسلام نصحا إن قبلتم، ومن لم يقبله فلينصح نفسه وأهله وإخوانه من أهل الإسلام فليعرضه على من بقي من علماء الحجاز والعراق ومن غبَر من علماء خراسان حتى يستقر عنده نصحنا وخيانة هذا المعارض للإسلام وأهله، فإنه أحدث أشنع المحدثات وجاء بأنكر المنكرات. ولا آمن على من أحدث هذا بين ظهريهم فأغضوا له عنه ولم ينكروه عليه بجد أن يصيبهم الله بعقاب من عنده أو مسخ أو خسف أو خذف، فإن الخطب فيه أعظم مما يذهب إليه العوام لأن رسول الله ﷺ قال: «**سيكون في أمتي مسخ وذلك في قدرية وزندقية**».

And know, that I have never seen any book that gathers more of the arguments of the Jahmiyyah, than this book which is ascribed to this opposer. Nor (have I seen any book) that breaches the knots of Islām more than it. And if it had been possible for me, then I had ransomed myself from answering (these arguments) by something unthinkable. But I feared that it is not allowed for anyone who has some clarification and he is in country where these words are spread, and he then does not refute it for the one spreading it as a defense of Allāh and a protection for the people of unawareness among the weak of men, women and children, so they would not go astray or become afflicted, or doubt regarding Allāh and His Attributes. And we will spare no effort for the sake of Allāh and for Islām in advising you, if you (only) will accept. And the one who does not accept it, then let him wish well for himself, his family and his brothers from the people of Islām. And let him present it to those who remain from the scholars of *Hijāz* and '*Irāq*, and those who dies from the scholars of *Khurasān*, in order for our advice to become established for him and (also) the betrayal of this opposer against Islām and its people. Because he verily innovated the most abhorrent of innovations, and he came with the most rejected of evils. And I do not feel safe from – when the one who innovated this is among them, and they overlooked this from him and did not seriously reject it for him – that Allāh will afflict them with a punishment from Him, *maskh* (change their form), *khasf* (causing them to sink into the ground) or *hadhf* (elimination). For verily, the disaster in this is worse than that by which Allāh removes the ordinary people (of death or other incidents). Because the Messenger of Allāh ﷺ said: ***"There will be maskh in my Ummah. And that is in (the) Qadariyyah and Zandaqiyyah."***

حدثنا يحيى الحماني حدثنا ابن المبارك عن حيوة ابن شريح قال حدثني ابن صخر حميد بن زياد أن نافعا أخبره عن ابن عمر رضي الله عنهما قال: سمعت رسول الله ﷺ قال: «سيكون في أمتي مسخ وذلك في قدرية وزندقية».

308. Yahyā Al-Himmānī narrated to us (and said): Ibn Al-Mubārak narrated to us, from Haywah ibn Shurayh who said: Abū Sakhr Humayd ibn Ziyād narrated to me that Nāfi' informed him, from Ibn 'Umar (*radiAllāhu 'anhumā*) who said: I heard the Messenger of Allāh ﷺ say: ***"There will be maskh in my Ummah. And that is in (the) Qadariyyah and Zandaqiyyah."***[430]

والتجهم عندنا باب كبير من الزندقة يستتاب أهله فإن تابوا وإلا قتلوا. وقد روينا باب قتلهم في صدر هذا الكتاب، حتى لقد رأى عمر بن عبد العزيز استتابة القدرية فكيف الجهمية والزنادقة.

And *tajahhum* for us, is major part of *zandaqah* where its people are asked to repent (from *kufr*). Then either they repent or else they are killed. And we have verily narrated (narrations regarding) the issue of killing them throughout this book. And 'Umar ibn 'Abdil-'Azīz even believed that the Qadariyyah should be asked to repent, so how about the Jahmiyyah and the *zanādiqah*.

حدثنا القعنبي عن مالك بن أنس عن عمه أبي سهيل قال: كنت أساير عمر بن عبد العزيز فقال لي: ما ترى في هؤلاء القدرية؟ فقلت: أرى أن تستتيبهم فإن تابوا وإلا عرضتهم على السيف، فقال عمر: ذلك رأيي. قال القعنبي: قال مالك: ذلك رأيي.

309. Al-Qa'nabī narrated to us, from Mālik ibn Anas, from his uncle Abū Sahl who said: I was speaking with 'Umar ibn 'Abdil-'Azīz when he said to me: *"What do you believe about these Qadariyyah?"* So I said: *"I believe that you should ask them to repent. Then they either repent, or else you present them to the sword."* So 'Umar said: *"That is (also) my opinion."* Al-Qa'nabī said: Mālik said: *"That is (also) my opinion."*[431]

وحدثنا محمد بن عثمان التنوخي عن سعيد بن بشير عن قتادة عن سعيد بن جبير أن اليهود قالوا للنبي ﷺ: ما نسبة ربك؟ فأنزل الله {قل هو الله أحد} كلها.

310. And Muhammad ibn 'Uthman At-Tanūkhī narrated to us, from Sa'īd ibn Bashīr, from Qatādah, from Sa'īd ibn Jubayr that the Jews said to the Prophet ﷺ:

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[430] It is *munkar*. It was narrated by At-Tirmidhī (2152, 2153), Ibn Mājah (4061), Ahmad (5867) and others, from the *hadīth* of Abū Sakhr Humayd ibn Ziyād and there is *ikhtilāf* regarding him. Ibn 'Adī mentioned him in "Al-Kāmil" (3/68) and said: *"And for me he is good in hadīth. And I verily rejected these two hadīth from him."* And he mentioned this *hadīth*.

[431] It is *sahīh*. It was narrated by Mālik in "Al-Muwatta" (1631), Ibn Abī 'Āsim in "As-Sunnah" (199), Al-Khallāl in "As-Sunnah" (876) and Al-Bayhaqī in "Al-Kubrā" (10/205).

"What is the ascription of your Lord (i.e. to what is your Lord ascribed)?" So Allāh revealed all of (the *Sūrah*):

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾

"Say: 'He is Allāh, the One.'" (Al-Ikhlās 112:1)[432]

حدثنا موسى بن إسماعيل حدثنا أبو هلال الراسبي أن عبيد الله بن رواحة قال للحسن: هل تصف ربك؟ قال: نعم بغير مثال.

311. Mūsā ibn Isma'il narrated to us (and said): Abū Hilāl Ar-Rāsibī narrated to us that 'Ubaydullāh ibn Rawāhah said to Al-Hasan: *"Do you describe your Lord?"* He said: *"Yes, without (giving) any example."*[433]

حدثنا سلام بن سليمان المدائني حدثنا شعبة عن أبي حمزة عن ابن عباس رضي الله عنهما قال: ليس لله مثل.

312. Salam ibn Sulaymān Al-Madāinī narrated to us (and said): Shu'bah narrated to us, from Abū Jamrah, from Ibn 'Abbās (*radiAllāhu 'anhu*) who said: *"Allāh has no example."*[434]

ونحن نقول كما قال ابن عباس: ليس لله مثل ولا شبه ولا كمثله شيء ولا كصفاته صفة. فقولنا ليس كمثله شيء أنه شيء أعظم الأشياء وخالق الأشياء وأحسن الأشياء، نور السموات والأرض.

And we say the same as Ibn 'Abbās said: Allāh has no example nor any equal, and nothing is similar to Him, nor are His Attributes similar to any (created) attribute. So our statement: Nothing is similar to Him, means that He is the greatest thing[435] of all things, He is the Creator of the things and the Best of all things. He is the Light of the heavens and the earth.

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[432] It was narrated by Ibn Jarīr in his "Tafsīr" (24/688) by way of Sa'īd ibn Abī 'Arūbah, from Qatādah. And the correct is the narration of Ibn Abī 'Arūbah, for he is verily a *hujjah* while Ibn Bashīr is not.

[433] It is weak. It was narrated by the author in "Ar-Radd 'alā Al-Jahmiyyah" (10), 'Abdullāh ibn Ahmad in "As-Sunnah" (499, 1132) and Al-Bayhaqī in "Al-Asmā was-Sifāt" (617) with the addition of an unknown man between Ar-Rāsibī and Ibn Rawāhah.

[434] It was narrated by Ibn Jarīr in his "Tafsīr" (3/114), Ibn Abī Hātim in "At-Tafsīr" (1/401), Ibn Abī Dāwūd in "Al-Masāhif" (p. 76) and Al-Bayhaqī in "Al-Asmā was-Sifāt" (603). In some of these chains of narration the narrator from Ibn 'Abbās (*radiAllāhu 'anhu*) is named as Abū Hamzah 'Imrān ibn Abī 'Atā Al-Qassāb who also narrated from Ibn 'Abbās. This is believed to be a misspelling (i.e. Abū Hamzah instead of Abū Jamrah). And if the narrator from Ibn 'Abbās is Abū Jamrah Nasr ibn 'Imrān Ad-Dab'ī – as in the above mentioned narration – then the narration is *sahīh*.

[435] Translator: The word thing here is used with the meaning that Allāh and His Attributes exist, because anything that exists is something.

وقول الجهمية ليس كمثله شيء يعنون أنه لا شيء، لأنهم لا يثبتون في الأصل شيئا فكيف المثل، وكذلك صفاته ليس عندهم شيء.

And the statement of the Jahmiyyah: Nothing is similar to Him, with this they mean that He is nothing. Because to begin with they do not establish (the existence of) anything, so how about an example? And likewise His Attributes for them are nothing.

والدلالة على دعواهم هذه الخرافات والمستحالات التي يحتجون بها في إبطالها، واتخذوا قوله {ليس كمثله شيء} دلسة على الجهال ليروجوا عليهم بها الضلال، كلمة حق يبتغى بها باطل. ولئن كان السفهاء في غلط من مذاهبهم إن الفقهاء منهم على يقين.

And their evidences for their claim are imagines storied and impossible arguments which they use as arguments for invalidating them. And they took His statement: **"Nothing is similar to Him"** as a mean of deceiving the ignorant, in order for them to spread misguidance among them by it. A word of truth by which falsehood is sought. And if the fools are mistaken about their *madhāhib*, then the scholars are verily certain about it.