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## Preface

The compilation of all material, within the pages of this booklet, on the subject of the '**Islamic Creed of AHLUSSUNNAH WAL JAMA^AH**' is in response to the detrimental absence of such necessary information at this time and age. This Creed is that of the *Ashariyyah* and *Maṭurīdiyyah* who make up the majority of the *Islamic* nation and is outlined in authenticated texts written by prominent *Islamic* scholars, Narrators of the Prophet's sayings, Interpreters of the *Holy Qur'an* and *Islamic* Historians who represent the greater most trusted body of scholars in our *Islamic* Nation. This booklet is titled:

To be distributed for the purpose of dedicating the generated rewards to the soul of the righteous scholar and narrator of *Hadīth*, *Shaykh ^Abdullah Al-Harariyy*, may *Allah* bestow mercies upon him and reward him greatly. *Amin*.

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## Introduction

Praise be to *Allah*, Who privileged the *Sunniyy* scholars with holding high the knowledge of *Tawḥīd* and the *Islamic* creed, and Who guided them to successfully rebut every misconception and fallacy the innovators of misguidance brought to the common laymen. May *Allah* raise the rank of our beloved Prophet *Muḥammad*, the one who spread the light of truth and eliminated the darkness of ignorance.

*Ayah* 122, of *Surat at-Tawbah* means: [Of every troop of the believers, only a group should go forth, while others should stay with the Prophet devoting themselves to further study in Religion conveying it to their people when they return that they may be warned].

The scholars of *Islam* are like the stars in the night sky, giving guidance to the one who lost his way in the darkness. When one thinks about the eminent scholars who have been recognized by the entire nation, and who have received the acknowledgement of the people of Knowledge and laymen alike, one then concludes that they are on the path of the Companions and their Successors. There is not a science amongst the sciences of the Religion that these scholars have not mastered, thus leaving none to escape their knowledge. Hence, they were highly regarded and recognised for having acquired a vast amount of every type of *Islamic* Knowledge. Furthermore, looking attentively at the *Islamic* library and its many branches of knowledge such as the Knowledge of the *Holy Qur'an*, *Hadīth*, Methodologies of *Islamic* Jurisprudence and its various subdivisions, *Islamic* History and Arabic Morphology and Grammar, one cannot but acknowledge, without the slightest doubt, the status and importance of the scholars of *Ahlu-Sunnah wal-Jama^ah* and the effort they put into defending the Religion of *Islam*.

We have elected to compile in this publication quotes pertaining to the *Islamic* Creed from the eminent scholars of each of the past 15 centuries. In addition, we have deliberately selected from

these scholars those who have mastered various fields of knowledge to eliminate any doubt and to assist all in believing with certainty that the following creed is in accordance with the teachings of the Holy Qur'an and with the methodology of the Messenger of Allah, peace and blessings be upon him. The basis of this creed rests on the foundational Islamic belief "La ilaha illallah" which means (no one is God except Allah). This belief is unanimously agreed upon and is one that unites the entire nation of Prophet Muhammad sallallahu ^alayhi wa sallam who said:  
<<My nation shall never unite over a misconception>> narrated by Abu Dawud.

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### The Creed of the Messenger of Allah

The Messenger of Allah, peace be upon him, said: <<O Allah, You are adh-Dhahir (adh-Dhahir is a name of Allah which means that His Existence is definite and further confirmed by proofs and logic) and there is nothing above You, and You are al-Batin (al-Batin is a name of Allah which means that the reality of Allah is not conceivable in the mind) and there is nothing beneath You>>.

In his book 'al-Asma' was-Sifat' (The Names and Attributes of Allah) the Imam and Hafidh, Ahmad Ibn al-Husayn al-Bayhaqiyy (died 458 AH) said: "Some of our companions used the saying of the Prophet: <<You are adh-Dhahir and there is nothing above You, and You are al-Batin and there is nothing beneath You>> as evidence to refute the allocation of the concept of place to Allah, they concluded that since there is nothing above Him and nothing beneath Him, therefore, He exists without a place".

The Messenger of Allah, peace be upon him, also said: <<Allah is eternally existent and nothing else is>>.

In his book "al-Itiqad" (The Creed) Imam al-Bayhaqiyy said when elucidating the meaning of this Hadith: "This indicates that eternally nothing existed other than Allah; no water, no Arsh (The Throne) and no other creation, they are all classified as other than Allah".

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### After 14 centuries since the Prophetic Immigration.

The legacy of the Scholars of Ahlussunnah Wal-Jama^ah stands witness that the creed of Ahlussunna is one.

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### The Sunniyy Creed among the Scholars of the 1st Century

Imam ^Aliyy Ibn Abi Talib (died 40 AH), may Allah raise his rank, the eminent and renowned companion and one of the most distinguished in teaching Tawhid (Islamic Creed) said: "Allah is eternally existent and place is not, and He still exists as He eternally was (i.e. without a place)". Narrated by Abu Mansur al-Baghdadiyy in his book 'al-Fargu baynal-Firaq'.

In his book 'as-Sahifah as-Sajjadiyyah' Imam Zaynul-^Abidin ^Aliyy Ibnul-Hussayn (died 94 AH), may Allah raise his rank, a great successor of the companions (Tabi^iyy) said: "You are Allah, the One who is not confined to place".

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### The Sunniyy Creed among the Scholars of the 2nd Century

*Imam Ja'far as-Sadiq* (died 148 AH), may Allah raise his rank, said: "He who claims that *Allah* is in anything or on anything or from anything commits *shirk* (type of blasphemy). Because, had He been on anything, He would have been carried, had He been in anything, He would have been contained, and had He been from anything, He would have been a creation". Narrated by *Imam al-Qushayriyy* in his book '*ar-Risalah*'.

In his book '*Al-Fiqh al-'Absat*' the great *Imam* and *Mujtahid Abu Hanifah an-Nu'man Ibn Thabit* (died 150 AH), may Allah raise his rank, said: "*Allah* is eternally existent and eternally place did not exist. *Allah* eternally exists before creating the creation. *Allah* eternally exists and eternally there was no place or any other creation and He is the Creator of everything".

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### The Sunniyy Creed among the Scholars of the 3rd Century

The great *Imam* and *Mujtahid Muhammad Ibn Idris Ash-Shafi'iy* (died 204 AH), may Allah raise his rank, said: "*Allah*, the Exalted is eternally existent and eternally place did not exist. *Allah* created the place while He is still attributed with Eternity as He was before creating the place. It is intellectually impossible for change to occur in His Self or for alteration to happen in His Attributes." Related by *Imam az-Zabidiyy* in his book '*Ithaf as-Sadatil-Muttaqin*'.

"*Imam Ahmad Ibn Hambal* (died 241 AH) never attributed directionality to *Allah*." Related by *Imam Ibn Al-Jawziyy* in his book '*Daf' Shubhatit-Tashbih*'.

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### The Sunniyy Creed among the Scholars of the 4th Century

In his book '*al-Aqidah at-Tahawiyyah*' the great *Faqih* and *Imam Abu Ja'far at-Tahawiyy* (born 237 AH, died 321 AH), said: "*Allah* is utterly clear of all boundaries, extremes, sides, organs, and instruments. The six directions do not contain Him, as they contain all created things".

In his well-known book '*Sahih Ibn Hibban*' *Al-Hafidh Muhammad Ibn Hibban* (died 354 AH) said: "*Allah* is eternally existent and eternally no time or place did exist".

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### The Sunniyy Creed among the Scholars of the 5th Century

In his book '*Mushkilul-Hadith*' *Imam Abu Bakr Muhammad Ibn al-Hussayn*, also known as *Ibn Furak* (died 406 AH) said: "It is intellectually impossible for *Allah*, the Exalted, to occupy places, by reason of the impossibility of limits and ends applying to Him, which is in turn due to the impossibility that *Allah* is created".

In his book '*Al-'Isharah ila madhhab ahliil-Haqq*' (the guide to the methodology of the people of truth) *imam* and *Faqih Abu Ishaq ash-Shiraziyy* (died 476 AH), a great *Shafi'iy* scholar said: "*Allah* is eternally existent and eternally place did not exist. *Allah* created the place, and He is still existent as He eternally was (i.e. without a place)".

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### The Sunniyy Creed among the Scholars of the 6th Century

In his book '*Qawa'idul-'Aqa'id*' *Shaykh Abu Hamid Muhammad Ibn Muhammad al-Ghazaliyy* (died 505 AH), a great *Shafi'iy* scholar said: "*Allah* The Exalted is clear from containment by

place, and is clear from restriction by time. Rather, He is eternally existent before creating time and place, and He is still existent as He eternally was (i.e. without a place)".

In his book '*al-Qabas fi sharh Muwatta' Malik Ibn Anas' al-Qadi* (The Judge) *Abu Bakr Ibn al-^Arabiyy* (died 543 AH), a great *Malikiyy* scholar from Andalusia (presently known as Spain) said: "*Allah, Who is 'Al-Bari'* (The Creator) is clear from the limitation of the six directions or the envelopment of places".

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### The *Sunniyy* Creed among the Scholars of the 7th Century

In his book authored on interpreting the *Qur'an* known as '*At-Tafsirul- Kabir*' *Imam Fakhr ar-Raziyy* (died 606 AH), said: "Regarding the *Ayah* { وهو العلي العظيم } it is impossible for the meaning of the word '*^Aliyy*', when attributed to *Allah*, to refer to aboveness in terms of an upward direction or place, as evidence confirms the fallacy therein. Hence, this mandates that the meaning of the word '*^Aliyy*' is that *Allah* is clear of resembling all intellectual possibilities and of any similarity to the creation".

In his book '*Mulhatul-Itiqad*' *Shaykh ^Izzud-Din Ibn ^Abdis-Salam* (died 660 AH), in reference to *Allah* said: "*Allah* is not a body and thus Has no form, He is not an entity and thus Has no measured limits. He does not resemble anything and nothing resembles Him. The six directions do not surround Him, nor do the earths and skies enclose Him. He is eternally existent before creating the creations. He created time, and He still exists as He eternally was (i.e. without a place)".

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### The *Sunniyy* Creed among the Scholars of the 8th Century

In his book '*Idahud-Dalil*' *Al-Qadi Badrud-Din Muhammad ibn Ibrahīm* known as *Ibn Jama^ah ash-Shafi^iyy* (died 733 AH) said: "*Allah* is eternally existent and eternally no time or place did exist. He still exists as He eternally was (i.e. without the need for place or time)".

In his book '*al-Bahrul-Muhit*' explaining verse 19 of *Surat al-Anbiya'* the great linguist and interpreter and reciter of the Holy *Qur'an*, *Muhammad Ibn Yusuf* known as *Abu Hayan al-Andalusiyy* (died 745 AH) said: "The word '*^inda*' in this *Ayah* does not have the function of an adverb of place because *Allah* is clear of occupying places. Rather, it is used in the context of honourable status and high standing".

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### The *Sunniyy* Creed among the Scholars of the 9th Century

In his book '*Tarhut-Tathrib fi Sharhit-Taqrīb*' when explaining the saying of the Prophet sallallahu ^alayhi wa sallam:

<<فهو عنده فوق العرش>> in reference to the Book positioned above the Throne which has the following words: '*Inna Rahmatī sabaqat Ghadabī*', which means that the matters *Allah* approves of, far exceed in number those He does not, the *Hafidh* and *Muhaddith Waliyyud-Din Abu Zur^ah Ahmad Ibn ^Abdir-Rahim al-^Iraqiyy* (died 826 AH) said: "*Allah* is clear from the acts of sitting, occupying space and directionality. Therefore, the word '*^inda*' in the aforementioned context does

not infer place, rather, it infers honourable status. Consequently, the true meaning of the Prophet's saying is that this book is positioned in a place *Allāh* awarded high status and honour”.

In his book '*Fathul-Bari*' the great *Hafidh Ibn Hajr al-Asqalaniyy*, the well-known *Shafi'iyy* scholar (died 852 AH) said: “Although it is impossible for the upward and downward directions to apply to *Allāh*, it does not entail He cannot be attributed with '*Al-Uluww*' (Aboveness in a metaphorical sense). This is so because attributing Him with '*Al-Uluww*' (Aboveness) is from the point of status, which is impossibly applicable in a physical sense when in reference to Allah. Hence, it has been related that among the names of *Allāh* are *Al-ʿAlī*, *Al-ʿAlīyy*, and *Al-Mutaʿalī*”.

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### The Sunniyy Creed among the Scholars of the 10th Century

In his book '*Al-Iklil fis-tinbatit-Tanzil*' *Al-Hafidh Jalalud-Din Abdur-Rahman ibn Abi Bakr As-Suyutiyy Ashafi'iyy* (died 911 AH) said: “The *Ayah*: {ليس شيء كمثلها} holds within it a refutation to the creed of the *Mushabbihah* (those who liken *Allāh* to the creation) and a confirmation that He (*Allāh*) is not a mass, a body, a colour, a taste, and that He does not occupy a space or conform to time”.

In his book '*Irshad as-Sari Sharh Sahih al-Bukhariyy*' *Shaykh Abul-ʿAbbas Shihabud-Din Ahmad Ibn Muhammad al-Qastalaniyy al-Misriyy* (died 923 AH) said: “The Self of *Allāh* is clear from the notions of place and direction”.

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### The Sunniyy Creed among the Scholars of the 11th Century

In his book '*Ar-Rawdul-Azhar fi Sharhil-Fiqhil-Akbar*' *Shaykh Mulla ʿAliyy al-Qari* (died 1014 AH), the well-known *Hanafiyy* scholar said: “The '*Uluww*' of *Allāh* over His creation embedded in the meaning of verse 61 of *Surat al-Anʿam* is indeed an aboveness in status and domination, as mandated by *Ahlus-Sunnah wal Jamaʿah* and not a physical aboveness”.

In his book '*Al-Futuhat Ar-Rabbaniyyah*' *Al-Muhaddith ash-Shaykh Muhammad Ibn ʿAliyy known as Ibn ʿAllan as-Siddiqiyy ash-Shafi'iyy* (died 1057 AH) said: “Indeed *Allāh* is above His creation in status and domination, and not in place and direction”.

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### The Sunniyy Creed among the Scholars of the 12th Century

In his elucidation to the book '*Muwatta*' of *Imam Malik*' *Shaykh Muhammad ibn ʿAbdil-Baqi az-Zarganiyy* (died 1122 AH), a well-known *Malikiyy* scholar said: “*Imam al-Baydawiyy* said: <Since it is confirmed through irrefutable proofs that *Allāh* is clear from notions of body and dwelling, it follows that it is impossible that *Allāh* would be moving from one place to another lower place”.

In his well-known poem called '*Kifayat al-Ghulam*' *Shaykh ʿAbdul-Ghaniyy an-Nabulusiyy* (died 1143 AH), a great *Sufi Hanafiyy* scholar from Damascus, Syria said: “Contained not He (*Allāh*) is by place, certainly not, nor His reality can be grasped by the minds, He is in status above all the creations and is clear of all their characteristics”.

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### The Sunniyy Creed among the Scholars of the 13th Century

In his well-known poem called '*al-Kharidah al-Bahiyyah*' relating to the attributes of *Allah* the great *Malikiyy* Scholar, *Shaykh Abul-Barakat Ahmad ibn Muhammad ad-Dardir* (died 1201 AH) from Egypt said: "*Allah* is clear from occupancy, directionality, attachment, detachment and recklessness".

In his book '*Sharhul-<sup>^</sup>Aqidah at-Tahawiyyah*' (The explanation of *at-Tahawiyyah*) *Shaykh <sup>^</sup>Abdul-Ghaniyy al-Ghunaymiyy al-Maydaniyy* (died 1298 AH), a great *Hanafiyy* scholar from Damascus, Syria said: "*Allah*, the Exalted, is not a body, therefore to see *Allah* is different than to see the created bodies. Any seeing must be in accordance with the attributes of what is seen. Therefore, the creation which is in a certain place and direction cannot be seen except in that place and direction as part of its attributes. Furthermore, seeing a creation involves reciprocal proximity, connective optical beams and a set distance. However, seeing *Allah*, the One Who does not exist in a place or a direction and is not a bodily entity is just as well, without Him existing in a place or in a set direction".

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### The Sunniyy Creed among the Scholars of the 14th Century

In his book '*Ta'yyat as-Suluk*' *Shaykh <sup>^</sup>Abdul-Majid ash-Sharnubiyy al-'Azhariyy* (died 1348 AH) said: "*Allah*, the Exalted is not subject to time limitations nor is carried over a certain place. In reality, He is eternally existent and eternally no place or time did exist, and now He exists as He eternally was (i.e. without being subject to place and time)".

In his book '*Furqan al-Qur'an*' *Shaykh Salamah al-Quda'iyy al-<sup>^</sup>Azzamiyy* (died 1376 AH), a great *Shafi'iyy* scholar said: "The truthful righteous *Salaf* (Scholars who lived in the first three centuries after the Prophetic Migration) and *Khalaf* (Scholars who lived after *Salaf*) unanimously agree to clear *al-Hagg* (a name of *Allah* which means: The One Whose Existence is beyond doubt) the Exalted, from existing in any direction or place".

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### The Sunniyy Creed among the Scholars of the 15th Century

In his book '*al-Ayat al-Muhkamat*' *Shaykh Muhammad ibn Ahmad* known as *ad-Dah ash-Shangitiyy* (died 1404 AH), former *Imam* of *al-Khatmiyyah* Mosque in Sudan said: "The scholars of *Ahlu-Sunnah wal-Jama'ah* have all unanimously agreed that *Allah* does not need anything and that everything is in need of Him. He exists deservedly without the need to an allocator or place. He created time and place, and He still exists as He eternally was".

In his book '*Idhhar al-<sup>^</sup>Aqidah as-Sunniyyah*' (The Elucidation of the Sunniyy Creed) *Shaykh and Mu'haddith <sup>^</sup>Abdullah al-Harariyy* (died 1429 AH) known as *al-Habashiyy* said: "The righteous people of knowledge have stated that *Allah* is not firmly affixed in any place meaning that it is intellectually impossible for *Allah* to become in contact with a particular place and rest over it".

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**The Scholars of *Ahlu-Sunnah wal-Jama'ah* all pursue the same Creed.  
They had the lead in the discourse of various *Islamic* sciences**

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**The Sunniyy Creed among the Scholars of *Qur'anic* Explanation and its related sciences**

In his book '*Al-Jami' li'ahkam al-Qur'an*' Shaykh Muhammad ibn Ahmad al-'Ansariyy al-Qurtubiyy (died 671 AH), a well-known Malikiyy scholar and explainer of the Holy Qur'an said: "The name of Allah 'Al-'Aliyy' refers to His greatness in status, and does not refer to an elevated place because Allah is clear of occupying space".

In his explanation, Shaykh Abdullah ibn Ahmad an-Nasafiyy (died 701 AH), also a renowned interpreter of the Holy Qur'an said: "He (Allah) is eternally existent and eternally place did not exist, and He still exists as He was before creating place, He did not change".

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### The Sunniyy Creed among the Scholars of Hadith and its related sciences

In his book '*Daf' Shubahit-Tashbih*' Hafidh Abdur-Rahman ibn Aliyy known as Ibn al-Jawziyy (died 597 AH), a great Hambaliyy scholar said: "It is obligatory upon us to firmly believe that the Self of Allah is not confined to place nor attributed with change or moving".

In his book '*Al-Maqasidul-Hasanah*' Hafidh Muhammad ibn Abdir-Rahman as-Sakhawiyy (died 902 AH) said: "Our Shaykh (meaning Ibn Hajar al-'Asqalaniyy) said: "The Knowledge of Allah encompasses all things, and Allah The Exalted is clear of occupying places, for He is eternally existent before places were brought into existence".

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### The Sunniyy Creed among the Scholars of Islamic Jurisprudence according to the Hanafiyy School

In his book '*Ithafus-Sadatil al-Muttaqin*' the great Hafidh, Faqih and well-known linguist, Muhammad Murtada az-Zabidiyy (died 1205 AH) of the Hanafiyy School said: "Allah, the Exalted, is clear of changing from one state to another, moving from place to place and physical attachment and detachment, for they all are attributes of the creations".

In praising the Prophet peace be upon him Shaykh and Faqih Muhammad Amin ibn Umar known as Ibn Abidin (died 1252 AH), the famous Hanafiyy scholar from Damascus - the author of the well-known commentary – said: "And Muhammad (peace be upon him) was awarded 'al-qurb' (greater status) by ar-Rahman (Allah), not 'al-qurb' that refers to closeness in distance or place".

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### The Sunniyy Creed among the Scholars of Islamic Jurisprudence according to the Malikiyy School

In his book '*Al-Insaf fima yajibu-tiqaduhu wa la yajuzul-jahlu bihi*' (the just ruling regarding what one is obligated to believe in and cannot be ignorant of) Al-Qadi (Judge) Abu Bakr al-Baqillaniyy, a renowned Malikiyy scholar (died 403 AH) said: "We do not state that the Grand Arsh (Throne) is a residence or a location for Allah, due to the fact that Allah, the Exalted, is eternally existent and place is not, hence when place was brought into existence by His Creating He did not change".

In his book '*Al-Ajwibah al-Fakhirah*' Shaykh Ahmad Ibn Idris al-Qarafiyy (died 684 AH), an Egyptian Malikiyy scholar said: "And He (Allah) is not in any direction, and when we are admitted to Paradise Allah will grant us the honour of seeing Him without Him being in any direction".

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### The *Sunniyy* Creed among the Scholars of *Islamic* Jurisprudence according to the *Shafi'iy* School

In his book '*Ash-Shamil fi 'Usulid-Din*' Shaykh Abul-Ma'ali 'Abdul-Malik al-Juwayniyy (died 478 AH), a great *Shafi'iy* scholar known as *Imam al-Haramayn* said: "Know that the creed of the righteous people is that the Almighty Lord is clear of engaging a space as He is clear of pertaining to any direction".

In his explanation of '*Sahih Muslim*' *Hafidh Abu Zakariyya Muhyid-Din Yahya Ibn Sharaf an-Nawawiyy ash-Shafi'iy* (died 676 AH) said: "Verily *Allah*, the Exalted, does not resemble any of the creations and is clear of bodily concepts, moving, occupying any direction and of all the creation's characteristics".

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### The *Sunniyy* Creed among the Scholars of *Islamic* Jurisprudence according to the *Hambaliyy* School

*Shaykh Abul-Wafa' 'Aliyy Ibn 'Aqil al-Baghdadiyy* (died 513 AH), the head of the *Hambaliyy* School at the time, was quoted in a book called '*Al-Bazul-Ashhab*': "*Allah* is clear of having the attribute of occupying places, for this is exactly the blasphemous belief of *tajsim* (attributing *Allah* with bodily concepts)".

In his book '*Mukhtasar al-Ifadat*' *Shaykh Muhammad Ibn Badrid-Din Ibn Balban* (died 1083 AH), a Damascan *Hambaliyy* scholar said: "Whosoever believes or says that *Allah* exists in all places or in one particular place is certainly a non-believer (*kafir*). It is obligatory to believe that *Allah*, the Exalted, does not resemble His creation, for *Allah's* Existence is eternal and the existence of place is not. *Allah* created the place, and He still exists as He eternally did before place was created".

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### The *Sunniyy* Creed among the Scholars of the Arabic Language

In his book '*Lisan al-'Arab*' the African Egyptian scholar and linguist, *Muhammad Ibn Mukarram* known as *Ibn Mandhur* (died 711 AH) said: "The meaning of 'the *Qurb* of the slave to *Allah*' refers to the acquisition of a higher rank due to the slave's engagement in performing good deeds and frequently mentioning designated statements of praise to *Allah*. Undoubtedly, 'the *Qurb* of the slave to *Allah*' does not refer to physical closeness to *Allah* neither in distance nor in location, since physical closeness is among the characteristics of objects and *Allah* is verily clear of that".

In his book '*Basa'ir dhawit-Tamyiz*' The linguistic scholar *Majdud-Din Muhammad Ibn Ya'qub al-Fayruz Abadi* (died 817 AH) said: "The *Qurb* of *Allah*' to His slave' refers to the endowments of *Allah* bestowed upon the pious slave and does not refer to closeness in distance".

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### The *Sunniyy* Creed among the Scholars of *Islamic* History and Biographies of *Muslim* Scholars

In his book '*Tabyinu kadhibil-Muftari*', *Hafidh Abul-Qasim 'Aliyy ibn al-Husayn ibn Hibatillah* known as *Ibn 'Asakir ad-Dimashqiyy* (died 571 AH) on the subject of the Attributes of *Allah*, the Exalted, said: "He (*Allah*) is eternally existent and eternally place did not exist, He created the *'Arsh* and *Kursiyy* without the need for place. He still exists, after place was brought into existence, as He was before creating the place (i.e. without a place)".

In his book '*Tarikhul-'Umam wal-Muluk*' (The History of Nations and their Kings), *Imam, Hafidh and Mujtahid Abu Ja'far Muhammad Ibn Jarir at-Tabariyy* (died 310 AH) said on the subject of the Attributes of *Allah* said: "Delusions cannot grasp the Reality of *Allah*, places do not contain Him, sights do not attain Him, rather He knows about them all. Verily He is The One Whose Reality cannot be grasped by delusions and Whose Knowledge encompasses all".

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### The *Sunniyy* Creed among the Scholars who authored books on the subject of various sects

In chapter 15 of his book '*At-Tabsir fid-Din*' (The Guide to the Religion) for the purpose of elucidating the creed of *Ahlussunnah wal-Jama'ah*, the *Faqih* and well-known scholar of *Tawhid* *Abul-Mudhaffar al-'Asfarayiniyy* (died 471 AH) said: "The slave must know that anything which dictates creationism such as limits, extremes, place, direction, stillness and movement is impossible to apply to *Allah*, the One clear of all the creations' attributes".

In his book '*Nihayat al-'Iqdam*', *Shaykh Muhammad ibn ^Abdil-Karim ash-Shahrastaniyy*, a great *Shafi'iy* scholar (died 548 AH) said: "The creed of the People of Truth is that *Allah*, the Exalted, does not resemble any of the creations, and none of them resembles Him in any sort of similarity or equivalence. Verse 11 of *Surat ash-Shura* means: [There is absolutely nothing that resembles *Allah*, and He is attributed with Hearing and Sight]. Hence *Allah* is not a constituent part of an object, a mass, a bodily characteristic, nor is He located in any place or subject to time".

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### The *Sunniyy* Creed among the True *Sufi* scholars

In his book '*At-Ta'arruf li-Madhab Ahlit-Ta'sawwuf*' (The Guidance to the methodology of the true *sufis*), *Shaykh Abu Bakr Muhammad ibn Ishaq al-Kalabadhiyy*, a *Hanafiyy* scholar (died 380 AH), said: "The *sufi* scholars unanimously agree that *Allah* is not contained by place nor is He subject to time".

In his book '*Al-Burhan al-Mu'ayyad*' (The Substantiated Proof), the prominent *Shaykh* and *Imam* of true *sufis*, *Shaykh Ahmad Ar-Rifa'iy ash-Shafi'iy* (died 578 AH) said: "Clear your beliefs from interpreting the Arabic term '*Istiwa*', when in reference to *Allah*, as physical establishment in a way similar to the '*istiwa*' of bodies upon other bodies which dictates the act of occupation because *Allah* is clear of that. And do not sanction attributing to *Allah* a directional above or below, a location, a physical hand or an eye or interpreting the word '*Nuzul*' as physically descending or moving".

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For more than 4 centuries, '*Al-^Aqidah Al-Murshidah*' (also known as The Creed of *Ibn ^Asakir*) was verbally delivered by the *Mu'adhins* (mosques' callers for prayers) during the *Tasbih* period (just before *Fajr* Prayer)

- *Shaykh Abu Mansur ^Abdur-Rahman ibn Muhammad Fakhrud-Din Ibn ^Asakir* (died 620 AH) used to teach '*Al-^Aqidah al-Murshidah*' in the *Salahiyyah* School in the city of Jerusalem near *Al-Aqsa* Mosque.
- In his book '*Al-Mawa'idh wal-I'tibar bidhikril-Khutat wal-Athar*', *Shaykh Taqiyyud-Din al-Magriziyy* (died 845 AH) said: "When Sultan *Salahud-Din Yusuf ibn Ayyub* rule began, He ordered the *Mu'adhins* (mosques' callers for prayers) to verbally deliver from the minarets the well-known Creed '*Al-^Aqidah al-Murshidah*' at night prior to *Fajr* (Dawn) prayer. This

practice was carried on by the *Mu'adhins* every night in all of Egypt's mosques until this very day".

- In his book '*al-Wasā'il ilā ma'rifatil-Awā'il*', *Hafidh Jalalud-Dīn as-Suyutiyy ash-Shāfi'iy* (died 911 AH) said: "When Sultan *Salahud-Dīn*, the son of *Ayyub* rule began, He ordered the *Mu'adhins* to verbally deliver the Creed of *al-Ash'ariyyah* just before *Fajr* prayer. And so the *Mu'adhins* continued with this practice every night until this very day".
- In his book '*Al-Futuhat ar-Rabbāniyyah 'alal-Adhkar an-Nawawiyyah*', *Shaykh Muḥammad ibn 'Illān as-Siddiqiyy ash-Shāfi'iy* (died 1057 AH) said: "When Sultan *Salahud-Dīn* the son of *Ayyub*'s rule began he got the people to embrace the creed of *Imām al-Ash'ariyy* and later ordered the *Mu'adhins* (mosques' callers for prayers) to verbally deliver the *Ash'ariyy* Creed known as '*al-ʿAqidah al-Murshidah*' before *Fajr* (Dawn) prayer, and so the *Mu'adhins* sustained this practice every night".
- *Imām as-Subkiyy* relayed in the book '*Tabaqat ash-Shāfi'iyah al-Kubra*' that *Hafidh Salahud-Dīn al-ʿAla'iy* (died 761 AH) said: "And the author of this creed known as '*al-ʿAqidah al-Murshidah*' adhered to the straight path and the correct belief, and was absolutely correct in clearing *Allāh*, the Exalted, of that which does not befit Him".
- In his book '*Mu'ajidun-Ni'am wa Mubidun-Niqam*', *Imām Tajud-Dīn as-Subkiyy* (died 771 AH) said: "The creed of *Imām al-Ash'ariyy* is what is comprised in the creed of *Imām Abu Ja'far at-Tahawiyy*, *Abul-Qasim al-Qushayriyy*, and the creed named '*al-ʿAqidah al-Murshidah*'; they all share the same belief principles of *Ahlus-Sunnah wal-Jama'ah*".
- In his complementary elucidation of '*al-ʿAqidah al-Murshidah*' titled '*al-ʿAnwar al-Mubinah limaʿanj ʿAqdi al-ʿAqidah al-Murshidah*', *Imām Muḥammad ibn Yusuf as-Sanusiyy* (died 895 AH) said: "The entire nation has unanimously agreed to the authenticity of this creed, and that it is a guiding and a correct one".
- In his book '*Tabaqat ash-Shāfi'iyah al-Kubra*', *Imām Tajud-Dīn as-Subkiyy* (died 771 AH) after relaying the entire creed of *Ibn ʿAsakir* said: "This is where the text of the 'Creed' ends and there is nothing in it that a true *Sunniyy* would object to".

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### ***Al-ʿAqidah al-Murshidah***

Know, may *Allāh* guide us all, that it is obligatory upon every accountable person to knowingly believe that *Allāh*'s Dominance is absolute unlike the dominance of others. He created the entire world, the upper and lower, the *ʿArsh* and *Kursiyy*, the heavens and earth, and what is in and on them and in between them. All creation is subjugated by His Power. No speck moves except by His Will. He has no partner in Creating nor in Dominion. He is Alive and does not need anything. He is not seized by somnolence or sleep.

He is the One Who knows about the unforeseen and all that is seen by His creation. Nothing on earth or in heaven is hidden from Him. He knows what is on land and in sea. Not a leaf does fall but He knows about it. There is no grain in the darkness of the earth or anything which is moist or dry but is inscribed in the Guarded Tablet. His Knowledge encompasses everything. He knows the count of all things.

He does whatever He wills. He has the power to do whatever He wills.

He is attributed with absolute Dominance and Non-neediness. He is undefeated and Everlasting. To Him are the Ruling and *al-Qada'* (the Creating). He has the perfect Names. No one hinders what He decreed. No one can prevent what He gives. He does in His dominion whatever He wills.

He rules His creation according to what He eternally willed. He neither benefits of the slaves' obedience nor He fears punishment of their disobedience.

There is no right on Him that is binding, and no one exercises rule over Him.

Every endowment from Him is due to His Generosity and every punishment from Him is just. He is not questioned about what He does, however, the slaves are questioned about what they do.

He is eternally existent before creating the creations. His Existence is not preceded by the state of non-existence and is not subject to annihilation. The six directions (i.e. above, below, right, left, in front of and behind) do not contain Him. He is not a body consisted of particle nor is He a constituent part of a body.

It must not be said: When was He? Or where was He? Or how is He? He is eternally existent and eternally place did not exist. He created the universe and willed for the existence of time. He is not bound to time and is not designated with place.

His management of one matter does not distract Him from another. Delusions do not grasp His Reality, and He is not encompassed by the mind. He is not conceivable in the mind. He cannot be imagined in the self nor encompassed by delusions. He is not grasped with delusions or thoughts.

Ayah 11 of Surat ash-Shura means: [Nothing resembles Him in any way, and He is attributed with Hearing and Sight].

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**The renowned scholar Shaykh ^Abdullah al-Harariyy (May Allah have mercy upon him) known as al-Habashiyy said:**

“Praise be to Allah, the majority of Prophet Muhammad's nation peace be upon him comprises of hundreds of millions of Muslims. Their scholars, east and west, believe and teach that Allah The Exalted exists without limits or locations applying to Him.”

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### **Apostasy**

Apostasy is the individual rejection or renunciation of Islam either by a blasphemous act, a blasphemous saying, or a blasphemous belief.

Scholars of the four schools (madhhabs) agreed that apostasy can be classified into three categories: beliefs in the heart, actions committed by certain parts of the body, and sayings of the tongue.

Examples of these scholars are:

- An-Nawawiyy (died 676 AH), from the Shafiyy school
- Ibn ^Abidin (died 1252 AH), from the Hanafiyy school
- Muhammad ^Ilaysh (died 1299 AH), from the Malikiyy school, and
- Al-Buhutiyy (died 1051 AH), from the Hambaliyy school.

Each category of blasphemy on its own brings about apostasy. Hence, it is not necessary for a blasphemous saying to be combined with either a blasphemous belief or a blasphemous action to be judged as blasphemy.

A blasphemous act renders an individual a blasphemer even if such an act was neither associated with blasphemous statement nor a blasphemous belief, and regardless of whether gratification was present or not.

A blasphemous belief is a blasphemous even if not associated with a blasphemous saying or a blasphemous act. Committing blasphemy either ignorantly, jokingly, or angrily does not exempt one from being a blasphemer.

*Ayahs 65-66 in Surat-ut-Tawbah mean:*

**[If you question those who have blasphemed, they will say: 'We were only babbling and kidding.' Say to them: 'Do you make mockery of *Allāh*, His Verses and His Messenger? Make no excuse, you have blasphemed after having displayed being Muslim.']**

Prophet *Muḥammad*, *ṣallallāhu ^alayhi wa sallam*, said:

**“A person may utter a blasphemous word that he thinks harmless, which results in his descending the depth of 70 years into Hellfire.”**

The depth of 70 years represents the base of Hellfire, which is the place to where only blasphemers will ever descend. This *Ḥadīth* was related by *at-Tirmidhiyy*, who classified it as a *Ḥasan Ḥadīth*. A *Ḥadīth* related by *al-Bukhariyy* and *Muslim* has a similar meaning.

## Some sayings of the scholars about apostasy

### ***Imam At-Tabariyy***

In his book *Tahdhīb-ul-Athar*, the *Mujtahid Imam At-Tabariyy* (died 310 AH) said:

“There are certain *Muslims* who will exit *Islām* without the intention of ever doing so.”

### ***Hafidh Abu ^Awanah***

In his book *Fathul-Bari*, *Hafidh Ibn Hajar* related that the grand *Hafidh Abu ^Awanah* (died 316 AH) said:

“There are *Muslims* who exit *Islām* without either the intention of ever doings so or choosing another religion over *Islām*”

### ***Shaykh ^Abdullah Ibn Tahir***

In his book *Sullamut-Tawfiq*, *Shaykh ^Abdullah Ibn Tahir* (died 1272 AH) said:

“It is obligatory upon all *Muslims* to preserve their faith in *Islām* and to protect it from apostasy (*riddah*), which invalidates and abolishes it, may *Allah*, ta<sup>^</sup>ala protect us from this”.

“In this age it has become common for some *Muslims* to speak so carelessly that they may utter words, without thinking them to be sinful even though they are blasphemous, that will take them out of *Islām*.”

### ***Imam Abdullah Al-Harariyy***

In his book *Al-Mukhtasar*, *Shaykh ^Abdullah Al-Harariyy* (died 1429 AH) said:

“This is asserted by the saying of the Prophet, *sallallahu ^alayhi wa sallam*: ‘A person may utter a blasphemous word he thinks harmless, which results in his descending to the depth of 70 years into Hellfire.’”

“This *Hadith* was related by *at-Tirmidhiyy*, who classified it as a *Hasan Hadith*. A *Hadith* related by *al-Bukhariyy* and *Muslim* has a similar meaning. “This *Hadith* narrated by *at-Tirmidhiyy* is evidence that it is not necessary for a person who commits blasphemy to have known about the scholarly opinion. Nor is it necessary to have taken pleasure in saying so or believed the meaning of the blasphemous words.”

### ***As-Sayyid Ad-Dimyatiyy***

In his book, *Iʿānatut-Talibin*, *As-Sayyid Al-Bakriyy Ad-Dimyatiyy* (died 1310 AH) said:

“You should know that many blasphemous statements rest on the tongues of lay *Muslims* without them knowing that such statements are blasphemous. Hence, it is the obligation of *Islamic* scholars to explain the rules of apostasy to them, in the hope that they can avoid it. Otherwise lay people might commit blasphemy and consequently they lose the rewards for their good deeds. Moreover, if they die as blasphemers they will suffer the greatest torture and most severe punishment in Hellfire forever. Knowing about the rules of apostasy is very important, since a person who does not know evil is more likely to, unknowingly, fall into it. Every act of evil stems from ignorance. Every act of goodness stems from religious knowledge, which is the evident light, while ignorance is the worst companion.”

### ***Hafidh Az-Zabidiyy***

In his book *Ithafus-Sadatil-Muttaqin*, the great *Faqih Muhammad Murtaḍa Az-Zabidiyy* (died 1205 AH) said:

“The scholars from the four schools (*madhhabs*) authored articles about apostasy and discussed at length the rulings that relate to it.”

## **Sayings of some scholars about apostasy**

In his book *Al-Fathur-Rabbaniyy*, *Shaykh ʿAbdul-Ghaniyy An-Nabulusiyy* (died 1143 AH) said:

“Blasphemy can be classified into three categories:

- *Tashbih* (i.e. likening *Allāh* to His creation)
- *Taʿtil* (i.e. atheism), and
- *Takdhib* (i.e. negating the *Islamic* edicts)

*Tashbih* is the belief that *Allāh* resembles any of His creation, or that *Allāh* sits on the *ʿArsh* (throne), or that He has a physical form or dimensions, or that He is perceived in the mind, or that He is located in the heavens or in one of the six cardinal directions, or that he resides in one or all places, or that He fills the heavens and Earth, or that He dwells in one or all things, or that He is united with one or all things, or that one or many things derive from Him.

“All of this is blasphemy and may *Allāh* protect us from it.”

### Sayings of some Hanafiyy scholars about Apostasy

In his book *Raddul-Muhtar*, the great Hanafiyy scholar *Imam ibn ^Abidin* (died 1252 AH) said:

"The apostate is someone who has rejected *Islam*. Apostasy can happen by one saying a blasphemous statement after being a believer. In this case, the ruler would judge such a person to be a blasphemer."

"In other circumstances, apostasy may take place without utterance, such as if one has a blasphemous belief or intends to blaspheme in the future."

In his *Risalah*, the Hanafiyy scholar *Badrur-Rashid* (died 768 AH) said:

"One is classified as a blasphemer for uttering a blasphemous saying even when this person still has faith in his heart. In this case, the faith does not save one from falling into blasphemy and, consequently, one is deemed by *Allah* and judged by us to be a blasphemer."

In his book the explanation of *Al-Fiqhul-Akbar*, the great Hanafiyy scholar *Mulla ^Aliyy Al-Qari* (died 1014 AH) said:

"You should know that if one utters a blasphemous word, while knowing its meaning even without believing in it, one commits blasphemy. This judgement applies to the one who says it voluntarily, not under the threat of being killed"

In *Al-Fatawal-Hindiyyah*, a famous Hanafiyy book which was authored by many renowned Hanafiyy scholars, the following is stated:

"Whoever attributes a place to *Allah*, blasphemes."

Similarly, in *Fatawa Qadi-Khan*, the following is stated:

"If a man was asked: 'Don't you fear *Allah*?' and in anger his deliberate answer was: 'No', then he blasphemed."

### Saying of some Malikiyy scholars about apostasy

In his book *Ash-Shifa*, the great Malikiyy scholar *Qadi ^Iyad* (died 544 AH) said:

"Whoever curses the Prophet, or ridicules him, or belittles him, his lineage, his practices of the Religion, or any of his traits, commits blasphemy."

*Muhammad ibn Sahnun* said:

“The scholarly consensus states that anyone who curses or belittles the Prophet is a blasphemer. He is threatened with the torture of *Allāh*. Moreover, whoever doubts this blasphemy or torture, blasphemes as well.”

In his book *Minahul-Jalil*, *Shaykh Muḥammad Ḥallaysh al-Malikiyy* (died 1299 AH) said:

“It is clear blasphemy for one to say: ‘I don’t believe in *Allāh*’, or the Messenger of *Allāh*, or the *Qur’ān*, or to say that God is two or three, or to say that Jesus or *ʿUzayr* is the son of God, or to renounce what all *Muslims* know to be part of the Religion, as this entails contradicting the *Qur’ān* and the Messenger, or to believe that *Allāh* is a body or occupies a place, or to perform a blasphemous act such as throwing the *Qur’ān* in the garbage.”

### Saying of some *Shāfiʿiyy* scholars about apostasy

In his book *Al-ʿUmm*, *Imām Ash-Shāfiʿiyy* (died 204 AH) said:

“When a married man or woman commits apostasy, the marriage contract is not dissolved if the one who committed apostasy returned to *Islām* within the post-marital waiting period (*ʿiddah*).

If the post-marital waiting period (*ʿiddah*) of the wife expires before the apostate (husband or wife) repents by returning to *Islām*, then the marriage will be dissolved (without divorce) and consequently the wife will no longer be bound by it.”

In his book *At-ṭabaqat*, *Tajud-Dīn as-Subkiyy* (died 771 AH) said:

“*Imām Al-Ashʿariyy*, his students, and all *Muslims* agree that a blasphemer (*kāfir*) is the one who says a blasphemous word or commits a blasphemous act. He is not a believer in *Allāh*, and shall remain in Hellfire forever if he dies without repentance, even if he knew the truth in his heart.”

In his book *Minhajut-Talibin*, *Imām An-Nawawiyy* (died 676 AH) said:

“Apostasy is the individual rejection or renunciation of *Islām* either by a blasphemous act, saying or belief, whether or not the blasphemy was uttered out of mockery or stubbornness and whether or not one believed in it.”

In his book *Ar-Rawḍah*, it is stated:

“*Ash-Shāfiʿiyy* said: “The person who commits apostasy needs to immediately return to *Islām* by uttering the Testification of Faith (two *Shahādahs*).”

“The ruling, asserted by the scholars, is that uttering the Testification of Faith is essential for the apostate in order to return to *Islām*.”

In his book ‘*Al-Kifayah lidhawil Ḥanayah*’ *Shaykh Ḥabīb al-Basīṭ Ḥaliyy Al-Fahkuriyy* (1240H-1323H), the *Mufti* of Beirut said:

“As a result of apostasy, the marriage contract is invalidated if either the husband or the wife committed apostasy before the marriage was consummated. However if the marriage was consummated, the marriage contract will not be breached if the one who committed apostasy returned to *Islām* within the post-marital waiting period (*ʿIddah*). If the post marital waiting period (*ʿIddah*) of the wife expires before the apostate (husband or wife) repents by returning to *Islām*, she is separated from him”.

“It is unlawful to eat from what the apostate slaughters, the marriage contract of the apostate is not valid, the apostate does not inherit; his wealth is not inherited, he is not prayed for, washed, or buried in *Islamic* cemeteries, and the reward he had earned from good deeds will be negated. If he died in the state of apostasy, he will dwell in Hell forever. However, if he repents by uttering the two Testifications of Faith (*Shahādahs*) before death, his repentance will be accepted”.

In his book *Kifāyatul-Akhyār* Shaykh *tagyyud-dīn al-Huṣniyy* (one of the ninth-century scholars) said:

“Apostasy is the rejection or renunciation of *Islām*. It can take effect by a blasphemous saying, a blasphemous act, or a blasphemous belief. There are many examples within each category of apostasy”.

“Examples of blasphemous sayings are: to curse or mock any of the prophets, and to address a *Muslim* by saying “Oh *kāfir* (blasphemer)” without a valid reason. In such a case, the accuser himself becomes a blasphemer for considering *Islām* as blasphemy.

Examples of blasphemous actions include: Prostrating before an idol such as the sun or the moon, to intentionally throw the Book of the *Qurʾān* in the garbage, and to perform sorcery and witchcraft which involves worshipping other than *Allāh* such as the sun.

Examples of the apostate beliefs, which are very numerous, include: to believe that the universe or anything other than *Allāh* exists without a beginning, to renounce what is confirmed by consensus to be among the attributes of *Allāh*, to attribute to *Allāh* what is known by *Ijmaʿ* to be non-befitting to Him, such as colours or any other bodily attribute, to deem lawful (*ḥalāl*) what is commonly known among *Muslims* to be unlawful (*ḥarām*), and to renounce the obligation of matters commonly known among *Muslims* to be obligatory.”

*An-Nawawīyy* asserted in *al-Muhadhdhab* that: “Anyone who attributes a body to *Allāh* is a blasphemer.”

*Al-Huṣniyy* said: “this is the truth from which one should not swerve, because the one who attributes a body to *Allāh* is certainly contradicting the explicit verses of the *Qurʾān*.”

### Sayings of some *Hambaliyy* scholars about apostasy

In his book *Al-Mugniʿ*, the *Hambaliyy* scholar *Ibn Qudamah Al-Maqdisiyy* (died 620 AH) said:

“The apostate is the one who blasphemes after being a *Muslim*. A blasphemer is someone who associates partners with *Allāh*, or renounces His Lordship, Oneness, or any of His Attributes, or attributes to *Allāh* a wife or a son or renounces the message of any of the prophets of *Allāh*, or renounces any of the Heavenly Books or any part of them, or curses *Allāh* or His Messenger.

It is also blasphemous to renounce the obligation of matters commonly known among *Muslims* to be obligatory, such as the five daily prayers, or to deem as lawful *zinā* (adultery/fornication), or the consumption of alcohol, or any of what is commonly known among the *Muslims* to be unlawful (*haram*).”

In his book the Explanation of *Muntahal-Irādāt*, the *Hambaliyy* scholar *Al-Buhūtīyy* (died 1051 AH) said:

“The apostate is the one who exits *Islām*. Apostasy is the individual rejection or renunciation of *Islām* either a blasphemous act, blasphemous saying, or a blasphemous belief whether or not the blasphemy uttered was out of mockery, stubbornness and whether or not one believed in it.”

Moreover, in his book *Kashshaful-Qina*<sup>^</sup>, he said:

“The repentance of the apostate is achieved only when he returns to *Islām* by uttering the Testification of Faith (two *Shahādahs*).”

In his book *Mukhtasarul-Ifādāt*, the great Damascene *Hambaliyy* scholar *Imām Muḥammad Ibn Balbān* (died 1083 AH) said:

“The apostate is the one who voluntarily commits blasphemy after being *Muslim*, even if this is done mockingly or jokingly.”

In his book *Jami<sup>^</sup>ul-<sup>^</sup>Ulūmi Wal-Hikam*, the great *Hambaliyy* scholar *Imām Ibn Rajab* (died 795 AH) said in terms of explanation of the 16<sup>th</sup> *Hadīth*:

“One is accountable for committing blasphemy, killing unjustly or taking the money of others unjustly even if one was extremely angry. This is a case of scholarly consensus (*Ijma<sup>^</sup>*) that not even two *Muslims* would disagree on.”

### **Beneficial Rules**

The *Malikiyy Qadi <sup>^</sup>Iyād*, the *Shāfi<sup>^</sup>īyy Ibn Hajar Al-Haytamiyy*, and a number of *Hanafiyy* scholars said:

“If one says a blasphemous statement, performs a blasphemous act or believes a blasphemous belief while unaware that one has committed blasphemy, one is not excused. Rather one is still judged as a blasphemer.”

In his book *Ash-Shifa Al-Qadi <sup>^</sup>Iyād* related that *Habīb bin Rabj<sup>^</sup>*, one of the great *Malikiyy* scholars, said:

“Whoever says an explicit blasphemous word (i.e. a word that only carries one single meaning which is blasphemous) is not excused.”

In the book *Nihayatul-Muhtaj Imam ^Abdul-Malik Al-Juwayniyy* said:

“All the scholars agreed unanimously that whoever utters an explicit blasphemous word commits blasphemy even if one claims to have meant something else.”

However, if the statement is not explicit (i.e. if it has several meanings, some of which are blasphemous and some are not) the one who says it will not be judged a blasphemer, unless it is known that one of the blasphemous meanings was intended.

### Repentance of the Apostate

It is obligatory upon the apostate (*murtadd*) to return to *Islām* immediately by uttering the Testification of Faith (the two *Shahādahs*) and abandon whatever caused apostasy (*riddah*).

In his book *Al-Ijmā'* the great *Imām Ibn al-Mundhir* (died 318 AH) relayed the scholarly consensus that only by uttering the two *Shahādahs* one returns back to *Islām*, not by saying *astaghfirullah* (I ask *Allāh* for forgiveness).

Whenever a person converts to *Islām*, he must utter the Testification of Faith (the two *Shahādahs*) with the correct pronunciation of each word contained therein.

### Advice

A large number of *faqih*s, (A *faqih* is one who is highly knowledgeable in the Religion) such as the *Hanafiyy faqih Badrur-Rashīd* (died 768 AH), the *Malikiyy faqih Qadi ^Iyād* (died 544 AH), and the *Shafi'iyy faqih Yusuf Al-Ardabiliyy* (died 799 AH), may *Allāh ta^alā* have mercy upon them, mentioned in their books many examples of the blasphemous words that one needs to know, because whoever does not know evil is more likely to fall into it.