

‘Aqīdah-Ar-Rāziyayn

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين

Class 7

16th Rabī Ath-Thānī 1447

8th October 2025

Re-Cap:

- We looked at what is related to the Qadr in the statement of the two imāms.
- We discussed the four levels of Qadar.
- By understanding these four levels, much of the shubuhāt (doubts) concerning Qadar will be clear.
- Allāh (عز و جل) has given His servants free will to choose.

Re-Cap: Allāh Has Given His Servants Free Will To Choose:

Allāh (عز و جل) mentions,

﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾

“And have shown him the two ways (of good and evil) (or guidance and misguidance)” [Sūrah Al-Balad; 90: 10]

Allāh (عز و جل) mentions,

﴿إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا﴾

“Verily, We showed him the way, whether he be grateful or ungrateful.”

[Sūrah Al Insān; 76: 3]

Allāh (عز و جل) guided human beings and mankind to the two paths of either guidance or destruction and allowed them to choose for themselves, but whatever they choose, Allāh has permitted them to choose.

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

“But you cannot will, unless Allāh wills.” [Sūrah Al Insān; 90:30]

Allāh has willed for you to have a free will and choosing either good bad is entirely up to you. **Know that Allāh (عز و جل) possesses complete knowledge of what you will do, and that He has written it — not as a compulsion upon you, but as a record in accordance with His perfect knowledge that your actions would unfold exactly as He knew they would.**

The Difference Between The Belief of Ahlus-Sunnah and The Belief of The Jabariyyah:

The difference between the belief of Ahlus-Sunnah and the belief of the Jabariyyah – is that **the Jabariyyah believe that since Allāh (عز و جل) wrote the actions of the servant, then they have no choice.** This, in essence, is what we hear many of the kuffar mentioning when they speak about free will, saying it was written. Unfortunately, many Muslims believe that the will of the believer (anything the believer carries out of good or evil) is entirely out of his control. Allāh (عز و جل) wrote for that to happen, but that is not how we understand that writing.

The writing is based upon Allāh's (عز و جل) knowledge of what you would do, but that writing didn't control what you will do or force you to carry out what you did. Your own free will to choose selected what you chose. However, know that Allāh (عز و جل) wrote what you would choose before you chose it, and that Allāh (عز و جل) allowed you and willed for you to choose it. If He wished, He could have stopped you. Know, also, that Allāh (عز و جل) created everything related to the action.

Today's Session:

The Companion's Ādāb Towards Their Predecessors:

. وَحَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا : أَبُو بَكْرٍ الصِّدِّيقُ؛ ثُمَّ عُمَرُ بْنُ الْخَطَّابِ؛ ثُمَّ عُثْمَانُ بْنُ عَفَّانَ؛ ثُمَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ - وَهُمْ الْخُلَفَاءُ الرَّاشِدُونَ الْمَهْدِيُّونَ

The best of this ummah after each prophet is Abū Bakr Aṣ-Ṣiddīq (رضي الله عنه), then 'Umar ibn al-Khaṭṭāb (رضي الله عنه), then 'Uthmān ibn al-'Affān (رضي الله عنه), then 'Alī ibn Abī Ṭālib (رضي الله عنه), and they are the Rightly Guided Caliphs (Khulafā' ar-Rāshidūn).

There is not a book of 'Aqīdah except that it will have a discussion of the companions of the Messenger (ﷺ) – this is from our 'Aqīdah and this returns to a number of verses in the book of Allāh (عز وجل) and a number of aḥādīth.

Allāh (عز وجل) has mentioned:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

“And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."

[Sūrah Al-Ḥashr, 59:10]

And so Allāh (عز وجل) has taught the believers how they should regard those who came before them — whether they are those who preceded them in their own lifetimes or those who preceded them in īmān. This is the attitude they maintain - they are not among those who dishonor or disrespect those who came before them, nor have malice and rancor in their hearts for those who came before them, wanting what they have. Rather, they are from among those who hold onto that which is present within the verse: “Our Lord forgive us and those who preceded us in faith”. They desired for them forgiveness.

This is an āyah that applies to our very own lifetimes, just as it applies to the greatest of the generations of this ummah. If it is applicable to those who live during our time, then it is even more so for the best of the ummah of Muḥammad (ﷺ) — *min bābi awlā* (without doubt).

Reasons for Honouring The Companions:

As defined by our scholars, **the companions are:** “مَنْ لَقِيَ النَّبِيَّ مُؤْمِنًا بِهِ وَمَاتَ عَلَىٰ ذَٰلِكَ” – “those who met the Prophet (ﷺ) while believing in him and died upon that (belief).” The term ‘met’ is better than ‘saw’ because from among the companions were those who were blind and possibly did not see him. Even if something of riddah (الرِّدَّة) apostasy occurred -, as long as they returned to īmān, they are still regarded as among the companions of the Messenger of Allāh (ﷺ). Therefore, the salāmah (السَّلَامَةُ) – the purity and the freedom of our tongue from dispraising and dishonoring them is for a number of reasons:

1. They are the best of this ummah:

“خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُوكَهُمْ، ثُمَّ الَّذِينَ يَلُوكَهُمْ،”

The Prophet (ﷺ) said: “*The people of my generation are the best, then those who follow them, and then those who follow the latter.* [Ṣaḥīḥ Al- Bukhārī #2652]

2. They are our link between the Messenger of Allāh (ﷺ) and his Ummah:

They are the mediators between the Messenger of Allāh (ﷺ) and the ummah, to whom Allāh (عز وجل) sent the Messenger (ﷺ) with the Book of Allāh and the Sunnah. Who else could have conveyed it to the ummah if not the Companions of the Messenger (ﷺ)?

Thus, **they are our wāsiṭah (وَاسِطَةٌ) — the link between the Messenger of Allāh (ﷺ) and the Ummah of Muḥammad (ﷺ).**

3. They strove in the path of Allāh (عز وجل) – aiding the Prophet (ﷺ), fighting in defense of Islām, and achieving the great conquests that took place by their hands.

4. They embodied noble character – being upon khayr (goodness), faḍl (excellence) and ikhlāṣ (sincerity), whether in their own conduct or in their manner of giving advice to their brothers.

This affair is general for all of the companions of the Messenger of Allāh (ﷺ). Even though we believe that they are on differing levels, regardless of the level, we hold that **dispraising, speaking ill, or cursing any one of the companions goes against the 'Aqīdah of Ahlus Sunnah wal- Jamā'ah**. Even the slightest insinuation of disrespect is not allowed.

Guidelines for How we Believe in the Companions:

Imām aṭ-Ṭaḥāwī (رحمه الله) mentions:

وُحِبُّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا نُفَرِّطُ فِي حُبِّ أَحَدٍ مِنْهُمْ، وَلَا نَتَّبَرُّ مِنْ أَحَدٍ مِنْهُمْ،
وَنُبْغِضُ مَنْ يُبْغِضُهُمْ، وَبِعَيْرِ الْخَيْرِ يَذْكُرُهُمْ،

"We love the companions of the Messenger of Allāh, but we do not go beyond bounds in showing love for them. Neither are we negligent or free ourselves from any one of them. We hate those who hate them or mention them with other than good."

وَلَا نَذْكُرُهُمْ إِلَّا بِخَيْرٍ، وَحُبُّهُمْ دِينٌ وَإِيمَانٌ وَإِحْسَانٌ، وَبُغْضُهُمْ كُفْرٌ وَنِفَاقٌ وَطُغْيَانٌ

"We only mention them with good. Loving them is part of the religion (دين) and it is faith and benevolence. Hating them is disbelief, hypocrisy and transgression."

Our belief is that the companions are the best of this ummah. It is not just something that we say or claim. **It is from our 'Aqīdah to have love for them, defend them, and honour them.**

وَحَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا : أَبُو بَكْرٍ الصِّدِّيقُ؛ ثُمَّ عُمَرُ بْنُ الْخَطَّابِ؛ ثُمَّ عُثْمَانُ بْنُ عَفَّانَ؛ ثُمَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ - وَهُمْ الْخُلَفَاءُ الرَّاشِدُونَ الْمَهْدِيُّونَ

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The Virtue and Excellence of Abū Bakr As-Siddīq (رضي الله عنه):

From the narrations that indicate their manāqib (مَنَاقِب) - virtues and their fadhī (فَضْل) – excellence, include:

The Prophet (ﷺ) said:

إِنَّ مِنْ أَمَنِ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبَا بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا حَلِيلًا مِنْ أُمَّتِي لَاتَّخَذْتُ أَبَا بَكْرٍ،
... وَلَكِنْ أُخُوَّةُ الْإِسْلَامِ وَمَوَدَّتُهُ

“Indeed, among the people who have done the greatest favor to me with his companionship and his wealth is Abū Bakr. If I were to take a khalīl (intimate friend) from my ummah, I would have taken Abū Bakr as a khalīl. But rather, it is the brotherhood and affection of Islām.” [Ṣaḥīḥ Al- Bukhārī #466]

“If I was going to take a Khalīl” - this term is a reference to the pinnacle of love, friendship, and companionship. That is, there is no one closer than this intimate friend to that individual. The Prophet (ﷺ) mentioned that if I were going to take from the human beings an intimate friend, it would have been Abū Bakr. And how many times was the Messenger of Allāh (ﷺ) asked, “Who is the most beloved of the people to you?” to which he would say ‘Ā’ishah (رضي الله عنها) and then they would ask, ‘who from among the men,’ and he (ﷺ) would say ‘her father!’

Likewise, the Messenger (ﷺ) indicated that Allāh (عز وجل) favored no one above Abū Bakr Aṣ-Ṣiddīq. Scholars have noted from this text that it contains a clear indication that **Abū Bakr Aṣ-Ṣiddīq was the one destined to assume the Khilāfah (leadership or caliphate) after the Messenger of Allāh (ﷺ).**

When the Messenger of Allāh (ﷺ) was sick, **he would command Abū Bakr to go and lead the people in prayer.** The wives of the Prophet (ﷺ) mentioned that he was soft-hearted and quick to cry in the ṣalāh, and so the Prophet (ﷺ) repeated:

مُرُّ أَبَا بَكْرٍ أَلْيَصَلِّيَ بِالنَّاسِ (mur Abā Bakr al-yuṣallī bi-n-nās)

“Command Abū Bakr to lead the people in prayer.”

The Virtue and Excellence of ‘Umar ibn al-Khaṭṭāb (رضي الله عنه):

There is no doubt that the best of this Ummah after the Messenger (ﷺ) is Abū Bakr Aṣ-Ṣiddīq (رضي الله عنه), followed by ‘Umar ibn al-Khaṭṭāb (رضي الله عنه). The Messenger (ﷺ) mentioned a number of the manāqib (merits) related to him.

بَيْنَمَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحٍ لَبَنٍ فَشَرِبْتُ حَتَّى إِنِّي لَأَرَى الرَّيَّ يَخْرُجُ فِي أَظْفَارِي، ثُمَّ أُعْطِيتُ فَضْلِي عُمَرُ بْنُ الْخَطَّابِ. قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: "الْعِلْمُ"

Narrated by ‘Abdullāh ibn ‘Umar that the Prophet (ﷺ) said, *"While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed (the milk) its wetness coming out of my nails. Then I gave the remaining milk to ‘Umar ibn al-Khaṭṭāb."* The companions of the Prophet (ﷺ) asked, *"What have you interpreted (about this dream)?"* He replied, ***"It is religious knowledge."*** [Ṣaḥīḥ Al- Bukhārī #82]

In another Ḥadīth that is in Bukhārī:

بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ، وَعَلَيْهِمْ قُمُصٌ مِنْهَا مَا يَبْلُغُ الثُّدَيَّ، وَمِنْهَا مَا دُونَ ذَلِكَ، وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ. قَالُوا فَمَا أَوْلَتْ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ "الدِّينَ"

"While I was sleeping I saw (in a dream) some people wearing shirts of which some were reaching up to the breasts only while others were even shorter than that. ‘Umar ibn al-Khaṭṭāb was shown wearing a shirt that he was dragging." The people asked, *"How did you interpret it? (What is its interpretation) O Allāh 's Messenger (ﷺ)?"* He (the Prophet (ﷺ)) replied, ***"It is the Religion."***

And this is a representation of the dīn of ‘Umar (رضي الله عنه). In one dream, the Prophet (ﷺ) interpreted the milk he drank as ‘ilm (knowledge), and in another, he interpreted the long shirt of ‘Umar as dīn (religion). **Thus, in these dreams, the Prophet (ﷺ) was shown symbols of knowledge and faith in ‘Umar ibn al-Khaṭṭāb (رضي الله عنه).**

The Virtues of ‘Uthmān ibn al-‘Affān (رضي الله عنه):

And then we have the noble affair of ‘Uthmān (رضي الله عنه), whose virtues are many. Among them is what the Prophet (ﷺ) mentioned concerning a well known as *Bi'r*

Rūmah. It was under the control of one of the Yahūd (Jews), who either purchased or inherited it, and he would restrict the believers from drawing water except for a price.

The Prophet (ﷺ) said:

مَنْ يَشْتَرِي بئرَ رُومَةَ فَيَجْعَلُ فِيهَا دَلْوَهُ مَعَ دِلَاءِ الْمُسْلِمِينَ يَخِيرَ لَهُ مِنْهَا فِي الْجَنَّةِ

"Who will buy the well of Rūmah and dip his bucket in it alongside the buckets of the Muslims, in return for a better one in Paradise?" [An-Nasā'ī]

So 'Uthmān (رضي الله عنه) bought the well and gifted it to the believers, quenching their thirst in this world and securing for himself a flowing reward in the Hereafter.

Likewise, there was Jaysh al-'Usrah, the "Army of Hardship", one of the most testing campaigns during the time of the Messenger of Allāh (ﷺ), referring to the Battle of Tabūk. It was a period of relative difficulty, and finances were needed to prepare the armies for battle. The Prophet (ﷺ) said, *"Who will prepare and equip the army of al-'Usrah?"* 'Uthmān (رضي الله عنه) provided the finances for half of the army, bringing gold and silver to support the effort. Upon seeing this, the Prophet (ﷺ) declared: **"ما ضَرَّ عُثْمَانَ مَا فَعَلَ بَعْدَ الْيَوْمِ" - "Nothing will harm 'Uthmān for whatever he does after this day."**

[full ḥadīth: Tirmidhī 3701]

His immense sacrifice had earned him a station of such virtue that whatever he did thereafter would not diminish his standing with Allāh. Many of the people of knowledge have noted that such a statement from the Messenger (ﷺ) could only be made regarding one whose faith was so firm that such a promise would not lead him to complacency or neglect of one's dīn. Rather, it was said to one whose heart remained steadfast upon khayr and ikhlās. Thus, the Prophet (ﷺ) informed him of this reality.

Another example of his nobility is seen on the occasion when the Prophet (ﷺ) was sitting with Abū Bakr and 'Umar (رضي الله عنهما) wherein someone sought permission to enter. Some of the Prophet's (ﷺ) thigh was showing, and he did not cover it for Abū Bakr or 'Umar. However, when 'Uthmān sought permission to enter, he (ﷺ) covered his

thigh. When asked why, he said: “ **Should I not be shy in front of one before whom the angels are shy?**”

[full ḥadīth Ṣaḥīḥ Muslim 2401]

Also, among the greatest virtues of ‘Uthmān (رضي الله عنه) is that the Prophet (ﷺ) gave him the title **Dhū an-Nūrayn** (ذو النُّورَيْن) - “**Possessor of the Two Lights**” because he married two of the daughters of the Messenger of Allāh (ﷺ).

The Virtues of ‘Alī ibn Abī Tālib (رضي الله عنه):

Likewise from the noble virtues of ‘Alī ibn Abī Tālib (رضي الله عنه) is that the Prophet (ﷺ) said to him, “ **You are from me, and I am from you.**”

‘Umar (رضي الله عنه) mentioned that at the time of the Messenger’s passing, he (ﷺ) was pleased with ‘Alī.

Likewise, the Prophet (ﷺ) said, as occurs again in As-Ṣaḥīḥayn (the 2 Ṣaḥīḥs):

“لَا يَأْخُذَنَّ الرَّايَةَ عَدَا رَجُلٌ يُحِبُّهُ اللَّهُ وَرَسُولُهُ وَيُحِبُّ اللَّهُ وَرَسُولَهُ، يَفْتَحَ اللَّهُ عَلَيْهِ”

“Tomorrow I will give the banner to a man whom Allāh and His Messenger love, and who loves Allāh and His Messenger, and Allāh will grant victory at his hands.”

And so that night, all of the companions stayed awake trying to work out who was going to be victorious and who would receive the banner. ‘Umar (رضي الله عنه) said, “I never sought position or pursued any type of position until that day.” The following day, the Prophet (ﷺ) asked for ‘Alī?” It was said that he was complaining of an ailment in his eye. The Prophet (ﷺ) called for him and spat in his eye, and it was cured as though he had no ailment. ‘Alī said, “We will fight with them (i.e. infidels) till they become like us (i.e. Muslims).” The Prophet (ﷺ) said, *“Be patient, till you face them and invite them to Islām and inform them of what Allāh has enjoined upon them. By Allāh! If a single person embraces Islam at your hands, that will be better for you than the red camels.”*

[Ṣaḥīḥ Bukhārī 2942]

In another ḥadīth that occurs in As-Ṣaḥīḥayn, the Prophet (ﷺ) said,

“أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى”

“Does it not please you that you are to me as Hārūn was to Mūsā?”

[Ṣaḥīḥ al-Bukhārī 4416, Ṣaḥīḥ Muslim 2404]

Tashayyu’ (Exaggerated Devotion) of ‘Alī (رضي الله عنه):

These many noble and beautiful affairs regarding ‘Alī (رضي الله عنه) have led some to differ in their understanding, and, in fact, have caused certain individuals to fall into ghulūw (غلو) - exaggeration concerning him. Scholars have held differing positions regarding his status: some positions are permitted within the bounds of knowledge, while others clearly constitute misguidance. Notably, the earliest form of Tashayyu’ (تَشَيُّع) – exaggerated devotion emerged as the earliest manifestation of Shī‘ism, arising from the preference for and exaltation of ‘Alī (رضي الله عنه).

The Salaf’s Ranking of The Khulafā’ Ar-Rāshidīn:

The order we have mentioned reflects the **consensus among the Salaf of this Ummah regarding the Companions**: Abū Bakr (رضي الله عنه) is universally accorded the highest precedence, followed by ‘Umar (رضي الله عنه). After them, there was initially some difference of opinion between ‘Uthmān (رضي الله عنه) and ‘Alī (رضي الله عنه), but ultimately the scholars were united in placing ‘Uthmān (رضي الله عنه) third. Disputes persisted regarding whether ‘Alī (رضي الله عنه) was more virtuous than ‘Uthmān (رضي الله عنه) or vice versa. Certain manifestations of these disputes are considered clear misguidance as they go beyond the proper bounds of reverence and knowledge.

Clarity by Shaykh al-Islām Ibn Taymiyyah (رحمه الله) on ‘Alī’s Position:

Shaykh Al-Islām Ibn Taymiyyah (رحمه الله تعالى) brings clarity to this affair of preference for ‘Alī above the others:

- **Virtue over ‘Uthmān:** Preferring ‘Alī over ‘Uthmān in virtue (manāqib) is not the strongest view but is permissible. The early Salaf sometimes held this opinion, and a person is not considered misguided for it.

- **Virtue over Abū Bakr or ‘Umar:** Claiming that ‘Alī was superior in virtue to Abū Bakr or ‘Umar is *ḍalāl mubīn* (clear misguidance). No scholar of Ahlus-Sunnah supports this by consensus.
- **Caliphate Precedence:** Believing that ‘Alī had a greater right to the caliphate than Abū Bakr, ‘Umar, or ‘Uthmān (رضي الله عنه) is also *ḍalāl mubīn*. Ibn Taymiyyah writes in *Al-‘Aqīdah Al-Wāsiṭiyyah*:

"مَنْ تَعَنَّى فِي خِلَافَةِ أَحَدٍ مِنْ هَؤُلَاءِ، يَعْنِي مِنْ هَؤُلَاءِ إِلَى إِمَامٍ، فَهُوَ أَرْلُ مِنْ حِمَارٍ أَهْلِهِ"

"Whosoever objects to the khilāfah of any of them, preferring ‘Alī over them, is more misguided than his own domesticated donkey."

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم

