

سُئِلَ عَمَّا جَحَدَتْهُ الْجُهْمِيَّةُ الضُّلَّالُ مِنْ كَلَامِ رَبِّ الْعَالَمِينَ عَزَّ وَجَلَّ

He was asked about what the misguided
Jahmiyyah rejected of the speaking of the Lord of
the worlds – *'azza wa jalla*

The speaking of the Lord of the worlds – ‘azza wa jalla

Abū ‘Abdur-Rahmān ‘Abdullāh ibn Ahmad ibn Hanbal – *rahimahumullāh* – said¹:

سُئِلَ عَمَّا جَحَدْتَهُ الْجَهْمِيَّةُ الضُّلَالُ مِنْ كَلَامِ رَبِّ الْعَالَمِينَ عَزَّ وَجَلَّ

He was asked about what the misguided Jahmiyyah rejected of the speaking of the Lord of the worlds – ‘azza wa jalla.

531 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ، يَقُولُ: «مَنْ زَعَمَ أَنَّ اللَّهَ، عَزَّ وَجَلَّ لَمْ يَتَكَلَّمْ مُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِ يُسْتَتَابُ فَإِنْ تَابَ وَإِلَّا ضُرِبَتْ عُنُقُهُ»

531 – My father – *rahimahullāh* – narrated to me (and said): I heard ‘Abdur-Rahmān ibn Mahdī say: “Whoever claims that Allāh – ‘azza wa jalla – did not speak to Mūsā (salawāt Allāhi alayhi) is asked to repent. Then he either repents or he is beheaded.”

532 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نَا سُرَيْجُ بْنُ النُّعْمَانِ، نَا عَبْدُ اللَّهِ بْنُ نَافِعٍ، قَالَ: كَانَ مَالِكُ بْنُ أَنَسٍ يَقُولُ: "الإِيمَانُ قَوْلٌ وَعَمَلٌ، وَيَقُولُ: كَلَّمَ اللَّهُ مُوسَى، وَقَالَ مَالِكٌ: اللَّهُ فِي السَّمَاءِ وَعِلْمُهُ فِي كُلِّ مَكَانٍ لَا يَخْلُو مِنْهُ شَيْءٌ"

532 – My father – *rahimahullāh* – narrated to me, from Surayj ibn An-Nu‘mān, from ‘Abdullāh ibn Nāfi’ who said: Mālik ibn Anas used to say: “The imān is speech and deeds.” And he would say: “Allāh spoke to Mūsā.” And Mālik said: “Allāh is in the heaven, and His knowledge is everywhere, nothing is isolated from Him.”

533 – سَأَلْتُ أَبِي رَحِمَهُ اللَّهُ عَنْ قَوْمٍ، يَقُولُونَ: لَمَّا كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى لَمْ يَتَكَلَّمْ بِصَوْتٍ فَقَالَ أَبِي: «بَلَى إِنَّ رَبَّكَ عَزَّ وَجَلَّ تَكَلَّمَ بِصَوْتٍ هَذِهِ الْأَحَادِيثُ نَرَوِيهَا كَمَا جَاءَتْ»

533 – I asked my father – *rahimahullāh* – about the people who says: ‘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.”

534 – وَقَالَ أَبِي رَحِمَهُ اللَّهُ: «حَدِيثُ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ» إِذَا تَكَلَّمَ اللَّهُ عَزَّ وَجَلَّ سَمِعَ لَهُ صَوْتٌ كَجَرِّ السِّلْسِلَةِ عَلَى الصَّفْوَانِ " قَالَ أَبِي: وَهَذَا الْجَهْمِيَّةُ تُنْكِرُهُ وَقَالَ أَبِي: هَؤُلَاءِ كُفَّارٌ يُرِيدُونَ أَنْ يُمَوِّهُوا عَلَى النَّاسِ، مَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَتَكَلَّمْ فَهُوَ كَافِرٌ، أَلَا إِنَّا نَرَوِي هَذِهِ الْأَحَادِيثَ كَمَا جَاءَتْ

¹ This is a shortened version of the chapter.

534 – 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.”* And my father said: *“These are kuffār. They want to distort (the meaning) for the people. Whoever claims that Allāh – ‘azza wa jalla – does not speak then he is kāfir. Verily we narrate these ahādīth just as they came.”*

535 – سَمِعْتُ أَبَا مَعْمَرٍ الْهَدَيْيَّ، يَقُولُ: «مَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَتَكَلَّمُ وَلَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يَغْضَبُ وَلَا يَرْضَى - وَذَكَرَ أَشْيَاءَ مِنْ هَذِهِ الصِّفَاتِ - فَهُوَ كَافِرٌ بِاللَّهِ عَزَّ وَجَلَّ إِنْ رَأَيْتُمُوهُ عَلَى بَطْرِ وَاقِفًا فَالْقُوهُ فِيهَا بِهَذَا أَدِينُ اللَّهِ عَزَّ وَجَلَّ، لِأَنَّهُمْ كَفَرُوا بِاللَّهِ تَعَالَى»

535 – I heard Abū Ma’mar Al-Hudhalī say: *“Whoever claims that Allāh – ‘azza wa jalla – does not speak, nor hear, nor see, nor get angry, nor get pleased – and he mentioned some of these Attributes – then he is kāfir in Allāh ‘azza wa jalla. If you see this person standing at a well then throw him in it. I worship Allāh – ‘azza wa jalla – with this, because they are kuffār in Allāh the Exalted.”*

536 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نَا عَبْدُ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْمُحَارِبِيُّ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ: " إِذَا تَكَلَّمَ اللَّهُ عَزَّ وَجَلَّ بِالْوَحْيِ سَمِعَ صَوْتَهُ أَهْلُ السَّمَاءِ فَيَخِرُّونَ سُجَّدًا حَتَّى إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالَ سَكَنَ عَنْ قُلُوبِهِمْ نَادَى أَهْلُ السَّمَاءِ: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا الْحَقُّ قَالَ كَذَا وَكَذَا "

536 – My father – *rahimahullāh* – narrated to me, from ‘Abdur-Rahmān ibn Muhammad Al-Muhāribī, from Al-A’mash, from Muslim, from Masrūq, from ‘Abdullāh (who said): *“When Allāh – ‘azza wa jalla – spoke the revelation, the inhabitants of the heaven hear His voice and they throw themselves down in prostration. Until the fear has been removed from their hearts – He said: Until their hearts have calmed down – then the inhabitants of the heaven call out: ‘What did your Lord say?’ They said: ‘(He said) the truth. He said so and so.’”*

537 – حَدَّثَنِي أَبُو مَعْمَرٍ، نَا جَرِيرٌ، عَنِ الْأَعْمَشِ، نَا ابْنُ ثَمِيرٍ، وَأَبُو مُعَاوِيَةَ كُلُّهُمُ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: «إِذَا تَكَلَّمَ اللَّهُ عَزَّ وَجَلَّ بِالْوَحْيِ سَمِعَ أَهْلُ السَّمَاءِ لَهُ صَلَاطَةٌ كَصَلَاةِ الْحَدِيدِ عَلَى الصَّفَا» قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَقَدْ رَوَى هَذَا الْحَدِيثَ بَعْضُ الشُّيُوخِ عَنْ قُرَّانِ بْنِ تَمَّامٍ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَفَعَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَاهُ أَيْضًا أَبُو مُعَاوِيَةَ بِعَدَادَ فَرَفَعَهُ مَرَّةً

537 – Abū Ma’mar narrated to me, from Jarīr, from Al-A’mash, from Ibn Numayr and Abū Mu’āwiyah, all of them from Al-A’mash, from Muslim, from Masrūq, from ‘Abdullāh who said: *“When Allāh – ‘azza wa jalla – spoke the revelation the inhabitants of the heaven heard a clang, like the clang of iron upon rocks.”* Abū ‘Abdur-Rahmān said: And verily was this *hadīth* narrated from some from some of the *shuyūkh*, from Furrān ibn Tammām, from Al-‘Amash,

from Muslim, from Masrūq, from ‘Abdullāh, from the Prophet (*sallAllāhu alayhi wa sallam*), and he ascribed it to the Prophet (*sallAllāhu alayhi wa sallam*). And Abū Mu’āwiyah also narrated it in Baghdād and one time he ascribed it (to the Prophet).

540 – قَالَ عَبْدُ اللَّهِ. وَحَدَّثَنِي أَبُو مَعْمَرٍ، نَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ، وَأَبُو سُنَيْبَانَ الْمَعْمَرِيُّ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ جَزْءِ بْنِ جَابِرِ الْحُنَيْمِيِّ، أَنَّهُ سَمِعَ كَعْبَ الْأَخْبَارِ، يَقُولُ: " لَمَّا كَلَّمَ اللَّهُ مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلَّمَهُ بِاللُّسِنَةِ كُلِّهَا قَبْلَ لِسَانِهِ فَطَفِقَ مُوسَى يَقُولُ: يَا رَبِّ وَاللَّهِ مَا أَفْقَهُ هَذَا حَتَّى كَلَّمَهُ آخِرَ ذَلِكَ بِلِسَانٍ مِثْلِ صَوْتِهِ فَقَالَ مُوسَى عَلَيْهِ السَّلَامُ: هَذَا يَا رَبِّ كَلَامُكَ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَوْ كَلَّمْتُكَ كَلَامِي لَمْ تَكُنْ شَيْئًا أَوْ قَالَ لَمْ تَسْتَقِمْ لَهُ، قَالَ: أَيُّ رَبِّ، فَهَلْ مِنْ خَلْقِكَ شَيْءٌ يُشْبِهُ كَلَامَكَ؟ قَالَ: لَا وَأَقْرَبُ خَلْقِي شَبَهًا بِكَلَامِي أَشَدُّ مَا يَسْمَعُ النَّاسُ مِنَ الصَّوَاعِقِ " وَالْحَدِيثُ عَلَى لَفْظِ أَبِي، عَنْ عَبْدِ الرَّزَّاقِ

540 – ‘Abdullāh said: And Abū Ma’mar narrated to me, from ‘Abdullāh ibn Mu’ādh, from Abū Sufyān Al-Ma’marī, from Ma’mar, from Az-Zuhri, from Abū Bakr ibn ‘Abdur-Rahmān ibn Al-Hārith ibn Hishām, from Jaz ibn Jābir Al-Khath’amī that he heard Ka’b Al-Ahbar say: *“When Allāh spoke to Mūsā (sallAllāhu alayhi wa sallam) He spoke with him in all the languages before his language. So Mūsā began saying: ‘O my Lord. By Allāh, I don’t understand that.’ Until He spoke to him at the end of that in his language, just like his voice. So Mūsā (alayhi as-salām) said: ‘Is this – O my Lord – your Speech?’ So Allāh – ‘azza wa jalla – said: ‘If I spoke to you with My Speech you would become nothing.’ Or He said: ‘You would not be able to bear it.’ He said: ‘O My Lord, is there anything from Your creation that is similar to Your speech? He said: ‘No. And the closest from My creation that is similar to My speech is the severest that the people hear of thunder.’”* And the *hadīth* is accordance with the words of my father, from ‘Abdur-Razzāq.

542 – حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ، نَا أَبُو مَعْشَرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، قَالَ: " قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى عَلَيْهِ السَّلَامُ بِمَا شَبَّهَتْ صَوْتَ رَبِّكَ عَزَّ وَجَلَّ حِينَ كَلَّمَكَ مِنْ هَذَا الْخَلْقِ؟ قَالَ: شَبَّهْتُ صَوْتَهُ بِصَوْتِ الرَّعْدِ حِينَ لَا يَتَرَجَّعُ "

542 – Muhammad ibn Bakkār narrated to me, from Abū Ma’shar, from Muhammad ibn Ka’b who said: *“Banū Isrāīl said to Mūsā (alayhi as-salām): ‘With what do you liken the voice of your Lord – ‘azza wa jalla – from this creation, when He spoke to you?’ He said: ‘I liken His voice with the sound of thunder when it does not withdraw.’”*

543 – حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ، نَا أَبُو مَعْشَرٍ، عَنْ أَبِي الْخُوَيْرِثِ عَبْدِ الرَّحْمَنِ بْنِ مُعَاوِيَةَ، قَالَ: «مَكَتَ مُوسَى عَلَيْهِ السَّلَامُ أَرْبَعِينَ يَوْمًا لَا يَرَاهُ أَحَدٌ إِلَّا مَاتَ مِنْ نُورِ رَبِّ الْعَالَمِينَ عَزَّ وَجَلَّ»

543 – Muhammad ibn Bakkār narrated to me, from Abū Ma’shar, from Abū Al-Huwayrith ‘Abdur-Rahmān ibn Mu’āwiyah who said: *“Mūsā remained (in a state) for forty days where no one would see him except that they would die from the light of the Lord of the worlds.”*

544 – حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ، نَا أَبُو مَعْشَرٍ، عَنْ أَبِي الْهُوَيْرِثِ، قَالَ: «إِنَّمَا كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى عَلَيْهِ السَّلَامُ بِقَدْرِ مَا يُطِيقُ مُوسَى مِنْ كَلَامِهِ وَلَوْ تَكَلَّمَ بِكَلَامِهِ لَمْ يُطِيقْهُ شَيْءٌ»

544 – Muhammad ibn Bakkār narrated to me, from Abū Ma’shar, from Abū Al-Huwayrith who said: *“Verily Allāh – ‘azza wa jalla – spoke to Mūsā (alayhi as-salām) in accordance to what Mūsā was able to bear of His Speech. And if He spoke to him with His Speech then he would not be able to bear any of it.”*

545 – حَدَّثَنِي الْحَسَنُ بْنُ حَمَّادٍ سَجَّادُهُ أَبُو عَلِيٍّ، نَا أَبُو مَالِكٍ عَمْرُو بْنُ هَاشِمِ الْجَنْبِيِّ، عَنْ جُوَيْرِ، عَنِ الصُّحَّاحِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ اللَّهَ نَاجَى مُوسَى عَلَيْهِ السَّلَامُ بِمِائَةِ أَلْفٍ وَأَرْبَعِينَ أَلْفَ كَلِمَةٍ فِي ثَلَاثَةِ أَيَّامٍ وَصَايَا كُلِّهَا، فَلَمَّا سَمِعَ مُوسَى عَلَيْهِ السَّلَامُ كَلَامَ الْأَدَمِيِّينَ مَقْتَهُمْ لِمَا وَقَعَ فِي مَسَامِعِهِ مِنْ كَلَامِ رَبِّ الْعَالَمِينَ عَزَّ وَجَلَّ وَكَانَ فِيمَا نَاجَاهُ أَنْ قَالَ لَهُ: يَا مُوسَى إِنَّهُ لَمْ يَتَّصِنَعْ لِي الْمُتَّصِنُونَ بِمِثْلِ الرُّغْدِ فِي الدُّنْيَا، وَلَمْ يَتَّقِرْبَ إِلَيَّ الْمُتَّقِرَّبُونَ بِمِثْلِ الْوَرَعِ عَمَّا حَرَّمَ عَلَيْهِمْ وَلَمْ يَتَّعَبِدْ لِي الْمُتَّعَبِدُونَ بِمِثْلِ الْبُكَاءِ مِنْ حَيْفَتِي، قَالَ مُوسَى: يَا إِلَهَ الْبَرِيَّةِ كُلِّهَا، وَيَا مَالِكَ يَوْمَ الدِّينِ وَيَا ذَا الْجَلَالِ وَالْإِكْرَامِ مَاذَا أَعَدَدْتَ لَهُمْ، وَمَاذَا جَزَيْتَهُمْ؟ قَالَ: أَمَّا الرَّاهِدُونَ فِي الدُّنْيَا فَأَبِيحُهُمْ جَنَّتِي يَتَّبِعُونَ مِنْهَا حَيْثُ شَاءُوا، وَأَمَّا الْوَرِعُونَ عَمَّا حَرَّمَ عَلَيْهِمْ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ لَمْ يَبْقَ عَبْدٌ إِلَّا نَاقَشْتُهُ الْحِسَابَ وَفَتَشْتُهُ عَمَّا فِي يَدَيْهِ إِلَّا الْوَرِعِينَ فَإِنِّي أُجَلِّهُمْ وَأُكْرِمُهُمْ وَأُدْخِلُهُمُ الْجَنَّةَ بِعَبْرِ حِسَابٍ، وَأَمَّا الْبُكَاءُونَ مِنْ حَيْفَتِي فَأُولَئِكَ لَهُمُ الرَّفِيعُ الْأَعْلَى لَا يُشَارِكُونَ فِيهِ "

545 – Al-Hasan ibn Hammād Sajjādah Abū ‘Alī narrated to me, from Abū Mālik ‘Amr ibn Hāshim Al-Janbī, from Juwaybir, from Ad-Dahhāk, from Ibn ‘Abbās (radiAllāhu ‘anhu) who said: The Messenger of Allāh (sallAllāhu alayhi wa sallam) said: *“Verily Allāh confided secret teachings to Mūsā (alayhi as-salām) with hundred and forty thousand words. Then when Mūsā (alayhi as-salām) heard the speech of the people he disliked them due to what he had heard of the words of the Lord of the worlds ‘azza wa jalla. And among that which He confided to him in secret was that He said to him: ‘O Mūsā, verily those who makes deeds for Me cannot do anything like (i.e. better than) zuhd (asceticism) in dunyā. And those who seek nearness to Me cannot seek nearness with anything like being god-fearing from what I have forbidden for them. And those who worship Me do not worship me with anything like crying due to the fear of Me.’ Mūsā said: ‘O God of all of the creation, and O King of the Day of Judgment, and O Lord of Majesty and Generosity, what have You prepared for them and what will You reward them with?’ He said: ‘Regarding the people of zuhd in dunyā then I have permitted for them My paradise in which they can live wherever they want. And regarding those who were god-fearing in what I have forbidden for them, then when it is the Day of Judgment there will not remain a slave except that I will interrogate him in his reckoning and examine that which is in his hands, except the god-fearing. I will*

verily hold a high opinion of them and honor them and enter them into paradise without reckoning. And regarding those who cry due to fear of Me then these will have the highest position and no-one will share it with them."

546 – حَدَّثَنِي مُحَمَّدُ بْنُ عَوْنٍ، نَا خَلْفُ بْنُ خَلِيفَةَ، عَنْ وَائِلِ بْنِ دَاوُدَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ {وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا} [النساء: 164] قَالَ: «مُشَافَهَةً مِرَارًا»

546 – Muhriz ibn ‘Awn narrated to me, from Khalaf ibn Khalīfah, from Wāil ibn Dāwūd regarding the words of Allāh ‘azza wa jalla: **"And Allāh spoke to Mūsā directly."** (An-Nisā 4:164) He said: *"Orally, many times."*

547 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاعِقِيُّ، نَا مُحَمَّدُ بْنُ حُمَيْدٍ، نَا أَبُو ثُمَيْلَةَ، قَالَ: سَأَلْتُ نُوحَ بْنَ أَبِي مَرْيَمَ أَبَا عِصْمَةَ كَيْفَ كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى عَلَيْهِ السَّلَامُ؟ قَالَ: «مُشَافَهَةً»

547 – Muhammad ibn Ishāq As-Sāghānī narrated to me, from Muhammad ibn Humayd, from Abū Tumaylah who said: I asked Nūh ibn Abū Maryam Abū ‘Ismah how Allāh – ‘azza wa jalla – spoke with Mūsā? He said: *"Orally."*

548 – حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ، نَا أَشْعَثُ بْنُ عَبْدِ اللَّهِ، نَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ كَعْبٍ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ فَسَمَّ رُؤُوسَهُ وَكَلَامَهُ بَيْنَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُوسَى عَلَيْهِ السَّلَامُ فَرَأَهُ مُحَمَّدٌ مَرَّتَيْنِ وَكَلَّمَهُ مُوسَى مَرَّتَيْنِ»

548 – Nasr ibn ‘Alī narrated to me, from Ash‘ab ibn ‘Abdullāh, from Ismā‘īl ibn Abū Khālid, from Ash-Sha‘bī, from ‘Abdullāh ibn Al-Hārith, from Ka‘b who said: *"Verily Allāh – ‘azza wa jalla – divided the seeing of Him and speaking with Him between Muhammad (sallAllāhu alayhi wa sallam) and Mūsā (alayhi as-salām). Because Muhammad saw Him two times² and Mūsā spoke to Him two times."*

549 – حَدَّثَنِي أَبِي، نَا سُفْيَانُ، عَنْ عَمْرِو، سَمِعَ طَاوَسًا، سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " اِخْتَجَّ آدَمُ وَمُوسَى عَلَيْهِمَا السَّلَامُ، فَقَالَ مُوسَى: يَا آدَمُ أَنْتَ أَبُوْنَا حَبِيبُنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ، فَقَالَ آدَمُ: يَا مُوسَى أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِكَلَامِهِ وَقَالَ مَرَّةً بِرِسَالَتِهِ وَحَطَّ لَكَ بِيَدِهِ أَتْلُومُنِي عَلَى أَمْرِ قَدَرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يُخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ " قَالَ: «فَحَجَّ آدَمُ مُوسَى» ثَلَاثًا

549 – My father narrated to me, from Sufyān, from ‘Amr who heard Tāwūs, who heard Abū Hurayrah (radiAllāhu ‘anhu) say: The Messenger of Allāh (sallAllāhu alayhi wa sallam) said:

² The issue of whether or not Muhammad (sallAllāhu alayhi wa sallam) saw Allāh or not has been discussed in the commentary to the 5th chapter called: **"Whoever claims that Allāh does not speak, then he is worshipping the statues."** Review it for the full explanation.

"Ādam argued with Mūsā (alayhima as-salām), so Mūsā said: 'O Ādam, you are our father. You aborted us and made us exit the paradise.' So Adam said: 'O Mūsā, you are the one whom Allāh chose to speak to – and another time he said: 'with His message' – and He wrote for you with His Hand. Do you blame me for an issue that Allāh already decreed forty years before He created me?'" He (sallAllāhu alayhi wa sallam) said: "So Adam confuted Mūsā." Three times.

555 – حَدَّثَنِي أَبِي، حَدَّثَنَا عَبْدُ الْمُتَعَالِ بْنِ عَبْدِ الْوَهَّابِ، نَا ضَمْرَةُ، عَنِ ابْنِ شَوْذَبٍ، قَالَ: " أَوْحَى اللَّهُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ: يَا مُوسَى هَلْ تُدْرِي لِمَ اصْطَفَيْتُكَ بِكَلَامِي وَرِسَالَتِي؟ قَالَ: لَا يَا رَبِّ، قَالَ: لِأَنَّهُ لَمْ يَتَوَاضِعْ لِي تَوَاضِعَكَ أَحَدٌ قَطُّ "

555 – My father narrated to me (and said): ‘Abdul-Muta’āl ibn ‘Abdul-Wahhāb narrated to us, from Damrah, from Ibn Shawdhab who said: “Allāh revealed to Mūsā (alayhi as-salām): ‘O Mūsā, do you know why I chose you with My Speech and My message?’ He said: ‘No, O my Lord.’ He said: ‘Because no-one has ever humbled themselves for Me like you have humbled yourself.’”

557 – قَرَأْتُ عَلَى أَبِي رَحْمَهُ اللَّهُ، حَدَّثَنَا الْحُسَيْنُ بْنُ مُوسَى، نَا حَمَّادٌ، عَنْ ثَابِتِ الْبُنَّانِيِّ: " أَنْ رَجُلًا، أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي رَأَيْتُ فِيمَا يَرَى النَّائِمُ فَذَكَرَ حَدِيثًا طَوِيلًا قَالَ: فَذَهَبَ بِي إِلَى دَارٍ فَإِذَا فِي وَسْطِهَا مِنْبَرٌ مِنْ ذَهَبٍ وَإِذَا أَنْتَ فَوْقَهُ وَإِذَا عَنِ يَمِينِكَ رَجُلٌ إِذَا تَكَلَّمَ أَنْصَبَ النَّاسُ لِكَلَامِهِ، قَالَ: «أَمَّا الَّذِي رَأَيْتَ عَنِ يَمِينِي فَمُوسَى صَلَّى اللَّهُ عَلَيْهِ إِذَا تَكَلَّمَ أَنْصَبَ النَّاسُ لِفَضْلِ كَلَامِ اللَّهِ إِيَّاهُ»

557 – I read for my father – rahimahullāh – that Al-Hasan ibn Mūsā narrated to us, from Hammād, from Thābit Al-Bunānī: “That a man came to the Prophet (sallAllāhu alayhi wa sallam) and said: ‘I verily saw in a dream’ – and he mentioned a long story – (then) he said: ‘Then I was brought to a house and in the middle of it was a pulpit of gold, and then you were upon it. On your right was a man, when he spoke the people listened to his words.’ He (sallAllāhu alyhi wa sallam) said: “Regarding the one whom you saw of my right, then that is Mūsā (salawātAllāhu ‘alayhi). When he spoke the people listened due to the favor of Allāh speaking to Him.”

558 – حَدَّثَنِي هَدِيدَةُ أَبُو صَالِحٍ بْنُ عَبْدِ الْوَهَّابِ، نَا الْفَضْلُ بْنُ مُوسَى، أَنَا الْأَعْمَشُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: «لَمَّا انْتَهَيْتُ إِلَى مَدْيَنَ سَأَلْتُ عَنِ الشَّجَرَةِ الَّتِي كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مِنْهَا مُوسَى فُذِلْتُ عَلَيْهَا، قَالَ فَأَتَيْتُهَا فَإِذَا هِيَ شَجَرَةٌ خَضِرَاءُ تَرَفُّ فَتَنَاوَلْتُ نَاقَتِي مِنْ وَرَقِهَا فَلَاكُنْتُ فَلَمْ تَسْتَطِعْ أَنْ تَبْتَلِعَهُ فَطَرَحْتُهُ فَصَلَّيْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجَعْتُ»

558 – Hadiyyah Abū Sālih ibn ‘Abdul-Wahhāb narrated to me, from Fadl ibn Mūsā, from Al-A’ mash, from Abū Ishāq, from ‘Amr ibn Maymūn, from ‘Abdullāh ibn Mas’ūd who said: “When I reached to Madyan I asked about the tree at which Allāh – ‘azza wa jalla – spoke to Mūsā, and I was directed towards it.” He said: “So I reached to it, and it was an abundantly green tree.

My camel took something from its leaves and chew it but it was not able to swallow it so it spat it out. So I sent blessings upon the Prophet (sallAllāhu alayhi wa sallam) and returned.”

559 – حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، نَا أَبُو مُعَاوِيَةَ، نَا الْأَعْمَشُ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «خَرَجْتُ إِلَى الشَّامِ فَمَرَرْتُ بِالشَّجَرَةِ الَّتِي نُودِيَ مِنْهَا مُوسَى عَلَيْهِ السَّلَامُ فَإِذَا هِيَ سَمْرَةٌ خَضْرَاءُ تَرْتَفُ»

559 – ‘Uthmān ibn Abū Shaybah narrated to me, from Abū Mu‘āwiyah, from Al-A‘mash, from ‘Amr ibn Maymūn, from Abū ‘Ubaydah, from ‘Abdullāh ibn Mas‘ūd (radiAllāhu ‘anhu) who said: “I went out to Shām and I passed by the tree at which Mūsā (alayhi as-salām) was called. It was brown and abundantly green.”

560 – حَدَّثَنِي عَلِيُّ بْنُ مُسْلِمٍ، نَا أَبُو عَبْدِ الصَّمَدِ، نَا أَبُو عِمْرَانَ، عَنْ نَوْفٍ: " أَنَّ مُوسَى، عَلَيْهِ السَّلَامُ لَمَّا نُودِيَ قَالَ: مَنْ أَنْتَ الَّذِي تُنَادِينِي؟ قَالَ: أَنَا رَبُّكَ الْأَعْلَى "

560 – ‘Alī ibn Muslim narrated to me, from Abū ‘Abdus-Samad, from ‘Abū ‘Imrān, from Nawf: “That Mūsā (alayhi as-salām) when he was called said: ‘Who are you that is calling me?’ He said: ‘I am your Lord the Most High.’”

561 – كَتَبَ إِلَيَّ الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، حَدَّثَنِي زَيْدُ بْنُ الْمُبَارَكِ أَبُو عَبْدِ اللَّهِ الصَّنَعَائِيُّ وَنَعَمَ الرَّيْدُ مَا عَلِمْتُ كَانَ أَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ مِقْسَمٍ، عَنْ عَطَاءِ بْنِ مُسْلِمٍ، عَنْ وَهَبِ بْنِ مُنَبِّهٍ، قَالَ: «كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى عَلَيْهِ السَّلَامُ فِي أَلْفِ مَقَامٍ وَكَانَ إِذَا كَلَّمَهُ رَبِّي النُّورُ عَلَى وَجْهِهِ ثَلَاثَةَ أَيَّامٍ وَلَمْ يَتَعَرَّضْ لِلنِّسَاءِ مِنْذُ كَلَّمَهُ رَبُّهُ عَزَّ وَجَلَّ»

561 – Al-‘Abbās ibn ‘Abdul-‘Adhīm Al-‘Anbarī wrote to me: Zayd ibn Al-Mubārak Abū ‘Abdullāh As-San‘ānī narrated to me – and how good Zayd was according to what I know – from Muhammad ibn ‘Amr ibn Miqsam, from ‘Atā ibn Muslim, from Wahb ibn Munabbih who said: “Allāh – ‘azza wa jalla – spoke to Mūsā on thousand occasions and when He spoke to him light was seen on his face for three days, and he did not apply himself to women ever since His Lord – ‘azza wa jalla – spoke to him.”

564 – حَدَّثَنِي أَبُو مَعْمَرٍ، نَا خَلْفُ بْنُ خَلِيفَةَ، عَنْ حُمَيْدِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَمَّا كَلَّمَ مُوسَى عَلَيْهِ السَّلَامُ رَبُّهُ عَزَّ وَجَلَّ كَانَ عَلَيْهِ جُبَّةٌ صُوفٍ وَعِمَامَةٌ صُوفٍ وَنَعْلَانِ مِنْ جِلْدِ جَمَارٍ غَيْرِ زَكِيٍّ»

564 – Abū Ma‘mar narrated to me, from Khalf ibn Khalīfah, from Humayd Al-A‘raj, from ‘Abdullāh ibn Al-Hārith, from ‘Abdullāh ibn Mas‘ūd, from the Prophet (sallAllāhu alayhi wa sallam) who said: “When Mūsā (alayhi as-salām) spoke with his Lord – ‘azza wa jalla – he was

wearing a woolen garment, a turban made of wool and sandals made of donkey skin that were not clean.”

567 – قَرَأْتُ عَلَى أَبِي رَحْمَهُ اللَّهُ نَا إِسْحَاقُ بْنُ سُلَيْمَانَ، نَا أَبُو الْجُنَيْدِ شَيْخٌ كَانَ عِنْدَنَا عَنْ جَعْفَرِ بْنِ أَبِي الْمُغِيرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُمْ يَقُولُونَ: " إِنَّ الْأَلْوَاخَ مِنْ يَافُونَثَةٍ لَا أَذْرِي قَالَ حَمْرَاءُ أَوْ لَا، وَأَنَا أَقُولُ سَعِيدُ بْنُ جُبَيْرٍ يَقُولُ: إِنَّهَا كَانَتْ مِنْ زُمُرْدَةٍ وَكَتَابَتْهَا الذَّهَبُ، وَكَتَبَهَا الرَّحْمَنُ عَزَّ وَجَلَّ بِيَدِهِ وَيَسْمَعُ أَهْلُ السَّمَاوَاتِ صَرِيرَ الْقَلَمِ "

567 – I read for my father – *rahimahullāh* – that Ishāq ibn Sulaymān narrated to us, from Abū Al-Junayd, a Shaykh that was with us, from Ja’far ibn Abū Al-Mughīrah, from Sa’īd ibn Jubayr that they said: “*Verily the Tablets are made of ruby.*” I don’t know if he said red or not. And I say that Sa’īd ibn Jubayr says: “*It was verily made of emerald and its writings is gold. And Ar-Rahmān – ‘azza wa jalla – wrote it with His Hand while the inhabitants of the heavens could heard the creaking of the pen.*”

570 – وَقَرَأْتُ عَلَى أَبِي، حَدَّثَنَا ابْنُ مُنِيرٍ، نَا إِسْمَاعِيلُ بَعْغِي ابْنُ أَبِي خَالِدٍ، عَنْ حَكِيمِ بْنِ جَابِرٍ، قَالَ: «أُخْبِرْتُ أَنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ بِيَدِهِ وَكَتَبَ التَّوْرَةَ بِيَدِهِ لِمُوسَى عَلَيْهِ السَّلَامُ» قَالَ أَبِي: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبِيدٍ بِإِسْنَادِهِ وَمَعْنَاهُ

570 – And I read for my father (that) Ibn Numayr narrated to us, from Ismā’īl, that is Ibn Abū Khālid, from Hakīm ibn Jābir who said: “*I was informed that Allāh – ‘azza wa jalla – created Ādam with His Hand and He wrote the Tawrah with His Hand for Mūsā (alayhi as-salām).*” My father said: “*And Muhammad ibn ‘Ubayd also narrated it to us with the same chain of narration and meaning.*”

571 – حَدَّثَنَا أَبِي، نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ عَجَلَانَ، سَمِعْتُ أَبِي، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ كَتَبَ عَلَى نَفْسِهِ بِيَدِهِ لَمَّا خَلَقَ الْخَلْقَ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي»

571 – My father narrated to me, from Yahyā ibn Sa’īd, from Ibn ‘Ajlān (who said): I heard my father, from Abū Hurayrah, from the Prophet (*sallAllāhu alayhi wa sallam*) who said: “*Verily Allāh wrote upon Himself with His Hand when He created the creation: Verily My mercy overcomes My anger.*”

572 – حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ أَبُو السَّرِيِّ، نَا أَبُو الْأَخْوَصِ، عَنْ عَطَاءٍ، عَنْ مَيْسَرَةَ: فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ لِمُوسَى عَلَيْهِ السَّلَامُ { وَقَرَّبْنَاهُ نَجِيًّا } [مريم: 52] قَالَ: «أُذِنِي حَتَّى سَمِعَ صَرِيرَ الْقَلَمِ فِي الْأَلْوَاخِ وَكَتَبَ التَّوْرَةَ بِيَدِهِ»

572 – Hannād ibn As-Sirrī Abū As-Sirrī narrated to us, from Abū Al-Ahwas, from ‘Atā, from Maysarah: regarding the words of Allāh – ‘azza wa jalla – to Mūsā (*alayhi as-salām*): “**And We brought him near for conversation.**” (Maryam 19:52) He said: “*He was brought so close that*

he could hear the creaking of the pen in the tablets while Allāh was writing the Tawrah with His Hand."

573 – قَرَأْتُ عَلَى أَبِي، نَا إِبْرَاهِيمُ بْنُ الْحَكَمِ بْنِ أَبَانَ، قَالَ حَدَّثَنِي أَبِي، عَنْ عِكْرِمَةَ، قَالَ: " إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَمَسَّ يَدِهِ شَيْئًا إِلَّا ثَلَاثًا: خَلَقَ آدَمَ بِيَدِهِ، وَعَرَسَ الْجَنَّةَ بِيَدِهِ، وَكَتَبَ التَّوْرَةَ بِيَدِهِ "

573 – I read for my father (that) Ibrāhīm ibn Al-Hakam ibn Abān narrated to us and said: My father narrated to me, from ‘Ikrimah who said: "Verily Allāh – ‘azza wa jalla – did not touch anything with His Hand except three things: He created Adam with His Hand, He planted the paradise with His Hand and He wrote the Tawrah with His Hand."

576 – حَدَّثَنِي أَبِي، نَا حُسَيْنُ بْنُ مُحَمَّدٍ، نَا مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ،: " أَنَّ اللَّهَ، عَزَّ وَجَلَّ لَمَّا كَتَبَ التَّوْرَةَ بِيَدِهِ قَالَ: بِسْمِ اللَّهِ هَذَا كِتَابُ اللَّهِ بِيَدِهِ لِعَبْدِهِ مُوسَى يُسَبِّحُنِي وَيُقَدِّسُنِي وَلَا يَخْلِفُ بِاسْمِي آثِمًا فَإِنِّي لَا أَرْكِي مَنْ حَلَفَ بِاسْمِي آثِمًا "

576 – My father narrated to me, from Husayn ibn Muhammad, from Muhammad ibn Mutarrif, from Zayd ibn Aslam: "That Allāh – ‘azza wa jalla – when He wrote the Tawrah with His Hand He said: 'In the Name of Allāh. This is the Book of Allāh with His Hand to His slave Mūsā. (In order that) he praises Me and he extolls Me. And no-one should swear in My name while sinning. Because verily I do not purify the one who swears in My Name while he is sinning.'"

580 – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ مُحَمَّدُ بْنُ مُحَمَّدٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ الْأَنْصَارِيَّ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عُبَيْدٍ وَكَانَ مِنْ خِيَارِ النَّاسِ يَقُولُ: " رَأَيْتُ أَحْمَدَ بْنَ نَصْرِ بْنِ الْمَنَامِ قُلْتُ: يَا أَبَا عَبْدِ اللَّهِ مَا صَنَعَ بِكَ رَبُّكَ عَزَّ وَجَلَّ قَالَ: غَضِبْتُ لَهُ فَأَبَاحَنِي النَّظَرَ إِلَى وَجْهِهِ عَزَّ وَجَلَّ "

580 – Abū Al-Hasan ibn Al-‘Attār Muhammad ibn Muhammad narrated to me and said: I heard Abū Ja‘far Al-Ansārī say: I heard Muhammad ibn ‘Ubayd – and he was the best of people – say: "I saw Muhammad ibn Nasr in a dream, so I said: 'O Abū ‘Abdullāh what did your Lord – ‘azza wa jalla – do to you?' He said: 'I became angry for His sake (in dunyā) so He allowed for me to look at His Face ‘azza wa jalla.'"

581 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نَا ابْنُ مَهْدِيٍّ، عَنْ قُرَّةَ، قَالَ: سَمِعْتُ الْحَسَنَ، قَرَأَ: " { تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ } [طه: 22] قَالَ: أَخْرَجَهَا وَاللَّهُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فَعَلِمَ وَاللَّهُ مُوسَى أَنَّهُ قَدْ لَقِيَ رَبَّهُ "

581 – ‘Ubayd-Allāh ibn ‘Umar Al-Qawarīrī narrated to me, from Ibn Mahdī, from Qurrah who said: I heard Al-Hasan recite: "It (i.e. Mūsā’s hand) will come out white, without any harm." (Tāhā 20:22) He said: "Allāh made it come out white without any harm so Mūsā knew, by Allāh, that he had met his Lord."

583 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاعَانِيُّ، نَا هُوَذَةُ بْنُ حَلِيفَةَ، نَا عَوْفٌ، عَنْ وَرْدَانَ بْنِ خَالِدٍ، قَالَ: «خَلَقَ اللَّهُ آدَمَ بِيَدِهِ وَخَلَقَ جِبْرِيْلَ بِيَدِهِ وَخَلَقَ عَرْشَهُ بِيَدِهِ وَخَلَقَ الْقَلَمَ بِيَدِهِ وَكَتَبَ التَّوْرَةَ بِيَدِهِ وَكَتَبَ الْكِتَابَ الَّذِي عِنْدَهُ لَا يَطَّلِعُ عَلَيْهِ غَيْرُهُ بِيَدِهِ»

583 – Muhammad ibn Ishāq As-Sāghānī narrated to me, from Hawdhah ibn Khalīfah, from ‘Awf, from Wardān ibn Khālid who said: “Allāh created Adam with His Hand, and He created Jibrīl with His Hand, and He created His Throne with His Hand, and He created the pen with His Hand, and He wrote the Tawrah with His Hand and He wrote the Book which is with Him and no-one looks at it except Him with His Hand.”

Commentary

As for the quotes where the scholars declare *takfīr* upon the one who rejects the Attributes of Allāh or rejects them after the Qurān and *Sunnah* is available to him, then it is important to distinguish between the Attributes which are known from *fitrah* and those that can only be known through the texts of the Qurān and *Sunnah*.

Ibn Jarīr At-Tabarī – *rahimahullāh* – said:

لن يستحق أحد أن يقال له: إنه بالله [عارفٌ] المعرفة التي إذا قارنهما الإقرار والعمل استوجب به اسم الإيمان، وأن يقال له: إنه مؤمنٌ، إلا أن يعلم بأن ربه صانع كل شيءٍ ومدبره، منفرداً بذلك دون شريكٍ ولا ظهيرٍ، وأنه الصمد الذي ليس كمثلته شيءٌ: العالم الذي أحاط بكل شيء علمه، والقادر الذي لا يعجزه شيءٌ أرادته، والمتكلم الذي لا يجوز عليه السكوت. وأن يعلم أن له علماً لا يشبهه علوم خلقه، وقدرةً لا تشبهها قدرة عباده، وكلاماً لا يشبهه كلام شيءٍ سواه. وأنه لم يزل له العلم والقدرة والكلام.

“No-one deserves that it should be said about him: ‘Verily he knows Allāh with the knowledge which if he joins it with the acknowledgement and the deeds then he is deserving of the name of īmān’, or that it should be said to him: ‘He is a believer’, except if he knows that Allāh is his Lord, the Creator of everything and the Disposer of his affairs, and that He is alone in all of this without a partner nor an assistant. And that He is As-Samad (The Self-sufficient Who needs no-one while everything needs Him) whom nothing is equal with. He is the All-Knowing who encompasses everything with His Knowledge, the One who is Capable of everything and is not incapable of anything that He wants. And He is the Speaker who speaks if He wishes. And that he (i.e. the slave) knows that He has Knowledge which is not similar to the knowledge of the creation, Capability which is not similar to the capability of His slaves, Words that are not similar to the words of anything besides Him, and that He still now has Knowledge, Capability and Words.”

(Tafsīr fī Ma’ālim Ad-Dīn)

So whoever rejects some of the Attributes of Allāh which is known from *fitrah* such as the things mentioned in the above quote, or *Al-Hayāh* (Life) or *Al-‘Uluw* of Allāh (i.e. that Allāh is above His creation and separated from them) then there is no excuse in these things, and whoever reject some of these things then *takfīr* is declared upon him before clarifying the mistake for him. This is because the issue is known from *fitrah* and even those who do not ascribe to Islam know that Allāh has Life, Power, Capability, Words and that He is above His creation etc. Ibn Taymiyyah – *rahimahullāh* – mentions a useful conversation:

ذكر عن الشيخ الجليل أبي جعفر الهمداني أنه حضر مجلس أبي المعالي الجويني وهو يقول كان الله ولا عرش وهو على ما عليه كان أو كلاماً من هذا المعنى فقال يا شيخ دعنا من ذكر العرش أخبرنا عن هذه الضرورة التي نجدها في قلوبنا فإنه ما قال عارف قط يا الله إلا وجد من قلبه ضرورة يطلب العلو ولا يلتفت بمنة ولا يسره فكيف ندفع هذه الضرورة عن قلوبنا قال فصرح أبو المعالي ولطم على رأسه وقال حيرني الهمداني حيرني الهمداني

“It was mentioned from the honorable Shaykh Abū Ja’far Al-Hamadhānī that he attended the gathering of Abū Al-Ma’ālī Al-Juwaynī while he was saying that Allāh was (before) and there was no Throne, and He is still in this state, or some words with that meaning. So he said: ‘O Shaykh, let us leave mentioning the Throne. Inform us about that necessity which we find in our hearts, because verily did no knower (of Allāh) ever say: ‘O Allāh’, except that he found a necessity in his heart for searching for the ‘Uluw. He does not turn right nor does he turn left. So how do we repel this necessity from our hearts?’ He said: So Abū Al-Ma’ālī shouted and slapped his head and said: ‘Al-Hamadhānī has confused me, Al-Hamadhānī has confused me.’”

(Al-Istiqāmah 1/167)

And so is it with all the Attributes of Allāh which are known from *fitrah*. They are a necessity which is rooted in the human being since he was created. So based upon this, *takfīr* is declared upon anyone who holds a belief that opposes this type of knowledge which is from the *fitrah* we have been created upon. Such as believing that Allāh is not in the ‘*uluw*, rather He is everywhere or here on earth. Or believing that Allāh is not capable of everything, is not All-Mighty, is not All-Knowing, is not The Living Who does not die and other attributes of *kamāl* (perfection) that removes any fault, lack or weakness from Him the Almighty, such as ignorance, death and incapability.

Then there are Attributes which are not known from *fitrah*, instead they are only known through the Qurān and the *Sunnah*. These Attributes are called *Sifāt khabariyyah*, since they can only be known through the *khavar* (text). Regarding these At-Tabarī – *rahimahullāh* – said:

ولله تعالى ذكره أسماءٌ وصفاتٌ جاء بها كتابه، وأخبر بها نبيه صلى الله عليه وسلم أمته، لا يسع أحداً من خلق الله قامت عليه الحجة بأن القرآن نزل به، وضح عنده قول رسول الله صلى الله عليه وسلم فيما روي عنه به الخبر منه خلافه؛ فإن خالف ذلك بعد ثبوت الحجة عليه به من جهة الخبر على ما بينت فيما لا سبيل إلى إدراك حقيقة علمه إلا حساً؛ فمعدوّر بالجهل به الجاهل. لأن علم ذلك لا يدرك بالعقل، ولا بالروية والفكرة.

“And Allāh – the Exalted – has Names and Attributes which His Book has come with (i.e. informed about) and His Prophet (sallAllāhu alayhi wa sallam) informed his Ummah about it. There is no capacity for anyone from the creation of Allāh whom the hujjah has been established upon – that the Qurān was revealed it (i.e. this information) and the saying (i.e. hadīth) of the Messenger of Allāh (sallAllāhu alayhi wa sallam) which is narrated from him and includes the information (about a Name or Attribute of Allāh) is established as correct with him – to oppose this. But if he opposes this – after the hujjah has been established upon him – from the aspect of the information which I explained is not possible to be aware of the reality of its knowledge except through the senses – then the ignorant is excused due to his ignorance. Because the knowledge regarding it cannot be achieved with the mind, nor contemplation or considering.”

(Tabsīr fī Ma’ālim Ad-Dīn)

So if a Muslim should be ignorant or have a wrong *tawīl sāigh* (acceptable interpretation) regarding any of these types of Attributes then the truth is first presented to him in the issue with its evidences from the Qurān and the *Sunnah* and the understanding of the *salaf*, and then if he rejects and insists upon his misguidance then *takfīr* is declared upon Him.

Examples of these *Sifāt khabariyyah* are the Hand, the Shin, the Face, the Foot, the Laughing, the Fingers, the Coming, the Descent and other things which can only be known through the Quran and the *ahādīth* from the Prophet (sallAllāhu alayhi wa sallam).

But! If the issue of this latter mentioned type has become wide-spread and can be considered from *al-masāil adh-dhāhirah* (the well-known and clear issues), where everyone knows this in the place where the person is living, and he then rejects it, then he is considered *kāfir* before the evidences are presented to him. Just like if a person today living in these societies where Islām is known would say: ‘There is no *salāh* in Islam’ or ‘Fornication is allowed’, then we declare *takfīr* upon him directly without presenting the evidences for him.³ This is because even though these issues are issues which are only known through revelation, then they today have become well-known and so clear in our societies that no-one with right can claim ignorance about them.

Ibn Taymiyyah – *rahimahullāh* – said:

³ In *al-masāil adh-dhāhirah* (the well-known and clear issues) which can only be known through the texts, two types of people are except from being declared *takfīr* upon without establishing the hujjah: (1) The one who is new in Islām, and (2) the one who grew up in a place far away from knowledge.

وهذا إن كان في المقالات الخفية فقد يقال أنه فيها مخطئ ضال لم تقم عليه الحجة التي يكفر تاركها ، لكن هذا يصدر عنهم في أمور يعلم الخاصة والعامة من المسلمين أن رسول الله صلى الله عليه و سلم بعث بها ، وكفر من خالفها ، مثل أمره بعبادة الله وحده لا شريك له ، ونهيه عن عبادة أحد سواه من الملائكة والنبیین وغيرهم ، فإن هذا أظهر شعائر الإسلام ، ومثل إيجاب الصلوات الخمس وتعظيم شأنها ، ومثل تحريم الفواحش والربا والخمر والميسر ، ثم تجد كثيراً من رؤوسهم وقعوا فيها فكانوا مرتدين.

“And this is if it (i.e. their mistake) is in the hidden issues, then it’s possible to say that in this he is mistaken and misguided, while the argument which the one who leaves it becomes a disbeliever thereby, has not been established on him. But this (i.e. the mistake) occurs from them in issues that both the scholars and the common people from the Muslims know that the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) was sent with this, and he declared takfīr upon whoever contradicted it. Such as his command of worshipping Allāh alone who has no partners and his prohibition of worshipping anyone besides Allāh from among the angels, prophets and others, because this is from the clearest rituals of Islām. Also responding to the five obligatory prayers and venerating this matter, the prohibition of al-fawāhish (immoral acts), ribā (usury), khamr (intoxicants) and al-maysar (gambling). Thereafter you find that many of their leaders have fallen into this, so by this they are murtaddūn (apostates).”

(Majmū’ Al-Fatāwā 18/54-55)

So the Muwahhid with insight and deeper knowledge about the religion of Allāh evaluates every issue and every mistake and every person before he judges upon the situation. Is the mistake from the issues where mistakes are excused and *takfīr* will not be declared before establishing the *hujjah* (argument) or not? Is the person making the mistake among those who are excused in the relevant issue, where does he live, and is he expected to have knowledge about the relevant issue? And do we ourselves even possess the sufficient amount of knowledge in the relevant issue to even make a judgment regarding it with *yaqīn*? If not it is better to remain quiet and seek knowledge. For everything the Muslim says is either for him or against him and he will be held accountable for that.

The way of the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) and those who follow him is, that they do not invite to anything except based upon certain knowledge and insight. Everything besides this contains doubt or amounts of ignorance, and the Muslim should not speak neither based upon doubt nor ignorance.

Allāh – the Exalted – said:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

”Say (O Muhammad): ‘This is my way; I invite to Allāh upon sure knowledge, I and those who follow me. And Glorified is Allāh. And I am not of the *mushrikīn* (those who associate others with Him).’ (Yūsuf 12:108)

And He – the Exalted – said:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

”And do not follow that of which you have no knowledge. Verily the hearing, the sight and the heart, regarding all of these you will be questioned.” (Al-Isrā 17:36)

Ibn Kathīr – *rahimahullāh* – said in his tafsīr of this verse:

وَقَالَ قَتَادَةُ لَا تَقُلْ رَأَيْتُ وَمَا تَرَى وَسَمِعْتُ وَمَا تُسْمِعُ وَعَلِمْتُ وَمَا تَعْلَمُ فَإِنَّ اللَّهَ سَائِلُكَ عَنْ ذَلِكَ كُلِّهِ

وَمَضْمُونُ مَا ذَكَرْتَهُ أَنَّ اللَّهَ تَعَالَى نَهَى عَنِ الْقَوْلِ بِأَلَا عِلْمٍ بَلْ بِالظَّنِّ الَّذِي هُوَ التَّوَهُّمُ وَالْحَيَالُ

”And Qatādah said: ‘Do not say you have seen when you have not seen, or that you heard when you did not hear, or that you know when you do not know. Because verily Allah will ask you about all of this.’

And included in what they mentioned is that Allah – the Exalted – prohibited saying something without knowledge and instead (speaking) based upon assumption which is delusion and assumption.”

(Tafsīr Ibn Kathīr)

Abū Hājar